Việt-Anh [Vietnamese-English] Volume II (Ma to Na) 1271-1573

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

Ma Ñaêng Giaø: Matanga (skt). Ma Gia: Maya (skt & p)—Meï cuûa Ñöùc Phaät 1) Giai caáp thaáp nhöùt—The lowest caste. Thích Ca Maâu Ni vaø vôï vua Tònh Phaïn. Baø 2) Teân cuûa moät phuï nöõ trong giai caáp thaáp ñaõ soáng ôû nöôùc Caâu Ly thôøi xöa, nay thuoäc vöông duï doã ngaøi A Nan. Sau naày trôû thaønh moät quoác Nepal—The mother of Sakyamuni trong nhöõng ñeä töû trung thaønh cuûa Phaät: Buddha and wife of king Suddhodana. She Name of the low-caste woman who lived in the ancient country of Koliya which is inveigled Ananda. Later she became one now in Nepal. of the most devoted disciples of the ** For more information, please see Ma Ha Buddha. Ma Gia in Vietnamese-English Section. Ma Ñaêng Giaø A Lan Nhaõ: Matanga- Ma Giôùi: aranyakah (skt)—Moät trong ba xöù A Lan Nhaõ, 1) Ma luaät: Mara laws (rules). truï xöù thöù nhì cuûa Tyû Kheo, trong nhöõng nghóa 2) Coõi ma: Ma ñaïo hay caûnh giôùi cuûa aùc ñòa, caùch xa thoân xoùm moät khoaûng 3.000 boä— ma—The realm of the maras. One of the three Aranyakah, the second class 3) Tyø Kheo vì caàu caïnh danh tieáng, lôïi of hermits (probably called after the lowest döôõng maø trì giôùi: Those of monks who caste), living in cemeteries, at a distance of keep commandments for gaining fame and 3,000 feet from a village. luxury. Ma Ñaêng Giaø Chuù: Chuù Ma Ñaêng Giaø laøm Ma Giôùi Tyø Kheo: Mara-law monk, who leã vôùi maùu—The Matanga spell which is seeks fame and gains or luxury—See Ma Giôùi performed with blood. (3). Ma Ñaêng Giaø Kinh: Kinh Ma Ñaêng Giaø noùi Ma Ha: Maha (skt)—Lôùn—Vó ñaïi—Large— veà vieäc Ñöùc Phaät ñoä cho coâ gaùi Ma Ñaêng Giaø Great. vaø noùi veà tinh tuù—A sutra on Matangi, and on Ma Ha Ba Xaø Ba Ñeà: Maha Pajapati— the stars, two books. Pajapati Gotami (skt)—Coøn goïi laø Caâu Ñaøm Ma Ñaêng Kyø: Matangi (skt)—See Ma Ñaêng Di, Kieâu Ñaùp Di, hay Kieàu Ñaøm Ni—Haøng nöõ Giaø. cuûa doøng hoï Cuø Ñaøm, teân laø Ma Ha Ba Xaø Ba Ma Ñeà: Mati (skt)—Hieåu—Understanding. Ñeà, baø laø dì, laø ngöôøi chaêm soùc, vaø cuõng laø keá Ma Ñænh: Ñeå tay leân ñaàu, moät thoùi quen maø maãu cuûa Phaät, ngöôøi ñaõ nuoâi naáng oâng sau caùi Phaät hay duøng ñeå daïy ñeä töû, coù leõ nhöõng chaám cheát cuûa meï oâng (vaøi ngaøy sau khi oâng ñaûn ñoát treân ñaàu chuùng Taêng cuõng baét nguoàn töø sanh). Sau khi Vua Tònh Phaïn maát, baø ñaõ naøi ñoù—To lay the hand on the top of the head, a næ Phaät cho pheùp baø gia nhaäp giaùo ñoaøn, Phaät custom of Buddha in teaching his disciples, döôøng nhö ñaõ khoâng thuaän; tuy nhieân, sau vì from which the burning of the spots on the söï thænh caàu cuûa A Nan, neân Ngaøi chaáp thuaän head of a monk is said to have originated. vôùi lôøi tieân ñoaùn raèng cô caáu Ni chuùng seõ laøm phaùp Phaät giaûm thoï töø 500 ñeán 1000 naêm. Baø Ma Ñoä La: Mathura or Mutra (skt)—See Ma ñaõ trôû thaønh vò Ni ñaàu tieân trong giaùo ñoaøn. Thaâu La. Theo Kinh Phaùp Hoa thì baø seõ thaønh Phaät, Ma EÂ Nhaân Ñaø La: Mahendra (skt)—See hieäu laø Ma Ha Baùt Thích Xa Baùt Ñeå (theo Ma Ha Thaån Ñaø La. Phaùp Hoa Huyeàn Taùn, tieáng

Phaïn Kieâu Ñaùp Ma EÂ Xa Sa Ca: Mahisasakah (skt)—Löu Na coù nghóa laø gioáng "Nhaät Traù," gioáng cam Phaùi hay Boä Hoùa Ñòa trong 18 boä Tieåu Thöøa— giaù hay mía, laø tieáng goïi beân hoï noäi cuûa Ñöùc One of the eighteen subdivisions of the Phaät, laø baûn voïng cuûa doøng hoï Thích Ca)— Sarvastivadah school. Gautami, faminine of the patronymic Gautama, the family name of Sakyamuni.

Gautami is a name for Mahaprajapati, thuoäc xöù Ma Kieät Ñaø—The monastery of the Siddhartha's aunt, nurse, and stepmother, by great enlightenment, a vihara near the whom he was raised following the death of his Bodhidruma at Gaya, in Magadha. mother (a few days after his birth). After the Ma Ha Boà Ñeà Taêng Giaø Lam: Mahabodhi- death of King Suddhadona, she requested the sangharama (skt)—See Ma Ha Boà Ñeà Töï. Buddha's consent to the establishment of an Ma Ha Ca Chieân Dieân: Mahakatyayana order of nuns. The Buddha was seemingly (skt)—Moät trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät, against the request; however, later one of his ñöôïc toân kính laø baäc ñeä nhaát nghò luaän. OÂng laø great disciples named Ananda repeatedly ngöôøi baûn xöù cuûa thaønh Avanti, thuoäc mieàn taây urged the Buddha to consent. He finally xöù AÁn Ñoä. OÂng sanh ra trong gia ñình Baø La consented with a prediction that with the Moân, vaø giöõ moät ñòa vò coá vaán toân giaùo quan establishment of the order of nuns, period of troïng cho vò vua cuûa thaønh naày. OÂng ñöôïc Ñöùc survival of Buddha's teaching would shorten Phaät hoùa ñoä vaø cho quy-y taïi thaønh Xaù Veä, from 500 to 1000 years. She was the first nun kinh ñoâ cuûa nöôùc Coâ Xa La, nôi maø nhaø vua (abbess) in the Sangha. Acording to the Lotus ñaõ bieät phaùi oâng tôùi ñeå nghe ngoùng veà nhöõng Sutra, she is to become a Buddha, under the baùo caùo veà Phaät phaùp. Sau khi trôû thaønh ñeä töû title of Sarvasattva-priya-darsana. Phaät, oâng ñaõ trôû laïi Avanti, vaø chính taïi ñaây Ma Ha Baùt Ñaëc Ma: Mahapadma (skt). oâng ñaõ ñoä cho vò vua vaø nhieàu ngöôøi khaùc— 1) Ñaïi Hoàng Lieân Hoa: Great red lotus. One of Sakyamuni's ten great (principal) 2) Ñeä Baùt Haøn Nguïc: Ñòa nguïc laïnh thöù disciples, respected as the foremost in debate. taùm—The eighth cold hell. He was a native of Avanti in western India. A 3) Böûu Toøa Baïch Sen cuûa Phaät: The great Brahman by birth, he held a position as white lotus as the Budha's throne, purity religious advisor to the local king. He was and fragrance. converted at Sravasti, capital of Kosala, where Ma Ha Baùt Nhaõ: Maha-prajna (skt)—Ñaïi he had been sent by the ruler of Avanti, who tueä, moät trong ba ñöùc cuûa Nieát Baøn—Great had heard reports of Sakyamuni Buddha's wisdom, great insight into all truth. One of the teachings. After becoming Sakyamuni's three charateristics of the nirvana. disciple, he returned to Avanti, where he Ma Ha Baùt Nhaõ Ba La Maät Ña: Maha- converted the king and many others. prajna-paramita (skt)—Ñaïi tueä ñaùo bæ ngaïn Ma Ha Ca Dieáp: Maha-Kasyapa (skt)—Moät hay trí tueä lôùn ñöa chuùng sanh sang bôø giaùc ngöôøi thuoäc doøng doõi Baø La Moân taïi Ma Kieät ngoä beân kia—The great wisdom method of Ñaø, ñaõ trôû thaønh moät trong nhöõng moân ñoà lôùn crossing the stream (shore) to nirvana. cuûa Ñöùc Phaät, noåi tieáng veà kyû luaät khoå haïnh Ma Ha Baùt Nhaõ Ba La Maät Ña Taâm vaø ñaïo ñöùc nghieâm khaéc. Nhôø nhöõng ñöùc taùnh Kinh: The Heart of MahaPrajan

Paramita aáy maø Ngaøi ñaõ ñöôïc töù chuùng tín nhieäm chuû trì Sutra. kieát taäp kinh ñieån laàn ñaàu cuõng nhö troïng traùch laõnh ñaïo Taêng giaø sau khi Phaät nhaäp dieät. OÂng Ma Ha Baùt Nieát Baøn Na: Mahaparinirvana ñöôïc coi nhö laø vò toå thöù nhaát trong 28 vò toå (skt)—Ñaïi dieät ñoä hay ñaïi vieân tòch nhaäp (Nieát cuûa doøng Thieàn coå AÁn Ñoä (Ba anh em oâng Ca Baøn cuoái cuøng, giaûi thoaùt vaø tòch tònh)—The Dieáp Ba ñeàu laø ngöôøi tröôùc kia tu theo ngoaïi great complete nirvana—Final release— ñaïo, thôø thaàn Löûa. Ngaøi Ñaïi Ca Dieáp coù 500 Perfect rest. ñeä töû, hai ngöôøi em moãi vò coù 250 ñeä töû. Sau Ma Ha Boà Ñeà Töï: Mahabodhi-sangharama khi tín phuïc giaùo nghóa cuûa Ñöùc Phaät, ba vò ñaõ (skt)—Chuøa Ñaïi Giaùc, gaàn Boà Ñeà Ñaïo Traøng mang heát chuùng ñeä töû cuûa mình veà quy-y

Phaät). OÂng ñöôïc coi nhö sô toå doøng thieàn AÁn ngaøi laø Chöông An ghi cheùp laïi thaønh boä—The Ñoä töø caâu chuyeän “Truyeàn Taâm AÁn” veà Ma foundation work on T’ien-T’ai’s modified form Ha Ca Dieáp mæm cöôøi khi Ñöùc Phaät ñöa leân of samadhi, rest of body for clearness of nhaønh kim hoa. Ngöôøi ta noùi Ma Ha Ca Dieáp vision. It is also called the concentration or ñaéc quaû A La Haùn chæ sau taùm ngaøy theo Phaät. mental state, in which is perceived, at one and Sau khi Ma Ha Ca Dieáp thò tòch, oâng uûy thaùc the same time, the unity in the diversity and cho ngaøi A Nan laøm chuû tòch hoäi ñoàng Taêng the diversity in the unity (a method ascribed by Giaø thôøi baáy giôø—Mahakasyapa—A Brahmin T’ien-T’ai to the Lotus Sutra). It is one of the of Magadha who became a close disciple of three foundation works of the T’ien-T’ai the Buddha. He was renowned for his ascetic School; was delivered by Chih-I to his disciple self-discipline and moral strictness. Thanks to Chang-An who committed it to writing. the qualities right after the death of the Ma Ha Da Na Ñeà Baø: Mahayanadeva Buddha, he was asked to reside at the First (skt)—Danh hieäu cuûa Ngaøi Huyeàn Trang taïi Council and to take over leadership of the AÁn Ñoä—A title given to Hsuan-Tsang in India. Sangha. He was considered (reckoned) as the Ma Ha Daï Na: Mahayana (skt)—Ñaïi Thöøa, first of 28 Great Ancient Patriarchs Indian Zen. ñoái laïi vôùi Tieåu Thöøa—The Great Vehicle, in He was regarded as the First Patriarch from contrast with the Lesser Vehicle. the story of the “transmission” of the Mind- Ma Ha Ñaûn Ñaëc: Mahatantra (dharani) seal when the Buddha held up a golden flower (skt)—Ñaïi löïc Ñaø La Ni giuùp vöôït qua ma and Maha-Kasyapa smiled. Maha-Kasyapa is chöôùng—Great spell power for overcoming the said to have become an Arhat after being with evil and cleaving to the good. the Buddha for eight days. After his death he Ma Ha Ñeà Baø: Mahadeva (skt). is reputed to have entrusted Ananda with 1) Ñaïi Thieân: The great deva. leadership of the Order. 2) Teân cuûa moät vò A La Haùn: Name of an Ma Ha Ca Dieáp Ba: Mahakasyapa (skt)— arhat. See Ma Ha Ca Dieáp. 3) Tieàn thaân Ñöùc Phaät: A former incarnation Ma Ha Ca La: Mahakala (skt)—Ñaïi Haéc of Sakyamuni. Thieân—The greta black deva. 4) Ma Heâ Thuû La Thieân: Mahesvara, Siva. Ma Ha Caâu Hy La: Mahakaushtila (skt)— Ma Ha Kieáp Taân Na: Mahakaphina. Moät trong nhöõng ñaïi ñeä töû cuûa Ñöùc Phaät—One Ma Ha Kieàu Ñaøm Ni: Mahagautami (skt)— of the great disciples of the Buddha. Dì

vaø cuõng laø ngöôøi nuoâi döôõng Phaät Thích Ma Ha Chaát Ñeá Taùt Ñoûa: Mahacittasattva Ca—Aunt and nurse of Sakyamuni. (skt)—Ma Ha Boà Ñeà Chaát Ñeá Taùt Ñoûa—Boà ** For more information, please see Taùt—A Bodhisattva—A great-mind being. Ma Ha Ba Xaø Ba Ñeà. Ma Ha Chæ Quaùn: Chæ Quaùn Huyeàn Vaên— Ma Ha La: Mahallakas (skt)—Ngu ñaàn— Chæ Quaùn Luaän—Boä saùch caên baûn cuûa toâng Stupid—Ignorance. Thieân Thai daïy veà caùch an döôõng thaân ñeå taâm Ma Ha La Xa: Maharaja (skt)—Moät vò vua ñöôïc trong saùng. Cuõng ñöôïc goïi laø vieân ñoán taøi gioûi—A great or superior king. chæ quaùn, nghóa laø nhôø vaøo söï taäp trung tinh Ma Ha Loâ Saét Naõ: Maharosana (skt)—Saân thaàn maø ngöng baët voïng nieäm vaø ñaït ñöôïc Haän Thieân—The angry deva. chaân trí töùc thì (ñaây laø phöông phaùp cuûa toâng Thieân Thai trong Kinh Phaùp Hoa). Ñaây laø moät Ma Ha Ma Gia: Maha Maya (skt). trong ba boä saùch lôùn cuûa Thieân Thai do ñaïi sö 1) Ñaïi huyeãn (laøm cho caû vuõ truï vaät chaát Thieân Thai thuyeát giaûng vaø ñöôïc ñeä töû cuûa döôøng nhö hieän thöïc vaø laøm cho giaùc quan

nhaän ra nhö theá)—Great deceit or illusion, Muïc Kieàn Lieân ñeán gaëp Phaät ñeå cuøng trôû worldly illusion, the divine power of thaønh ñeä töû Phaät. OÂng ñaõ nhanh choùng noåi illusion (which makes the material tieáng nhôø vaøo nhöõng naêng löïc thaàn thoâng. Veà universe appear as if really existing and sau naày oâng bò aùm haïi bôûi nhöõng keû thuø gheùt renders it recognizable by the senses). Phaät giaùo. OÂng thöôøng ñöùng beân traùi Ñöùc Phaät, 2) Hoaøng Haäu Ma Ha Ma Da: Ma Ha Phu trong khi Xaù Lôïi Phaát beân phaûi. Beân Trung Nhaân—Baø soáng trong vöông quoác coå teân Hoa ngöôøi ta noùi Muïc Kieàn Lieân laø hieän thaân Caâu Ly, nay thuoäc vöông quoác Nepal. Baø cuûa Ngaøi Ñaïi Theá Chí Boà Taùt. Muïc Kieàn Lieân laø tröôûng nöõ cuûa vua Thieän Giaùc, vaø laø vôï ñöôïc Phaät thoï kyù sau naày seõ thaønh Phaät hieäu laø cuûa vua Tònh Phaïn, meï ruoät cuûa Phaät Tamala-patra-candana-gandha—One of the Thích Ca. Thaùi Töû Só Ñaït Ña sanh ra nôi ten most important (chief) disciples of the hoâng phaûi cuûa hoaøng haäu, baûy ngaøy sau Sakyamuni Buddha, who came from a thì hoaøng haäu qua ñôøi, em gaùi hoaøng haäu Brahmin family. He entered the Buddhist order laø baø Ma Ha Ba Xaø Ba Ñeà trôû thaønh meï at the same time with Sariputra, a friend since nuoâi cuûa Thaùi Töû—Mahamaya lived in youth. He agreed with Sariputra that whoever the ancient kingdom of Koliya, which is first found the truth would reveal it to the now in Nepal. She was the wife of other. Sariputra found the Buddha and brought Suddhodana, and mother of Sakyamuni Maudgalyayana to him; the former is placed (Siddhartha). Siddhartha was born from on the Buddha’s right, and the latter on his left. her right side, and she died seven days He soon became famous (noted) for his later, her sister Mahaprajapati becoming supernatural (miraculous) powers or abilities. his foster mother. Later he was murdered shortly before the ** For more information, please see Ma Ha death of the Buddha by enemies of Ba Xaø Ba Ñeà. Buddhism. He is always standing at the left of Ma Ha Maïn Ñaø La Hoa: Mahamandarava Sakyamuni, while Sariputra being on the right. (skt)—Moät loaïi sen traéng lôùn—A large white In China, Mahasthamaprapta is said to be a lotus. form of Mahamaudgalyayana. The Buddha Ma

Ha Maïn Thuø Sa Hoa: Mahamanjusaka predicted that when Maudgalyayana is reborn, (skt)—Moät loaïi hoa ñoû gioáng nhö hoa thieàn he is the Buddha with his title of Tamal-patra- thaûo ôû vuøng Baêng Gan—A red flower yielding candana-gandha. the madder (munjeed of Bengal). Ma Ha Na Baùt: Mahasthamaprapta (skt)— Ma Ha Muïc Chi: Mahamucillinda (skt)— Ñaïi Theá Chí Boà Taùt. Teân cuûa moät vò vua roàng—Name of a Naga- Ma Ha Na Daø: Mahanaga (skt). king. 1) Danh hieäu cuûa Phaät: A title of a Buddha. Ma Ha Muïc Kieàn Lieân: 2) Danh hieäu cuûa moät vò A La Haùn: A title of Mahamaudgalyayana (skt)—Muïc Kieàn Lieân— an arhat. Muïc Lieân—La Daï Na—Ñaïi Muïc Lieân—Ñaïi 3) Ñaïi Long Töôïng baûo hoä theá giôùi: The Muïc Kieàn Lieân—Moät trong möôøi moân ñoà lôùn great nage, one of the elephants hat cuûa Phaät, xuaát thaân töø moät gia ñình Baø La supports the world. Moân. OÂng gia nhaäp giaùo ñoaøn cuøng luùc vôùi Xaù Ma Ha Na Ma: Mahanama (skt)—Ma Ha Lôïi Phaát, moät ngöôøi baïn luùc thieáu thôøi. OÂng ñaõ Nam—Moät trong naêm vò tyø kheo ñöôïc Phaät ñoä giao keát vôùi Xaù Lôïi Phaát, neáu ai tìm ñöôïc chaân ñaàu tieân—One of the first five of sakyamuni's lyù tröôùc thì phaûi noùi cho ngöôøi kia cuøng bieát. converts. Xaù Lôïi Phaát tìm veà vôùi Ñöùc Phaät vaø beøn mang

Ma Ha Nam: Mahanama (skt)—Se Ma Ha Buddhist temple. Followers of Mahakasyapa. Na Ma. After the third synod this school split into five Ma Ha Naëc Daø Na: Mahanagna (skt)—Ñaïi sects (Purvasaila, Avarasaila, Haimavata, Loä Thaân—Teân cuûa moät vò Thaàn khoûa thaân— Lokottaravadinas, Prajnaptivadinas). Quite-naked—Great naked powerful spirit. Ma Ha Taêng Kyø Luaät: Boä luaät Ma Ha Taêng Ma Ha Neâ La: Mahanila (skt)—See Ma Ha Kyø (luaät thieàn moân) do Phaät Ñaø Baït Ñaø La vaø Ni La. Phaùp Hieån dòch sang Hoa ngöõ thaønh 40 Ma Ha Nhaï Daø Na: Mahanagna (skt)—See quyeån—The great canon of monastic rules, translated into Chinese by Buddhabhadra and Ma Ha Naëc Daø Na. Fa-Hsien in 40 books. Ma Ha Nhaân Ñaø La: Mahendra (skt)—Ma Ma Ha Thích Ñaø: Maharastra (skt)—Vöông EÂ Nhaân Ñaø La—See Ma Thaån Ñaø. quoác coå veà phía taây baéc cuûa cao nguyeân Ñeà Ma Ha Ni La: Mahanila (skt)—Ma Ha Neâ Caêng—The Mahratta country, an ancient La—Ngoïc bích maøu trong xanh, ñöôïc dieãn taû kingdom in the north-west corner of the nhö laø vieân ngoïc lôùn cuûa Trôøi Ñeá Thích— Deccan. Dark-blue, a sapphire, described as the large Ma Ha Thieàn Sö: Thieàn sö Ma Ha—Zen blue pearl of Indra, perhaps the Indranila. Master Mahamaya—Thieàn sö Ma Ha, thuoäc Ma Ha Sa La: Mahasara (skt)—Ma Ha Baø ñôøi thöù möôøi doøng Tyø Ni Ña Löu Chi, goác La—Moät thaønh phoá coå maø baây giôø laø Masar, ngöôøi Chieâm Thaønh. Sö ñaõ tinh thoâng caû chöõ caùch Patna chöøng 30 daäm—An ancient city in Phaïn laãn chöõ Haùn. Sau sö gaëp vaø trôû thaønh central India, the present Masar, about 30 moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn miles west of Patna. sö Phaùp Thuaän. Naêm 1014, sö dôøi veà nuùi Ñaïi Ma Ha Taùt: Mahasattva (skt)—See Ma Ha Vaân ôû Tröôøng An chuyeân tu "Toång Trì Tam Taùt Ñoûa. Muoäi." Naêm 1029 sö veà truï trì chuøa Khai Ma Ha Taùt Ñoûa: Mahasattva (skt)—Ñaïi Thieân, nhöng ñeán naêm 1035 sö boû ñi du chuùng sinh hay ñaïi höõu tình. Nhöõng chuùng sinh phöông khoâng bieát veà ñaâu—Zen master coù loøng ñaïi bi vaø naêng löïc lôùn, muoán thaønh Mahamaya, a

dharma heir of the tenth lineage Phaät ñeå cöùu ñoä chuùng sanh—A Bodhisatva— of the Vinitaruci Sect. He was a Champa Great being one with great compassion and monk, but good in both Sanskrit and Chinese. energy, who wants to become a Buddha and Later he met Zen Master Phaùp Thuaän and brings salvation to all living beings. became one of the most outstanding deisciples Ma Ha Taùt Ñoûa Vöông Töû: Mahasatva- of Phaùp Thuaän. In 1014, he moved to Mount kumara-raja (skt). Ñaïi Vaân in Tröôøng An to focus on practicing 1) Thaùi Töû: The noble and royal prince. “Dharani” or “Absolute Control.” In 1029 he 2) Phaät Thích Ca: Sakyamuni Buddha. went to Khai Thieân Temple and stayed there Ma Ha Taêng Kyø Boä: Mahasanghikah or for six years, but in 1035 he left Khai Thieân Mahasanghanikaya (skt)—Ñaïi Chuùng Boä, moät and became a wandering monk. Since then his trong boán toâng phaùi cuûa Vaibhasika, ñöôïc whereabout was unknown. thaønh laäp sau laàn keát taäp kinh ñieån thöù nhì. Ma Ha Tyø Ha La: Mahavihara (skt)—Moät Sau laàn keát taäp kinh ñieån thöù ba, tröôøng phaùi töï vieän gaàn coá ñoâ Anuradhapura cuûa Tích Lan, naày chia laøm naêm toâng—One of the four nôi ngaøi Phaùp Hieån ñaõ tìm thaáy 3.000 taêng ni branches of the Vaibhasika, said to have been vaøo khoaûng naêm 400 sau Taây Lòch—A formed after the second synod in opposition to monastery near Anuradhapura, ceylon, where the sthaviras, marking the first division in the

Fa-Hsien found 3,000 inmates in about 400 2) Moät vò toân ôû Thai Taïng Giôùi, cuõng laø AD. quyeán thuoäc cuûa Ñöùc Thích Ca Nhö Lai: Ma Ha Tyø Ha La Truï Boä: An honoured one in the Garbhadhatu, also Mahaviharavasinah (skt)—Moät heä phaùi thuoäc a spirit in the retinue of Sakyamuni. Mahasthavira, choáng laïi heä thoáng Ñaïi Thöøa— Ma Höu Laëc: Ma Haàu La Daø—See A subdivision of Mahasthavira school, which Mahoraga in Sanskrit/Pali-Vietnamese combated the Mahayana system. Section. Ma Ha Tyø Loâ Giaù Na: Mahavairocana Ma Kieät: Ma Khö La—Haûi quaùi—A sea (skt)—See Ñaïi Nhöït Nhö Lai and Vairocana. monster—See Ma Kieät La. Ma Haàu La: Ma Haàu Laëc—Ma Hoâ. Ma Kieät Ñaø: Magadha (skt & p)—Ma Ha 1) Muhurta (skt)—Moät giaây laùt—A moment. Ñaø—Ma Kieät Ñeà—Ma Giaø Ñaø—Moät trong 2) Mahoraga (skt)—See Mahoraga in möôøi saùu vöông quoác coå ôû AÁn Ñoä trong thôøi Sanskrit/Pali-Vietnamese Section. Phaät coøn taïi theá, naèm veà phía Ñoâng Baéc AÁn, Ma Haàu La Daø: Mahoraga (skt)—Ma Höu trong ñoù coù Boà Ñeà Ñaïo Traøng, moät trung taâm Laëc—See Mahoraga in Sanskrit/Pali- Phaät giaùo thôøi coå, nôi coù nhieàu tònh xaù goïi laø Vietnamese Section. Bahar. Thôøi Ñöùc Phaät coøn taïi theá, Ma Kieät Ñaø Ma Haàu Laëc: Mahoraga (skt)—See Ma Haàu laø moät vöông quoác huøng cöôøng, döôùi quyeàn cai La. trò cuûa vua Taàn Baø Sa La (khoaûng töø naêm 543- 493 tröôùc Taây Lòch), coù kinh ñoâ trong thaønh Ma Heâ Nhaân Ñaø La: Mahendra (skt)—See Vöông Xaù. Sau ñoù Ma Kieät Ñaø döôùi quyeàn Ma Thaån Ñaø. cuûa vua A Xaø Theá. Vua A Duïc cuõng ñaõ töøng Ma Heâ Thuû La Thieân: Mahesvara (skt)— ngöï trò xöù naày vaøo khoaûng theá kyû thöù ba tröôùc Ñaïi Töï Taïi Thieân—The great sovereign ruler Taây Lòch. Nöôùc Ma Kieät Ñaø xöa kia nay thuoäc or deva. caùc quaän Patna vaø Gaya, tieåu bang Bihar, Ma Heâ Thuû La Thieân Vöông: Mahesvara- mieàn ñoâng baéc AÁn Ñoä. Thaønh Vöông Xaù, nuùi raja (skt)—Ñaïi Töï

Taïi Thieân Vöông—Vua cuûa Linh Thöùu, vaø Truùc Laâm Tònh xaù ñeàu naèm chö ñaïi töï taïi thieân, chuùa teå ñaïi thieân, vò coù trong xöù Ma Kieät Ñaø—One of the sixteen taùm tay ba maét, côõi boø traéng. Theo ngaøi Huyeàn major kingdoms of ancient India during the Trang thì ngöôøi ta thôø vò naày taïi Panjab—King Buddha's time (northeast India). Nalanda and of devas, lord of one great chiliocosm, a deity Buddha Gaya lay within this kingdom, the with eight arms, three eyes, riding on a white headquarters of ancient Buddhism, covered bull. Hsuan-Tsang says specially worshipped with viharas and therefore called Bahar. in the Panjab. Magadha was the most powerful kingdom, Ma Heâ Xa Sa Ca: Mahisasakah (skt)—See ruled by the king Bimbisara (543-493 B.C.) Ma EÂ Xa Sa Ca. with its capital in Rajagaha. Later, Magadha Ma Heä: See Ma Phöôïc. was ruled by Ajatasatru (son of Bimbisara). Ma Hoâ: See Ma Haàu La. King Asoka of Maurya dynasty also ruled this Ma Hoâ Laïc Ca: Mahoraga (skt)—Ma Hoâ kingdom in the third century B.C. The old Laïc Giaø—Höu Laëc—Ma Haàu La Daø. country of Magadha is now the modern Patna 1) Moät loaïi ñaïi maõng thaàn (mình ngöôøi ñaàu and Gaya districts of Bihar state in the raén): Described as large bellied; a class of northeast India. Rajagriha, Vulture Peak and demons shaped like the boa (human body the Bamboo Grove Monastery were located and snake-liked head). here. ** For more information, please see Magadha

in Sanskrit/Pali-Vietnamese Section. Ñeá Thích). Trong soá nhöõng Phaät töû Trung Ma Kieät La: Makara (skt)—Ma Giaø La— Quoác, Ma Lôïi Chi laø bieåu tröng cuûa moät Moät loaøi haûi quaùi, hoaëc trong loát caù voi, hoaëc ngöôøi nöõ taùm tay, hai tay ñöa cao vôùi hai trong loát ruøa—A sea monster, either in the daáu hieäu maët trôøi vaø maët traêng, vò naày form of a great fish, a whale, or a great turtle. ñöôïc ngöôøi ta toân suøng nhö laø vò Thaàn AÙnh Ma La: Saùng vaø Thaàn Baûo Quoác, che chôû daân 1) Mala (skt)—Traøng Hoa—A wreath—A chuùng khoûi nhöõng tai aùch binh ñao. Baø garland—A chaplet—Head-dress. cuõng coøn ñöôïc daân Trung Quoác goïi laø 2) Makara (skt)—See Ma Kieät La. Thieân Haäu—A goddess independent and sovereign, protectress against all violence Ma La Ca Ñaø: See Maït La Kieát Ña. and peril. In Brahmanic mythology, the Ma La Da: Ñoài Ma La Da noåi tieáng vôùi personification of light, offspring of nhöõng caây ñaøn höông—Malaya, the Malabar Brahma, parent of Surya. Among Chinese hills, noted for their sandalwood. Buddhists Maritchi is represented as a Ma La Daø: Marakata (skt)—Ngoïc bích—The female with eight arms, two of which are emerald. holding aloft emblems of sun and moon, Ma La Ñeà: Malayadesa (skt)—Ma La Da Ñeà and worshipped as goddess of light and as Soá—Ma Ly—Nöôùc Maõ Lai AÙ—Malaya the guardian of all nations, whom she country. protects from the fury of war. She is Ma La Vuõ: Malaya (skt)—Höông thôm cuûa addressed by the Chinese people as loaøi caây baïch ñaøn thuoäc vuøng nuùi Ma La Vuõ ôû Queen of Heaven. Malabar—A kind of incense from the Malaya 2) Tia saùng maët trôøi (khoâng theå troâng thaáy vaø mountains in Malabar. cuõng khoâng theå thuû ñaéc ñöôïc)—Rays of Ma Laïp Baø: Malava (skt)—Moät vöông quoác light, the sun's rays, said to go before the coå ôû Trung AÁn Ñoä, baây giôø laø Gujarat—An sun. ancient state in Central India, in the present 3) Boù ng ma: A mirage. Gujarat. 4) Voø ng

hoa hay chuoãi hoa: A wreath. Ma Lôïi: Mallika (skt). Ma Ma: Mama (skt)—Caùi cuûa toâi—My— 1) Moät loaïi hoa coù muøi thôm nhö hoa laøi: A Mine, genitive case of the first personal fragrant flower variously described as pronoun. jasmine, aloes, musk. Ma Ma Keâ: Mamaki (skt)—Coøn goïi laø Ma 2) Teân cuûa vò hoaøng haäu cuûa vua Ba Tö Naëc Maïc Tích, Mang Mang Keâ, Mang Maõng Keâ, (Maït Lôïi Phu Nhaân): Name of the wife of Mang Maõng Keá—Kim Cöông maãu hay meï cuûa king Prasenajit. kim cöông, laø moät vò toân trong Kim Cöông Thuû Ma Lôïi Chi: Marici (skt)—Maït Lôïi Chi. Vieän. Trí tueä cuûa caùc vò Kim Cöông ñeàu naûy 1) Laáy hình töôùng cuûa Thieân nöõ ñeå ñaët teân. sinh töø ñaây—The Vajra mother, mother of the Thieân nöõ naày thöôøng bay ñi tröôùc maët trôøi, vajra or of wisdom in all the vajra group. laø vò thieân thaàn coù töï taïi thoâng löïc. Neáu Ma Men: Ma chöôùng luùc say röôïu—The nieäm teân vò thaàn naày thì seõ lìa xa ñöôïc demon of drunkenness. moïi tai aùch. Ñoù laø vò thaàn thuû hoä maø Maät Ma Ngoaïi Ñaïo: Externalist demons (evils). Giaùo truyeàn tuïng. Theo huyeàn thoaïi Baø La Ma Na Baø: Manatta (skt)—See Ma Na Ñoûa. Moân, ñaây laø vò thaàn do nhaân caùch hoùa aùnh Ma Na Ñoûa: Manatta (skt)—Ma Na Baø. saùng, laø con chaùu cuûa Phaïm Thieân, laø cha meï cuûa Maët trôøi (noäi thaàn cuûa vua Trôøi

1) Duyeät yù hay laøm vui. Tyø kheo phaïm toäi greatness and virtue of the Buddha and the Taêng Taøn, thöïc haønh saùm hoái, nhôø ñoù maø Buddhist scriptures (his doctrines). taåy ñöôïc toäi loãi, neân töï mình vui vaø laøm Ma Ni Baït Ñaø La: Manibhadra (skt). cho chuùng Taêng ñöôïc vui theo—Joy to the 1) Moät trong taùm vò töôùng trong Thai Taïng penitent and his felow monks caused by Giôùi: One of the eight generals in confession and absolution. Garbhadhatu. 2) Moät hình phaït trong Taêng chuùng: Penance 2) Vua Daï Xoa: Vò baûo hoä khaùch löõ haønh vaø or punishment for offences involving thöông nhaân—A king of Yakshas, the reprimand. tutelary deity of travellers and merchants. Ma Na Kyø: Manasa or Manasvati (skt). Ma Ni Kieän Ñaïi Long Vöông: 1) Hoà treân raëng Hy Maõ Laïp Sôn, moät trong Maniskandhanaga (skt)—Vò long vöông trong boán hoà ñöôïc thaønh hình töø khi bieån rôi tay ai laø ngoïc hoä meänh cho ngöôøi aáy—The xuoáng töø trôøi treân ñænh Tu Di—A lake in naga king in whose hand is the talismanic the Himalaya, one of the four lakes pearl. formed when the ocean fell from heaven Ma Noâ: Manusya (skt)—See Ma Noâ Sa. upon Mount Meru. Ma Noâ La: Manorhita or Manorhata (skt)— 2) Teân cuûa moät loaøi roàng baûo hoä hoà Ma Na Moät vò hoaøng töû AÁn Ñoä trôû thaønh ñeä töû cuûa Kyø: The dragon who is the tutelary deity ngaøi Theá Thaân vaø keá vò ngaøi ñeå trôû thaønh Toå of this lake. thöù 22 cuûa Thieàn Toâng AÁn Ñoä. OÂng laø taùc giaû Ma Na Toâ Taát Ñeá: Manasa or Manasvati cuûa boä Tyø Baø Sa Luaän. OÂng laøm vieäc vaø tòch ôû (skt)—See Ma Na Kyø. mieàn ñoâng AÁn vaøo khoaûng naêm 165 sau Taây Ma Naïp: Manavaka (skt). Lòch—An Indian prince who became disciple 1) Ma Naïp Baø—Ma Naïp Baø Ca—Ma Naïp and successor to Vasubandhu as 22nd patriarch. Baø Phöôïc Ca—Ma La Ma Na Author of the Vibhasa-Sastra. He laboured in (naramana)—Moät ngöôøi treû Baø La Moân Western India and Ferghana where he died in hay moät thieáu nieân—A Brahman youth— 165 AD. A youth—A man. Ma Noâ

Maït Da: Manomaya (skt)—Ma Noâ— 2) Teân cuûa moät loaïi aùo caø sa cho Taêng Ni: Ma Noâ Ma. Name of a robe for monks and nuns. 1) YÙ: Consisting of spirit or mind—Ma Naïp Tieân: Ñöùc Phaät Thích Ca Nhö Lai Spiritual—Mental. trong tieàn kieáp khi coøn ñang ôû ñòa vò coõi 2) YÙ sinh thaân: Mind produced body. ngöôøi—Sakyamuni in a previous incarnation. 3) Chö Phaät, chö Boà Taùt vaø chö Thieân coù Ma Nhaãn: Nhaãn haïnh cuûa ma ñaïo, nhö ngöôøi thaân theå do yù mình hoùa sinh ra neân goïi laø bò ma sai khieán hay vì sôï ngöôøi khaùc maø tu Ma Noâ Ma: Buddhas, Bodhisattvas and nhaãn nhuïc—Mara-servitude, the condition of devas can use their minds to produce their those who obey mara. bodies, or forms at will (any appearance Ma Ni: Cintamani (skt)—Ngoïc Ma Ni—Ngoïc produced at will). Nhö YÙ coù khaû naêng laøm ra baát cöù thöù gì mình Ma Noâ Sa: Manusya or Manusa (skt)— muoán. Ngoïc naày tieâu bieåu cho söï vó ñaïi vaø Ngöôøi—Man—Any rational being. coâng ñöùc cuûa Phaät vaø Kinh Phaät—Wish- Ma Noâ Thò Nhöôïc: Manojna (skt)—Vöøa yù—fulfilling gem—A jewel (bright luminous Attractive—At will—Agreeable to the mind. pearl) said to possess the power of producing whatever one desires. It symbolizes the

Ma Nöõ: Con gaùi thieân ma chuyeân duï doã vaø Moät nhaùnh caây Boà Ñeà taïi Boà Ñeà Ñaïo Traøng phaù haïi con ngöôøi (nam giôùi)—The daughters cuõng ñöôïc mang sang troàng ôû Tích Lan, ñeán of mara who tempt men to their ruin. nay haõy coøn xanh töôi. Trong moät thôøi gian Ma Nöõ Ma Ñaêng Giaø: Matanga—Ngöôøi ñaõ ngaén, caùc giaùo ñoaøn ñöôïc thaønh laäp. Hieän nay duï doã Ngaøi A Nan vaøo nhaø—The one who Tích Lan laø ñòa cöù cuûa Phaät Giaùo Nguyeân lured Ananda into her home. Thuûy—Son of the Indian King Asoka, on repenting of his dissolute life, became an Ma Oaùn: Ma quaân, keû thuø cuûa Ñöùc Phaät— arhat, and is said to be reputed as founder of Mara enmity, the enemy of Buddha. Buddhism in Ceylon, around 200 years after Ma Phaïm: Mara and Brahma. the Buddha's Nirvana. According to The 1) Ma vöông, chuû coõi trôøi duïc giôùi thöù saùu: Ceylon Mahavansa, King Asoka sought to Mara, lord of the sixth desire-heaven. expand Buddhism from the region around 2) Ma phaïm, chuû coõi trôøi saéc giôùi: Brahma, Magadha into a "world" religion. As such, he lord of the heavens of form. sent his son Mahinda to Sri Lanka in hopes of Ma Phöôïc: Heä phöôïc hay söï troùi buoäc cuûa establishing the Dharma on the island. thieân ma—Mara-bonds (attachments). Mahinda converted the King, Devanampiya Ma Quaùi: Ghost—Devil. Tissa, and received a site on the island to build Ma Quang: AÙnh saùng huyeãn aûo cuûa ma a monastery. This site eventually developed quaân—Mara's delusive light. into a Mahavihara or "Great Monastery." A Ma Quaân: Quaân ma, quaân binh ma aùc—The branch of the Bodhi Tree was brought from army of mara. Bodhgaya and planted in Sri Lanka as well, Ma Quyû: Ghosts and devils. and it is still living well at this time. In a short Ma Ra: See Ma. time, a valid ordination lineage for monks was established, and the religion began to grow on Ma Sa: Mamsa (skt)—Thòt—Flesh. the island, remaining today as a stronghold of Ma Söï: Theravada Buddhism. 1) Vieäc ma: Demonic actions. Ma Thaâu: Madhu (skt). 2) Vieäc laøm cuûa aùc ma, gaây chöôùng ngaïi cho 1) Ngoït: Sweet. ñaïo Phaät: Mara-deeds, especially in 2) Moät loaïi nöôùc coù chaát laøm say: An hindering Buddha-truth.

intoxicating liquor. Ma Taåy: Masa (skt)—Moät thaùng—A month. Ma Thaâu La: Mathura or Madhura (skt)— Ma Thaån Ñaø: Mahindra (skt)—Mahinda Ma Ñoä La—Ma Ñoät La—Ma Ñaàu La—Moät (p)—Con trai cuûa vua A Duïc, coù toäi vôùi nhaø vöông quoác coå (teân hieän ñaïi laø Muttra) naèm vua nhöng veà sau tu chöùng quaû A La haùn, beân bôø soâng Jumna, moät trong baûy Thaùnh ngöôøi ta noùi oâng noåi tieáng nhö laø vò saùng laäp thaønh, goïi laø Khoång Töôùc Thaønh, noåi tieáng vôùi neàn Phaät Giaùo ôû Tích Lan, khoaûng 200 naêm nhöõng thaùp trong thaønh—An ancient kingdom sau ngaøy Ñöùc Phaät nhaäp Nieát Baøn. Theo Tích and city, the modern Muttra on the bank of Lan Ñaïi Thoáng Söû, vua A Duïc muoán phaùt trieån Jumna; the reputed birthplace of Krsna, one of Phaät Giaùo thaønh moät toân giaùo cuûa theá giôùi neân the seven sacred cities, called Peacock City ngaøi ñaõ phaùi con trai cuûa Ngaøi laø Ma Thaån Ñaø (Krsna-pura) famous for its stupas. laøm tröôûng ñoaøn Truyeàn Giaùo Tích Lan vaøo Ma Thieân: Mara-deva (skt)—Thieân ma treân khoaûng naêm 250 tröôùc Taây Lòch. Ma Thaån Ñaø ñænh duïc giôùi—The god of lust, sin, and death. ñaõ ñoä cho vua Tissa, vaø ñöôïc nhaø vua caáp cho ** For more information, please see Tha Hoùa moät khoaûng ñaát ñeå xaây ngoâi “Ñaïi Tònh Xaù. Töï Taïi Thieân.

Ma Thieàn: Mara-dhyana (skt)—Nhöõng tö 1) Con ngöïa: Asva (skt)—A horse. töôûng aùc ñoäc hay loaïn ñoäng khôûi leân trong luùc 2) Maõ naõo (moät trong thaát baûo): Agate, one thieàn hay tu thieàn ñònh ñeå haønh ñoäng taø vaïy of the seven treasures. nhö sai khieán quyû thaàn—Evil or distracted 3) Veû beà ngoaøi: Appearance. thoughts arise during meditation—Wrong and Maõ AÂm Taøng: Nam caên daáu kín trong buïng harmful meditation. chæ khi naøo tieåu tieän môùi xuaát hieän, moät trong Ma Thuaät: Magic. 32 töôùng toát cuûa Ñöùc Phaät—A retractable Ma Trôi: Jack-o’-lantern. penis, e.g. that of a horse, one of the thirty-two signs of a Buddha. Ma Tuùy: Narcotic. Ma Voõng: Löôùi ma—The net of mara. Maõ Ñaàu: Ñaàu ngöïa—Horse-head. Ma Vöông: Mara-raja (skt)—Ma vöông , chuû Maõ Ñaàu Ñaïi Só: Hayagriva (skt)—See Maõ Ñaàu Quan AÂm. coõi trôøi duïc giôùi thöù saùu, hay coõi trôøi Tha Hoùa Töï Taïi. Taát caû nhöõng danh töø duøng cho Ma Maõ Ñaàu La Saùt: Loaïi quyû La Saùt mình vöông ñeàu tieâu bieåu cho duïc voïng ñaõ quaán laáy ngöôøi ñaàu ngöïa, cai nguïc nôi Dieâm La—The chuùng sanh laøm caûn trôû cho söï khôûi phaùt thieän horse-head raksasa in Hades. nghieäp vaø tieán boä treân ñöôøng cöùu ñoä vaø ñaïi Maõ Ñaàu Minh Vöông: Hayagriva (skt)— giaùc—The king of maras, the lord of the sixth The horse-head Dharmapala—See Maõ Ñaàu heaven of the desire-realm, or the Lord of the Quan AÂm. Paranirmita-vasavartin. All the terms for Maõ Ñaàu Quan AÂm: Hayagriva (skt)—Coøn “Mara-raja” represent Satan, or Mara, the goïi laø Maõ Ñaàu Ñaïi Só hay Maõ Ñaàu La Saùt, personification of evil and temper of man. tieáng Phaïn aâm laø Haø Da Yeát Lôïi Baø, laø moät vò Mara-raja also means the Evil One, the toân nôi Quan AÂm Vieän trong Thai Taïng giôùi, Temper, the God of Lust, or Sins. All of the töùc vò Sö Töû Voâ UÙy Quan AÂm, coù ñaàu vaø coå above symbolize the passions that ngöïa, coù hình daùng raát uy nghi khieán cho ma overwhelmed human beings as well as quaân phaûi chòu thaàn phuïc—The

horse-neck or everything that hinders the arising of the horse-head Kuan-Yin in awe-inspiring attitude wholesome roots and progress on the path of towards evil spirits. salvation and enlightenment. Maõ Maïch: Luùa maïch laøm thöùc aên cho ngöïa. ** For more information, please see Mara in Vaøo moät muøa heø, Ñöùc Phaät nhaän lôøi cuûa moät Sanskrit/Pali-Vietnamese Section. vò vua Baø La Moân laø A Kyø Ñaït cuøng 500 vò Tyø Maù: Kheo ñeán ñeå an cö trong nöôùc cuûa vò vua naày. 1) Chöûi maéng: To scold—To blame. Trong ba thaùng ñoù nhaø vua chæ cho Phaät vaø 2) Goø maù: Cheek. Taêng ñoaøn aên luùa maïch cuûa ngöïa. Ñaây laø moät 3) Meï: Mother. trong 10 khoå naïn cuûa Ñöùc Phaät—Horse-grain, Maù Hoàng: Buddha's food when he spent three months 1) Rosy cheeks. with the Brahmin ruler Agnidatta with 500 2) Woman. monks, one of his ten sufferings. Maù Luùm Ñoàng Tieàn: Dimpled cheeks. Maõ Minh Boà Taùt: See Asvaghosa in Maø: But. Sanskrit/Pali-Vietnamese Section. Maø Caû: Maëc caû—To bargain. Maõ Minh Ñaïi Só: See Asvaghosa in Sanskrit/Pali-Vietnamese Section. Maû: Moä—Grave—Tomb. Maõ: Maõ Minh Tyø Kheo: Se Asvaghosa in Sanskrit/Pali-Vietnamese Section.

Maõ Naõo: Carnelian. Maïc Bang: Ñöa hai tay leân khoûi ñaàu toû yù quy Maõ Nhó Sôn: Asvakarna (skt)—Tieáng Phaïn phuïc (ñaàu haøng)—To raise the hands to the aâm laø Ngaïch Thaáp Phöôïc Yeát Noâ, töùc nuùi Cöûu head in making obeisance. Sôn, daùng nuùi hình nhö tai ngöïa, moät trong baûy Maïc Giaø: Magha (skt). voøng nuùi bao quanh nuùi Tu-Di—One of the 1) Cuûa caûi: Wealth. seven concentric rings around Mount Meru. 2) Cuùng döôøng: Donation. Maõ Thaéng: Asvajit (skt)—Coøn goïi laø Maõ Sö, 3) Thaát tinh: Choøm thaát tinh hay choøm sao aâm tieáng Phaïn laø Ngaïch Tyø, moät trong naêm vò baûy caùi—Seven stars. ñeä töû ñaàu tieân cuûa Ñöùc Phaät (ngaøi Maõ Thaéng Maïc Ha: coù phong thaùi ñoan chính uy nghi, nhö ngöôøi 1) Lôùn: Maha (skt)—Great. thaày höôùng daãn cho moïi ngöôøi. Ngaøi Xaù Lôïi 2) Doøng soâng Mahanada trong xöù Ma Kieät Phaát luùc bò maát thaày daïy ñang ñi thaát theåu Ñaø, chaûy vaøo vònh Cambay: Mahanada, a ngoaøi ñöôøng thì gaëp ñöôïc oâng Maõ Thaéng vôùi small river in Magadha, flowing into the veû uy nghi, beøn ñeán gaàn hoûi ñaïo. Moät laàn khi gulf of Cambay. Taêng ñoaøn ñang ñi vaøo thaønh khaát thöïc, moät vò Maïc Ha Taêng Kyø Ni Giaø Da: tröôûng laõo nhìn thaáy ngaøi Maõ Thaéng, lieàn sanh Mahasanghika-nikaya (skt)—See loøng hoan hyû, beøn phaùt taâm döïng 60 phoøng ôû Mahasanghika in Sanskrit/Pali-Vietnamese cho Taêng ñoaøn)—Horse-breaker or Horse- Section. master. The name of several persons, including Maïc Taùc: Ñöøng laøm—Not committing. one of the first five disciples. Mai: Caây maän—The plum. Maõ Toå: Maõ Toå Ñaïo Nhaát—See Ma-Tsu in Mai Danh: Mai danh aån tích hay lui veà soáng English-Vietnamese Section. daáu teân aån maët—To conceal one's name—To Maõ Töï: Asvamedha (skt)—Pheùp tu ngoaïi ñaïo live in retirement. laáy ngöïa laøm vaät hieán teá vì muoán caàu xin leân Mai Ñaùt Leâ: Maitreya (skt)—See Mai Ñaùt coõi trôøi hay nhöõng muïc ñích ñaëc bieät khaùc (vì Lôïi Da. muoán caàu xin ôû coõi trôøi, neân duøng pheùp maõ töï . Mai Ñaùt Lôïi: Maitreya (skt)—See Mai Ñaùt Choïn laáy moät con ngöïa baïch, thaû ra 100 ngaøy, Lôïi Da. hoaëc ba naêm, roài tìm theo veát chaân cuûa noù maø raéc vaøng vaøo, ñeå boá thí cho moïi

ngöôøi. Sau ñoù Mai Ñaùt Lôïi Da: Maitreya (skt)—Coøn goïi laø baét laáy con ngöïa vaø gieát ñi. Phaùi naày tin raèng Mai Ñaùt Leâ hay Mai Ñaùt Lôïi, dòch laø Töø Thò, con ngöïa sau khi bò gieát cuõng ñöôïc sanh leân laø vò Phaät Haï Sanh sau Ñöùc Phaät Thích Ca coõi trôøi)—The horse sacrifice, either as an Maâu Ni—Benevolent—Friendly—The annual oblation to Heaven, or for specific expected Buddhist Messiah—See Maitreya in purposes. Sanskrit/Pali-Vietnamese Section. Maõ Uyeån: Vöôøn ngöïa—The horse park—See Mai Kia: In the future. Baïch Maõ Töï. Mai Moät: Ñeå cho maát ñi taøi naêng—To lose Maï: Laêng nhuïc hay chöûi bôùi—To curse—To one's talent—To wrap up one's talent in a scold. napkin. Maïc: Mai Sau: Later. 1) Ñöøng: Not to—Do not—No. Mai Taùng: To bury. 2) Maøng: A membrane. Mai Taøng: To hide in the ground. Maùi: 1) Maùi nhaø: Roof.

2) Con maùi (gaø): Female (hen). Maõn Ñôøi: To the end of one's life—During Maøi: To sharpen. one's lifetime. Maøi Mieät: To be absorbed in—To give Maõn Ñoà: Manda (skt)—Kim Cang Toøa—The oneself up to something—To devote oneself diamond throne. to. Maõn Giaùc: Thieàn Sö Maõn Giaùc (1052- Maûi Mieát: To become absorbed—See Maøi 1096)—Zen Master Maõn Giaùc—Thieàn sö noåi mieät. tieáng Vieät Nam, queâ ôû Thaêng Long, Haø Noäi, Maõi: Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Quaûng 1) Maõi maõi: Continually. Trí vaø laø Phaùp töû ñôøi thöù taùm doøng Thieàn Voâ 2) Mua: To purchase—To buy Ngoân Thoâng. Haàu heát cuoäc ñôøi ngaøi hoaèng hoùa Maõi Danh: Mua danh—To purchase honour. taïi Thaêng Long. Ngaøi thò tòch naêm 1096, vaøo tuoåi 45—A Famous Vietnamese Zen master Maõi Hoïc: To devote oneself to study. from Thaêng Long, Hanoi, North Vietnam. He Maõi Laâm: Vikritavana (skt)—Töï vieän caùch was a disciple of Quaûng Trí. He became the kinh thaønh cuûa Kashmere chöøng 200 daäm veà Dharma heir of the eighth generation of the phía taây baéc—A monastery about 200 miles Wu-Yun-T'ung Zen Sect. He spent most of his northwest of the capital of Kashmere. life to expand Buddhism in Thaêng Long. He Maõi Maõi: Forever—Ever-lasting. passed away in 1096, at the age of 45. Maõi Nghó: To be lost in thought. Maõn Haïn: At the end of time allowed—To Maõi Nhìn: To let one's glance rest on come to an end. something. Maõn Kieáp: During one's lifetime. Maõi Tu: To devote oneself to cultivate. Maõn Kyø: Thôøi haïn ñaõ hoaøn taát—The time Man: fulfilled. 1) Voøng hoa ñoäi ñaàu: A chaplet—A head- Maõn Nghieäp: See Maõn Quaû. dress—A coiffure. Maõn Nguyeän: Contented—Satisfied. 2) Chuoãi ngoïc: Jade necklace. Maõn Nguyeät Quang Minh Phaät: Perfect 3) Hoa Maït Lôïi (hoa laøi): Jasmine. Moon Light Buddha. Man Maùc: 1) Maõn nguyeät quang minh coù nghóa laø aùnh 1) Vague. saùng cuûa ñeâm traêng raèm. AÙnh saùng ñoù vöøa 2) Immense—Very large—Vast. thanh tònh vöøa an laïc, coù coâng naêng chöõa Man Traù: Fraudulent. laønh söï loaïn ñoäng cuûa thaân taâm. Ban ngaøy Maøn: Curtain. thaân taâm chuùng ta bò aùnh maët trôøi thieâu Maøn Che: Protective screen. ñoát, nhöng döôùi aùnh traêng huyeàn dieäu ban Maøn Ñen: Black curtain. ñeâm, chuùng ta caûm thaáy thoaûi maùi vaø deã Maøn Khoùi: Black screen (curtain). chòu. Ñöùc Phaät Maõn Nguyeät Quang Minh Maøn Söông: Curtain (veil) of mist. cuõng nhö chö Phaät ñeàu coù cuøng moät thöù aûnh höôûng nhö vaäy ñoái vôùi

chuùng sanh Maõn: Purna (skt)—Hoaøn taát hay chaám döùt— moïi loaøi: Perfect Moon Light means the To expire—To come to an end. light of full moon. Such a light is pure, Maõn Cuoäc: the end of an affair. peaceful, and able to heal mind and body. Maõn Ñaùt La: See Maïn Ñaø La in During the day under the sun's fury, our Vietnamese-English Section. mind and body burn, but under the softness of the moonlight, we feel at ease and

relax. Thus, similarly this Buddha and all Maõn Toïa: Buddhas have the same affect on all 1) Moät chuùng hoäi ñuû ñaày (khi thoï giôùi ñaøn sentient beings. phaûi coù tam sö thaát chöùng)—A complete, 2) Veà phía Ñoâng cuûa theá giôùi Ta Baø coù coõi or full assembly. Phaät teân laø Baát Ñoäng, trong nöôùc ñoù coù 2) Ngaøy cuoái cuøng cuûa chuùng hoäi (an cö kieát Phaät teân laø Maõn Nguyeät Quang Minh laøm haï): The last day of a general assembly. giaùo chuû—To the East of the Saha World, Maõn Tuùc: Full—Satisfied—Contented-- there is a Budhaland called Unditurbed, in Completed. that world there is a Buddha named Maõn YÙ: See Maõn tuùc. 'Perfect Moon Light' ruling over it. Maïn: Maõn Nguyeät Toân: Danh hieäu khaùc ñeå goïi (A) Nghóa cuûa Maïn—The meanings of Ñöùc Phaät—The full-moon honourd one, Arrogance or Haughtiness: Buddha. 1) Kieâu maïn: Mana (skt)—Caäy taøi mình cao Maõn Phaàn: To pass away—To die. hôn maø khinh mieät ngöôøi khaùc—Proud—Maõn Phaàn Giôùi: Teân khaùc cuûa cuï tuùc giôùi, Pride—Arrogance—Self-conceit—ñeå so saùnh vôùi ngöôøi taïi gia hay Sa Di chæ thoï Looking down on others—Superlicious— nguõ hay baùt giôùi—The whole of the Maïn laø töï naâng cao mình leân, döông commandments, i.e. a full-ordained monk as döông töï ñaéc. Hoï coù khuynh höôùng laán aùt compared with lay people or a sramanera, who ngöôøi treân, chaø ñaïp ngöôøi döôùi, khoâng hoïc only receive either five or eight hoûi, khoâng laéng nghe lôøi khuyeân hay lôøi commandments. giaûi thích, haäu quaû laø hoï phaïm phaûi nhieàu Maõn Quaû: Coøn goïi laø Bieät Baùo Nghieäp, Maõn loãi laàm ñaùng tieác—Haughty people are Nghieäp, hay Vieân Maõn Nghieäp. Nghieäp döïa self-aggrandized and boasting. They tend vaøo nhau ñeå ñöa ñeán nhöõng chi tieát cuûa caùi to bully their superiors and trample the quaû trong kieáp taùi sanh, nhö luïc caên thieáu ñuû, inferior. They refuse to learn any more or thaân theå maïnh yeáu, sang heøn, thoï meänh daøi listen to advice or explanations; and as a ngaén, vaân vaân, ñeå phaân bieät vôùi "daãn nghieäp" result commit regretable errors. hay toång baùo laø nghieäp chuû yeáu taïo thaønh quaû 2) Traøn lan: Overflowing—Boundless—baùo, khieán chuùng sanh phaûi taùi sanh vaøo coõi Prolonged—Extended—Widespread. naøo, nhö trôøi, ngöôøi, hay thuù, vaân vaân (daãn (B) Phaân loaïi Maïn-Categories of Arrogances: nghieäp ñöôïc ví nhö ngöôøi thôï veõ, tröôùc veõ toång 1) Thaát Maïn: Seven arrogances—See Thaát theå trôøi, ngöôøi hay suùc sanh; maõn nghieäp ñöôïc Maïn. ví nhö laø söï hoaøn taát böùc hoïa, phaûi toâ ñieåm caùc 2) Cöûu Maïn: Nine arrogances—See Cöûu neùt ñeïp xaáu)—The fruit or karma, which fills Maïn. out the details of any incarnation, as Maïn Cuùng: Cuùng döôøng boâng Maïn Ñaø La distinguished from the integral or direction of hay Vieân Hoa leân chö Phaät—Offerings of karma which determines the type of that mandarava

flowers. incarnation, i.e. deva, man, or animal, etc. Maïn Cöû: Toû ra kieâu maïn—To hold oneself Maõn Tang: The end of mourning. arrogantly. Maõn Thaønh: Fully complete, or perfect. Maïn Ñaø La: Mandala (skt)—Voøng troøn dieãn Maõn Thuø Thi Lôïi: Manjusri (skt)—See Vaên taû moâi tröôøng hoaït ñoäng cuûa chö Phaät trong Thuø Sö Lôïi in Vietnamse-English Section, and Maät Giaùo—A ritual or magic circle—A Manjusri in Sanskrit/Pali-Vietnamese Section. diargram used in invocations, meditation and

temple sevices—See Mandala in English- that affect the mind, including five envoys of Vietnamese Section. stupidity and five wholesome deeds. Maïn Ñaø La Hoa: Madarava flowers. ** For more information, please see Nguõ Ñoän Maïn Ñaø La Vöông: Chöõ “A” trong tröôøng Söû, and Nguõ Lôïi Söû in Vietnamese-English phaùi Maät toâng ñöôïc xem nhö laø Maïn Ñaø La Section. Vöông—The word “A” is styled the great Maïn Thaéng Toân: Danh hieäu cuûa vò Phaät—A Mandala-king. title of a Buddha. Maïn Ñaùt La: Coøn goïi laø Maõn Ñaùt La hay Maïn Thuø: Teân khaùc cuûa Ngaøi Vaên Thuø Sö Maïn Ñaëc La, dòch laø chaân ngoân, thaàn chuù hay Lôïi Boà Taùt—Another name for Majusri—See lôøi noùi bí maät cuûa chö Phaät—Also used for Manjusri in Sanskrit/Pali-Vietnamese Section. mantra, an incantation, spells, magical Maïn Thuø Ñoàng Töû: Teân khaùc cuûa Ngaøi formula, muttered sound, or secret words of Vaên Thuø Sö Lôïi Boà Taùt—Another name for Buddhas. Manjusri—See Manjusir in Sanskrit/Pali- Maïn Ñoà La Giaùo: Teân khaùc cuûa toâng Chaân Vietnamese Section. Ngoân—Mandala doctrine, mantra teaching, Maïn Thuø Sa: Manjusaka (skt)—Teân cuûa loaøi magic, yoga, the true word or Shingon sect hoa Xích Ñoaøn trong vuøng baéc AÁn—Name of Maïn Hoaëc: Delusion of pride. a type of flower in north India. Maïn Keát: Maïn keát, moät trong cöûu keát troùi coät Maïn Thuø Thaát Lôïi: Manjusri (skt)—See con ngöôøi trong sanh töû—The bondage of Vaên Thuø Sö Lôïi in Vietnamese-English pride, one of the nine bonds that bind men to Section, and Manjusri in Sanskrit/Pali- mortality. Vietnamese Section. ** For more information, please see Cöûu Keát. Maïn Traøng: Loøng ngaõ maïn boác cao nhö côø Maïn Kieán: Moät trong möôøi loaïi taø kieán, loøng phöôùng treo cao trong gioù—Pride as a banner kieâu maïn, ñoái vôùi vieäc gì cuõng cho laø mình hôn rearing itself aloft. ngöôøi keùm—Pride, regarding oneself as Maïn Töôûng: Tö töôûng kieâu maïn—Proud, or superior, one of the ten wrong views. arrogant thoughts. ** For more information, please see Thaäp Taø Mang: To wear—To carry. Kieán in Vietnamese-English Section. Mang Ñeán: To bring along. Maïn Nhuï: Teân khaùc cuûa Ngaøi Vaên Thuø Sö Mang Ñi: To carry away. Lôïi Boà Taùt—Another name for Manjusri—See Mang Mang: Very far. Manjusri in Sanskrit/Pali-Vietnamese Section. Mang Mang Luïc Ñaïo: Bustling about and Maïn Quaù: Khôûi taâm kieâu maïn cho raèng mình absorbed in the six paths of transmigration. hôn haún ngöôøi hôn mình—Regarding oneself Mang Maùng: Vaguely—Dimly. as superior to superior. ** For more information, please see Thaát Maïn Mang Nôï: To be in debt (indebted). and Cöûu Maïn in Vietnamese-English Mang Ôn: To owe a debt of gratitude to Section. someone—Owing thanks. Maïn Sôn: Ví loøng kieâu ngaïo nhö nuùi cao— Mang Theo:

To carry on—Nothing anyone To compare the pride with a lofty mountain. did ever lost, but was carried on from life to Maïn Söû: Maïn Söù—Thaäp maïn söù coù theå sai life, either happiness or pain. khieán hay aûnh höôûng thaân taâm con ngöôøi, bao Mang Tieáng: To suffer a bad reputation—To goàm caû nguõ ñoän söû vaø nguõ lôïi söû—The have a bad name. messenger, or lictor of pride. Ten messengers Mang Xuoáng: To carry down.

Mang Xuoáng Tuyeàn Ñaøi: To carry down to laø do bôûi kieáp tröôùc noù laøm moät vò taêng toäi the hades. loãi—The blind dragon who appealed to the Maøng: To take into account. Buddha and was told that his blindness was due to his having been formerly a sinning Maûng: Piece. monk. Maõng: Manh Minh: Söï ñuoâi muø vaø trong boùng toái, 1) Con traên: A boa—Python. khoâng thaáy ñöôïc ñaâu laø chaân lyù—Blind and in 2) Loã maõng—Rude—Coarse. darkness, ignorant of the truth. 3) Quyû Ma Haàu La Giaø troâng gioáng loaøi traên: (Mahoraga (skt)—A class of demon Manh Muïc: Blind. ressembling a python. Manh Quy: Ruøa muø gaëp khuùc goå troâi giöõa Maïng: bieån ñaõ laø khoù, ví vôùi sanh laøm ngöôøi vaø gaëp 1) Veil. ñöôïc Phaät Phaùp laïi caøng khoù hôn (yù naày ví vôùi 2) Life. moät con ruøa muø giöõa bieån khôi maø vôù ñöôïc khuùc goã noåi. Theo Kinh Taïp A Haøm, trong Maïng Caên: Root of life. bieån caû coù moät con ruøa muø, soáng laâu voâ löôïng Maïng Baïc: Bad destiny. kieáp, caû traêm naêm môùi troài ñaàu moät laàn. Coù Maïng Chung: To pass away—To die. moät khuùc caây, treân coù moät loã loûng, ñang troâi Maïng Leänh: Command—Order. daät dôø treân maët nöôùc, ruøa ta khi troài leân ñeán Maïng Moät: To die. maët nöôùc cuõng vöøa chaïm vaøo boïng caây. Keû Maïng Soáng Con Ngöôøi Trong Hôi Thôû: phaøm phu laên troâi trong bieån ñôøi sanh töû, muoán Human life is only in one breath—Ñöùc Phaät ñaõ trôû laïi ñöôïc thaân ngöôøi quaû laø khoù hôn theá nhieàu laàn daïy: “Maïng soáng con ngöôøi trong aáy)—It is as easy for a blind turtle to find a hôi thôû, thôû ra maø khoâng thôû vaøo laø ñaõ maïng floating log as it is for a man to be reborn as a moät vaø böôùc sang kieáp khaùc”—The Buddha man, or to meet with a Buddha and his taught on many occasions: “Human life is only teaching (The rareness of meeting a Buddha is as long as one breath, for breathing out compared with the difficulty of a blind sea- (exhaling) without breathing (inhaling) means turtle finding a log to float on, or a one-eyed we have already died and stepped over into a tortoise finding a log with a spy-hole through new lifetime. it). Maïng Soáng Mong Manh, Neáu Khoâng Tu Manh Taâm: To mean to—To intend to. Baây Giôø Seõ Khoâng Coøn Kòp Nöõa: Life is Maùnh Lôùi: Trick. fragile, if we don’t cultivate now, we never Maønh Maønh: Blind—Curtain. have any other opportunities. Maûnh: See Maûng. Maïng Vaän: Externalists believe that there is Maûnh Deû: Slender—Thin—Slim. a so-called “Destiny” or “Fate.” Maûnh Khaûnh: See Maûnh deû. Maïng YÙ: To pay attention to—To mind. Maûnh Mai: See Maûnh khaûnh. Manh: Maõnh: Strong—Fierce—Violent— 1) Muø—Blind. Determined. 2) Mieáng: Maûnh—Piece. Maõnh Duõng: Duõng maõnh (maïnh meû vaø can Manh Baû: Muø vaø queø, yù noùi moät vò thaày hoân tröôøng)—Strong and courageous. aùm—Blind and lame, an ignorant teacher. Maõnh Hoûa: Löûa maïnh—Fierce fire. Manh Long: Con

roàng muø, xuaát hieän tröôùc Maõnh Lôïi: Fierce—Sudden. Phaät vaø ñöôïc Phaät cho bieát raèng caùi muø cuûa noù

Maïnh: Strong. teachers. At old age, just as Confucius, he saw Maïnh Baïo: Strong and brave. his teachings were not being applied, he Maïnh Chaân Khoûe Tay: To enjoy good returned home, together with his students to write the various experiences he had had while health—To be well. debating with the kings of the countries he Maïnh Gioûi: See Maïnh chaân khoûe tay. visited as well as lessons he had taught his Maïnh Khoûe: Healthy—Strong. students. This was collected into seven Maïnh Töû: Meng-Tzu (Mencius 372-289 volumes and it also included his criticism of B.C.)—Ngöôøi sanh ra trong gia ñình khoa baûng other philosophical teachings. The series was taïi nöôùc Loã, sanh vaøo khoaûng naêm 372 tröôùc self-titled Meng-Tzu. Taây Lòch vaøo thôøi vua Chaâu Lieät Vöông, vaø Mao: maát khoaûng naêm 289 tröôùc Taây Lòch vaøo thôøi 1) Loâng mao: Hair. vua Chaâu Noaûn Vöông. Ngaøi moà coâi cha töø 2) Loâng vuõ: Feather. nhoû, ñöôïc meï hieàn daïy doã. Lôùn leân theo hoïc 3) Rôm: Thatch. vôùi Thaày Töû Tö, ñöôïc chôn truyeàn veà Ñaïo Hoïc Mao Beänh: Beänh hoaïn—Ailment—Flaw. cuûa Thaày Khoång Töû. Ngaøi coù taøi huøng bieän, Mao Caùi Ñaàu: thöôøng ñi du thuyeát ôû caùc nöôùc Löông, Teà, 1) Moät boù coû rôm duøng laøm noùn che ñaàu: A Toáng, vaân vaân ñeå ñem ñaïo nhaân nghóa ra cöùu handful of thatch to cover one’s head. ñôøi. Nhöng caùc vua thôøi aáy chæ lo thoân tính laãn 2) Moät maùi tranh: A hut. nhau, chôù khoâng ai chòu coi troïng ñieàu nhaân 3) Moät töï vieän: A monastery. nghóa, hoaëc thöïc haønh theo ñaïo lyù cuûa Thaùnh Hieàn. Khi veà giaø, cuõng nhö Khoång Töû, nhaän Mao Ñaïo: See Mao Ñaàu. thaáy khoâng ai chòu thöïc haønh nhöõng lôøi daïy Mao Ñaàu: teân khaùc cuûa phaøm phu—A name cuûa mình, oâng veà queâ cuøng caùc haøng moân ñeä for ordinary people (phaøm phu, non-Buddhists, ghi cheùp laïi nhöõng lôøi ñoái ñaùp vôùi caùc vua or the unenlightened). cuøng nhöõng lôøi bình thaønh boä saùch Maïnh Töû Mao Ñaàu Phaøm Phu: An ignorant, gullible goàm baûy quyeån—Meng-Tzu belonged to one person. of the aristocratic families in the state of Lu. Mao Khoång: Loå chôn loâng—Hair-hole— He was born in 372 B.C. during the time of Pore. King Chou-Lieh-Wang, and died in 289 during Mao Thaèng: A hair rope (tied up by the the time of King Chou-Nan-Wang. He lost his passions, as with an unbreakable hair rope. father during his childhood and was cared for Maïo: and educated by a kind and devoted mother. 1) See Maïo Hieåm. When he grew older, a teacher named Tzi-Tsu 2) Giaû Maïo: Counterfeit. taught him the proper philosophical teachings Maïo Ñòa: Boà Ñeà—Bodhi. of Confucius. He had the great ability to teach and often traveled abroad to other states such Maïo Ñòa Chaát Ña: Bodhicitta (skt)—Boá Ñeà as Liang, Tsih, Tsung, etc. to use the teachings Taâm—The enlightened mind of virtues and ethics to help others. However, Maïo Ñòa Taùt Ñaùt La: Bodhisattva (skt)— al the kings of those days cared only about Boà Taùt. competing and battling with one another, none Maïo Hieåm: To venture—To adventure—To of them was concerned or had any respect for risk. virtues and ethics (right and wrong) nor did Maïo Nhaän: To assume falsely. they follow the teachings of past saintly Maùt: Cool—Fresh.

Maùt Meû: See Maùt. hieåu laø Trung Hoa—One of the two chief Maït: disciples of Ananda, to whom he handed down 1) Chaø xaùt: To rub out or on. the Buddha's doctrine. He is reputed to have 2) Chaám Döùt: End. been sent to convert Kashmir, the other, 3) Cho ngöïa aên: To feed a horse. Sanakavasa, to convert Middle Lands, which is 4) Maït Cöa hay Maït Saét: Sawdust. probably Central India, though it is understood 5) Ngoïn: Branch. as China. Maït Ña Lôïi: Baéc Sôn Boä, moät trong nhöõng Maït Ñieàn Ñeå Ca: Madhyantika (skt)—See boä cuûa heä phaùi Tieåu Thöøa—One of the Maït Ñieàn. divisions of the Sarvastivadah school. Maït Ñôøi: The nd of one's life. Maït Ñaø: Madhya (skt). Maït Ñoä Ca: Madhuka (skt)—Moät loaïi traùi raát 1) Chaát cay ñoäc: Intoxicating liquor— ngon—Bassia latifolia, a fine or pleasant fruit. Intoxicating. Maït Giaø: Marga (skt). 2) 100.000: One hundred thousand. 1) Ñaïo—Track—Path—Way—The way. Maït Ñaït Na: Madana (skt)—Tuùy quaû—A 2) Ñaïo Ñeá hay ñeá thöù tö trong Töù Dieäu Ñeá: fruit called the intoxicating fruit. The fourth of the four dogmas. Maït Ñeå: Mati (skt)—Ma Ñeà—devotion— 3) Baùt Thaùnh Ñaïo hay cöûa ra ñau khoå ñeå Discernment—Understanding by wisdom. böôùc vaøo nieát baøn: The eight holy or correct ways, or gates out of suffering into Maït Ñeå Boå La: Matipura (skt)—Teân cuûa moät nirvana. vöông quoác vaø thaønh phoá coå, maø vò vua vaøo 4) Ñaïo laø nhaân giaûi thoaùt, giaùc ngoä Boà Ñeà laø khoaûng naêm 600 sau Taây Lòch, xuaát thaân töø quaû: Marga is described as the cause of doøng haï tieän Thuû Ñaø La. Nôi ñaây laø queâ höông liberation, bodhi as its result. cuûa nhieàu nhaø truyeàn giaùo noåi tieáng. Baây giôø ** For more information, please see Ñaïo. laø Rohilcund, naèm giöõa doøng Haèng Haø vaø Ramaganga—An ancient kingdom and city, Maït Giaø Leâ: Maskari-Gosaliputra (skt)—Maït the king of which in 600 A.D. belonged to the Giaø Leâ Caâu Xaù Leâ, moät trong luïc sö ngoaïi Sudra caste, the home of many famous priests. ñaïo. OÂng ta cho raèng kieáp hieän taïi khoâng phaûi The present Rohilcund (Rohilkhand) between laø haäu quaû cuûa nhöõng vieäc laøm trong nhöõng the Ganges and the Ramaganga. ñôøi quaù khöù, vaø kinh Laêng Giaø noùi raèng oâng ta daïy veà söï hoaøn toaøn hoaïi dieät vaøo cuoái ñôøi Maït Ñeå Taêng Ha: Matisimha (skt). naày—One of the six tirthikas. He denied that 1) Sö töû cuûa söï thoâng minh: The lion of present lot was due to deeds done in previous intelligence. lives, and the Lankavatara sutra says he taught 2) Moät toân hieäu raát danh döï: An honorific total annihilation at the end of this life. title. Maït Ñieàn: Madhyantika (skt)—Coøn goïi laø Maït Giaø Thaát La: Malyasri (skt)—Coâng chuùa cuûa vò vua cuoái cuøng cuûa xöù Kosala— Maït Ñaøn Ñia, Maït Ñieàn Ñaïc Ca, Maït Ñieàn Daughter of the last king of Kosala. Ñeà, Maït Ñieàn Ñòa, Maït Ñieàn Ñòa Na, Maït Xieån Ñeà, teân cuûa moät trong hai ñeä töû lôùn cuûa Maït Giaø Thuûy La: Margasiras (skt)—Thaùng ngaøi A Nan Ña, ngöôøi ñöôïc ngaøi A Nan truyeàn giöõa thaùng möôøi moät vaø möôøi hai (töø 16th laïi giaùo phaùp cuûa Phaät, vaø noåi tieáng vì ñaõ ñeán thaùng chín ñeán 15th thaùng möôøi aâm lòch)—The hoaèng hoùa taïi vuøng Keá Taân (Kashmir); ngöôøi month between November and December khaùc laø oâng Thöông Na Hoøa Tu, ñaõ ñeán vuøng (from 16th of the 9th month to the 15th of the Trung Quoác (nhöõng xöù Trung AÁn) duø ñöôïc 10th month lunar

calendar).

** For more information, please see Thaäp Nhò a rock, which his people were unable to Nguyeät. remove, but which the Buddha removed easily Maït Haïng: The lowest class. by his miraculous powers. Maït Hoùa: ** For more information, please see Töù Löïc. 1) Phaät hoùa thaân laøm nhaønh hay laù keø: Maït Laät Sa Ca: Varsika (skt)—See Maït Sö Buddha transformed into (palm) branches Ca. or leaves. Maït Leâ: Bali (skt)—Moät vò vua A Tu La—An 2) Söï hoùa thaân cuûa Phaät trong hình thaùi kinh asura king. ñieån: The transformation of the Buddha in Maït Lôïi: Mallika (skt)—Ma Lôïi—Maït La. the shape of the sutra. 1) Maït Lôïi Hoa: Boâng laøi Trung Quoác— Maït Höông: Giaõ traàm höông thaønh boät ñeå Jasminum—The Chinese jasmine. raéc treân hình töôïng (Phaät)—Powdered incense 2) Man Hoa: Loaøi hoa coù theå keát thaønh xaâu to scatter over images (Buddhas). chuoãi—Chaplet flower, as its flowers may Maït Kieáp: Last existence. be formed into a chaplet. Maït La: Malla (skt)—Ma La—Moät töø chæ cö 3) Traùi caây ñöôïc pha cheá cuùng döôøng trong daân vuøng Caâu Thi Na vaø Pava—A term for caùc caùc buoåi leã: A concoction of various inhabitants of Kusinagara and Pava. fruits mixed with water offered in worship. Maït La Cuû Tra: Malakuta (skt)—Vöông Maït Lôïi Phu Nhaân: Phu nhaân cuûa vua Ba quoác coå naèm veà phía nam AÁn Ñoä, nôi troåi daäy Tö Naëc nöôùc Xaù Veä, ñöôïc goïi nhö vaäy laø vì baø cuûa ly heä ngoaïi ñaïo Ni Kieàn Ñaø vaøo khoaûng hay deät, hay mang hoa laøi, hoaëc baø ñeán töø nhöõng naêm 600 sau Taây Lòch—An ancient vöôøn laøi—The wife of Prasenajit, king of kingdom of Southern India, the coast of Kosala, so called because she wove or wore Malabar, about 600 A.D. a noted haunt of the jasmine chaplets, or came from a jasmine Nirgrantha sect. garden. Maït La Du: Malaya (skt)—Vöông quoác naèm Maït Loä: veà phía ñoâng raëng nuùi Malaya, baùn ñaûo Maõ 1) To be at the end of one's resources. Lai—The western Ghats in Deccan (the 2) Cul-de-sac. mountains abound in scandal trees); the Maït Löu: People of the low class. country that lies to the east of Malaya range, Maït Ma: Marman (skt)—Phaàn troïng yeáu Malabar—The Malay peninsula. (sinh töû)—Mortal spot—A vital part. Maït La Kieát Ña: Marakata (skt)—Ma La Ca Maït Na: Manah or manas (skt). Ñaø—Ngoïc Bích—The emerald. 1) YÙ: The active mind or consciousness as Maït La Sa: Malasa (skt)—Moät thung luõng the will-to-be. naèm treân vuøng thöôïng du Pundjab—A 2) YÙù Caên: Laøm cho con ngöôøi trôû thaønh moät mountain valley in the upper Pundjab. sinh vaät coù trí khoân vaø ñaïo ñöùc—The sixth Maït La Vöông Kinh: Kinh noùi veà vua haønh of the Chadayatana, the mental faculty Maït La. Thuôû aáy coù moät taûng ñaù lôùn chaén giöõa which constitutes man as an intelligent and ñöôøng ñi cuûa quoác vöông, maø khoâng ai coù theå moral being. dôøi ñi ñöôïc. Daân trong thaønh khoâng theå di Maït Na Thöùc: chuyeån ñöôïc. Ñöùc Phaät beøn hieän thaàn thoâng 1) YÙ Thöùc—Manas Consciousness. dôøi hoøn ñaù ñi (nhaân ñoù Phaät thuyeát veà boán löïc 2) Maït Na hoaït ñoäng nhö moät traïm thaâu thaäp ñeå ñoä cho nhaân daân vuøng naày)—The sutra of taát caû nhöõng hoaït ñoäng cuûa saùu thöùc kia. the king of Malla, whose road was blocked by Maït Na chính laø thöùc thöù baûy trong taùm

thöùc, coù nghóa laø “Tö Löôøng.” Noù laø YÙ end of the Ming dynasty. Chinese writers have thöùc hay nhöõng hoaït ñoäng cuûa YÙ Caên, often confused it with Mazdeism. nhöng töï noù cuõng coù nghóa laø “taâm.”— Maït Noâ Haït Laït Tha: Manorhita or This acts like the collection station for the Manoratha (skt)—Moät thaùi töû AÁn Ñoä, con vua first six consciousnesses. The seventh of Nadai, xuaát gia vaøo tuoåi 30. OÂng trôû thaønh ñeä the eight consciousnesses, which means töû vaø ngöôøi noái nghieäp ngaøi Thieân Thaân, laøm thinking and measuring, or calculating. It toå thöù 22 doøng Thieàn AÁn Ñoä. OÂng noåi tieáng vì is the active mind, or activity of mind, but laø taùc giaû cuûa boä luaän Tyø Ba Sa—An Indian is also used for the mind itself. prince, son of the king of Nadai, became a Maït Naïi Nam: Vandana (skt)—Söï thôø phuïng monk at the age of 30. He became the disciple hay toân kính—Worship—Reverence. and successor of Vasubandhu, reputed author Maït Ngheä: Lowest trade. of the Vibhasa sastra and the twenty-second Maït Ni: Mani (skt)—Ma Ni. patriarch. 1) Vieân Ngoïc hay Baûo Chaâu: Jewel—A ** For more information, please see Hai Möôi crystal—A pearl. Taùm Toå AÁn Ñoä (22). 2) Bieåu töôïng cuûa söï thanh tònh: A symbol of Maït Noâ Nhaõ Cuï Sa: Manojnaghosa (skt)— purity. Moät vò Tyø Kheo AÁn Ñoä thôøi xöa—An ancient 3) Bieåu töôïng cuûa Ñöùc Phaät hay giaùo phaùp Indian monk. cuûa Ngaøi: A symbol of the Buddha and/or Maït Noâ Sa: Manusa or Manusya (skt)—Loaøi his doctrine. ngöôøi (chuùng sanh coù nhaân tính vaø trí tueä) — 4) Ñöôïc duøng trong caâu thaàn chuù UÙm Ma Ni Man—Human (man and mind or intelligence). Baùt Di Hoàng: Used in Om-mani-padmi- Maït Noâ Thò Nhaõ Taùp Phöôïc La: hum. Manojnasvara (skt). Maït Ni Giaùo: Maït Ni Hoûa AÛo Giaùo—Toân 1) Nhö YÙ AÂm—Nhaïc AÂm—Lovely sounds— giaùo thôø thaàn löûa, ñaàu tieân ñöôïc ngaøi Huyeàn Music. Trang noùi ñeán trong nhöït kyù cuûa ngaøi khoaûng 2) Vua cuûa loaøi Caøn Thaùt Baø: A king of the töø 630 ñeán 640 sau Taây Lòch. Giaùo ñoaøn Maït Gandharvas. Ni laàn ñaàu tieân ñeán trung Quoác töø Ñaïi Taàn vaøo 3) Nhöõng nhaïc coâng cuûa vua trôøi Ñeá Thích: naêm 694. Vaøo naêm 732, moät chieáu chæ cuûa Indra’s musicians. trieàu ñình tuyeân boá laø taø giaùo, maïo nhaän qua Maït Phaùp: The Degenerate Age of teân cuûa Phaät giaùo. Tuy nhieân, Maït Na giaùo Dharma—The Dharma Ending Age—The vaãn tieáp tuïc phaùt trieån ôû nhieàu nôi beân Trung Decadence of the Law—The period of the end Hoa maõi cho ñeán cuoái ñôøi nhaø Minh, ñaëc bieät of Dharma. ôû vuøng Phuùc Kieán. Nhieàu vaên só Trung Hoa 1) Thôøi maït phaùp (thôøi kyø maø giaùo phaùp suy laàm laãn vôùi Hoûa Tieân Giaùo—The Manichean vi vì caùch xa thôøi Phaät quaù laâu), thôøi kyø religion, first mentioned in Chinese literature cuoái cuøng cuûa Phaät phaùp khoaûng 3000 by Hsuan-Tsang in his Memoirs, between 630 naêm sau thôøi Chaùnh Phaùp. Vaøo cuoái thôøi and 640 A.D. The first Manichean missionary kyø naày, seõ khoâng coøn giaûng daïy Phaät phaùp from Ta-Ch’in reached China in 694. In 732, nöõa, coù nghóa laø Phaät phaùp chaám döùt moät an imperial edict declared the religion of Mani ngaøy naøo ñoù. Tuy nhieân, Phaät Di Laëc hay a perverse doctrine, falsely taking the name of Phaät Cöôøi (Haïnh Phuùc) seõ xuaát hieän vaø Buddhism. It continued, however, to flourish in taùi taïo taát caû—The final period of parts of China, especially Fukien,

even to the teaching of Buddhism which lasted 3000 years after the formal period. Toward the

end of this period, there won't be any thay vì maëc aùo ba maøu luoác cuûa haøng more teaching of Buddhism which means Taêng só. Hoï aên thòt, uoáng röôïu, saùt sanh, the Buddhadharma will end (vanish from tham tröôùc muøi vò, khoâng coù töø taâm töông the world) one day. However, Buddha trôï, laïi coøn ganh gheùt laãn nhau; sö naày Maitreya or Laughing (Happy) Buddha is gheùt sö kia, chuøa naày gheùt chuøa kia. Baáy to appear to restore all things. giôø caùc vò Boà Taùt, Bích Chi, La Haùn vì 2) Thôøi kyø cuoái cuøng cuûa ba thôøi kyø Phaät boån nguyeän hoä trì Phaät Phaùp neân môùi hieän phaùp (Chaùnh, Töôïng, vaø Maït Phaùp), thôøi thaân ra laøm Sa Moân hay cö só, tu haønh tinh kyø suy vi vaø bò tieâu dieät cuûa giaùo phaùp. taán, ñaïo trang nghieâm, ñöôïc moïi ngöôøi Trong thôøi gian naày, ñaïo ñöùc suy ñoài, kính troïng. Caùc baäc aáy coù ñöùc thuaàn haäu, phaùp nghi tu haønh hö hoaïi. Taø ma ngoaïi töø aùi, nhaãn nhuïc, oân hoøa, giuùp ñôõ keû giaø ñaïo laãn loän vaøo phaù hö Phaät phaùp. Tuy coù yeáu coâ cuøng, haèng ñem kinh töôïng khuyeân giaùo lyù, coù ngöôøi tu haønh, nhöng khoâng ngöôøi thoï trì, ñoïc tuïng, giaùo hoùa chuùng moät ai haønh trì ñuùng phaùp, huoáng laø tu sanh moät caùch bình ñaúng, tu nhieàu coâng chöùng? Trong Kinh Ñaïi Taäp Nguyeät Taïng, ñöùc, khoâng neä chi ñeán vieäc toån mình lôïi Ñöùc Phaät ñaõ coù lôøi huyeàn kyù raèng: "Trong ngöôøi. Khi coù nhöõng vò tu haønh ñaïo ñöùc thôøi Maït Phaùp, öùc öùc ngöôøi tu haønh, song nhö theá, thì caùc Tyø Kheo Ma kia ganh khoâng coù moät ai chöùng ñaéc.": The last of gheùt, phæ baùng, vu cho caùc ñieàu xaáu, duøng the three periods (The Proper Dharma ñuû moïi caùch laán aùp, xua ñuoåi, haï nhuïc, Age, The Dharma Semblance Age, and vaân vaân, khieán cho caùc vò chaân tu naày The Dharma Ending Age), the age of khoâng ñöôïc ôû yeân. Töø ñoù, caùc aùc Tyø Kheo degeneration and extinction of the kia caøng ngaøy caøng theâm loäng haønh, Buddha-law. In this age, the Dharma and khoâng tu ñaïo haïnh, boû chuøa chieàn ñieâu precepts are weakened significantly. taøn, hö pheá. Hoï chæ bieát tích tuï taøi saûn, laøm Many othe religions, non-Buddhists, and caùc ngheà khoâng hôïp phaùp ñeå sanh soáng, evil spirits will enter and blend in with ñoát phaù röøng nuùi, laøm toån haïi chuùng sanh Buddhism, destroying the Buddha khoâng chuùt töø taâm. Luùc aáy, coù nhieàu keû noâ Dharma. Thus, the Dharma still exists and tyø haï tieän xuaát gia laøm Taêng Ni, hoï thieáu there are cultivators, but very few ñaïo ñöùc, daâm daät, tham nhieãm, nam nöõ practitioners are able to grasp fully the soáng chung laãn loän. Phaät Phaùp suy vi chính proper Dharma or awakened to the Way, laø do boïn naày! Laïi coù nhöõng keû troán pheùp much less attain enlightenment. In the vua quan, laãn vaøo cöûa ñaïo, roài sanh taâm Great Heap Sutra, the Buddha made this bieáng nhaùc, khoâng hoïc, khoâng tu. Ñeán kyø prophecy: "In the Dharma Ending Age, in boá taùc tuïng giôùi, hoï chæ lô laø, gaéng göôïng, hundreds of thousands and hundreds of khoâng chòu chuyeân chuù laéng nghe. Neáu coù thousands of cultivators, as the result, no giaûng thuyeát giôùi luaät, hoï löôïc tröôùc boû one will attain enlightenment." sau, khoâng chòu noùi ra cho heát. Neáu coù ñoïc 3) Trong Kinh Phaùp Dieät Taän, Ñöùc Phaät

cuõng tuïng kinh vaên, hoï khoâng raønh caâu chöõ, coù huyeàn kyù raèng: “Veà sau, khi Phaùp cuûa khoâng chòu tìm hoûi nôi baäc cao minh, töï ta saép dieät, nôi coõi nguõ tröôïc naày, taø ñaïo maõn caàu danh, cho mình laø phaûi. Tuy theá, noåi leân raát thaïnh. Luùc aáy coù nhöõng quyeán beà ngoaøi hoï cuõng laøm ra veû ñaïo ñöùc, thuoäc cuûa ma traù hình vaøo laøm Sa Moân ñeå thöôøng hay noùi phoâ tröông, ñeå hy voïng phaù roái ñaïo phaùp cuûa ta. Hoï maëc y phuïc y ñöôïc moïi ngöôøi cuùng döôøng. Caùc Tyø Kheo nhö theá gian, öa thích aùo Caø Sa naêm maøu, Ma naày sau khi cheát seõ bò ñoïa vaøo trong

tam ñoà aùc ñaïo cuûa ñòa nguïc, ngaï quyû, suùc religious and virtuous people, other sanh, traûi qua nhieàu kieáp. Khi ñeàn xong demonic Bhikshus will develop much toäi, hoï seõ thaùc sanh laøm ngöôøi ôû nôi bieân hatred and jealousy. They will slander, ñòa, choã khoâng coù ngoâi Tam Baûo.”—In the make wicked and false accusations, do Dharma Extinction Sutra, the Buddha everything possible so these kind and prophesized: “In the future, when my virtuous people cannot live in peace. From Dharma is about to end, in this world of that point forth, those demonic Bhikshus the five turbidities, false religions will will become even more reckless and wild, arise to become very powerful. During never practicing Dharma, leaving temples those times, the evil’s relatives will take to rot, ruined and desolate. Their only form, appearing as Bhikshus, to destroy interest will be to build their private the Buddha Dharma. They will eat, sleep, fortune, having careers that are and wear ordinary clothing of lay persons, unacceptable in Buddhism, such as fond of five exotic assorted colorings worn burning mountains and forests, without a on their robes, instead of the three solid good conscience, killing and hurting many indigo blue, brown and gold colored robes sentient beings. In such times, there will which Bhikshus are supposed to wear. be many servants taking the opportunity to They eat meat, drink alcohol, kill, lust for become Bhikshus and Bhikshunis; they fragrances and aromas, with non-helping will be neither religious nor virtuous. conscience. Instead, they will become Instead, they will be lustful and greedy, jealous of and hateful toward one another; where Bhikshus and Bhikshunis live with this monk will hate or be jealous with the one another. The Buddha-Dharma will be other monk, this monastery will hate or be destroyed in the hands of these people. jealous with the other monastery. At that Also, there will be many criminals time, Bodhisattvas, Pratyeka-buddhas, and entering the religious gate, increasing the Arhats who had vowed previously to consciousness of laziness and laxity, protect and defend the Buddha-Dharma, refusing to learn or to cultivate the Way. will appear in life, taking on human form When the reading of precepts comes as Bhikshus or lay people. These saints around the middle of every month, they will be devoted cultivators; their religious will act passively, reluctantly, and refuse conduct and behavior will be very to listen carefully. If teaching and honorable, earning everyone’s admiration expounding the precepts and doctrines, and respect. They will have virtuous they will go over them briefly, skipping qualities such as kindness and peace, have different sections, refusing to state all of no impure thoughts, great tolerance, good them. If reading and chanting sutra-poetry, will, help the old, the weak,

the lonely, and not familiar with the lines, words, or and often bring statues and sutras to their deep meanings, they will refuse to encourage everyone to worship, read, and search or ask for answers from those who chant. They will teach sentient beings in a have great wisdom, but instead they will fair and objective manner and will be narcissistic and conceited, seek fame cultivate many merits and virtuous and praise, and think they are all-knowing. practices. They will be altruistic always Even so, on the outside, they will act practicing the concept of 'self-loss for religious and virtuous, often prasing others' gain.' With the appearance of such themselves, hoping everyone will make

offerings or charitable donations to them. season, described as of a white colour, and After these demonic Bhikshus die, they very fragrant; the aloe. will be condemned into the realm of hell, Maït Ta La: Matsara (skt)—Boûn xeûn tham hungry ghost, and animal, and must endure lam—Grudging—Stingy—Greedy. these conditions for many reincarnations. Maït Thaâu La: Mathura (skt)—See Ma Thaâu After repaying for these transgressions, La. they will be born as human beings, but far Maït Theá: Thôøi cuoái cuøng hay thôøi Maït away from civilization, places that do not Phaùp—Last age—The third and the last period have the Triple Jewels. of a Buddha-kalpa—See Maït Phaùp. 4) Theo Kinh Ñaïi Bi, Ñöùc Phaät baûo Ngaøi A Maït Theå Ñeà Xaù: Madhyadesa (skt)—Vöông Nan: "Naày A Nan! Khi ta nhaäp Nieát Baøn quoác trung taâm (trung taâm AÁn Ñoä)—The roài, trong thôøi gian 2.500 naêm sau, nhoùm central kingdom (in Central India). ngöôøi giöõ giôùi, y theo chaùnh phaùp, laàn laàn tieâu giaûm. Caùc beø ñaûng phaù giôùi, laøm ñieàu Maït Thöôïng: Laàn cuoái cuøng—The last phi phaùp, ngaøy caøng taêng theâm nhieàu. Baáy time—At Lat—Finally. giôø coù nhieàu Tyø Kheo ñaém meâ danh lôïi, Maït Töï: Nhöõng daõy nhaø phuï trong töï vieän—khoâng chòu tu thaân, taâm, trí hueä; hoï tham Subsidiary buildings of a monastery. tröôùc nhöõng y baùt, thöùc aên, thuoác men, Mau: Quick—Rapid. saøng toïa, phoøng xaù, chuøa chieàn, roài ganh Mau Nhö Chôùp: As quick as (a streak of) gheùt tranh giaønh phæ baùng laãn nhau. Thaäm lightning. chí, kieän thöa nhau ra tröôùc coâng quyeàn: Mau Nhö Teân Bay: As quick as an arrow. In the Great Compassion Sutra, the Mau Tay: Quick-handed. Buddha taught Ananda: "Look here Mau Trí: Quick-witted. Ananda! Two thousand five hundred years after I entered the Nirvana, those who Maùu: Blood. maintain, practice according to the proper Maùu Maët: Fairly rich. dharma teachings will gradually diminish; Maùu Muû: Kinship. those who violate precepts, engage in Maøu: Color. activities contrary to the Dharma teachings Maøu Meø: To give oneself airs. will increase with each passing day. In May: such times, many Bhikshus will be 1) Lucky—Fortunate. mesmerized by fame and fortune, not 2) To sew—To stitch. cultivating their minds, bodies, and for May Maén: See May (1). wisdom. They will be greedy for Buddhist robes, bowls, food, medicine, housing, May Phöôùc: Luckily—Fortunately. temple, and then become jealous, May Ruûi: Risky—Chancy. competing and insulting one another, May Sao: See May phöôùc. taking one another to the authorities. Maùy: Machine. Maït Saùt: To criticize too severely. Maøy: Eyebrows. Maït Sö Ca: Varsika (skt)—Coøn goïi laø Maït Maøy Maïy:

Vaguely. Laät Sa Ca, teân moät loaøi “Vuõ Thôøi” hoa, hay Maøy Raâu: hoa nôû veà muøa möa, coù saéc traéng vaø muøi raát 1) Eyebrows and beard. thôm—A flower that blooms during the rainy 2) Man. Maûy May: Little bit—Tiny bit.

Maéc: Tu Boà Ñeà ngoài laëng leõ nhö theá trong hang ñaù, 1) Busy—Occupied. Thieân Ñeá Thích beøn raõi hoa trôøi cuùng döôøng, 2) To be caught in. cuõng khoâng noùi moät lôøi. Ñaây haù khoâng phaûi laø Maéc Côõ: söï im laëng cuûa phaøm phu? Khi Boà Ñeà Ñaït Ma 1) To be ashamed. daïo ñeán Trung Quoác, ngaøi ngoài suoát chín naêm 2) Mimosa (flower). treân Thieán Laâm, laõnh ñaïm vôùi taát caû nhöõng ngoân giaùo. Ñaây haù khoâng phaûi laø söï im laëng Maéc Keït: To be busy. cuûa toå sö hay sao? Vaø Luïc Toå moãi khi thaáy Maéc Löøa: To be cheated. moät vò Taêng ñeán, ngaøi lieàn quay maët vaøo Maéc Naïn: To meet with an accident—To fall töôøng ngoài laëng leõ. Ñaây haù khoâng phaûi laø söï into misfortunes. im laëng cuûa thieàn sö hay sao?—“When Maéc Nôï: To be in debt (indebted). Sakyamuni was in Magadha he shut himself up Maëc: in a room and remained silent for three weeks. 1) Maëc quaàn aùo: To dress—To wear. Is this not an example given by the Buddha in 2) Traàm maëc: Silent—Profound—Secret— the practice of silence? When thirty-two Dark. Bodhisattvas at Vaisali discoursed with Maëc Caûm: Inferiority complex. Vimalakirti on the teaching of non-duality, the Maëc Chieáu Thieàn: Maëc Chieáu Thieàn (cuûa latter finally kept silence and did not utter a toâng Taøo Ñoäng), nhaán maïnh ñeán söï chuyeån word, which elicited an unqualified admiration hoùa vaø giaùc ngoä töø beân trong. Theo Thieàn Sö from Manjusri. Is this not an example given by D.T. Suzuki trong Thieàn Luaän, Taäp II, nhöõng a great Bodhisattva of the practice of silence? chöùng côù coù thaåm quyeàn maø caùc nhaø maëc When Subhuti sat in the rock-cave he said not chieáu thieàn laáy laøm choã töïa cho tin töôûng cuûa a word, nor was any talk given out by him on mình nhö sau—Silent illumination Zen, Prajnaparamita. Is this not an example of emphasizes on inner transformation and inner silence shown by a great Sravaka? Seeing realization. According to Zen Master D.T. Subhuti thus quietly sitting in the cave, Suzuki in the Essays in Zen Buddhism, Book Sakrendra showered heavenly flowers over II, the authoritative facts upon which the Zen him and uttered not a word. Is this not an quietists based their belief are mentioned as example of silence given by an ordinary follows: mortal? When Bodhidharma came over to Khi Ñöùc Thích Ca Maâu Ni ôû Ma Kieät Ñaø, Ngaøi China he sat for nine years at Shao-Lin ñoùng cöûa khoâng leân tieáng trong ba tuaàn. Ñaây forgetful of all wordy preachings. Is this not an haù khoâng phaûi laø moät ñieån hình veà loái maëc example of silence shown by a patriarch? chieáu cuûa Phaät hay sao? Khi ba möôi hai vò Boà Whenever the Sixth Patriarch saw a monk Taùt taïi thaønh Tyø Xaù Li baøn baïc vôùi ngaøi Duy coming, he turned towards the wall and sat Ma caät veà phaùp moân baát nhò, cuoái cuøng Duy quietly. Is this not an example of silence Ma Caät im laëng khoâng noùi moät lôøi vaø Ñöùc Vaên shown by a Zen Master? Thuø khen hay (See Appendix K—Kinh Duy Nhöng Thieàn sö Ñaïi Hueä baûo raèng chæ maëc toïa Ma Caät, Phaåm Boà Taùt). Ñaây haù khoâng phaûi laø khoâng thoâi thì chaúng ñöôïc vieäc gì caû, vì noù im laëng maëc chieáu cuûa moät vò ñaïi Boà Taùt hay chaúng ñöa ñeán ñaâu, vì söï chuyeån y

khoâng khôûi sao? Khi Tu Boà Ñeà ngoài trong hang ñaù khoâng leân trong taâm cuûa mình, ñeå nhôø ñoù maø ngöôøi ta noùi moät lôøi, khoâng thuyeát moät caâu veà Baùt Nhaõ böôùc vaøo theá giôùi ña thuø baèng moät nhaõn quan Ba La Maät. Ñaây haù khoâng phaûi laø söï im laëng khaùc haên baây giôø. Nhöõng thieàn gia maëc toïa cuûa moät vò ñaïi Thanh Vaên hay sao? Khi thaáy naøo maø chaân trôøi taâm trí khoâng vöông leân tôùi

caùi trình ñoä goïi laø im laëng tuyeät ñoái khoân doø, Laïo hoaùt nhieân ñaïi ngoä, baát giaùc ñöùng hoï quôø quaïng trong hang toái vónh vieãn. Hoï daäy cöôøi ha haû, tuoàng nhö xaõy ra moät vieäc khoâng theå môû ra con maét trí tueä. Vì vaäy hoï caàn khoâng ngôø, nhöng raát mong moûi. Maõ Toå ñöôïc daét daãn bôûi baøn tay cuûa moät thieàn sö— hoûi, ‘Nhaø ngöôi thaáy caùi ñaïo lyù gì ñaây?’ But Ta-Hui declares that mere quiet sitting Thuûy Laïo ñaùp, ‘Quaû thaät, traêm ngaøn phaùp avails nothing, for it leads nowhere, as no moân, voâ löôïng dieäu nghóa, chæ treân ñaàu turning-up takes place in one’s mind, whereby moät sôïi loâng maø bieát ngay ñöôïc caû caên one comes out into a world of particulars with nguyeân. Roài Ñaïi Hueä baøn: :Khi ñaõ chöùng an outlook different from the one hitherto ngoä nhö vaäy Thuûy Laïo khoâng coøn chaáp entertained. Those quietists whose mental tröôùc vaøo söï im laëng cuûa Chaùnh ñònh nöõa, horizon does not rise above the level of the so- vaø vì ngaøi khoâng coøn dính maéc vaøo ñoù neân called absolute silence of unfathomability, vöôït haún leân höõu vi vaø voâ vi; ôû treân hai grope in the cave of eternal darkness. They töôùng ñoäng vaø tónh. Ngaøi khoâng coøn nöông fail to open the eye of wisdom. This is where töïa nhöõng caùi ôû ngoaøi chính mình nöõa maø they need the guiding hand of a genuine Zen môû ra kho taøng töï kyû, neân noùi: ‘Ta ñaõ thaáy master. suoát caên nguyeân roài!’ Maõ Toå bieát theá vaø Roài sau ñoù Ñaïi Hueä tieáp tuïc neâu leân nhöõng khoâng noùi theâm gì nöõa. Veà sau, khi ñöôïc tröôøng hôïp chöùng ngoä do moät minh sö höôùng hoûi veà kieán giaûi Thieàn cuûa mình, ngaøi chæ daãn; ñoàng thôøi löu yù söï caàn thieát tham caàn moät noùi: ‘Töø thuôû neám caùi ñaïp naëng neà cuûa Toå baäc ñaõ toû ngoä vaø laät ñoå haún toaøn boä thuû thuaät cho ñeán giôø, ta vaãn cöôøi hoaøi khoâng im laëng voán caûn trôû söï taêng tröôûng taâm linh thoâi.”—When Shui-Lao was trimming the Thieàn. Söï laät ñoå toaøn boä cô caáu naøy ôû ñaây wistaria, he asked his master, Ma-Tsu, ñöôïc. Ñaïi Hueä noùi theo moät thuaät ngöõ cuûa ‘What is the idea of the Patriarch’s coming kinh laø ‘nhaäp löu voïng sôû,’ nghóa laø böôùc vaøo over here from the West?’ Ma-Tsu doøng vaø boû maát caùi choå truù,’ ôû ñoù maõi maõi replied, ‘Come up nearer and I will tell khoâng coøn ghi daáu söï ñoái ñaõi cuûa ñoäng vaø tónh you.’ As soon as Shui-Lao approached, the nöa. OÂng neâu leân boán tröôøng hôïp—Ta-Hui master gave him a kick, knocking him then proceeds to give cases of enlightenment right down. This fall, however, all at once realized under a wise instructor, pointing out opened his mind to a state of how necessary it is to interview an enlightened enlightenment, for he rose up with a one and to turn over once for all the whole hearty laugh, as if an event, most silence-mechanism, which is inimical to the unexpected and most desired for, had growth of the Zen mind. This up-turning of the taken place. Asked the master, ‘What is

whole system is here called by Ta-Hui after the meaning of all this?' Lao exclaimed, the terminology of a sutra: 'Entering into the 'Innumerable, indeed, are the truths taught stream and losing one's abode, where the by the Buddhas, all of which , even down dualism of motion and rest forever ceases to to their very sources, I now perceive at the obtain. He gives four examples: tip of one single hair.' Ta-Hui then • Hoøa Thöôïng Thuûy Laïo nhaân khi ñang tæa comments: "Lao, who had thus come to caây ñaèng, hoûi Maõ Toå, 'YÙ cuûa Toå töø Taây self-realization, is no more attached to the ñeán laø gì?' Maõ Toå ñaùp, 'Laïi gaàn ñaây ta silence of Samadhi, and as he is no more baûo cho.' Roài khi Thuûy Laïo vöøa ñeán gaàn, attached to it he is at once above assertion Maõ Toå toáng cho moät ñaïp teù nhaøo. Nhöng and negation, and above the dualism of caùi teù nhaøo naày khieán cho taâm cuûa Thuûy rest and motion. He no more relies on

things outside himself but carrying out the pass the summer session?' 'At Pao-Tzu, in treasure from inside his own mind Hu-Nan.' 'When did you come here?' exclaims, 'I have seen into the source of 'August the twenty-fifth.' Yun-Men all truth.' The master recognizes it and concluded, 'I release you from thirty does not make further remarks. When Shi- blows, though you rightly deserve them.' Lao was later asked about his Zen On Tung-Shan's interview with Yun-Men, understanding , he simply announced, Ta-Hui comments: "How simple-hearted 'Since the kick so heartily given by the Tung-Shan was! He answered the master master, I have not been able to stop straightforwardly, and so it was natural for laughing.' him to reflect, 'What fault did I commit for • Vaân Moân hoûi Ñoäng Sôn: "ÔÛ ñaâu ñeán which I was to be given thirty blows when ñaây?" "Tra Ñoâ." "Muøa haï ôû ñaâu?" "ÔÛ Baùo I replied as truthfully as I could?' The day Töø, Hoà Nam." "Rôøi khoûi nuùi aáy luùc naøo?" followinghe appeared again before the "Thaùnh taùm, ngaøy hai möôi laêm." Vaân master and asked, 'Yesterday you were Moân keát luaän, "Tha ngöôi ba chuïc heøo, duø pleased to release me from thirty blows, ngöôi ñaùng toäi." Veà cuoäc thaêm hoûi cuûa but I fail to realize my own fault.' Said Ñoäng Sôn vôùi Vaân Moân, Ñaïi Hueä baûo Yun-Men, 'O you rice-bag, this is the way raèng: "Ñoäng Sôn thaät laø thuaàn phaùt bieát you wander from the west of the River to bao! Ngaøi cöù thaät maø traû lôøi, neân ñöông the south of the Lake!' This remark all of nhieân laø phaûi nghó raèng: 'Mình ñaõ thaät tình a sudden opened Tung-Shan's eye, and maø traû lôøi, theá thì coù loãi gì maø phaûi bò ba yet he had nothing to counicate, nothing to chuïc heøo?' Ngaøy hoâm sau laïi ñeán kieám reason about. He simplybowed, and said, thaày maø hoûi: 'Hoâm qua nhôø Hoøa Thöôïng 'After this I shall build my litle hut where tha cho ba chuïc heøo, nhöng chöa hieåu laø there is no human habitation; not a grain coù loãi gì?' Vaân Moân baûo: 'OÂi phöôøng giaù of rice will be kept in my pantry, not a aùo tuùi côm, vì vaäy maø nhaø ngöôi ñi töø stalk of vegetable will be growing on my Giang Taây ñeàn Hoà Nam ñaáy!' Lôøi caûnh farm; and yet I will abundantly treat all giaùc aáy boãng laøm saùng maét cuûa Ñoäng Sôn, the visitors to my hermitage from all parts roài thì chaúng coù tin töùc naøo ñaùng thoâng of the world; and I will even draw off all qua, chaúng coù ñaïo lyù naøo ñaùng neâu leân the nails and screws that

are holding them nöõa. Ngaøi chæ laïy maø thoâi vaø noùi: ‘Töø ñaây to a stake; I will make them part with their veà sau, toâi seõ döïng thaûo am ôû nôi khoâng greasy hats and ill-smelling clothes, so coù daáu veát ngöôøi; khoâng caát laáy moät hoät that they are toroughly smiled and said, côm, khoâng troàng moät coïng rau, vaø tieáp ‘What a large mouth you have for a body ñaõi khaùch möôøi phöông lai vaõng; toâi seõ vì no larger than a coconut!’” hoï maø nhoå heát nhöõng ñinh nhöõng moùc; toâi • Yeán quoác sö khi coøn laø moät hoïc Taêng, qua seõ côûi boû cho hoï nhöõng chieác noùn thoa nhieàu naêm hoïc hoûi vôùi Tuyeát Phong. Moät daàu, nhöõng chieác aùo hoâi naùch, khieán cho hoâm, Tuyeát Phong bieát cô duyeân cuûa ngaøi hoï ñöôïc hoaøn toaøn saïch seõ vaø thaønh nhöõng ñaõ chín muøi, lieàn naém chaët ngaøi vaø hoûi coäc vò Taêng xöùng ñaùng.’ Vaân Moân cöôøi vaø loác: “Caùi gì ñaây?” Yeán nhö vöøa chôït tænh noùi; ‘Caùi thaân nhö moät traùi döøa bao lôùn côn meâ vaø ñöôïc lieãu ngoä. Ngaøi chæ nhaéc maø coù caùi mieäng roäng vaäy thay!’—Yun- caùnh tay leân ñöa qua ñöa laïi. Phong noùi: Men asked Tung-Shan: ‘Whence do you “Nhaø ngöôi laøm gì theá?” Vò ñeä töû naøy traû come?’ ‘From Chia-Tu.’ ‘Where did you lôøi nhanh nhaåu: “Naøo coù gì ñaâu?”—Yen,

the national teacher of Ku-Shan, when he teaching or propagation, i.e. from mind to was still a student monk, studied for many mind, without words or writing. years under Hsueh-Feng. One day, seeing Maëc Töôûng: To fall into deep thought. that his student was ready for a mental Maën: Salty. revolution, the master took hold of him Maën Laït: Salty and flavourless. and demanded roughly, ‘What is this?’ Maën Maø: Hearty—Warm—Cordial. Yen was roused as if from a deep slumber and at once comprehended what it all Maêng: meant. He simply lifted his arms and 1) Bamboo shoot. swung them to and fro. Feng said, ‘What 2) Very young. does that mean?’ No meaning whatever, Maéng: To reproach—To blame—To scold— sir, came quickly from the disciple. To curse. • Moät hoâm Hoøa Thöôïng Quaùn Kheâ thaêm Maéng Chöûi: To scold and curse. Laâm Teá. Laâm teá böôùc xuoáng gheá rôm, Maéng Nhieác: To scold severely. khoâng noùi khoâng raèng, naém chaët nhaø sö Maét: Eye. laïi; Quaùn Kheâ lieàn noùi: “Toâi hieåu, toâi Maét Döõ: Wicked eyes. hieåu.”—One day Kuan-Ch’i saw Lin-Chi. Maét Ganh Tî: Jealous eyes. The latter came down from his straw chair, Maét Laùo Lieân: Shifty eyes—Dishonest eyes. and without saying a word seized the monk, whereupon Kuan-Ch’i said, ‘ I Maét Nhìn Xuoáng: Eyes cast down know, I know.’ Maét Taâm: Drishti (skt)—The mind’s eye— Maëc Daàu: Although—Though. Wisdom—Insight. Maëc Keä: To be careless—To care nothing for Maét Thuït Saâu: Eyes were sunk someone’s advice. Maét Thöôøng: Naked eyes. Maëc Lyù: Giaùo phaùp im laëng cuûa ngaøi Duy Ma Maét Tinh: Sharp eyes. Caät, vì ngaøi cho raèng chaân lyù baát khaû luaän Maët: Face. (trong phaùp hoäi, caùc vò Thaùnh ñeàu noùi veà Phaùp Maët Daøy: Shameless (unblushing) face. Töôùng Baát Nhò, Ngaøi Vaên Thuø noùi veà voâ ngoân Maët Daøy Maøy Daïn: See Maët daøy. voâ thuyeát, trong khi ngaøi Duy Ma chæ maëc Maët Döõ: Wicked face. nhieân khoâng noùi)—The principle of silence, Maët Phaûi: Right side. that the absolute is indefinable, the doctrine of Maët Traùi: Reverse (side). Vimalakirti. Maët Traêng: The moon. Maëc Nhieân: Yeân laëng khoâng

noùi—Tacitly— Maët Trôøi: The sun. Silent—Without words. Maët Tieàn: Facade—The front. Maëc Saán: Brahmananda (skt)—Phaïm Ñaøn— Maët UÛ Maøy Chaâu: Sad face. Ñoái vôùi caùc Tyø Kheo hung baïo seõ ñöôïc ñöa ñeán “Maëc Saán,” nôi ñoù khoâng ai ñöôïc giao du Maâm: Tray. vôùi haïng ngöôøi naày—To send to coventry an Maàm: Seed. obnoxious monk, all intercourse with him Maàn Thinh: To keep quiet. being forbidden. Maãn: Maëc Truyeàn: Giaùo phaùp taâm truyeàn taâm, chöù 1) Boû: To depart. khoâng baèng lôøi noùi hay vaên töï—Silent 2) Minh maãn: Clever—Ingenious—Witty. 3) Pheá tích: Ruin.

4) Thöông xoùt: Grieve for—Mourn— 3) Maät ong: Honey. Sympathize. 4) Maät Toâng, ñoái laïi vôùi Hieån toâng: Occult— Maãn Caùn: Industrious—Diligent. Esoteric—Secret, contrasted with open or Maãn Caâu Lyù: Hingula (skt)—Nöôùc Cao Ly exoteric. (ngöôøi AÁn Ñoä goïi nöôùc Cao Ly laø Hingula, Maät AÁn: Maät aán cuûa Phaät vaø Boà Taùt aùm chæ phieân theo aâm Haùn laø Maãn Caâu Lyù)—Korea. haïnh nguyeän cuûa caùc ngaøi—The esoteric Maãn Kî: Ngaøy töôûng nhôù kyû nieäm sinh nhaät digital sign of a Buddha or bodhisattva cuûa baäc tröôûng laõo ñaïo ñöùc—A day of indicative of his vow. remembrance for a virtuous elder on the Maät AÁn Nhö Lai: The secret seal from anniversary of his birthday. Tathagata. Maãn Quyeàn Quy Thöïc: Töø boû quyeàn giaùo Maät Baùo: To report (warn) secretly. Tieåu Thöøa ñeå tìm veà ngoâi nhaø chaân thöïc Ñaïi Maät Chuù: Maät chuù Ñaø La Ni, hay maät chuù Thöøa—To depart from the temporary and find toång trì—A dharani or esoteric incantation. a home in the real, i.e. forget Hinayana, partial Maät Chuùng: Tín ñoà Phaät giaùo Maät toâng— salvation, and turn to Mahayana for full and The followers of the esoteric school. complete salvation. Maät Cô: Cô hoäi hoïc maät chuù cuûa toâng Chaân Maãn Tieäp: Smart. Ngoân—The motive power, or fundamental Maáp Maùy: To move gently. element, in the esoteric; the opportunity of Maáp Meù: To reach almost up to. learning a mantra. Maäp Môø: Foggy—Dim. Maät Ñaøm: Secret talk. Maát: Loss. Maät Ñieån: Esoteric (tantric—occult) scripturs. Maát Coâng: To waste one’s efforts. Maät Giaùo: Maät giaùo hay Phaät giaùo Maät toâng, Maát Daïy: Ill-bred—Badly brought-up. phaùt trieån ñaëc bieät nôi Chaân Ngoân toâng, thôø Maát Giaù Trò: To become debased. Ñöùc Ñaïi Nhaät Nhö Lai, Thai Taïng vaø Kim Maát Hoàn: To be like a lost soul. Cöông Giôùi; ñoái laïi vôùi Hieån giaùo. Maät giaùo goàm caùc kinh noùi veà maät taùnh gaéng söùc daïy veà Maát Höùng: To lose interest. moái töông quan noäi taïi cuûa theá giôùi beân ngoaøi Maát Loøng: To displeased. vaø theá giôùi taâm linh, söï ñoàng nhaát cuûa taâm vaø Maát Laàn: To disappear gradually. vuõ truï, caùc phöông thöùc ñöôïc Maät giaùo xöû Maát Lôïi: To lose in interest. duïng trong caùc pheùp quaùn töôûng nhö sau—The Maát Maïng: To lose one’s life. esoteric method. The esoteric Mantra, or Maát Maët: To lose face. Yogacara sect, developed especially in Maát Muøa: To lose (have a bad) crop. Shingon, with Vairocana as the chief object of Maát Nguû: Lack of sleep. worship, and the Mandalas of Garbhadhatu and Maát Söùc: To lose strength. Vajradhatu—The esoteric teaching or Tantric Maát Thaêng Baèng: To lose one’s balance. Buddhism, in contrast with the open schools (Hieån giaùo). The Buddhist tantra consists of Maát Thì Giôø: To waste (lose) time.

sutras of a so-called mystical nature which Maát Trí: Lunatic. endeavor to teach the inner relationship of the Maát Vieäc: To lose one's job (position). external world and the world of spirit, of the Maät: identity of Mind and universe. Among the 1) Ñoùng kín: Closed in—Close together. devices employed in tantric meditational 2) Maät: Gall—Bile. practices are the following:

1) Maïn Ñaø La coù nghóa laø "voøng troøn," together with its associations in the "hoäi," hay "hình." Coù nhieàu loaïi Maïn Ñaø consciousness of the initiate are said to La, nhöng coù hai thöù thoâng thöôøng nhaát open his mind to higher dimension—See trong Maät giaùo—Mandala (skt)—Mandala Mantra in Sanskrit/Pali-Vietnamese means "circle," "assemblage," "picture." Section. There are various kinds of mandala, but 3) Thuû AÁn: Mudra (skt)—Ñaây laø ñieäu boä cuûa the most common in Esoteric Buddhism thaân theå, ñaëc bieät laø caùc cöû ñoäng töôïng are of two types: tröng cuûa baøn tay, ñöôïc thöïc hieän ñeå trôï a) Moät hình keát hôïp veõ chaân dung nhieàu loaïi giuùp keâu goïi nhöõng taâm thaùi song haønh khaùc nhau, quyû, thaàn, Phaät vaø Boà Taùt, nhaát ñònh cuûa chö Phaät vaø chö Boà Taùt— bieåu thò naêng löïc, söùc maïnh vaø caùc hoaït These are physical gestures, especially ñoäng chung trong caùc hình vuoâng troøn—A symbolical hand movements, which are composite picture graphically portraying performed to help evoke certain states of different classes of demons, deities, mind parallel to those of Budhas and Buddhas and Bodhisattvas, representing Bodhisattvas—See Mudra in Sanskrit/Pali- various powers, forces, and activities, Vietnamese Section. within symbolic squaes and circles. Maät Giaùo Taïp Boä: Phaùi Maät Giaùo Taïp Boä b) Ngay taïi trung taâm laø Phaät Tyø Loâ Giaù Na, coù kinh ñieån ñöôïc dòch raát sôùm vaøo theá kyû thöù vò Phaät Quang Minh Bieán Chieáu; vaø moät 4 sau Taây Lòch. Caùt Höõu (Srimitra) ngöôøi xöù löôïc ñoà tieâu bieåu vaøi maãu aâm thieâng lieâng Qui-Tö, moät boä laïc da traéng, ñaõ dòch moät vaøi cuûa tieáng Phaïn goïi laø "bija" hay "chuûng baûn kinh sang Haùn vaên. Ñoù laø nhöõng buøa chuù töû," tieâu bieåu cho caùc hình töôïng—In the thöôøng goàm coù moät vaøi maät chuù vaø nhöõng baøi center of which is a figure of the Buddha taùn thaàn hay thaùnh ôû thöôïng giôùi, nhöng thaät ra Vairocana, the Great Illuminator; and a chuùng khoâng theå ñuôïc xem nhö laø bieåu döông diagrammatic representation wherein cho nhöõng öôùc voïng cao—What we designate certain sacred Sanskrit letters, called as "Miscellaneous Mystic" of which mantras "bija" or "seeds" are substituted for were translated early in the fourth century figures. A.D. Srimitra of Kucha, a Central Asian state ** For more information, please see inhabited by a white race, translated some Mandala in English-Vietnamese Section. texts into Chinese. These were charms, cures, 2) Chôn AÂm: Mantra (skt)—Caùc aâm thieâng and other sorts of sorcery, often containing lieâng nhö aâm OM chaúng haïn, ñöôïc truyeàn some matra prayers and praises of gods or töø thaày sang ñeä töû trong luùc khaûi thò. Khi saints of higher grades, but generally speaking taâm ngöôøi ñeä töû ñaõ ñöôïc ñieàu hôïp ñuùng they could not be regarded as expressing a ñaén, ngöôøi ta noùi laø caùc chaán ñoäng cuûa high aspiration. bieåu töôïng ngoân ngöõ naøy cuøng vôùi söï phoái Maät Giaùo Thuaàn Boä: Phaùi maø ta

meänh danh hôïp cuûa noù trong taâm thöùc cuûa ngöôøi khaûi laø Maät Giaùo Thuaàn Boä hay Thuaàn Maät khôûi thò ñeå môû taâm thöùc cuûa ngöôøi ñeä töû ñeán ñaàu vôùi ba vò phaùp sö AÁn Ñoä ñeán Trung Quoác caùc chieàu kích cao hôn—These sacred vaøo thôøi nhaø Ñöôøng (713-765)—What we can sounds, such as OM, for example, are designate as 'Pure Mystic' begins with some transmitted from the master to his disciple able Indian teachers who arrived in China at the time of initiation. When the during the T'ang period (713-765). disciple's mind is properly attuned, the inner vibrations of this word symbol

1) Vò ñaàu tieân laø Thieän Voâ UÙy Maät Lôïi Xa: Mleccha (skt)—Nhöõng xöù (Subhakarasimha 637-735): See Thieän Voâ khoâng Phaät giaùo vaø haõy coøn man rôï—Non- UÙy. Buddhist nations, the barbarians. 2) Vò thöù hai laø Kim Cöông Trí (Vajrabodhi Maät Nghò: To talk secretly. 663-723): See Kim Cang Trí. Maät Nghóa: Nghóa bí maät cuûa giaùo phaùp— 3) Vò thöù ba laø Baát Khoâng (Amoghavajra The esoteric meaning or doctrine. 705-774): See Baát Khoâng. Maät Nghieâm Quoác: 4) Vò thöù tö laø Nhaát Haønh (I-Hsing 683-727): 1) Coõi Tònh Ñoä cuûa Ñöùc Tyø Loâ Giaù Na: Pure See Nhaát Haønh. Land of Vairocana. Maät Giaùo Töù Moân: The four doors in 2) Hoa taïng hay giaùo thuyeát trong kinh Hoa esoteric sect—See Töù Moân Maät Giaùo. Nghieâm: The doctrine in the Flower Maät Haønh: Esoteric practice or discipline, Adornment Sutra. the origin of which is attributed to Rahula. Maät Ngöõ: Samdha (skt)—Ngoân ngöõ bí maät Maät Haïnh: Phöông caùch thöïc haønh bí maät—cuûa toâng Chaân Ngoân—Occult or esoteric Inconspicuous practice. expression—Secret language—Secret Maät Hieäu: Maät danh cuûa Ñöùc Tyø Loâ Giaù meaning. Na—The esoteric name of Vairocana; also any Maät Nhaân: Nhaân bí maät—The esoteric, true word or esoteric spell. occult, recondite cause. Maät Hoaèng Toå AÁn: See Toå AÁn Maät Hoaèng. Maät Phaùp: Nhöõng phöông phaùp bí maät—Maät Hoäi: Secret society. Esoteric methods. Maät Höõu: Intimate. Maät Phoù: Maät truyeàn hay chæ truyeàn baèng Maät Khaåu: Password. mieäng chöù khoâng baèng vaên töï—To pass down Maät Kinh: Kinh ñieån Maät toâng—The esoterically, or by word of mouth. foundation texts of the esoteric school Ñaïi Maät Phuøng AÁn: See Hoûa AÁn, Hoûa Giôùi, Hoûa Nhaät kinh. Vieän, and Kim Cang Ñaøm. Maät Laâm Sôn Boä: See Luïc Thaønh Boä. Maät Quaùn: Leã quaùn ñaûnh theo truyeàn thoáng Maät Laät Giaø Taát Tha Baùt Na: Mrga- Maät toâng—The baptism of the esoteric sect. sthapana, or Mrgadava (skt)—Theo Eitel trong Maät Taïng: Taïng kinh ñieån cuûa Maät toâng— Trung Anh Phaät Hoïc Töø Ñieån, Maät Laät Giaø The esoteric canon. Taát Tha Baùt Na, laø khu vöôøn Loäc Daõ noåi tieáng, Maät Thieát: Intimately. naèm veà phía ñoâng baéc thaønh Ba La Naïi, nôi Maät Tích: Daáu tích bí maät—Secret or Ñöùc Phaät thích veà an cö kieát haï. Baây giôø laø invisible tracks. Sarnath gaàn Benares—According to Eitel in Maät Tích Kim Cang Löïc Só: Vajrapani The Dictionary of Chinese-English Buddhist (skt)—Vò löïc só hoä trì Ñöùc Phaät—A guardian Terms, Mrga-sthapana, a famous park north- of Buddhas, driving away all yaksa east of Varanasi, a favourite resort of disturbers—See Kim Cang Maät Tích. Sakyamuni. The modern Sarnath, near Maät Tích Löïc Só: Vajrapani (skt)—See Kim Benares. Cang Maät

Tích. Maät Lôïi Giaø La: Mrga (skt)—Con nai—A Maät Tònh Ñoä: The Pure Land of Vairocana. deer. Maät Toâng: Mantrayana (skt)—Teân goïi chung Phaät giaùo Maät toâng ñöôïc duøng ñeå chæ caùc hình thöùc Phaät giaùo veà sau naày taïi AÁn Ñoä, nhö toâng

Chaân Ngoân (Mantrayana), Kim Cang thöøa tradition and the malpractices which they gave (Vajrayana), hay Caâu Sinh Khôûi thöøa rise to among the ignorant. The prejudice, (Sahajayana). Ngöôøi saùng laäp ra Maät Toâng taïi which in this way grew against everything Trung Quoác laø ngaøi Thieän Voâ UÙy (see Thieän Tantric, was so strong that even scholars Voâ UÙy) vaøo khoaûng naêm 720 sau Taây Lòch. Du refused to have anything to do with it, and Giaø coù nghóa laø 'ñònh trí,' vaø cuõng mang yù consequently any impartial investigation or nghóa 'chöùa ñöïng nhöõng maät thuyeát.' Toâng research was neglected for a long time—For phaùi naày daïy cho Phaät töû nhöõng söï haønh trì bí more information, please see Chaân Ngoân hieåm trong vieäc tu taäp ñaïo Phaät. Toâng phaùi Toâng, and Caâu Sinh Khôûi Toâng. naày coù moät thôøi kyø phoàn thònh ñeán noãi ñoàng Maät Töï: Chöõ bí maät cuûa Ñöùc Tyø Loâ Giaù Na, hoùa caû Baùt Nhaõ toâng vaø Töù Luaän toâng. Tuy hay cuûa chö Phaät vaø chö Boà Taùt—The esoteric nhieân, trong taát caû caùc xu höôùng cuûa Phaät giaùo letter of Vairocana, or of Buddha or thì giaùo lyù Maät toâng cho ñeán ngaøy nay vaãn coøn bodhisattva. bò xem thöôøng vaø ngoä nhaän. Caùc pheùp tu luyeän Maät Öôùc: Secret agreement. Maät toâng (tantras) bò nhieàu ngöôøi keát toäi, baét Maâu Ñaø La: Mardala or Mrdanga (skt)—Moät nguoàn chuû yeáu töø nhöõng truyeàn thoáng AÁn Ñoä loaïi troáng ñöôïc dieãn taû laø coù ba maët—A kind giaùo suy ñoài vaø nhöõng vieäc laøm baát chính maø of drum described as having three faces. caùc truyeàn thoáng naày gaây ra trong ñaùm ngöôøi Maâu Hoâ Laïc: Mahoraga (skt)—Ma Höu ngu doát. Thaønh kieán choáng laïi moïi caùi gì thuoäc Laëc—Ma Haàu La Giaø—See Mahoraga in veà Maät toâng nhö theá maïnh meõ ñeán noãi ngay caû Sanskrit/Pali-Vietnamese Section. caùc hoïc giaû cuõng töø boû khoâng muoán dính daùng gì ñeán noù, keát quaû laø moïi söï nghieân cöùu voâ tö Maâu Hoâ Laät Ña: Muhurta (skt). veà giaùo phaùi naày ñaõ bò gaùc boû suoát moät thôøi 1) Khoaûng thôøi gian moät ngaøy moät ñeâm: A gian daøi—The general name of Tantric period of a day and a night. Buddhism is given to the later aspects of 2) Khoaûng thôøi gian 48 phuùt: A period of Buddhism in India, i.e., esoteric, mantra, or forty-eight minutes. esoteric school, or the Tantra School. It is also 3) Moät khoaûng thôøi gian ngaén: A brief space called the True Word sect (Chaân Ngoân toâng— of time. Mantrayana), or the secret teachings, the Maâu La Tam Boä Lö: Mulasthanapura Vajrayana, or the Sahajayana. The founder of (skt)—Vuøng maø baây giôø goïi laø Multan—The the Esoteric school in China was Subhakara modern Multan. (Shan-Wu-Wei) around 720 A.D. Yoga means Maâu Ni: Muni or Mahamuni (skt)— 'to concentrate the mind,' and also means Sakyamuni—See Thích Ca Maâu Ni Phaät. 'containing the secret doctrines.' This sect, Maâu Ni Thaát Lôïi: Munisri (skt)—Teân cuûa which taught the magic observances in moät vò cao Taêng thuoäc vuøng Baéc AÁn vaøo theá Buddhist practices. At one time, this school kyû thöù naêm—Name of a noted monk from was so

prosperous that the prajna school and northern India in the fifth century. the Four Madhyamika Treatises school were Maâu Ni Vöông: Vua cuûa chö Taêng, moät absorbed in it. However, among all the aspects danh hieäu cuûa Phaät—The monk-king, a title of of Buddhism, its Tantric teachings have until the Buddha. now been the most neglected and Maâu Sa Laïc: Musaragalva (skt)—Ma Sa La. misunderstood. The Tantras against which 1) Moät loaïi san hoâ traéng: A kind of white accusations have been hurled originated coral. mostly from the decadent forms of late Hindu

2) Maõ Naõo: Corneilian—Agate (mother of 1) Mother's virtue. pearl). It is one of the seven kinds of 2) Queen. precious stone (sapta-ratna). Maãu Thaân: See Maãu (2). Maâu Thuaãn: Vipratishedha (skt)—Conflict— Maãu Tính: Maternal. Contradictory—Contrariety—Maâu thuaãn caù Maãu Töû: Mother and child. nhaân: Personal conflict Maäu: Maáu: Notch—Tie. 1) Töôi toát thònh vöôïng: Flourishing. Maàu Nhieäm: Supernatural—Miraculous. 2) Cung thöù naêm trong möôøi cung: The fifth Maåu: of the ten stems. 1) Moät mieáng: Piece. Maäu Ñaït La: Thuû Ñaø La—Sudra (skt)—Giai 2) Moät maãu (ñaát): Acre. caáp noâng noâ—The caste of farmers and slaves. Maãu: Maäu Ñòa: Parthia—Taây An Quoác—An Taây 1) Kieåu Maãu: Sample—Pattern—Model. Quoác. 2) Meï: Matr (skt)—Mother—Mommy. Maây: Cloud. Maãu Chuû: Maây Nguõ Saéc: Clouds of five colors—Maây 1) Baø meï coù khaû naêng sinh saûn—The mother naêm maøu. Ngöôøi ta noùi maây naày chæ hieän ra lord. nôi naøo coù baäc Thaùnh Nhaân truù nguï maø thoâi— 2) Trong Thai Taïng Giôùi, Phaät Tyø Loâ Giaù Na It is said that this type of cloud appears only in laø goác hay laø boä chuû trong Maïn Ñaø La. area where there is a saintly being. Boán vò Phaät khaùc ñeàu coù "Boä Maãu" vaø Maáy: How much (many) ? ñeàu phaûi naûy sinh ra Ba La Maät cho maãu Meù: Border—Edge. chuû: In the mandala of Vajradhatu and Garbhadhatu; Vairocana, being the source Meï: See Maãu (2). of all things, has no "mother" as Meï Con: See Maãu Töû. progenitor, and is the lord of the mandala. Meùc: To tell stories (tales). The other four dhyani-buddhas have Men: "mothers" who are supposed to arise from 1) Ferment (of wine). the paramitas: 2) Enamel (of teeth). a) A Suùc beä Phaät coù Kim Cang Ba La Maät 3) Varnish (earthenware). cho maãu chuû: Aksobhya Buddha has 4) To come near—To approach—To go vajra-paramitas for mother. along. b) Nam Phaät coù Baûo Ba La Maät cho maãu Men Theo: See Men (4). chuû: Ratnasambhava Buddha has jewel- Men Xöù: See Men (3). paramitas for mother. Meùo: Out of shape—Distorted—Deformed. c) A Di Ñaø Phaät coù Phaùp Ba La Maät cho maãu chuû: Amitabha-Buddha has dharma- Meùt Chaèng: Pale as death. paramitas for mother. Meâ: Maya (skt)—Meâ muoäi—Deluded— d) Baát Khoâng Phaät coù Yeát-Ma Ba La Maät Misleading ideas—Confuse—Delusion— cho maãu chuû: Amogha-siddhi Buddha Illusion. has precept-paramitas for mother. Meâ Ñaûo: Laøm meâ môø vaø ñieân ñaûo— Maãu Ñaïo: Mother's duty. Deluded—Confused—To delude and upset. Maãu Giaùo: Kindergarten. Meâ Giôùi: World of delusion—Any world of Maãu Nghi: illusion.

Meâ Hoaëc: Hö Voïng—Meâ hoaëc hay hö voïng ** For more information, please see Voâ Minh. laø bò löøa doái hoaøn toaøn. Meâ hoaëc coøn aùm chæ Meâ Hoàn: Bewitched. moät nieàm tin vaøo moät ñieàu gì ñoù traùi vôùi thöïc Meâ Lyù: Bò meâ muoäi trong nguyeân lyù hay meâ taïi. Maët khaùc, meâ hoaëc gôïi yù raèng ñieàu ñöôïc muoäi veà lyù “khoâng”—Deluded theory— thaáy coù thöïc taïi khaùch quan nhöng bò giaûi thích Deluded in regard to fundamental principle, laàm hay thaáy sai. Theo Phaät Giaùo, meâ hoaëc laø i.e. ignorant of reality. voâ minh, laø khoâng bieát chaân taùnh cuûa vaïn höõu Meâ Ma Giaùc Phaät: Delusion is demon, hay yù nghóa thaät söï cuûa söï hieän höõu. Chuùng ta enlightenment is Buddha. bò caùc giaùc quan cuûa mình (keå caû lyù trí vaø tö Meâ Maûi: To be absorbed in. töôûng phaân bieät) laøm cho laàm laïc ñeán khi naøo Meâ Man: chuùng coøn khieán chuùng ta chaáp nhaän theá giôùi 1) To be in a coma. hieän töôïng nhö laø toaøn theå thöïc taïi, trong khi 2) Indefinite—Vague. thaät ra noù chæ laø moät khía caïnh giôùi haïn vaø phuø du cuûa thöïc taïi, vaø taùc ñoäng töïa hoà nhö laø ôû Meâ Moät: Meâ muoäi vaø chìm ñaém trong duïc beân ngoaøi ñoái vôùi chuùng ta, trong khi noù chính voïng—Delusion and sunk in the passions. laø phaûn aûnh cuûa chính chuùng ta. Ñieàu naày Meâ Muoäi: Stupid. khoâng coù nghóa laø theá giôùi töông ñoái khoâng coù Meâ Ngaïn: Bôø meâ toái—The shore of delusion. thöïc theå gì caû. Khi caùc vò thaày noùi raèng taát caû Meâ Ngoä: Illusion and enlightenment. moïi hieän töôïng ñeàu laø hö voïng, caùc thaày muoán Meâ Ngoä Baát Nhò: Meâ vaø ngoä treân caên baûn noùi raèng so vôùi taâm, thì theá giôùi do giaùc quan khoâng sai khaùc. Chuùng chæ laø moät taùnh— nhaän bieát chæ laø moät khía caïnh giôùi haïn vaø Delusions and enlightenment (delusion and phieán dieän cuûa chaân lyù, cuõng gioáng nhö laø awareness) are fundamentally the same. They moäng aûo maø thoâi—Deluded and confused—To are of the one Buddha-nature—See Baát Nhò. charm—To entice—To enchant—To be Meâ Ngoä Nhaân Quaû: Nhaân vaø quaû cuûa meâ vaø deluded is to be totally deceived—Deceived in ngoä. Noùi theo Töù Dieäu Ñeá thì nhaân cuûa meâ regard to reality—Delusion also implies a voïng laø taäp ñeá, quaû cuûa noù laø khoå ñeá. Nhaân belief in something that is contrary to reality. cuûa chöùng ngoä laø ñaïo ñeá, quaû cuûa noù laø dieät Illusion, on the other hand, suggests that what ñeá—The the four axioms, that of is seen has objective reality but is “accumulation” is caused by illusion, with misinterpreted or seen falsely. In Buddhism, suffering as effect; that of “the way” is caused delusion is ignorance, an unawareness of the by enlightenment, with extinction of suffering. true nature of things or of the real meaning of Meâ Ngoä Nhaát Nhö: Meâ ngoä chæ laø nhöõng existence. We are deluded or led astray by our khía caïnh cuûa chaân lyù, chöù khoâng phaûi khaùc senses (which include the intellect and its nhau, nhö nöôùc vôùi baêng ñeàu cuøng moät theå (ôû discriminating thoughts) insofar as they cause theå loûng laø nöôùc, ôû theå ñaëc laø baêng)—Delusion us to accept the phenomenal world as the and enlightenment are aspects of the one whole of reality when in fact it is but a limited reality, as water and ice are the same and ephemeral aspect of reality, and to act as substance. though the world is external to us when in truth it is but a reflection of ourselves. This does not

Meâ Nhaân Chuù: Buøa chuù laøm meâ hoaëc ngöôøi say all phenomena are illusory, they mean that khaùc—Incantations to delude or confuse compared with Mind itself the world others. apprehended by the senses is such a partial Meâ Saûng: Delirium. and limited aspect of truth that it is dreamlike.

Meâ Sinh: Taát caû nhöõng chuùng sanh meâ is the man with Buddha-nature, but fails to use muoäi—All deluded beings. it. Meâ Söï: Delusive phenomena or affairs— Meâ Voïng: Toái taêm trong vieäc phaân bieät söï vaø Deluded in regard to phenomena. lyù thì goïi laø meâ, hö doái chaúng thöïc thì goïi laø Meâ Taâm: A deluded mind. voïng—Deluded and misled; deluding and Meâ Taân: Caûnh giôùi meâ muoäi (ba coõi saùu false. ñöôøng)—Deluded realms—The ford of Meã: See Meã Coác. delusion, i.e. mortality—See Luïc Ñaïo, and Meã Coác: Cereals. Tam Giôùi in Vietnamese-English Section. Meã Ñaàu: Ngöôøi giöõ tieäm—Keeper of the Meâ Tín Dò Ñoan: Ñaây laø loái meâ tín nhö thôø stores. ñaàu coïp, ñaàu traâu, hay thôø thaàn raén rít, bình Meã Leä Da: Maireya (skt)—Moät loaïi thöùc voâi oâng taùo, xin xaâm, boùi queû, vaân vaân. Ñaïo uoáng ngoït, nhöng coù theå laøm cho ngöôøi ta say, Phaät laø ñaïo cuûa trí tueä, theá neân, ñaïo Phaät vì ñöôïc ruùt ra töø boâng Lythrum fructicosum— khoâng bao giôø chaáp nhaän meâ tín dò ñoan; tuy A kind of intoxicating drink, extracted from the nhieân, nhöõng tín ngöôõng vaø nghi leã meâ tín ñaõ blossoms of Lythrum fructicosum with sugar. ñöôïc ñöa vaøo nhaèm toâ son ñieåm phaán cho toân Meách Loøng: To displease someone—To hurt giaùo ñeå loâi keùo quaàn chuùng, nhöng moät luùc sau someone's feelings. thì nhöõng daây leo ñöôïc troàng ñeå trang hoaøng Meàm: Soft. laêng taãm ñaõ leo phuû caû laêng taãm, vaø keát quaû laø Meàm Deûo: Flexible. giaùo lyù toân giaùo bò gaït ra nhöôøng choã cho Meàm Loøng: To be moved. nhöõng nghi thöùc meâ tín—Superstition—This is a belief or rite unreasoningly upheld by faith Meàm Moûng: Flexible. such as venerating the head of tiger, and Meán: To be fond of—To love—To cherrish. buffalo, the snake and centipede deities, the Meán Phuïc: To love and admire. Lares, consulting fortunteller, reading the Meânh Moâng: Vast—Immense. horoscope, etc. Buddhism means wisdom, Meänh: therefore, Buddhism never accept 1) Sanh maïng: Jivita (skt)—Life—Length of superstitions; however, superstitious beliefs life. and rituals are adopted to decorate a religion 2) Soá maïng: Fate. in order to attract the multitude. But after some 3) Meänh leänh: Decree. time, the creeper which is planted to decorate Meänh Baûo: Söï quyù baùu cuûa cuoäc soáng (soáng the shrine outgrows and outshines the shrine, ñeå tu taäp giaûi thoaùt)—The precious posession with the result that religious tenets are of life. relegated to be the background and Meänh Caên: Theo Tieåu Thöøa giaùo thì caên baûn superstitious beliefs and rituals become cuûa cuoäc soáng hay söï taùi sanh laø phi saéc phi predominent . taâm, maø laø do nghieäp cuûa quaù khöù sinh ra, Ñaïi Meâ Tín Taø Ñaïo: To have improper belief. Thöøa chaáp nhaän caùi naày möôïn teân laø meänh Meâ Töû: Meâ töû laø keû coù tieàn trong tay maø vaãn caên, chöù khoâng phaûi laø thöïc theå rieâng coù boån cheát ñoùi, gioáng nhö chuùng sanh coù Phaät taùnh meänh—A root or basis for life or reincarnation, maø khoâng bieát duøng ñeán (theo Kim Cang Tam the nexus of Hinayana between two life- Muoäi Kinh)—The

deluded son who held a gold periods, accepted by Mahayana as nominal but coin in his hand while starving in poverty, such not real.

Meänh Chung: Luùc cheát hay luùc gaàn cheát— Meät Laû: See Meät Ñöø. Life's end or nearing the end of life. Meät Moûi: Tired. Meänh Ñaïo Sa Moân: Vò Sa Moân laáy giôùi Meät Nhoaøi: See Meät Ñöø. luaät, thieàn ñònh vaø trí hueä laøm cuoäc soáng cuoäc Meáu: To twist the face. tu, nhö Ngaøi A Nan ñaõ laøm—A sramana who Mi: Loâng maøy—Eyebrows. makes the commandments, meditation and Mi Gian Baïch Haøo Töôùng: Urna (skt)— knowledge his very life, as Ananda did. Chuøm loâng traéng ôû giöõa hai chaân maøy cuûa Ñöùc Meänh Ñoäc: Meänh tröôïc, moät trong nguõ Phaät, moät trong 32 töôùng toát cuûa Ñöùc Phaät— tröôïc—Turbidity or decay of the vital The curl of white hairs, between the eyebrows principle, reducing the length of life, one of the of the Buddha, one of the thirty-two signs of five turbidities. Buddhahood. ** For more information, please see Nguõ Mi Gian Quang: Theo Kinh Phaùp Hoa, mi Tröôïc. gian quang laø aùnh saùng traéng phaùt ra töø giöõa Meänh Giaû: Moät trong 16 taø kieán cho raèng thoï caëp chaân maøy cuûa Ñöùc Phaät, luoàn saùng naày meänh cuûa caùi ta laø coù thöïc—The living being; chieáu saùng khaép caùc coõi—According to the the one possessing life; life, one of the sixteen Lotus Sutra, this is the ray light which issued wrong views believing that life is real. therefrom lighting up all worlds. Meänh Meänh Ñieåu: Jivajiva (skt)—See Coäng Mò: Yeâu quaùi—An orge—Evil spirit. Meänh Ñieåu. Mò Nöõ: Moät thieáu nöõ ñöôïc duøng nhö phöông Meänh Nan: Nhöõng khoù khaên trôû ngaïi trong tieän laøm toån haïi ngöôøi khaùc—A young woman cuoäc soáng—Life's hardships; the distress of used as a means (medium) for such a spirit to living. injure others. Meänh Phaïm: Meänh naïn vaø phaïm naïn hay tai Mæa Mai: Ironical. naïn lieân quan ñeán söï maát coøn cuûa tính meänh Mích Loøng: See Meách Loøng. (meänh naïn) vaø tai naïn lieân quan ñeán vieäc kieân trì hay khoâng kieân trì tu haønh phaïm haïnh Mieân: (phaïm naïn)—Meänh Phaïm laø tai naïn hay trôû 1) Nhaém maét lai: To close the eyes. ngaïi cho tính meänh vaø söï tu trì phaïm haïnh cuûa 2) Nguû: Laøm cho thaân khoâng coøn töï taïi, taâm baûn thaân mình—Life and honour, i.e. perils to bò hoân muoäi, gaây trôû ngaïi cho pheùp life and perils to noble character. quaùn)—Sleep. 3) Nöôùc Mieân: Cambodia. Meänh Quang: The light of a life, i.e. soon gone. Mieân Man: Unceasing—Contnual—Never- ending—Ceaseless. Meänh Quang Ñieåu: Jivajivaka or Jivamjiva (skt)—Sinh Sinh Ñieåu—Coäng Meänh Ñieåu— Mieân Saøng: Bed. Loaøi löôõng thuû ñieåu hoùt raát hay—A bird with Mieân Vieãn: Durable—Lasting—far-off. two heads, asweet songster—See Coäng Meänh Mieân Taïng: A monastery sleeping room. Ñieåu. Mieân Tröôøng Tòch Tònh: Eternal rest. Meänh Thaèng: Sôïi daây sinh meänh luoân bò Mieàn: Region. gaäm nhaám bôûi chuoät voâ thöôøng ngaøy vaø Mieán: ñeâm—The rope of life, always gnawed by the 1) Burma (a country east of India). two rats, i.e. night and day. 2) Vermicelli. Meät Ñöø: To be exhausted—Tired to death— Mieãn: To exempt—To excuse. Tired out—Dead tired.

Mieãn Chaáp: To excuse—To forgive. 3) Trí hueä: Vidya (skt)—Thoâng minh— Mieãn Cöôõng: Unwillingly—Reluctantly Knowledge—Bright—Clear—Wise—

Understanding—Enlightenment. Mieãn Laø: Provided that. 4) Trí Tueä Phaät: The Buddha-wisdom. Mieãn Phí: Free of charge—No cost—No fee. 5) Chaân Ngoân hay Minh do khaåu phaùt ra Mieãn Taêng: Vò Taêng ñöôïc mieãn trong caùc (neáu do thaân phaùt ra nhö haøo quang thì goïi buoåi hoïp chuùng haøng ngaøy vì baän caùc Phaät söï laø minh): Chaân ngoân coù khaû naêng phaù tröø khaùc—A monk whose attendance at the daily hoân aùm—True word which can destroy the assembly is excused for other duties. obscurity of illusion. Mieãn Thöù: To excuse—To forgive. 6) Nhaø Minh beân Trung Quoác khoaûng töø Mieãn Toá: To discharge—To acquit. 1368 ñeán 1644: The Ming dynasty in Mieãn Toäi: To pardon a fault. China, around 1368 to 1644 A.D. Mieãn Tröø: See Mieãn. 7) Saép tôùi: Next (day and year). Mieáng: Piece—Fragment. 8) U ñoà: Ñòa nguïc toái taêm—Hades. 9) U minh: Darkness—Obscurity. Mieáng Khi Ñoùi Baèng Goùi Khi No: One 10) Voâ minh: Ignorance—Stupidity. mouthful when hungry is better than a full bowl when not hungry. Minh Baïch: Apparent—Clear—Explicit. Mieäng: Mouth. Minh Bieän: To distinguish clearly. Mieát: At a stretch. Minh Chaâu: The bright-moon mani or pearl, emblem of Buddha. Mieät: 1) Vuøng: Region. Minh Chaâu Thieân Töû: The moon-deva. 2) Khoâng: Without—Not. Minh Chính: Clear and uprught. 3) Nhoû: Small—Minute. Minh Chuùng: Nhöõng söùc maïnh voâ hình, nhö Mieät Leä Xa: Mleccha (skt). Phaïm Thieân, Thieân Vöông, Daï Ma Thieân, noùi 1) Khoâng phaûi chuûng toäc Arya: Non-Aryan. chung laø nhöõng löïc voâ hình—The invisible 2) Nhöõng ngöôøi man rôï: Barbarians.. powers, Brahma, Sakra, Yama, the spirits in 3) Nhöõng boä toäc ôû vuøng bieân ñòa: Frontier general. tribes. Minh Cöï: Caây ñuoác ñang chaùy, so saùnh vôùi Mieät Maøi: To devote onseself to. Minh Ñaéc Ñònh cuûa Boà Taùt—A shining torch, Mieät Thò: To disdain—To despite—To scorn. compared to a samadhi in the Bodhisattva's four good roots. Mieâu Taû: To describe. ** For more information, please see Minh Ñaéc Mieáu: Caitya (skt)—Small temple. Ñònh. Mieãu: Small shrine. Minh Döông Hoäi: Minh aùm chæ loaøi quyû nôi Mím: To tighten. coõi aâm, döông aùm chi chö thieân nôi coõi trôøi hay Mæm Cöôøi: To smile. chuùng Baø La Moân. Minh Döông Hoäi laø hoäi Minh: cuùng döôøng cho hai loaïi chuùng sanh vöøa keå 1) Che môø, ñoái laïi vôùi hieån: Secret, invisible, treân—The assembly for offerings of the spirits in contrast with open, manifest. below and above, pretas, etc. 2) Khaéc chöõ treân goã hay treân ñaù: To engrave Minh Ñaïo: Coøn goïi laø Minh Ñoà hay Minh on wood or stone. Ñoä. 1) Con ñöôøng saùng: The bright or clear way;.

2) Con ñöôøng cuûa thaàn chuù Ñaø La Ni: The born in 1923 and considered missing on the way of the mantras and dharanis. way to preach in 1954. When moral and 3) Con ñöôøng u toái: The dark way. traditions of Vietnamese Buddhism were in 4) Coõi u minh toái aùm: Land of darkness, the rapid decline, he was a key Monk in the shades—Hades. revival and reformation of Vietnamese 5) Nôi ôû cuûa Dieâm Ma Vöông: The abode of Buddhism during that time; he was also the the Yama King. founder of the Vietnamese Sangha Bhikshu Minh Ñaït: Giaùc ngoä, bieát ñöôïc söï taùi sanh Buddhist school. Most Honorable One Minh quaù khöù vò lai cuûa mình vaø ngöôøi vaø trong kieáp Ñaêng Quang cleverly combined both doctrines hieän taïi

chaám döùt phieàn naõo ñeå ñaït ñöôïc ñaïi from Mahayana and Theravada (Hinayana) to giaùc—Enlightenment—With the knowledge of make the doctrine for the Vietnamese Sangha future incarnation of self and others, of past Bhikshu Buddhist Sect. Not long after the day incarnations of self and others, and that the he founded the school, millions of followers present incarnation will end illusion (Minh), followed him to practice. In mid 70s, one of his and thorough or perfect enlightenment (Ñaït). great disciples, Most Venerable Thích Giaùc 1) Tam Minh: Three insights—See Tam Nhieân, founded the International Sangha Minh. Bhikshu Buddhist Association in the United 2) Tam Ñaït: Three aspects of the States of which followers are all over the omniscience of the Buddha—See Tam world nowadays. Ñaït. Minh Ñeá: Coøn goïi laø Minh Tính hay Töï Tính. Minh Ñaéc Ñònh: Minh Ñaéc—Thieàn ñònh maø Phaùi Soá Luaän ngoaïi ñaïo laäp ra ñeá thöù nhaát töù gia haïnh cuûa baäc Boà Taùt ñöôïc ôû Noaõn Vò trong 25 ñeá, leõ ñuùng veà caùi môø mòt khoâng roõ (thieàn ñònh ñaït ñöôïc ôû möùc Minh Ñaéc laø luùc raøng, khoâng bieát ñöôïc, laø nguoàn goác khôûi leân thieàn giaû ñaït ñöôïc trí hueä voâ laäu)—A samadhi vaïn höõu—The Sankhya doctrine of primordial in the Bodhisattva's four good roots (catus- profundity, beyond estimation, the original kusala-mula) in which there are the bright nature out of which all things arose. beginnings to release from illusion. Minh Ñòa: Phaùt Quang Ñòa, ñòa thöù ba trong Minh Ñaêng Quang: Moät Ñaïi Taêng quan thaäp ñòa—The stage of illumination, the third troïng cuûa Phaät giaùo Vieät Nam vaøo tieàn baùn theá of the ten stages. kyû 20. Ngaøi sanh vaøo naêm 1923 vaø vaéng boùng Minh Ñoaùn: To judge clearly. vaøo naêm 1954. Ngaøi laø nhaø caûi caùch Phaät giaùo Minh Ñoà: See Minh (3). trong luùc luaân lyù vaø ñaïo ñöùc Phaät giaùo ñang Minh Ñoä: See Minh (4). côn nghieâng ngöûa, vaø laø ngöôøi saùng laäp ra Minh Ñoä Voâ Cöïc: Caùch dòch cuõ laø Baùt Nhaõ Giaùo Hoäi Phaät giaùo Taêng Giaø Khaát Só Vieät Ba La Maät (Baùt laø minh, ñoä laø Ba La Maät), caùi Nam. Ngaøi ñaõ kheùo leùo phoái hôïp giöõa hai tueä ñöa chuùng sanh ñeán choã giaùc ngoä—An old truyeàn thoáng giaùo lyù Baéc vaø Nam toâng ñeå laøm interpretation of Prajna-paramita means the thaønh giaùo lyù caên baûn cho giaùo hoäi. Khoâng bao wisdom that ferries to the other shore without laâu sau khi thaønh laäp, haøng trieäu tín ñoà ñaõ theo limit. Ngaøi tu taäp. Vaøo giöõa thaäp nieân 70s, moät ñeä töû Minh Ñöùc: High virtue. lôùn cuûa Ngaøi laø Hoøa Thöôïng Thích Giaùc Nhieân ñaõ thaønh laäp Giaùo Hoäi Phaät Giaùo Taêng Giaø Minh Gia: Lôïi ích do söùc maïnh taâm linh hay Khaát Só Theá Giôùi vôùi soá tín ñoà khaép nôi treân do söï caûm öùng cuûa chö Phaät vaø chö Boà Taùt theá giôùi—An important Vietnamese Monk in ñem laïi khoâng thaáy bieát—The invisible aid of the first half of the twentieth century. He was the spiritual powers.

Minh Giaûi: To explain clearly. Phoå giaùc toái thöôïng cuûa Phaät döïa treân giôùi Minh Giaùm: Taám göông saùng—A clear and luaät, thieàn ñònh vaø trí hueä (giôùi, ñònh, tueä). Moät bright mirror. trong möôøi danh hieäu Phaät—Knowledge-conduct-perfect—The unexcelled universal Minh Giôùi: enlightenment of the Buddha based upon the 1) Coõi U minh: Hades. discipline, meditation and wisdom. 2) Haï Tam Ñoà hay ba ñöôøng döõ ñòa nguïc, Moät trong möôøi danh hieäu cuûa Phaät: One of

ngaï quyû, vaø suùc sanh: The three lower the ten titles of the Buddha. forms of incarnation, i.e. hell, preta, and animal. Theo Trí Ñoä Luaän giaûi thích thì Minh Haïnh Minh Haønh: Zen Master Minh Haønh (1596- Tuùc laø ñaày ñuû tam minh, tam haïnh, tam 1659)—Thieàn Sö Trung Quoác, queâ ôû Kieán nghieäp—According to the Commentaries on Xöông, Tænh Giang Taây. Ngaøi theo sö phuï laø the Prajna Paramita Sutra: Hoøa Thöôïng Chuyeát Chuyeát qua Vieät Nam vaø Tam Minh: Three insights—See Tam Minh. ñeán Thaêng Long vaøo naêm 1633. Hoï truï taïi Tam Haønh: Three lines of action that affect chuøa Ninh Phuùc (Buùt Thaùp) hôn 11 naêm. Sau karma—See Tam Haønh. khi Hoøa Thöôïng Chuyeát Chuyeát thò tòch naêm Tam Nghieäp: Three kinds of karma—See Tam 1644, Thieàn sö Minh Haønh trôû thaønh Phaùp töû Nghieäp. ñôøi thöù 35 doøng Thieàn Laâm Teá. Cuøng naêm aáy, Minh Haéc: AÙnh saùng giaùc ngoä khaéc phuïc voâ Thieàn Sö Minh Haønh vaø baø Hoaøng Thaùi Haäu minh, cuõng nhö höông toûa muøi xuyeân khaép— Tròng Thò Ngoïc Truùc döïng laïi chuøa Buùt Thaùp The inner light, enlightenment censing and thaønh ngoâi chuøa coù quy moâ to lôùn hôn. Thieàn overcoming ignorance, like incense perfuming sö Minh Haønh tieáp tuïc truï taïi chuøa Ninh Phuùc and interpenetrating. ñeå hoaèng döông Phaät phaùp ñeán khi ngaøi thò tòch naêm 1659—Zen Master Minh Haønh, a Minh Hieån: Chinese monk from Kieán Xöông, Giang Taây. 1) Roõ raøng: Clear—Explicit—Evident. He followed his master, Most Venerable 2) U minh vaø saùng toû: Darkness and Chuyeát Chuyeát to go to Vietnam. They arrived brightness. at Thaêng Long in 1633. They stayed at Ninh Minh Hieån Löôõng Giôùi: Chæ hai coõi Minh Phuùc (Buùt Thaùp) Temple for more than 11 Giôùi vaø Hieån Giôùi. Minh giôùi laø theá giôùi cuûa years. After Zen Master Chuyeát Chuyeát ngöôøi cheát, hay aâm caûnh; hieån giôùi laø theá giôùi passed away in 1644, Zen Master Minh Haønh cuûa ngöôøi soáng, hay döông gian—The two became the Dharma heir of the thirty-fifth regions of the dead and of the living. lineage of the Linn-Chih Zen Sect. On the Minh Hoaèng Töû Dung: See Töû Dung Minh same year, the temple was rebuilt on a larger Hoaèng. scale by Zen Master Minh Haønh and the Minh Huaân: Coøn goïi laø Noäi Huaân, ôû trong Queen Mother Tròng Thò Ngoïc Truùc. He caùi chaân nhö cuûa baûn giaùc, laëng leõ nung ñoát continued to stay at Ninh Phuùc Temple to huaân taäp voïng taâm ñeå sinh ra Boà Ñeà Taâm— expand the Buddha Dharma until he passed Fumigation within, inner influence—See Noäi away in 1659. Huaân. Minh Haïnh Tuùc: Vidya-carana-sampanna Minh Hueä: Tam minh hay tam hueä—The (skt). three Enlightenments—The thre wisdoms. Theo Kinh Nieát Baøn—According to the ** For more information, please see Tam Nirvana Sutra: Minh and Tam Hueä.

Minh Ích: See Minh Lôïi. Minh Lôïi: Minh Khieâm Hoaèng AÂn: Thieàn Sö Minh Nhöõng coâng ñöùc hay lôïi laïc taâm linh khoâng Khieâm Hoaèng AÂn (1850-1914)—Zen Master nhìn thaáy ñöôïc: Invisible benefit, or merit, i.e. Minh Khieâm Hoaèng AÂn—Thieàn sö Minh witihn spiritual. Khieâm Hoaèng AÂn, moät trong nhöõng ñeä töû noåi Thoâng minh vaø lanh lôïi (coù khaû naêng xuyeân tieáng cuûa Thieàn sö Tieân Giaùc Haûi Tònh. Naêm thuûng nhöõng söï vieäc huyeàn bí)—Clear and 1869 ngaøi truï trì chuøa Vieân Giaùc. Ngaøi laø Phaùp keen (be able to

penetrate all mysteries). töû ñôøi thöù 38 doøng Thieàn Laâm Teá. Naêm 1875, Minh Löï: Söï chaêm soùc khoâng löôøng cuûa chö ngaøi ñöôïc cöû laøm giaùo thoï khi môùi 26 tuoåi. Sau Phaät vaø chö Boà Taùt laø khoâng theå nghæ baøn, noù khi thaày ngaøi thò tòch, haàu heát cuoäc ñôøi ngaøi, vöôït ra ngoaøi söï hieåu bieát cuûa chuùng sanh— ngaøi ñaõ truøng tu vaø hoaèng hoùa Phaät giaùo taïi The unfathomable thought or care of the mieàn Nam nöôùc Vieät. Ngaøi thò tòch naêm Buddhas and Bodhisattvas, beyond the 1914—A Vietnamese monk, one of the realization of men. outstanding disciples of Zen Master Tieân Giaùc Minh Löông: Zen Master Minh Löông— Haûi Tònh. In 1869 he stayed at Vieân Giaùc Thieàn sö Minh Löông, moät vò cao Taêng ngöôøi Temple. He was the Dharma heir of the thirty- Vieät Nam, queâ ôû Phuø Laõng. Ngaøi gaëp Hoøa eighth generation of the Linn-Chih Zen Sect. Thöôïng Chuyeát Coâng vaø trôû thaønh ñeä töû khi In 1875, he became the Acarya (see Acarya in Hoøa Thöôïng töø beân Taøu sang Vieät Nam. Sau Sanskrit/Pali-Vietnamese Section) when he ñoù ngaøi trôû thaønh Phaùp töû ñôøi thöù 35 doøng was only 26 years old. When his master passed Thieàn Laâm Teá. Sau khi Thaày thò tòch vaøo naêm away, he spent most of his life to revive and 1644, ngaøi dôøi veà chuøa Vónh Phuùc treân nuùi Coân expand Buddhism in the South. He passed Cöông, Phuø Laõng ñeå hoaèng döông Phaät phaùp. away in 1914. Tröôùc khi thò tòch ngaøi truyeàn phaùp laïi cho Minh Khoâng: Thieàn sö Minh Khoâng (1076- Thieàn Sö Chaân Nguyeân—A Vietnamese 1141)—Zen master Minh Khoâng—Thieàn sö famous monk from Mount Phuø Laõng. He met Vieät Nam, queâ ôû Nam Ñònh, Baéc Vieät. Ngaøi laø and became a disciple of Most Venerable Phaùp töû ñôøi thöù 13 doøng Tyø Ni Ña Löu Chi. Chuyeát Coâng when the latter arrived in Naêm 29 tuoåi, ngaøi theo Giaùc Haûi vaø Ñaïo Haïnh Vietnam. Later he became the Dharma heir of du haønh sang Thieân Truùc. Khi trôû veà queâ the 35th generation of the Linn Chih Zen Sect. höông ngaøi xaây chuøa Dieân Phöôùc vaø tinh After his master passed away in 1644, he chuyeân tuïng chuù Ñaïi Bi. Ngaøi ñöôïc vua Lyù moved and stayed at Vónh Phuùc Temple on Nhaân Toâng toân laøm Quoác Sö. Ngaøi thò tòch Mount Coân Cöông in Phuø Laõng to expand the naêm 1141—A Vietnamese Zen master from Buddha Dharma. Before he passed away, he Nam Ñònh, North Vietnam. He was the transmitted the Dharma to Zen Master Chaân Dharma heir of the thirteenth generation of the Nguyeân. Vinitaruci Zen Sect. At the age of 29, he Minh Maãn: Sighrabodhi (skt)—Theo Eitel accompanied Giaùc Haûi and Ñaïo Haïnh to travel trong Trung Anh Phaät Hoïc Töø Ñieån, Minh Maãn to India. When he returned he built Dieân (Sighrabodhi) laø moät nhaø sö noåi tieáng cuûa tu Phöôùc Temple and focused in reciting Great vieän Na Lan Ñaø—According to Eitel in The Compassion Mantra. He was honored by King Dictionary of Chinese-English Buddhist Terms lyù Nhaân Toâng as the National Teacher. He composed by Professor Soothill, Sighrabodhi passed away in 1141. was a famous priest of the Nalanda monastery. Minh Lieãu: Am hieåu töôøng taän—To Minh Minh: understand thoroughly. AÙnh saùng vaø boùng toái: Light and darkness.

Söùc maïnh cuûa aùnh saùng vaø boùng toái: The Baäc toân nöõ laøm boä chuû phoái ngaãu trong caùc hoä power of light and darkness. Maïn Ñoà La: The female consorts

shown in the Chö Thieân vaø ma quyû: Gods and demons— mandalas. Devas and Yama. Minh Phuû: Cung ñieän nôi aâm phuû hay ñòa Höõu hình vaø voâ hình: Visible and invisible. nguïc—The palace of darkness, Hades. Minh Muïc: Bright eyes. Minh Phuùc: Söï phuùc ñoä cuûa ngöôøi cheát (nhö Minh Nguyeät: Traêng saùng—The bright boá thí, cuùng döôøng, hay tuïng kinh hoä nieäm cho moon. ngöôøi quaù vaõng)—The happiness of the dead. Minh Nguyeät Chaâu: See Minh Nguyeät Ma Minh Quan: Nhöõng chöùc quan nôi coõi ñòa Ni. nguïc—The rulers of Hades. Minh Nguyeät Ma Ni: Minh Chaâu—Ngoïc Minh Quang: Brilliant. chaâu ma ni trong saùng nhö aùnh traêng—The Minh Quang Taâm: The illuminated mind. bright-moon mani or pearl. Minh Quaân: Clear-sighted king. Töôïng tröng cho Ñöùc Phaät: The emblem of the Minh Saùt: To examine clearly. Buddha. Minh Saùt Tueä: Vipassana (p)—Insight—Töôïng tröng cho Phaät Giaùo: The emblem of Intuitive vision—Heä thoáng thieàn ñònh cuûa Phaät Buddhism. giaùo Nguyeân Thuûy—A Buddhist system of Töôïng tröng cho Giaùo ñieån Phaät giaùo: The meditation practiced in the Theravada. emblem of Buddhist scriptures. Töôïng tröng cho söï thanh tònh: The emblem of Minh Sô: Söï toái aùm nguyeân sô cuûa vaïn höõu— purity. The primitive darkness at the beginning of existence. Minh Nguyeät Thieân Töû: Nguyeät Thieân Töû trong coõi trôøi Ñeá Thích—The moon-deva, in Minh Söù: Söù quan hay söù giaû cuûa Dieâm Indra's retinue. Vöông—Lictors, or messengers of Hades. ** For more information, please see Nguyeät Minh Taâm: Taâm giaùc ngoä—The enlightened Thieân Töû. heart—To engrave something in one's Minh Nhaát: Hoaøn toaøn toái aùm—Entire memory. obscurity, pristine darkness. Minh Thaàn: The bright spirits devas, gods, Minh Nhöït: Minh thieân—Ngaøy mai— demons). Tomorrow. Minh Theä: To swear. Minh Nieân: Naêm tôùi—Next year. Minh Thò: Explicitly—Clearly. Minh Noäi: See Minh Huaân. Minh Thieän: Clear sky. Minh Oan: To explain that someone is Minh Thoaùt: Enlightenment from ignorance innocent. and release from desire. Minh Phaùp: The law or method of mantras, Minh Thoâng: Sieâu löïc vöôït ngoaøi söï dieãn taû or magic formulae. cuûa ngoân ngöõ hay hình töôïng—Mysterious, Minh Phi: Vidya-raja (skt) supernatural, omnipresent power. Moät teân khaùc cuûa Ñaø La Ni. Vò hoaøng haäu coù Minh Tín Phaät Trí: Tin töôûng roõ raøng nôi trí kieán thöùc kyø dieäu, coù theå vöôït qua moïi aùc hueä cuûa Phaät laø con ñöôøng daãn ñeán vaõng sanh nghieäp—Another name for dharani as the Tònh Ñoä—To believe clearly in Buddha's queen of mystic knowledge and able to wisdom as leading to rebirth in the Pure Land. overcome all evil.

Minh Tinh: Sao Thaùi Baïch vaø Thieân Töû trò vì Nghieâm ôû Thuû Ñöùc, Gia Ñònh; Thieàn sö Phaät taïi ñoù—Venus and the deva-prince who dwells Chí Ñöùc Haïnh, khai sôn chuøa Long Nhieãu ôû in that planet. Thuû Ñöùc, Gia Ñònh—A Vietnamese Zen Minh Trí Thieàn Sö: Zen Master Minh Trí master from Ñoàng Nai, South Vietnam. He (?-1196)—Thieàn sö Vieät Nam, queâ ôû Phuø was a disciple of Patriarch Nguyeân Thieàu Sieâu Caàm, Baéc Vieät. Luùc haõy coøn treû, ngaøi gaëp vaø Baïch. He spent most of his life to revive and trôû thaønh ñeä töû cuûa Thieàn sö Ñaïo Hueä. Ngaøi laø expand Buddhism in the South. He passed phaùp töû ñôøi thöù 10 doøng Thieàn Voâ

Ngoân away in 1786. Some of his most outstanding Thoâng. Veà sau, ngaøi truï taïi chuøa Phuùc Thaùnh disciples are: Zen master Thieät Thaønh Lieãu ñeå hoaèng hoùa cho ñeán khi ngaøi thò tòch vaøo Ñaït at Thieân Muï Temple in Hueá, Zen master naêm 1196—A Vietnamese Zen master from Thieät Thoaïi Taùnh Töôøng, founder of Hoa Phuø Caàm, North Vietnam. When he was Nghieâm temple in Thuû Ñöùc, Gia Ñònh, Zen young, he met and became a disciple of Zen master Phaät Chí Ñöùc Haïnh, founder of Long master Ñaïo Hueä. He was the dharma heir of Nhieãu Temple in Thuû Ñöùc, Gia Ñònh. the tenth generation of the Wu-Yun-T'ung Zen Minh Vi Maät Haïnh: Thieàn Sö Minh Vi Maät Sect. Later, he stayed at Phuùc Thaùnh Temple Haïnh (1828-1898)—Zen master Minh Vi Maät to expand Buddhism until he passed away in Haïnh—Thieàn sö Minh Vi Maät Haïnh, ñeä töû cuûa 1196. Thieàn sö Tieân Giaùc Haûi Tònh. Naêm 1850, ngaøi Minh Tueä: See Minh Hueä. truï taïi chuøa Giaùc Laâm vaø laø Phaùp töû ñôøi thöù 38 cuûa doøng Thieàn Laâm Teá. Sau khi sö phuï ngaøi Minh Tö: thò tòch, phaàn lôùn cuoäc ñôøi coøn laïi cuûa ngaøi, 1) See Minh Löï. ngaøi ñaõ truøng tu vaø hoaèng hoùa Phaät giaùo taïi 2) Sôû höõu cuûa ngöôøi cheát, laø haïnh phuùc ñöôïc mieàn Nam nöôùc Vieät. Ngaøi thò tòch naêm 1898, taùi sanh vaøo coõi cao hôn: Possessions of or thoï 72 tuoåi—A Vietnamese monk, a disciple of for the dead; their happiness of being Zen master Tieân Giaùc Haûi Tònh. In 1850, he reborn in higher realms. stayed at Giaùc Laâm temple in Gia Ñònh. He Minh Töôùng: Brightness. was the dharma heir of the thirty-eighth Minh ÖÙng: Söï caûm öùng cuûa chö Phaät vaø chö generation of the Linn-Chih Zen Sect. After Boà Taùt khoâng theå thaáy bieát ñöôïc—Response his master passed away, he spent most of the from the invisible, i.e. that of Buddhas and rest of his life to revive and expand Buddhism Bodhisattvas. in the South until he passed away in 1898, at Minh Vaõng: the age of 71. 1) Ñi veà coõi u ñoà: Going into the shades. Minh Vöông: The rajas—King of hell—Caùc 2) Cheát: Death. Minh Vöông thaân giaùo leänh, nhaän giaùo leänh Minh Vaät Nhaát Tri: Thieàn Sö Minh Vaät cuûa Ñöùc Tyø Loâ Giaù Na, hieän Phaãn Noä thaân ñeå Nhaát Tri (?-1786)—Zen Master Minh Vaät Nhaát haøng phuïc chuùng ma—Fierce spirits who are Tri—Thieàn sö Vieät Nam, queâ taïi Ñoàng Nai, the messengers and manifestation of Nam Vieät. Ngaøi laø ñeä töû cuûa Toå Nguyeân Thieàu Vairocana's wrath against evil spirits. Sieâu Baïch. Haàu heát cuoäc ñôøi ngaøi, ngaøi ñaõ ** For more information, please see Ñaïi Minh chaán höng vaø hoaèng hoùa Phaät giaùo taïi mieàn Vöông. Nam. Ngaøi thò tòch naêm 1786. Moät vaøi ñeä töû Minh Öôùc: Treaty—Pact. xuaát saéc cuûa ngaøi nhö Thieàn sö Thieät Thaønh Minh Xaùc: To confirm clearly. Lieãu Ñaït ôû chuøa Thieân Muï, Hueá; Thieàn sö Minh Xöù: The regions or realms of study Thieät Thoaïi Taùnh Töôøng, khai sôn chuøa Hoa which produce wisdom.

Mình: Mong Moûi: To desire eagerly—To expect— 1) Body. To aspire. 2) Oneself. Mong Öôùc: To wish—To hope. Mình Laøm Toån Ngöôøi Laø Haïi, Ngöôøi Moùng: Laøm Toån Mình Laø Phöôùc: Harming others 1) Talon—Claw (moùng vuoát). brings misfortunes; being harmed is to receive 2) Foundation—Base (neàn moùng). merits. 3) Nail (moùng tay chaân). Mít Ñaëc: Completely ignorant. Moûng: Slender—Thin—Slim. Moø: To

grop—To feel about with the hand as Moûng Maûnh: Fragile. one does in the dark. Moûng Tanh: Very thin. Moø Ra: To grop out. Moùt: To glean—To gather what has been left Moø Maãm: See Moø. over. Moõ: See Moäc Ngö. Moït: Wood-eater. Moûi: Tired—Weary. Mô Hoà: Ambiguous—Vague. Moûi Chaân: To be tired of walking. Mô Maøng: To sleep slightly. Moûi Mieäng: To talk oneself tired. Mô Moäng: Daydreaming Moïi: Mô Nguû: To drop off to sleep. 1) Slave. Môù: 2) Every. 1) A bundle (wood). Moïi Ngöôøi: Everybody. 2) To talk in one's sleep. Moïi Nôi: Everywhere. Môø: Dim—Blurred. Moïi Vaät: Everything. Môø Mòt: Viparyasa (skt)—Confusion— Moïi Vieäc: See Moïi vaât. Obscure. Moùn: Article—Thing—Item. Môû: To open. Moøn: To wear. Môû Heù: To half-open. Moøn Chí: Discouraged—Broken-spirited— Môû Loøng: To open one's heart. Despondent. Môû Mang Taâm Trí: To develop one's mind. Moøn Hôi: Out of breath. Môû Maét: To open the eyes. Moøn Maét: To be tired of waiting. Môû Maét Taâm: To open the mind's eye— Moøn Söùc: To wear oneself out. Ñaây laø moät caùch khaùc ñeå dieãn taû veà kinh Moïn: nghieäm giaùc ngoä hay söï töï nhaän ra töï taùnh, töø 1) Little—Small. ñoù thaáy bieát taát caû töï taùnh cuûa vaïn höõu—This 2) Mean—Humble (heøn moïn). is another way of speaking of the experience of enlightenment or self-realization. Mong: To expect and desire—To hope. Awakening to one's true nature and hence of Mong Chôø: To wait for. the nature of all existence. Mong Ñôïi: See mong chôø. Môû Ra Moät Con Ñöôøng: To offer a way— Mong Manh: Moûng Maûnh—Khoâng chaéc To open a way—Buddha Dharma offers a safe chaén: way to the Deathless, to Nirvana. 1) Small—Slender—With little hope. Môû Roäng: To widen—To expand—To 2) Slim—Faint—Uncertain. broaden—To enlarge.

Môû Troùi: To untie. Moä Haø: Moha (skt)—Ngu si— Môùi: New—Recent—Fresh. Unenlightened—Stupid—See Moha in Môùi Ñaây: Recently—Lately. Sanskrit/Pali-Vietnamese Section. Môøi: To invite. Moä La: Mula (skt)—Caên—Fundamental— Root—See Mula in Sanskrit/Pali-Vietnamese Môøi Lôi: To invite for form's sake. Section. Môùm: To feed from mouth to mouth. Moä La Taùt Baø Taát Ñeå Baø Ñaø Ni Ca: Môn Môûn: Tender—Young. Mula-sarvastivadah-nikaya (skt)—Caên baûn Môn Trôùn: To caress. thuyeát Nhöùt Thieát Höõu Boä—The fundamental Moâ: works, original texts of the Hinayana school of 1) Laàn moø (nhö ngöôøi muø moø ñöôøng): To Sarvastivada. feel, or to grope, e.g. as a blind man. Moä Naïi La: Mudra (skt)—Daáu aán—A seal— 2) Moâ ñaát: Mound. A sign—Token—hand or finger signs—See 3) Möu moâ: Plans—Schems—Counterfeit— Mudra in Sanskrit/Pali-Vietnamese Section. Forge. Moäc: Moâ Haï: See Moha in Sanskrit/Pali- 1) Caây: Wood—A tree. Vietnamese Section. 2) Kastha (skt)—A piece of wood—Timber. Moâ Phaïm: Model—Pattern—Example. 3) Taém: To bathe Moâ Phoûng: To copy—To imitate. Moäc Dieäu: Moäc tinh, moät trong cöûu dieäu, Moâ Taû: Describe. naèm veà phía nam Kim Cang Vieän, beân ngoaøi Moâ Töôïng: Kinh Nieát Baøn noùi ñeán ngöôøi muø Thai taïng Maïn Ñaø La—Jupiter, one of the nine dieãn taû voi baèng caùch rôø voi (heã rôø ngaø thì noùi luminaries, on the south of the Diamond hall, voi cöùng nhö ñaù vaø nhoïn nhö muõi teân)—The outside the Garbhadhatu mandala. Nirvana Sutra mentioned about the blind man Moäc Ñaéc La: Mudra (skt)—A seal—Mystic who tried

to describe an elephant by feeling it. signs with the hands. Moà: Tomb—Grave. Moäc Ñaàu: Moà Coâi: To be orphaned. 1) Ngöôøi ñaàn ñoän: Block-head—A stupid Moà Coâi Cha: Fatherless. person. Moà Coâi Meï: Motherless. 2) Keû phaù giôùi: One who breaks the commandments. Moà Hoâi Nöôùc Maét: Sweat and tears. Moäc Ñeà: Mukti (skt)—Moäc Ñeå—Muïc Ñeá Moå: La—Deliverance (giaûi thoaùt)—Liberation— 1) To peck (birds). Emancipation—The getting rid of evils one by 2) To operate (dissect). one. 3) To kill an animal for food. Moäc Hoa Laâm: Papaya forest—See Khoå Moä: Haïnh Laâm. 1) AÙi moä: To love—To long for. 2) Luyeán aùi: To love—To hanker after. Moäc Hoaïn Töû: Voâ Hoaïn Töû—Moät loaïi caây coù khaû naêng traùnh ñöôïc taø quyû. Haït cuûa noù coù 3) See Moà. theå duøng laøm traøng haït. Caây coøn mang yù nghóa Moä Ñaïo: To devote oneself to religion baát haïi hay an toaøn. Noù coøn laø teân cuûa moät affairs—To be devout. loaïi traùi daâu duøng laøm xaø boâng—A tree whose Moä Duyeân: To collect subscription (of wood can exorcise evil spirits, or whose seeds Buddhist monk). are used as rosary beads. It is said to be the

arista, which means unharmed, secure; it is the 1) Hình troøn nhö vaõy caù duøng ñeå goõ khi tuïng name of the soap-berry and other shrubs. ñoïc: A round one for use to keep time in Moäc Höông: Kunduruka or Putchuk (skt)— chanting. Caên Höông—Huaân Luïc Höông—Ña Giaø La— 2) Moä t loaïi gioáng nhö hình caù döïng ñöùng Moät loaïi traàm höông—An incense-yielding thöôø ng treo ôû nhaø truø, ñaùnh leân khi tôùi giôø tree—The resin of the plant. côm: A long one hanged in front of the Moäc Loan Töû: Seeds used for rosary beads. mess hall for calling to meals. Moäc Luaät Taêng: A rigid formalist—A Moäc Phaùch Thaùi Töû: Moät trong nhöõng tieàn wooden pettifogging monk. thaân cuûa Ñöùc Phaät Thích Ca—One of the Moäc Maõ: Con ngöïa goã, moät bieåu töôïng cuûa former incarnations of Sakyamuni. söï giaûi thoaùt—A wooden horse—A symbol of Moäc Phaät: Töôïng Phaät baèng goã—A Buddha emancipation. of wood—An image of wood. Moäc Ngö: Moõ caù baèng caây hay khuùc goã troøn, Moäc Thöïc: Living on wild fruits and nuts. moùc boïng ruoät, laøm theo hình caù, vôùi moät khe Moäc Thöôïng Toøa: ñuïc naèm ngang ñeå taïo aâm höôûng, ñöôïc duøng 1) Caây giaø: The elder with the tree. ñeå goõ nhòp tuïng kinh trong caùc töï vieän. Khi 2) Ngöôøi thaâm nieân (tröôûng laõo): The elder's ñöôïc goõ baèng caùi duøi coù ñaàu boïc vaûi, seõ phaùt staff. ra nhöõng aâm thanh roõ raøng vaø ñaëc bieät. Moõ Moäc Tinh: Brhaspati (skt). ñöôïc duøng ñaàu tieân beân Trung Quoác, nhöng lyù 1) Lord of increase. nguyeân thuûy cuûa vieäc duøng moõ goã vaãn chöa 2) The planet Jupiter. ñöôïc bieát roõ. Moõ lôùn coù theå cao moät thöôùc hay Moäc Xoa: Moksa (skt)—Giaûi thoaùt— moõ nhoû coù theå ñeå ñöôïc trong loøng. Moõ thöôøng Deliverance—Emancipation. ñöôïc ñaùnh boùng baèng sôn maøi maøu ñoû saùng. ** For more information, please see Ngöôøi ta noùi raèng vì caù luoân môû maét caû ngaøy Pratimoksa. laãn ñeâm (khoâng bao giôø nguû), neân ñaây laø moät Moäc Xoa Cuùc Ña: Moksagupta (skt)—A thí duï ñieån hình cho söï tænh thöùc vaø chaêm chuù monk of Karashahr, protagonist of the trong nhaø Thieàn. Coù hai loaïi moõ—The wooden Madhyamayana school whose ignorance fish is a hollowed-out roundish wooden block, Hsuan-Tsang publicly exposed. fashioned after some sort of

sea creature, with Moäc Xoa Ñeà Baø: Moksadeva (skt)—Moân ñoà a long horizontal slit for resonance, employed Tieåu Thöøa ôû Taây Truùc toân kính ngaøi Huyeàn as an accompaniment to sutra chanting in Trang neân goïi ngaøi laø Moäc Xoa Ñeà Baø hay laø Buddhist temples. When struck by a padded Giaûi Thoaùt Thieân—A title given by stick it emits a clear and distinctive sound. Hinayanists in India to Mahayanadeva, such as Wooden fish was first used in China, but the Hsuan-Tsang. origin of the use of a wooden fish is unknown. Moâi Giôùi: To go between—Intermediary. This wooden drum may be as large as three feet in height or small enough to hold in the Moái: lap. Usually it is lacquered bright red. It is said 1) Con moái: Termite. that a fish always has its eyes open day and 2) Ñaàu moái: Cause. night (never sleep), so it is a good example for Moái Hoïa: Cause of misfortune. alertness and watchfulness in Zen. There are Moái Lôïi: Advantage. two kinds: Moái Nguy Haïi: A nuisance. Moái Thuø: A feud.

Moài: Bait—Lure. Moân Traïng: Tham Baûng—Tham Traïng— Moãi: Each—Every. Danh Thieáp—A name paper, card, or visiting Moãi Ñaùt Lyù: Maitreya (skt)—Di Laëc. card. Moãi Ñaùt Lyù Maït Na: Maitrimanas (skt)— Moâng: Kindly mind—Merciful. 1) Bao truøm: To cover. 2) Moâng muoäi: Stupid—Ignorant. Moân: 1) Cöûa: Cöûa ra vaøo cuûa moïi nhaø—Gate— Moâng Coå: Nöôùc Moâng Coå—Mongolia— Door—Entrance. Mongol. 2) Toâng Phaùi: Sect—School. Moâng Hoaëc: Stupid and deluded. 3) Giaùo Thuyeát: Ñaëc bieät laø giaùo thuyeát daãn Moâng Meânh: Immense—Vast. ñeán cöùu ñoä hay Nieát Baøn—Teaching, Moâng Quaïnh: Desert. especially one leading to salvation or Moáng: Rainbow. nirvana. Moäng: 4) Subject (study). 1) Giaác moäng: Nhöõng caùi hieän ra trong moäng 5) Event (sport). laø khoâng coù thöïc—A dream. Moân Baøi: License. 2) Söï huyeãn giaû cuûa chö phaùp: Chö phaùp theá Moân Chuû: Vò kieåm soaùt cöûa hay coi toång gian khoâng coù thöïc tính—A simile of the quaùt moät toâng phaùi—The controller of a gate, things of the world. or sect. Moäng AÛo: Illusion—Visionary. Moân Ñaêng Hoä Ñoái: Marriage of the same Moäng Du: Sleep-walking. (equal) class or property. Moäng Huyeãn: Tính chaát cuûa moïi hieän töôïng Moân Ñeä: Follower—Disciple. laø khoâng thöïc nhö moäng nhö huyeãn—Dream Moân Ñoà: See Moân ñeä. and illusion, the characteristics of all Moân Kinh: Baøi Kinh veà tang leã vaø ñoïc ngay phenomena. taïi cöûa tröôùc nhaø—The funeral service and Moäng Kieán: Töôûng töôïng caùi mình thaáy hay read at the house-door. ñaõ thaáy trong moäng, hay nhöõng caùi thaáy khoâng Moân Löõ: Baïn cuøng hoïc hay cuøng tu— coù thöïc—To see in a dream—To imagine one Disciple—Fellow-student. sees, or has seen. Moân Löu: See Moân Phaùi, and Moân Tích. Moäng Sôn Ñöùc Dò: (?-1104)—OÂng thuoäc ñôøi Moân Phaùi: Sect—School thöù taùm cuûa doøng Thieàn Nguõ Toå Phaùp Dieãn. Moân Sinh: See Moân ñeä. Moäng Sôn ñaõ keå laïi nhöõng kinh nghieäm Thieàn cuûa mình nhö sau—Mung-Shan-Te-I, who was Moân Sö: Vò sö ñöôïc coâng nhaän nhö vò Thaày the eighth descendant of Fa-Yen of Wu-Tsu. cuûa gia ñình—Preceptor—The monk who is Mung-Shan told the following stories of his recognized as teacher by any family. experience in Zen: Moân Thaàn: Vò Thaàn giöõ cöûa—The gate-gods • Naêm 20 tuoåi toâi môùi quen bieát vôùi Thieàn, or guardians. cho ñeán naêm 32 tuoåi, toâi ñaõ thaêm vieáng 17 Moân Thuû:

See Moân Chuû. hay 18 Thieàn sö, hoûi hoï veà caùch thöïc haønh Moân Tích: Moân ñoà hay söï phaùt trieån cuûa moân phaùp moân Thieàn, nhöng khoâng ai chæ ra phaùi—The followers, or development of any manh moái. Sau naày khi ñeán tìm tröôûng laõo sect. Hoaøn Sôn, ngaøi daïy toâi haõy nhìn vaøo yù nghóa cuûa 'Voâ,' vaø noùi theâm 'haõy chaêm

chuù vaøo chöõ Voâ suoát caû ngaøy ñeâm khoâng chòu noùi, thaân theå khoâng chòu cöû ñoäng; chæ ngöøng nghæ, nhö con chuoät ñang rình meøo, coøn chôø cheát laø heát. Quaù khöù dieãn ra tröôùc nhö gaø maùi aáp tröùng. Khi chöa thaáy roõ, maét: nhöõng ñieàu ñaõ laøm, nhöõng caûnh ngoä haõy nhö con chuoät gaëm nhaém caùi röông goã ñaõ töøng traûi; theá laø toâi ôû trong moät traïng vaø ñöøng bao giôø xao laõng coâng phu. Thöïc thaùi tuyeät voïng gheâ gôùm vaø heát coøn bieát haønh coâng phu nhö vaäy, chaéc chaén thôøi cô caùch naøo thoaùt khoûi caùi daøy voø cuûa noù. böøng saùng cuûa taâm ngöôi seõ ñeán—When I Sau cuøng coá gaéng töï chuû, toâi phaân phoù yù was twenty years old, I became muoán cuûa mình, roài laëng leõ ñöùng daäy, thaép acquainted with Zen, and before I was moät ít nhang, doïn laïi caùi boà ñoaøn cuõ kyõ; thirty-two I had visited seventeen or laøm leã Tam Baûo, Thieân Long vaø thaàm saùm eighteen Zen masters asking them as to hoái nhöõng toäi chöôùng tieàn khieân. Toâi khaán their method of discipline, but none were nguyeän raèng neáu toâi heát kieáp naày thì mong able to enlighten me on the most nhôø naêng löïc cuûa Baùt Nhaõ maø taùi sinh important point. When later I came to the trong moät gia ñình toát ñeïp vaø ñöôïc xuaát master Huan-Shan, he told me see into the gia töø khi haõy coøn beù boûng. Nhöng neáu toâi meaning of 'Wu,' and added, 'Be vigilant ñöôïc laønh beänh, toâi muoán ñöôïc xuaát gia over your WU through all the periods of ngay vaø hieán caû cuoäc ñôøi coøn laïi ñeå hoïc the day, as constantly vigilant as a cat is Thieàn. Neáu ñöôïc giaùc ngoä, toâi seõ cöùu giuùp when she tries to catch a rat, or as a hen is moïi ngöôøi cuõng ñöôïc giaùc ngoä nhö mình. while sitting on the eggs. As long as you Sau lôøi khaán nguyeän naøy, toâi ñeà khôûi chöõ have as yet no insight, be like a rat Voâ trong loøng vaù quay aùnh saùng soi vaøo gnawing at the coffin-wood and never trong mình. Khoâng laâu, toâi nghe trong taïng vacillate in your exertion. As you go on phuû maùy ñoäng ñoâi ba laàn, nhöng khoâng ñeå with your task like that, the time will taâm ñeán; moät luùc sau loâng maøy toâi nghe surely come when your mind will become cöùng khoâng chòu chôùp, vaø laùt nöõa toâi heát enlightened." bieát ñeán thaân theå cuûa mình; chæ coù chöõ Voâ • Y theo lôøi daïy naày, toâi chaêm chæ thöïc coøn laïi trong loøng thoâi. Ñeán chieàu toâi rôøi haønh, ngaøy ñeâm khoâng nghæ. Roài traûi qua choã ngoài vaø thaáy beänh mình bôùt ñöôïc moät 18 ngaøy. Boãng nhieân khi ñang uoáng traø toâi nöûa; toâi ngoài xuoáng trôû laïi cho ñeán khi gaàn chôït hieåu caùi cöôøi nuï cuûa Ca Dieáp khi Ñöùc saùng. Baáy giôø beänh hoaøn toaøn bieán maát. Phaät ñöa leân moät caønh hoa tröôùc ñaïi Giôø ñaõ bình phuïc, thaân taâm nhö thô thôùi— chuùng. Toâi möøng rôõ khoân xieát; ñi caàu moät Following this instruction, I steadily vaøi vò tröôûng laõo cuûa Thieàn, nhöng caùc applied myself to the work, day and night. ngaøi khoâng traû lôøi roõ reät, coù vò baûo toâi haõy Eighteen days thus elapsed. Suddenly, duøng baûo aán tam

muoäi maø aán chöùng möôøi when I was taking tea, I cam upon the phöông theá giôùi, chöù ñöøng baän loøng ñeán meaning of Kasyapa's smile, which was thöù gì khaùc. Toâi tin lôøi naày, traûi qua hai elicited when the Buddha produced a naêm, naêm hieäu Caûnh Ñònh thöù naêm flower before a congregation of his (1265), toâi ñang lôû taïi tænh Töù Xuyeân, phuû disciples. I was overjoyced; I wished to Truøng Khaùnh, ñang nguy kòch vì bò beänh find out whether my understanding was kieát naëng. Khoâng coøn chuùt löïc naøo, caû ñeán correct and called upon a few masters of haûi aán tam muoäi cuõng khoâng giuùp gì trong Zen. They, however, gave me no definite luùc naày. Keå caû caùi hieåu veà Thieàn ñaõ töøng answer; some told me to stamp the whole coù cuõng chaúng giuùp toâi ñöôïc. Löôõi khoâng universe with the stamp of Sagara-mudra-

samadhi, and not to pay attention to the small hours of the morning when the anything else. Believing this, I passed two physical disorder completely disappeared. years. In the sixth month of the fifth year I was myself again, well and in good of Ching-Ting (1265), I was in Ch'ing- spirits. Ch'ing, Szu-Ch'uan, and suffering a great • Thaùng taùm naêm aáy, toâi ñeán Giang Laêng deal from dysentary, was in a most critical thí phaùt laøm sö. Gaàn heát moät naêm toâi ñi condition. No energy was left in me, nor haønh cöôùc, vaø luùc ñang thoåi côm thì thaáy was the Sagaramudra of any avail at this ra raèng vieäc tu taäp coâng aùn phaûi giöõ khoâng hour. Whatever understanding of Zen I giaùn ñoaïn vaø vôùi coâng phu lieân tuïc. Roài had all failed to support me. The tongue toâi ñeán truù nguï taïi Hoaøng Long. Laàn thöù refused to speak, the body to move; all nhaát buoàn nguû, toâi vaän duïng yù chí choáng that remained was to greet death. The past laïi vaø vaãn ngoài nhö cuõ, côn buoàn nguû bò unrolled itself before me, the things I had chinh phuïc deã daøng. Laàn thöù hai buoàn nguû, done, as well as the situations I had been toâi toáng khöù noù y nhö laàn tröôùc. Laàn thöù in; I was thus in a ghastly state of ba côn buoàn nguû xaâm chieám naëng neà, toâi despondency and completely at a loss as böôùc xuoáng khoûi choã ngoài vaø ñi leã Phaät, to how to escape from its torture. At last, nhôø vaäy maø thaáy tænh taùo laïi. Trôû laïi choã determining to be master of myself, I ngoài vaø tieáp tuïc tieán tôùi. Nhöng sau heát managed to make my will. I then got up luùc phaûi ñi nguû toâi duøng goái keâ ñaàu vaø nguû quietly, lit some incense, arranged the ñöôïc moät chuùt; sau ñoù, laáy caùnh tay laøm invalid cushions; I made bows to the goái, vaø cuoái cuøng hoaøn toaøn khoûi phaûi Triple Treasure and also to the Naga gods, naèm daøi xuoáng. Qua hai ñeâm nhö theá, ñeán and silently confessed my previous sins ñeâm thöù ba, toâi meät nhoïc ñeán ñoä nhö thaáy before them. I prayed that if I were to pass chaân khoâng chaám ñaát. Boãng ñaâu ñaùm maây away at this time I might be reborn muø nhö che maét nay ñöôïc queùt saïch, toâi through the power of Prajna in a good thaáy nhö vöøa taém xong, hoaøn toaøn maùt family and become a monk in my early meû—In the eighth month of the same year years. But if I should be cured of this I went to Chiang-Ling and had my head disease I wanted to become a monk at shaved to become a monk. Before the once and devote the rest of my life year was over, I went on a pilgrimate, and entirely to the study of Zen. If an while cooking rice I found out

that the illumination should come I would help koan exercise must be carried on others even as myself to get enlightened. uninterruptedly and with continuous effort. After making this prayer, I set up “WU” I then settled myself at Huang-Lung. before my mind and turned the light within When I felt sleepy for the first time I myself. Before long I felt my viscera twist exercised my will to resist it and kept on for a few times, but I paid no attention; it sitting, when the sleepiness was early was after some time that my eyelids vanquished. When I became sleepy a became rigid and refused to blink, and second time, I drove it away in a similar later on I became unconscious of my own manner. A third attack was too strong; I body; the “WU” alone occupied my got down from my seat and made bows to consciousness. In the evening I arose the Buddha, which revived me. I resumed from my seat and found that I was half my seat and the process had to be cured of the disease; I sat down again until repeated. But when at last I had to sleep I

used a pillow and slept a little; later my travelled to Cheâ-Chiang. On the way I elbow was substituted for the pillow, and experienced many hardships and my Zen finally I altogether avoided lying down. exercise suffered accordingly. I came to Two nights were thus passed; on the third the Ch’eng-T’ien monastery which I was night I was so fatigued that I felt as if my presided over by the Master Ku-Ch’an, feet did not touch the ground. Suddenly and there took up my temporal habitation. the dark cloud that seemed to obstruct my I vowed to myself that I would not leave vision cleared away, and I felt as if I had this place until I realized the truth of Zen. just come from a bath and was thoroughly In a little over a month I regained what I rejuvenated. had lost in the exercise. It was then that • Coøn veà coâng aùn thì nghi tình laø naëng nhaát my whole body was covered with boils; vaø coâng aùn söøng söõng ra ñaáy maø khoâng but I was determined to keep the caàn duïng coâng. Taát caû nhöõng caûm giaùc discipline even at the cost of my life. This ngoaïi thaân, nhöõng nguõ duïc vaø baùt phong helped a great deal to strengthen my khoâng coøn quaáy phaù nöõa; töï mình trong spiritual powers, and I knew how to keep suoát nhö moät cheùn pha leâ ñaày tuyeát, nhö up my seeking and striving even in illness. trôøi thu quang ñaõng khoâng maây. Coâng phu • Moät hoâm ñöõïc môøi ñi thoï trai, suoát treân cöù dieãn tieán raát toát ñeïp nhö theá, nhöng ñöõøng ñeán nhaø trai chuû, vöøa ñi vöøa ñeo chöa coù chuùt döùt khoaùt naøo. Sau ñoù toâi giaõ ñuoåi coâng aùn, maõi mieát trong coâng phu tu töø chuøa du haønh sang Chieát Giang. Doïc taäp cho tôùi ngang qua nhaø maø vaãn khoâng ñöõøng vì quaù nhieàu meät nhoïc neân coâng hay mình ñang ôû ñaâu. Nhôø vaäy maø toâi phu Thieàn cuõng suy giaûm. Toâi ñeán chuøa hieåu ra theá naøo goïi laø thöïc haønh coâng phu Thöøa Thieân, nôi ñaây Coâ Thieàm Hoøa ngay trong moïi ñoäng duïng. Ñeán ñaây thì Thöõïng ñang truï trì, vaø taïm thôøi döøng taâm cô cuûa toâi nhö maët traêng phaûn chieáu chaân ôû ñoù. Toâi töï theä seõ khoâng rôøi khoûi töø loøng saâu cuûa doøng nöõùc ñang chaûy; maët nôi naày cho ñeán khi naøo laõnh hoäi ñöõïc ñaïo nöõùc tuy chaûy xieát, nhöng maët traêng vaãn y Thieàn. Hôn moät thaùng sau, toâi laáy laïi coâng nhieân baát ñoäng—One day, being invited phu ñaõ maát. Baáy giôø khaép mình gheû lôõ; out to dinner I walked on with my koan all

nhöng vaãn quyeát taâm giöõ vöõng coâng phu the way to the devotee's house, but I was duø coù ñaùnh ñoåi caû cuoäc ñôøi. Nhôø ñoù maø so absorbed in my exercise that I passed taâm löïc ñöôïc maïnh meõ theâm nhieàu, vaø by the house without even recognizing bieát giöõ vöõng coâng phu cuûa mình ngay caû where I was. This made me realized what luùc beänh hoaïn—As to the koan, a state of was menat by carrying on the exercise mental fixation prevailed, and the koan even while engaged in active work. My occupied the centre of attention without mental condition then was like the any conscious striving on my part for it. reflection of the moon penetrating the All external sensations, the five passions, depths of a running stream the surface of and the eight disturbances, no longer which was in rapid motion, while the annoyed me; I was as pure and transparent moon itself retained its perfect shape and as a snow-filled silver bowl or as the serenity in spite of the commotion of the autumnal sky cleared of all darkening water. clouds. The exercise thus went on quite • Ngaøy moàng saùu thaùng ba, toâi ñang ngoài successfully but as yet with no turning treân boà ñoaøn, taâm nieäm chöõ Voâ nhö point. Later I left this monastery and thöôøng leä thì vò Taêng thuû toøa böôùc vaøo

Thieàn ñöôøng. Tình côø thaày laøm rôi hoäp chuyeân chuù vaøo thaùi ñoä naøy cuûa ngaøi. Khi nhang treân neàn nhaø, khua leân moät tieáng. ñi hay ngoài, aên hay uoáng, taâm toâi phoù thaùc Tieáng ñoäng chôït khôi toû taâm mình thaáy vaøo ñoù—During the autumn I interviewed moät vieãn töôïng taâm linh môùi meû, vaø cuøng masters of high reputation such as Hsueh- vôùi tieáng keâu toâi thaáu trieät töï theå cuûa Yen, T'ui-Keâng, Shih-Fan, and Hsu-Chou. mình, choäp ñöôïc oâng giaø Trieäu Chaâu (taùc The last-mentioned advised me to to go to giaû chöõ Voâ). Toâi buoäc mieäng ñoïc ngay Huan-Shan. When I saw Huan-Shan, he moät baøi tuïng: asked: "The light, serenely illuminating, "Moät höùng loä ñaàu cuøng fills all the universe to its furthest limits, Ñaïp phieân ba thò thuûy are these not the words of the literari Trieäu Chaâu laõo sieâu quaàn Chang-Chuo?" I was about to open my Dieän muïc chæ nhö thò mouth when Huan-Shan gave a "Kwatz!" (Ñöôøng ñi chôït heát böôùc and dismissed me unceremoniously. This Daãm ngöôïc, soùng laø nöôùc upset me, and since then my thoughts Giaø Trieäu Chaâu quaù chöøng were concentrated on this attitude of the Maët maøy chaúng chi khaùc). master. Walking or sitting, eating or On the sixth of the third month I was drinking, my mind was occupied with it. holding "WU" in my mind as usual while • Saùu thaùng troâi qua, vaøo moät ngaøy muøa sitting on the cushion, when the head- xuaân naêm sau, khi ñi daïo töø ngoaøi thaønh monk came into the meditation hall. trôû veà, vöøa böôùc leân böïc thang ñaù, thì giaù Accidentally he dropped the incense-box laïng ñoùng baêng trong oùc naõo töø laâu chôït on the floor, making a noise. This at once tan chaûy, toâi queân mình ñang ñi treân opened my mind to a new spiritual vista, ñöôøng. Toâi ñi thaúng ñeán Hoøa Thöôïng, vaø and with a cry I obtained a glimpse into ngay khi laäp laïi caâu hoûi cuûa toâi tröôùc kia, my inner being, capturing the old man toâi beøn laät ngöôïc Thieàn saøng cuûa ngaøi. Chao-Chou (the author of WU). I gave Baây giôø toâi ñaõ hieåu roõ troïn veïn coâng aùn voice to the following stanza: maø nhöõng nuùt thaét thaät laø khoù noái keát—

“Unexpectedly the path comes to an end Six months passed when, one day in the When stamped through, the waves are the spring of the following year, I was water itself. returning from an out-of-town trip and was They say, old Chao-Chou stands about to climb a flight of stone steps, when supremely above the rest, the solid ice that had been clogging my But nothing extraordinary I find in his brain for so long unexpectedly melted features.” away, and I forgot that I was walking on • Suoát muøa thu, toâi tham vaán caùc ñaïi danh the roadway. I immediately went to the Taêng nhö Tuyeát Nham, Thoái Canh, Thaïch master, and when he repeated the Khanh vaø Hö Chu. Hö Chu khuyeân toâi ñeán question I overturned his seat. I now kieám Hoaøn Sôn. Khi toâi ñeán gaëp Hoaøn thoroughly understood the koan, whose Sôn, ngaøi hoûi: “Quang minh tòch chieáu knots had been so hard to unite. khaép caû haø sa theá giôùi, ñaây haù khoâng phaûi • Naøy caùc nhaân giaû: Haõy ñi cho troïn loái laø lôøi cuûa tuù Taøi Tröông Chuyeát?” Toâi saép tham Thieàn. Giaû söû toâi khoâng bò beänh ôû môû mieäng thì Hoaøn Sôn heùt moät tieáng vaø Truøng Khaùnh, cuoäc ñôøi cuûa toâi leõ ra ñaõ ñuoåi toâi ñi chaúng chuùt leã ñoä. Nhôø ñaáy maø troâi xuoâi. Caàn thieát phaûi gaëp moät vò thaày toâi ñoåi ngöôïc haún, vaø töø ñaây, taâm toâi thaät saùng suoát. Haõy xem coå nhaân ñaõ doác

loøng haêng haùi vaø beàn bó caû ngaøy ñeâm Moät Ñoä: Phaät—Buddha. tham thieàn haàu deã thaáu ñaùo ñaïo lyù cöùu Moät Giao Thieäp: Khoâng lieân quan, khoâng aên caùnh cuûa Thieàn—Oh Brother! Be nhaäp vôùi nhau—No inter-relation. thorough going in your Zen exercise. If I Moät Hai Khi: Sometimes. had been taken ill when at Chung-Ch’ing Moät Laàn: One time. my life might have been almost wasted . The main thing is to be introduced to a Moät Löùa: Of the same rank (class). master with really spiritual insight. Moät Maïch: At one stretch. Consider how earnestly and steadily the Moät Mình: Alone. ancient master devoted themselves both Moät Naém: A handful. day and night to the study of Zen in order Moät Theá: See Moät ñôøi. to grasp the ultimate truth of it. Moät Theå: At the same time. Moäng Töôûng: Nghó ñeán nhöõng ñieàu trong Moät Tö Vò: Voâ vò, voâ giaù, voâ duïng, tyû nhö moäng, töôûng töôïng hay nghó ñeán nhöõng chuyeän nhöõng ngöôøi muø maø baøn luaän veà maøu cuûa khoâng coù thaät—To dream a thing—To think of söõa—Tasteless, valueless, useless, e.g. a dream—To imagine. discussion of the colour of milk by blind Moäng Yeåm: AÙc moäng—Nightmare. people. Moát: Muø: Blind—Sightless—Eyeless. 1) The day after tomorrow. Muø Chöõ: Illiterate. 2) Fashion. Muø Loøa: See Muø. Moät: Muø Quaùng: To be blinded. 1) Soá moät: One. 2) Chìm maát: Sunk. Muø Tòt: To ignore completely---As blind as a 3) Qua ñôøi: Gone. bat. Moät Ba Tî: Khoâng coù choùp muõi, khoâng theå Muï: naém ñöôïc, khoâng coù yeáu lónh—No nose to lay 1) Midwife. hold of, no lead, no bases. 2) Old woman. Moät Caùch Coù Vaên Hoùa: In a cultural Mua: To buy—To purchase. manner Mua Baùn: To buy and sell. Moät Caùch Cuï Theå: A concrete way. Mua Danh: To buy a false reputation. Moät Dueä Ñaït Lôïi Saét Chí: Mayadrsti (honour). (skt)—Ngaõ kieán, meâ chaáp coù caùi ta—Illusion- Mua Saàu Chuoác Naõo: To give oneself a lot views, interpreted by egoism, the false of pains. doctrine that there is a real ego. Mua Thuø Chuoác Oaùn: To incur hatred. Moät Ñaëc Giaø La Töû:

Maudgalaputra or Muùa: To dance. Maudgalyayana (skt)—See Ma Ha Muïc Kieàn Muùa Rìu Qua Maét Thôï: To brag Lieân. excessively. Moät Ñeà Muïc Phaân Taùch: Phaân taùch veà töù Muøa Ñoâng: Winter. ñaïi—One analysis or the analysis of the four Muøa Gaët: Harvest—Reaping season. elements—See Töù Ñaïi. Muøa Haï: Summer. Moät Ñeà Muïc Quaùn Töôûng: See Nhaát Quaùn Muøa Thu: Autumn—Fall. (2). Muøa Xuaân: Spring. Moät Ñôøi: A lifetime.

Muùc: To dip (lade or draw) water. Muïc Ñoàng: Herd-man. Muïc: Muïc Haï: Before the eyes. 1) Ñeà muïc: Column—Item—Unmber. Muïc Haï Voâ Nhaân: To see no man under 2) Muït naùt: Rotten—Decayed. one's eyes—Very proud. 3) Caksuh (skt)—The eye—The organ of Muïc Khö: Mukha (skt). vision. 1) Mieäng: Mouth. 4) Chaùnh: Chief or head. 2) Cöûa Ngoõ: Opening—Door. 5) Chaên: Chaên traâu hay boø—To herd. Muïc Kích: To witness. 6) Muïc Sö: Pastor. Muïc Kieàn Lieân: See Ma-ha Muïc Kieàn Lieân 7) Thaân yeâu: Amicable—Friendly. in Vietnamese-English Section. Muïc Chi Laân Ñaø: Mucilinda or Muïc Kieàn Lieân Tö Ñeá Tu: Maggaliputta Mahamucilinda (skt)—Muïc Laân—Maâu Chaân Tissa. Laân Ñaø—Maãu Chaân Laân Na—Vaên Chaân Laân • Theo Mahavamsa, Muïc Kieàn Lieân Tö Ñeá Ñaø—Ma Ha Muïc Chi Laân Ñaø—Teân cuûa long Tu sinh ra trong moät gia ñình Baø La Moân, vöông hay vua cuûa loaøi roàng (nhôø nghe phaùp chöa ñeán 16 tuoåi ngaøi ñaõ tinh thoâng heát ba maø giaûi thoaùt khoûi kieáp roàng) truï trong hang kinh Veä Ñaø. Tuy nhieân, sau ñoù ngaøi ñöôïc cuûa ao Muïc Chi Laân Ñaø, beân caïnh toøa kim tröôûng laõo Siggava hoùa ñoä. Ngaøi ñaõ ñi cöông ôû Boà Ñeà Ñaïo Traøng nôi Phaät ngoài tónh theo Phaät giaùo vaø nhanh choùng ñaït ñeán toïa baûy ngaøy ñeâm ngay sau khi Ngaøi thaønh quaû vò A La Haùn vôùi ñaày ñuû moïi pheùp ñaïo, chính vò long vöông naøy ñaõ baûo veä Ñöùc thaàn thoâng. Chính do aûnh höôûng cuûa ngaøi Phaät trong khoaûng thôøi gian ñoù—A naga or maø vua A Duïc ñaõ cho con trai cuûa mình laø dragon king who dwelt in a lake near a hill and Ma Thaån Ñaø vaø con gaùi laø Taêng Giaø Maät cave of this name, near Gaya, where Ña xuaát gia tu theo ñaïo Phaät. Sau ñoù, hai Sakyamuni sat absorbed for seven days after vò naày ñaõ vöôït bieån ñeán Tích Lan ñeå hoùa his enlightenment, protected by this nage king. ñoä cho caû hoøn ñaûo naày tin theo Phaät— Muïc Chi Laân Ñaø Long Trì: A lake where Moggaliputta-Tissa was born in a Brahmin a nage or dragon king dwelt—See Muïc Chi family and learned the three Vedas before Laân Ñaø. he was sixteen. He was, however, won Muïc Cô Thuø Laïng (Löôïng): Khaû naêng over to the new faith by Thera Siggava phaân bieät nhanh nheïn, chæ ngöôøi nhaïy beùn— and very soon attained to Arhatship with The power of the eye to discern triffling all its attendant supernatural powers. It differences—Quick discernment. was under his influence that the Emperor Muïc Ña: Mukta (skt). made over to the Buddhist Order his son 1) Giaûi Thoaùt: Release—Free. Mahinda and daughter Sanghamitta. Later, 2) Chaâu Baûo: A pearl. these two crossed to Ceylon and converted Muïc Ñeá La: Mukti (skt)—Muïc Ñaéc La—Giaûi the whole island to the Buddhist faith. Thoaùt—Release—Emancipation—The • Vôùi vieäc vua A Duïc ñi theo ñaïo Phaät, knowledge of experience of liberation—See nhieàu tu vieän nhanh choùng phaùt trieån veà Giaûi Thoaùt. maët vaät chaát vaø caùc tu só coù moät ñôøi soáng

Muïc Ñeà: See Moäc ñeà. ñaày ñuû deã chòu hôn. Nhieàu nhoùm dò giaùo Muïc Ñích: Goal—Objective. ñaõ bò maát nguoàn thu nhaäp neân ngaõ theo Phaät giaùo. Tuy nhieân, duø theo ñaïo Phaät, Muïc Ñích Cao Caû: Lofty objective. nhöng hoï vaãn giöõ tín ngöôõng, caùch haønh Muïc Ñích Giaûi Thoaùt: A goal of liberation.

trì, cuõng nhö thuyeát giaûng giaùo lyù cuûa hoï and preached their doctrines instead of the thay vì giaùo lyù ñaïo Phaät. Ñieàu naày khieán doctrines of the Buddha. This caused cho tröôûng laõo Muïc Kieàn Lieân Tö Ñeá Tu extreme distress to Thera Moggaliputta- ñau buoàn voâ cuøng, neân oâng lui veà ôû aån Tissa who retired to a secluded retreat on moät nôi heûo laùnh trong nuùi A Phuø suoát baûy Mount Ahoganga and stayed there for naêm. Soá ngöôøi dò giaùo vaø tu só giaû hieäu seven years. The number of heretics and ngaøy moät ñoâng hôn nhöõng tín ñoà chaân false monks became far larger than that of chaùnh. Keát quaû laø trong suoát baûy naêm the true believers. The result was that for chaúng coù moät töï vieän naøo toå chöùc leã Boá seven years no Uposatha or retreat Taùt hay töï töù. Coäng ñoàng tu só suøng ñaïo töø (Pavarana) ceremony was held in any of choái khoâng chòu laøm leã naày vôùi nhöõng the monasteries. The community of the ngöôøi dò giaùo. Vua A Duïc raát lo laéng veà söï faithful monks refused to observed these xao laõng naày cuûa Taêng chuùng neân phaûi ra festivals with the heretics. King Asoka leänh thöïc hieän leã Boá Taùt. Tuy nhieân, vò was filled with distress at this failure of ñaïi thaàn ñöôïc nhaø vua giao phoù nhieäm vuï the Sangha and sent commands for the naày ñaõ gaây ra moät vuï thaûm saùt ñau loøng. observance of the Uposatha. However, a OÂng ta hieåu sai meänh leänh nhaø vua neân ñaõ grievous blunder was committed by the chaët ñaàu nhöõng tu só khoâng chiu thöïc hieän Minister who was entrusted with this task. leänh vua. Hay tin naày, vua raát ñau loøng. His misunderstood the command and Ngaøi ñaõ cho thænh tröôûng laõo Muïc Kieàn beheaded several monks for their refusal Lieân Tö Ñeá Tu veà Hoa Thò ñeå thænh yù. Sau to carry out the King’s order. When this nhieàu laàn töø choái khoâng ñöôïc, tröôûng laõo sad news reported to Asoka, he was seized Muïc Kieàn Lieân Tö Ñeá Tu phaûi nhaän lôøi ñi with grief and apologized for this misdeed. ñeán gaëp vua ñeå coá vaán cho nhaø vua veà He then invited Maggaliputta Tissa to go vaán ñeà naày. Vua hoûi xem mình coù mang to Pataliputta to advise the king on this toäi saùt haïi caùc tu só do haønh ñoäng cuûa vieân issue. After several unsuccessful attempts, quan ñaïi thaàn cuûa mình. Tröôûng laõo traû lôøi the elder Tissa was prevailed upon to raèng neáu khoâng chuû yù xaáu thì khoâng coù consent to go to Pataliputta. The king toäi. Nhö theá moïi thaéc maéc trong loøng nhaø asked Tissa whether he was guilty of the vua ñöôïc giaûi toûa. Ñoaïn tröôûng laõo Muïc murder of the monks through his Minister. Kieàn Lieân Tö Ñeá Tu coøn giaûng giaûi cho The Thera answered that there was no nhaø vua veà chaùnh phaùp cuûa Ñöùc Phaät guilt without evil intent. This satisfied the trong moät tuaàn leã. Chính nhôø vaäy maø nhaø scruples of the King. Then the Elder vua thaáy ñöôïc nhöõng sai laàm cuûa ngoaïi expounded the holy teachings of the ñaïo cuõng nhö nhöõng vò Taêng giaû hieäu, neân Buddha for a week that helped the king ngaøi cho trieäu taäp Hoäi Nghò Keát Taäp Kinh see the misguided beliefs brought to Ñieån laàn thöù ba: With the

conversion of Buddhism by heretics and false monks. King Asoka, the material prosperity of the Therefore, the king convened the Third monasteries grew by leaps and bounds and Council—See Keát Taäp Kinh Ñieån (III). the monks lived in ease and comfort. The Muïc Kieán: To see with one's own eyes. heretics who had lost their income were Muïc Lieân: See Ma Ha Muïc Kieàn Lieân in attracted by these prospects to enter the Vietnamese-English Section. Buddhist Order. They continued, however, Muïc Luaät Taêng: A wooden pettifogging to adhere to their old faiths and practices monk (a rigid formalist).

Muïc Luïc: Table of content. Muoân Thuôû: Forever—Eternally. Muïc Naùt: Decayed—Rotten. Muoân Vaøn: Countless—Inumerable— Muïc Ngöu: Muïc ñoàng hay keû chaên traâu— numberless. Cowherd. Muoán: To want—To desire—To wish. Muïc Suùc: Domestic animals. Muoán AÊn Ngon: To want to enjoy good Muïc Sö: Clergyman—Pastor. food. Muïc Tieâu: Objective—Goal. Muoän: Muïc Trung Voâ Nhaân: Contemptuous. 1) Muoän maøng: Late—Tardy. Muïc Tuùc: Ví trí vôùi maét vaø haønh vôùi chaân— 2) Phieàn muoän: Melancholy (saàu muoän)—Depressed—Oppressed—Sad. Eye and foot—Knowledge and practice—Eyes in the feet. Muoän Maøng: Late. Muïc Tuùc Tieân: Aksapada (skt)—Vò saùng laäp Muoän Saàu: See Saàu Muoän. ra phaùi Nhaân Minh Luaän—Founder of the Muoãng: Spoon. Nyaya, or logical school of philosophers. Muùt: Muøi: Smell—Odour. 1) Extremity. Muøi Ñôøi: pleasures of life. 2) To suck. Muøi Hoâi: Bad smell. Muït: See Muïn (3). Muøi Khai: Smell of amonia. Möa: To rain. Muøi Kheùt: Smell of burning. Möïc Thöôùc: Rule. Muøi Thôm: Pleasant smell. Möøng: To rejoice—To congratulate. Muøi Thuùi: Nasty smell—Bad odour. Möøng Khaáp Khôûi: To be full of joy. Muøi Vò: Taste. Möøng Muoán Khoùc: To weep tears of joy. Muõi: Möøng Quính: To be excited with joy—To 1) Point—Cape. rejoice greatly. 2) Nose. Möøng Run: To flutter with joy. Muïn: Möøng Thaàm: To rejoice inwardly. 1) Acne—Pimple. Möøng Tuoåi: To wish a Happy New Year. 2) Piece—Bit. Möôøi AÙc Nghieäp: See Thaäp AÙc nghieäp. 3) Carbuncle (muïn nhoït). Möôøi AÂn Phaät: Ten kinds of Buddha's Muøng: grace—See Thaäp Phaät AÂn. 1) Chinese denotion of the first ten days of Möôøi AÁn Cuûa Chö Ñaïi Boà Taùt: Theo Kinh the month. Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù 2) Mosquito-net. möôøi aán. Boà Taùt duøng möôøi aán naày mau thaønh Muoái: voâ thöôïng chaùnh ñaúng chaùnh giaùc, ñaày ñuû trí 1) Salt. aán nhöùt thieát phaùp voâ thöôïng cuûa Nhö Lai— 2) To pickle—To salt. According to The Flower Adornment Sutra, Muoài: Ripe—To grow ripe. there are ten kinds of definitive mark of Great Muoãi: Mosquito. Enlightening Beings. Enlightening Beings who Muoäi: Ngu muoäi—Stupid—Fishy—Dark. abide by these can quickly achieve supreme perfect enlightenment and become endowed Muoân Daân: All the people. Muoân Phaàn: Extremely.

with the mark of Buddhas' unexcelled duøng töï trí thaâm tín, nhaãn khaû hieåu roõ, xu knowledge of all truths. nhaäp—When Great Enlightening Beings 1) AÁn thöù nhöùt—The forst definitive mark: hear explanation of the most profound a. Bieát khoå khoå: Knowing the suffering of teaching of Buddhas relating omniscience, pain. they

are able by their own knowledge to b. Bieát hoaïi khoå: Knowing the suffering of deeply believe and accept it, to disintegration. understand and enter into it. c. Bieát haønh khoå: Knowing the suffering of 4) AÁn thöù tö—The fourth definitve mark: transitoriness. Chö Ñaïi Boà Taùt cuõng nghó raèng—Great d. Nhöùt taâm chuyeân caàu Phaät phaùp chaúng Enlightening Beings also think: sanh taâm giaûi ñaõi: Single-mindedly seek a. Phaùt thaâm taâm caàu nhöùt thieát trí: Having the way of enlightenment, without made the profound determination to seek becoming lazy. omniscience. e. Thöïc haønh Boà Taùt haïnh khoâng moûi löôøi, b. Seõ thaønh Phaät ñöôïc voâ thöôïng Boà Ñeà: chaúng kinh sôï: Carry out practices of Shall become a Buddha and attain enlightening beings, unwearied, without supreme complete perfect enlightenment. fear of apprehension of anxiety. c. Taát caû chuùng sanh löu chuyeån trong theá f. Chaúng boû ñaïi nguyeän caàu nhöùt thieát trí: giôùi höõu vi, chòu voâ löôïng khoå; chính vì Not giving up this great undertaking. theá maø chö Boà Taùt coá gaéng laøm cho hoï g. Kieân coá, baát thoái, roát raùo voâ thöôïng Boà phaùt taâm Boà Ñeà thaâm tín hoan hyû, sieâng tu Ñeà: Seeking omniscience steadfastly, not tinh taán, kieân coá, baát thoái: All sentient retreating, ultimately attaining unexcelled, beings are flowing in the world of complete perfected enlightenment. mundane conditions, suffering 2) AÁn thöù hai—The second definitive mark: immeasurable pains; therefore, they try to Boà Taùt thaáy coù chuùng sanh ngu si cuoàng set their minds on enlightenment, to loaïn, hoaëc duøng lôøi aùc thoâ teä ñeå huûy nhuïc, believe and delight in it, and to cultivate it hoaëc duøng dao gaäy ngoùi ñaù ñeå laøm toån diligently and steadfastly without haïi, troïn khoâng vì vieäc naày maø boû taâm Boà regressing. Taùt, chæ nhaãn nhuïc nhu hoøa chuyeân tu Phaät 5) AÁn thöù naêm—The fifth definitive mark: phaùp, truï ñaïo toái thaéng, nhaäp ngoâi ly a. Bieát Nhö Lai trí voâ bieân neân chaúng duøng sanh—Seeing that there are sentient chöøng ngaèn ño löôøng: Knowing the beings who are foolish and deluded to the knowledge of Buddhas is boundless and point of madness, reviling, attacking, and do not try to access it in limited terms. injuring one another by words and b. Nghe ñöôïc voâ bieân trí Phaät töø voâ löôïng weapons, do not abandon the attitude of an Phaät, khoâng theå ñaùnh giaù ñöôïc: Having enlightening being because of these heard of the boundlessness of Buddhas' scenes; they just forbear with tolerance knowledge from innumerable Buddhas, and gentility, concentrate on cultivating are able to make limited assessments. the way of enlightenment, abide in the c. Taát caû vaên töï theá gian noùi ra ñeàu coù chöøng supreme Path, and enter the state of ngaèn, ñeàu chaúng bieát ñöôïc Nhö Lai trí detachment. The third definitive mark. hueä: Everything written or said in all 3) AÁn thöù ba—The third definitive mark: . words has limitations and cannot Chö Ñaïi Boà Taùt nghe Phaät phaùp thaäm comprehend the knowledge of Buddhas. thaâm töông öng vôùi nhöùt thieát trí, coù theå

6) Chö Ñaïi Boà taùt nôi voâ thöôïng Boà Ñeà enlightenment of Buddhas and never ñöôïc—In regard to unexcelled, complete abandon the wise. perfect enlightenment, Great Enlightening 8) AÁn thöù taùm—The eighth mark: Chö Ñaïi Beings have. Boà Taùt neáu thaáy thieän nam töû thieän nöõ a. Söï mong muoán toái thaéng:Supreme

desire. nhaân xu höôùng Ñaïi thöøa thôøi—When b. Söï mong muoán thaäm thaâm: Profound Great Enlightening Beings see good men desire. and women aiming for great Vehicle of c. Söï mong muoán roäng lôùn: Vast desire. universal enlightenment. d. Söï mong muoán vó ñaïi: Great desire. a. Taêng tröôûng taâm caàu Phaät phaùp: Foster e. Nhieàu söï mong muoán: Complex desire. the growth of their determination to seek f. Söï mong muoán khoâng gì hôn: Insuperable Buddhahood. desire. b. Khieán hoï an truï taát caû thieän caên: To g. Söï mong muoán voâ thöôïng: Unsurpassed stabilize all foundations of goodness. desire. Steadfast desire. c. Khieán hoï nhieáp thuû taâm nhöùt thieát trí: h. Söï mong muoán kieân coá:Desire that cannot Internalize the determination for be destroyed by any demons or false omniscience. teachers or their cohorts. d. Khieán hoï baát thoái voâ thöôïng Boà Ñeà: i. Söï mong muoán maø chuùng ma ngoaïi ñaïo Never to turn back the quest for supreme vaø quyeán thuoäc khoâng phaù hoaïi ñöôïc: enlightenement. j. Söï mong muoán caàu nhöùt thieát trí khoâng 9) AÁn thöù chín—The ninth definitive mark: thoái chuyeån: Unyielding desire to seek a. Great enlightening beings cause all omniscience. sentient beings to achieve an impartial k. Boà Taùt an truï trong nhöõng söï mong muoán mind and induce them to cultivate the path naày nôi voâ thöôïng Boà Ñeà roát raùo baát thoái: of universal knowledge: Boà Taùt laøm cho Dwelling in such desire, ultimately never taát caû chuùng sanh ñöôïc taâm bình ñaúng, turn back from supreme enlightenment. khuyeân hoï sieâng tu ñaïo nhöùt thieát trí. 7) AÁn thöù baûy—The seventh mark: Boà Taùt b. Duøng taâm ñaïi bi maø vì hoï thuyeát phaùp, thöïc haønh Boà Taùt haïnh chaúng keå thaân khieán hoï troïn chaúng thoái chuyeån nôi voâ maïng khoâng gì trôû ngaïi ñöôïc—Great thöôïng chaùnh ñaúng chaùnh giaùc: They Enlightening Beings carry out enlightening explain the truth to sentient beings actions without concern for their own compassionately and cause them never bodies or lives. No one can discourage or turn back on the Path of Enlightenment. frustrate them. 10) AÁn thöù möôøi—The tenth definitive mark: a. Vì phaùt taâm xu höôùng nhöùt thieát trí: a. Ñaïi Boà taùt duøng tam theá chö Phaät ñoàng Because they proceed with determination moät thieän caên: Great Enlightening Beings toward all-knowledge. have the same foundations of goodness as b. Vì nhöùt thieát trí taùnh thöôøng hieän tieàn: all Buddhas. Because the essence of omniscience is b. Chaúng döùt chuûng taùnh cuûa chö Phaät, roát always apparent to them. raùo ñöôïc ñeán nhöùt thieát chuûng trí: They c. Vì ñöôïc taát caû Phaät trí quang minh: perpetuate the seed of Buddhahood and Because they have the light of knowledge ultimately reach omniscient knowledge. of all Buddhas. Möôøi Ba La Maät Cuûa Chö Ñaïi Boà Taùt: d. Troïn chaúng boû rôøi Phaät Boà Ñeà, troïn chaúng Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Ba rôøi boû thieän tri thöùc: Never give up on the La Maät cuûa chö ñaïi Boà Taùt. Möôøi Ba La Maät

Cuûa Chö Ñaïi Boà Taùt. Chö Boà taùt an truï trong 1) Loã Sôn Hueä Vieãn: Hui-Yuan (334-416 möôøi Ba La Maät naày thì ñöôïc ñaày ñuû ñaïi trí Ba AD). La Maät voâ thöôïng cuûa chö Phaät—According o 2) Quang Minh Thieän Ñaïo: Shan Tao (613- the Flower Adornment Sutra, Chapter 38, there 681 AD). are ten transcendent ways

possesed by Great 3) Baùt Chaâu Thöøa Vieãn: Tzu-Min (680-748 Enlightening Beings. Enlightening Beings AD). abide by these principles will attain the 4) Nguõ Hoä Phaùp Chieáu: Fa Chao. supreme transcendent knowledge of the 5) Ñaïi Nham Thieáu Khang: Tsiao-Kang. Buddhas. 6) Vónh Minh Dieân Thoï: Yung-Ming 1) Thí Ba La Maät, vì xaû boû taát caû sôû höõu: Yenshou. Transcendent giving, relinquishing all they 7) Chieâu Khaùnh Tónh Thöôøng: Tseng-Shang. have. 8) Vaân Theâ Chaâu Hoaèng Lieân Trì: Chu Hung 2) Giôùi Ba La Maät, vì thanh tònh Phaät giôùi: Liench'ih (1535-1616 AD). Transcendent discipline, keeping the 9) Trí Huùc Ngaãu Ích: Ou-I (1599-1655 AD). precepts of Buddhas pure. 10) Phoå Nhaõn Haønh Saùch Trieäu Löu: Tsao 3) Giôùi Ba La Maät, vì thanh tònh Phaät giôùi: Liu. Transcendent tolerance, abiding in the 11) Tieân Laâm Thuùc Hieàn Tónh Am: Tseng-an. tolerance and forbearance characteristic of 12) Töø Phuùc Teá Tónh Trieät Ngoä: Tz'ie-Wu. the enlightened. 13) Linh Nhan AÁn Quang: Yin Kuang (1861- 4) Tinh taán Ba La Maät, vì taát caû choã laøm 1940 AD). chaúng thoái chuyeån: Transcendent vigor, Möôøi Ba Yeáu Toá Cuûa Söï Giaùc Ngoä: Theo not regressing whatever they do. Kinh Hoa Nghieâm, coù möôøi ba yeáu toá daãn ñeán 5) Thieàn Ba La Maät, vì chæ taäp trung vaøo moät söï giaùc ngoä toái thöôïng—According to the caûnh: Transcendent meditation, focusing Avatamsaka Sutra, there are thirteen elements their minds on one point. of supreme enlightenment. 6) Baùt Nhaõ Ba La Maät, vì nhö thaät quaùn saùt 1) Taâm ñaïi bi laø yeáu toá daãn ñaàu: A great taát caû chö phaùp: Transcendent wisdom, compassionate heart which is the chief observing all things as they truly are. factor of the desire. 7) Trí Ba La Maät, vì nhaäp Phaät löïc: 2) Trí sieâu vieät laø yeáu toá chæ ñaïo: Knowledge Transcendent knowledge, entering into the born of transcendental wisdom which is powers of Buddhas. the ruling element. 8) Nguyeän Ba La Maät, vì ñaày ñuû nhöõng ñaïi 3) Phöông tieän laø yeáu toá hoä trì: Skilful means nguyeän Phoå Hieàn: Transcendent vowing, which works as a protecting agent. fulfilling the great vows of Universal 4) Thaâm taâm laø choã nöông töïa: The deepest Good. heart which gives it a support. 9) Thaàn thoâng Ba La Maät, vì thò hieän taát caû 5) Boà Ñeà taâm laø kho taøng ñoàng ñaúng vôùi oai coâng duïng töï taïi: Transcendent spiritual löïc cuûa Nhö Lai: The Bodhicitta of the powers, demonstrating all autonomous same measure with the Tathagata-power. actions. 6) Boà Ñeà Taâm coù khaû naêng phaân bieät löïc vaø 10) Phaùp Ba La Maät, vì vaøo khaép taát caû Phaät trí cuûa heát thaûy chuùng sanh: The phaùp: Transcendent teaching, penetrating Bodhicitta endowed with the power to all Buddhas' teachings. discern the power and intelligence of all Möôøi Ba Toå Tònh Ñoä Trung Hoa: beings. Thirteen Chinese Pure Land patriarchs:

7) Boà Ñeà taâm höôùng tôùi trí voâ ngaïi: The combination with knowledge and will-Bodhicitta directed towards the knowledge power, never ceases from devising all of non-obstruction. means to promote the spiritual welfare of 8) Boà Ñeà taâm tuøy thuaän vôùi trí töï nhieân: The every sentient being. Bodhicitta in conformity with spontaneous Möôøi Baát Hoaïi Tín Cuûa Chö Boà Taùt: knowledge. Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi 9) Boà Ñeà taâm coù theå giaùo hoùa Phaät ñaïo cho baát hoaïi tín cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt heát thaûy chuùng sanh tuøy

thuaän vôùi trí sieâu an truï trong phaùp naày thôøi ñöôïc baát hoaïi tín vieät: The Bodhicitta which is capable of ñaïi trí hueä voâ thöôïng cuûa chö Phaät—According instructing all beings in the truths of to the Flower Adornment Sutra, Chapter 38, Buddhism according to knowledge born of there are ten kinds of indestructible faith of transcendental wisdom. Great Enlightening Beings. Enlightening 10) Boà Ñeà taâm traûi roäng khaép bieân teá cuûa Beings who abide by these can attain the phaùp giôùi roäng lôùn nhö hö khoâng: The supreme indestructible faith of great Bodhicitta which is extending to the limits knowledge of Buddhas. of the Dharmadhatu which is as wide as 1) Baát hoaïi tín ñoái vôùi chö Phaät: Have space itself. indestructible faith in all Buddhas. 11) Trí hueä nôi quaû vò Phaät, trí ñoù thaáy heát 2) Baát hoaïi tín ñoái vôùi taát caû Phaät phaùp: In all moïi söï trong khoâng gian vaø thôøi gian; caùi Buddhas' teachings. trí vöôït ngoaøi caûnh giôùi töông ñoái vaø sai 3) Baát hoaïi tín ñoái vôùi taát caû Thaùnh Taêng: In bieät vì noù thaâm nhaäp khaép moïi bieân teá cuûa all wise and holy mendicants. vuõ truï vaø tröïc nhaän caùi chaân thöôøng trong 4) Baát hoaïi tín ñoái vôùi taát caû Boà Taùt: In all chôùp maét: The knowledge which belongs enlightening beings. to Buddhahood, and which see into 5) Baát hoaïi tín ñoái vôùi taát caû thieän tri thöùc: In everything that is in space and time, the all genuine teachers. knowledge which goes beyond the realm 6) Baát hoaïi tín ñoái vôùi taát caû chuùng sanh: In of relativity and individuation because it all sentient beings. penetrates into every corner of the 7) Baát hoaïi tín ñoái vôùi ñaïi nguyeän cuûa taát caû universe and surveys eternity at one Boà Taùt: In all great vows of enlightening glance. beings. 12) Naêng löïc yù chí ñoán ngaõ moïi chöôùng ngaïi 8) Baát hoaïi tín ñoái vôùi taát caû Boà Taùt haïnh: In naèm caûn trôû ñöôøng ñi khi noù muoán ñaït tôùi all practices of enlightening beings. muïc ñích toái haäu, noù giaûi thoaùt taát caû theá 9) Baát hoaïi tín ñoái vôùi söï cung kính cuùng gian ra khoûi söï troùi buoäc cuûa soáng vaø cheát: döôøng taát caû chö Phaät: In honoring and The will-power that knocks down every serving all Buddhas. possible obstruction lying athwart its way 10) Baát hoaïi tín ñoái vôùi phöông tieän thieän xaûo when it wishes to reach its ultimate end, giaùo hoùa ñieàu phuïc taát caû chuùng sanh cuûa which is the deliverance of the whole Boà Taùt: In the skillful mystic techniques of world from the bondage of birth-and- enlightening beings. death. Möôøi Baát Khaû Tö Nghì Cuûa Chö Ñaïi Boà 13) Ñaïi töø vaø ñaïi bi song song vôùi trí vaø löïc Taùt: Theo Kinh Hoa nghieâm, Phaåm 38, coù khoâng ngôùt thi thieát phöông tieän ñem laïi möôøi Baát Khaû tö nghì cuûa chö Ñaïi Boà Taùt. Chö an laønh cho heát thaûy chuùng sanh: An all- Boà Taùt an truï trong möôøi phaùp Baát Tö Nghì embracing love or compassion which, in naày thôøi ñöôïc phaùp baát tö nghì voâ thöôïng cuûa

chö Phaät—According to the Flower Adornment 7) Daàu hay thò hieän thaäp löïc thaàn bieán töï taïi Sutra, Chapter 38, there are ten kinds of cuûa Nhö Lai maø chaúng boû taâm khaép phaùp inconceivability of Great Enlightening Beings. giôùi giaùo hoùa chuùng sanh, baát tö nghì: Enlightening Beings who abide by these will Though they are able to manifest the ten attain the supreme inconceivable qualities of powers of Buddhas and their freedom of all Buddhas. mystical projection, yet they do not give 1)

Taát caû thieän caên baát tö nghì: All their roots the mind equal to the cosmos, and teach of goodness are inconceivable. sentient beings, this is inconceivable. 2) Taát caû theä nguyeän baát tö nghì: All their 8) Bieát taát caû caùc phaùp voâ töôùng laø töôùng, vows are inconceivable. töôùng laø voâ töôùng, voâ phaân bieät laø phaân 3) Bieát taát caû phaùp nhö huyeãn baát tö nghì: bieät, phaân bieät laø voâ phaân bieät, phi höõu laø Their knowledge that all things are like höõu, höõu laø phi höõu, voâ taùc laø taùc, taùc laø illusions is inconceivable. voâ taùc, phi thuyeát laø thuyeát, thuyeát laø phi 4) Taâm Boà Ñeà, tu haïnh Boà Taùt, thieän chaúng thuyeát, baát tö nghì: They know that in all maát, khoâng choã phaân bieät baát tö nghì: things signlessness is their sign, their signs Their arousal of aspiration for are signless, nondiscrimination is enlightenment and cultivation of discrimination, discrimination is enlightening practice without losing roots nondiscrimination, nonexistence is of goodness and without arbitrary notions existence, existence is nonexistence, id inconceivable. inaction is action, action is inaction, 5) Daàu thaâm nhaäp taát caû phaùp cuõng chaúng nonexplanation is explanation, laáy dieät ñoä, vì taát caû nguyeän chöa thaønh explanation is nonexplanation, , this is maõn, baát tö nghì: Their not grasping inconceivable. extinctionand liberation in spite of having 9) Bieát taâm cuøng Boà Ñeà khoâng khaùc, bieát Boà profoundly penetrated all things, because Ñeà cuøng taâm khoâng khaùc, Bieát taâm vaø Boà all their vows are not fulfilled, is Ñeà cuøng chuùng sanh khoâng sai khaùc. Cuõng inconceivable. chaúng sanh taâm ñieân ñaûo, töôûng ñieân ñaûo, 6) Tu Boà Taùt Ñaïo, thò hieän giaùng thaân, nhaäp kieán ñieân ñaûo baát tö nghì: They know their thai, ñaûn sanh, xuaát gia, khoå haïnh, ñeán mind is equal to enlightenment, they know ñaïo traøng, haøng phuïc chuùng ma, thaønh toái enlightenment is equal to mind, they know chaùnh giaùc, chuyeån chaùnh phaùp luaân, nhaäp mind and enlightenment are equal to ñaïi Nieát Baøn, thaàn bieán töï taïi, khoâng thoâi sentient beings, yet they do not give rise nghæ, chaúng boû bi nguyeän cöùu hoä chuùng to confusion of mind, confusion of sanh, baát tö nghì: They cultivate the Path thoughts, or confusions of views, this is of Enlightening Beings and manifest the inconceivable. appearances of incarnation, birth, leaving 10) ÔÛ trong moãi nieäm nhaäp dieät taän ñònh, saïch home, austere practices, going to the site heát taát caû höõu laäu, maø chaúng chöùng thöïc of enlightenment, conquering demons, teá, cuõng chaúng heát thieän caên höõu laäu. Daàu achieving supreme enlightenment, bieát taát caû phaùp voâ laäu, maø bieát laäu taän teaching and passing away, their spiritual cuõng bieát laäu dieät. Daàu bieát Phaät phaùp töùc transformation free, unceasing, not theá gian phaùp, theá gian phaùp töùc Phaät abandoning their vow of compassion, phaùp, maø chaúng ôû trong Phaät phaùp phaân saving and protecting sentient beings, all bieät theá gian phaùp, chaúng ôû trong theá gian of this is inconceivable. phaùp phaân bieät Phaät phaùp. Taát caû phaùp

ñeàu nhaäp phaùp giôùi vì voâ sôû nhaäp. Bieát taát taát caû phaùp nghóa: Fruitful aspiration, caû phaùp ñeàu khoâng hai vì khoâng bieán ñoåi: causing sentient beings to do as they say From the moment to moment they enter and master the meanings of all the absorption in extinction and exhaust all teachings. contamination, yet they do

not experience 5) Haïnh baát khoâng, vì laøm cho voâ bieân theá ultimate reality and do not end roots of giôùi ñeàu thanh tònh: Fruitful action, goodness with contamination; though they causing boundless worlds to be purified. know all things are free from 6) Thaân caän baát khoâng, vì ôû choã voâ löôïng chö contamination, yet they know the end and Phaät döùt nghi cho voâ löôïng chuùng sanh: extinction of contaminations; though they Fruitful companionship, cutting off know the principles of Buddhas are countless beings' doubts in the presence of identical to the things of the world, and the the Buddhas of countless worlds. things of the world are identical to the 7) Nguyeän baát khoâng, vì theo sôû nieäm cuûa principles of Buddhas, yet they do not chuùng sanh khieán laøm vieäc cuùng döôøng form notions of worldly things within the thuø thaéng thaønh töïu caùc nguyeän: Fruitful principles of Buddhas, and do not form vows, causing whatever sentient beings notions of principles of Buddhas in the are thougth of to make excellent offerings things of the world. All things enter the and accomplish undertakings. realm of reality because there is nothing 8) Thieän xaûo phaùp baát khoâng, vì laøm cho taát entered; they know all things are nondual caû coù theå truï nôi trí thanh tònh giaûi thoaùt because there is no change. voâ ngaïi: Fruitful skillful methods, causing Möôøi Baát Khoâng Maø Chö Ñaïi Boà Taùt all to be able to abide in pure knowledge Ñaït Ñöôïc Khi Chöùng Quang Minh Taïng of unobstructed liberation. Trí: Theo Kinh Hoa Nghieâm, Phaåm 27—Thaäp 9) Möa phaùp vuõ baát khoâng, vì nôi voâ löôïng caên taùnh cuûa chuùng sanh, phöông tieän khai Ñònh, coù möôøi thöù baát khoâng maø chö ñaïi Boà thò haïnh nhöùt thieát trí khieán truï Phaät ñaïo: Taùt ñaït ñöôïc khi chöùng Quang Minh Taïng Fruitful showering of the rain of Teaching, Trí—According to the Flower Adornment expediently revealing the practice of Sutra, Chapter 27, there are ten kinds of universal knowledge to countless beings fruitfulness Great Enlightening Beings attain of various faculties and causing them to when they realize the treasury of light of abide in the path of Buddhahood. knowledge: 10) Xuaát hieän baát khoâng, vì hieän voâ bieân 1) Kieán baát khoâng, vì laøm cho chuùng sanh töôùng, laøm cho taát caû chuùng sanh ñeàu ñöôïc phaùt trieån thieän caên: Fruitful seeing, soi saùng: Fruitful appearance, manifesting because of causing sentient beings to boundless forms, causing all sentient develop roots of goodness. beings to be bathed in illumination. 2) Vaên baát khoâng, vì laøm cho chuùng sanh ñöôïc thaønh thuïc: Fruitful hearing, causing Möôøi Baát Phoùng Daät: Möôøi ñieàu baát phoùng sentient beings to gain maturity. daät (Kinh Hoa Nghieâm—Phaåm 18)—Ten kinds 3) Ñoàng truï baát khoâng, vì laøm cho taâm chuùng of nonindulgence (The Flower Adornment sanh ñöôïc ñieàu phuïc: Fruitful association, Sutra—Chapter 18). When enlightening beings causing sentient beings' minds to be persist in nonindulgence, they attain ten kinds pacified. of purity (See Ten kinds of purity A). 4) Phaùt khôûi baát khoâng, vì laøm cho chuùng 1) Giöõ gìn giôùi caám:To keep the behavioral sanh thöïc haønh ñuùng nhö lôøi noùi, thoâng ñaït precepts.

2) Xa lìa ngu si, taâm Boà Ñeà thanh tònh: To 10) Si Meâ hay Taø Kieán: Ignorance or Wrong abandon folly and purify the will for views. enlightenment. Möôøi Bieán Nhaäp Cuûa Chö Ñaïi Boà Taùt: 3) Loøng thích ngay thaúng, choái boû dua nònh: Theo Kinh

Hoa Nghieâm, Phaåm 38, coù möôøi Straightforwardness and reject flattery and phaùp bieán nhaäp cuûa chö Ñaïi Boà Taùt. Chö Boà deception. Taùt an truï trong phaùp naày thôøi ñöôïc phaùp bieán 4) Sieâng tu caên laønh khoâng thoái chuyeån: To nhaäp ñaïi trí voâ thöôïng cuûa Nhö Lai— earnestly cultivate virtues without According to the Flower Adornment Sutra, regressing. Chapter 38, there are ten kinds of universal 5) Luoân kheùo tö duy taâm mình ñaõ phaùt entry of Great Enlightening Beings. nguyeän: To continually reflect on one's Enlightening Beings who abide by these can aspiration. attain the supreme door of liberation of 6) Chaúng thích gaàn guûi phaøm phu, duø taïi gia Buddhas. hay xuaát gia: Not to enjoy association with 1) Vaøo khaép chuùng sanh: Universal entry ordinary people, whether they be among sentient beings. householders or monks. 2) Vaøo khaép quoác ñoä: Universal entry into 7) Tu nhöõng nghieäp laønh maø chaúng mong caàu lands. quaû baùo theá gian: To do good deeds 3) Vaøo khaép caùc loaïi hình töôùng cuûa theá without hoping for worldly rewards. gian: Universal entry into various features 8) Lìa haún nhò thöøa maø tu theo Boà Taùt haïnh: of worlds. To forever leave lesser vehicles and 4) Vaøo khaép hoûa tai: Universal entry into practice the Path of Enlightening Beings. fires. 9) Thích tu taäp ñieàu laønh, chaúng ñeå ñoaïn 5) Vaøo khaép thuûy tai: Universal entry into tuyeät: To gladly practice what is good, not floods. letting goodness be cut off. 6) Vaøo khaép Phaät: Universal entry into 10) Luoân kheùo quaùn saùt söùc töông tuïc cuûa Buddhahood. mình: To always examine one's own 7) Vaøo khaép trang nghieâm: Universal entry perseverance. into arrays of adornments. Möôøi Baát Thieän Nghieäp Ñaïo: Akusala- 8) Vaøo khaép thaân voâ bieân coâng ñöùc cuûa Nhö kammapathi (p)—Theo Kinh Phuùng Tuïng Lai: Universal entry into the embodiments trong Tröôøng Boä Kinh, coù möôøi Baát Thieän of boundless virtues of Buddhas. Nghieäp Ñaïo—According to the Sangiti Sutta in 9) Vaøo khaép taát caû söï thuyeát phaùp: Universal the Long Discourses of the Buddha, there are entry into all kinds of explanations of ten unwholesome courses of action. truth. 1) Saùt Sanh: Taking life. 10) Vaøo khaép nhöõng söï cuùng döôøng taát caû Nhö 2) Troäm Caép: Taking what is not given. Lai: Universal entry into all kinds of 3) Taø Daâm: Sexual misconduct. offerings to Buddhas. 4) Voïng Ngoân: Lying speech. Möôøi Bieán Xöù: Kasinayata-nani (p)—Theo 5) Löôõng Thieät: Slandering. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù 6) AÙc Khaåu: Rude speech. möôøi Bieán Xöù. According to the Sangiti-Sutta 7) YÛ Ngöõ: Idle chatter. in the Long Discourses of the Buddha, there 8) Tham: Greed. are ten objects for the attainment of 9) Saân: Hatred or Malevolence. absorption. 1) Ñòa Bieán Xöù: Earth-Kasina.

2) Thuûy Bieán Xöù: Water-Kasina. 8) Bieän taøi vaên cuù sai bieät thieän xaûo nôi taát 3) Hoûa Bieán Xöù: Fire-Kasina. caû caùc phaùp: The intellectual power of 4) Phong Bieán Xöù: Wind-Kasina. skill in differentiation of expressions of all 5) Thanh Saéc Bieán Xöù: Blue Kasina. truths. 6) Hoaøng saéc Bieán Xöù: Yellow Kasina. 9) Bieän taøi chôn thaät nôi taát caû caùc phaùp: The 7) Xích Saéc Bieán Xöù: Red Kasina. intellectual power of truthfully explaining 8) Baïch Saéc Bieán Xöù: White Kasina. all things. 9) Hö Khoâng Bieán Xöù: Space Kasina. 10) Bieän taøi tuøy theo cuûa taát caû

chuùng sanh 10) Thöùc Bieán Xöù (treân, döôùi, ngang, baát nhò, laøm cho hoï hoan hyû: The intellectual voâ löôïng): Consciousness Kasina (above, power of gladdening all sentient beings below, on all sides, individed, unbounded). according to their mentalities. Möôøi Bieän Taøi Cuûa Chö Ñaïi Boà Taùt: Möôøi Bình Ñaúng Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thöù bieän taøi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt thöù bình ñaúng cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an trong trong phaùp naày coù theå ñaït ñöôïc bieän an truï phaùp naày thôøi ñöôïc phaùp voâ thöôïng bình taøi xaûo dieäu voâ thöôïng cuûa chö Nhö Lai— ñaúng cuûa chö Phaät—According to the Flower According to the Flower Adornment Sutra, Adornment Sutra, Chapter 38, there are ten there are ten kinds of intellectual power of kinds of impartiality possessed by Great Great Enlightening Beings. Enlightening Enlightening Beings. Enlightening Beings who Beings who abide by these can attain abide by these principles will attain the supremely skillful intellectual powers of supreme impartiality of Buddhas. Buddhas. 1) Nôi taát caû chuùng sanh bình ñaúng: 1) Bieän taøi voâ phaân bieät nôi taát caû caùc phaùp: Impartiality toward all sentient beings. The intellectual power of not arbitrarily 2) Nôi taát caû phaùp bình ñaúng: Impartiality discriminating among things. toward all things. 2) Bieän taøi voâ sôû taùc nôi taát caû caùc phaùp: The 3) Taát caû coõi bình ñaúng: Impartiality toward intellectual power of not fabricating all lands. anything. 4) Taát caû thaâm taâm bình ñaúng: Impartiality 3) Bieän taøi voâ sôû tröôùc nôi taát caû caùc phaùp: toward all determinations. The intellecual power of not being 5) Taát caû thieän caên bình ñaúng: Impartiality attached to anything. toward all roots of goodness. 4) Bieän taøi thaáu roõ taùnh khoâng nôi taát caû caùc 6) Taát caû Boà Taùt bình ñaúng: Impartiality phaùp: The intellectual power of realizing toward all enlightening beings. emptiness. 7) Taát caû nguyeän bình ñaúng: Impartiality 5) Bieän taøi khoâng u toái nghi hoaëc nôi taát caû toward all vows. caùc phaùp: The intellectual power of 8) . Taát caû Ba La Maät bình ñaúng: Impartiality freedom from the darkness of doubt. toward all transcendence 6) Bieän taøi Phaät gia bò nôi taát caû caùc phaùp: 9) Taát caû haïnh bình ñaúng: Impartiality The intellectual power of receiving toward all practices. support from Buddha in all things. 10) Taát caû Phaät bình ñaúng: Impartiality toward 7) Bieän taøi töï giaùc ngoä nôi taát caû caùc phaùp: all Buddhas. The intellectual power of spontaneous Möôøi Boà Taùt Ñòa: Ten stages of a awareness of all truth. Mahayana Bodhisattva—See Thaäp Ñòa Boà Taùt Ñaïi Thöøa.

Möôøi Boán Ñieàu Khoâng Theå Thuyeát offering to one outside who is free from Minh Ñöôïc: Fourteen inexpressible things— lust for sensual pleasures. See Im Laëng Cao Quí. 12) Cuùng döôøng cho nhöõng phaøm phu gìn giöõ giôùi luaät: One gives offering to a virtuous Möôøi Boán Loaïi Cuùng Döôøng: Theo Trung ordinary person. Boä, Kinh Phaân Bieät Cuùng Döôøng, coù möôøi boán 13) Cuùng döôøng cho nhuõng vò phaøm phu theo loaïi cuùng döôøng phaân loaïi theo haïng ngöôøi— aùc giôùi: One gives offering to an immoral According to The Middle Length Discourses of ordinary person. the Buddha, Dakkhinavibhanga Sutra, there 14) Cuùng döôøng cho caùc loaïi baøng

sanh: One are fourteen kinds of personal offering. gives offering to an animal. 1) Cuùng döôøng cho caùc Ñöùc Nhö Lai, baäc A La Haùn, Chaùnh Ñaúng Chaùnh Giaùc: One Möôøi Boán Loaïi Saéc: Thaäp Töù Saéc— gives offering to the Tathagata, Fourteen kinds of rupa—See Saéc (D). accomplished and fully enlightened. Muôøi Boán Pheùp Voâ UÙy: Fourteen 2) Cuùng döôøng cho caùc vò Ñoäc Giaùc Phaät: Fearlessnesses—See Thaäp Töù Voâ UÙy. One gives offering to a pratyeka-buddha. Möôøi Boán Taâm Sôû Baát Thieän: Theo Vi 3) Cuùng döôøng cho caùc baäc ñeä töû A La Haùn Dieäu Phaùp, coù möôøi boán taâm sôû baát thieän— cuûa Phaät: One gives offering to an arahant According to The Abhidharma, there are disciple of the Tathagata. fourteen unwholesome factors. 4) Cuùng döôøng cho caùc vò ñang treân ñöôøng 1) Si: Moho (p)—Delusion—Ignorance—Si chöùng quaû A La Haùn: One gives offering hay moha ñoàng nghóa vôùi voâ minh. Baûn to one who has entered upon the way to chaát cuûa noù laø laøm cho tinh thaàn chuùng ta the realisation of the fruit of Arahanship. muø quaùng hay chaúng bieát gì. Nhieän vuï cuûa 5) Cuùng döôøng cho caùc vò chöùng quaû Baát Lai: noù laø laøm cho chuùng ta khoâng thaáu suoát One gives offering to to a Non-Returner. ñöôïc baûn chaát thaät cuûa söï vaät. Noù hieän 6) Cuùng döôøng cho caùc vò ñang treân ñöôøng ñeán khi chuùng ta khoâng coù chaùnh kieán. Noù chöùng quaû Baát Lai: One gives offering to chính laø goác reã cuûa taát caû nhöõng nghieäp one who has entered upon the way to the baát thieän—Delusion or moha is a synonym realisation of the fruit of Non-Returner. for avijja, ignorance. Its characteristic is 7) Cuùng döôøng cho caùc vò chöùng quaû Nhaát mental blindness or unknowing. Its Lai: One gives offering to a Once- function is non-penetration, or Returner. concealment of the real nature of the 8) Cuùng döôøng cho caùc vò ñang treân ñöôøng object. It is manifested as the absence of chöùng quaû Nhaát Lai: One gives offering to right understanding or as mental darkness. one who has entered upon the way to Its proximate cause is unwise attention. It realization of the fruit of Once-Returner. should be seen as the root of all that is 9) Cuùng döôøng cho caùc vò chöùng quaû Döï Löu: unwholesome. One gives offering to a Stream-Enterer. 2) Voâ Taøm: Ahirikam (p)—Shamelessness— 10) Cuùng döôøng cho caùc vò ñang treân ñöôøng Töï mình khoâng bieát xaáu hoå khi thaân laøm chöùng quaû Döï Löu: One gives offering to vieäc xaèng baäy, khi khaåu noùi chuyeän xaèng one who has entered upon the way to the baäy—Shamelessness is the absence of realisation of the fruit of stream-entry. disgust at bodily and verbal misconduct. 11) Cuùng döôøng cho caùc vò ngoaïi hoïc ñaõ ly 3) Voâ Quyù: Anottappam (p)—Voâ quyù laø tham trong caùc duïc voïng: One gives khoâng bieát hoå theïn vôùi ngöôøi khi thaân khaåu laøm vaø noùi chuyeän xaèng baäy. Voâ quyù

xaõy ra khi chuùng ta thieáu töï troïng chính laàm maø cho laø truùng. Nguyeân nhaân gaàn mình vaø thieáu kính troïng ngöôøi— cuûa noù laø khoâng chòu tin theo töù dieäu ñeá— Fearlessness of wrong doing, or moral False view means seeing wrongly. Its recklessness is the absence of dread on characteristic is unwise or unjustified account of bodily and verbal misconduct. interpretation or belief. Its function is to This happens due to lack of respect for preassume. It is manifested as a

wrong self and others. interpretation or belief. Its proximate 4) Phoùng Daät: Uddhaccam (p)— cause is unwillingness to see the noble Restlessness—Unrestrained—Loose— ones. Distracted—Agitation. Ñaëc taùnh cuûa 7) Ngaõ Maïn: Mano (p)—Conceit—Pride. phoùng daät laø khoâng tænh laëng hay khoâng Taùnh cuûa taâm sôû naày laø cao ngaïo, yû taøi yû thuùc lieãm thaân taâm, nhö maët nöôùc bò gioù theá cuûa mình maø khinh deã hay ngaïo maïn lay ñoäng. Nhieäm vuï cuûa phoùng daät laø laøm ngöôøi. Noù ñöôïc coi nhö laø taùnh ñieân roà— cho taâm buoâng lung, nhö gioù thoåi phöôùn Conceit has the characteristic of ñoäng. Nguyeân nhaân gaàn ñöa tôùi baát phoùng haughtiness. Its function is self-exaltation. daät laø vì taâm thieáu söï chaêm chuù khoân It is manifested as vainglory. Its proximate ngoan—It has the characteristic of cause is greed disassociated from views. It disquietude, like water whipped up by the should be regarded as madness. wind. Its function is to make the mind 8) Saân: Doso (p)—Hatred—Ill-will—Taùnh unsteady, as wind makes the banner cuûa taâm sôû naày laø gheùt hay khoâng öa ripple. It is manifested as turmoil. Its nhöõng caûnh traùi nghòch. Nghieäp duïng cuûa proximate cause is unwise attention to noù laø töï baønh tröôùng vaø ñoát chaùy thaân taâm mental disquiet. cuûa chính noù—Doso, the second 5) Tham: Lobho (p)—Tham laø caên baát thieän unwholesome root, comprises all kinds ñaàu tieân che ñaäy loøng tham töï kyû, söï ao and degrees of aversion, ill-will, anger, öôùc, luyeán aùi vaø chaáp tröôùc. Taùnh cuûa noù irritation, annoyance, and animosity. Its laø baøm víu vaøo moät söï vaät naøo ñoù hay characteristic is ferosity. Its function is to tham lam ñaém nhieãm nhöõng gì noù öa spread, or burn up its own support, i.e. the thích. Nghieäp duïng cuûa noù laø söï baùm chaët, mind and body in which it arises. It is nhö thòt baùm chaët vaøo chaûo. Noù hieän leân manifested as persecuting, and its aùp cheá khi chuùng ta khoâng chòu buoâng boû. proximate cause is a ground for Nguyeân nhaân gaàn ñöa ñeán tham laø vì annoyance. chuùng ta chæ thaáy söï höôûng thuï trong söï 9) Taät Ñoá hay Ganh Tî: Issa (p)—Envy— vieäc—Greed, the first unwholesome root, Taùnh cuûa taät ñoá hay ganh tî laø ganh gheùt covers all degrees of selfish desire, ñoá kî nhöõng gì maø ngöôøi ta hôn mình hay longing, attachment, and clinging. Its söï thaønh coâng cuûa ngöôøi khaùc. Nguyeân characteristic is grasping an object. Its nhaân ñöa ñeán taät ñoá laø khoâng muoán thaáy function is sticking, as meat sticks to a hot söï thaønh coâng cuûa ngöôøi khaùc—Envy has pan. It is manifested as not giving up. Its the characteristic of being jalous of other's proximate cause is seeing enjoyment in success. Its function is to be dissatisfied things that lead to bondage. with other's success. It is manifested as 6) Taø Kieán: Ditthi (p)—Wrong view—Taø aversion towards that. Its proximate cause kieán laø thaáy söï vaät moät caùch sai laàm. Taùnh is other's success. vaø nghieäp duïng cuûa noù laø giaûi thích sai

10) Xan Tham: Macchariyam (p)—Avarice— doubt, from a Buddhist perspective the Taùnh cuûa xan tham hay boûn xeûn laø muoán inability to place confidence in the che daáu söï thaønh coâng hay thònh vöôïng Buddha, the Dharma, the Sangha, and the cuûa mình vì khoâng muoán chia xeû vôùi ngöôøi training. khaùc—The characteristic

of avarice or Möôøi Boån Phaän Cuûa Moät Phaät Töû: Ten stinginess is concealing one's own success duties of a Buddhist—Theo Kinh Thi Ca La when it has been or can be obtained. Its Vieät, moät Phaät töû phaûi chu toaøn möôøi boån phaän function is not to bear sharing these with quan yeáu ñoái vôùi gia ñình vaø xaõ hoäi— others. It is manifested as shrinking away According to the Sigalaka Sutra, a Buddhist from sharing and as meanness or sour must perform the following ten duties toward feeling . Its proximate cause is one's own his family and society. sucess. 1) Cha meï ñoái vôùi con caùi—Duties of parents 11) Lo AÂu: Kukkuccam (p)—Lo aâu khi laøm toward children: ñieàu sai phaïm —Worry or remorse after a) Cha meï phaûi khuyeân con caùi giöõ ñaïo haïnh having done wrong. Its characteristic is Phaät, taïo baàu khoâng khí thaân maät giöõa caùc subsequent regret. Its function is to sorrow con caùc chaùu, gaàn guõi baïn beø toát, nhaéc over what has or what has not been done. nhôû caàn maãn hoïc haønh, höôùng daãn tìm vôï It is manifested as remorse. choàng cho vöøa ñoâi ñuùng löùa vaø baøn thaûo 12) Hoân Traàm: Thinam (p)—Taùnh cuûa hoân chung coâng vieäc gia ñình—Parents should traàm laø laøm cho taâm trí môø mòt khoâng saùng advise children to maintain Buddhist suoát—Sloth is sluggishness or dullness of behavior, create an intimate atmosphere mind. Its characteristic is lack of driving among children and grandchildren, and power. Its function is to dispel energy. It is frequent loyal friends, encourage them in manifested as the sinking of the mind. Its their study and guide them in the choice of proximate cause is unwise attention to a suitable husband or wife. boredom, drowsiness, etc. Sloth is b) Trong Kinh Thi Ca La Vieät, Ñöùc Phaät daïy: identified as sickness of consciousness or "Naøy gia chuû töû, cha meï coù loøng thöông cittagelanna. töôûng ñeán con theo naêm caùch—In the 13) Thuïy Mieân: Middham (p)—Taùnh cuûa thuïy Sigalaka Sutra, the Buddha taught: "Oh mieân laø buoàn nguû hay guïc gaät laøm cho son of Sigalaka, there are five ways in taâm trí môø mòt khoâng theå quaùn töôûng which the parents should treat their ñöôïc—Torpor is the morbid state of the children." mental factors. Its characteristic is • Ngaên chaän con laøm ñieàu aùc: They will unwieldiness. Its function is to smother. It restrain him from evil. is manifested as drooping, or as nodding • Khuyeán khích con laøm ñieàu thieän: They and sleepiness. Sloth and torpor always will support him in doing good. occur in conjunction, and are opposed to • Daïy con ngheà nghieäp: They will teach him energy. Torpor is identified as sickness of some skill. the mental factors or kayagelanna. • Cöôùi vôï xöùng ñaùng cho con: They will find 14) Hoaøi Nghi: Vicikiccha (p)—Doubt—Hoaøi him a suitable wife. nghi coù nghóa laø hoaøi nghi veà maët tinh • Ñuùng thôøi trao cuûa thöøa töï cho con: In due thaàn. Theo quan ñieåm Phaät giaùo thì hoaøi time, they will hand over his inheritance to nghi laø thieáu khaû naêng tin töôûng nôi Phaät, him. Phaùp, Taêng—Doubt signifies spiritual

2) Con ñoái vôùi cha meï—Duties of children a) Choàng ñoái vôùi vôï phaûi töông kính, phaûi laø toward parents: ngöôøi coät truï coù tinh thaàn traùch nhieäm cao a) Con caùi phaûi heát loøng hieáu kính vôùi cha ñoä, gaùnh vaùc nhöõng vieäc naëng neà khoù meï, phaûi giöõ danh döï gia ñình, gaùnh vaùc khaên, khoâng to tieáng naëng lôøi, cö xöû coâng vieäc nhoïc nhaèn, saên soùc cha meï khi nghieâm tuùc, aên uoáng

ñôn giaûn, khoâng keo oám ñau hôn laø khoùc thöông, cuùng gioã linh baån, khoâng ngoaïi tình, vaø tin vôï nhöõng ñình, ñaët voøng hoa treân moä ngöôøi ñaõ coâng vieäc nhaø—Being the pillar of the khuaát; khoâng neân theo vôï con maø boû rôi family, the husband must be closely cha meï, con maø baát hieáu vôùi cha meï thì related to his wife and both must develop khoâng coøn moät vieäc xaáu xa naøo maø khoâng mutual affection. He should have a great laøm ñöôïc—Children should be respectful sense of responsibility, take charge of toward their parents, preserve the honors difficult work, and know how to deal of the family, assume full charge of heavy, correctly with others. He should lead a strenuous works, and nurse their parents sober life and should not be stingy, nor when they become sick rather than letting commit fornication. them to die and afterward crying b) Trong Kinh Thi Ca La Vieät, Ñöùc Phaät daïy: frantically, laying a big wreath at their "Naøy gia chuû töû, coù naêm caùch, ngöôøi tomb or celebrating sumptuous death choàng phaûi ñoái xöû vôùi vôï nhö phöông anniversaries. They should not listen to Taây."—In the Sigalaka Sutra, the Buddha their wives' opinion to abandon their own taught: Oh son of Sigalaka, there are five parents, because it is too bad to be ways in which a husband should minister undutiful toward them. to his wife as the Western direction.": b) Theo Kinh Thi Ca La Vieät, Ñöùc Phaät daïy: • Kính troïng vôï: By honouring her. "Naøy gia chuû töû, coù naêm tröôøng hôïp, • Khoâng baát kính ñoái vôùi vôï: By not ngöôøi con phaûi phuïng döôõng cha meï nhö disparaging her. phöông Ñoâng"—According to the Sigalaka • Trung thaønh vôùi vôï: By not being Sutra, the Buddha taught: "There are five unfaithful to her. ways in which a son should minister to his • Giao quyeàn haønh cho vôï: By giving mother and father as the Eastern authority to her. direction." • Saém ñoà nöõ trang cho vôï: By providing her • Ñöôïc nuoâi döôõng, toâi seõ nuoâi döôõng laïi with adornments. cha meï: He should think having been 4) Vôï ñoái vôùi choàng—Duties of the wife supported by them, I will support them. toward her husband: • Toâi seõ laøm boån phaän ñoái vôùi cha meï: I will a) Vôï ñoái vôùi choàng phaûi kính neå, dòu daøng, perform their duties for them. chaân thaät, khoâng ñoâi co, nhaø cöûa goïn • Toâi seõ gìn giöõ gia ñình vaø truyeàn thoáng: I gaøng, chi tieâu caàn kieäm, giöõ gìn tieát haïnh, will keep up the family tradition. baûo veä gia phong, giaùo duïc con caùi, laø • Toâi baûo veä taøi saûn thöøa töï: I will be hieàn maãu cuûa con caùi, vui veû vôùi baø con worthy of my heritage. quyeán thuoäc, vaø baïn beø—The wife must • Toâi seõ laøm tang leã khi cha meï qua ñôøi: respect her husband, be sweet, sincere, After my parents' deaths, I will distribute economical, and faithful. She must protect gifts on the their behalf. her family customs and habits, and be 3) Choàng ñoái vôùi vôï—Duties of the husband good mannered toward her children and toward his wife: amiable toward relatives and friends.

b) Trong Kinh Thi Ca La Vieät, Ñöùc Phaät daïy: and must help his poor, sick, disabled "Naøy gia chuû töû, ñöôïc choàng ñoái xöû nhö kinfolk. He should not be unforgiving or phöông Taây theo naêm caùch nhö vaäy, ngöôøi angry against others. He must be vôï coù loøng thöông töôûng choàng theo naêm courteous toward neighbors who would caùch."—In the Sigalaka Sutra, the Buddha help him in case of an emergency.

taught: “Oh son of Sigalaka, there are five 6) Thaày ñoái vôùi troø—Duties of the teacher ways in which a wife, thus ministered to toward his students: by her husband as the Western direction.” a) Thaày phaûi heát loøng daïy doã, chaêm soùc troø • Thi haønh toát ñeïp boån phaän cuûa mình: By sao cho taêng tieán caû phaàn trí duïc cuõng nhö properly organising her work. ñöùc duïc; phaûi ñeå yù giaûng daïy nhöõng ñieàu • Kheùo tieáp ñoùn baø con: By being kind to maø troø chöa laõnh hoäi ñaày ñuû; phaûi luoân the relatives. luoân côûi môû, roäng raõi, laéng nghe nhöõng • Trung thaønh vôùi choàng: By not being khoù khaên maø troø gaëp phaûi—The teacher is unfaithful. devoted to his students by explaining • Kheùo gìn giöõ taøi saûn cuûa choàng: By carefully what they do not understand yet, protecting husband’s property. being overt and paying sharp attention wo • Kheùo leùo vaø nhanh nheïn laøm moïi coâng what they say. vieäc: By being skilful and diligent in all b) Theo Kinh Thi Ca La Vieät, Ñöùc Phaät daïy: she has to do. “Naøy gia chuû töû, caùc baäc sö tröôûng coù loøng c) Naøy gia chuû töû, ngöôøi vôï ñöôïc ngöôøi thöông töôûng ñeán caùc ñeä töû theo naêm choàng ñoái xöû nhö phöông Taây theo naêm caùch—In The Sigalaka Sutra, the Buddha caùch vaø ngöôøi vôï coù loøng thöông töôûng taught: “Oh son of Sigalaka, there are five choàng theo naêm caùch. Nhö vaäy phöông ways in which their teachers care for their Taây ñöôïc che chôû, ñöôïc trôû thaønh an oån students.” vaø thoaùt khoûi caùc söï sôï haõi: In this way the • Huaán luyeän ñeä töû nhöõng gì mình ñaõ ñöôïc Western direction is covered, making it at kheùo huaán luyeän: They will give thorough peace and free from fear. instruction. 5) Ñoái vôùi anh chò em, baø con, thaân thích, vaø • Daïy cho baûo trì nhöõng gì mình ñöôïc kheùo laùng gieàng—Duties of the head of the baûo trì: Make sure they have grasped what family toward relatives, kinfolk and they should have duly grasped. neighbors: Thöông yeâu vaø hoøa thuaän vôùi • Daïy cho thuaàn thuïc caùc ngheà nghieäp: anh chò em, bieát laøm ñieàu lôïi ích chung Given them a thorough grounding in all cho gia ñình, xaõ hoäi, traùnh söï ganh tî, oùc skills. ñoá kî, gaây chia reõ laøm khoâng khí gia ñình • Khen ñeä töû vôùi caùc baïn beø quen thuoäc: thieáu ñaàm aám an vui. Giuùp ñôõ thaân thích Recommend them to their friends and ngheøo, keû ñau yeáu, ngöôøi naïn tai taät colleagues. nguyeàn, khoâng coá chaáp giaän hôøn duø coù yù • Baûo ñaûm ngheà nghieäp cho ñeä töû veà moïi kieán baát ñoàng, traùnh döõ laøm laønh, caàn giao maët: Provide them with security in all thieäp hoøa nhaõ vôùi laùng gieàng, nhôø caäy directions. nhau luùc taét löûa toái ñeøn—He must get c) Naøy gia chuû töû, nhö vaäy laø baäc sö tröôûng along with brothers and sisters and ñöôïc ñeä töû phuïng döôõng nhö phöông Nam relatives, be useful to his family, and theo naêm caùch vaø sö tröôûng coù loøng society, and shun jealousy. He must not thöông töôûng ñeán ñeä töû theo naêm caùch. sow division among family and members Nhö vaäy phöông Nam ñöôïc che chôû, ñöôïc trôû thaønh an oån vaø thoaùt khoûi caùc söï sôï Thaùnh chuû nhaân ñoái xöû vôùi haïng noâ boäc haõi: In this way the Southern direction is nhö phöông Döôùi.”—In the Sigalaka covered, making it at peace and free from Sutra, the Buddha taught: “Oh son of fear. Sigalaka, there are five ways in which a 7) Troø ñoái vôùi thaày—Duties of the students master should minister to his servants and to their teacher: work people as

the Nadir direction.” a) Troø phaûi kính meán thaày nhö cha meï, vaâng • Giao coâng vieäc ñuùng theo söùc cuûa hoï: By lôøi thaày daïy, sieâng naêng hoïc taäp, giuùp ñôõ arranging their work according to their thaêm nom thaày khi oám ñau hoaëc hoaïn strength. naïn—Student should respect their teacher • Lo cho hoï aên uoáng vaø tieàn löông: By as they do toward their parents. They must supplying them with food and wages. obey, help him in case of illness and be • Ñieàu trò cho hoï khi beänh hoaïn: By looking diligent in their study. after them when they are ill. b) Naøy gia chuû töû, coù naêm caùch, ñeä töû phuïng • Chia xeû caùc myõ vò ñaëc bieät cho hoï: By döôõng caùc baäc sö tröôûng nhö phöông sharing special delicacies with them. Nam—There are five ways in which • Thænh thoaûng cho hoï nghæ pheùp: By letting pupils should minister to their teachers as them off work at the right time. the Southern direction: 9) Coâng nhaân ñoái vôùi chuû—Duties of • Ñöùng daäy ñeå chaøo: By rising to greet employees toward their employer: them. a) Ngöôøi laøm phaûi coá gaéng phuïc vuï sao cho • Haàu haï thaày: By serving them. coâng vieäc ñöôïc toát hôn; phaûi chuyeân caàn, • Haêng haùi hoïc taäp: By being attentive. löông thieän, khoâng laøm hö hao, phí toån vaø • Töï phuïc vuï thaày: By waiting on them. khoâng neân chæ trích hay noùi leùn, noùi xaáu • Chuù taâm hoïc hoûi ngheà nghieäp: By chuû nhaân vôùi ngöôøi ngoaøi—Employees mastering the skills they teach. should do their best to improve their 8) Chuû ñoái vôùi coâng nhaân—Duties of output. They must be diligent and honest. employer toward employee: They should not waste raw material, a) Chuû phaûi chaêm soùc söùc khoûe ngöôøi laøm, criticize or bite back their employer with coâng bình maø phaân coâng vieäc, traû löông others. thích ñaùng. Neáu ngöôøi laøm phaïm loãi, phaûi b) Trong Kinh Thi Ca La Vieät, Ñöùc Phaät daïy: xeùt do coá yù hay voâ tình maø thöôûng phaït; “Naøy gia chuû töû, caùc haøng noâ boäc ñöôïc khi hoï tích cöïc laøm vieäc ñöa ñeán lôïi loäc Thaùnh chuû nhaân ñoái xöû nhö phöông Döôùi theâm phaûi thöôûng ñuùng möùc, khoâng keo vôùi naêm caùch kia, coù loøng thöông ñoái vôùi kieät—The employer must take care of his vò chuû nhaân theo naêm caùch nhö sau.”—In employees’ health. He must be impartial the Sigalaka Sutra, the Buddha taught: when distributing services to them and pay “Oh son of Sigalaka, there are five ways them their due salary. If the employee in which servants and workpeople, thus makes a mistake, he must carefully ministered to by their master as the examine if it is done voluntarily or Nadir.” involuntarily before inflicting any • Daäy tröôùc khi chuû thöùc daäy: They will get punishment. In case of a reward, it should up before him. be relevant to the gains he has gotten. • Ñi nguû sau khi chuû ñi nguû: They will go to b) Trong Kinh Thi Ca La Vieät, Ñöùc Phaät daïy: bed after him. “Naøy gia chuû töû, coù naêm caùch moät vò

• Töï baèng loøng vôùi caùc vaät ñaõ cho: Take • Coù loøng töø trong haønh ñoäng veà yù: By only what they are given. kindness in thought. • Kheùo laøm caùc coâng vieäc: Do their work • Môû roäng cöûa ñeå ñoùn caùc vò aáy: By properly. keeping open house for them. • Ñem laïi danh tieáng toát ñeïp cho chuû: Be • Cuùng döôøng caùc vò aáy caùc vaät duïng caàn bearer of his praise and good repute. thieát: By supplying their bodily needs. c) Naøy gia chuû töû, caùc haøng noâ boäc ñöôïc caùc (B) Chö Taêng

Ni ñoái vôùi Phaät töû taïi gia— vò Thaùnh chuû nhaân ñoái xöû nhö phöông Duties of monks and nuns toward lay Döôùi vôùi naêm caùch, hoï cuõng coù loøng people: thöông ñoái vôùi Thaùnh chuû nhaân theo naêm a) Naøy gia chuû töû, caùc vò Sa Moân, Baø La caùch. Nhö vaäy phöông Döôùi ñöôïc che chôû, Moân ñöôïc vò thieän nam töû ñoái xöû nhö ñöôïc trôû thaønh an oån vaø thoaùt khoûi caùc söï phöông Treân theo naêm caùch nhö vaäy, cuõng sôï haõi: In this way the Nadir is covered, coù loøng thöông vò thieän nam töû theo naêm making it at peace and free from fear. caùch sau ñaây—The ascetics and Brahmins, 10) Ñoái vôùi Taêng Ni vaø caùc thaønh vieân cuûa thus ministered to by him as the Zenith, toân giaùo khaùc—Duties of Buddhist adepts will reciprocate in six ways: toward monks, nuns, and members of • Ngaên khoâng cho hoï laøm ñieàu aùc: They other religions: will restrain him from evil. (A) Ñoái vôùi chö Taêng Ni—Duties of Buddhist • Khuyeán khích hoï laøm ñieàu thieän: They adepts toward monks and nuns: will encourage him to do good. a) Ñoái vôùi Taêng Ni phaûi cung kính vaâng lôøi, • Thöông xoùt hoï vôùi taâm töø bi: They will be thaønh thaät vaø chaêm chæ nghe lôøi giaûng daïy benevolently compassionate towards him. cuûa caùc thaày; caàn hoïc haønh ñeå moãi ngaøy • Daïy hoï nhöõng ñieàu chöa nghe: They will theâm tinh tieán—They should be teach him what he has not heard. deferential, obedient and sincere toward • Laøm cho thanh tònh ñieàu ñaõ ñöôïc nghe: their master and listen carefully to the They will help him purify what he has explanations of the latter. They should heard. read and try to understand the Buddha's • Chæ baøy con ñöôøng ñöa ñeán coõi Trôøi: They teachings in order to make spiritual will point out to him the way to Heaven. progress. b) Naøy gia chuû töû, caùc vò Sa Moân, Baø La b) Trong Kinh Thi Ca La Vieät, Ñöùc Phaät daïy: Moân ñöôïc thieän nam töû ñoái xöû nhö phöông "Phöông Treân caàn ñöôïc hieåu laø Sa Moân, Treân vôùi naêm caùch, cuõng coù loøng thöông Baø La Moân. Naøy gia chuû töû, coù naêm caùch thieän nam töû theo naêm caùch. Nhö vaäy vò thieän nam töû ñoái xöû vôùi caùc vò Sa Moân, phöông Treân ñöôïc che chôû, ñöôïc trôû thaønh Baø La Moân nhö phöông Treân."—In the an oån vaø thoaùt khoûi caùc söï sôï haõi: In this Sigalaka Sutra, the Buddha taught: "The way the Zenith is covered, making it at Zenith denotes ascetics and Brahmins. Oh peace and free from fear. son of Sigalaka, there are five ways in (C) Ñoái vôùi caùc toân giaùo khaùc—Duties toward which a man should minister to ascetics other religions: Ñoái vôùi toân giaùo thì khoâng and Brahmins as the Zenith." baøi xích toân giaùo cuûa ngöôøi khaùc, laøm nhö • Coù loøng töø trong haønh ñoäng veà thaân: By vaäy theâm maâu thuaãn vaø cuõng laø ñaøo huyeät kindness in bodily deed. choân chính toân giaùo maø mình ñang theo— • Coù loøng töø trong haønh ñoäng veà khaåu: By They should not disparage other religions kindness in speech. since it could create more conflicts.

Möôøi Buïng Cuûa Chö Ñaïi Boà Taùt: Theo Möôøi Caùch Chuyeån Phaùp Luaân Cuûa Caùc Kinh Hoa Nghieâm, Phaåm 38, coù möôøi buïng Ñöùc Nhö Lai: Theo Kinh Hoa Nghieâm, caùc cuûa chö Ñaïi Boà Taùt. Chö Ñaïi Boà Taùt an truï Ñöùc Nhö Lai coù möôøi caùch chuyeån Phaùp trong phaùp naày thôøi ñöôïc buïng roäng lôùn voâ Luaân—Ten aspects of the turning of the thöôïng cuûa Nhö Lai, ñeàu coù theå dung

thoï taát turning of the great wheel of teaching by truly caû chuùng sanh—According to the Flower awakened Buddhas (The Flower Adornment Adornment Sutra, Chapter 38, there are ten Sutra) kinds of guts of Great Enlightening Beings. 1) Thanh tònh ñaày ñuû boán trí voâ uùy: They are Enlightening Beings who abide by these can imbued with the knowledge of the four acquire the supreme vast guts of Buddhas, able pure fearlessness. to contain all sentient beings. 2) Xuaát sanh boán bieän taøi tuøy thuaän aâm 1) Buïng lìa taø vaïy, vì taâm thanh tònh: Guts thanh: They produce utterances consonant free from deception, their hearts being with the four intellectual powers. pure. 3) Kheùo coù theå khai trieån töôùng cuûa boán 2) Buïng lìa huyeãn nguïy, vì taùnh chaát chôn chaân ñeá: They are able to expound the thaät: Guts free from falsehood, being characteristics of the four truths. honest by nature. 4) Tuøy thuaän chö Phaät voâ ngaïi giaûi thoaùt 3) Buïng chaúng hö giaû, vì khoâng hieåm doái: They accord with the unobstructed Nonprevericating guts, having no liberation of all Buddhas. crookedness. 5) Coù theå laøm cho chuùng sanh phaùt taâm tin 4) Buïng khoâng thi ñoaït, vì khoâng tham ñoái thanh tònh: They are able to provoke pure vôùi taát caû vaät: Nonswindling guts, having faith in the minds of all sentient beings. no greed for anything. 6) Nhöõng lôøi noùi ra ñeàu khoâng luoáng coâng, 5) Buïng döùt phieàn naõo, vì ñaày ñuû trí hueä: ñeàu coù theå nhoå tröø teân ñoäc ñau khoå cho taát Guts cutting off afflictions, being full of caû chuùng sanh: Whatever they say is not in wisdom. vain, being able to extract the poison 6) Buïng thanh tònh taâm, vì rôøi caùc ñieàu aùc: arrows of suffering from sentient beings. Pure-minded guts, being free from all 7) Ñaïi bi nguyeän löïc gia trì: They are evils. supported by the power of great 7) Buïng quaùn saùt aên uoáng, vì nhôù ñeán phaùp compassionate commitment. chôn thaät: Guts examining food and drink, 8) Khi phaùt aâm seõ vang voïng khaép cuøng taát remembering reality. caû theá giôùi möôøi phöông: Their utterances 8) Buïng quaùn saùt voâ taùc, vì giaùc ngoä duyeân pervade all worlds. khôûi: Guts observing noncreation, being 9) Trong voâ soá kieáp chaúng ngôùt thuyeát phaùp: aware of interdependent origination. Teach endlessly for incalculable eons. 9) Buïng ngoä taát caû ñaïo xuaát ly, vì kheùo thaønh 10) Lôøi thuyeát naøo cuõng ñeàu coù theå giuùp phaùt thuïc thaâm taâm: Guts aware of all ways of khôûi nhöõng phaùp caên, löïc, giaùc, ñaïo, thieàn emancipation, fully developing the will. ñònh, giaûi thoaùt vaø tam muoäi: The 10) Buïng xa rôøi taát caû caáu nhô bieân kieán, vì teachings they utter are all able to produce laøm cho taát caû chuùng sanh nhaäp vaøo buïng spiritual faculties and powers, ways of Phaät: Guts rid of the defilement of all awakening, meditations, liberations, extreme views, enabling all sentient concentrations and such phenomena. beings to enter into the guts of Buddha. Möôøi Caùch Nhaäp Kieáp Cuûa Chö Boà Taùt: Theo Kinh Hoa Nghieâm. Coù möôøi caùch maø chö

Boà taùt nhaäp kieáp ñöôïc Phaät noùi ñeán. Ñieàu naày 5) Nhaäp theá giôùi vi traàn: They enter worlds coù nghóa laø chö Boà Taùt nhaäp vaøo khaép taát caû within atoms. caùc kieáp—According to The Flower 6) Nhaäp theá giôùi vi teá: They enter subtle Adornment Sutra, there are ten kinds of entry worlds. into ages by Enlightening Beings mentioned by 7) Nhaäp theá giôùi ñaûo loän (uùp): They enter the Buddha. This

means they enter all ages. inverted worlds. 1) Nhaäp kieáp quaù khöù: They enter into past 8) Nhaäp theá giôùi ngöõa: They enter upright ages. worlds. 2) Nhaäp kieáp vò lai: They enter into future 9) Nhaäp theá giôùi coù Phaät: They enter the ages. worlds where there are Buddhas. 3) Nhaäp kieáp hieän taïi: They enter into 10) Nhaäp theá giôùi khoâng Phaät: They enter the present ages. worlds where there are no Buddhas. 4) Nhaäp kieáp ñeám ñöôïc: They enter into Möôøi Caùch Sanh Cuûa Chö Ñaïi Boà Taùt: countable ages. Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi 5) Nhaäp kieáp khoâng ñeám ñöôïc: They enter caùch sanh cuûa chö Ñaïi Boà Taùt. Möôøi caùch taùi into uncountable ages. sanh cuûa ñaïi Boà Taùt, vì ñieàu phuïc chuùng sanh 6) Nhaäp kieáp ñeám ñöôïc cuøng laø kieáp khoâng maø thò hieän nhö vaäy—According to the Flower ñeám ñöôïc:They enter into countable ages Adornment Sutra, Chapter 38, there are ten as uncountable ages. kinds of birth of Great Enlightening Beings 7) Nhaäp kieáp khoâng ñeám ñöôïc cuøng laø kieáp which they manifest in order to pacify sentient ñeám ñöôïc: They enter into uncountable beings. ages as countable ages. 1) Xa lìa ngu si, maø sanh vôùi chaùnh nieäm 8) Nhaäp taát caû kieáp cuøng laø phi kieáp: They chaùnh tri: Birth with right awareness and enter all ages as not ages. right knowledge, free from folly and 9) Nhaäp phi kieáp cuøng laø nhaäp taát caû kieáp: delusion. They enter nonages as all ages. 2) Phoùng löôùi ñaïi quang minh chieáu khaép ñaïi 10) Nhaäp taát caû kieáp cuøng moät nieäm: They thieân theá giôùi maø sanh: Birth radiating enter all ages as one instant. great networks of light beams illuminating Möôøi Caùch Nhaäp Theá Giôùi Cuûa Chö Boà the whole universe. Taùt: Theo lôøi Phaät daïy trong Kinh Hoa 3) Truï toái haäu höõu, chaúng coøn thoï thaân sau Nghieâm, chö Ñaïi Boà Taùt coù möôøi caùch nhaäp maø sanh: Birth in the final existence, theá giôùi hay nhaäp möôøi phöông theá giôùi— never to be reincarnated. According to the Buddha in the Flower 4) Baát sanh baát khôûi maø sanh: Unborn, Adornment Sutra, Great Enlightening Beings unoriginated birth. have ten kinds of entry into worlds or ten 5) Bieát tam giôùi nhö huyeãn maø sanh: Birth directions. knowing the triple world to be like an 1) Nhaäp theá giôùi nhieãm: They enter defiled illusion. worlds. 6) Khaép hieän thaân nôi thaäp phöông theá giôùi 2) Nhaäp theá giôùi tònh: They enter pure maø sanh: Birth appearing corporeally worlds. everywhere in all worlds in the ten 3) Nhaäp theá giôùi nhoû: They enters small directions. worlds. 7) Chöùng thaân nhöùt thieát chuûng trí maø sanh: 4) Nhaäp theá giôùi lôùn: They enter large Birth in a body realizing omniscience. worlds.

8) Phoùng taát caû Phaät quang minh khaép giaùc 6) Nhaân: Human. ngoä taát caû thaân chuùng sanh maø sanh: Birth 7) A-tu-la: Asura. in a body emanating the lights of all 8) Suùc sanh: Animal. Buddhas and awakening all sentient 9) Ngaï quyû: Hungry ghost. beings. 10) Ñòa nguïc: Hell. 9) Nhaäp ñaïi trí quaùn saùt tam muoäi thaân maø Möôøi Caûnh Giôùi Cuûa Chö Ñaïi Boà Taùt: sanh: Birth in a body entering Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi contemplative concentration with great caûnh giôùi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an knowledge. truï trong phaùp naày thôøi ñöôïc caûnh giôùi ñaïi trí 10) Ñieàu sanh thöù möôøi cuûa chö Ñaïi Boà Taùt: hueä voâ thöôïng cuûa Nhö Lai—According to the The tenth birth of Great Enlightening Flower

Adornment Sutra, Chapter 38, there are Beings: ten spheres of Great Enlightening Beings. a. Boà Taùt luùc sanh, chaán ñoäng taát caû caùc coõi Enlightening Beings who abide by these will Phaät: When Great Enlightening Beings are attain the supreme sphere of great knowledge born, they shake all Buddha-lands. of Buddhas. b. Giaûi thoaùt taát caû chuùng sanh: Liberate all 1) Thò hieän moân voâ bieân phaùp giôùi, laøm cho sentient beings. chuùng sanh ñöôïc nhaäp: Showing infinite c. Dieät tröø taát caû aùc ñaïo: Annihilate all states ways of access to the realm of reality so of misery. that sentient beings can enter. d. Che choùi taát caû chuùng ma: Eclipse all 2) Thò hieän taát caû theá giôùi voâ löôïng dieäu demons. trang nghieâm laøm cho chuùng sanh ñöôïc e. Chö Boà Taùt ñeán nhoùm hoïp: Innumerable nhaäp: Showing the infinite wonderful enlightening beings come and gather arrays of all worlds, so that sentient beings around them. can enter. Möôøi Caûnh Giôùi Chöa Giaùc Ngoä: Ten 3) Hoùa hieän qua ñeán taát caû chuùng sanh giôùi, realms of unenlightened: ñeàu phöông tieän khai ngoä: Traveling by 1) Boà Taùt: Chæ ñaït ñöôïc phaàn giaùc chöù chöa projection to the realms of all sentient toaøn giaùc—Bodhisattva who only attains beings to enlighten them all by partial enlightenment, not ultimate appropriate means. enlightenment of Buddhahood. 4) Nôi thaân Nhö Lai xuaát hieän thaân Boà Taùt, 2) A La Haùn chæ ñöôïc phaàn giaùc, chöù khoâng nôi thaân Boà Taùt xuaát hieän thaân Nhö Lai: phaûi laø toaøn giaùc cuûa Phaät: Arhat who Producing embodiments of Enlightening only attains partial enlightenment, not Beings from the body of Buddhas, ultimate enlightenment of Buddhahood. producing embodiment of Buddha from 3) Thanh Vaên: Chæ ñaït ñöôïc phaàn giaùc chöù the body of an enlightening being. khoâng toaøn giaùc nhö chö Phaät—Hearer 5) Nôi hö khoâng hieän theá giôùi, nôi theá giôùi who only attained partial enlightenment, hieän hö khoâng: Manifesting the world in not the ultimate enlightenment of the realm of space, manifesting the realm Buddhahood. of space in the world. 4) Duyeân giaùc chæ ñöôïc phaàn giaùc, chöù khoâng 6) Nôi sanh töû hieän Nieát baøn giôùi, nôi Nieát phaûi toaøn giaùc cuûa Phaät: Pratyeka-buddha baøn giôùi hieän sanh töû giôùi: Manifesting the who only attains partial enlightenment, not realm of nirvana in the realm of birth and the ultimate enlightenment of the Buddha. death, manifesting the realm of birth and 5) Thieân: Heaven. death in the realm of nirvana.

7) ÔÛ trong ngoân ngöõ cuûa moät chuùng sanh 6) Truï nôi caûnh giôùi hö khoâng, nôi—Abide in xuaát sanh ngoân ngöõ cuûa taát caû Phaät phaùp: the spacelike realm where: Producing verbalizations of all Buddha (A) teachings in the language of one sentient a. Khoâng ñi khoâng ñeán: There is no coming being. or going. 8) Ñem voâ bieân thaân hieän laøm moät thaân, moät b. Khoâng hyù luaän: No conceptualization. thaân hieän laøm taát caû thaân sai bieät: c. Khoâng töôùng traïng: No form. Showing all bodies as one body, one body d. Khoâng theå taùnh: No essence. as all different bodies. e. Khoâng ngoân thuyeát: No verbalzation. 9) Ñem moät thaân ñaày khaép taát caû phaùp giôùi: (B) Daàu vaäy chö Boà Taùt vaãn khoâng lìa boû Filling all universe with one body. caûnh giôùi hyù luaän cuûa taát caû chuùng sanh: 10) ÔÛ trong moät nieäm laøm cho taát caû chuùng Yet Enlightening Beings still do not sanh phaùt taâm

Boà Ñeà, ñeàu hieän voâ löôïng abandon the realm of all sentient beings, thaân thaønh chaùnh ñaúng chaùnh giaùc: In one conceptual representations. instant causing all sentient beings to rouse 7) Truï nôi caûnh giôùi nhöõng trí löïc, giaûi thoaùt the will for enlightenment, each maø chaúng boû caûnh giôùi cuûa taát caû nhöõng manifesting infinite bodies attaining phöông sôû: Dwell in the realm of occult enlightenment. powers and liberation, yet without Möôøi Caûnh Giôùi Voâ Ngaïi Duïng Cuûa abandoning the realm of specific locations. Chö Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm 8) Nhaäp caûnh giôùi voâ chuùng sanh teá, maø 38): Ten kinds of unimpeded function relating chaúng boû giaùo hoùa taát caû chuùng sanh: to realms (The Flower Adornment Sutra— Enter the realm of ultimate nonexistence Chapter 38). of sentient beings, yet they do not give 1) Taïi caûnh giôùi phaùp giôùi maø chaúng boû caûnh teaching all sentient beings. giôùi chuùng sanh: Abide in the realm of 9) Truï nôi caûnh giôùi tòch tònh thieàn ñònh, giaûi reality without abandoning the realm of thoaùt, thaàn thoâng, minh trí, maø ôû taát caû theá sentient beings. giôùi thoï sanh: Dwell in the realm of 2) Taïi caûnh giôùi Phaät maø chaúng boû caûnh giôùi meditation, liberation, spiritual powers, ma quyû: Abide in the realm of Buddhas and higher knowledges, quiet and without abandoning the realm of demons. peaceful, yet they manifest birth in all 3) Taïi caûnh giôùi Nieát baøn maø chaúng boû caûnh worlds. giôùi sanh töû: Abide in the realm of nirvana 10) Truï nôi caûnh giôùi Nhö Lai taát caû haïnh without abandoning the realm of birth and trang nghieâm thaønh chaùnh giaùc, maø hieän death. oai nghi tòch tònh cuûa taát caû Thanh vaên, 4) Nhaäp caûnh giôùi nhöùt thieát trí maø chaúng döùt Bích Chi Phaät: Dwell in the realm of Caûnh giôùi Boà Taùt chuûng taùnh: Enter the realization of true enlightenment adorned realm of omniscience without putting an by all the deeds of Buddhas, yet they end to the realm of the nature of manifest the composed, tranquil Enlightening Beings. comportment of the personally liberated 5) Truï nôi caûnh giôùi tòch tònh maø chaúng boû and individually illuminated. caûnh giôùi taùn loaïn: Abide in the realm of Möôøi Caûnh Giôùi Voâ Tyû Cuûa Chö Boà tranquility and calm without abandoning Taùt: Möôøi thöù caûnh giôùi voâ tæ baát tö nghì cuûa the realm of distraction. chö Phaät (Kinh Hoa Nghieâm—Phaåm 33)—Ten kinds of peerless inconceivable realms of all

Buddhas (The Flower Adornment Sutra— essentially the same as all Buddhas of Chapter 33). past, future and present. 1) Taát caû chö Phaät moät laàn ngoài kieát giaø cuøng Möôøi Caûnh Thieàn Ñònh: See Ten stages or khaép möôøi phöông voâ löôïng theá giôùi: All objects in meditation. Buddhas, once sitting, pervade infinite Möôøi Caûnh Vöïc: Theo toâng Thieân Thai, worlds in the ten directions. toaøn theå vuõ truï ñöôïc coi nhö laø söï taäp thaønh 2) Taát caû chö Phaät noùi moät cuù nghóa ñeàu hay cuûa “tam thieân,” nhöng lyù thuyeát naày khaùc haún khai thò taát caû Phaät phaùp: All Buddhas, nhöõng heä thoáng ña nguyeân khaùc. Noù khoâng uttering one logical statement, can express phaûi laø moät loái lieät keâ taát caû caùc phaùp, cuõng all Buddha teachings. khoâng phaûi laø theá giôùi heä cuûa ba ñaïi thieân theá 3) Taát caû chö Phaät phoùng moät quang minh giôùi vuõ truï. Ba nghìn khoâng phaûi chæ cho moät ñeàu chieáu khaép taát caû theá giôùi: All tính chaát bao la cuûa danh soá hay

baûn theå, maø Buddhas, emanating one light, can ñeå noùi leân söï töông dung cuûa taát caû caùc phaùp illuminate all worlds. vaø nhaát theå cöùu caùnh cuûa toaøn theå vuõ truï. Vôùi 4) Taát caû chö Phaät ôû nôi moät thaân ñeàu hay thò caên baûn "ba nghìn" naày, toâng Thieân Thai ñeà ra hieän taát caû thaân: All Buddhas, in one body, moät theá giôùi heä goàm möôøi caûnh vöïc, töùc laø theá can manifest all bodies. giôùi cuûa höõu tình ñöôïc chia thaønh möôøi coõi hay 5) Taát caû chö Phaät ôû trong moät xöù ñeàu hay Luïc Phaøm Töù Thaùnh—According to the T'ien- thò hieän taát caû theá giôùi: All Buddhas can T'ai Sect, the whole universe is said to have show all worlds in one place. the constituency of "three thousand," but the 6) Taát caû chö Phaät ôû trong moät trí ñeàu hay theory is quite different from other pluralistic quyeát roõ taát caû caùc phaùp khoâng bò ngaên systems. It is not an inumeration of all ngaïi: All Buddhas can ascertain all things dharmas; nor is it the world system of the three within one knowledge without any chiliocosms. The expression of "three impediment. thousand" does not indicate a numerical or 7) Taát caû chö Phaät ôû trong moät nieäm ñeàu hay substantial immensity, but is intended to show qua khaép möôøi phöông theá giôùi: All the inter-permeation of all dharmas and the Buddhas can travel to all worlds in the ten ultimate unity of the whole universe. As the directions in a single moment of thought. basis of "three thousand" the school sets forth 8) Taát caû chö Phaät ôû trong moät nieäm ñeàu a world-system of ten realms. That is to say, hieän Nhö Lai voâ löôïng oai löïc: All the world of living beings is divided into ten Buddhas can manifest the infinite spiritual realms or the six stages of rebirth for ordinary powers of the enlightened in a single people and the four saints—See Luïc Phaøm Töù instant. Thaùnh. 9) Taát caû chö Phaät ôû trong moät nieäm duyeân Möôøi Caên Cuûa Chö Ñaïi Boà Taùt: Theo khaép tam theá Phaät vaø chuùng sanh, taâm Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt khoâng taïp loaïn: All Buddhas can focus on coù möôøi caên. Chö Boà Taùt an truï trong nhöõng all Buddhas and sentient beings of past, phaùp naày thôøi ñöôïc caên ñaïi trí vieân maõn voâ present and future in a single instant thöôïng cuûa Nhö Lai—According to the Flower without confusion of mind. Adornment Sutra, there are ten kinds of 10) Taát caû chö Phaät ôû trong moät nieäm cuøng faculties of Great Enlightening Beings. vôùi tam theá taát caû Phaät ñoàng moät theå Enlightening Beings who abide by these can khoâng hai: All Buddhas are in one instant attain the supreme faculties of fulfillment of great knowledge of Buddhas.

1) Hoan hyû caên, vì thaáy taát caû chö Phaät vôùi abide by these can attain the supreme feet of loøng tin chaúng hö hoaïi: Joyful faculties, Buddhas, which can reach all worlds in one seeing all Buddhas, with faith step. indestructible. 1) Chön trì giôùi, vì ñaïi nguyeän thuø thaéng ñeàu 2) Hi voïng caên, vì nhöõng Phaät phaùp ñaõ nghe thaønh töïu vieân maõn: The feet of discipline, ñeàu toû ngoä taát caû: Hopeful faculties, fulfilling all higher aspirations. understanding whatever Buddha teachings 2) Chön tinh taán, vì tích taäp taát caû phaùp Boà they hear. Ñeà phaàn khoâng thoái chuyeån: The feet of 3) Baát thoái caên, vì taát caû taùc söï ñeàu roát energy, assembling all of enlightenment raùo:Nonregressing faculties, without regreesing.

consummating all their tasks. 3) Chön thaàn thoâng, vì tuøy theo duïc laïc cuûa 4) An truï caên, vì chaúng döùt taát caû Boà Taùt chuùng sanh laøm cho hoan hyû: The feet of haïnh: Steadfast faculties, not stopping the spiritual knowledge, gladdening all practices of Enlightening Beings. sentient beings according to their desires. 5) Vi teá caên, vì nhaäp lyù vi dieäu Baùt Nhaõ Ba 4) Chön thaàn löïc, vì chaúng rôøi moät coõi Phaät La Maät: Subtle faculties, entering the maø qua ñeán taát caû coõi Phaät: The feet of subtle principle of transcendent wisdom. psychic powers, going to all Buddha-lands 6) Baát höu töùc caên, vì roát raùo söï vieäc taát caû without leaving one Buddha-land. chuùng sanh: Unceasing faculties, 5) Chön thaâm taâm, vì nguyeän caàu taát caû phaùp consummating the tasks of all sentient thuø thaéng: The feet of determination, beings. seeking all higher laws. 7) Nhö Kim Cang caên, vì chöùng bieát taát caû 6) Chön kieân theä, vì taát caû vieäc laøm ñeàu roát nhöõng phaùp taùnh: Adamantine faculties, raùo: The feet of resolute commitment, realizing the nature of all things. fulfilling all their tasks. 8) Kim Cang quang dieäm caên, vì chieáu khaép 7) Chön tuøy thuaän, vì chaúng traùi lôøi daïy cuûa taát caû caûnh giôùi Phaät: Indestructible caùc baäc toân tuùc: The feet of accord, not glowing faculties, illuminating all spheres opposing the teachings of all the of Buddhahood. honorable. 9) Voâ sai bieät caên, vì taát caû Nhö Lai ñoàng 8) Chön laïc phaùp, vì nghe vaø thoï trì taát caû moät thaân: Undifferentiated faculties, being phaùp cuûa chö Phaät noùi khoâng moûi löôøi: the same one body as all Buddhas. The feet of delight in truth, Tirelessly 10) Voâ ngaïi teá caên, vì thaâm nhaäp möôøi trí löïc hearing and holding all teachings spoken cuûa Nhö Lai: Unobstructed faculties, by Buddhas. deeply penetrating the ten powers of the 9) Chön phaùp vuõ, vì ñaïi chuùng thuyeát phaùp enlightened. khoâng khieáp nhöôïc: The feet of rain of Möôøi Chaân Cuûa Chö Ñaïi Boà Taùt: Theo teaching, lecturing to the masses without Kinh Hoa nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù timidity. möôøi chön. Chö Boà Taùt an truï trong nhöõng 10) Chön tu haønh, vì taát caû caùc ñieàu aùc ñeàu xa phaùp naày thôøi ñöôïc nhöõng chön voâ thöôïng toái lìa: The feet of cultivation, getting rid of thaéng cuûa Ñöùc Nhö Lai, khi caát chön moät böôùc all evils. laø coù theå ñeán khaép taát caû theá giôùi—According Muôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt: to the Flower Adornment Sutra, Chapter 38, (The Flower Adornment Sutra— there are ten kinds of feet of Great Chapter 38): Theo Kinh Hoa Nghieâm, Phaåm Enlightening Beings. Enlightening Beings who 38, coù möôøi choã an truï cuûa chö Ñaïi Boà Taùt.

Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc an of enlightenment, fulfilling powers, truï nhöùt thieát trí voâ thöôïng—According to The fearlessness, and all aspects of Flower Adornement Sutra, Chapter 38, there Buddhahood. are ten kinds of abiding of Great Enlightening Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Taùt: Beings. Enlightening Beings who abide by Theo Kinh Hoa Nghieâm—Phaåm 38, coù möôøi these can reach the Buddhas' supreme abiding choã naèm cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an in omniscience. truï trong möôøi choã naèm naày thôøi ñöôïc choã naèm 1) An truï taâm Boà Ñeà, chöa töøng queân maát: ñaïi phaùp voâ thöôïng cuûa Nhö Lai, ñeàu coù theå Abiding in the will for enlightenment, khai ngoä taát caû chuùng

sanh—According to the never forgetting it. Flower Adornment Sutra, Chapter 38, there are 2) An truï Ba La Maät, vì chaúng nhaøm trôï ñaïo: ten kinds of reclining of Great Enlightening Abiding in the transcendent ways, not Beings. Enlightening Beings who abide by tiring for fostering enlightenment. these can atain the supreme reclining of the 3) An truï thuyeát phaùp, vì taêng tröôûng trí hueä: great teaching of Buddhas and be able to Abiding in the teaching of truth, increasing awaken all sentient beings. wisdom. 1) Choã naèm tòch tònh, vì thaân taâm yeân laëng: 4) An truï nôi bình thaûn voâ tö, vì chöùng ñaïi The reclining of silent tranquility, because thieàn ñònh: Abiding in dispassion, realizing of practicing in accord with principle. great meditational concentration. 2) Choã naèm thieàn ñònh, vì tu haønh ñuùng lyù: 5) An truï tuøy thuaän—Abiding in conformity The reclining of meditation, because of to: practicing in accord with the truth. • Nhöùt thieát trí: Universal knowledge. 3) Choã naèm tam muoäi, vì thaân taâm nhu • Ñaàu ñaø: Austerity. nhuyeãn: The reclining of concentration, • Tri tuùc: Contentment. because of body and mind being supple. • Ñieàu tieát trong aên, maëc, vaø ôû: Moderation 4) Choã naèm thieän nghieäp, vì veà sau chaúng aên in food, clothing, and dwelling. naên: The reclining of good works, because • Dieät boû nhöõng ñieàu aùc: Getting rid of evil. of not having regrets afterward. • Few desires mean few concerns: Thieåu 5) Choã naèm Phaïm thieân, vì chaúng naõo haïi duïc thieåu söï. mình vaø ngöôøi: The reclining of Brahma, 6) An truï thaâm tín, vì gaùnh vaùc chaùnh phaùp: because of not disturbing self or others. Abiding in deep faith, bearing the true 6) Choã naèm chaùnh tín, vì chaúng bò khuynh Teaching. ñoäng: The reclining of true faith, because 7) An truï thaân caän caùc Ñöùc Nhö Lai, vì hoïc of being unshakable. Phaät oai nghi: Abiding in the company of 7) Choã naèm chaùnh ñaïo, vì thieän höõu khai the enlightened, to learn the conduct of giaùc: The reclining of the right path, Buddhas. because of awakening by good 8) An truï xuaát sanh thaàn thoâng, vì vieân maõn companions. ñaïi trí: Abiding in generation of spiritual 8) Choã naèm dieäu nguyeän, vì thieän xaûo hoài powers, to fulfill great knowledge. höôùng: The reclining of sublime 9) An truï ñaéc nhaãn, vì vieân maõn thoï kyù: aspirations, because of skillful dedication. Abiding in attainment of acceptance, 9) Choã naèm taát caû vieäc ñeàu xong, vì vieäc laøm fulfilling the forcast of enlightenment. ñeàu hoaøn maõn: The reclining of 10) An truï ñaïo traøng, vì ñaày ñuû thaäp löïc, voâ completion of all tasks, because of having uùy vaø taát caû Phaät phaùp: Abiding in the site accomplished all that is to be done.

10) Choã naèm boû qua nhöõng coâng duïng vì taát of great benevolence, bringing happness caû ñeàu quen thuoäc: The reclining of to all evil sentient beings. relinquishment of all effort, because of 9) Choã ngoài ñaïi bi, vì nhaãn chòu taát caû ñau thorough training. khoå chaúng moûi nhaøm: The sitting of great Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt: compassion, tirelessly enduring all pains. Theo Kinh Hoa Nghieâm—Phaåm 38, coù möôøi 10) Choã ngoài kim cang, vì haøng phuïc ma quaân choã ngoài cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an vaø ngoaïi ñaïo: Adamantine sitting, truï nôi möôøi choã ngoài naày thôøi ñöôïc choã ngoài Conquering demons and false teachers. chaùnh giaùc voâ thöôïng cuûa Ñöùc Nhö Lai— Möôøi

Choã Sôû Haønh Cuûa Chö Ñaïi Boà According to the Flower Adornment Sutra, Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù Chapter 38, there are ten kinds of sitting of möôøi choã sôû haønh cuûa chö Ñaïi Boà Taùt. Chö Boà Great Enlightening Beings. Enlightening Taùt an truï trong phaùp naày thôøi ñöôïc choã sôû Beings who abide by these can attain the haønh ñaïi trí hueä voâ thöôïng cuûa Ñöùc Nhö Lai— Budhas' supreme sitting of true awareness. According to the Flower Adornment Sutra, 1) Choã ngoài chuyeân luaân vöông, vì phaùt khôûi Chapter 38, there are ten kinds of sphere of möôøi thieän ñaïo: The sitting of universal action of Great Enlightening Beings. mornarchs, promoting all vrituous Enlightening Beings who abide by these can behavior. reach the supreme sphere of action of great 2) Choã ngoài Töù Thieân vöông, vì ôû taát caû theá wisdom of Buddhas. gian töï taïi an laäp Phaät phaùp: The sitting of 1) Duøng chaùnh nieäm laøm choã sôû haønh, vì ñaày guardian deities, independently ñuû nieäm xöù: They take right mindfulness establishing the Buddha teaching in all as their sphere of action, as they fulfill the worlds. points of mindfulness. 3) Choã ngoài Ñeá Thích, vì laøm thaéng chuû cho 2) Duøng nhöõng xu höôùng laøm choã sôû haønh, vì taát caû chuùng sanh: The sitting of Indra, xu höôùng phaùp chaùnh giaùc: They take all king of gods, being superior lords of all realms of beings as their sphere of action, sentient beings. as they become truly aware of this 4) Choã ngoài Phaïm vöông, vì ôû ngöôøi vaø mình implications of the Teaching. taâm ñeàu ñöôïc töï taïi: The sitting of 3) Duøng trí hueä laøm choã sôû haønh, vì ñöôïc Brahma, being in control of their own and Phaät hoan hyû: They take wisdom as their others' minds. sphere of action, gaining the joy of 5) Choã ngoài sö töû, vì hay thuyeát phaùp: The Buddhas. sitting of lions, being able to expound the 4) Duøng Ba La Maät laøm choã sôû haønh, vì ñaày truth. ñuû nhöùt thieát chuûng trí: They take the 6) Choã ngoài chaùnh phaùp, vì duøng söùc toång trì transcendent ways as their sphere of bieän taøi maø khai thò: The sitting of right action, as they fulfill omniscience. teaching, holding forth by means of mental 5) Duøng töù nhieáp phaùp laøm choã sôû haønh, vì command and intellectual powers. nhôø ñoù maø giaùo hoùa chuùng sanh: They 7) Choã ngoài kieân coá, vì theä nguyeän roát raùo: take the four integrative practices as their Steadfast sitting, Vowing to reach the sphere of action, as they educate sentient ultimate end. beings. 8) Choã ngoài ñaïi töø, vì laøm cho caùc chuùng 6) Duøng sanh töû laøm choã sôû haønh, vì chöùa sanh hung döõ ñeàu haïnh phuùc: The sitting nhoùm thieän caên: They take birth and death

as their sphere of action, as they 3) Duøng choã ñaïi hyû laøm choã sôû truï, vì rôøi taát accumulate roots of goodness. caû öu naõo: The abode of great joy, aloof 7) Duøng söï noùi chuyeän ñuøa taïp vôùi chuùng from all vexations. sanh laøm choã sôû haønh, vì tuøy nghi giaùo 4) Duøng ñaïi xaû laøm choã sôû truï, vì nôi höõu vi hoùa vaø khieán cho chuùng sanh ñöôïc giaûi voâ vi ñeàu bình ñaúng: The abode of great thoaùt: They take bantering with all equanimity, regarding the created and sentient beings as their sphere of action, uncreated equally. as they teach them according to their 5) Duøng taát caû Ba La Maät laøm choã sôû truï, vì needs and cause them to become free. laáy Boà Ñeà taâm laøm ñaàu: The abode of 8) Duøng thaàn thoâng laøm choã sôû haønh,

vì bieát transcendent ways, being led by the caûnh giôùi caùc caên cuûa taát caû chuùng sanh: aspiration for enlightenment. They take spiritual powers as their sphere 6) Duøng nhöùt thieát khoâng laøm choã sôû truï, vì of action, as they know the realms of the thieän xaûo quaùn saùt: The abode of senses of all sentient beings. universal emptiness, by virtue of skillful 9) Duøng phöông tieän thieän xaûo laøm choã sôû analysis. haønh, vì töông öng vôùi Baùt Nhaõ Ba La 7) Duøng voâ töôùng laøm choã sôû truï, vì chaúng ra Maät: They take skill in means as their hoûi chaùnh vò: The abode of signlessness, sphere of action, uniting them with not leaving the absolute state. transcendent wisdom. 8) Duøng voâ nguyeän laøm choã sôû truï, vì quaùn 10) Duøng ñaïo traøng laøm choã sôû haønh, vì thaønh saùt thoï sanh: The abode of wishlessness, nhöùt thieát trí maø chaúng döùt haïnh Boà Taùt: examining the experience of taking on They take the site of enlightenment as life. their sphere of action, as they attain 9) Duøng nieäm hueä laøm choã sôû truï, vì nhaãn universal knowledge, without stopping the phaùp thaønh töïu vieân maõn: The abode of practices of Enlightening Beings. recollection and awareness, by virtue of Möôøi Choã Sôû Truï Cuûa Chö Ñaïi Boà Taùt: full development of recognition of truth. Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi 10) Duø ng taát caû phaùp bình ñaúng laøm choã sôû choã sôû truï cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï, vì ñöôïc thoï kyù: The abode of equality truï trong phaùp naày thôøi ñöôïc choã sôû truï voâ ngaïi of all things, by virtue of having gained voâ thöôïng cuûa Nhö Lai—According to The the prediction of Budhahood. Flower Adornment Sutra, Chapter 38, there are Möôøi Coâng Ñöùc Cuûa Tu Taäp Thaân ten kinds of abode of Great Enlightening Haønh Nieäm: Ten merits od the cultivation of Beings. Enlightening Beings who abide by the mindfulness of the body—Theo Kinh Tu these can reach the supreme abode of Buddhas Taäp Thaân Haønh Nieäm trong Trung Boä, tu taäp where there is no obstruction. thaân haønh nieäm laø khi ñi bieát raèng mình ñang 1) Duøng ñaïi töø laøm choã sôû truï, vì taâm bình ñi; khi ñöùng bieát raèng mình ñang ñöùng; khi ñaúng vôùi taát caû chuùng sanh: The abode of naèm bieát raèng mình ñang naèm; khi ngoài bieát great goodwill, being impartial toward all raèng mình ñang ngoài. Thaân theå ñöôïc xöû duïng sentient beings. theá naøo thì mình bieát thaân theå nhö theá aáy. 2) Duøng ñaïi bi laøm choã sôû truï, vì chaúng khinh Soáng khoâng phoùng daät, nhieät taâm, tinh caàn, caùc ngöôøi chöa hoïc: The abode of great nieäm vaø caùc tö duy veà theá tuïc ñöôïc ñoaïn tröø. compassion, not slighting the uncultivated. Nhôø ñoaïn tröø caùc phaùp aáy maø noäi taâm ñöôïc an truù, an toïa, chuyeân nhaát vaø ñònh tónh. Nhö vaäy laø tu taäp thaân haønh nieäm. Coù möôøi coâng ñöùc

cuûa tu taäp Thaân Haønh Nieäm—According to the sharp, piercing, disagreeable, distressing, Kayagatasati-Sutta in the Middle Length and menacing to life. Discourses of the Buddha, cultivation of 4) Tuøy theo yù muoán, khoâng coù khoù khaên, mindfulness of the body means when walking, khoâng coù meät nhoïc, khoâng coù phí söùc, vò a person understands that he is walking; when aáy chöùng ñöôïc Töù Thieàn, thuaàn tuùy taâm standing, he understands that he is standing; tö, hieän taïi laïc truù: One obtains at will, when sitting, he understands that he is sitting; without trouble or

difficulty, the four when lying, he understands that he is lying. He jhanas that constitute the higher mind and understands accordingly however his body is provide a pleasant abiding here and now. disposed. As he abides thus diligent, ardent, 5) Vò aáy chöùng ñöôïc caùc loaïi thaàn thoâng, moät and resolute, his memories and intentions thaân hieän ra nhieàu thaân, nhieàu thaân hieän ra based on the household life are abandoned. moät thaân; hieän hình bieán ñi ngang qua That is how a person develops mindfulness of vaùch, qua töôøng, qua nuùi nhö ñi ngang hö the body. There are ten merits of the khoâng; ñoän thoå troài leân ngang qua ñaát lieàn cultivation of the mindfulness of the body: nhö ôû trong nöôùc; ñi treân nöôùc khoâng chìm 1) Laïc baát laïc ñöôïc nhieáp phuïc, vaø baát laïc nhö ñi treân ñaát lieàn; ngoài kieát giaø ñi treân khoâng nhieáp phuïc vò aáy, vaø vò aáy soáng hö khoâng nhö con chim; vôùi baøn tay chaïm luoân luoân nhieáp phuïc baát laïc ñöôïc khôûi vaø rôø maët traêng vaø maët trôøi, nhöõng vaät coù leân; khieáp ñaûm sôï haõi ñöôïc nhieáp phuïc, ñaïi oai löïc, ñaïi oai thaàn nhö vaäy; coù theå vaø khieáp ñaûm sôï haõi khoâng nhieáp phuïc thaân coù thaàn thoâng bay cho ñeán Phaïm ñöôïc vò aáy, vaø vò aáy luoân luoân nhieáp phuïc Thieân; vôùi thieân nhó thanh tònh sieâu nhaân, khieáp ñaûm sôï haõi ñöôïc khôûi leân: One coù theå nghe hai loaïi tieáng, chö Thieân vaø becomes a conqueror of discontent and loaøi ngöôøi, ôû xa hay ôû gaàn: One wields the delight, and discontent does not conquer various kinds of supernormal power: oneself; one abides overcoming discontent having been one, he becomes many; whenever it arises. having been many, he becomes one; he 2) Vò aáy kham nhaãn ñöôïc laïnh, noùng, ñoùi, appears and vanishes; he goes unhindered khaùt, söï xuùc chaïm cuûa ruoài, muoãi, gioù, through a wall, through an enclosure, maët trôøi, caùc loaøi raén reát, caùc caùch noùi khoù through a mountain as though through chòu, khoù chaáp nhaän: One becomes a space; he dives in and out of the earth as conqueror of fear and dread, and fear and though it were water; he walks on water dread do not conquer oneself; one abides without sinking as though it were earth; overcoming fear and dread whenever they seated cross-legged, he travels in space arise. like a bird; with his hand he touches and 3) Vò aáy coù khaû naêng chòu ñöïng ñöôïc nhöõng strokes the moon and sun so powerful and caûm thoï veà thaân khôûi leân, khoå ñau, nhoùi mighty; he wields bodily mastery even as ñau, thoâ baïo, choùi ñau, baát khaû yù, baát khaû far as the Brahma-world. aùi, ñöa ñeán cheát ñieáng: One bears cold 6) Vôùi taâm cuûa vò aáy, vò aáy bieát taâm cuûa caùc and heat, hunger and thirst, and contact chuùng sanh, caùc loaïi ngöôøi; taâm coù tham, with gadflies, mosquitoes, wind, the sun, bieát taâm coù tham; taâm khoâng tham, bieát and creeping things; one endures ill- taâm khoâng tham; taâm coù saân, bieát taâm coù spoken, unwelcome words and arisen saân; taâm khoâng saân, bieát taâm khoâng saân; bodily feelings that are painful, racking, taâm coù si, bieát taâm coù si; taâm khoâng si, bieát taâm khoâng si; taâm chuyeân chuù, bieát

taâm chuyeân chuù; taâm taùn loaïn, bieát taâm contraction and expansion: “There I was taùn loaïn; taâm ñaïi haønh, bieát taâm ñaïi haønh; so named, of such a clan, with such an taâm khoâng ñaïi haønh, bieát taâm khoâng ñaïi appearance, such was my

nutriment, such haønh; taâm chöa voâ thöôïng, bieát taâm chöa my experience of pleasure and pain, such voâ thöôïng; taâm voâ thöôïng, bieát taâm voâ my life-term; and passing away from thöôïng; taâm thieàn ñònh, bieát taâm thieàn there, I reapppeared elsewhere; and there ñònh; taâm khoâng thieàn ñònh, bieát taâm too I was so named, of such an khoâng thieàn ñònh; taâm giaûi thoaùt, bieát taâm appearance, such was my nutriment, such giaûi thoaùt; taâm khoâng giaûi thoaùt, bieát taâm my experience of pleasure and pain, such khoâng giaûi thoaùt: One understands the my life-term; and passing away from minds of other beings, of other persons, there, I reappeared here. Thus with their having encompassed them with one's own aspects and particulars one recollects mind. He understands the mind of other one's manifold past lives. beings, of other persons, having 8) Vôùi thieân nhaõn thuaàn tònh, sieâu nhaân, vò aáy encompassed them with his own mind. He thaáy söï soáng vaø söï cheát cuûa chuùng sanh: understands a mind affected by lust as With the divine eye, which is purified and affected by lust and a mind unaffected by surpasses the human. lust; he understands a mind affected by 9) Vò aáy bieát roõ raèng chuùng sanh ngöôøi haï hate as affected by hate and a mind lieät, keû cao sang, nguôøi ñeïp ñeõ keû thoâ xaáu, unaffected by hate as unaffected by hate; ngöôøi may maén, keû baát haïnh ñeàu do haïnh he understands a mind affected by nghieäp cuûa hoï: One sees beings passing delusion as affected by delusion and a away and reappearing, inferior and mind unaffected by delusion as unaffected superior, fair and ugly, fortunate and by delusion; he understands a contracted unfortunate, and one understands how mind as contracted and a distracted mind beings pass on according to their actions. as distracted mind; he understands an 10) Vôùi söï dieät tröø caùc laäu hoaëc, sau khi töï exalted mind as exalted and an unexalted mình chöùng tri vôùi thöôïng trí, vò aáy chöùng mind as unexalted; he understands a ñaït vaø an truù ngay trong hieän taïi, taâm giaûi surpased mind as surpassed and an thoaùt, tueä giaûi thoaùt khoâng coù laäu hoaëc: unsurpassed as unsurpassed; he By realizing for oneself with direct understands a concentrated mind as knowledge, one here and now enters upon concentrated and an unconcentrated mind and abides in the deliverance of mind and as unconcentrated; he understands a deliverance by wisdom that are taintless liberated mind as liberated and an with the destruction of the taints. unliberated mind as unliberated. Möôøi Coâng Ñöùc Lôùn Thanh Tònh Hoaøn 7) Vò aáy nhôù ñeán caùc ñôøi soáng quaù khöù nhö Toaøn Rôøi Loãi Cuûa Chö Phaät: Theo Kinh moät ñôøi, hai ñôøi, vaân vaân, vò aáy nhôù ñeán Hoa Nghieâm, Phaåm 33, coù möôøi coâng ñöùc lôùn caùc ñôøi soáng quaù khöù vôùi caùc neùt ñaïi hoaøn toaøn rôøi loãi thanh tònh cuûa chö Phaät— cöông vaø caùc chi tieát: One recollects one's According to the Flower Adornment Sutra, manifold past lives, that is, one birth, two Chapter 33, there are ten kinds of great virtue births..., a hundred births, a thousand that are impeccably pure of all Buddhas. births, a hundred thousand births, many 1) Chö Phaät ñuû oai ñöùc lôùn rôøi loãi thanh tònh: aeons of world-contraction, many aeons of All Budhas are endowed with great world-expansion, many aeons of world-spiritual powers, impeccably pure.

2) Chö Phaät ñeàu sanh nôi nhaø tam theá Nhö they gain immeasurable benefit, same as Lai, chuûng toäc ñieàu thieän rôøi loãi thanh if the Buddhas were presently existing, tònh: All Buddhas are born in the families impeccably pure. of the enlightened ones of past, present 10) Chö Phaät ôû xa trong voâ löôïng theá giôùi, neáu and future, of people harmonious and coù chuùng sanh nhöùt taâm chaùnh nieäm thôøi good, impeccably pure. ñeàu ñöôïc thaáy, rôøi loãi thanh tònh: All 3) Chö Phaät vónh vieãn teá taâm voâ sôû truï, rôøi Buddhas though in untold distant worlds, loãi thanh tònh: All Buddhas' minds are free can be seen by sentient beings who from obsession forever, impeccably pure. correctly meditate on them single- 4) Chö Phaät nôi phaùp tam theá ñeàu voâ sôû mindedly, impeccably pure. tröôùc, rôøi loãi thanh tònh: All Buddhas are Möôøi Cung Ñieän Cuûa Chö Ñaïi Boà Taùt free from attachment to anything in the (Kinh Hoa Nghieâm—Phaåm 38): Ten kinds past, present and future, impeccably pure. of palace of great enlightening beings (The 5) Chö Phaät bieát nhöõng loaïi taùnh, ñeàu laø moät Flower Adornment Sutra—Chapter 38)—Chö taùnh, khoâng töø ñaâu ñeán, rôøi loãi thanh tònh: Boà Taùt an truï trong ñaây thôøi ñöôïc phaùp quaùn All Buddhas know all kinds of natures are ñaûnh nôi taát caû theá gian thaàn löïc töï taïi— one nature, coming from nowhere, Enlightening Beings who abide by these can impeccably pure. attain coronation by truth and freedom of 6) Chö Phaät töø quaù khöù ñeán hieän taïi vò lai spiritual powers in all worlds. phöôùc ñöùc voâ taän ñoàng vôùi phaùp giôùi, rôøi 1) Boà Ñeà taâm laø cung ñieän cuûa Boà Taùt vì loãi thanh tònh: All Buddhas' virutes, past, haèng khoâng queân maát: The determination present and future, are inexhaustible, is a palace of Enlightening Beings equal to the cosmos, impeccably pure. because they never forget it. 7) Chö Phaät voâ bieân thaân töôùng khaép möôøi 2) Thaäp thieän nghieäp ñaïo phöôùc ñöùc trí hueä phöông coõi, tuøy thôøi ñieàu phuïc taát caû laø cung ñieän cuûa Boà Taùt vì giaùo hoùa chuùng sanh, rôøi loãi thanh tònh: All chuùng sanh coõi duïc: The blessing and Buddhas' boundless physical forms wisdom of virtuous conduct are a palace pervade all lands of the ten directions, for Enlightening Beings because they teaching all sentient beings at the civilize sentient beings in the realm of appropriate time, with impeccable purity. desire. 8) Chö Phaät ñöôïc boán ñöùc voâ uùy lìa nhöõng 3) Töù phaïm truï thieàn ñònh laø cung ñieän cuûa khuûng boá, ôû trong chuùng hoäi ñaïi sö töû Boà Taùt vì giaùo hoùa chuùng sanh coõi saéc: hoáng, phaân bieät raønh reõ taát caû caùc phaùp, The meditative concentrations of pure rôøi loãi thanh tònh: All Buddhas acquire the benevolence, compassion, joy, and fourfold fearlessness, are free from all equanimity are a palace of Enlightening fears, and roar the grat lion's roar among Beings because they teach the sentient the masses, clearly discerning all things, beings in the realm of form. impeccably pure. 4) Sanh Tònh Cö Thieân laø cung ñieän cuûa Boà 9) Chö Phaät trong voâ löôïng kieáp nhaäp nieát Taùt, vì taát caû phieàn naõo chaúng nhieãm: baøn, chuùng sanh nghe danh hieäu ñöôïc Birth in the heaven of pure abodes is a phöôùc voâ löôïng nhö Phaät hieän taïi coâng palace of Enlightening Beings because no ñöùc khoâng khaùc, rôøi loãi thanh tònh: All afflictions can affect them. Buddhas enter final nirvana in untold ages, 5) Sanh voâ saéc giôùi laø cung ñieän cuûa Boà Taùt

and when sentient beings hear their names vì khieán taát caû chuùng sanh lìa choã naïn:

Birth in the formless realm is a palace of the autonomous deeds of all mornachs of Enlightening Beings because they enable truth. sentient beings to escape difficult Möôøi Cöûa Giaûi Thoaùt Cuûa Chö Ñaïi Boà situations. Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù 6) Sanh vaøo theá giôùi taïp nhieãm laø cung ñieän möôøi cöûa giaûi thoaùt cuûa chö Ñaïi Boà taùt. Chö cuûa Boà Taùt, vì khieán taát caû chuùng sanh döùt Boà Taùt an truï trong phaùp naày thôøi ñöôïc moân phieàn naõo: Birth in the world of giaûi thoaùt voâ thöôïng cuûa Nhö Lai—According defilement is a palace of Enlightening to the Flower Adornment Sutra, Chapter 38, Beings because they enable all sentient there are ten kinds of doors of liberation of beings to cut off afflictions. Great Enlightening Beings. Enlightening 7) Thò hieän ôû noäi cung theâ töû quyeán thuoäc laø Beings who abide by these can attain the cung ñieän cuûa Boà Taùt, vì thaønh töïu chuùng supreme door of liberation of Buddhas. sanh ñoàng haïnh thuôû xöa: Appearing to 1) Moân giaûi thoaùt moät thaân cuøng khaép taát caû abide in a mansion with spouse, children, theá giôùi: Pervading all worlds with one and retinue, is a palace of Enlightening body. Beings, because they develop their past 2) Moân giaûi thoaùt thò hieän voâ löôïng nhöõng associates. loaïi saéc töôùng nôi taát caû theá giôùi: Showing 8) Thò hieän ôû ngoâi luaân vöông, töù thieân infinite various forms in all worlds. vöông, ñeá thích, phaïm vöông laø cung ñieän 3) Moân giaûi thoaùt ñem taát caû theá giôùi vaøo cuûa Boà Taùt, vì ñieàu phuïc chuùng sanh taâm moät coõi Phaät: Putting all worlds in one töï taïi: Appearing to dwell in the rank of Buddha-field. ruler, celestial world guardian, Indra, or 4) Moân giaûi thoaùt khaép gia trì taát caû chuùng Brahma is a palace of Enlightening sanh giôùi: Universally supporting all Beings, in order to tame beings with the realms of sentient beings. mentality of controllers. 5) Moân giaûi thoaùt duøng thaân trang nghieâm 9) Taát caû Boà Taùt haïnh du hí thaàn thoâng ñeàu cuûa taát caû Phaät ñaày khaép taát caû theá giôùi: ñöôïc töï taïi laø cung ñieän cuûa Boà Taùt, vì Filling all worlds with the adornment gioûi du hí caùc thieàn, giaûi thoaùt, tam muoäi bodies of all Buddhas. trí hueä: Persisting in all practices of 6) Moân giaûi thoaùt trong thaân mình thaáy taát caû Enlightening Beings, freely exercising theá giôùi: Seeing all worlds in one’s own spiritual powers and attaining mastery of body. them all, is a palace of enlightening beings 7) Moân giaûi thoaùt trong moät nieäm qua taát caû because they autonomously and skillfully theá giôùi: Seeing all worlds through one exercise the knowledge of meditations, thought. liberations, and concentrations. 8) Moân giaûi thoaùt thò hieän taát caû Nhö Lai 10) Taát caû chö Phaät thoï kyù nhöùt thieát trí, quaùn xuaát theá: Showing the emergence of all ñaûnh töï taïi voâ thöôïng laø cung ñieän cuûa Boà Buddhas in one world. Taùt, vì truï thaäp löïc trang nghieâm, laøm vieäc 9) Moân giaûi thoaùt moät thaân ñaày khaép caû phaùp töï taïi cuûa Phaùp Vöông: The guarantee that giôùi: Filling all worlds with one body. all Buddhas receive of coronation as a 10) Moân giaûi thoaùt trong moät nieäm thò hieän taát mornach of all knowledge, supremely caû Phaät du hí thaàn thoâng: Showing the free

independent, is a palace of Enlightening play of spiritual powers of all Buddhas in a Beings because they abide among the single instant. adornments of the ten powers and perform

Möôøi Danh Hieäu Ñaïi Tröôïng Phu Cuûa 10) Chö Boà Taùt ñöôïc danh hieäu naày thôøi ñöôïc Chö Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, thaønh töïu Boà Taùt Ñaïo: Enlightening Phaåm 38, sau khi thaønh töïu tu taäp möôøi ñaïo beings win these appellations accomplish xuaát sanh Phaät phaùp, chö Boà Taùt seõ ñaït ñöôïc the Paths of Enlightening Beings. möôøi danh hieäu ñaïi tröôïng phu—According to Möôøi Danh Hieäu Phaät: See Ten epithets of the Flower Adornment Sutra, Chapter 38, after a Buddha, and Thaäp Hieäu. accomplishing cultivating ten ways of Möôøi Ñaø La Ni: See Thaäp Chuûng Ñaø La Ni. generating the qualities of Buddhahood, Möôøi Ñaïi Söï Roát Raùo Cuûa Chö Ñaïi Boà Enlightening Beings will attain these ten Taùt (Kinh Hoa Nghieâm—Phaåm 38). Chö Boà appellations of greatness (See ten ways of Taùt an truï trong phaùp naày thôøi ñöôïc söï roát raùo generating the qualities of Buddhahood). ñaïi trí hueä voâ thöôïng Boà Ñeà—Ten ultimate 1) Hieäu laø Boà Ñeà Taùt Ñoûa, vì do Boà Ñeà trí great tasks of Great Enlightening Beings (The sanh ra: They are called Beings of Flower Adornment Sutra—Chapter 38). Enlightenment because they are born of Enlightening Beings who abide by these can knowledge of enlightenment. accomplish the ultimate great task of the 2) Hieäu laø Ma Ha Taùt Doûa vì an truï trong knowledge of unexcelled complete perfect Ñaïi Thöøa: They are called Great Beings enlightenment. because they dwell in the Great Vehicle. 1) Roát raùo cung kính cuùng döôøng taát caû Nhö 3) Hieäu laø Ñeä Nhöùt Taùt Ñoûa, vì chöùng phaùp Lai: Honor and provide for all Buddhas. ñeä nhöùt: They are called Foremost Beings 2) Roát raùo tuøy nghó nhôù ñeán chuùng sanh naøo because they realize the foremost truth. coù theå cöùu hoä: Be able to save all sentient 4) Hieäu laø Thaéng Taùt Ñoûa vì giaùc ngoä phaùp beings they think of. thuø thaéng: They are called Superior 3) Roát raùo chuyeân caàu taát caû Phaät phaùp: To Beings because they are aware of high single-mindedly seek all facets of laws. Buddhahood. 5) Hieäu laø Toái Thaéng Taùt Ñoûa, vì trí hueä toái 4) Roát raùo chöùa nhoùm taát caû thieän caên: thaéng: They are caled Supreme Beings Accumulate all roots of goodness. because their knowledge is supreme. 5) Contemplate all Buddha teachings: Roát 6) Hieäu laø voâ thöôïng Taùt Ñoûa, vì khai thò raùo tö duy taát caû Phaät phaùp. phaùp voâ thöôïng: They are called Exalted 6) Roát raùo ñaày ñuû taát caû theä nguyeän: Fulfill Beings because they reveal the all vows. unexcelled teaching. 7) Roát raùo thaønh töïu taát caû haïnh Boà Taùt: 7) Hieäu laø Löïc Taùt Ñoûa, vì bieát roäng thaäp Accomplish all enlightening practices. löïc: They are called Beings of Power 8) Roát raùo phuïng söï taát caû thieän tri thöùc: because they have extensive knowledge Serve all genuine teachers. of the ten powers. 9) Roát raùo qua ñeán theá giôùi cuûa chö Phaät: 8) Hieäu laø Voâ Ñaúng Taùt Ñoûa, vì theá gian Visit the Buddhas in all worlds. khoâng saùnh ñöôïc: They are called 10) Roát raùo nghe vaø thoï trì chaùnh phaùp cuûa Incomparable Beings because they have chö Phaät: Hear and remember the true no peer in the world. teachings of all Buddhas. 9) Hieäu laø Baát Tö Nghì Taùt Ñoûa, vì nôi moät Möôøi Ñaïo Cuûa Chö Boà

Taùt: Möôøi ñaïo nieäm maø Thaønh Phaät: They are called cuûa chö Ñaïi Boà Taùt (Kinh Hoa Nghieâm— Inconceivable Beings because they Phaåm 38). Chö Boà Taùt an truï trong möôøi ñaïo become Buddhas in an instant. naày thôøi ñöôïc ñaïo phöông tieän thieän xaûo voâ

thöôïng cuûa taát caû Nhö Lai—Ten kinds of path b. Khôûi ñaïi tinh taán, vieäc laøm roát raùo: They of Great Enlightening Beings (The Flower generate great energy, finishing their Adornment Sutra—Chapter 38). Enlightening tasks. Beings who abide by these ten paths can attain c. Moät beà chaùnh nieäm, khoâng phan duyeân the path of unexcelled skill in means of all khaùc laï: They are single-minded in right Buddhas. collection, without wandering attention. 1) Nhöùt ñaïo laø Boà Taùt ñaïo, vì chaúng boû Boà d. Kheùo bieát tam muoäi, nhaäp xuaát phöông Ñeà taâm ñoäc nhöùt: One path is a Path of tieän: They know the techniques for Enlightening Beings because they do not entering and emerging from concentration. give up the sole determination for e. Hay kheùo phaân bieät caûnh giôùi trí hueä: enlightenment. They are able to distinguish spheres of 1) Nhò ñaïo laø Boà Taùt ñaïo, vì xuaát sanh trí knowledge. hueä vaø phöông tieän: Two paths are a Path 6) Luïc thoâng laø Boà Taùt Ñaïo—The six of Enlightening Beings because they psychic powers are a Path of Enlightening develop wisdom and skill in means. Beings: 2) Tam ñaïo laø Boà Taùt ñaïo vì chö Boà Taùt thöïc a. Thieân nhaõn thaáy roõ nhöõng hình saéc cuûa taát haønh nhöõng phaùp sau ñaây—Three paths caû theá giôùi, bieát caùc chuùng sanh cheát ñaây are a Path of Enlightening Beings because sanh kia: With celestial eye they see all they practice the following dharmas: forms in all worlds and know where a. Khoâng: Emptiness. sentient beings die and are born. b. Voâ töôùng: Signlessness. b. Thieân nhó nghe roõ chö Phaät thuyeát phaùp, c. Voâ nguyeän: Wishlessness. thoï trì ghi nhôù, roäng vi chuùng sanh tuøy caên d. Chaúng nhieãm tröôùc tam giôùi: Are not cô ñeå khai dieãn: With the celestial ear attached to the three worlds. they hear all Buddhas teaching, absorb 4) Töù haïnh laø Boà Taùt ñaïo—Four practices and remember their teachings, and are a Path of Enlightening Beings: expound them widely to sentient beings a. Saùm tröø toäi chöôùng khoâng thoâi nghæ: according to their faculties. Ceaselessly removing the barriers of c. Tha taâm thoâng hay bieát taâm ngöôøi töï taïi wrongdoing by repentance. voâ ngaïi: With telepathic knowledge they b. Tuøy hyû phöôùc ñöùc khoâng thoâi nghæ are able to know the minds of others Ceaselessly rejoicing in virtue. freely, without interference. c. Cung kính toân troïng khuyeán thænh Nhö Lai d. Tuùc maïng thoâng, nhôù bieát roõ taát caû kieáp soá khoâng thoâi nghæ: Ceaselessly honoring the quaù khöù, theâm lôùn caên laønh: With enlightened and request them to teach. recollection of past life they are able to d. Thieän xaûo hoài höôùng khoâng thoâi nghæ: remember all ages of the past and Skillfully practicing dedication increase roots of goodness. ceaselessly. e. Thaàn tuùc thoâng, tuøy theo nhöõng chuùng 5) Nguõ caên laø Boà Taùt ñaïo—The five sanh ñaùng ñöôïc hoùa ñoä, vì hoï maø bieán faculties are a Path of Enlightening hieän nhieàu thöù cho hoï thích meán chaùnh Beings: phaùp: With the power of psychic travel a. An truï tònh tín: They rest on pure faith, they are able to appear variously to beings steadfast and imperturbable. capable

of being enlightened, to induce them to delight in truth.

f. Laäu taän trí hieän chöùng thöïc teá khôûi Boà Taùt g. Nieäm thieân, thöôøng ghi nhôù Boà Taùt Nhöùt haïnh chaúng ñoaïn dieät: With knowledge of Taâm Boå Xöù taïi Ñaâu Suaát Thieân cung: extinction of contamination they actually They remember heaven because they realize the ultimate truth, while carrying always keep in mind the enlightening out the deeds of enlightening beings beings in the heaven of happiness who are without ceases. to become Buddhas in the next lifetime. 7) Thaát nieäm laø Boà Taùt ñaïo—Seven h. Nieäm chuùng sanh, trí hueä phöông tieän giaùo remembrances are a Path of Enlightening hoùa ñieàu phuïc ñeán khaép taát caû khoâng giaùn Beings: ñoaïn: They remember sentient beings a. Nieäm Phaät ôû moät loã loâng thaáy voâ löôïng because they teach and tame them with Phaät khai ngoä taát caû taâm chuùng sanh: They wisdom and skill in means, reaching them remember Buddhas because they see all, without interruption. infinite Buddhas in a single pore opening 8) Tuøy thuaän Boà Ñeà Baùt Thaùnh Ñaïo laø Boà the minds of all sentient beings. Taùt ñaïo—Following the Holy Eightfold b. Nieäm Phaùp, chaúng rôøi chuùng hoäi cuûa caùc Path to Enlightenment is a Path of Ñöùc Nhö Lai: They remember the Enlightening Beings: Teaching because they do not leave the a. Thöïc haønh ñaïo Chaùnh kieán, xa lìa taát caû taø assemblies of all Buddhas. kieán: They travel the path of right insight, c. ÔÛ trong chuùng hoäi cuûa taát caû Nhö Lai, getting rid of all false views. thaân thöøa dieäu phaùp, tuøy caên taùnh duïc laïc b. Khôûi chaùnh tö duy, boû voïng phaân bieät, cuûa caùc chuùng sanh maø dieãn thuyeát cho hoï taâm thöôøng tuøy thuaän nhöùt thieát trí: They ñöôïc ngoä nhaäp: They personally receive exercise right thought, abandoning the sublime Teachings in the asemblies of arbitrary conceptions, their minds always all Buddhas and expounded to sentient follow universal knowledge. beings according to their faculties, c. Thöôøng thöïc haønh chaùnh ngöõ, rôøi loãi ngöõ temperaments and inclinations, to nghieäp, tuøy thuaän Thaùnh ngoân: They enlighten them. always practice right speech, getting rid of d. Nieäm Taêng, luoân noái tieâp thaáy khoâng thoâi faults of speech and following the words döùt, nôi taát caû theá gian thaáy Boà Taùt: They of sages. remember the harmonious Community d. Haèng tu chaùnh nghieäp, giaùo hoùa chuùng because they continually see enlightening sanh, khieán cho hoï ñöôïc ñieàu phuïc: They beings in all worlds. always cultivate right action, teaching e. Nieäm xaû, bieát raát roõ taát caû Boà taùt haïnh xaû sentient beings to make them peaceful and taêng tröôûng, taâm boá thí roäng lôùn: They harmonious. remember relinquishment because they e. An truï chaùnh maïng, ñaàu ñaø tri tuùc, oai know all enlightening beings' practices of nghi thaåm chaùnh, tuøy thuaän Boà Ñeà, thöïc relinquishment increase magnanimous haønh Thaùnh chuûng, taát caû loãi laàm ñeàu rôøi generosity. haún: They abide by right livelihood, being f. Nieäm giôùi, chaúng boû taâm Boà Ñeà, ñem taát frugal and content, careful and correct in caû thieän caên hoài höôùng chuùng sanh: They behavior, eating, dressing, sleeping, remember precepts because they do not eliminating evil, and practicing good, all in give up the aspiration for enlightenment, accord with enlightenment, forever getting and dedicate all roots of goodness to rid of

all faults. sentient beings.

f. Khôûi chaùnh tinh taán, sieâng tu taát caû khoå enjoyments and follow the transcendent haïnh cuûa Boà Taùt, nhaäp thaäp löïc cuûa Phaät enjoyment of the Path of enlightening khoâng chöôùng ngaïi: They arouse right beings. energy, diligently cultivating all difficult f. Nhaäp saéc ñònh maø chaúng boû thoï sanh nôi practices of enlightening beings, entering duïc giôùi: They enter concentration in the the ten powers of Buddhas without realm of form, yet without abandoning life hindrances. in the realm of desire. g. Taâm thöôøng chaùnh nieäm, ñeàu coù theå ghi g. Nhaäp voâ saéc ñònh maø chaúng boû thoï sanh nhôù taát caû nhöõng ngoân aâm, tröø dieät taâm nôi duïc giôùi vaø saéc giôùi: They are taùn ñoäng cuûa theá gian: Their minds always unshakable and enter formless recollect correctly, able to remember all concentration, yet without abandoning life messages, eliminating all mundane in the realms of desire and form. distraction. h. Daàu truï trong dieät töôûng ñònh, maø cuõng h. Taâm thöôøng chaùnh ñònh, kheùo nhaäp moân chaúng döùt Boà Taùt haïnh: Though they Boà taùt baát tö nghì giaûi thoaùt, ôû trong moät abide in concentration in which all tam muoäi xuaát sanh taát caû moân tam muoäi: perceptions are extinguished, they do not Their minds are always correctly stop the activity of enlightening beings. concentrated, they enter the door of i. Daàu truï trong dieät thoï ñònh, maø cuõng inconceivable liberation of enlightening chaúng döùt oà Taùt haïnh: Though they abide beings, and in one concentration they in concentration in which all sensations produce all concentrations. are extinguished, they do not stop the 9) Nhaäp cöûu thöù ñeä ñònh laø Boà Taùt ñaïo— activity of enlightening beings. Entering the nine successive 10) Hoïc thaäp Phaät löïc laø Boà Taùt ñaïo— concentrations is a Path of Enlightening Learning the ten powers is a Path of Beings: Enlightening Beings: a. Rôøi duïc nhieãm saân haïi maø duøng taát caû ngöõ a. Trí kheùo bieát thò xöù phi xöù: Knowledge of nghieäp thuyeát phaùp voâ ngaïi: They detach what is so and what is not so. from craving and ill-will, and expound the b. Trí kheùo bieát nghieäp baùo nhaân quaû, quaù truth without inhibition in all they say. khöù, vò lai vaø hieän taïi cuûa taát caû chuùng b. Dieät tröø tö duy (giaùc), maø duøng taát caû trí tö sanh: Knowledge of the causes and duy (giaùc) giaùo hoùa chuùng sanh: They effects, deeds and consequences, past, extinguish thought and reflection, yet future, and present, of all sentient beings. teach sentient beings with the thought and c. Trí kheùo bieát caên cô cuûa taát caû chuùng sanh reflection of omniscience. chaúng ñoàng maø tuøy nghi thuyeát phaùp: c. Daàu tröø quaùn saùt, maø duøng taát caû trí quaùn Knowledge of the differences in faculties saùt giaùo hoùa chuùng sanh: They extinguish of all sentient beings and explaining the reflection, yet teach sentient beings with truth to them as is appropriate. the reflection of omniscience. d. Trí kheùo bieát taát caû chuùng sanh coù voâ d. Xaû ly hyû aùi maø thaáy taát caû chö Phaät loøng löôïng taùnh: Knowledge of infinite raát hoan hyû: They give up joy and different natures of sentient beings. emotion, yet they are most joyful when e. Trí kheùo bieát taát caû chuùng sanh kieán giaûi they see all Buddhas. sai bieät, maø laøm cho hoï nhaäp vaøo phaùp e. Rôøi theá gian laïc maø tuøy thuaän Boà Taùt ñaïo phöông tieän:

Knowledge of differences in xuaát theá laïc: They give up worldly weak, middling, and superior

understanding of all sentient beings, and abide by these will attain qualities of certainty means of introducing them to truth. of Enlightening Beings. f. Trí bieát khaép taát caû theá gian, taát caû coõi, taát 1) Xuaát sanh Baùt Nhaõ Ba La Maät, maø luoân caû tam theá, taát caû kieáp, hieän khaép hình quaùn saùt taát caû chuùng sanh: Evoking töôùng oai nghi cuûa Nhö Lai, maø cuõng transcendent wisdom, yet always chaúng boû vieäc laøm cuûa Boà Taùt: observing all sentient beings. Knowledge of manifesting the appearance 2) Xa rôøi nhöõng kieán chaáp maø ñoä thoaùt taát caû and conduct of Buddha throughout all chuùng sanh bò kieán chaáp raøng buoäc: worlds, all lands, all times, all ages, Detaching from all views, yet liberating without abandoning the pactics of all sentient beings bound by views. enlightening beings. 3) Chaúng töôûng nieäm taát caû töôùng, maø chaúng g. Trí kheùo bieát taát caû thieàn, giaûi thoaùt, vaø boû taát caû chuùng sanh chaáp töôùng: Not caùc tam muoäi, hoaëc caáu hoaëc tònh, thôøi minding any appearances, yet not cuøng phi thôøi, chæ laø nhöõng phöông tieän abandoning sentient beings attached to xuaát sanh cho Boà Taùt giaûi thoaùt moân: appearances. Knowledge of all meditations, liberations, 4) Sieâu quaù tam giôùi, maø thöôøng ôû taïi taát caû and concentrations, whether defiled or theá giôùi: Transcending the triple world, yet pure, timely or not, expediently producing always being in all worlds. door of liberation for enlightening beings. 5) Rôøi haún phieàn naõo, maø ôû chung vôùi taát caû h. Trí bieát taát caû chuùng sanh ôû trong caùc loaøi chuùng sanh: Forever leaving afflictions, cheát ñaây sanh kia sai khaùc nhau: yet living together with all sentient beings. Knowledge of distinctions in all sentient 6) Ñaéc phaùp ly duïc maø thöôøng duøng ñaïi bi beings's death in one place and birth in thöông xoùt taát caû chuùng sanh nhieãm tröôùc another in the various states of existence. duïc laïc: Attaining desirelessness, yet i. Trí ôû trong moät nieäm ñeàu bieát tam theá taát always most compassionately pitying all caû kieáp soá: Instantaneous knowledge of all sentient beings attached to desires. ages in past, present and future. 7) Thöôøng thích tòch tònh, maø luoân thò hieän taát j. Trí kheùo bieát taát caû chuùng sanh laïc duïc, caû quyeán thuoäc: Always enjoying phieàn naõo, nghi hoaëc, taäp khí ñeàu dieät heát, tranquility and serenity, yet always maø chaúng rôøi boû haïnh Boà Taùt: Knowledge appearing to be in company. of extinction of all sentient beings' 8) Rôøi sanh theá gian, maø cheát ñaây sanh kia deisres, compulsions, delusions, and khôûi haïnh Boà Taùt: Being free from birth in habits, without abandoning the practices of the world, yet dying in one place and Enlightening Beings. being reborn in another, carrying on the Möôøi Ñaïo Ly Sanh Cuûa Chö Ñaïi Boà activities of enlightening beings. Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù 9) Chaúng nhieãm taát caû phaùp theá gian, maø möôøi ñaïo ly sanh cuûa chö Ñaïi Boà Taùt. Chö Boà chaúng döùt taát caû vieäc laøm cuûa theá gian: Taùt an truï trong phaùp naày thôøi ñöôïc phaùp Not being affected by any worldly things, quyeát ñònh cuûa Boà Taùt (see Ten qualities of yet not stopping work in the world. Great Enlightening Beings)—According to the 10) Chö Phaät Boà Ñeà ñaõ thò hieän ra tröôùc

maø Flower Adornment Sutra, Chapter 38, there are chaúng boû taát caû haïnh nguyeän cuûa Boà Taùt: ten Paths Of Emancipation Of Great Actually realizing full enlightenment, yet Enlightening Beings. Enlightening Beings who not abandoning the vows and practices of Enlightening Beings.

Möôøi Ñaïo Trang Nghieâm Cuûa Chö Ñaïi and expeirence pleasure and happiness Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù with all sentient beings, but they never for möôøi ñaïo trang nghieâm cuûa chö Ñaïi Boà Taùt. a moment leave the concentration of Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc equanimity of Enlightening Beings. ñaïo ñaïi trang nghieâm voâ thöôïng cuûa Nhö Lai, 6) Ñaõ ñeán bæ ngaïn, khoâng coøn chaáp tröôùc theá cuõng chaúng boû Boà Taùt Ñaïo—According to the gian phaùp, maø cuõng chaúng boû haïnh cöùu ñoä Flower Adornment Sutra, Chapter 38, there are chuùng sanh: They have already ten kinds of way of adornment of Great transcended all worlds and have no Enlightening Beings. Enlightening Beings who attachments to anything, yet they do not abide by these can attain the supreme way of abandon efforts to liberate sentient beings. great adornment of Buddhas, without leaving 7) An truï trong chaùnh ñaïo, chaùnh trí vaø chaùnh the Ways of Enlightening Beings. kieá n , maø hay thò hieän vaøo taát caû taø ñaïo, 1) Ñaïi Boà Taùt chaúng rôøi duïc giôùi maø nhaäp chaú n g laáy laøm thieät, chaúng chaáp laøm tònh, saéc giôùi, voâ saéc giôùi thieàn ñònh, giaûi thoaùt laø m cho chuùng sanh ñoù xa rôøi taø phaùp: vaø caùc tam muoäi, cuõng chaúng nhôn ñaây They live by the right path, right maø thoï sanh: Without leaving the realm of knowledge, and right insight, yet they can desire, they enter the meditations, appear to enter false paths, without taking liberations, , and trances of the realms of them to be true or pure, to cause the form and formlessness, yet they are not sentient beings involved in them to thereby born in those realms. abandon false principles. 2) Trí hueä hieän tieàn nhaäp Thanh Vaên ñaïo, 8) Thöôøng kheùo hoä trì tònh giôùi cuûa Nhö Lai, nhöng chaúng do ñaïo naày maø chöùng laáy ba nghieäp thaân, khaåu, yù khoâng laàm loãi, vì quaû xuaát ly: Their knowledge appears to muoá n giaùo hoùa chuùng sanh phaïm giôùi neân enter the path of personally liberated thò hieän laøm taát caû haïnh phaøm phu. Daàu saints, yet they do not take emancipation ñaõ ñaày ñuû phöôùc ñöùc thanh tònh truï böïc Boà by this route. Taù t , maø thò hieän sanh nôi taát caû ñòa nguïc, 3) Trí hueä hieän tieàn nhaäp Bích Chi Phaät ñaïo, suù c sanh, ngaï quyû, cuøng nhöõng choã hieåm maø phaùt khôûi ñaïi bi chaúng thoâi döùt: Their naïn baàn cuøng, laøm cho nhöõng chuùng sanh knowledge appears to enter the path of ñoù ñeàu ñöôïc giaûi thoaùt. Kyø thaät, Boà Taùt individual illumination, yet they do not chaúng sanh vaøo nhöõng loaøi ñoù: They cease to generate great compassion. always maintain the Buddha's pure 4) Daàu coù quyeán thuoäc nhôn thieân vaây precepts, and their thoughts, words, and quanh, traêm ngaøn theå nöõ ca muùa haàu haï, deeds are faultless, but because they want maø chöa töøng taïm boû thieàn ñònh, giaûi to edify immoral sentient beings, they thoaùt, vaø caùc tam muoäi: Though they have appear to perform the acts of ordinary human and celestial retinues surrounding ignorant people; though they are already them, hundreds and thousands of filled with

pure virtues and abide in the concubines and troupes of singers and course of Enlightening Beings, yet they dancers, they never for a moment leave appear to live in such realms as hells, meditation, liberation, and concentration. animality, ghosthood, and in difficulty and 5) Cuøng taát caû chuùng sanh thoï nhöõng duïc laïc, poverty, in order to enable the beings cuøng nhau vui ñuøa, maø vaãn chöa töøng taïm therein to gain liberation; really the trong moät nieäm rôøi boû Boà Taùt bình ñaúng Enlightening Beings are not born in those tam muoäi: They take part in amusements states.

9) Chaúng do ngöôøi daïy maø ñöôïc voâ ngaïi b. Coâng haïnh roát raùo: Their practices are bieän, trí hueä quang minh, coù theå chieáu roõ completed. khaép caû Phaät phaùp, ñöôïc thaàn löïc cuûa taát c. Taát caû Nhö Lai cuøng chung quaùn ñaûnh: caû Nhö Lai hoä trì ñoàng moät phaùp thaân vôùi They are coronated by all Buddhas taát caû chö Phaät, thaønh töïu taát caû phaùp kieân together. coá, bí maät, minh tònh cuûa böïc ñaïi nhaân, an d. Ñeán bæ ngaïn taát caû phaùp töï taïi: Reach the truï nhöõng thöøa giaûi thoaùt bình ñaúng, caûnh furthest extent of mastery of all the giôùi chö Phaät ñeàu hieän ra, ñaày ñuû taát caû teachings. theá trí quang minh, soi thaáy taát caû chuùng e. Luïa phaùp voâ ngaïi duøng ñoäi treân ñaàu: Their sanh giôùi, coù theå vì chuùng sanh maø laøm tri heads crowned with the turban of the state phaùp sö, thò hieän caàu chaùnh phaùp khoâng of nonobstruction. thoâi döùt, daàu thaät laøm voâ thöôïng sö cho f. Thaân hình ñeán khaép taát caû theá giôùi, hieän chuùng sanh maø thò hieän toân kính a-xaø-leâ. khaép thaân voâ ngaïi cuûa Nhö Lai: Their Vì ñaïi Boà Taùt thieän xaûo phöông tieän truï bodies reach all worlds and everywhere Boà Taùt ñaïo, tuøy theo sôû nghi ñeàu vì chuùng they show the body of Buddha that has no sanh maø thò hieän: Without being taught by resistance. another, they attain unhindered intellect g. Nôi phaùp töï taïi roát raùo toái thöôïng: Masters and the light of knowledge, are able to of the teachings, they attain supreme illumine and understand all Buddha fulfillment. teachings, are sustained by the spiritual h. Chuyeån phaùp luaân voâ ngaïi thanh tònh: power of all Buddhas, are one of the same Turn the unimpeded pure wheel of body of reality with all Buddhas, teaching. accomplish all incorruptible mystic states i. Taát caû phaùp töï taïi cuûa Boà Taùt ñeàu ñaõ of clarity and purity of great people, abide thaønh töïu: They have already in all equal vehicles of liberation, are accomplished all manner of freedom of aware of all spheres of Buddhahood, are enlightening beings. endowed with the light of all worldly (A) Nhöng vì chuùng sanh neân thò hieän thoï sanh knowledge, and clearly see all realms of nôi taát caû caùc quoác ñoä: But for the sake of sentient beings; they are able to be truth- sentient beings they appear to be born in knowing teachers for sentient beings, yet all lands. they make the appearance of ceaseless (B) Ñoàng moät caûnh vôùi taát caû chö Phaät trong search for truth; though they are actually ba ñôøi: They are in the same realm as all unexcelled teachers of sentient beings, Buddhas. they show respect to preceptors and a. Nhöng vaãn chaúng pheá haïnh Boà Taùt: Yet religious mentors, because great they do not abandon the practices of enlightening beings, by skillful expedients, Enlightening Beings. abide in the path of

enlightening beings, b. Chaúng boû phaùp Boà Taùt: Yet they do not yet manifest whatever is necessary. give up the principles of Enlightening 10) Ñaïo trang nghieâm thöù möôøi—The tenth Beings. way of adornment: c. Chaúng xao laõng nghieäp Boà Taùt: Yet they (A) do not neglect the works of enlightening a. Thieän caên ñaày ñuû: Their roots of goodness beings. are sufficient. d. Chaúng rôøi ñaïo Boà Taùt: Yet they do not leave the path of Enlightening Beings.

e. Chaúng lôi oai nghi Boà Taùt: Yet they do not 2) Thaâm taâm tin hieåu laø ñaïo xuaát sanh Phaät slacken the conduct of Enlightening phaùp, vì bieát Phaät töï taïi: Profound Beings. devotion is a way of generating qualities f. Chaúng döùt nhöõng chaáp thuû cuûa Boà Taùt: of Buddhahood, because they know the Yet they do not cut off the grasping of masteries of Buddhas. Enlightening Beings. 3) Phaùt theä nguyeän lôùn laø ñaïo xuaát sanh Phaät g. Chaúng thoâi phöông tieän thieän xaûo Boà Taùt: phaùp, vì taâm hoï roäng raõi: Making great Yet they do not cease the skillful methods vows is a way of generating qualities of of Enlightening Beings. Buddhahood, because their minds become h. Chaúng tuyeät vieäc laøm cuûa Boà Taùt: Yet broad. they do not stop doing the tasks of 4) Nhaãn thoï thieän caên cuûa mình laø ñaïo xuaát enlightening beings. sanh Phaät phaùp, vì bieát nghieäp chaúng maát: i. Chaúng nhaøm hoaït ñoäng phaùt trieån cuûa Boà Recognizing their own roots of goodness Taùt: Yet they do not tire of the ia a way of generating qualities of developmental activities of Enlightening Buddhahood, because they know their Beings. action is not wrong. j. Chaúng döøng söùc truï trì cuûa Boà taùt: Yet 5) Taát caû kieáp tu haønh khoâng nhaøm ñuû laø ñaïo they do not put an end to sustaining power xuaát sanh Phaät phaùp, vì bieát ñeán toät thuôû of Enlightening Beings. vò lai: Tirelessly cultivating practice in all (C) Taïi sao?—Why? Vì Boà Taùt muoán mau ages is a way of generating qualities of choùng chöùng voâ thöôïng Boà Ñeà neân— Buddhahood, because it comprehends the Because Enlightening Beings want to future. quickly realize unexcelled, complete 6) Voâ soá theá giôùi ñeàu thò hieän laø ñaïo xuaát perfect enlightenment, so: sanh Phaät phaùp, vì thaønh thuïc chuùng sanh: a. Quaùn moân nhöùt thieát trí: They examine Appearing in countless worlds is a way of the ways of access to omniscience. generating qualities of Buddhahood, by b. Tu haïnh Boà taùt khoâng thoâi nghæ: Cultivate maturing sentient beings. the practices of Enlightening Beings 7) Chaúng döùt Boà Taùt haïnh laø ñaïo xuaát sanh unceasingly. Phaät phaùp, vì taêng tröôûng Ñaïi bi: Not Möôøi Ñaïo Xuaát Sanh Phaät Phaùp Cuûa stopping the practices of enlightening Chö Ñaïi Boà Taùt (Kinhy Hoa Nghieâm— beings is a way of generating qualities of Phaåm 38). —Ten ways of generating the Buddhahood, by increasing great qualities of Buddhahood of Great Enlightening compassion. Beings (The Flower Adornment Sutra— 8) Voâ löôïng taâm laø ñaïo xuaát sanh Phaät phaùp, Chapter 38). Chö Boà Taùt an truï trong phaùp naày vì moät nieäm khaép taát caû hö khoâng giôùi: thôøi ñöôïc möôøi danh hieäu ñaïi tröôïng phu (see Infinite awareness is a way of generating Ten appellations of greatness)—Enlightening qualities of Buddhahood, by pervading all Beings who abide by these will gain ten of space in a single moment of thought. appellations of greatness. 9) Haïnh thuø thaéng laø ñaïo xuaát sanh Phaät 1)

Tuøy thuaän thieän höõu laø ñaïo xuaát sanh Phaät phaùp, vì coâng haïnh ñaõ tu khoâng hö maát: phaùp, vì hoï ñoàng gieo caên laønh: Following Excellent action is a way of generating good friends is a way of generating qualities of Buddhahood, because what qualities of Buddhahood, because they has been put into practice is not lost. plant roots of goodness together.

10) Nhö Lai chuûng laø ñaïo xuaát sanh Phaät 1) Boà Ñeà taâm khôûi leân töø taâm ñaïi bi—The phaùp, vì laøm cho taát caû chuùng sanh thích Bodhicitta rises from a great phaùt taâm Boà Ñeà duøng taát caû phaùp laønh compassionate heart: giuùp ñôõ giöõ gìn: The potential of • Neáu coù ñaïi bi taâm, chaúng theå laø Phaät enlightenment is a way of generating phaùp. Coi naëng ñaïi bi taâm (Mahakaruna) qualities of Buddhahood, causing all laø neùt chính cuûa Ñaïi Thöøa. Chuùng ta coù sentient beings to gladly set their minds on theå noùi, toaøn boä tính chaát cuûa giaùo thuyeát enlightenment and sustain this will by all ñoù quay quanh caùi truï choát naày. Neàn trieát virtues. lyù vieân dung ñöôïc mieâu taû raát gôïi hình Möôøi Ñaëc Ñieåm Cuûa Boà Ñeà Taâm: Ten trong Hoa Nghieâm thöïc söï chính laø caùi characters of Bodhicitta—Boà Taùt Di Laëc truùt buøng vôõ cuûa coâng naêng sinh ñoäng ñoù: heát bieän taøi cuûa ngaøi ñeå taùn döông söï quan Without the compassionate heart there troïng cuûa Boà Ñeà taâm trong söï nghieäp cuûa moät will be no Buddhism. This emphasis on vò Boà Taùt. Bôûi vì neáu Thieän Taøi Ñoàng Töû Mahakaruna is characteristic of the khoâng in ñaäm söï kieän ñoù trong loøng, ñaõ khoâng Mahayana. We can say that the whole deã gì böôùc vaøo cung ñieän Tyø Loâ Giaù Na. Cung panorama of its teachings revolves on this ñieän ñoù taøng aån taát caû nhöõng bí maät trong ñôøi pivot. The philosophy of Interpenetration soáng taâm linh cuûa ngöôøi Phaät töû cao tuyeät. Neáu so pictorially depicted in the Avatamsaka ñoàng töû ñoù chöa ñöôïc choïn kyõ ñeå baét ñaàu, Sutra is in fact no more than the outburst nhöõng bí maät aáy khoâng coù nghóa gì heát. Chuùng of this life-energy coù theå bò hieåu laàm nghieâm troïng vaø haäu quaû coá • Neáu chuùng ta vaãn coøn daây döa treân bình nhieân laø khoác haïi. Vì lyù do ñoù, Ngaøi Di Laëc chæ dieän trí naêng, nhöõng giaùo thuyeát cuûa Phaät cho Thieän Taøi thaáy ñuû moïi goùc caïnh ñaâu laø yù nhö Taùnh Khoâng (Sunyata),Voâ Ngaõ nghóa ñích thöïc cuûa Boà Ñeà taâm. Boà Ñeà taâm coù (Anatmya), vaân vaân, deã trôû thaønh quaù tröøu möôøi ñaëc ñieåm sau ñaây—Evidently Maitreya töôïng vaø maát heát sinh löïc taâm linh vì exhausted his power of speech in order to khoâng kích thích noåi ai caùi caûm tình cuoàng extol the importance of the Bodhicitta in the nhieät. Ñieåm chính caàn phaûi nhôù laø, taát caû career of a Bodhisattva, for without this being giaùo thuyeát cuûa Phaät ñeàu laø keát quaû cuûa dully impressed on the mind of the young moät traùi tím aám aùp haèng höôùng tôùi taát caû Buddhist pilgrim Sudhana, he could not have caùc loaïi höõu tình; chöù khoâng laø moät khoái been led into the interior of the Tower of oùc laïnh luøng muoán phuû kín nhöõng bí maät Vairocana. The Tower harbors all the secrets cuûa ñôøi soáng baèng lyù luaän. Töùc laø, Phaät that belong to the spiritual life of the highest phaùp laø kinh nghieäm caù nhaân, khoâng phaûi Buddhist. If the novice were not quite fully laø trieát hoïc phi nhaân: As long as we tarry prepared for

the initiation, the secrets would on the plane of intellection, such Buddhist have no signification whatever. They may doctrines as Emptiness (sunyata), even be grossly misunderstood, and the result Egolessness (anatmya), etc., may sound so will be calamitous indeed. For this reason, abstract and devoid of spiritual force as Maitreya left not a stone unturned to show not to excite anyone to fanatic enthusiasm. Sudhana what the Bodhicitta really meant. Thus main point is to remember that all There are ten characteristics of the Bodhicitta the Buddhist teachings are the outcome of (Essays in Zen Zen Buddhism, vol. III): a warm heart cherished towards all sentient beings and not of a cold intellect which tries to unveil the secrets of

existence by logic. That is to say, nourishing stock of good ness had ever Buddhism is personal experience and not been secured. impersonal philosophy. 3) Boà Ñeà taâm phaùt sinh töø thieän caên— 2) Phaùt Boà Ñeà taâm khoâng phaûi laø bieán coá Bodhicitta comes out of a stock of good trong moät ngaøy—The raising of the merit: Neáu Boà Ñeà taâm phaùt sinh töø thieän Bodhicitta is not an event of one day: Phaùt caên, chaéc chaén noù phaûi laø phì nhieâu ñuû taát Boà Ñeà taâm ñoøi hoûi moät cuoäc chuaån bò caû caùc ñieàu toát ñeïp cuûa chö Phaät vaø chö tröôøng kyø khoâng phaûi trong moät ñôøi maø Boà Taùt, vaø caùc loaøi cao ñaïi. Ñoàng thôøi noù phaûi qua nhieàu ñôøi. Ñoái vôùi nhöõng ngöôøi phaûi laø tay cöï phaùch dieät tröø caùc aùc tröôïc, chöa heà tích taäp thieän caên, taâm vaãn ñang bôûi vì khoâng thöù gì coù theå ñöông ñaàu noåi nguû vuøi. Thieän caên phaûi ñöôïc doàn laïi ñeå saám chôùp kinh hoaøng giaùng xuoáng töø löôõi sau naày gieo gioáng trôû thaønh caây Boà Ñeà taàm seùt Ñeá Thích cuûa Boà Ñeà taâm—If the taâm hôïp boùng. Thuyeát nghieäp baùo coù theå Bodhicitta comes out of a stock of merit, it khoâng phaûi laø moät loái trình baøy coù khoa cannot fail to be productive of all the good hoïc veà caùc söï kieän, nhöng caùc Phaät töû Ñaïi things that belong to the Buddhas and Thöøa hay Tieåu Thöøa ñeàu tin töôûng taùc Bodhisattvas and other great beings. At ñoäng cuûa noù nôi laõnh vöïc ñaïo ñöùc trong the same time it must also be the great ñôøi soáng cuûa chuùng ta. Noùi roäng hôn, crusher of evils, for nothing can withstand chöøng naøo taát caû chuùng ta coøn laø nhöõng the terrible blow inflicted by the loaøi mang söû tính, chuùng ta khoâng troán thunderbolt of the Citta-Indra. thoaùt caùi nghieäp ñi tröôùc, duø ñoù coù nghóa 4) Phaùt Boà Ñeà taâm dieãn ra töø choã uyeân aûo laø gì. Baát cöù ôû ñaâu coù khaùi nieäm veà thôøi cuûa töï taùnh, ñoù laø moät bieán coá toân giaùo vó gian, thì coù söï tieáp noái cuûa nghieäp. Neáu ñaïi—The awakening of the Bodhicitta chaáp nhaän ñieàu ñoù, Boà Ñeà taâm khoâng theå which takes place in the depths of one’s sinh tröôûng töø maûnh ñaát chöa gieo troàng being, is a great religious event: Tính chaát chaéc chaén thieän caên—The raising of the cao quyù coá höõu cuûa Boà Ñeà taâm khoâng heà Bodhicitta requires a long preparation, not bò huûy baùng ngay duø noù ôû giöõa moïi thöù oâ of one life but of many lives. The Citta nhieãm, oâ nhieãm cuûa tri hay haønh, hoaëc will remain dormant in those souls where phieàn naõo. Bieån lôùn sinh töû nhaän chìm taát there is no stock of merit ever caû moïi caùi rôi vaøo ñoù. Nhaát laø caùc nhaø accumulated. Moral merit must be stored trieát hoïc, hoï thoûa maõn vôùi nhöõng loái giaûi up in order to germinate

later into the thích maø khoâng keå ñeán baûn thaân cuûa söï great overshadowing tree of the thöïc, nhöõng ngöôøi ñoù hoaøn toaøn khoâng theå Bodhicitta. The doctrine of karma may not döùt mình ra khoûi söï troùi buoäc cuûa soáng vaø be a very scientific statement of facts, but cheát, bôûi vì hoï chöa töøng caét ñöùt sôïi daây all Buddhists, Mahayana and Hinayana, voâ hình cuûa nghieäp vaø tri kieán ñang keàm believe in its working in the moral realm haõm hoï vaø coõi ñaát nhò nguyeân do oùc duy of our lives. Broadly stated, as long as we trí cuûa mình—The intrinsic nobility of the are all historical beings we cannot escape Bodhicitta can never be defamed even the karma that proceded us, whatever this when it is found among defilements of may mean. Whenever there is the notion every description, whether they belong to of time, there is a continuity of karma. knowledge or deeds or passions. The great When this is admitted, the Bodhicitta ocean of transmigration drowns every could not grow from the soil where no body that goes into it. Especially the

philosophers, who are satisfied with good protectors. He walks on straightway, interpretations and not with facts his footsteps are firm, and the Evil One themselves, are utterly unable to extricate has no chance to tempt him away from his themselves from the bondage of birth and steady progress towards perfect death, because they never cut asunder the enlightenment. invisible tie of karma and knowledge that 6) Khi Boà Ñeà taâm ñöôïc phaùt khôûi, Boà Taùt securely keeps them down to the earth of ñöôïc quyeát ñònh an truï nôi nhaát thieát trí— dualities because of their intellectualism. When the Bodhicitta is aroused, the 5) Boà Ñeà taâm vöôït ngoaøi voøng chinh phuïc Bodhisattva's hold on all-knowledge is cuûa Ma vöông—Bodhicitta is beyond the definite and firm: Boà Ñeà taâm coù nghóa laø assault of Mara the Evil One: Trong Phaät laøm troåi daäy khaùt voïng mong caàu giaùc ngoä phaùp, Ma vöông töôïng tröng cho nguyeân toái thöôïng maø Phaät ñaõ thaønh töïu, ñeå roài lyù thieân chaáp. Chính noù laø keû luoân mong sau ñoù Ngaøi laøm baäc ñaïo sö cuûa moät caàu cô hoäi taán coâng laâu ñaøi kieân coá cuûa phong traøo toân giaùo, ñöôïc goïi laø ñaïo Phaät. Trí (Prajna) vaø Bi (Karuna). Tröôùc khi Giaùc ngoä toái thöôïng laø nhaát thieát trí phaùt taâm Boà Ñeà, linh hoàn bò loâi keùo tôùi (Sarvajnata), thöôøng ñöôïc nhaéc nhôû trong thieân chaáp höõu vaø voâ, vaø nhö theá laø naèm caùc kinh ñieån Ñaïi Thöøa. Nhaát Thieát trí ngoaøi ranh giôùi naêng löïc hoä trì cuûa taát caû voán laø yeáu tính cuûa ñaïo Phaät. Noù khoâng chö Phaät vaø Boà Taùt, vaø caùc thieän höõu tri coù nghóa raèng Phaät bieát heát moïi thöù, nhöng thöùc. Tuy nhieân, söï phaùt khôûi ñoù ñaùnh daáu Ngaøi ñaõ naém vöõng nguyeân lyù caên baûn cuûa moät cuoäc chuyeån höôùng quyeát ñònh, ñoaïn hieän höõu vaø Ngaøi ñaõ vaøo saâu trong troïng tuyeät doøng tö töôûng coá höõu. Boà Taùt baây taâm cuûa töï taùnh—The Bodhicitta means giôø ñaõ coù con ñöôøng lôùn theânh thang tröôùc the awakening of the desire for supreme maét, ñöôïc canh chöøng caån thaän bôûi aûnh enlightenment which was attained by the höôûng ñaïo ñöùc cuûa taát caû caùc ñaáng hoä trì Buddha, enabling him to become the tuyeät dieäu. Boà Taùt böôùc ñi treân con ñöôøng leader of the religious movement known thaúng taép, nhöõng böôùc chaân cuûa ngaøi quaû as Buddhism. Supreme enlightenment is quyeát, Ma vöông khoâng coù cô hoäi naøo

caûn no other than all-knowledge, sarvajnata, to trôû noåi böôùc ñi vöõng chaõi cuûa ngaøi höôùng which reference is constantly made in all tôùi giaùc ngoä vieân maõn—In Buddhism, the Mahayana texts. All-knowledge is Mara represents the principle of dualism. what constitutes the essence of It is he who is always looking for his Buddhahood. It does not mean that the chance to throw himself against the solid Buddha knows every individual thing, but stronghold of Prajna and Karuna. Before that he has grasped the fundamental the awakening of the Bodhicitta the soul is principle of existence and that he has inclined towards the dualism of being and penetrated deep down into the center of non-being, and is thus necessarily outside his own being. the pale of the sustaining power of all 7) Phaùt Boà Ñeà taâm ñaùnh daáu ñoaïn môû ñaàu Buddhas, Bodhisattvas, and good friends. cho söï nghieäp cuûa Boà Taùt—The rise of The awakening, however, makrs a Bodhicitta marks the beginning of the decisive turning-away from the old line of career of a Bodhisattva: Tröôùc khi phaùt Boà thought. The Bodhisattva has now an open Ñeà taâm, yù nieäm veà Boà Taùt chæ laø moät loái highway before him, which is well tröøu töôïng. Coù theå taát caû chuùng ta ñeàu laø guarded by the moral influence of all his Boà Taùt, nhöng khaùi nieäm ñoù khoâng ñöôïc

ghi ñaäm trong taâm thöùc chuùng ta, hình aûnh and vow. It was through Maitreya that the ñoù chöa ñuû soáng ñoäng ñeå laøm cho chuùng young Buddhist pilgrim caem to realize ta caûm vaø soáng söï thöïc. Taâm ñöôïc phaùt within himself all that he had been khôûi, vaø söï thöïc trôû thaønh moät bieán coá searching for among the various teachers, rieâng tö. Boà Taùt baáy giôø soáng traøn leân nhö philosophers, gods, etc. The final run leân. Boà Taùt vaø Boà Ñeà taâm khoâng theå confirmation comes from Samantabhada, taùch rieâng. Boà Ñeà taâm ôû ñaâu laø Boà Taùt ôû but without Maitreya's instruction in the ñoù. Taâm quaû thöïc laø chìa khoùa môû taát caû Bodicitta and is admision into the Tower cöûa bí maät cuûa Phaät phaùp—Before the rise of Vairocana, Sudhana could not expect to of the Bodhicitta, the idea of a Bodhisattva start really on his career of was no more than an abstration. We are Bodhisattvahood. The life of devotion and perhaps all Bodhisattvas, but the notion vows which stamps a Buddhist as has not been brought home to our Mahayanist and not as Hinayanist is consciousness, the image has not been impossible without first arousing the vivid enough to make us feel and live the Bodhicitta. fact. The Citta is aroused and the fact 9) Ñaëc chaát cuûa Boà Taùt sinh ra töø Boà Ñeà taâm becomes a personal event. The Bodhicitta laø khoâng bao giôø bieát ñeán meät moûi—The is now quivering with life. The characteristic of Bodhisattvahood born of Bodhisattva and the Bodhicitta are the Bodhicitta is that He never know what inseparable; where the one is there the exhaustion means: Kinh Hoa Nghieâm moâ other is. The Citta indeed is the key that taû Boà Taùt nhö laø moät ngöôøi khoâng heà meät opens all the secret doors of Buddhism. moûi soáng cuoäc ñôøi daâng hieán, ñeå laøm lôïi 8) Boà Ñeà taâm laø giai ñoaïn thöù nhaát trong ích heát thaûy chuùng sanh, veà tinh thaàn cuõng haïnh nguyeän cuûa Boà Taùt—The Bodhicitta nhö vaät chaát. Ñôøi soáng cuûa ngaøi traûi roäng is the first stage of the Bodhisattva's life ñeán taän cuøng theá giôùi, trong thôøi

gian voâ of devotion and vow: Trong Kinh Hoa taän vaø khoâng gian voâ bieân. Neáu ngaøi Nghieâm, chuû ñích ñi caàu ñaïo cuûa Thieän khoâng laøm xong coâng nghieäp cuûa mình Taøi laø coát nhìn ra ñaâu laø haïnh vaø nguyeän trong moät ñôøi hay nhieàu ñôøi, ngaøi saún saøng cuûa Boà Taùt. Roài nhôø Ñöùc Di Laëc maø taùi sinh trong thôøi gian voâ soá, cho ñeán bao Thieän Taøi tröïc nhaän töø trong mình taát caû giôø thôøi gian cuøng taän. Moãi tröôøng haønh nhöõng gì mình saên ñuoåi giöõa caùc minh sö, ñoäng cuûa ngaøi khoâng chæ giôùi haïn trong caùc ñaïo só, caùc Thieân thaàn, vaân vaân. Cuoái theá gian cuûa chuùng ta ôû ñaây. Coù voâ soá theá cuøng ñöôïc ngaøi Phoå Hieàn aán chöùng, nhöng giôùi traøn ngaäp caû hö khoâng bieân teá, ngaøi neáu khoâng coù giaùo huaán cuûa Ñöùc Di Laëc cuõng seõ hieän thaân khaép ôû ñoù, cho ñeán khi veà Boà Ñeà taâm vaø ñöôïc ngaøi daãn vaøo laàu naøo ñaït ñeán möùc maø moïi chuùng sanh vôùi caùc Tyø Loâ, Thieän Taøi haún laø khoâng mong moïi caên cô thaûy ñeàu thoaùt khoûi voâ minh gì thöïc söï böôùc leân söï nghieäp Boà Taùt ñaïo vaø ngaõ chaáp—The Avatamsaka Sutra cuûa mình. Haïnh vaø nguyeän, xaùc chöùng describes the Bodhisattva as one who moät Phaät töû coù tö caùch laø Ñaïi Thöøa chöù never becomes tired of living a life of khoâng phaûi laø Tieåu Thöøa, khoâng theå devotion in order to benefit all beings khoâng phaùt khôûi Boà Ñeà taâm tröôùc tieân—In spiritually as well as materially. His life the Avatamsaka Sutra, the chief object of lasts till the end of the world spatially and Sudhana's quest consists in finding out temporarily. If he cannot finish his work in what is the Bodhisattva's life of devotion one life or in many lives, he is ready to be

reborn a countless number of times when enlightenment itself must yield to its time itself comes to an end. Nor is his field dictates. The Bodhisattva's untiring of action confined to this world of ours. As activities are the outcome of this desire, there are innumerable worlds filling up an and this is what keeps the spirit of the infinite expanse of space, he will manifest Mahayana very much alive. himself there, until he can reach every Möôøi Ñaëc Tính Cuûa Boà Taùt Trong being that has any value at all to be Chuùng Hoäi Hoa Nghieâm: Ten delivered from ignorance and egotism. characteristics of Bodhisattvas in the 10) Khaùi nieäm Boà Ñeà taâm laø moät trong nhöõng Gandavyuha Assembly—See Boà Taùt (C). tieâu chæ quan troïng phaân bieät Ñaïi Thöøa vaø Möôøi Ñaëc Tính Cuûa Thanh Vaên Chuùng Tieåu Thöøa—The notion of Bodhicitta is Trong Chuùng Hoäi Hoa Nghieâm: Ten one of the most important makrs which Characteristics of Sravakas in the Gandavyuha label the Mahayana as distinct from the Assembly: Hinayana: Tính caùch kheùp kín cuûa toå chöùc 1) Hoï ñaõ töï ngoä veà töï tính cuûa söï thaät vaø lyù Taêng löõ laøm tieâu hao sinh löïc Phaät phaùp. taùnh: They are enlightened in the self- Khi theá heä ñoù ngöï trò, Phaät phaùp haïn cheá nature of truth and reason. ích lôïi cuûa noù trong moät nhoùm khoå tu ñaëc 2) Hoï ñaõ soi toû giôùi haïn cuûa thöïc taïi: They bieät. Noùi ñeán Tieåu Thöøa, khoâng phaûi chæ have an insight into the limit of reality. chöøng ñoù. Coâng kích naëng nhaát maø noùi, 3) Hoï ñaõ thaâm nhaäp yeáu taùnh cuûa chö phaùp: Tieåu thöøa chaän ñöùng söï sinh tröôûng cuûa They have entered into the essence of haït gioáng taâm linh ñöôïc vun troàng trong things. taâm cuûa moïi loaøi höõu tình; ñaùng

leõ phaûi 4) Hoï ñaõ vöôït ngoaøi bieån sanh töû: They are sinh tröôûng trong söï phaùt khôûi Boà Ñeà taâm. out of the ocean of becoming. Taâm ñoù khaùt voïng khoâng bao giôø bò khoâ 5) Hoï ñaõ an truï trong kho taøng phöôùc ñöùc cuûa heùo vì söông giaù laïnh luøng cuûa caùi giaùc Phaät: They abide where the Buddha-merit ngoä trí naêng. Khaùt voïng naày keát chaët goác is stored. reã, vaø söï giaùc ngoä phaûi thoûa maõn nhöõng 6) Hoï ñaõ giaûi thoaùt khoûi söï troùi buoäc cuûa yeâu saùch cuûa noù. Caùc hoaït ñoäng khoâng heà nhöõng kieát söû vaø phieàn naõo: They are meät moûi cuûa Boà Taùt laø keát quaû cuûa loøng released from the bondage of the knots ngöôõng voïng ñoù, vaø chính caùi ñoù duy trì and passions. tinh thaàn cuûa Ñaïi Thöøa voâ cuøng soáng 7) Hoï ñaõ cö nguï trong ngoâi nhaø voâ ngaïi: ñoäng—The exclusiveness of the monastic They dwell in the house of nonorganization is a death to Buddhism. As attachment. long as this system rules, Buddhism limits 8) Taâm hoï tòch tónh nhö hö khoâng: They stay its usefulness to a specific group of in serenity of space. ascetics. Nor is this the last word one can 9) Hoï ñaõ hoaøn toaøn döùt saïch nhöõng nghi say about the Hinayana; the weightiest hoaëc ñoái vôùi Phaät: They have their objection is that it stops the growth of the desires, errors, and doubts wiped off by spiritual germ nursed in the depths of the Buddha. every sentient being, which consists in the 10) Hoï ñaõ hieán mình moät caùch chaân chính vaø arousing of the Bodhicitta. The Citta has trung thaønh cho bieån Phaät trí: They are its desire never to be nipped by the cold rightly and faithfully devoted to the frost of intellectual enlightenment. This Buddha-ocean. desire is too deep-seated, and the

Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt: Theo of teaching all sentient beings, taking all Kinh Hoa Nghieâm,Phaåm 38, coù möôøi ñaàu cuûa sentient beings as disciples. Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày 10) Ñaàu thuû hoä phaùp nhaõn cuûa chö Phaät, vì thôøi ñöôïc ñaàu ñaïi trí hueä voâ thöôïng cuûa Nhö laøm cho Tam baûo chuûng chaúng ñoaïn tuyeät: Lai—According to the Flower Adornment The head of preservation of the eye of Sutra, Chapter 38, there are ten kinds of head reality of Buddhas, able to perpetuate the of Great Enlightening Beings. Enlightening seeds of the three treasures. Beings who abide by these can attain the Möôøi Ñeà Muïc Baát Tònh: Theo Vi Dieäu supreme head of knowledge and wisdom of Phaùp, coù möôøi loaïi töû thi, baát tònh, hay möôøi Buddhas. giai ñoaïn tan hoaïi cuûa töû thi. Ñaây laø nhöõng ñeà 1) Ñaàu Nieát baøn vì khoâng ai thaáy ñöôïc ñaûnh: muïc haønh thieàn ñöôïc ñeà nghò cho nhöõng ngöôøi The head of nirvana, as no one can see the ham meâ saéc duïc—According to The top. Abhidharma, there are ten kinds of foulness, 2) Ñaàu toân kính, vì taát caû nhôn thieân ñeàu impurities, or corpses in different stages of kính leã: The head of honor, respected by decay. This set of meditation subjects is all humans and celestials. especially recommended for removing sensual 3) Ñaàu thaéng giaûi quaûng ñaïi, vì toái thaéng lust. trong ñaïi thieân theá giôùi: The head of 1) Töû thi sình: Uddhumataka (p)—A bloated universal higher understanding, being corpse. supreme in the universe. 2) Töû thi ñaõ ñoåi maøu: Vinilaka (p)—A livid 4) Ñaàu ñeä nhöùt thieän caên, vì tam giôùi chuùng or discoloured corpse. sanh ñeàu toân kính cuùng döôøng: The head 3) Töû thi ñaõ tan raõ chaûy nöôùc: Vipubhaka of formost

roots of goodness, honored by (p)—A festering corpse. the sentient beings of the three worlds. 4) Töû thi bò ñöùt lìa: Vicchiddaka (p)—A 5) Ñaàu gaùnh ñoäi chuùng sanh, vì thaønh töïu dismembered or dissected corpse. töôùng nhuïc keá treân ñaûnh: The head 5) Töû thi bò ñuïc khoeùt: Vikkhayitaka (p)—An bearing sentient beings, developing an eaten corpse. indestructible crown. 6) Töû thi bò vaêng vuïn ra thaønh töøng maûnh: 6) Ñaàu chaúng khinh tieän ngöôøi, vì ôû taát caû Vikkhittaka (p)—A scattered-in-pieces choã ñeàu laø böïc toân thaéng: The head of not corpse. despising others, in all places always 7) Töû thi raõ rôøi vung vaûy taûn maùc: Hata- respectful. vikkhittaka (p)—A mutilated and 7) Ñaàu Baùt Nhaõ Ba La Maät, vì tröôûng döôõng scattered-in-pieces corpse. taát caû phaùp coâng ñöùc: The head of 8) Töû thi ñaåm ñaày maùu: Lohitaka (p)—A transcendent wisdom, nurturing all bloody corpse. virtuous qualities. 9) Töû thi bò doøi töûa ñuïc tan: Pulavaka (p)—A 8) Ñaàu töông öng phöông tieän trí, vì hieän worm-infested corpse. khaép taát caû thaân ñoàng loaïi: The head of 10) Boä xöông: Atthika (p)—A skeleton. union of knowledge and skill in means, Möôøi Ñeà Muïc Suy Nieäm: Anussati (p)— everywhere appearing in compatible The ten recollections. forms. 1) Nieäm Phaät: Buddhanussati (p)—Suy nieäm 9) Ñaàu giaùo hoùa taát caû chuùng sanh, vì thaâu veà Ñöùc Phaät—The recollection of the naïp taát caû chuùng sanh laøm ñeä töû: The head Buddha.

2) Nieäm Phaùp: Dhammanussati (p)—Suy chaéc chaén, caùi cheát ñeán baát ngôø, vaø khi nieäm veà giaùo phaùp—The recollection of cheát ngöôøi ta phaûi boû heát moïi thöù—The the Dharma. recollection of death. The contemplation 3) Nieäm Taêng: Sanghanussati (p)—Suy nieäm on the fact that one's own death is veà Taêng—The recollection of the Sangha. absolutely certain, that the arrival of death 4) Nieäm Giôùi: Silanussati (p)—Suy nieäm veà is utterly uncertain, and that when death Giôùi Luaät. Tænh thöùc veà vieäc tu haønh trì comes one must relinquish everything. giöõ giôùi luaät—The recollection of 9) Nieäm Thaân: Kayagatasati (p)—Suy nieäm Morality. The practice of mindfully hay tænh thöùc veà thaân. Quaùn töôûng veà 32 recollecting the special qualities of phaàn cuûa thaân theå nhö toùc, loâng, moùng, virtuous conduct. raêng, da, xöông, tuûy, vaân vaân— 5) Nieäm Thí: Caganussati (p)—Suy nieäm veà Mindfulness occupied with the body. The Taâm Boá Thí. Tænh thöùc veà vieäc tu haønh contemplation of the thirty-two repulsive haïnh boá thí—The recollection of parts of the body, hair of the head, hairs of generosity which involves mindful the body, nails, teeth, skin, flesh, sinews, reflection on the special qualities of bones, marrow, etc. generosity. 10) Nieäm Töùc: Anapanasati (p)—Suy nieäm veà 6) Nieäm Thieân: Devatanussati (p)—Suy hôi thôû. Tænh thöùc veà caûm giaùc xuùc chaïm nieäm veà chö Thieân—Thöïc taäp baèng caùch cuûa nhöõng vuøng phuï caän hai loå muõi hay suy nieäm nhö vaày: "Chö Thieân ñöôïc sanh moâi treân khi khoâng khí aäp ñeán luùc ta thôû ra trong nhöõng traïng thaùi sieâu vieät vì hoï coù vaøo thôû ra—Mindfulness of breathing. The nhöõng phaåm haïnh tín, giôùi, boá thí, vaø trí attentiveness to the touch sensation of in- hueä. Ta cuõng coù nhöõng phaåm haïnh aáy." breath and out-breath in the vicinity of the Ñeà muïc haønh thieàn naày laø ñeà muïc tu thieàn nostrils or upper lip, whether the air is felt tænh thöùc veà nhöõng

phaåm haïnh ñaëc bieät striking as one breathes in and out. vôùi söï chöùng kieán cuûa chö Thieân—The Möôøi Ñeä Töû Lôùn Cuûa Ñöùc Phaät: See Ten recollection of the devas, practised by chief disciples of Sakyamuni. mindfully considering: “The deities are Möôøi Ñieàu Bò Ma Nhieáp Trì Cuûa Chö born in such exalted states on account of Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm their faith, morality, learning, generosity, 38, coù möôøi ñieàu bò ma nhieáp trì cuûa chö Ñaïi and wisdom. I too possess these same Boà Taùt. Chö Boà Taùt rôøi boû ñöôïc möôøi ñieàu ma qualities.” This meditation subject is a nhieáp trì naày thôøi ñöôïc möôøi ñieàu chö Phaät term for mindfulness with the special nhieáp trì—According to the Flower Adornment qualities of one’s own faith, etc., as its Sutra, Chapter 38, there are ten kinds of objects and with the devas standing as possession by demons of Great Enlightening witnesses. Beings. Enlightening Beings who can leave 7) Nieäm Laïc: Upasamanussati (p)—Suy these ten can attain the supreme supportive nieäm veà traïng thaùi thanh bình an laïc. power of Buddhas. Quaùn chieáu veà söï an laïc cuûa Nieát Baøn: 1) Taâm löôøi bieáng: Laziness. The recollection of peace. The 2) Chí nguyeän heøn keùm: Narrowness and contemplation on the peaceful attributes meanness of aspiration. of Nibbana. 3) Nôi coâng haïnh chuùt ít laïi cho laø ñuû: 8) Nieäm Töû: Marananussati (p)—Suy nieäm Satisfaction with a little practice. veà söï cheát. Quaùn töôûng veà caùi cheát laø

4) Laõnh thoï moät haïnh, töø choái nhöõng haïnh middling, and low of the roots of khaùc: Exclusivity. goodness of Enlightening Beings. 5) Chaúng phaùt ñaïi nguyeän: Not making great 7) Bieát heát taát caû trí vieân maõn vaø coâng ñöùc vows. cuûa chö Phaät khoâng thöøa soùt: They know 6) Thích nôi tòch dieät, döùt tröø phieàn naõo, neân all Buddhas’ complete knowledge and queân maát Boà Ñeà taâm: Liking to be in virtues do not increase or decrease. tranquil extinction and annihilating 8) Bieát heát taát caû phaùp ñeàu töø duyeân khôûi afflictions, forgetting the Bodhi mind. khoâng thöøa soùt: They know all phenomena 7) Döùt haún sanh töû: Permanently annihilating come from interdependent origination. birth and death. 9) Bieát heát taát caû ñaïo theá gian khoâng thöøa 8) Boû haïnh Boà Taùt: Giving up the practices soùt: They know all world systems of enlightening beings. exhaustively. 9) Chaúng giaùo hoùa chuùng sanh: Not edifying 10) Bieát heát taát caû theá giôùi chuûng, trong taát caû sentient beings. phaùp giôùi nhöõng söï sai bieät nhö löôùi Thieân 10) Nghi baùng chaùnh phaùp: Doubting and Ñeá khoâng thöøa soùt: They know all the repudiating the truth. different phenomena in all worlds, ** For more information, please see ten kinds interrelated in Indra’s net. of support by Buddhas. Möôøi Ñieàu Caàu Phaùp Cuûa Chö Ñaïi Boà Möôøi Ñieàu Bieát Heát Taát Caû Caùc Phaùp Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù Khoâng Thöøa Soùt Cuûa Chö Phaät: Theo möôøi ñieàu caàu phaùp cuûa chö Ñaïi Boà Taùt. Chö Kinh Hoa Nghieâm, Phaåm 33, coù möôøi ñieàu Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi trí bieát heát taát caû caùc phaùp khoâng thöøa soùt cuûa hueä taát caû Phaät phaùp chaúng do ngöôøi khaùc chö Phaät—According to the Flower Adornment daïy—According to the Flower Adornment Sutra, Chapter 33, there are ten exhaustive Sutra, Chapter 38, there are ten kinds of

quest knowledges of all Buddhas. for truth of Great Enlightening Beings. 1) Bieát heát taát caû phaùp quaù khöù khoâng thöøa Enlightening Beings who abide by these can soùt: They know all things of the past attain great knowledge of all elements of exhaustively. Buddhahood without being instructed by 2) Bieát heát taát caû phaùp vò lai khoâng thöøa soùt: another. They know all things of the future 1) Tröïc taâm caàu phaùp, vì khoâng dua nònh exhaustively. phænh phôø: Quest for truth with a 3) Bieát heát taát caû phaùp hieän taïi khoâng thöøa straightforward mind, being free from soùt: They know all things of the present dishonesty. exhaustively. 2) Tinh taán caàu phaùp, vì xa lìa löôøi bieáng 4) Bieát heát taát caû phaùp ngoân ngöõ khoâng thöøa khinh maïn: Diligent quest for truth, being soùt: They know all principles of language free from laziness. exhaustively. 3) Nhöùt höôùng caàu phaùp, vì chaúng tieác thaân 5) Bieát heát taát caû taâm chuùng sanh khoâng thöøa maïng: Wholly devoted quest for truth, not soùt: They know all sentient beings' minds begrudging their lives. exhaustively. 4) Vì muoán tröø phieàn naõo cho taát caû chuùng 6) Bieát heát taát caû nhöõng phaàn vò thöôïng trung sanh maø caàu phaùp, vì chaúng vì danh, lôïi haï thieän caên cuûa chö Boà Taùt khoâng thöøa hay söï cung kính: Quest for truth to soùt: The know all the various ranks, high, destroy all sentient beings' afflictions, not doing it for fame, profit, or respect.

5) Vì lôïi mình, lôïi ngöôøi, cuõng nhö lôïi taát caû 3) Taát caû chö Phaät thoï kyù cho chö Boà Taùt chuùng sanh maø caàu phaùp, chöù chaúng vì tö chaúng loãi thôøi: All Buddhas give lôïi: Quest for truth to benefit self and enlightening beings instructions for the others, all sentient beings, not just helping future at proper time. themselves. 4) Taát caû chö Phaät theo taâm chuùng sanh maø 6) Vì nhaäp trí hueä maø caàu phaùp, chaúng vì vaên thò hieän thaàn löïc chaúng loãi thôøi: All töï: Quest for truth to enter knowledge of Buddhas show spiritual powers in accord wisdom, not taking pleasure in literature. with sentient beings' minds at the proper 7) Vì thoaùt sanh töû maø caàu phaùp, vì chaúng time. tham theá laïc: Quest for truth to leave birth 5) Taát caû chö Phaät theo choã hieåu cuûa chuùng and death, not craving worldly pleasures. sanh maø thò hieän thaân Phaät chaúng loãi thôøi: 8) Vì ñoä chuùng sanh maø caàu phaùp, vì phaùt Boà All Buddhas show Buddha-bodies in Ñeà taâm: Quest for truth to liberate sentient accord with sentient beings' beings, engendering the determination for understandings at the proper time. enlightenment. 6) Taát caû chö Phaät truï nôi ñaïi xaû chaúng loãi 9) Vì döùt nghi cho taát caû chuùng sanh maø caàu thôøi: All Buddhas persist in great phaùp, vì laøm cho hoï khoâng do döï: Quest relinquishment at the proper time. for truth to resolve the doubts of all 7) Taát caû chö Phaät vaøo caùc tuï laïc chaúng loãi sentient beings, to free them from thôøi: All Buddhas go into inhabited places vacillation. at appropriate time. 10) Vì ñaày ñuû Phaät phaùt maø caàu phaùp, vì 8) Taát caû chö Phaät nhieáp thoï caùc chuùng sanh chaúng thích nhöõng thöøa khaùc: Quest for tònh tín chaúng loãi thôøi: All Buddhas truth to fulfill Buddhahood, not being receive the pure and faithful at the proper inclined to lesser aims. time. Möôøi Ñieàu Cha Daïy Con Gaùi: Möôøi ñieàu 9) Taát caû chö Phaät ñieàu phuïc nhöõng chuùng raên daïy maø moät ngöôøi cha khoân ngoan daïy con sanh aùc

chaúng loãi thôøi: All Buddhas tame gaùi—Ten admonitions a wise father should evil sentient beings at the appropriate instruct his daughter—See Nghieâm Ñöôøng time. Huaán Nöõ Thaäp Giaùo. 10) Taát caû chö Phaät hieän baát tö nghì Phaät thaàn Möôøi Ñieàu Chaúng Loãi Thôøi Cuûa Chö thoâng chaúng loãi thôøi: All Buddhas reveal the inconceivable occult powers of the Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33, coù enlightened at the proper time. möôøi ñieàu chaúng loãi thôøi cuûa chö Phaät—According to the Flower Adornment Sutra, Möôø i Ñieàu Chöùng Tri Cuûa Chö Ñaïi Boà Chapter 33, there are ten kinds of proper Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù timing of all Buddhas. möôøi ñieàu chöùng tri cuûa nhöõng ñaïi Boà Taùt. 1) Taát caû chö Phaät thaønh chaùnh ñaúng chaùnh Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc taát giaùc chaúng loãi thôøi: All Buddhas attain caû phöông tieän thieän xaûo—According to the Anuttara Samyak Sambodhi at the proper Flower Adornment Sutra, Chapter 38, there are time. ten kinds of realizational knowledge possessed 2) Taát caû chö Phaät thaønh thuïc keû coù duyeân by Great Enlightening Beings. Enlightening chaúng loãi thôøi: All Buddhas develop and Beings who abide by these can attain skillful mature those with afinity at the use of all the teachings. appropriate time. 1) Bieát taát caû phaùp moät töôùng: They know the unity of all things.

2) Bieát taát caû phaùp voâ löôïng töôùng: They Buddhas' pure superior actions should know the infinity of all things. always be remembered. 3) Bieát taát caû phaùp taïi moät nieäm: They know 3) Taát caû Boà Taùt phaûi thöôøng ghi nhôù chö the presence of all things in a single Phaät ñaày ñuû Ba La Maät: All Buddhas' instant. fulfillment of the ways of transcendence 4) Bieát chuùng sanh taâm haønh voâ ngaïi: They should be always remembered. know the interpenetration of mental 4) Taát caû Boà Taùt phaûi thöôøng ghi nhôù ñaïi activities of all sentient beings. nguyeän thaønh töïu cuûa chö Phaät: All 5) Bieát taát caû chuùng sanh caùc caên bình ñaúng: Buddhas' accomplishment of great They know the equality of faculties of all undertakings should always be sentient beings. remembered. 6) Bieát taát caû chuùng sanh phieàn naõo taäp khí 5) Taát caû Boà Taùt phaûi thöôøng ghi nhôù söï hieän haønh: They know the impassioned chöùa nhoùm coâng ñöùc cuûa chö Phaät: All habitual activities of all sentient beings. Buddhas' accumulation of virtues should 7) Bieát taát caû chuùng sanh taâm söû hieän haønh: always be remembered. They know the mental compulsions of all 6) Taát caû Boà Taùt phaûi thöôøng ghi nhôù chö sentient beings. Phaät ñaõ ñuû ñaày phaïm haïnh: All Buddhas' 8) Bieát taát caû chuùng sanh thieän vaø baát thieän embodiment of spiritual practice should hieän haønh: They know the good and bad always be remembered. acts of all sentient beings. 7) Taát caû Boà Taùt phaûi thöôøng ghi nhôù chö 9) Bieát taát caû Boà Taùt nguyeän haïnh, töï taïi, truï Phaät hieän thaønh chaùnh giaùc: All Buddhas' trì, bieán hoùa: They know all enlightening actualization of true enlightenment should beings' vows and practices, mastery, always be remembered. preservation of the teaching, and mystical 8) Taát caû Boà Taùt phaûi thöôøng ghi nhôù voâ transfigurations. löôïng saéc thaân cuûa chö Phaät: The infinity 10) Bieát taát caû Nhö Lai ñaày ñuû thaäp löïc thaønh of all Buddhas physical forms should Chaùnh Ñaúng Chaùnh Giaùc: They know all always

be remembered. Buddhas' fulfillment of the ten powers and 9) Taát caû Boà Taùt phaûi thöôøng ghi nhôù thaàn attainment of true enlightenment. thoâng voâ löôïng cuûa chö Phaät: The infinity Möôøi Ñieàu Cuûa Chö Phaät Maø Chö Ñaïi of all Buddhas' spiritual powers should be Boà Taùt Haèng Ghi Nhôù: Theo Kinh Hoa always remembered. Nghieâm, Phaåm 38, coù möôøi ñieàu cuûa chö Phaät 10) Taát caû Boà Taùt phaûi thöôøng ghi nhôù thaäp maø chö Boà Taùt phaûi haèng ghi nhôù—According löïc cuûa chö Phaät: All Buddhas' ten powers to the Flower Adornment Sutra, Chapter 38, of confidence should be always there are ten kinds of pure things of Buddhas remembered. that should always be remembered by Möôøi Ñieàu Ñöùc Phaät Khuyeân Ngöôøi Cha Enlightening Beings. Daïy Con Gaùi: Theo Kinh Thi Ca La Vieät, coù 1) Taát caû Boà taùt phaûi thöôøng ghi nhôù veà nhôn möôøi ñieàu Ñöùc Phaät khuyeân baát cöù ngöôøi cha duyeân quaù khöù cuûa chö Phaät: All naøo cuõng neân daïy doã con gaùi mình tröôùc ngaøy Buddhas' past events should always be xuaát giaù—According to the Sigalaka, there are remembered by Enlightening Beings. ten things which the Buddha advises any father 2) Taát caû Boà Taùt phaûi thöôøng ghi nhôù haïnh to educate his daughter before she gets thanh tònh thuø thaéng cuûa chö Phaät: All married.

1) Khoâng neân noùi xaáu choàng vaø cha meï neân nguû ngaøy: Before going to sleep, a choàng vôùi ngöôøi ngoaøi, cuõng khoâng ñem wife should see that all doors are closed, chuyeän xaáu beân choàng maø thuaät laïi cho furniture is safe, servants have performed ngöôøi ngoaøi: A wife should not speak ill of their duties, and make sure that parents-in- her husband and parents-in-law to others, law have retired. A wife should also rise nor does she report shortcomings or early in the morning and, unless unwell, household quarrels elsewhere. she should not sleep during the day. 2) Khoâng neân ngoài leâ ñoâi maùch, nghe ngoùng 9) Phaûi xem choàng vaø cha meï choàng nhö löûa. nhöõng chuyeän xaáu cuûa ngöôøi ngoaøi roài Moãi khi coù vieäc vôùi cha meï choàng vaø ñem veà nhaø baøn taùn: A wife should not choàng phaûi heát söùc caån thaän nhö khi laøm gossip, nor listen to or discuss stories of vieäc vôùi löûa: Parents-in-law and husband other families. should be regarded as fire. A wife should 3) Ñoà trong nhaø chæ neân ñöa cho nhöõng ngöôøi deal carefully with them as one would naøo möôïn roài traû laïi: Things should only deal with fire. be lent to those who do return them. 10) Cha meï choàng vaø choàng phaûi ñöôïc toân 4) Khoâng neân ñöa cho nhöõng ngöôøi möôïn ñoà kính nhö nhöõng vò trôøi trong nhaø: Parents- maø khoâng traû laïi: No household utensils in-law and husband should be regarded as should be lent to those who do not return divinities (The Buddha himself refers to tem. parents-in-law as divinities). 5) Phaûi giuùp ñôû thaân baèng quyeán thuoäc Möôøi Ñieàu Ñöôïc Chö Phaät Nhieáp Trì: ngheøo khoù, daàu hoï coù traû laïi ñöôïc hay Theo Kinh Hoa Nghieâm, coù möôøi ñieàu ñöôïc khoâng: A wife should help poor relatives chö Phaät nhieáp trì. Neáu chö Boà Taùt rôøi boû ñöôïc and friends even if they do not have the möôøi ñieàu bò ma nhieáp trì thôøi ñöôïc möôøi ñieàu ability to repay. ñöôïc chö Phaät nhieáp trì—According to the 6) Phaûi luoân ngoài ñuùng choã thích nghi. Khi Flower Adornment Sutra, there are ten kinds thaáy cha meï choàng ñeán phaûi

ñöùng daäy of support by Buddhas. If Enlightening Beings chaøo hoûi: A wife should always sit in an can get rid of the ten possessions by demons, appropriate place. On seeing her parents- they can gain ten kinds of support by Buddhas in-law or husband, she should stand up to (see ten kinds of possession by demons). greet them. 1) Ban sô coù theå phaùt taâm Boà Ñeà ñöôïc Phaät 7) Tröôùc khi aên côm phaûi xem coi coù doïn nhieáp trì: They are supported by Buddhas ñaày ñuû cho cha meï choàng vaø choàng hay in first being able to aspire to chöa. Ngöôøi vôï cuõng phaûi xem chöøng enlightenment. chaêm soùc ngöôøi aên keû ôû trong nhaø: Before 2) Trong nhieàu ñôøi gìn giöõ taâm Boà Ñeà khoâng taking her meals, a wife should first see ñeå queân maát, ñöôïc chö Phaät nhieáp trì: In that her parents-in-law and husband are preserving the will for enlightenment life served. She should also see that her after life without letting it be forgotten. servants are well cared for. 3) Roõ bieát ñöôïc ma söï vaø coù theå xa lìa, ñöôïc 8) Tröôùc khi ñi nguû phaûi quan saùt nhaø cöûa, chö Phaät nhieáp trì: In being aware of cöûa ñoùng then gaøi caån thaän. Xem coi manias and being able to avoid them. nhöõng ngöôøi giuùp vieäc trong nhaø ñaõ laøm 4) Nghe caùc moân Ba La Maät roài tu haønh troøn boån phaän chöa, vaø cha meï choàng ñaõ ñuùng phaùp, ñöôïc chö Phaät nhieáp trì: In ñi nguõ chöa. Ngöôøi vôï cuõng phaûi luoân thöùc learning the way of transcendence and khuya daäy sôùm; tröø khi ñau oám, khoâng practice them as taught.

5) Bieát khoå sanh töû maø chaúng nhaøm gheùt, 1) Bieát taát caû haønh phaùp laø voâ thöôøng: ñöôïc chö Phaät nhieáp trì: In knowing the Knowing all conditioned states are pain of birth and death, yet not rejecting impermanent. them. 2) Bieát taát caû haønh phaùp laø khoå: Knowing all 6) Quaùn phaùp thaäm thaâm ñöôïc voâ löôïng quaû, conditioned states are painful. ñöôïc chö Phaät nhieáp trì: In contemplating 3) Bieát taát caû haønh phaùp laø voâ ngaõ: Knowing the most profound truth and gaining all conditioned states are identyless immeasurable reward. egoless). 7) Vì chuùng sanh noùi phaùp nhò thöøa, maø 4) Bieát taát caû phaùp laø tòch dieät nieát baøn: chaúng chöùng laáy quaû giaûi thoaùt nhò thöøa, Knowing all phenomena are quiescent ñöôïc chö Phaät nhieáp trì: In expounding the nirvana. principles of the two lesser vehicles of 5) Bieát taát caû phaùp theo duyeân maø phaùt khôûi, salvation for the benefit of sentient beings khoâng coù duyeân thôøi khoâng khôûi: Knowing without actually grasping the liberation of all phenomena arise from conditions and those vehicles. do not come to be without conditions. 8) Thích quaùn phaùp voâ vi maø chaúng truï trong 6) Bieát vì do taø tö duy neân sanh khôûi voâ ñoù, ñoái vôùi höõu vi vaø voâ vi khoâng töôûng laø minh. Vì do coù voâ minh khôûi neân coù laõo töû hai, ñöôïc chö Phaät nhieáp trì: In happily phaùt khôûi. Moät khi taø tö duy bò dieät, thì voâ contemplating the uncreated without minh dieät, voâ minh dieät thì laõo töû cuõng dwelling therein and not thinking of the dieät: Knowing that ignorance comes from crated and the uncreated as dual. wrong thought, and finally old age and 9) Ñeán choã voâ sanh maø vaãn hieän thoï sanh, death come from ignorance, so if wrong ñöôïc chö Phaät nhieáp trì: In reaching the thought is extinguished, ignorance is realm of birthlessness, yet manifesting extinguished, and

finally old age and birth. death are extinguished. 10) Daàu chöùng ñöôïc nhöùt thieát trí maø khôûi 7) Bieát ba moân giaûi thoaùt xuaát sanh Thanh haïnh Boà Taùt chaúng döùt gioáng Boà Ñeà, ñöôïc vaên thöøa, chöùng phaùp voâ traùnh xuaát sanh chö Phaät nhieáp trì: In realizing universal Ñoäc giaùc: Knowing the three doors of knowledge, yet carrying out the practices liberation and generating the vehicle of of enlightening beings and perpetuating hearers, realizing the state of the seed of Enlightening Beings. noncontention and generating the vehicle Möôøi Ñieàu Ñöôïc Phaùp Nhieáp Trì Cuûa of individual illuminates. Chö Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 8) Bieát luïc phaùp luïc Ba La Maät vaø töù nhieáp 38, coù muôøi ñieàu ñöôïc phaùp nhieáp trì cuûa chö phaùp xuaát sanh Ñaïi thöøa: Knowing the six Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi transcendent ways and the four means of ñöôïc phaùp nhieáp trì voâ thöôïng cuûa taát caû chö integration, generating the Great Vehicle. Phaät—According to the Flower Adornment 9) Bieát taát caû coõi, taát caû phaùp, taát caû chuùng Sutra, Chapter 38, there are ten kinds of sanh, taát caû caû theá laø caûnh giôùi cuûa Phaät support by truth of Great Enlightening Beings. trí: Knowing that al lands, all phenomena, Enlightening Beings who abide by these can all sentient beings and all times are attain the supreme support of truth of all spheres of knowledge of Buddhas. Buddhas. 10) Bieát döùt taát caû nieäm, boû taát caû thuû, rôøi tröôùc rôøi sau, tuøy thuaän nieát baøn: Knowing how to cut off all thoughts, abandon all

grasping, detach from before and after, nöôùc khaùc. Vì sao? Vì coõi Ta Baø naày coù möôøi and accord with nirvana. ñieàu laønh maø caùc Tònh Ñoä khaùc khoâng coù.”— Möôøi Ñieàu Kieän Khôûi Ñaàu Ñöa Ñeán According to the Vimalakirti, Chapter Tenth, Hoaøi Baûo Giaùc Ngoä Toái Thöôïng: Theo Vimalakirti said: “As you have said, the Kinh Hoa Nghieâm, coù möôøi ñieàu kieän khôûi Bodhisattvas of this world have strong ñaàu ñöa ñeán öôùc voïng giaùc ngoä toái thöôïng— compassion and their lifelong works of According to the Avatamsaka Sutra, there are salvation for all living beings surpass those ten preliminary conditions that lead to the done in other pure lands during hundreds and cherishing of the desire for supreme thousands of aeons. Why? Because they enlightenment. achieved ten excellent deeds which are not 1) Ñaày ñuû thieän caên: Kusalamula (skt)—The required in other pure lands. stock of merit is well-filled. 1) Moät laø duøng boá thí ñeå nhieáp ñoä keû ngheøo 2) Tu taäp caùc thieän haïnh: Carana (skt)— naøn: Charity (dana) to succour the poor. Deeds of goodness are well practiced. 2) Hai laø duøng tònh giôùi ñeå nhieáp ñoä ngöôøi 3) Chöùa nhoùm ñaày ñuû caùc tö löông: phaù giôùi: Precept-keeping (sila) to help Sambhara (skt)—The necessary moral those who have broken the provisions are well stored up. commandments. 4) Cung kính cuùng döôøng chö Phaät: 3) Ba laø duøng nhaãn nhuïc ñeå nhieáp ñoä keû giaän Paryupasita (skt)—The Buddhas have döõ: Patient endurance (ksanti) to subdue respectfully served. their anger. 5) Thaønh töïu ñaày ñuû caùc tònh phaùp: Sikla- 4) Boá n laø duøng tinh taán ñeå nhieáp ñoä keû giaûi dharma (skt)—Works of purity are well ñaõ i: Zeal and devotion (virya) to cure their accomplished. remissness. 6) Thaân caän caùc thieän tri thöùc: Kalyanamitra 5)

Naêm laø duøng thieàn ñònh ñeå nhieáp ñoä keû (skt)—There are good friends kindly loaïn yù: Serenity (dhyana) to stop their disposed. confused thoughts. 7) Taâm hoaøn toaøn thanh tònh: Visuddhasaya 6) Saù u laø duøng trí tueä ñeå nhieáp ñoä keû ngu si: (skt)—The heart is thoroughly cleansed. Wisdom (prajna) to wipe out ignorance. 8) Taâm quaûng ñaïi ñöôïc kieân coá: 7) Baû y laø noùi phaùp tröø naïn ñeå ñoä keû bò taùm Vipuladhyasaya (skt)—Broad-mindedness naï n : Putting an end to the eight distressful is firmly secured. conditions for those suffering from them. 9) Tín caên ñöôïc beàn vöõng: Adhimukti (skt)— 8) Taùm laø duøng phaùp ñaïi thöøa ñeå ñoä keû öa A deep sincere faith is established. phaùp tieåu thöøa: Teaching Mahayana to 10) Saún saøng taâm ñaïi bi: Karuna (skt)—There those who cling to Hinayana. is the presence of a compassionate heart. 9) Chín laø duøng caùc phaùp laønh ñeå cöùu teá ngöôøi khoâng ñöùc: Cultivation of good roots Möôøi Ñieàu Laønh Maø Chö Boà Taùt Laøm for those in want of merits. Lôïi Ích Cho Chuùng Sanh ÔÛ Coõi Ta Baø: 10) Möôøi laø thöôøng duøng töù nhieáp ñeå thaønh Ten Bodhisattvas' excellent deeds in the Saha töïu chuùng sanh.": The four Bodhisattva world—Theo Kinh Duy Ma Caät, Phaåm thöù winning devices for the purpose of leading Möôøi, Duy Ma Caät noùi: "Boà Taùt ôû coõi Ta Baø all living beings to their goals (in naøy ñoái vôùi chuùng sanh, loøng ñaïi bi beàn chaéc Bodhisattva development). thaät ñuùng nhö lôøi caùc ngaøi ñaõ ngôïi khen. Maø Möôøi Ñieàu Phaán Taán Cuûa Chö Ñaïi Boà Boà Taùt ôû coõi naày lôïi ích cho chuùng sanh trong moät ñôøi coøn hôn traêm ngaøn kieáp tu haønh ôû coõi Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù

möôøi ñieàu phaán taán cuûa chö Boà Taùt. Chö Boà d. Khieán chuùng sanh ra khoûi bieån khoå sanh Taùt an truï trong phaùp naày thôøi ñöôïc nôi taát caû töû: Lifting beings out of the ocean of phaùp phaán taán töï taïi voâ thöôïng cuûa chö Phaät—suffering of birth and death. According to the Flower Adornment Sutra, 5) Ñaïi sö töû vöông phaán taán—The springing Chapter 38, there are ten kinds of springing of of great majestic lion: Great Enlightening Beings. Enlightening a. An truï trong ñaïi trí voâ uùy: Resting secure Beings who abide by these can achieve the in fearless. supreme springing of Buddhas in the midst of b. Laáy bình ñaúng laøm khí giôùi: Using all things. impartial great knowledge as a weapon. 1) Ngöu vöông phaát taán, vì che maùt taát caû c. Xoâ deïp chuùng ma vaø ngoaïi ñaïo: Crushing thieân long baùt boä: The springing of a demons and false teachers. majestic bull, overshadowing all dragons, 6) Duõng kieän phaán taán, vì coù theå ôû trong yakshas, kinnaras, gandharvas, and other chieán traän lôùn sanh töû, xoâ dieät taát caû phieàn creatures. naõo oaùn thuø: Springing of spirit and 2) Töôïng vöông phaán taán—The springing of strength, able to destroy the enemy and a majestic elephant: afflictions on the great battlefront of birth a. Taâm kheùo ñieàu phuïc vaø nhu nhuyeãn and death. chuùng sanh: Their minds well tamed and 7) Ñaïi trí phaán taán—The springing of great gentle all sentient beings. knowledge: b. Gaùnh vaùc taát caû nhöõng chuùng sanh: a. Bieát thaân taâm vaø caûm giaùc: Knowing the Carrying all sentient beings. elements of body, mind, and sense 3) Long vöông phaán taán—The springing of a experience. great water spirit: b. Bieát caùc duyeân khôûi: Knowing other a. Noåi maây daày ñaïi phaùp: Producing

dense interdependent productions. clouds of the great teaching. c. Töï taïi khai thò taát caû phaùp: Freely b. Chieáu ñieån quang giaûi thoaùt: Flashing the explaining all things. lightning of liberation. 8) Ñaø La Ni phaán taán—The springing of c. Chaán saám nghóa nhö thaät: Reverberating mental command: with the thunder of truth. a. Duøng söùc nieäm hueä thoï trì chaùnh phaùp d. Röôùi möa cam loà caên, löïc, giaùc phaàn, chaúng queân: Retaining teachings by the thieàn ñònh, giaûi thoaùt, tam muoäi: power of recollection and awareness. Showering the sweet rain of the spiritual b. Tuøy theo caên taùnh cuûa chuùng sanh maø vì faculties and powers, the elements of hoï tuyeân thuyeát: Expounding the enlightenment, meditations, liberations, teachings according to the faculties of and concentrations. sentient beings. 4) Ñaïi Kim Sí Ñieåu vöông phaán taán—The 9) Bieän taøi phaán taán—The springing of springing of the great golden- winged bird: intellectual powers: a. Laøm caïn nöôùc tham aùi: Evaporating the a. Voâ ngaïi vaø choùng phaân bieät taát caû caùc water of covetousness. phaùp: Uninhibited and swift analyzing b. Phaù voû ngu si: Breaking the shell of everything. delusion. b. Laøm cho taát caû chuùng sanh ñöôïc lôïi ích: c. Chuïp baét nhöõng aùc ñoäc long phieàn naõo: Causing everyone to receive benefit and Catching the evil poisonous dragon of be happy. affliction.

10) Nhö Lai phaán taán—The springing of 1) Gaàn thieän tri thöùc, cung kính cuùng döôøng: realization of Thusness: Associating with the wise and honoring a. Nhöùt thieát chuûng trí nhöõng phaùp trôï ñaïo and serving them. ñeàu thaønh töïu vieân maõn: Fulfilling all aids 2) Chaúng töï cao töï ñaïi, chaúng töï khen ngôïi: to the way to omniscience. Not elevating themselves or praising b. Duøng moät nieäm töông öng hueä, nhöõng choã themselves. ñaùng ñöôïc ñeàu ñöôïc taát caû: With 3) Tin hieåu thaâm phaùp cuûa Phaät maø chaúng instantaneous wisdom attaining all that huûy baùng: Believing in the profound can be attained. teaching of Buddha without repudiating it. c. Nhöõng choã ñaùng ngoä taát caû ñeàu ngoä: 4) Chaúng bao giôø queân maát taâm nhöùt thieát trí: Understanding all that can be understood. Never ever forgetting the determination d. Ngoài toøa sö töû: Sitting on a lion throne. for omniscience. e. Haøng phuïc chuùng ma: Conquering hostile 5) Sieâng tu dieäu haïnh, haèng chaúng phoùng demons. daät: Diligently cultivating refined f. Thaønh voâ thöôïng chaùnh ñaúng chaùnh giaùc: practices, never being lax. Realizing unexcelled, complete achieve 6) Thöôøng caàu taát caû phaùp daønh cho Boà Taùt: perfect enlightenment. Always seeking all the teachings for Möôøi Ñieàu Raøng Buoäc: Ten bonds. enlightening beings. 1) Voâ taøm (coù loãi maø khoâng bieát töï hoå theïn): 7) Haèng dieãn thuyeát chaùnh phaùp, taâm khoâng Shamelessness. nhaøm moûi: Always expounding the truth 2) Voâ quyù (coù loãi maø khoâng bieát maéc côû vôùi tirelessly. ngöôøi)—Unblushingness. 8) Ñieàu rôøi boû ma nghieäp thöù taùm—The 3) Taät ñoá (ghen gheùt): Envy. eighth way of getting rid of demons' 4) Xan (boûn xeûn heøn haï): Meanness. actions: 5) Baát Hoái (khoâng bieát aên naên nhöõng toäi loãi a. Quy y taát caû chö Phaät möôøi phöông: ñaõ laøm): Regretlessness. Taking refuge with all the Buddhas in the 6) Thuøy mieân (hoân meâ hay thaân taâm khoâng ten directions. thöùc tænh): Torpidity. b. Nghó ñeán chö Phaät nhö nhöõng vò cöùu hoä: 7)

Traïo cöû (taâm nieäm xao ñoäng): Thinking of them as saviors and Unstableness—Excitability. protectors. 8) Hoân traàm (thaàn thöùc hoân meâ, khoâng bieát 9) Tin thoï öùc nieäm taát caû chö Phaät thaàn löïc chi caû): Gloominess. gia trì: Faithfully accepting and 9) Saân haän: Anger. remembering the support of the spiritual 10) Phuù (che daáu toäi aùc): Covering sins. power of the Buddhas. Möôøi Ñieàu Rôøi Boû Ma Nghieäp Cuûa Chö 10) Cuøng taát caû Boà Taùt ñoàng gieo caên laønh bình ñaúng khoâng hai: Equally planting the Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38). same roots of goodness with all Chö Boà Taùt an truï trong möôøi phaùp naày thôøi coù enlightening beings. theå ra khoûi taát caû ma ñaïo—Ten ways of getting rid of demons' actions of Great Möôøi Ñieàu Taâm Nieäm: Ten Non-Seeking Enlightening Beings (The Flower Adornment Practices: Sutra—Chapter 38). Enlightening Beings who 1) Nghó ñeán thaân theå thì ñöøng caàu khoâng bònh abide by these can escape all demonic ways. khoå, vì khoâng bònh khoå thì duïc voïng deã sinh: We should not wish (yearn) that our bodies be always free of diseases,

because a disease-free body is prone to that we have awakened, when in fact we desire and lust (because with a disease- have not. free body, one tends to be tempted with 4) Xaây döïng ñaïo haïnh thì ñöøng caàu khoâng bò desire and lust). This will lead to precept- ma chöôùng, vì khoâng bò ma chöôùng thì chí breaking and retrogression:. nguyeän khoâng kieân cöôøng: We should not 2) ÔÛ ñôøi thì ñöøng caàu khoâng hoaïn naïn, vì wish that our cultivation be free of khoâng hoaïn naïn thì kieâu xa noåi daäy. Neáu demonic obstacles, because our vows nhö chuùng ta cöù soáng maõi trong caûnh would not be then firm and enduring. This thanh nhaøn, nhö yù, khoâng bò ñôøi daèn vaët, leads to the transgression of thinking that laïi chaúng bò vöôùng ít nhieàu söï khoå naõo, öu we have attained, when in fact we have phieàn, taát taâm seõ sanh ra caùc nieäm khinh not. maïn, kieâu sa; töø ñoù maø keát thaønh voâ soá toäi 5) Vieäc laøm thì ñöøng mong deã thaønh, vì vieäc loãi. Phaät töû chôn thuaàn phaûi nhaân nôi hoaïn deã thaønh thì loøng hay khinh thöôøng kieâu naïn maø thöùc tænh côn tröôøng moäng vaø ngaïo: We should not wish that our plans chieâm nghieäm ñöôïc lôøi Phaät daïy laø ñuùng. and activities meet with easy success, for Do ñoù maø phaùt taâm tinh chuyeân tu haønh we will then be inclined to thoughts of caàu giaûi thoaùt: We should not wish that contempt and disrespect. This leads to the our lives be free of all misfortune, transgression of pride and conceit, adversity, or accident because without thinking ourselves to be filled with virtues them, we will be easily prone to pride and and talent. arrogance. This will lead us to be 6) Giao tieáp thì ñöøng caàu lôïi mình, vì lôïi disdainful and overbearing towards mình thì maát ñi ñaïo nghóa: We should not everyone else. If people's lives are wish for gain in our social relations. This perfect, everything is just as they always will lead us to violate moral principles and dreamed, without encountering see only mistakes of others. heartaches, worries, afflictions, or any 7) Vôùi ngöôøi thì ñöøng mong taát caû ñeàu thuaän pains and sufferings, then this can easily theo yù mình, vì ñöôïc thuaän theo yù mình thì give way to conceit, arogance, etc.; thus, loøng taát kieâu caêng: We should not wish becoming the breeding ground for that everyone, at all times, be on good countless transgressions

and offenses. terms and in harmony with us. This leads Sincere Buddhists should always use to pride and conceit and seeing only our misfortunes as the opportunity to awaken own side of every issue. from being mesmerized by success, fame, 8) Thi aân thì ñöøng caàu ñeàn ñaùp, vì caàu ñeàn fortune, wealth, etc. and realize the ñaùp laø thi aân coù möu ñoà: We should not Buddha's teachings are true and accurate, wish to be repaid for our good deeds, lest and then use this realization to develop a we develop a calculating mind. This leads cultivated mind seeking enlightenment. to greed for fame and fortune. 3) Cöùu xeùt taâm taùnh thì ñöøng caàu khoâng khuùc 9) Thaáy lôïi thì ñöøng nhuùng vaøo, vì nhuùng vaøo maéc, vì khoâng khuùc maéc thì sôû hoïc khoâng thì si meâ phaûi ñoäng: We should not wish to thaáu ñaùo: We should not wish that our share in opportunities for profit, lest the mind cultivation be free of all obstacles mind of illusion arise. This leads us to lose because without obstacles, we would not our good name and reputation for the sake have opportunities to excell our mind. This of unwholesome gain. will lead to the transgression of thinking

10) Oan öùc khoâng caàn bieän baïch, vì coøn bieän 10) Laáy oan öùc laøm cöûa ngoõ ñaïo haïnh—Turn baïch laø nhaân ngaõ chöa xaû: When subject injustice and wrong into conditions for to injustice and wrong, we should not progress along the Way (consider injustice necessarily seek the ability to refute and or false accusations as our virtuous gate to rebut, as doing so indicates that the mind enlightenment). of self-and-others has not been severed. Möôøi Ñieàu Thaønh Nhö Lai Löïc Cuûa This will certainly lead to more Chö Ñaïi Boà Taùt: Ten kinds of attainment of resentment and hatred. powers of the enlightened of enlightening Luaän Baûo Vöông Tam Muoäi cuûa Ñöùc Phaät— beings— Chö Boà Taùt coù ñuû möôøi Nhö Lai löïc Thus, the Buddha advised all of us to consider: naày thôøi goïi laø Nhö Lai Chaùnh Ñaúng Chaùnh 1) Laáy bònh khoå laøm thuoác thaàn—Turn Giaùc (Kinh Hoa Nghieâm—Phaåm 38)—suffering and disease into good medicine Enlightening Beings who acquire these ten (consider diseases and sufferings as powers are called Buddhas, truly awake. miraculous medicine). 1) Vì sieâu quaù taát caû nhöõng ma phieàn naõo 2) Laáy hoaïn naïn laøm giaûi thoaùt—Turn nghieäp neân thaønh Nhö Lai löïc: Attain the misfortune and calamity into liberation powers of the enlightened because they (take misfortune and adversity as means transcend the afflictive activities of all of liberation). demons. 3) Laáy khuùc maéc laøm thuù vò—Turn obstacles 2) Vì ñaày ñuû taát caû Boà Taùt haïnh vaø töï taïi du or high stakes into freedom and ease (take hyù taát caû Boà Taùt tam muoäi: Fulfill all obstacles as enjoyable ways to cultivate enlightening practices and master all ourselves). concentrations of enlighening beings. 4) Laáy ma quaân laøm baïn ñaïo—Turn demons 3) Ñaày ñuû taát caû Boà Taùt quaûng ñaïi thieàn or haunting spirits into Dharma friends ñònh: Accomplish all the far-reaching (take demonic obstacles as our good meditations of enlightening beings. spiritual advisors). 4) Vieân maõn taát caû phaùp trôï ñaïo baïch tònh: 5) Laáy khoù khaên laøm thích thuù—Turn trying Fulfill al the pure means of fostering events into peace and joy (consider enlightenment. difficulties as our joy of gaining 5) Ñöôïc taát caû phaùp trí hueä quang minh kheùo experiences or life enjoyments). tö duy phaân bieät: Attain

illumination of 6) Laáy keû teä baïc laøm ngöôøi giuùp ñôû—Turn knowledge of all things and can think and bad friends into helpful associates (treat analyze well. ungrateful people as our helpful aids). 6) Thaân cuøng khaép taát caû theá giôùi: Their 7) Laáy ngöôøi choáng ñoái laøm nôi giao du— bodies pervade all worlds. Turn apponents into “fields of flowers” 7) Coù theå duøng thaàn löïc gia trì taát caû: Can (consider opponents as our good support all by spiritual powers. relationships). 8) Ngoân aâm phaùt ra ñeàu ñoàng vôùi taâm cuûa taát 8) Coi thi aân nhö ñoâi deùp boû—Treat caû chuùng sanh: Their utterances are equal ingratitude as worn-out shoes to be to the minds of all sentient beings. discarded (consider merits or services to 9) Vì ba nghieäp thaân ngöõ yù ñoàng vôùi taát caû others as ragged slippers). tam theá chö Phaät, trong moät nieäm bieát roõ 9) Laáy söï xaû lôïi laøm vinh hoa—Turn nhöõng phaùp trong tam theá: They are frugality into power and wealth (take physically, verbally, mentally equal to the frugality as our honour).

Buddhas of all times, and can comprehend ñaïi Boà Taùt coù möôøi ñieàu thuû laáy, do ñaây maø the things of all times in a single thought. khoâng döùt haïnh Boà Taùt. Chö Boà Taùt an truï nôi 10) Ñöôïc thieän giaùc trí tam muoäi, ñuû Nhö Lai möôøi ñieàu thuû laáy naày thôøi coù theå chaúng döùt thaäp löïc, nhöõng laø thò xöù phi xöù trí löïc ñeán Boà Taùt haïnh, vaø ñöôïc phaùp voâ sôû thuû voâ laäu taän trí löïc: Attain concentration of thöôïng cuûa taát caû Nhö Lai—According to the precisely aware knowledge and are Flower Adornment Sutra, Chapter 38, there are imbued with the ten powers of the ten kinds of grasping by which they perpetuate enlightened, from knowledge of what is so the practices of Enlightening Beings. and what is not so up to knowledge of Enlightening Beings who abide by these can extinction of contaminations. perpetuate the practices of Enlightening Möôøi Ñieàu Thoái Thaát Phaät Phaùp Maø Beings and attain the Buddhas’ supreme state Chö Ñaïi Boà Taùt Neân Traùnh: Theo Kinh of not grasping anything. Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu thoái thaát 1) Thuû laáy taát caû chuùng sanh giôùi, vì roát raùo Phaät phaùp maø chö Boà Taùt neân traùnh. Chö Boà giaùo hoùa chuùng sanh: They grasp all Taùt traùnh ñöôïc möôøi ñieàu naày thôøi nhaäp ñöôïc realms of sentient beings, to ultimately ñaïo ly sanh cuûa Boà Taùt—According to the enlighten them. Flower Adornment Sutra, Chapter 38, there are 2) Thuû laáy taát caû theá giôùi vì roát raùo nghieâm ten things that cause enlightening beings to tònh: They grasp all worlds , to ultimately regress from the Buddha teachings, which they purify them. should avoid. Enlightening Beings who avoid 3) Thuû laáy Nhö Lai vì tu haïnh Boà Taùt ñeå these ten things will enter the Enlightening cuùng döôøng: They grasp Buddha, Beings’ paths of emancipation. cultivating the practices of Enlightening 1) Khinh maïn thieän tri thöùc: Slighting the Beings as offerings. wise. 4) Thuû laáy thieän caên vì chöùa nhoùm töôùng haûo 2) Sôï khoå sanh töû: Fearing the pains of birth coâng ñöùc cuûa chö Phaät: They grasp roots and death. of goodness, accumulating the virtues that 3) Nhaøm tu haïnh Boà Taùt: Getting tired of mark and embellish the Buddhas. practicing the acts of enlightening beings. 5) Thuû laáy ñaïi bi, vì dieät khoå cho taát caû 4) Chaúng thích truï theá gian: Not caring to chuùng sanh: They grasp great compassion,

remain in the world. to extinguish the pains of all sentient 5) Say ñaém tam muoäi: Addiction to beings. concentration. 6) Thuû laáy ñaïi töø, vì cho taát caû chuùng sanh 6) Chaáp laáy thieän caên: Clinging to roots of nhöõng trí laïc: They grasp great goodness. benevolence, to bestow on all beings the 7) Repudiating the truth: Huûy baùng chaùnh happiness of omniscience. phaùp. 7) Thuû laáy Ba La Maät, vì tích taäp nhöõng 8) Ñoaïn Boà Taùt haïnh: Putting an end to the trang nghieâm cuûa Boà Taùt: They grasp the practices of enlightening beings. transcendent ways, to accumulate the 9) Thích ñaïo nhò thöøa: Liking the ways of adornments of Enlightening Beings. individual liberation. 8) Thuû laáy thieän xaûo phöông tieän, vì ñeàu thò 10) Hieàm haän chö Boà Taùt: Having aversion to hieän ôû taát caû moïi nôi: They grasp skill in Enlightening Beings. means, to demonstrate them everywhere. Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, chö

9) Thuû laáy Boà Ñeà, vì ñöôïc trí voâ ngaïi: They Listening to the true teaching without grasp enlightenment, to obtain worrying about one's body or life. unobstructed knowledge. 10) Tònh tu ngöõ nghieäp, xaû thaân thöøa söï taát caû 10) Thuû laáy taát caû caùc phaùp, vì ôû moïi nôi ñeàu Boà Taùt vaø caùc phaùp sö ñeå laõnh thoï dieäu duøng minh trí ñeå hieän roõ: They grasp all phaùp: Giving oneself up to serve all things, to comprehend them everywhere enlightening beings and teachers of truth, with clear knowledge. and receiving the sublime teaching from Möôøi Ñieàu Tònh Tu Ngöõ Nghieäp Cuûa them. Chö Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm (B) Chö Boà Taùt an truï trong möôøi phaùp tònh tu 38)—Ten ways of purifying speech of Great ngöõ nghieäp naày seõ ñöôïc möôøi ñieàu thuû Enlightening Beings (The Flower Adornment hoä—Enlightening Beings who abide by Sutra—Chapter 38). these ten ways of purifying speech can (A) Möôøi phaùp tònh tu ngöõ nghieäp—Ten ways gain ten kinds of protection: of purifying speech: 1) Ñöôï c thieân vöông cuøng thieân chuùng thuû 1) Tònh tu ngöõ nghieäp, thích laéng nghe aâm hoä: They are protected by all celestial thanh cuûa Ñöùc Nhö Lai: Joyfully listening beings. to the voice of Buddhas. 2) Ñöôï c long vöông vaø long chuùng thuû hoä: 2) Tònh tu ngöõ nghieäp, nghe noùi coâng ñöùc cuûa By all nagas. Boà Taùt: Joyfully listening to the 3) Ñöôïc Daï xoa vöông cuøng daï xoa chuùng explanations of the virtues of Enlightening thuû hoä: By all yakshas. Beings. 4) Ñöôï c Caøn thaùt baø vöông cuøng Caøn thaùt baø 3) Tònh tu ngöõ nghieäp, chaúng noùi nhöõng lôøi chuù n g thuû hoä: By all Gandharvas. maø chuùng sanh chaúng thích nghe: Not 5) Ñöôï c A tu la vöông vaø A tu la chuùng thuû saying anything unpleasant to sentient hoä: By all titans. beings. 6) Ñöôï c Ca laâu la vöông vaø Ca laâu la chuùng 4) Tònh tu ngöõ nghieäp, xa lìa nhöõng loãi laàm thuû hoä : By all Garudas. cuûa lôøi noùi: Truly avoiding all faults of 7) Ñöôï c Khaån na la vöông vaø Khaån na la speech. chuùng thuû hoä: By all kinnaras. 5) Tònh tu ngöõ nghieäp, hoan hyû taùn thaùn Nhö 8) Ñöôï c Ma haàu la giaø vöông cuøng Ma haàu Lai: Joyfully praising the enlightened. la giaø chuùng thuû hoä: By all Maharagas. 6) Tònh tu ngöõ nghieäp, ôû choã thaùp Nhö Lai to 9) Ñöôï c Phaï m vöông vaø Phaïm chuùng thuû hoä: tieáng khen ngôïi coâng ñöùc nhö thieät cuûa By all Brahmas. chö Phaät: Signing the praises of Buddhas 10) Ñöôï c Nhö Nhö Lai Phaùp vöông vaø taát

caû aloud at the monuments of deceased phaù p sö thuû hoä: By all teachers of truth, Buddhas. beginning with the Buddhas. 7) Tònh tu ngöõ nghieäp, duøng taâm thanh tònh (C) Ñöôïc söï thuû hoä naày roài, chö Ñaïi Boà Taùt coù ban boá chaùnh phaùp cho chuùng sanh: theå thaønh töïu möôøi ñaïi söï—Having Giving teachings to sentient beings with received this protection, great profound, pure mind. enlightening beings are able to accomplish 8) Tònh tu ngöõ nghieäp, duøng aâm nhaïc ca tuïng ten great works. ñeå taùn thaùn Ñöùc Nhö Lai: Praising Buddha 1) Laøm cho taát caû chuùng sanh hoan hyû: with music and song. Gladdening all sentient beings. 9) Tònh tu ngöõ nghieäp, ôû choã chö Phaät laéng 2) Coù theå qua laïi taát caû theá giôùi: Going to all nghe chaùnh phaùp chaúng tieác thaân maïng: worlds.

3) Taát caû caên taùnh ñeàu coù theå roõ bieát: cuûa Nhö Lai—According to the Flower Knowing all faculties. Adornment Sutra, Chapter 38, there are ten 4) Taát caû thaèng giaûi ñeàu laøm cho thanh tònh: kinds of diligent practices of Great Purifying all devotions. Enlightening Beings. Enlightening Beings who 5) Taát caû phieàn naõo ñeàu laøm cho ñoaïn tröø: abide by these can attain the supreme practice Exterminating all afflictions. of great knowledge and wisdom of Buddhas. 6) Taát caû taäp khí ñeàu laøm cho xaû ly: Getting 1) Sieâng tu boá thí, vì ñeàu xaû thí taát caû maø rid of all habit energy. khoâng caàu baùo ñaùp: Diligent practice of 7) Taát caû duïc laïc ñeàu laøm cho saùng saïch: giving, relinquishing all without seeking Purifying all inclinations. reward. 8) Taát caû thaâm taâm ñeàu laøm cho taêng tröôûng: 2) Sieâng tu trì giôùi, vì ñaàu ñaø khoå haïnh, thieåu Increasing all profound determinations. duïc tri tuùc: Diligent practice of self- 9) Taát caû phaùp giôùi ñeàu laøm cho cuøng khaép: control, practicing austerities, having few Causing all to pervade al universes. desires, and being content. 10) Taát caû Nieát baøn khaép laøm cho thaáy roõ: 3) Sieâng tu nhaãn nhuïc, vì rôøi quan nieäm ta vaø Causing all nirvanas to be clearly seen. ngöôøi (töï tha), nhaãn chòu taát caû ñieàu khoå Möôøi Ñieàu Tu Cuûa Chö Ñaïi Boà Taùt: naõo, troïn khoâng sanh loøng saân haïi: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Diligent practice of forbearance, ñieàu tu cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï detaching from notions of self and other, trong phaùp naày thôøi tu ñöôïc ñaïo quaû voâ thöôïng tolerating all evils without anger or vaø ñaït ñöôïc taát caû caùc phaùp—According to the malice. Flower Adornment Sutra, there are ten kinds 4) Sieâng tu tinh taán, vì thaân ngöõ yù ba nghieäp of cultivation of Great Enlightening Beings. chöa töøng taùn loaïn, taát caû vieäc laøm ñeàu Enlightening beings who abide by these can chaúng thoái chuyeån maõi ñeán khi roát raùo: achieve the supreme cultivation and practice Diligent practice of vigor, their thoughts, all truths. words and deeds never confused, not 1) Tu caùc moân Ba La Maät: Cultivate the regressing in what they do, reaching the ways of transcendence. ultimate end. 2) Tu hoïc: Learning. 5) Sieâng tu thieàn ñònh, vì giaûi thoaùt , tam 3) Tu hueä: Wisdom. muoäi xuaát hieän thaàn thoâng, rôøi lìa taát caû 4) Tu nghóa: Purpose. quyeán thuoäc, duïc laïc, phieàn naõo, vaø maõn 5) Tu phaùp: Righteousness. nguyeän: Diligent practice of meditation, 6) Tu thoaùt ly:Emancipation. liberations, and concentrations, 7) Tu thò hieän:Manifestation. discovering spiritual powers, leaving 8)

Tu sieâng thöïc haønh chaúng löôøi: Diligence. behind all desires, afflictions, and 9) Tu thaønh chaùnh ñaúng chaùnh giaùc: contention. Accomplishment of true awakening. 6) Sieâng tu trí hueä, vì tu taäp chöùa nhoùm taát caû 10) Tu chuyeån chaùnh phaùp luaân: Operation of coâng ñöùc khoâng nhaøm moûi: Diligent right teaching. practice of wisdom, tirelessly cultivating Möôøi Ñieàu Tu Tinh Chuyeân Cuûa Chö and accumulating virtues. Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 7) Sieâng tu ñaïi töø, vì bieát taát caû chuùng sanh khoâng coù töï taùnh: Diligent practice of 38, chö ñaïi Boà Taùt coù möôøi ñieàu tu tinh great benevolence, knowing that all chuyeân. Chö Boà Taùt an truï trong nhöõng phaùp naày thôøi ñöôïc sieâng tu ñaïi trí hueä voâ thöôïng

sentient beings have no nature of their knowledge of the Buddhas of past, future own. and present, definitively, without duality. 8) Sieâng tu ñaïi bi, vì bieát caùc phaùp ñeàu Chö Phaät luoân coù ñaày ñuû tam theá Phaät trí khoâng, thoï khoå cho taát caû chuùng sanh hueä, quyeát ñònh khoâng hai: khoâng nhaøm moûi: Diligent practice of 5) Chö Phaät ñeàu bieát tam theá taát caû saùt na laø great compassion, knowing that all things moät saùt na, quyeát ñònh khoâng hai: All are empty, accepting suffering in place of Buddhas know that all instants, past, future all sentient beings without wearying. and present, are one instant, definitely, 9) Sieâng tu giaùc ngoä thaäp löïc Nhö Lai, vì roõ without duality. thaáu voâ ngaïi chæ baøy cho chuùng sanh: 6) Chö Phaät ñeàu bieát tam theá taát caû coõi Phaät, Diligent practice to awaken the ten vaøo moät coõi Phaät, quyeát ñònh khoâng hai: powers of enlightenment, realizing them All Buddhas know that all past, future and without obstruction, manifesting them for present Buddha-lands inhere in one sentient beings. Buddha-land, definitively, without duality. 10) Sieâng tu phaùp luaân baát thoái, vì chuyeån ñeán 7) Chö Phaät ñeàu bieát tam theá taát caû lôøi Phaät, taâm cuûa taát caû chuùng sanh: Diligent laø moät lôøi Phaät, quyeát ñònh khoâng hai: All practice of the non receding wheel of Buddhas know the words of all Buddhas of teaching, proceeding to reach all sentient all times are the words of one Buddha, beings. definitely, without duality. Möôøi Ñieàu Voâ Nhò Thöïc Haønh Phaùp Töï 8) Chö Phaät ñeàu bieát tam theá taát caû chö Phaät, Taïi Cuûa Chö Phaät: Theo Kinh Hoa Nghieâm, cuøng taát caû chuùng sanh ñöôïc giaùo hoùa theå Phaåm 33), coù möôøi ñieàu voâ nhò thöïc haønh phaùp taùnh bình ñaúng, quyeát ñònh khoâng hai: All töï taïi cuûa chö Phaät—According to the Flower Buddhas know that all Buddhas of all Adornment Sutra, there are ten kinds of times and all the beings they teach are mastery of nondual action of all Buddhas. essentially equal, definitely, without 1) Taát caû chö Phaät ñeàu hay kheùo noùi lôøi thoï duality. kyù, quyeát ñònh khoâng hai: All Buddhas can 9) Chö Phaät ñeàu bieát theá phaùp vaø Phaät phaùp, speak words of prediction of taùnh khoâng sai khaùc, quyeát ñònh khoâng enlightenment, definitively, without hai: All Buddhas know that worldly duality. phenomena and Buddhist principles are 2) Taát caû chö Phaät ñeàu hay tuøy thuaän taâm essentially not different, definitely, nieäm cuûa chuùng sanh, laøm cho yù hoï ñöôïc without duality. thoûa maõn, quyeát ñònh khoâng hai: All 10) Chö Phaät ñeàu bieát taát caû tam theá chö Phaät Buddhas can satisfy sentient beings coù bao

nhieâu thieän caên ñeàu ñoàng moät according to their wishes, definitely, thieän caên, quyeát ñònh khoâng hai: All without duality. Buddhas know that the roots of goodness 3) Chö Phaät ñeàu hay hieän giaùc taát caû phaùp, of all Buddhas of all times are the same dieãn thuyeát yù nghóa, quyeát ñònh khoâng one root of goodness, definitely, without hai:All Buddhas can manifest be awake to duality. all truths and expound their meanings, Möôøi Ñieàu Vui Thích Cuûa Chö Ñaïi Boà definitively, without duality. Taùt (Kinh Hoa Nghieâm—Phaåm 38—Ly 4) Chö Phaät ñeàu bieát tam theá taát caû saùt na laø Theá Gian): Ten kinds of enjoyment (The moät saùt na, quyeát ñònh khoâng hai: All Flower Adornment Sutra—Chapter 38— Buddhas have all the wisdom and Detachment from the World)—Boà taùt truï trong

phaùp naày thôøi ñöôïc phaùp laïc voâ thöôïng cuûa 10) Thích chuyeån phaùp luaân, vì deïp tröø taát caû chö Nhö Lai—Enlightening Beings who abide phaùp dò ñaïo: They enjoy turning the wheel by these can attain the supreme enjoyment of of true teaching, destroying all misleading truth of all Buddhas. doctrines. 1) Thích chaùnh nieäm vì taâm chaúng taùn loaïn: Möôøi Giai Ñoaïn Phaùt Trieån Taâm Cuûa They enjoy right mindfulness because Toâng Chaân Ngoân: Theo Giaùo Sö Junjiro their minds are not distracted. Takakusu trong Cöông Yeáu Trieát Hoïc Phaät 2) Thích trí hueä vì phaân bieät caùc phaùp: They Giaùo, Maät giaùo hay Kim Cang Thöøa Phaät Giaùo enjoy knowledge, distinguishing all things. laø moät töø ngöõ duøng ñeå chæ cho toâng chæ bí maät 3) Thích qua ñeán taát caû choã Phaät, vì nghe cao sieâu, vöôït haún caû Tieåu Thöøa vaø Ñaïi Thöøa. phaùp khoâng nhaøm: They enjoy visiting all Theo Ñaïi Sö Hoaèng Phaùp, coù möôøi giai ñoaïn Buddhas, listening to the teaching phaùt trieån taâm. Nhöõng giai ñoaïn naøo töø thaáp tirelessly. leân cao, cho thaáy söï tieán trieån cuûa taâm thöùc 4) Thích chö Phaät, vì ñaày khaép möôøi phöông con ngöôøi theo thôøi gian, coøn nhöõng giai ñoaïn khoâng bieân teá: They like the Buddhas cuøng phaùt trieån ñoàng thôøi nhö trong 6 vaø 7, 8 because they fill the ten directions without vaø 9, cho thaáy tình traïng cuûa theá giôùi höôùng bound. thöôïng—According to Prof. Junjiro Takakusu 5) Thích Boà Taùt töï taïi, vì taát caû chuùng sanh in The Essentials of Buddhist Philosophy, the duøng voâ löôïng moân maø hieän thaân: They Mystic Doctrine School or the Buddhist like enlightening beings because they Diamond Vehicle Vajrayana is a name given freely appear in infinite ways for the to a higher mystic doctrine, transcending all benefit of sentient beings. Hinayana and Mahayana doctrines. Such 6) Thích caùc moân tam muoäi vì nôi moät moân Diamond Vehicle is only represented by Great tam muoäi nhaäp taát caû moân tam muoäi: They Master Kobo with his proposal of the ten enjoy the doors of concentration because stages of spiritual development. These stages in one door of concentration they enter all coming one above the other, show the timely doors of concentration. progress of the human mind, while those which 7) Thích Ñaø La Ni vì thoï trì phaùp chaúng queân stand co-ordinated at one time as in 6 and 7, 8 ñeå daïy laïi cho chuùng sanh: They enjoy and 9, show the state of the progressive world. mental command of mnemonic formula 1) Dò Sanh Kyø Döông Taâm: Nhöõng neûo because they hold all the doctrines without ñöôøng cuûa cuoäc soáng muø quaùng do

baûn forgetting and hand them on to others. naêng ñieàu khieån. Ñaây laø giai ñoaïn cuûa 8) Thích voâ ngaïi bieän taøi, vì nôi moät ñoaïn phaøm ngu—Various paths of blind life moät caâu, phaân bieät dieãn thuyeát traûi qua driven by the instinctive impulse. This is baát khaû thuyeát kieáp khoâng cuøng taän: They the stage of common people. enjoy unhindered powers of analysis and 2) Ngu Ñoàng Trì Trai Taâm (nhaân thöøa): Coá elucidation, expounding a single saying gaéng vöôït leân soáng ñôøi ñaïo ñöùc, nhö inexhaustibly. tröôøng hôïp cuûa Khoång Giaùo—The Vehicle 9) Thích thaønh chaùnh giaùc, vì taát caû chuùng of human beings striving to have a moral sanh maø duøng voâ löôïng moân thò hieän thaân life, the satge of Confucianism. ñeå thaønh chaùnh giaùc: They enjoy attaining 3) Anh Ñoàng Voâ UÙy Taâm (Thieân thöøa): Giai true enlightenment, manifesting bodies in ñoaïn chuùng sanh ôû coõi trôøi, noã löïc cho moät infinite ways, attaining true enlightenment söùc maïng sieâu nhieân, nhö Laõo giaùo vaø Baø for the sake of sentient beings. La Moân giaùo—The Vehicle of heavenly

beings striving to have a supernatural Möôøi Giôùi Baát Hoái: Möôøi giôùi khoâng ñöa power, the stage of Taoism and ñeán söï hoái haän—Ten rules which produce no Brahmanism. regrets. 4) Duy Uaån Voâ Ngaõ Taâm (Thanh Vaên thöøa): 1) Khoâng saùt sanh: Not killing. Ñaây laø thöøa cuûa caùc ñeä töû tröïc tieáp cuûa 2) Khoâng troäm caép: Not stealing. Phaät, vöôn leân ñôøi soáng taâm linh cao ñaúng 3) Khoâng taø daâm: Not committing sexual nhö trong caùc boä phaùi Tieåu thöøa, Caâu Xaù misconduct. vaø Thaønh Thaät toâng—The Vehicle of the 4) Khoâng noùi doái: Not lying. dirct pupils of the Buddha, or sravaka, 5) Khoâng noùi loãi cuûa ngöôøi: Not telling a striving for higher spiritual life as in fellow-Buddhist's sins. Hinayana schools, Kusala, and the 6) Khoâng uoáng röôïu: Not drinking wine. Satyasiddhi schools. 7) Khoâng töï cho mình hay vaø cheâ ngöôøi dôû: 5) Baït Nghieäp Nhaân Chuûng Taâm (Ñoäc Giaùc Not praising oneself and discrediting thöøa): Thöøa naày thoï höôûng giaùc ngoä rieâng others. tö, nhöng coøn vò kyû—The Vehicle of the 8) Khoâng heøn haï: Not being mean to other self-enlightened ones (pratyeka-buddha) beings. enjoying self-enlightenment yet falling 9) Khoâng saân haän: Not being angry. into egoism. 10) Khoâng huûy baùng Tam Baûo: Not defaming 6) Tha Duyeân Ñaïi Thöøa Taâm: Cho raèng ba the Triratna. thöøa laø chaân thaät, giai ñoaïn cuûa Tam Luaän Möôøi Giôùi Sa Di: Böôùc ñaàu tieân treân ñöôøng vaø Phaùp Töôùng toâng—The doctrine of the tu taäp—Ten commandments of Sramanera three Vehicles, holding the three Vehicles Precepts, the first step in cultivation the as real, the stage of San-Lun and Way—Möôøi Giôùi Sa Di: Ten virtues—Ten Dharmalaksana schools. basic prohibitions binding on novice monks and 7) Giaùc Taâm Baát Sanh Taâm: Nhö (6)—Same nuns: as in (6). 1) Khoâng saùt sanh haïi vaät: Not Killing living 8) Nhaát Ñaïo Voâ Vi Taâm: Nhaát Thöøa, cho beings. raèng chæ coù moät thöøa laø chaân thaät, giai 2) Khoâng laáy cuûa neáu khoâng ñöôïc cho: Not ñoaïn cuûa Hoa Nghieâm vaø Thieân Thai— taking what has not been giving. The doctrine of One Vehicle, holding the 3) Khoâng taø haïnh: Not committing one Vehicle as real, the stage of Hua-Yen Misconduct in sexual matters. and T'ien-T'ai schools. 4) Khoâng noùi doái: Not telling lies. 9) Cöïc Voâ Töï Taùnh

Taâm: Nhö (8)—Same as 5) Khoâng uoáng röôïu: Not drinking liquor. in (8). 6) Khoâng ñeo trang söùc vaø söùc caùc loaïi nöôùc 10) Bí Maät Trang Nghieâm Taâm: Toâng chæ cuûa hoa: Not wearing adornments and Chaân Ngoân toâng hay Kim Cang Thöøa. perfume. Theo quan ñieåm cuûa Chaân Ngoân toâng, 7) Khoâng ca haùt nhaûy muùa: Not enjoying Kim Cang thöøa ñöùng treân caùc thöøa khaùc, singing and dancing. ñoù laø toái thöôïng thöøa veà Maät Giaùo—The 8) Khoâng naèm giöôøng cao roäng: Not sleeping Diamond Vehicle as held by the Shingon in large raised beds. School. According to the Shingon idea, the 9) Khoâng aên saùi giôø: Not eating out of Diamond Vehicle stands above all others; regulated hours. it is the supreme Vehicle of mysticism. Möôøi Giôùi: Ten realms—See Thaäp Giôùi.

10) Khoâng caát giöõ hay sôû höõu quí kim baûo Ba La Di Toäi."—A disciple of the Buddha thaïch: Not possessing gold, silver, and shall not himself kill, encourage others to other precious metals and stones. kill, kill by expedient means, praise *** For more information, please see Thaäp killing, rejoice at witnessing killing, or kill Giôùi. through incantation or deviant mantras. He Möôøi Giôùi Troïng: The ten major precepts— must not create the causes, conditions, See Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Trong methods, or karma of killing, and shall not Kinh Phaïm Voõng. intentionally kill any living creature. As a Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Buddha's disciple, he ought to nuture a mind of compassion and filial piety, Trong Kinh Phaïm Voõng: Phaät ñaõ daïy always divising expedient means to rescue chuùng ñeä töû raèng: "coù Möôøi giôùi troïng cho Boà and protect all beings. If instead, he fails Taùt. Neáu ai thoï giôùi maø khoâng giöõ, ngöôøi ñoù to restrain himself and kills sentient beings khoâng phaûi laø Boà taùt, ngöôøi ñoù cuõng khoâng coù without mercy, he commits a Parajika chuûng töû Phaät. Ngay caû Phaät maø coøn Phaûi trì offense. tuïng nhöõng giôùi naày. Taát caû chuùng Boà taùt ñaõ 2) Giôùi Troäm Cöôùp: Second Major Precept hoïc giôùi trong quaù khöù, seõ hoïc trong töông lai, on Stealing—Laø Phaät töû, khoâng töï mình hay ñang hoïc trong luùc naày. Ta ñaõ giaûi thích troäm cöôùp, khoâng baûo ngöôøi troäm cöôùp, nhöõng ñieåm chaùnh cuûa Boà Taùt giôùi. Maáy oâng khoâng phöông tieän troäm cöôùp, nhaãn ñeán phaûi hoïc vaø haønh Boà taùt giôùi trong chính taâm khoâng duøng buøa chuù maø troäm cöôùp; khoâng mình."—The Ten Major Precepts or the ten nhôn troäm cöôùp, duyeân troäm cöôùp, caùch weighty prohibitions—In the Brahma-Net thöùc troäm cöôùp hay nghieäp troäm cöôùp. Taát Sutra, the Buddha said to his disciples, "There caû taøi vaät, duø laø cuûa quyû thaàn, töø caây kim are ten major Bodhisattva precepts. If one ngoïn coû ñeàu coù chuû, khoâng ñaëng troäm receives the precepts but fails to keep cöôùp. Laø Phaät töû, phaûi luoân coù loøng töø bi (observe/practice) them, he is not a hieáu thuaän thöôøng giuùp cho moïi ngöôøi bodhisattva, nor he is a seed of Buddhahood. I, ñöôïc phöôùc ñöùc an vui. Traùi laïi, laïi sanh too, recite these precepts. All Bodhisattvas taâm troäm cöôùp taøi vaät cuûa ngöôøi, Phaät töû have studied them in the past, will study in the naày phaïm "Boà Taùt Ba La Di Toäi."—A future, and are studying them now. I have disciple of the Buddha must not himself explained the main characteristics of the steal or encourage others to steal, steal by

Bodhisattva precepts. You should study and expedient means, steal by means of observe them with all your heart.” incantation or deviant mantras. He should 1) Giôùi Saùt Sanh: First Major Precept on not create the causes, conditions, methods, Killing—Laø Phaät töû, khoâng töï mình gieát, or karma of stealing. No valuables or khoâng xuùi ngöôøi gieát, khoâng phöông tieän possessions, even those belonging to hay khen taëng ai gieát, khoâng thaáy gieát maø ghosts and spirits or thieves and robbers, tuøy hyû, khoâng duøng buøa chuù gieát, khoâng be they as small as a needle or a blade of nhôn, duyeân, hay caùch thöùc maø gieát, grass, may be stolen. As a Buddha’s khoâng nghieäp gieát. Phaøm taát caû loaøi höõu disciples, he ought to have a mind of tình coù maïng soáng ñeàu khoâng ñöôïc coá yù mercy, compassion, and filial piety, gieát. Laø Phaät töû, phaûi luoân phaùt ñaïi bi taâm always helping other people to earn merits vaø loøng hieáu thuaän, laäp theá cöùu giuùp taát caû and achieve happiness. If instead, he chuùng sanh-, maø traùi laïi töï phoùng taâm nôõ loøng saùt sanh, Phaät töû naày phaïm “Boà Taùt

steals the posessions of others, he commits voïng ngöõ, khoâng baûo ngöôøi voïng ngöõ, a Parajika offense. khoâng phöông tieän voïng ngöõ, khoâng nhôn 3) Giôùi Daâm: Third Major Precept on Sexual voïng ngöõ, duyeân voïng ngöõ, caùch thöùc Misconduct (not to lust)—Laø Phaät töû, voïng ngöõ, nghieäp voïng ngöõ. Nhaãn ñeán khoâng töï mình daâm duïc, khoâng baûo ngöôøi khoâng thaáy noùi thaáy, thaáy noùi khoâng thaáy, daâm duïc, vôùi taát caû phuï nöõ, caùc loaøi caùi, hoaëc thaân voïng ngöõ, taâm voïng ngöõ. Laø loaøi maùi, cho ñeán thieân nöõ, quyû nöõ, thaàn Phaät töû, phaûi luoân luoân chaùnh ngöõ chaùnh nöõ cuøng phi ñaïo maø haønh daâm; khoâng kieán, vaø cuõng laøm cho taát caû chuùng sanh nhôn daâm duïc, duyeân daâm duïc, caùch thöùc coù chaùnh ngöõ chaùnh kieán, maø traùi laïi laøm daâm duïc, hay nghieäp daâm duïc. Laø Phaät töû, cho moïi ngöôøi taø ngöõ, taø kieán, taø nghieäp, ñoái vôùi taát caû khoâng ñöôïc daâm duïc, maø Phaät töû naày phaïm “Boà Taùt Ba La Di phaûi coù loøng hieáu thuaän cöùu ñoä taát caû, Toäi.”—A disciple of the Buddha must not phaûi ñem phaùp thanh tònh maø khuyeân daïy himself use false words and speech, or ngöôøi. Daâm giôùi cuõng laø moät trong nguõ encourage others to lie or lie by expedient giôùi cho Phaät töû taïi gia (moät trong naêm means. He should not involve himself in ñieàu giôùi cuûa haøng Phaät töû taïi gia laø phaûi the causes, conditions, methods, or karma dieät tröø taø daâm. Moät trong möôøi giôùi troïng of lying, saying that he has seen what he cuûa haøng xuaát gia laø phaûi hoaøn toaøn caét has not seen or vice-versa, or lying ñöùt daâm duïc). Traùi laïi neáu khoâng coù taâm implicitly through physical or mental töø, laøm cho moïi ngöôøi sanh vieäc daâm duïc, means. As a Buddha’s disciple, he ought khoâng löïa suùc sanh, cho ñeán haønh daâm vôùi to maintain Right Speech and Right Views meï, con, chò, em trong luïc thaân, Phaät töû always, and lead all others to maintain naày phaïm “Boà Taùt Ba La Di Toäi.”—A them as well. If instead, he causes wrong disciple of the Buddha must not engage in speech, wrong views or evil karma in licentious acts or encourage others to do others, he commits a Parajika offense. so. He (a monk) should not have sexual 5) Giôùi Uoáng Röôïu vaø Baùn Röôïu: Fifth relations with any female; be she a Major

Precept on Drinking or Selling human, animal, deity or spirit, nor create Alcohol Beverages—Laø Phaät töû, khoâng töï the causes, conditions, methods, or karma mình uoáng hay baùn röôïu, khoâng baûo ngöôøi of such misconduct. Indeed, he must not uoáng hay baùn, khoâng duyeân uoáng hay baùn, engage in improper sexual misconduct khoâng caùch thöùc uoáng hay baùn, khoâng with anyone. A Buddha's disciple ought to nghieäp uoáng hay baùn röôïu. Taát caû röôïu have a mind of filial piety, rescuing all ñeàu khoâng ñöôïc uoáng hay baùn vì röôïu laø sentient beings and instructing them in the nhôn duyeân sanh toäi loãi. Laø Phaät töû phaûi Dharma of purity and chastity. Sexual laøm cho taát caû chuùng sanh coù trí hueä saùng misconduct is also one of the five basic suoát, maø traùi laïi ñem söï meâ say ñieân ñaûo precepts for householders. If instead, he cho taát caû chuùng sanh, Phaät töû naày phaïm lacks compassion and encourages others to "Boà Taùt Ba La Di Toäi."—A disciple of the engage in sexual relations promiscuously, Buddha must not drink or trade in alcohol including with animals and even their beverages or encourage others to do so. mothers, daughters, sisters, or other close He should not create the causes, relatives, he commits a Parajika offense. conditions, methods or karma of drinking 4) Giôùi Voïng: Fourth Major Precept on Lying or selling any intoxicant wnatsoever, for and False Speech—Laø Phaät töû, khoâng intoxicants are the causes and conditions

of all kinds of offenses. As a Buddha's khoâng töï khen mình cheâ ngöôøi, khoâng baûo disciple, he ought to help all sentient ai khen mình cheâ ngöôøi; khoâng nhôn cheâ beings achieve clear wisdom. If instead, ngöôøi, khoâng duyeân cheâ ngöôøi, khoâng he cayses them to have upside-down, caùch thöùc cheâ ngöôøi, khoâng nghieäp cheâ topsy-turvy thinking, he commits a ngöôøi. Laø Phaät töû, neân saún saøng nhaän laáy Parajika offense. nhöõng khinh cheâ cho taát caû chuùng sanh vaø 6) Giôùi Rao Loãi cuûa Töù Chuùng: Sixth Major nhöôøng taát caû vieäc toát cho ngöôøi, chöù Precept on Broadcasting the Faults of the khoâng bao giôø töï phoâ tröông taøi ñöùc cuûa Assembly (not to discuss the faults of mình maø dìm ñieàu hay toát cuûa ngöôøi, neáu other Buddhists)—Laø Phaät töû, khoâng töï khoâng Phaät töû naày phaïm "Boà Taùt Ba La mình rao loãi cuûa Boà Taùt xuaát gia, Boà Taùt Di Toäi."—A disciple of the Buddha shall taïi gia, Tyø Kheo, Tyø Kheo Ni, khoâng baûo not praise himself and speak ill of others, ngöôøi rao loãi; khoâng nhôn rao loãi, duyeân or encourage others to do so. He must not rao loãi, caùch thöùc rao loãi, nghieäp rao loãi. create the causes, conditions, methods, or Laø Phaät töû, khi nghe keû aùc, keû ngoaïi ñaïo, karma of prasing himself and disparaging cuøng keû nhò thöøa noùi nhöõng ñieàu phi phaùp others. As a disciple of the Buddha, he traùi luaät, phaûi luoân coù loøng töø bi giaùo hoùa should be willing to stand in for all nhöõng keû aáy, khieán cho hoï sanh loøng laønh sentient beings and endure humiliation vôùi Ñaïi thöøa, maø traùi laïi Phaät töû töï mình and slander, accepting blame and letting rao noùi nhöõng loãi trong Phaät phaùp, Phaät töû sentient beings have all the glory. He naày phaïm "Boà Taùt Ba La Di Toäi."—A should never display his own virutes and disciple of the Buddha must not himself conceal the good points of others, thus broadcast the misdeeds or infractions of causing them suffer slander, he commits a Bodhisattva-clerics or Bodhisattva- Parajika

offense. laypersons, or of ordinary monks and nuns, 8) Giôùi Boûn Xeûn vaø Lôïi Duïng Ngöôøi Khaùc: nor encourage others to do so. He must not Eighth Major Precept on Stinginess and create the causes, conditions, methods, or Abuse of others—Laø Phaät töû, khoâng töï karma of discussing the offenses of the mình boûn xeûn hay lôïi duïng ngöôøi khaùc, Assembly. As a Buddha's disciple, khoâng xuùi ngöôøi boûn xeûn, khoâng nhôn boûn whenever he hears evil persons, xeûn, duyeân boûn xeûn, caùch thöùc boûn xeûn, externalists or followers of the Two nghieäp boûn xeûn. Laø moät Phaät töû ñaõ thoï Boà Vehicles speak of practices contrary to the Taùt giôùi, khi thaáy ngöôøi baàn cuøng ñeán caàu Dharma or contrary to the precepts within xin, phaûi baèng moïi caùch giuùp ñôû theo nhu the Buddhist community, he should caàu cuûa hoï, chöù khoâng ñem loøng giaän gheùt instruct them with a compassionate mind khoâng cho moät maûy may; hoaëc coù ngöôøi and lead them to develop wholesome faith ñeán caàu hoïc giaùo phaùp, ñaõ chaúng noùi moät in the Mahayana. If instead, he discusses keä moät caâu maø coøn maéng ñuoåi, laø phaïm the faults and misdeeds that occur within "Boà Taùt Ba La Di Toäi."—A disciple of the the assembly, he commits a Parajika Buddha must not be stingy or encourage offense. others to be stingy. He should not create 7) Giôùi Töï Khen Mình vaø Cheâ Ngöôøi: the causes, conditions, methods, or karma Seventh Major Precept on Prasing Oneself of stinginess. As a Bodhisattva, whenever and Disparaging Others (not to praise a destitute person comes for help, he onself and disparage others)—Laø Phaät töû, should try his best to help, not to refuse.

Besides, he must try to help others (not to insult the Three Treasures)—Laø understand and practice Dharma. If Phaät töû, khoâng bao giôø töï mình huûy baùng instead, out of angerand resentment, he Tam Baûo, khoâng xuùi ai huûy baùng; khoâng denies all asistance, refusing to help even nhôn huûy baùng, duyeân huûy baùng, caùch a penny, a needle, a blade of grass, even a thöùc huûy baùng, nghieäp huûy baùng. Laø Phaät single sentence or verse or a phrase of töû thuaàn thaønh, moät khi nghe ngoaïi ñaïo Dharma, but instead scolds and abuses that hay keû aùc huûy baùng Tam Baûo duø chæ moät person, he commits a Parajika offense. lôøi, thì ñau ñôùn chaúng khaùc chi traêm ngaøn 9) Giôùi Giaän Hôøn khoâng nguoâi: Ninth Major ñao kieám ñaâm vaøo taâm, huoáng laø töï mình Precept on Anger and Resentment (not to huûy baùng? Laø Phaät töû chaúng nhöõng luoân get angry)—Laø Phaät töû, khoâng töï mình ñem loøng toân kính Tam Baûo, maø coøn hôøn giaän, khoâng baûo ngöôøi hôøn giaän; khieán cho ngöôøi ngöôøi ñeàu ñem loøng toân khoâng nhôn giaän, duyeân giaän, caùch thöùc kính. Ngöôïc laïi, khoâng coù ñöùc tin vaø loøng giaän, nghieäp giaän. Ngöôïc laïi, phaûi luoân coù hieáu thuaän ñoái vôùi Tam Baûo, laïi coøn giuùp loøng töø bi hieáu thuaän, khieán giuùp cho söùc cho nhöõng keû aùc, keû taø kieán huûy baùng chuùng sanh, cho ñeán loaøi phi chuùng sanh nöõa, Phaät töû naày phaïm "Boà Taùt Ba La Di luoân ñöôïc lôïi laïc. Neáu ñoái vôùi taát caû caùc Toäi."—A Buddha's disciple shall not loaøi chuùng sanh, cho ñeán trong loaøi phi himself speak ill of the Triple Jewel or chuùng sanh maø ñem lôøi aùc maï nhuïc, coøn encourage others to do so. He must not theâm duøng tay chaân, dao gaäy ñeå ñaùnh ñaäp create the causes,

conditions, methods, or maø vaãn chöa haû daï, cho ñeán naïn nhaân kia karma of slandering. As a devoted laáy lôøi nhoû nheï xin loãi, caàu saùm hoái taï toäi, Buddhist, when hearing a single word of nhöng vaãn khoâng heát giaän, Phaät töû naày slander against the Triple Jewel from phaïm “Boà Taùt Ba La Di Toäi.”—A disciple externalists or evil beings, he experiences of the Buddha shall not harbor anger or a pain similar to that of hundreds of encourage others to be angery. He should thousands of spears piercing his heart. not create the causes, conditions, methods, How then could he possibly slander the or karma of anger. In the contrary, As a Triple Jewel himself ? As a disciple of the disciple of the Buddha, he ought to be Buddha, we are not only always revere compassionate and filial, helping all the Triple Jewel ourselves, but we also sentient beings, or even transformation help others understand and revere the beings (deities and spirits) be happy at all Triple Jewel. On the contrary, if a disciple times. If instead, he insults and abuses lacks faith and filial piety towards the sentient beings, or even transformation Triple Jewel, and even assists evil persons beings such as dieties and spirits, with or those of aberrant views to slander the harsh words, hitting them with his fists or Triple Jewel, he commits a Parajika feet, or attacking them with a knife or offense. club, or harbors grudges even when the Möôøi Hai Boä Kinh: Twelve Sutras which victim confesses his mistakes and humbly are classifications of the Buddha’s teachings— seeks forgiveness in a soft, conciliatory See Thaäp Nhò Boä Kinh. voice, the disciple commits a Parajika Muôøi Hai Con Giaùp: The twelve animals offense. which represent the twelve months of a year, 10) Giôùi Huûy Baùng Tam Baûo: Tenth Major which also represent the 24 hours of a day— Precept on Slandering the Triple Jewel See Thaäp Nhò Thuù.

Möôøi Hai Loaïi Chuùng Sanh: Twelve is utterly pure. You will find no temptations, no categories of living beings—See Thaäp Nhò Evil Paths nor even cries of suffering there.” Loaïi Chuùng Sanh. 1) Ñaïi Nguyeän thöù nhaát—The First great Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö Vow: Nguyeän ñôøi sau, khi chöùng ñöôïc ñaïo Chaùnh Ñaúng Chaùnh Giaùc, thaân coù haøo Löu Ly Quang Phaät: The twelve vows of quang saùng suoát, röïc rôõ chieáu khaép voâ Bhaishajya-Guru-Buddha—Theo Kinh Döôïc löôïng, voâ soá, voâ bieân theá giôùi, ñeå soi saùng Sö, Ñöùc Phaät baûo ngaøi Vaên Thuø Sö Lôïi Boà Taùt giaùc ngoä cho moïi chuùng sanh, khieán cho raèng ôû phöông Ñoâng caùch coõi Ta Baø hôn möôøi taát caû chuùng höõu tình ñeàu coù ñuû ba möôi caên daø sa coõi Phaät, coù moät theá giôùi teân laø Tònh hai töôùng ñaïi tröôïng phu, cuøng taùm chuïc Löu Ly. Ñöùc giaùo chuû coõi aáy hieäu laø Döôïc Sö moùn tuøy hình trang nghieâm nhö thaân cuûa Luu Ly Quang Nhö Lai, ÖÙng Chaùnh Ñaúng ta vaäy—I vow that in a future life, when I Giaùc, Minh Haïnh Vieân Maõn, Thieän Theä, Theá have attained Supreme, Perfect Gian Giaûi, Voâ Thöôïng Só, Ñieàu Ngöï Tröôïng Enlightenment, my brilliant rays will Phu, Thieân Nhaân Sö, Phaät, Theá Toân. Khi coøn radiate to all beings or to shine upon all tu haïnh Boà Taùt, Ñöùc Döôïc Sö Löu Ly Quang beings with the light from my body, Nhö Lai coù phaùt möôøi hai nguyeän lôùn, khieán illuminating infinite, countless boundless cho chuùng höõu tình caàu chi ñöôïc naáy. Ñöùc Phaät realms. This body will be adorned with the Thích Ca

Maâu Ni ñaõ khaúng ñònh vôùi Boà Taùt Thirty-Two Marks of Greatness and Vaên Thuø Sö Lôïi raèng: “Daàu ta coù noùi ñeán maõn Eighty Auspicious Characteristics. moät kieáp hay hôn moät kieáp cuõng khoâng theå Furthermore, I will enable all sentient naøo noùi cho heát ñöôïc. Tuy nhieân, ta coù theå noùi beings to become just like me. ngay raèng coõi Phaät kia khoâng coù ñaøn baø, khoâng 2) Ñaïi Nguyeän thöù hai—The Second Great coù ñöôøng döõ vaø caû ñeán tieáng khoå cuõng Vow: Nguyeän ñôøi sau, khi ñöôïc ñaïo Boà khoâng.”—According to The Medicine Buddha Ñeà, thaân ta nhö ngoïc löu ly, trong ngoaøi Sutra, the Buddha said to Manjusri saùng suoát, tinh saïch hoaøn toaøn, khoâng coù Bodhisattva: “East of this world, past countless chuùt nhô bôïn, aùnh quang minh choùi loïi Buddha-lands, more numerous than the grains khaép nôi, coâng ñöùc cao voøi voïi vaø an truù of sand in ten Ganges Rivers, there exists a giöõa töøng löôùi deät baèng tia saùng, toû hôn world called Pure Lapis Lazuli. The Buddha of vaàng nhaät nguyeät. Chuùng sanh trong coõi u that world is called the Medicine Buddha Lapis minh ñeàu nhôø aùnh saùng aáy maø taâm trí Lazuli Radiance Tathagata, Arhat, the ñöôïc môû mang vaø tuøy yù muoán ñi ñeán choã Perfectly Enlightened, Perfect in Mind and naøo ñeå laøm caùc söï nghieäp gì cuõng ñeàu Deed, Well Gone, Knower of the World, ñöôïc caû—I vow that in a future life, when Unsurpassed Being, Tamer of Passions, I have attained Supreme Enlightenment, Teacher of Gods and Men, Buddha, World my body, inside and out, will radiate far Honoured One. When the World Honoured and wide the clarity and flawless purity of Medicine Buddha was treading the lapis lazuli. This body will be adorned Bodhisattva path, he solemnly made Twelve with superlative virtues and dwell Great Vows to grant sentient beings whatever peacefully in the midst of a web of light they desired. Sakyamuni Buddha confirmed more magnificent than the sun or moon. Manjusri Bodhisattva: “I cannot possibly The light will awaken the minds of all describe them all, not even if I were to speak beings dwelling in darkness, enabling for an eon or more. However, this Buddha-land

them to engage in their pursuits according disparaging or violating the Precepts will to their wishes. regain their purity upon hearing my name, 3) Ñaïi Nguyeän thöù ba—The Third Great and avoid descending upon the Evil Paths. Vow: Nguyeän ñôøi sau, khi ñöôïc ñaïo Boà 6) Ñaïi Nguyeän thöù saùu-The Sixth Vow: Ñeà, duøng trí hueä phöông tieän voâ löôïng voâ Nguyeän ñôøi sau khi chöùng ñöôïc ñaïo Boà bieân ñoä cho chuùng höõu tình, khieán ai naáy Ñeà, neáu coù chuùng höõu tình naøo thaân hình ñeàu coù ñuû caùc vaät duïng, chôù khoâng ai phaûi heøn haï, caùc caên khoâng ñuû, xaáu xa, khôø chòu söï thieáu thoán—I vow that in a future khaïo, tai ñieác, maét ñui, noùi naêng ngoïng life, when I have attained Supreme nghòu, tay chaân taät nguyeàn, laùc huûi, ñieân Enlightenment, I will, with infinite wisdom cuoàng, chòu taát caû nhöõng beänh khoå aáy maø and skillful means, provide all sentient khi ñaõ nghe danh hieäu ta lieàn ñöôïc thaân beings with an inexhaustible quantity of hình ñoan chaùnh, taâm taùnh khoân ngoan, goods to meet their material needs. They caùc caên ñaày ñuû, khoâng coøn nhöõng beänh will never want for anything. khoå aáy nöõa—I vow that in a future life, 4) Ñaïi Nguyeän thöù tö—The Fourth Vow: when I have

attained Supreme Nguyeän ñôøi sau khi ñöôïc ñaïo Boà Ñeà, neáu Enlightenment, sentient beings with coù chuùng höõu tình tu theo taø ñaïo, thì ta imperfect bodies, whose senses are khieán hoï quay veà an truï trong ñaïo Boà Ñeà, deficient, who are ugly, stupid, blind, deaf, hoaëc coù nhöõng ngöôøi tu theo haïnh Thanh mute, crippled, hunchbacked, leprous, Vaên, Ñoäc Giaùc thì ta cuõng laáy pheùp Ñaïi insane or suffering from various other Thöøa maø daïy baûo hoï: I vow that in a illnesses, will, upon hearing my name, future life, when I have attained Supreme acquire well-formed bodies, endowed with Enlightenment, I will set all who follow intelligence, with all senses intact. They heretical ways upon the path to will be free of illness and suffering. Enlightenment. Likewise, I will set those 7) Ñaïi Nguyeän thöù baûy—The Seventh Great who follow the Sravaka and Pratyeka- Vow: Nguyeän ñôøi sau, khi ñöôïc chöùng ñaïo Buddha ways onto the Mahayana path. Boà Ñeà, neáu coù chuùng sanh naøo bò nhöõng 5) Ñaïi Nguyeän thöù naêm—The Fifth Vow: chöùng beänh hieåm ngheøo khoâng ai cöùu Nguyeän ñôøi sau khi ñöôïc ñaïo Boà Ñeà, neáu chöõa, khoâng ai ñeå nöông nhôø, khoâng gaëp coù chuùng höõu tình nhieàu voâ löôïng, voâ bieân thaày, khoâng gaëp thuoác, khoâng baø con, ôû trong giaùo phaùp cuûa ta maø tu haønh theo khoâng nhaø cöûa, chòu nhieàu noãi ngheøo heøn haïnh thanh tònh, thì ta khieán cho taát caû ñeàu khoán khoå, maø heã danh hieäu ta ñaõ nghe loït giöõ ñöôïc phaùp giôùi hoaøn toaøn ñaày ñuû caû vaøo tai moät laàn thì taát caû beänh hoaïn khoå tam tuï tònh giôùi. Giaû söû coù ngöôøi naøo bò toäi naõo ñeàu tieâu tröø, thaân taâm an laïc, gia huûy phaïm giôùi phaùp maø khi ñaõ nghe ñöôïc quyeán sum vaày, cuûa caûi sung tuùc, cho ñeán danh hieäu ta thì trôû laïi ñöôïc thanh tònh, chöùng ñöôïc ñaïo quaû Voâ Thöôïng Boà Ñeà—I khoûi sa vaøo ñöôøng aùc—I vow that in a vow that in a future life, when I have future life, when I have attained Supreme attained Supreme Enlightenment, sentient Enlightenment, I will help all the countless beings afflicted with various illnesses, sentient beings who cultivate the path of with no one to help them, nowhere to turn, morality in accordance with my Dharma to no physicians, no medicine, no family, no observe the rules of conduct (Precepts) to home, who are destitute and miserable, perfection, in conformity with the Three will, as soon as my name passes through Root Precepts. Even those guilty of their ears, be relieved of all their illnesses.

With mind and body peaceful and 10) Ñaïi Nguyeän thöù möôøi—The Tenth Great contented, they will enjoy home, family Vow: Nguyeän ñôøi sau khi ta chöùng ñöôïc and property in abundance and eventually ñaïo quaû Boà Ñeà, neáu coù chuùng höõu tình realize Unsurpassed Supreme naøo maø phaùp luaät nhaø vua gia toäi phaûi bò Enlightenment. xieàng xích, ñaùnh ñaäp, hoaëc bò giam giöõ 8) Ñaïi Nguyeän thöù taùm—The Eighth Great trong choán lao tuø, hoaëc bò cheùm gieát, hoaëc Vow: Nguyeän ñôøi sau khi ta chöùng ñöôïc bò nhieàu tai naïn nhuïc nhaõ, thaân taâm chòu ñaïo quaû Boà Ñeà, neáu coù nhöõng phuï nöõ naøo nhöõng noãi khoå, buoàn raàu, böùc röùt, heã nghe bò traêm ñieàu heøn haï khoå sôû cuûa thaân gaùi ñeán danh hieäu ta thì nhôø söùc oai thaàn laøm cho buoàn raàu, böïc töùc, sanh taâm nhaøm phöôùc ñöùc cuûa ta ñeàu ñöôïc giaûi thoaùt taát chaùn, muoán boû thaân aáy maø

heã nghe danh caû nhöõng noãi öu khoå aáy—I vow that in a hieäu ta roái thì taát caû ñeàu ñöôïc chuyeån thaân future life, when I have attained Supreme gaùi thaønh thaân trai, coù ñuû hình töôùng Enlightenement, those sentient beings who tröôïng phu, cho ñeán chöùng ñöôïc ñaïo quaû are shackled, beaten, imprisoned, Voâ Thöôïng Boà Ñeà—I vow that in a future condemned to death or otherwise life, when I have attained Supreme subjected to countless miseries and Enlightenment, those women who are humiliations by royal decree, and who are extremely disgusted with 'hundred suffering in body and mind from this afflictions that befall women' and wish oppression, need only hear my name to be abandon their female form, will, upon freed from all these afflictions, thanks to hearing my name, all be reborn as men. the awesome power of my merits and They will be endowed with noble features virtues. and eventually realize Unsurpassed 11) Ñaïi Nguyeän thöù möôøi moät—The Eleventh Supreme Enlightenment. Great Vow: Nguyeän ñôøi sau khi ta ñöôïc 9) Ñaïi Nguyeän thöù chín—The Ninth Great chöùng ñaïo Boà Ñeà, neáu coù chuùng höõu tình Vow: Nguyeän ñôøi sau khi ta chöùng ñöôïc naøo bò söï ñoùi khaùt hoaønh haønh, ñeán noãi vì ñaïo quaû Boà Ñeà thì khieán cho chuùng sanh tìm mieáng aên phaûi taïo caùc nghieäp döõ, maø höõu tình ra khoûi voøng löôùi ma nghieäp, heã nghe danh hieäu ta roài chuyeân nieäm thoï ñöôïc giaûi thoaùt taát caû söï raøng buoäc cuûa trì thì tröôùc heát ta duøng caùc moùn aên uoáng ngoaïi ñaïo. Neáu coù nhöõng keû sa vaøo röøng ngon laï ban boá cho thaân hoï ñöôïc no ñuû vaø aùc kieán, ta nhieáp daãn hoï trôû veà vôùi chaùnh sau ta môùi ñem phaùp vò nhieäm maàu kieán kieán vaø daàn daàn khieán hoï tu taäp theo caùc laäp cho hoï caùi caûnh giôùi an laïc hoaøn haïnh Boà Taùt ñöôïc mau chöùng ñaïo Chaùnh toaøn—I vow that in a future life, when I Ñaúng Boà Ñeà—I vow that in a future life, have attained Supreme Enlightenment, if when I have attained Supreme sentient beings who are tormented by Enlightenment, I will help all sentient hunger and thirst, to the point of creating beings escape from the demons' net and evil karma in their attempts to survive, free themselves from the bonds of should succeed in hearing my name, recite heretical paths. Should they be caught in it singlemindedly and hold fast to it, I will the thicket of wrong views, I will lead first satisfy them with most exquisite food them to correct views, gradually inducing and drink. Ultimately, it is through the them to cultivate the practices of flavor of the Dharma that I will establish Bodhisattvas and swiftly realize Supreme, them in the realm of peace and happiness. Perfect Enlightenment.

12) Ñaïi nguyeän thöù möôøi hai—The Twelfth in liberation, Avalokitesvara Tathagata's Great Vow: Nguyeän ñôøi sau khi ta chöùng vow to often dwell in Southern Ocean. ñöôïc ñaïo Boà Ñeà, neáu coù chuùng höõu tình 3) Nam Moâ Ta Baø U Minh giôùi Quaùn AÂm naøo ngheøo ñeán noãi khoâng coù aùo che thaân Nhö Lai taàm thanh cöùu khoå nguyeän: Ngaøi bò muoãi moøng caén ñoát, noùng laïnh daõi daàu, luoân ôû coõi Ta Baø vaø coõi U Minh ñeå cöùu ñoä ngaøy ñeâm khoå böùc, heã nghe ñeán danh hieäu keû naøo keâu cöùu tôùi Ngaøi—Namo, the ta maø chuyeân nieäm thoï trì thì ta khieán cho dweller of Saha World, the Underworld, ñöôïc nhö yù muoán: Naøo caùc thöù y phuïc toát Avalokitesvara Tathagata's vow to follow ñeïp, naøo taát

caû caùc baûo vaät trang nghieâm, the prayer sounds of sentient beings to naøo traøng hoa, phaán saùp baùt ngaùt muøi alleviate pains and sufferings. thôm vaø troáng nhaïc cuøng nhöõng ñieäu ca 4) Nam Moâ haøng taø ma, tröø yeâu quaùi Quan muùa, tuøy taâm muoán thöôûng thöùc moùn naøo AÂm Nhö Lai naêng tröø nguy hieåm nguyeän: cuõng ñöôïc thoûa maõn caû—I vow that in a Ngaøi coù khaø naêng tröø khöû loaøi taø ma yeâu future life, when I have attained Supreme quaùi, vaø ñuû söùc cöùu ngöôøi gaëp nguy Enlightenment, if sentient beings who are hieåm—Namo, the destroyer of evil spirits utterly destitute, lacking clothes to protect and demons, Avalaokitesvara Tathagata's them from mosquitos and flies, heat and vow to eliminate dangers. cold, and are suffering day and night, 5) Nam Moâ thanh tònh bình thuøy döông lieãu, should hear my name, recite it Quaùn AÂm Nhö Lai cam loä saùi taâm nguyeän: singlemindedly and hold fast to it, their Ngaøi laáy nhaønh döông lieãu dòu daøng nhuùng wishes will be fulfilled. They will vaøo nöôùc ngoït maùt trong caùi bình thanh immediately receive all manner of tònh ñeå röôùi taát caû löûa loøng cuøa chuùng exquisite clothing, precious adornments, sanh—Namo, the holy water bottle and flower garlands and incense powder, and willow branch, Avalokitesvara will enjoy music and entertainment to Tathagata's vow to provide comfort and their heart's content. purification of sentient beings' minds with Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Quaùn sweet holy water. Theá AÂm Boà Taùt: The Twelve Great Vows of 6) Nam Moâ Ñaïi Töø Bi naêng Hyû Xaû, Quaùn Avalokitesvara Bodhisattva. AÂm Nhö Lai thöôøng haønh bình ñaúng 1) Nam Moâ hieäu Vieân Thoâng, danh Töï Taïi, nguyeän: Thöông xoùt ngöôøi ñoùi vaø saún loøng Quaùn AÂm Nhö Lai quaûng phaùt hoaèng theä tha thöù, Ngaøi khoâng phaân bieät keû oaùn nguyeän: Ngaøi ñöôïc xöng taëng laø "hieåu ngöôøi thaân, taát caû Ngaøi ñeàu coi nhö bieát ñaày ñuû," "thong dong hoaøn toaøn." nhau—Namo, the greatly compassionate Ngaøi ñem pheùp tu haønh maø khuyeán ñoä and forgiving Avalkitesvara Tathagata's khaép cuøng chuùng sanh—Namo, the vow often to carry out conducts with Greatly Enlightened, well known for great complete fairness and equality. spiritual freedom, the Avalokitesvara 7) Nam Moâ truù daï tuaàn voâ toån haïi, Quaùn AÂm Tathagata's vow of immense propagation. Nhö Lai theä dieät tam ñoà nguyeän: Ñeâm 2) Nam Moâ nhöùt nieäm taâm voâ quaùi ngaïi, ngaøy ñi khaép ñoù ñaây ñeå cöùu giuùp chuùng Quaùn AÂm Nhö Lai thöôøng cö Nam Haûi sanh ra khoûi caùc söï toån haïi, Ngaøi nguyeän nguyeän: ÔÛ trong moät nieäm taâm ñöôïc töï taïi cöùu vôùt chuùng sanh ra khoûi ba ñöôøng aùc voâ ngaïi, Ngaøi thöôøng ôû beå phöông Nam ñeå ñòa nguïc, ngaï quyû vaø suùc sanh—Namo, in cöùu ñoä chuùng sanh—Namo, single-minded all times without abandonment,

Avalokitesvara Tathagata's vow to try to body in the three worlds, Avalokitesvara eliminate the three realm. Tathagata's vow to complete the twelve 8) Nam Moâ voïng Nam nham caàu leã baùi, vows to rescue sentient beings. Quaùn AÂm Nhö Lai, giaø toûa giaûi thoaùt Möôøi Hai Taâm Voâ Saéc Giôùi: Theo A Tyø nguyeän: Neáu ai quay veà nuùi höôùng Nam Ñaït Ma Luaän (Vi Dieäu Phaùp), coù möôøi hai taâm maø heát loøng caàu nguyeän thì daàu coù bò thieän trong coõi voâ saéc—According to the

goâng cuøm xieàng xích cuõng ñöôïc thoaùt Abhidharma, there are twelve kinds of khoûi—Namo, Potala Mountain, essential Immaterial-Sphere Consciousness: to worship, Avalokitesvara Tathagata's (A) Boán Taâm Thieän Voâ Saéc Giôùi—Four kinds vow to break from the bondage of of Immaterial-Sphere Consciousness: shackles and chains to find liberation. 1) Taâm Thieän trong Khoâng Voâ Bieân Xöù: 9) Nam Moâ taïo phaùp thuyeàn du khoå haõi, Wholesome consciousness pertaining to Quaùn AÂm Nhö Lai ñoä taän chuùng sanh the base of infinite space. nguyeän: Duøng pheùp tu haønh ñeå laøm chieác 2) Taâm Thieän trong Thöùc Voâ Bieân Xöù: thuyeàn, Ngaøi ñi cuûng khaép trong bieån khoå Wholesome consciousness pertaining to ñeå ñoä heát chuùng sanh—Namo, the creator the base of infinite consciousness. of the dharma-vessel traveling the ocean 3) Taâm Thieän trong Voâ Sôû Höõu Xöù: of sufferings, Avalokitesvara Tathagata's Wholesome consciousness pertaining to vow to rescue and aid all sentient beings. the base of nothingness. 10) Nam Moâ tieàn traøng phan, haäu baûo caùi, 4) Taâm Thieän trong Phi Töôûng, Phi Phi Quaùn AÂm Nhö Lai tieáp daãn Taây Phöông Töôûng Xöù: Wholesome consciousness nguyeän: Neáu ai caàu nguyeän vaø tu haønh pertaining to the base of neither theo Ngaøi chæ daãn, khi rôøi boû xaùc thaân naày perception nor non-perception. thì seõ coù phöôùn daøi ñi tröôùc, traøng loïng (B) Boán Taâm Thieàn Quaû thuoäc Voâ Saéc Giôùi— quyù giaù theo sau, ñeå röôùc veà Taây Four kinds of Immaterial-Sphere- Phöông—Namo, the holder of flags and Resultant Consciousness: parasols, Avalokitesvara Tathagata's vow 5) Taâm Thieàn Quaû trong Khoâng Voâ Bieân Xöù: to protect and deliver sentient beings to Resultant consciousness pertaining to the the Western Pure Land. base of infinite space. 11) Nam Moâ Voâ Löôïng Thoï Phaät caûnh giôùi, 6) Taâm Thieàn Quaû trong Thöùc Voâ Bieân Xöù: Quaùn AÂm Nhö Lai Di Ñaø thoï kyù nguyeän: Resultant consciousness pertaining to the ÔÛ caûnh giôùi cuûa Ñöùc Voâ Löôïng Thoï, töùc base of infinite consciousness. Ñöùc A Di Ñaø, Ngaøi ñaõ ñöôïc cho bieát tröôùc 7) Taâm Thieàn Quaû trong Voâ Sôû Höõu Xöù: laø veà sau Ngaøi seõ thay theá Ñöùc Phaät A Di Resultant consciousness pertaining to the Ñaø ôû ngoâi vò ñoù—Namo, the world of the base of nothingness. Infinite Life Buddha, Avalokitesvara 8) Taâm Thieàn Quaû trong Phi Töôûng Phi Phi Tathagata's vow to have Amitabha Töôûng Xöù: Resultant consciousness Buddha give the prophecy of Buddhahood. pertaining to the base of neither 12) Nam Moâ ñoan nghieâm thaân voâ tyû traïi, perception nor non-perception. Quaùn AÂm Nhö Lai quaù tu thaäp nhò (C) Boán Taâm Haønh Voâ Saéc Giôùi—Four kinds nguyeän: Ñöôïc thaân hình nghieâm trang of Immaterial-Sphere Consciousness: khoâng ai so saùnh ñöôïc vôùi Ngaøi, aáy laø keát 9) Taâm Thieàn Haønh trong Khoâng Voâ Bieân quaû cuûa söï tu theo möôøi hai nguyeän lôùn Xöù: Functional consciousness pertaining to naày—Namo, the incomparable adorning the base of infinite space.

10) Taâm Haønh Thieàn trong Thöùc Voâ Bieân Xöù: (B) Theo Kinh Hoa Nghieâm, Phaåm 38, coù Functional consciousness pertaining to the möôøi haïnh cuûa chö Ñaïi Boà Taùt. Chö Boà base of infinite consciousness. Taùt an truï trong phaùp naày thôøi ñöôïc haïnh 11) Taâm Thieàn Haønh trong Voâ Sôû Höõu Xöù: voâ lai voâ khöù cuûa

Ñöùc Nhö Lai— Functional consciousness pertaining to the According to The Flower Adornment base of nothingness. Sutra, Chapter 38, there are ten kinds of 12) Taâm Thieàn Haønh trong Phi Töôûng Phi Phi action of Great Enlightening Beings. Töôøng Xöù: Functional consciousness Enlightening Beings who abide by these pertaining to the base of neither can achieve the action of Buddhas that has perception nor non-perception. no coming or going. ** For more information, please see Töù Khoâng 1) Haïnh nghe chaùnh phaùp, vì öa thích chaùnh Xöù. phaùp: Hearing the Teaching, out of Möôøi Hai Thaùng Trong Naêm Cuûa AÁn fondness for truth. Ñoä: The twelve months in India—See Thaäp 2) Haïnh thuyeát phaùp vì lôïi ích chuùng sanh: Nhò Nguyeät. Expounding the Teaching to benefit sentient beings. Möôøi Haïnh Cuûa Chö Ñaïi Boà Taùt: 3) Haïnh rôøi tham, saân, si vaø sôï haõi, vì bieát (A) Thaäp Haïnh Boà Taùt—Ten Bodhisattva ñieàu phuïc töï taâm: Getting rid of practices: covetousness, anger, delusion, and fear, 1) Hoan hyû haïnh: The practice of giving by taming their own minds. joy—Laøm cho chuùng sanh hoan hyû. 4) Haïnh duïc giôùi vì muoán giaùo hoùa chuùng 2) Nhieâu ích haïnh: Beneficial practice— sanh coõi duïc: Action in the realm of Thöôøng laøm lôïi laïc cho chuùng sanh. desire, to teach beings in that realm. 3) Voâ saân haän haïnh: The practice of non- 5) Haïnh chaùnh ñònh saéc giôùi vaø voâ saéc giôùi, opposition—Haïnh khoâng saân haän vôùi vì laøm cho hoï mau xoay trôû laïi: chuùng sanh moïi loaøi. Concentration in the realm of form and 4) Voâ taän haïnh: The practice of formlessness, to foster quick return to indomitability—Neát haïnh lôïi tha khoâng noncontamination. bao giôø döùt. 6) Haïnh xu höôùng phaùp nghóa vì mau ñöôïc trí 5) Ly si loaïn haïnh: The practice of non hueä: Aiming for the meaning of the confusion—Haïnh tu haønh xa lìa si loaïn. Teaching, to quickly attain wisdom. 6) Thieän hieän haïnh: The practice of good 7) Haïnh thoï sanh taát caû xöù, vì töï taïi giaùo hoùa manifestation—Haïnh thò hieän laø ngöôøi toát chuùng sanh: Action in the realm of life, to giaùo hoùa chuùng sanh. freely edify sentient beings. 7) Voâ tröôùc haïnh: The practice of 8) Haïnh taát caû coõi Phaät, vì leã baùi cuùng döôøng nonattachment—Haïnh khoâng bao giôø chö Phaät: Action in all Buddha-lands, chaáp tröôùc. honoring all Buddhas. 8) Nan ñaéc haïnh: The practice of that which 9) Haïnh Nieát baøn, vì chaúng döùt sanh töû noái is difficult to attain—Thöïc haønh nhöõng tieáp: Nirvanic action, not cutting off the haïnh khoù ñaït ñöôïc. continuity of birth and death. 9) Thieän phaùp haïnh: The practice of good 10) Haïnh thaønh töïu vieân maõn taát caû Phaät teaching—Haïnh tu haønh thieän phaùp. phaùp, vì chaúng boû phaùp haïnh cuûa Boà Taùt: 10) Chaân thaät haïnh: The practice of truth— Fulfilling all qualities of Buddhahood Haïnh tu haønh theo chaân lyù cuûa Ñöùc Phaät.

without giving up application of the dealing with all sentient beings, to develop principles of Enlightening Beings. them all to maturity. Möôøi Haïng Ngöôøi Khi Laâm Chung 2) Haïnh caàu taát caû caùc phaùp, vì nhôø ñoù maø tu Khoâng Nieäm Phaät Ñöôïc: See Ten types of hoïc taát caû: Practice seeking all truths, to people who cannot recite the Buddha's name learn them all. at the time of death in English-Vietnamese 3) Haïnh laøm taát caû caùc thieän caên vaø khieán Section. cho chuùng taêng tröôûng: Practice of all roots of goodness, to cause them all to Möôøi Haïnh Boà Taùt: Ten kinds

of practice of grow. great enlightening beings. 4) Haïnh Tam muoäi vì nhôø ñoù maø ñöôïc nhöùt (A) Möôøi haïnh Boà Taùt maø chö Phaät ñaõ tuyeân taâm baát loaïn: Practice of all concentration, thuyeát trong tam theá (Kinh Hoa Nghieâm— to be single-minded, without distraction. Phaåm 21—Thaäp Haïnh)—Ten kinds of 5) Haïnh thöïc haønh trí hueä vì nhôø ñoù maø practices, which are expounded by the khoâng coù chi laø chaúng roõ chaúng bieát: Buddhas of past, present and future (The Practice of all knowledge, to know Flower Adornment Sutra—Chapter 21— everything. Ten Practices): 6) Haïnh tu taäp taát caû, do ñoù maø khoâng chi laø 1) Hoan hyû haïnh: The practice of giving joy. khoâng tu ñöôïc: Practice of all cultivations, 2) Nhieâu ích haïnh: Beneficial practice. to be able to cultivate them all. 3) Voâ vi nghòch haïnh: Practice of 7) Haïnh nöông nôi taát caû Phaät saùt (Phaät ñoä— nonopposition. Phaät quoác), vì thaûy ñeàu trang nghieâm: 4) Voâ khuaát nhieãu haïnh: Practice of Practice dealing with all Buddha-lands, to indomitability. adorn them all. 5) Voâ si loaïn haïnh: Practice of nonconfusion. 8) Haïnh toân troïng vaø hoã trôï taát caû thieän höõu 6) Thieän hieän haïnh: Practice of good tri thöùc: Practice dealing with all good manifestation. companions, respecting and supporting 7) Voâ tröôùc haïnh Practice of nonattachment. them. 8) Nan ñaéc haïnh: Practice of that which is 9) Haïnh toân kính vaø cuùng döôøng chö Nhö difficult to attain. Lai: Practice dealing with all Buddhas, 9) Thieän phaùp haïnh: Practice of good honoring and serving them. teachings. 10) Haïnh tu taäp thaàn thoâng bieán hoùa, vì nhôø 10) Chôn thieät haïnh: Practice of truth. ñoù maø coù theå bieán hoùa töï taïi ñeå hoùa ñoä (B) Möôøi haïnh cuûa chö Boà Taùt—Theo lôøi chuùng sanh: Practice all supernatural Phaät daïy trong Kinh Hoa Nghieâm thì chö powers, to be able to transform anywhere, Boà Taùt coù möôøi thöù haïnh giuùp hoï ñöôïc ñaïi anytime to help sentient beings. trí hueä voâ thöôïng cuûa chö Nhö Lai— According to the Buddha in The Flower Möôøi Hoaøi Baûo Cuûa Chö Boà Taùt: Ten Adornment Sutra, Great Enlightening cherishing desires of Bodhisattvas—Trong Beings have ten kinds of practice which Kinh Hoa Nghieâm, Haûi Vaân Tyø Kheo taùn help them attain the practice of the döông möôøi hoaøi baûo cuûa Thieän Taøi Ñoàng unexcelled knowledge and wisdom of Töû—In the Avatamsaka Sutra, Sagaramegha Buddhas. Bhiksu praises Sudhana's ten cherishing 1) Haïnh vì taát caû chuùng sanh, vì nhôø ñoù maø desires—See Möôøi Phaåm Haïnh Cuûa Chö Boà laøm cho khaép caû ñöôïc thaønh thuïc: Practice Taùt.

Möôøi Hoaøn Caûnh Khôûi Taâm Ñaïi Bi: Ten 7) Boà Taùt quaùn thaáy chuùng sanh bò chìm ñaém circumstances in which Bodhisattvas develop trong bieån sanh töû maø khôûi ñaïi bi taâm: their compassionate minds—Theo Kinh Hoa Bodhisattvas observe sentient beings and Nghieâm, ngaøi Phoå Hieàn Boà Taùt ñaõ khai thò caùc seeing that they are drowning in the ocean vò Boà Taùt veà taâm ñaïi bi phaûi quaùn saùt thaáy nhö of life and death to develop great sau—According to the Avatamsaka Sutra, compassion. Samantabhadra Bodhisattva shed light on why 8) Boà Taùt quaùn thaáy chuùng sanh bò vöông Bodhisattvas developed the compassionate mang toäi khoå laâu daøi maø khôûi taâm ñaïi bi: mind as follows: Bodhisattvas observe sentient beings and 1) Boà Taùt quaùn saùt thaáy caùc chuùng sanh seeing that they are trapped

enduring khoâng nôi nöông töïa maø khôûi taâm ñaïi bi: sufferings for an extensive period of time Bodhisattvas observe sentient beings and to develop great compassion. seeing that they do not have any place to 9) Boà Taùt quaùn thaáy chuùng sanh khoâng öa lean on to develop great compassion. thích phaùp laønh maø khôûi taâm ñaïi bi: 2) Boà Taùt quaùn thaáy chuùng sanh taâm taùnh Bodhisattvas observe sentient beings and chaúng ñieàu thuaän maø khôûi ñaïi bi taâm: seeing that they are not fond of Bodhisattvas observe sentient beings and wholesome dharma to develop great seeing that they are not kind and good- compassion. natured to develop great compassion. 10) Boà Taùt quaùn thaáy chuùng sanh xa maát Phaät 3) Boà Taùt quaùn thaáy chuùng sanh ngheøo cuøng phaùp maø khôûi taâm ñaïi bi: Bodhisattvas khoán khoå, khoâng coù caên laønh maø khôûi ñaïi observe sentient beings and seeing that bi taâm: Bodhisattvas observe sentient they are far away and have lost the beings and seeing that they suffer in Buddha Dharma to develop great poverty without wholesome karma to compassion. develop great compassion. Möôøi Hoä Trì Nhaân Phaùp: Natha-karana- 4) Boà Taùt quaùn thaáy chuùng sanh nguû say dhanna (p)—Theo Kinh Phuùng Tuïng trong trong ñeâm daøi voâ minh maø khôûi taâm ñaïi Tröôøng Boä Kinh, coù möôøi hoä trì nhaân phaùp— bi: Bodhisatvas observe sentient beings According to the Sangiti Sutta in the Long and seeing that they sleep soundly in the Discourse of the Buddha, there are ten things long night of binding ignorance to that give protection: develop great compassion. 1) Giôùi Boån Tyø Kheo: Patimokkha (p)— 5) Boà Taùt quaùn thaáy chuùng sanh laøm nhöõng Moral—ÔÛ ñaây, vò Tyø kheo coù giôùi haïnh, ñieàu aùc maø khôûi taâm ñaïi bi: Bodhisattvas soáng cheá ngöï vôùi söï cheá ngöï cuûa giôùi boån observe sentient beings and seeing that Patimokkha, ñaày ñuû oai nghi, chaùnh haïnh, they carry out wicked actions to develop thaáy nguy hieåm trong nhöõng loãi nhoû nhaët, great compassion. thoï laõnh vaø tu hoïc trong giôùi phaùp—Here 6) Boà Taùt quaùn thaáy chuùng sanh laøm nhöõng a monk is moral, he lives restrained ñieàu aùc maø coøn thích lao mình theâm vaøo according to the restraint of the discipline, trong caùc söï raøng buoäc khaùc nöõa, maø khôûi persisting in right behavior, seeing dnager taâm ñaïi bi: Bodhisattvas observe sentient in the slightest fault, he keeps to the rules beings and seeing that they are already of training. bound and tied down but are still fond of 2) Ña Vaên Tyø Kheo: ÔÛ ñaây vò Tyø kheo nghe other bondage to develop great nhieàu, gìn giöõ nhöõng gì ñaõ nghe, chaát chöùa compassion. nhöõng gì ñaõ nghe. Nhöõng phaùp aáy, sô

thieän, trung thieän, haäu thieän, nghóa lyù vaên Here a monk who is content with any kind cuù cuï tuùc, ñeà cao ñôøi soáng phaïm haïnh, of requisites: robes, alms-food, lodging, hoaøn toaøn ñaày ñuû thanh tònh, nhöõng phaùp medicine in case of illness. aáy, vò ñaõ nghe nhieàu, ñaõ naém giöõ, ñaõ ghi 8) Tinh Taán Tyø Kheo: Vò Tyø Kheo soáng tinh nhôù nhôø tuïng ñoïc nhieàu laàn, chuyeân lyù taán sieâng naêng ñoaïn tröø caùc aùc phaùp, quan saùt, kheùo thaønh töïu nhôø chaùnh thaønh töïu caùc thieän phaùp, cöông quyeát, kieán—Here a monk who has learned kieân trì tinh taán, nhaãn trì khoâng pheá boû caùc much, and bears in mind, and retained thieän phaùp—Her a monk who ever strives what he has learnt. In these teachings, to arouse

energy, to get rid of beautiful in the beginning, the middle and unwholesome states, to establish the ending, which in spirit and in letter wholesome states, untiringly and proclaim the absolutely perfected and energetically striving to keep such good purify holy life, he is deeply learned, he states and never shaking off the burden. remembers them, recites them, reflects on 9) Chaùnh Nieäm Tyø Kheo: Vò Tyø Kheo chaùnh them and penetrates them with vision. nieäm, ñaày ñuû toái thöôïng nieäm vaø tænh giaùc, 3) Thieän Höõu Tyø Kheo: Vò Tyø Kheo laø thieän nhôù ñeán vaø ghi nhôù nhöõng ñieàu noùi vaø laøm höõu, thieän baïn löõ, thieän baïn ñaûng—A töø laâu—Here a monk who is mindful, with monk is a friend, associate and intimate of a great capacity for clear recalling things good people. done and said long ago. 4) Thieän Ngoân Tyø Kheo: Vò Tyø Kheo laø 10) Hueä Trí Tyø Kheo: Vò Tyø kheo coù hueä trí, thieän ngoân, ñaày ñuû söï nhu hoøa vaø khieâm ñaày ñuû sanh dieät trí, höôùng ñeán söï quyeát nhöôøng, nhaãn naïi vaø nhaän söï chæ trích moät traïch caùc baäc Thaùnh, chôn chaùnh dieät töø caùch cung kính—A monk is affable, moïi ñau khoå—Here a monk who is wise, endowed with gentleness and patience, with wise perception of arising and quick to grasp instruction. passing away, that Ariyan perception that 5) Phuïc Vuï Tyø Kheo: Khi naøo coù nhöõng leads to the complete destruction of traùch nhieäm caàn phaûi laøm ñoái vôùi caùc vò suffering. ñoàng phaïm haïnh maø nieân laïp cao hôn, vò Möôøi Khí Giôùi Cuûa Chö Ñaïi Boà Taùt: aáy kheùo leùo, khoâng bieáng nhaùc, suy tö moät Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi caùch ñaày ñuû ñeå laøm, vöøa ñuû ñeå toå chöùc— thöù khí giôùi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt Whatever various jobs there are to be an truï nôi phaùp naày thôøi coù theå dieät töø nhöõng done for his fellow monks, he is skilful, phieàn naõo, kieát söû ñaõ chöùa nhoùm töø laâu cuûa taát not lax, using foresight in carrying them caû chuùng sanh—Enlightening Beings who out, and is good at doing and planning. abide by these can annihilate the afflictions, 6) AÙi Thuyeát Phaùp Tyø Kheo: Vò Tyø kheo öa bondage, and compulsion accumulated by all Phaùp, aùi luyeán noùi Phaùp, töï mình voâ cuøng sentient beings in the long night of ignorance. hoan hyû ñoái vôùi Thaéng Phaùp, Thaéng 1) Boá thí laø khí giôùi cuûa Boà Taùt, vì coù theå Luaät—Here a monk who loves the dieät töø taát caû xan laãn: Giving is a weapon Dhamma and delights in hearing it, he is of enlightening beings, destroying all especially fond of the advanced doctrine stinginess. (abhidhamme) and dicipline (abhivinaye). 2) Trì giôùi laø khí giôùi cuûa Boà Taùt, vì vöùt boû 7) Tri Tuùc Tyø Kheo: Vò Tyø kheo töï mình taát caû söï huûy phaïm: Self-control is a baèng loøng vôùi caùc vaät duïng nhaän ñöôïc nhö weapon of enlightening beings, getting rid y phuïc, aåm thöïc, saøng toïa, beänh döôïc— of all crime.

3) Bình ñaúng laø khí giôùi cuûa Boà Taùt, vì döùt (A) Theo Kinh Hoa Nghieâm, Phaåm 27, chö töø taát caû phaân bieät: Impartiality is a Ñaïi Boà Taùt truï trong nhöùt thieát trí chuùng weapon of enlightening beings, removing sanh sai bieät thaân ñaïi tam muoäi coù theå ñaït all discrimination. ñöôïc möôøi thöù voâ sôû töôùc—According to 4) Trí hueä laø khí giôùi cuûa Boà Taùt, vì tieâu dieät the Flower Adornement Sutra, Chapter 27, taát caû voâ minh phieàn naõo: Wisdom is a Great enlightening beings

abide in the weapon of enlightening beings, dissolving concentration of the differentiated bodies all ignorance and afflictions. of all sentient beings can attain ten kinds 5) Chaùnh maïng laø khí giôùi cuûa Boà Taùt, vì xa of non-attachment: rôøi taát caû taø maïng: Right livelihood is a 1) Nôi taát caû coõi voâ sôû tröôùc: Non-attachment weapon of enlightening beings, leading in all lands. away from all wrong livelihood. 2) Nôi taát caû phöông voâ sôû tröôùc: Non- 6) Thieän xaûo phöông tieän laø khí giôùi cuûa Boà attachment in all places. Taùt, vì thò hieän taát caû xöù: Skill in means is 3) Nôi taát caû kieáp voâ sôû tröôùc: Non- a weapon of enlightening beings, attachment in all times. manifesting in all places. 4) Nôi taát caû chuùng sanh voâ sôû tröôùc: Non- 7) Tham, saân, si vaø taát caû phieàn naõo laø khí attachment in respect to all beings. giôùi cuûa Boà Taùt, vì duøng moân phieàn naõo 5) Nôi taát caû phaùp voâ sôû tröôùc: Non- ñeå ñoä chuùng sanh: All afflictions, wrath, attachment in respect to all phenomena. and folly are weapons of enlightening 6) Nôi taát caû Boà Taùt voâ sôû tröôùc: Non- beings because they liberate sentient attachment in respect in respect to all beings through afflictions. Enlightening Beings. 8) Sanh töû laø khí giôùi cuûa Boà Taùt, vì chaúng 7) Nôi taát caû Boà Taùt nguyeän voâ sôû tröôùc: döùt haïnh Boà Taùt vaø luoân giaùo hoùa chuùng Non-attachment in respect to all sanh: Birth-and-death is a weapon of Enlightening Beings' vows. enlightening beings because they continue 8) Nôi taát caû tam muoäi voâ sôû tröôùc: Non- enlightening practices and teach sentient attachment in respect to all concentrations. beings. 9) Nôi taát caû Phaät voâ sôû tröôùc: Non- 9) Noùi phaùp nhö thaät laø khí giôùi cuûa Boà Taùt attachment in respect to all Buddhas. vì hay phaù taát caû chaáp tröôùc: Teaching the 10) Nôi taát caû ñòa voâ sôû tröôùc: Non-attachment truth is a weapon of enlightening beings, in respect to all the stages of able to break up all clinging. enlightenment. 10) Nhöùt thieát trí laø khí giôùi cuûa Boà Taùt, vì (B) Theo Kinh Hoa Nghieâm, Phaåm 38, chö Boà chaúng boû haïnh moân cuûa Boà Taùt: All Taùt an truï trong phaùp naày thôøi coù theå mau knowledge is a weapon of enlightening chuyeån taát caû töôûng vaø ñöôïc trí hueä thanh beings because they do not give up the tònh voâ thöôïng—Ten kinds of avenues of practice of enlightening nonattachment of great enlightening beings. beings (The Flower Adornment Sutra— Möôøi Khoâng Dính Maéc: Theo Kinh Hoa Chapter 38): Muôøi phaùp voâ tröôùc cuûa chö Nghieâm, chö ñaïi Boà Taùt coù möôùi thöù khoâng Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm dính maéc—According to the Flower 38)—Enlightening Beings who abide by Adornment Sutra, there are ten kinds of these can quickly overturn all concepts nonattachment of Great Enlightening Beings. and attain supreme pure wisdom.

1) Voâ tröôùc nôi taát caû theá giôùi: Non- application, zest, happiness, and one- attachment to all worlds. pointedness. 2) Voâ tröôùc nôi taát caû chuùng sanh: Non- 3) Taâm Thieän tam thieàn cuøng vôùi Taàm, Saùt, attachment to all sentient beings. Phæ, Laïc, vaø Nhaát Ñieåm: Third jhana 3) Non-attachment to all phenomena. moral or wholesome consciousness 4) Voâ tröôùc nôi taát caû caùc phaùp: Non- together with initial application, sustained attachment to all actions. Voâ tröôùc nôi taát application, zest, happiness, and one- caû sôû taùc: pointedness. 5) Non-attachment to all roots of

goodness. 4) Taâm Thieän töù thieàn cuøng vôùi Taàm, Saùt, 6) Non-attachment to all place of birth. Voâ Phæ, Laïc vaø Nhaát Ñieåm: Fourth jhana tröôùc nôi taát caû choã thoï sanh: moral or wholesome consciousness 7) Voâ tröôùc nôi taát caû nguyeän: Non-together with initial application, sustained attachment to all vows. application, zest, happiness, and one- 8) Voâ tröôùc nôi taát caû haïnh: Non-attachment pointedness. to all practices. 5) Taâm Thieän nguõ thieàn cuøng vôùi Taàm, Saùt, 9) Non-attachment to all Enlightening Phæ, Laïc vaø Nhaát Ñieåm: Fifth jhana moral Beings. or wholesome consciousness together with 10) Voâ tröôùc nôi taát caû chö Phaät: Non- initial application, sustained application, attachment to all Buddhas. zest, happiness, and one-pointedness Möôøi Laêm Taâm Thieän Thuoäc Saéc Giôùi: (B) Naêm Loaïi Taâm Quaû Thuoäc Saéc Giôùi— Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù Five kinds of fine-material-sphere möôøi laêm taâm thieän thuoäc saéc giôùi—According resultant consciousness: to the Abhidharma, there are fifteen kinds of 6) Taâm Quaû sô thieàn cuøng vôùi Taàm, Saùt, Phæ, fine-material-sphere wholesome Laïc vaø Naht Ñieåm: First jhana resultant consciousness: consciousness together with initial (A) Naêm Taâm Thieän Thuoäc Saéc Giôùi. Moãi application, sustained application, zest, taàng trong naêm haïng Thieàn Saéc Giôùi naày happiness, and one-pointedness. ñeàu laø nhaân taïo quaû töông xöùng cho haønh 7) Taâm Quaû nhò thieàn cuøng vôùi Taàm, Saùt, giaû trong caûnh Saéc Giôùi sau khi töø boû xaùc Phæ, Laïc vaø Nhaát Ñieåm: Second jhana thaân naày—Five kinds of fine-material- resultant consciousness together with sphere consciousness, or rupa jhanas. initial application, sustained application, These jhanas have their corresponding zest, happiness, and one-pointedness. effects in the realms of form: 8) Taâm Quaû tam thieàn cuøng vôùi Taàm, Saùt, 1) Taâm thieän sô thieàn cuøng vôùi Taàm, saùt, Phæ, Phæ, Laïc vaø Nhaát Ñieåm: Third jhana Laïc, vaø Nhaát Ñieåm hay Truï: First jhana resultant consciousness together with moral or wholesome consciousness initial application, sustained application, together with initial application, sustained zest, happiness, and one-pointedness. application, zest, happiness, and one- 9) Taâm Quaû töù thieàn cuøng vôùi Taàm, Saùt, Phæ, pointedness. Laïc vaø Nhaát Ñieåm: Fourth jhana resultant 2) Taâm Thieän nhò thieàn cuøng vôùi Taàm, Saùt, consciousness together with initial Phæ, Laïc vaø Nhaát Ñieåm: Second jhana application, sustained application, zest, moral or wholesome consciousness happiness, and one-pointedness. together with initial application, sustained 10) Taâm Quaû nguõ thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm: Fifth jhana

resultant consciousness together with of maturing doubts and ten wrong ways into initial application, sustained application, which the Yogin may fall. zest, happiness, and one-pointedness. 1) Duy Trí, ôû ñaây noù eùp buoäc coâng aùn khoaùc (C) Naêm Loaïi Taâm Haønh Thuoäc Saéc Giôùi— nhöõng noäi dung luaän lyù: Intellectualism, Five kinds of fine-material-sphere wherein the koan is forced to yield up its functional consciousness: logical contents. 11) Taâm Haønh sô thieàn cuøng vôùi Taàm, Saùt, 2) Moâ daïng bi quan cuûa taâm trí; noù khieán Phæ, Laïc vaø Nhaát Ñieåm: First jhana haønh giaû neù traùnh nhöõng hoaøn caûnh khoâng functional consciousness

together with thích yù, troán vaøo söï maëc nhieân toïa thò: A initial application, sustained application, pessimistic frame of mind whereby the zest, happiness, and one-pointedness. Yogin shuns such environments as are 12) Taâm Haønh nhò thieàn cuøng vôùi Taàm, Saùt, unfavorable to quiet contemplation. Phæ, Laïc vaø Nhaát Ñieåm: Second jhana 3) Chuû tröông tònh maëc, noù khieán haønh giaû functional consciousness together with traán aùp caùc yù töôûng vaø caûm giaùc haàu initial application, sustained application, chöùng traïng thaùi tòch tónh hay ngoan zest, happiness, and one-pointedness. khoâng: Quietism, by which he tries to 13) Taâm Haønh tam thieàn cuøng vôùi Taàm, Saùt, suppess ideas and feelings in order to Phæ, Laïc vaø Nhaát Ñieåm: Third jhana realize a state of tranquilization or perfect functional consciousness together with blankness. initial application, sustained application, 4) Coá phaân loaïi hay pheâ phaùn, tuøy theo giaûi zest, happiness, and one-pointedness. thích duy trí rieâng bieät cuûa mình, taát caû 14) Taâm Haønh töù thieàn cuøng vôùi Taàm, Saùt, nhöõng coâng aùn do coå nhaân ñeå laïi: The Phæ, Laïc vaø Nhaát Ñieåm: Fourth jhana attempt to classify or criticize according to functional consciousness together with his own intellectualistic interpretation all initial application, sustained application, the koans left by the ancient masters. zest, happiness, and one-pointedness. 5) Caùi hieåu bieát cho raèng chaúng coù gì heát 15) Taâm Haønh nguõ thieàn cuøng vôùi Taàm, Saùt, trong saéc thaân giaû hôïp naày, maø trí thöùc cuûa Phæ, Laïc vaø Nhaát Ñieåm: Fifth jhana noù roïi xuyeân qua caùc quan naêng: The functional consciousness together with understanding that there is something initial application, sustained application, inside this body of the various zest, happiness, and one-pointedness. combinations, whose intelligence shines ** For more information, please see Taàm, Saùt, out through the several sense-organs. Phæ, Laïc, vaø Nhaát Ñieåm. 6) Vaø trí thöùc naày nöông vaøo saéc thaân maø taïo Möôøi Laàm Laïc Thieàn Giaû Coù Theå Bò Rôi taùc nhöõng haønh vi thieän hay aùc: And which Vaøo: Ten wrong ways into which the Yogin by means of the body functions to perform may fall—Theo Baùc Sôn Tham Thieàn Caûnh deeds good or bad. Luïc, ñöôïc Voâ Dò Nguyeân Lai vieát vaøo ñaàu theá 7) Chuû tröông khoå haïnh, noù luoáng coâng baét kyû thöù 17, phaùi Thieàn Baùc Sôn ñaõ ñöa möôøi saéc thaân chòu moïi hình thöùc eùp xaùc: phöông phaùp thuaàn thuïc nghi tình vaø 10 laàm Asceticism, in which the body is uselessly laïc maø Thieàn giaû coù theå bò rôi vaøo—In Po- subjected to all forms of mortification. Shan's Admonition Regarding the Study of 8) Caùi yù töôûng tích chöùa phuùc baùo, nhôø ñoù Zen, written by Wu-I-Yuan-Lai in the haønh giaû mong ñaït tôùi Phaät quaû hay giaûi beginning of the seventeenth century, in which thoaùt roát raùo: The ida of merit by the Po-Shan Zen Sect recommended ten methods

accumulation of which the Yogin desires recitation of the Buddha's name? According to to attain Buddhahood or final deliverance. Most Venerable Thích Thieàn Taâm in the 9) Chuû tröông phoùng daät, khoâng chòu gheùp Treatise on The Ten Doubts, question number mình vaøo ñaïo haïnh, luaân lyù: Libertinism, 20, there are ten types of people who cannot in which there is no regulation of conduct, recite the Buddha's

name at the time of death. moral or otherwise. These are common occurrences which can 10) Khoa tröông vaø kieâu maïn: Grandiosity and befall anyone, clergy or laypeople. They are self-conceit. due to previous or current karma and occur Möôøi Loaïi Ngöôøi Khoâng Nieäm Phaät suddenly and unavoidably. We are not sages Ñöôïc Luùc Laâm Chung: Ten types of people who have attained the 'knowledge of previous who cannot recite the Buddha's name at near- lives,' and who can thus know in advance death time—Sôû dó haøng phaøm phu nghòch aùc whether or not we will encouter karmic khi laâm chung bieát nieäm Phaät laø do töø tröôùc hoï retribution at the moment of death. Neither do ñaõ coù caên laønh, phöôùc ñöùc, nhaân duyeân, neân we have the faculty of reading other people's ñôøi naày môùi gaëp thieän höõu tri thöùc vaø khôûi Minds nor supernatural vision, to know loøng tin töôûng phuïng haønh, chöù nhöõng keû moät whether we will die peacefully or not. Thus, if ñôøi taïo aùc, khi laâm chung mong gì coù ñöôïc we do not recite the Buddha's name in daily ñöôïc moät caâu nieäm Phaät ñeå ñöôïc vaõng sanh? life, how will we react if, at the time of death, Theo Hoøa Thöôïng Thích Thieàn Taâm trong we inadvertently meet with one of these Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, caâu hoûi calamities? At such time, even if a living soá 20, coù möôøi haïng ngöôøi khoâng theå nieäm Buddha or a multitude of good spiritual Phaät luùc caän töû. Nhöõng söï kieän naày coù theå xaõy advisors surround us, they will have no way to ñeán vôùi baát cöù ai, baát keå laø xuaát gia hay taïi save us. Our consciousness will then follow gia. Chuùng xaõy ra do bôûi nghieäp ñôøi tröôùc hay our karma and descend upon the Three Evil ñôøi naày (tuùc nghieäp hay hieän nghieäp) vaø xaõy ra Paths, subject to eight adversities and enduring baát thaàn khoâng traùnh ñöôïc. Chuùng ta khoâng many eons of suffering. phaûi laø baäc Thaùnh nhaân chöùng tuùc maïng thoâng, 1) Nhöõng keû khoâng gaëp baïn laønh hay thieän laïi cuõng chaúng phaûi laø baäc ñuû tha taâm, thieân höõu tri thöùc neân chaúng ai khuyeân hoï nieäm nhaõn, bieát mình khi maïng chung cheát toát hay Phaät: Those who fail to meet spiritual xaáu, maø bình thôøi khoâng nieäm Phaät, ñeán khi friends or good advisors and thus have no laâm chung neáu ruûi maéc phaûi moät trong möôøi aùc one to urge them to recite. duyeân, chöøng ñoù duø coù Phaät soáng hay bao 2) Nhöõng keû bò böùc thieát bôûi khoå nghieäp, neân nhieâu thieän höõu tri thöùc cuõng khoâng theå naøo khoâng yeân oån roåi raûnh ñeå nieäm Phaät: cöùu ñöôïc. Luùc ñoù thaàn thöùc seõ tuøy theo nghieäp Those who are oppressed by karmic maø ñi vaøo choán tam ñoà baùt naïn, nhieàu kieáp suffering and lack both peace of Mind and chòu khoå:The reason perverse and evil beings free time to practice Buddha Recitation. manage to recite the Buddha's name at the 3) Nhöõng keû bò truùng phong thình lình trôû time of death is that they have 'good roots, neân aù khaåu hay khuyeát taät aên noùi neân causes, conditions, merits, and virtues' from khoâng theå nieäm Phaät ñöôïc: Those stricken the past. That is why they are able to by sudden illness and become dumb or encounter good spiritual advisors, believe in speech impaired, which prevents them them and act accordingly. How can those who from actually reciting the Buddha's name commit evil deeds throughout their lives be aloud. reborn in the Pure Land with just a single

4) Nhöõng keû maát trí neân khoâng theå chuù taâm 3) Thieän tri thöùc giuùp chö Boà Taùt thöïc haønh nieäm Phaät ñöôïc: Those who are insane haïnh cuûa caùc moân Ba La Maät: Spiritual and cannot focus the Mind on invoking the friends who cause them to practice the Buddha's name. way of transcendence. 5) Nhöõng keû baát ñaéc kyø töû bôûi löûa nöôùc neân 4) Thieän tri thöùc khieán giaûi thoaùt taát caû phaùp: khoâng coù ñuû bình tænh chí thaønh nieäm Spiritual friends who enable them to to Phaät: Those who meet with sudden death analyze and explain all truths. by fire or drowning and lose their 5) Thieän tri thöùc khieán thaønh thuïc ñöôïc taát caû calmness and utter sincerity. chuùng sanh: Spiritual friends who enable 6) Nhöõng keû thình lình bò haïi bôûi daõ thuù: them to develop all sentient beings. Those who are suddenly injured by 6) Thieän tri thöùc khieán ñöôïc quyeát ñònh bieän ferocious beasts. taøi: Spiritual friends who enable them to 7) Nhöõng keû luùc caän töû gaëp thaày taø baïn aùc attain definitve analytic and expository phaù hoaïi loøng tin: Those who encounter powers. wicked teacher and evil friends at the time 7) Thieän tri thöùc khieán chaúng nhieãm tröôùc taát of near death, as such friends destroy their caû theá gian: Spiritual friends who cause faith. them not to be attracted to any world. 8) Nhöõng keû gaëp baïo bònh, hoân meâ baát tænh 8) Thieän tri thöùc khieán trong taát caû kieáp tu roài qua ñôøi: Those stricken by fatal illness haønh khoâng nhaøm moûi: Spiritual friends and become unconscious when passing who cause them to practice tirelessly in all away. ages. 9) Nhöõng keû thình lình truùng thöông cheát 9) Thieän tri thöùc khieán an truï trong Haïnh Phoå traän: Those who are wounded and die Hieàn: Spiritual friends who establish them suddenly on the battlefield. in the practice of Universal Good. 10) Nhöõng keû teù töø treân cao maø vong maïng: 10) Thieän tri thöùc khieán nhaäp nôi trí cuûa chö Those who lose their lives falling from Phaät ñaõ nhaäp: Spiritual friends who high places. introduce them to the reaches of Möôøi Loaïi Thieän Höõu Tri Thöùc: Möôøi knowledge of all Buddhas. loaïi thieän höõu tri thöùc— Theo lôøi Phaät daïy Möôøi Loaïi Vieân Laâm Cuûa Chö Ñaïi Boà trong Kinh Hoa Nghieâm, phaåm 38 (Ly Theá Taùt: Theo Kinh Hoa nghieâm, Phaåm 38, coù Gian), chö Ñaïi Boà Taùt coù möôøi loaïi thieän höõu möôøi loaïi vieân laâm cuûa chö ñaïi Boà Taùt. Chö tri thöùc giuùp hoï treân ñöôøng ñi ñeán ñaïi giaùc— Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi According to the Buddha in The Flower haïnh an laïc lìa öu naõo voâ thöôïng cuûa Nhö Adornment Sutra (Chapter 38 Detachment Lai—According to the Flower Adornment From The World), Great Enlightening Beings Sutra, Chapter 38, there are ten kinds of grove have ten kinds of spiritual friends who help of Great Enlightening Beings. Enlightening them along the path to enlightenment. Beings who abide by these can achieve the 1) Thieän tri thöùc giuùp chö Boà Taùt an truï Boà Buddhas' unexcelled peaceful, happy action, ñeà taâm: Spiritual friends who cause them free from sorrow and affliction. to persist in the determination for 1) Sanh töû laø vieân laâm cuûa Boà Taùt vì khoâng enlightenment. nhaøm boû: Birth and death is a grove for 2) Thieän tri thöùc giuùp chö Boà Taùt sanh tröôûng Enlightening Beings because they do not thieän caên: Spiritual friends who cause reject it. them to generate roots of goodness.

2) Giaùo hoùa chuùng sanh laø vieân laâm cuûa Boà Enlightening Beings is a grove for Taùt vì khoâng moûi meät: Teaching sentient enlighening beings because they use great beings is a grove for Enlightening Beings spiritual powers to turn the wheel of because they do not tire of it. teaching unceasingly and civilize sentient 3) Truï taát caû kieáp laø vieân laâm cuûa Boà Taùt, vì beings. nhieáp nhöõng haïnh lôùn: Living in all ages is 10) Moät nieäm ôû taát caû xöù vì taát caû chuùng sanh a grove of Enlightening Beings because thò hieän thaønh chaùnh giaùc laø vieân laâm cuûa they embrace all great deeds. Boà Taùt, vì phaùp thaân cuøng khaép hö khoâng 4) Thanh tònh theá giôùi laø vieân laâm cuûa Boà taát caû theá giôùi: Instantly showing all Taùt vì laø choã döøng ôû cuûa Boà Taùt: Purifying sentient beings the attainment of true the world is a grove for Enlightening enlightenment in all places is a grove of Beings because it is where they Enlightening Beings because the body of themselves sojourn. reality pervades all worlds in space. 5) Taát caû cung ñieän cuûa ma laø vieân laâm cuûa Möôøi Lôøi Khuyeân Veà Coâng AÙn Thieàn Boà Taùt, vì haøng phuïc ñöôïc chuùng ma: All Cuûa Thoái AÅn: Ten advices regarding the Zen abodes of demons are agrove for koan from T'ui-Yin—Thöïc taäp coâng aùn laån loän Enlightening Beings because they conquer vôùi Thieàn ñònh, nhöng theo taát caû nhöõng caûnh them all. giaùc naày do moät vò toân tuùc ñeà ra veà vieäc thöïc 6) Tö duy phaùp ñaõ ñöôïc nghe laø vieân laâm taäp coâng aùn, thì roõ raøng Thieàn khoâng phaûi laø cuûa Boà Taùt, vì ñuùng nhö lyù quaùn saùt: thöïc taäp Thieàn ñònh hay tö duy hay kham nhaãn Thinking about the teaching they hear is a thuï ñoäng. Neáu nhöõng ngöôøi hoïc Thieàn ñeàu grove for Enlightening Beings because hieåu ñuùng ñaén, thì phaûi hieåu troïn veïn neùt ñaëc they examine them truthfully. saéc naày. Thieàn coù moät chuû ñích roõ: "böøng taâm 7) Saùu phaùp Ba-La-Maät, töù nhieáp phaùp, vaø toû ngoä;" vaø ñeå ñi ñeán taâm traïng naày, phaûi nhìn ba möôi baûy phaåm trôï ñaïo laø vieân laâm cuûa thaúng coâng aùn baèng ñoâi maét cuûa taâm, khoâng tö Boà Taùt vì laø caûnh giôùi tieáp noái cuûa Ñöùc duy, khoâng chaáp tröôùc, chæ coi noù nhö moät caây Phaät: The six ways of transcendence, four saøo, nhôø ñoù maø nhaûy khoûi doøng soâng töông ñoái means of integration, and thirty-seven aids ñeå qua bôø tuyeät ñoái beân kia. Caùi ñaëc saéc cuûa to enlightenment are a grove for ñaïo Phaät Thieàn toâng laø moïi thaønh quaû khoâng Enlightening Beings because they succeed qua trung gian cuûa khaùi nieäm toân giaùo nhö toäi to the domain of the Buddha. loãi, ñöùc tin, aân suûng, cöùu chuoäc, vaân vaân. Vì 8) Thaäp löïc, töù voâ uùy, möôøi taùm phaùp baát theá, maø Thieàn sö Thoái AÅn coù möôøi lôøi khuyeân coäng, nhaãn ñeán taát caû Phaät phaùp ñeàu laø veà coâng aùn cho haønh giaû tu thieàn nhö sau— vieân laâm cuûa Boà Taùt vì chaúng nieäm nhôù The koan exercise is confused with so-called nhöõng phaùp khaùc: The ten powers, four meditation, but from all these warnings given fearlessnesses, eighteen unquie qualities, by an old master regarding the exercise it is and all other aspects of Buddhahood are a evident that Zen is not an exercise in grove for Enlightening Beings because meditation or in passivity. If Zen is to be they do not think of anything else. properly understood by its students, this 9) Thò hieän taát caû Boà Taùt oai löïc töï taïi thaàn characteristic aspect

of it must be fully thoâng laø vieân laâm cuûa Boà Taùt, vì duøng ñaïi comprehended. Zen has its definite object, thaàn löïc chuyeån phaùp luaân ñieàu phuïc which is ‘to open our minds to enlightenment’ chuùng sanh khoâng thoâi nghæ: Manifesting as we say, and in order to bring about this state the autonomous spiritual capacities of all of consciousness a koan is held out before the

Ten kinds of benefits for those who sculpt or mental ey, not to meditate on, nor to keep the paint an image of Earth Store Bodhisattva, mind in a state of receptivity, but to use the either in gold, silver, copper, or iron—Theo koan as a kind of pole with which to leap over Kinh Ñòa Taïng Boà Taùt Boån Nguyeän, Phaåm thöù the stream of relativity to the other side of the Absolute. And the unique feature of Zen Möôøi Moät, ngaøi Kieân Lao Ñòa Thaàn baïch cuøng Buddhism is that all this is accomplished Ñöùc Phaät raèng: “Baïch ñöùc Theá Toân! Con xem xeùt chuùng sanh ôû hieän taïi nay vaø veà vò lai sau without restoring to such religious conceptions naày, nôi choã saïch seõ ôû phöông nam trong cuoäc as sin, faith, grace, salvation, etc. Therefore, ñaát cuûa mình ôû, duøng ñaát ñaù tre goã maø döïng Zen master T’ui-Yin had ten advices for those who practice koan as follow. caát caùi khaùm caùi thaát. Trong ñoù coù theå hoïa veõ, cho ñeán duøng vaøng , baïc, ñoàng, saét ñuùc naén 1) Khoâng tính toaùn theo trí töôûng töôïng: Do not calculate according to your hình töôïng Ñòa Taïng Boà Taùt, ñoát höông cuùng imagination. döôøng, chieâm leã ngôïi khen, thôøi choã ngöôøi ñoù 2) Khoâng phoùng taâm xao laõng khi minh söôû ñöôïc möôøi ñieàu lôïi ích. Nhöõng gì laø möôøi ñieàu?”—According to the Sutra of the Past nhöôùng maøy hay nhaém maét: Let not your attention be drawn where the master Vows of Earth Store Bodhisattva, Chapter eleven, the Dharma Protection of an Earth raises his eyebrows or twinkles his eyes. Spirit, the Earth Spirit Firm and Stable spoke 3) Khoâng quy ñònh coâng aùn ñeå ruùt ra moät yù to the Buddha and said: “World Honored One! nghóa: Do not try to extract meaning from the waythe koan is worded. As I regard the living beings of the present and future, I see those who make shrines of clay, 4) Khoâng boäc baïch baèng lôøi: Do not try to demonstrate on the words. stone, bamboo, or wood and set them on pure ground in the southern part of their dwellings. 5) Khoâng ñaët yù nghóa coâng aùn laøm ñoái töôïng They place within the shrines an image of cho tö töôûng: Do not think that the sense Earth Store Bodhisattva, either sculpted, of the koan is to be grasped where it is held out as an object of thought. painted, or made of gold, silver, copper, or iron. They then burn incense, make offerings, 6) Ñöøng coi Thieàn nhö moät traïng thaùi chæ thuï behold, worship, and praise him. Such people ñoäng: Do not take Zen for a state of mere passivity. will receive ten kinds of benefits. What are these ten?” 7) Khoâng phaùn ñoaùn coâng aùn theo tieâu chuaån 1) Moät laø ñaát caùt toát maàu—First, their lands “Höõu vaø Voâ”: Do not judge the koan with dualistic standard of existence and non- will be fertile. existence. 2) Hai laø nhaø cöûa an oån maõi maõi—Second, 8) Khoâng coi coâng aùn nhö laø chæ ñieåm cho their families and homes will always be ngoan khoâng (tuyeät ñoái troáng roãng): Do peaceful. 3) Ba laø ngöôøi ñaõ cheát ñöôïc sanh leân coõi not take the koan as pointing to absolute emptiness. trôøi—Third, their deceased ancestors will 9) Khoâng laãm

nhaãm coâng aùn: Do not be born in the heavens. ratiocinate on the koan. 4) Boán laø nhöõng ngöôøi hieän coøn höôûng söï lôïi 10) Ñöøng ñem loøng chôø ñôïi chöùng ngoä: Do notích—Fourth, those still alive will have keep your mind in the attitude of waiting benefit and will have their lifespan for enlightenment to turn up. increased. Möôøi Lôïi Ích Cho Nhöõng Ai Toâ Veõ Hay 5) Naêm laø caàu chi cuõng toaïi yù caû—Fifth, they Taïc Töôïng Thôø Ngaøi Ñòa Taïng Boà Taùt: will obtain what they want.

6) Saùu laø khoâng coù tai hoïa veà nöôùc vaø löûa— 8) Tu taát caû thieän caên ñeàu khieán roát raùo: Sixth, they will not encounter the disasters Should cultivate all roots of goodness to of water and fire. perfection. 7) Baûy laø tröø saïch vieäc hö hao—Seventh, 9) Coù theå haøng phuïc chuùng ma: Should be they will avoid unforeseen calamities. able to conquer all demons. 8) Taùm laø döùt haún aùc moäng—Eighth, their 10) Laøm cho ñaày ñuû taát caû Ba-La-Maät: Should nightmares will cease. fulfill all the ways of transcendence. 9) Chín laø khi ra luùc vaøo coù thaàn theo hoä Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt: Ten veä—Ninth, they will be protected by kinds of power possessed by Great spirits during their comings and goings. Enlightening Beings. 10) Möôøi laø thöôøng gaëp baäc Thaùnh Nhôn— I. Möôøi thöù löïc trong Phaåm 27 Kinh Hoa Tenth, they will encounter many causes of Nghieâm—Ten kinds of power in Chapter Sagehood. 27, Flower Adornemtn Sutra: Möôøi Luaät Nghi Cuûa Chö Ñaïi Boà Taùt: (A) Ñeå ñaït ñöôïc möôøi thöù löïc naày, chö Boà Taùt Theo Kinh Hoa Nghieâm—Phaåm 38, coù möôøi phaûi—To attain these ten kinds of power, luaät nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an Enlightening Beings must: truï trong phaùp naày thôøi ñöôïc luaät nghi ñaïi trí a. An truï trong Phaùp giôùi töï taïi Ñaïi Tam voâ thöôïng—According to the Flower muoäi: Abide in the concentration of Adornment Sutra, Chapter 38, there are ten freedom in the elemental cosmos. kinds of rules of behavior of great enlightening b. Coù möôøi thöù haûi: See Ten kinds of Ocean. beings. Enlightening beings who abide by c. Coù möôøi thöù thuø thaéng: See Ten kinds of these can attain the supreme discipline of excellence. great knowledge. (B) Möôøi thöù löïc naøo?—What are these ten 1) Chaúng huûy baùng Phaät phaùp: Should not kinds of power? slander any enlightening teachings. 1) Söùc duõng kieän, vì ñieàu phuïc theá gian: The 2) Tín taâm nôi chö Phaät chaúng hoaïi dieät: power of courageous strength, because Faith in the Buddhas should be they tame worldlings. indestructible. 2) Söùc tinh taán, vì haèng chaúng thoái chuyeån: 3) Toân troïng cung kính taát caû Boà Taùt: Should The power of energy because they never honor and respect all enlightening beings. backslide. 4) Chaúng boû taâm meán thích taát caû thieän tri 3) Söùc voâ tröôùc, vì lìa caùc caáu nhieãm: The thöùc: Should never give up their friendship power of nonattachment, because they get with wise people. rid of defiling obsessions. 5) Chaúng moùng loøng ghi nhôù nhöõng Thanh 4) Söùc tòch tònh, vì khoâng tranh luaän nôi taát Vaên Ñoäc Giaùc: Should not think of those caû phaùp: The power of silent calm, who seek individual salvation. because they have no disputes about 6) Xa lìa taát caû nhöõng thoái chuyeån Boà Taùt anything. ñaïo: Should avoid all regression on the 5) Söùc

nghòch thuaän, vì nôi taát caû phaùp taâm path of enlightening beings. töï taïi: The power to oppose or conform, 7) Chaúng khôûi taát caû taâm toån haïi chuùng sanh: because they are free in the midst of all Should not give rise to any malice toward things. sentient beings. 6) Söùc phaùp taùnh, vì trong caùc nghóa ñöôïc töï taïi: The power of the nature of things, because they attain mastery of all truths.

7) Söùc voâ ngaïi, vì trí hueä quaûng ñaïi: The cause all roots of goodness to reach power of nonobstruction, because their supreme knowledge. knowledge and wisdom is immensely vast. 9) Naêng löïc nôi taát caû Phaät phaùp thaâm tín 8) Söùc voâ uùy, vì kheùo thuyeát phaùp: The chaúng huûy baùng: The power of deep faith power of fearlessness, because they can in all Buddhas' teachings without explain all truths. rejection. 9) Söùc bieän taøi, vì kheùo thoï trì caùc phaùp: The 10) Naêng löïc laøm cho nhöùt thieát trí taâm baát power of intellect, because they can hold thoái thieän xaûo: The power of skill in all truths. preventing the will for omniscience from 10) Söùc khai thò, vì trí hueä voâ bieân: The power backsliding. of revelation, because their knowledge (B) Chö Boà Taùt an truï trong phaùp naày thôøi and wisdom is boundless. ñöôïc thaäp löïc nhöùt thieát trí voâ thöôïng cuûa II. Thaäp Löïc Boà Taùt (Kinh Hoa Nghieâm— chö Phaät—Enlightening beings who abide Phaåm 38—Ly Theá Gian)—Ten kinds of by these can attain the Buddhas' ten powers (The Flower Adornment Sutra—powers of omniscience. Chapter 38): 1) Thaâm taâm löïc vì chaúng taïp taát caû theá tình: (A) Chö Boà Taùt an truï trong phaùp naày thôøi coù Power of the profound mind, not getting ñuû naêng löïc voâ thöôïng cuûa Nhö Lai— mixed up in worldly feelings. Enlightening Beings who abide by these 2) Taêng thöôïng thaâm taâm löïc, vì chaúng boû taát can acquire the supreme power of caû Phaät phaùp: Power of overmastering Buddhas. profound mind, not giving up the ways of 1) Naêng löïc nhaäp töï taùnh cuûa chö phaùp: The enlightenment. power to comprehend the inherent 3) Phöông tieän löïc, vì taát caû coâng haïnh ñeàu essence of all things. roát raùo: Power of means, consummating 2) Naêng löïc nhaäp taát caû caùc phaùp nhö hoùa: whatever they do. The power to comprehend that all things 4) Trí löïc vì bieát taát caû taâm haønh: Power of are like phantoms. knowledge, comprehending the activities 3) Naêng löïc nhaäp taát caû caùc phaùp nhö huyeãn: of all minds. The power to comprehend that all things 5) Nguyeän löïc, vì taát caû mong caàu ñeàu laøm are like illusions. cho vieân maõn: Power of vows, fulfilling all 4) Naêng löïc nhaäp taát caû caùc phaùp ñeàu laø Phaät aspirations. phaùp: The power to comprehend that all 6) Haïnh löïc vì cuøng toät thuôû vò lai chaúng döùt: things are Buddha's teachings. Power of practice, continuing forever. 5) Naêng löïc nôi taát caû caùc phaùp khoâng nhieãm 7) Thöøa löïc vì hay xuaát sanh taát caû thöøa maø tröôùc: The power to have no attachments chaúng boû ñaïi thöøa: Power of vehicle of to anything at all. liberation, able to produce all vehicles of 6) Naêng löïc hieåu roõ chö phaùp: The power to liberation without abandoning the great clearly understand all things. universal vehicle. 7) Naêng löïc nôi taát caû thieän tri thöùc haèng 8) Thaàn bieán löïc, vì ôû trong moãi loã loâng ñeàu chaúng boû rôøi taâm toân troïng: The power of thò hieän taát caû theá giôùi thanh tònh, taát caû the respectful mind never abandoning Nhö Lai: Power of miraculous spiritual teachers.

transformations, showing all pure worlds 8) Naêng löïc laøm cho taát caû thieän caên thuaän and all Buddhas appearing in the worlds in ñeán trí voâ thöôïng Boà Ñeà: The power to each pore.

9) Boà Ñeà löïc, vì laøm cho taát caû chuùng sanh 3) Chuùng sanh löïc trì: Support by the power phaùt taâm thaønh Phaät khoâng ñoaïn tuyeät: of sentient beings. Power of enlightenment, inspiring all 4) Nghieäp löïc trì: Support by the power acts. sentient beings to seek enlightenment and 5) Haïnh löïc trì: Support by the power of become Buddhas, without end. practices. 10) Chuyeån Phaùp Luaân löïc, vì noùi moät caâu 6) Nguyeän löïc trì: Support by the power of phaùp ñeàu xöùng nhöõng caên taùnh duïc laïc vows. cuûa taát caû chuùng sanh: Power of turning 7) Caûnh giôùi löïc trì: Support by the power of the wheel of the teaching, explaining one the environment. expression of truth in accord with the 8) Thôøi löïc trì: Support by the power of time. faculties, temperaments, and inclinations 9) Thieän löïc trì: Support by the power of of all sentient beings. good. *** For more information, please see Thaäp 10) Trí löïc trì: Support by the power of Löïc Boà Taùt. knowledge. Möôøi Löïc Cuûa Chö Phaät: Möôøi thöù löïc Möôøi Löïc Voâ Ngaïi Duïng (Kinh Hoa cuûa chö Phaät (Kinh Hoa Nghieâm—Phaåm 33)— Nghieâm—Phaåm 38): Ten kinds of unimpeded Ten kinds of might with enormous power of all function relating to power (The Flower Buddhas (The Flower Adornment Sutra— Adornment Sutra—Chapter 38). Chapter 33). 1) Chuùng sanh löïc voâ ngaïi duïng, vì giaùo hoùa 1) Toái thöôïng löïc: Supreme power. ñieàu phuïc chaúng boû rôøi: Unimpeded 2) Voâ löôïng löïc: Measureless power. function of power relating to sentient 3) Quaûng ñaïi löïc: Grandiose power. beings, teaching and taming them without 4) Ñaïi oai ñöùc löïc: Awesome power. abandoning them. 5) Nan hoaïch löïc: Power difficult to acquire. 2) Saùt löïc voâ ngaïi duïng, vì thò hieän baát khaû 6) Baát thoái löïc: Undiminishing power. thuyeát trang nghieâm ñeå trang nghieâm: 7) Kieân coá löïc: Stable power. Power relating to lands, manifesting 8) Baát hoaïi löïc: Indestructible power. untold adornment and arraying them. 9) Taát caû theá gian baát tö nghì löïc: Power 3) Phaùp löïc voâ ngaïi duïng, vì laøm cho taát caû inconceivable to any worldlings. thaân vaøo moät thaân: Power relating to 10) Taát caû chuùng sanh voâ naêng ñoäng löïc: phenomena, causing all bodies to enter the Power that all living beings cannot shake. bodiless. Möôøi Löïc Trì Cuûa Chö Ñaïi Boà Taùt: Theo 4) Kieáp löïc voâ ngaïi duïng, vì giaùc ngoä thuøy Kinh Hoa Nghieâm—Phaåm 38, coù möôøi phaùp mieân: Power relating to oens, cultivating löïc trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt truï practices unceasingly. trong phaùp naày thôøi nôi taát caû caùc phaùp ñöôïc 5) Phaät löïc voâ ngaïi duïng, vì giaùc ngoä thuøy löïc trì töï taïi voâ thöôïng—According to the mieân: Power of enlightenment, awakening Flower Adornment Sutra, Chapter 38, there are those who are asleep. ten kinds of support of power of Great 6) Haønh löïc voâ ngaïi duïng, vì nhieáp thuû taát caû Enlightening Beings. Enlightening Beings who Boà Taùt haïnh: Power of action including all abide by these can gain the support of the practices of enlightening beings. power of supreme mastery of all truth. 7) Nhö Lai löïc voâ ngaïi duïng, vì ñoä thoaùt taát 1) Phaät löïc trì: Support by the power of caû chuùng sanh: Power of

Buddhas, Buddhas. liberating all sentient beings. 2) Phaùp löïc trì: Support by the power of truth.

8) Voâ sö löïc voâ ngaïi duïng, vì töï giaùc taát caû 10) Löôõi haøng phuïc chuùng ma ngoaïi ñaïo, dieät caùc phaùp: Teacherless power, tröø töû sanh phieàn naõo, vaø laøm cho ñeán spontaneously awakening to all truth. Nieát baøn: A tongue that defeats all 9) Nhöùt thieát trí löïc voâ ngaïi duïng, vì duøng demons and false teachers, destroys all nhöùt thieát trí thaønh chaùnh giaùc: Power of afflictions of birth and death, and fosters omniscience, attaining true enlightenment arrival at nirvana. by omniscience. Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò 10) Ñaïi bi löïc voâ ngaïi, vì chaúng boû taát caû Hieän Ñi Baûy Böôùc: Theo Kinh Hoa Nghieâm, chuùng sanh: Power of great compassion, Phaåm 38, coù möôøi lyù do khieán chö ñaïi Boà Taùt not abandoning sentient beings. thò hieän ñi baûy böôùc. Chö Ñaïi Boà Taùt vì muoán Muôøi Löôõi Cuûa Chö Ñaïi Boà Taùt: Theo ñieàu phuïc cho chuùng sanh ñöôïc an laïc neân thò Kinh Hoa Nghieâm, Phaåm 38, coù möôøi löôõi cuûa hieän ñi baûy böôùc nhö vaäy—According to the chö Ñaïi Boà Taùt. Chö Boà Taùt thaønh töïu nhöõng Flower Adornment Sutra, there are ten reasons phaùp naày thôøi ñöôïc löôõi voâ thöôïng truøm khaép Great Enlightening Beings show the act of taát caû Phaät ñoä cuûa Ñöùc Nhö Lai—According to walking seven steps. For these ten reasons the Flower Adornment Sutra, Chapter 38, there they show the act of walking seven steps after are ten kinds of tongue of Great Enlightening birth; they manifest this to pacify sentient Beings. Enlightening Beings who accomplish beings. these will acquire the supreme tongue of 1) Vì hieän Boà Taùt löïc maø thò hieän ñi baûy Buddhas, which covers all Buddha lands. böôùc: To manifest the power of 1) Löôõi khai thò dieãn thuyeát voâ taän haïnh enlightening beings. chuùng sanh: A tongue that reveals and 2) Vì hieän xaû thí baûy thaùnh taøi maø thò hieän ñi explains the acts of infinite sentient baûy böôùc: To manifest the giving of the beings. seven kinds of wealth. 2) Löôõi khai thò dieãn thuyeát voâ taän phaùp 3) Vì cho Ñòa Thaàn thoûa nguyeän maø thò hieän moân: A tongue that reveals and explains ñi baûy böôùc: To satisfy the wishes of the infinite doors to truth. spirits of the earth. 3) Löôõi taùn thaùn coâng ñöùc voâ taän cuûa chö 4) Vì hieän töôùng sieâu tam giôùi maø thò hieän ñi Phaät: A tongue that sings the praises of the baûy böôùc: To manifest the appearance of infinite virtues of Buddhas. transcending the three worlds. 4) Löôõi dieãn xöôùng töø bieän voâ taän: A tongue 5) Vì hieän böôùc toái thaéng cuûa Boà Taùt hôn of infinite eloquence. haún böôùc ñi cuûa töôïng vöông, ngöu vöông, 5) Löôõi khai xieån Ñaïi thöøa trôï ñaïo: A tongue sö töû vöông maø thò hieän ñi baûy böôùc: To that expounds aids to the Path of the Great manifest the supreme walk of the vehicle. enlightening being, beyond the walk of the 6) Löôõi truøm khaép hö khoâng: A tongue that elephant, the bull, or the lion. covers all space. 6) Vì hieän töôùng kim cang ñòa maø thò hieän ñi 7) Löôõi chieáu khaép taát caû coõi Phaät: A tongue baûy böôùc: To manifest the characteristics that illuminates all Buddha-fields. of adamantine ground. 8) Löôõi laøm cho taát caû chuùng sanh ñöôïc toû 7) Vì hieän muoán ban cho chuùng sanh söùc ngoä: A tongue that awakens the duõng maõnh maø thò hieän ñi baûy böôùc: To understanding of all

sentient beings. manifest the desire to give sentient beings 9) Löôõi laøm cho chö Phaät hoan hyû: A tongue courageous strength. that causes all to praise the Buddhas.

8) Vì hieän tu haønh thaát giaùc böûu maø thò hieän 6) Vì muoán laøm cho chuùng sanh thích caàu ñi baûy böôùc: To manifest the practice of phaùp maø thò hieän khoå haïnh: To cause the seven jewels of awakening. sentient beings to want to seek the truth. 9) Vì hieän phaùp ñaõ ñöôïc chaúng do ngöôøi 7) Vì nhöõng chuùng sanh say ñaém duïc laïc vaø khaùc daïy neân thò hieän ñi baûy böôùc: To ngaõ laïc maø thò hieän khoå haïnh: For the show that the truth they have realized sake of sentient beings who are attached does not come from the instruction of to sensual pleasures and selfish pleasure. another. 8) Vì muoán hieån baøy Boà Taùt khôûi haïnh laø toái 10) Vì hieän laø toái thaéng voâ tæ ôû theá gian neân thöôïng, neân nhaãn ñeán ñôøi sau cuøng maø thò hieän ñi baûy böôùc: To manifest supreme chaúng boû sieâng naêng tinh taán, neân thò hieän peerless in the world. khoå haïnh: In order to show that Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò enlightening beings' effort is supreme, Hieän Khoå Haïnh: Theo Kinh Hoa Nghieâm, continuing to the very last life. Phaåm 38, coù möôøi lyù do khieán chö Ñaïi Boà Taùt 9) Vì muoán laøm cho chuùng sanh thích phaùp thò hieän khoå haïnh. Chö Boà Taùt duøng phöông tòch tònh, taêng tröôûng thieän caên, maø thò tieän khoå haïnh naày ñeå ñieàu phuïc vaø laøm cho hieän khoå haïnh: To induce sentient beings chuùng sanh an laïc—According to the Flower to enjoy the state of calm and tranquility Adornment Sutra, Chapter 38, there are ten and increase roots of goodness. reasons Great Enlightening Beings practice 10) Vì muoán chôø ñeán khi theá nhôn caên taùnh austerities. Enlightening Beings use these ñöôïc thaønh thuïc, maø thò hieän khoå haïnh: To expendient means of austerities to pacify all wait until the time is ripe to develop sentient beings. people's immature faculties. 1) Vì muoán thaønh töïu nhöõng chuùng sanh coù Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò trình ñoä hieåu bieát keùm maø thò hieän khoå Hieän ÔÛ Thaân Ñoàng Töû (Kinh Hoa haïnh: To develop sentient beings with low Nghieâm—Phaåm 38): Ten reasons Enlightening understanding. Beings appear as children (The Flower 2) Vì muoán tröø taø kieán cho chuùng sanh maø thò Adornment Sutra—Chapter 38). hieän khoå haïnh: To remove false views 1) Vì hieän ñeå thoâng ñaït taát caû ngheä thuaät from sentient beings. khoa hoïc theá gian maø thò hieän ôû thaân ñoàng 3) Vì muoán laøm cho nhöõng chuùng sanh chaúng töû: To manifest the learning of all worldly tin nghieäp baùo thaáy ñöôïc nghieäp baùo, maø arts and sciences. thò hieän khoå haïnh: To show the 2) Vì hieän thoâng ñaït nhöõng ngheà nghieäp vuõ consequences of action to sentient beings thuaät binh traän theá gian maø thò hieän ôû thaân who do not believe in consequences of ñoàng töû: To manifest the learning of riding action. military arts and various worldly 4) Vì muoán tuøy thuaän phaùp phaûi coù cuûa theá occupations. giôùi taïp nhieãm maø thò hieän khoå haïnh: To 3) Vì hieän thoâng ñaït taát caû nhöõng vaên buùt, do so in accord with the adulterated and ñaøm luaän, côø nhaïc theá gian maø thò hieän ôû polluted world. thaân ñoàng töû: To manifest the learning of 5) Vì muoán cho thaáy khaû naêng chòu ñöïng all kinds of worldly things such as nhaãn nhuïc maø thò hieän khoå haïnh: To

show literature, conversation, games, and the ability to endure toil and diligently amusements. work on the way. 4) Vì hieän xa lìa nhöõng loãi laàm cuûa ba nghieäp thaân, khaåu yù maø thò hieän ôû thaân

ñoàng töû: To manifest the shedding of 2) Vì muoán hieån thò söùc thieän caên cuûa chö Boà errors and faults of word, thought, and Taùt maø thò hieän ôû vöông cung: To show deed. the power of roots of goodness of 5) Vì hieän moân nhaäp ñònh truï nieát baøn khaép Enlightening Beings. cuøng möôøi phöông voâ löôïng theá giôùi maø 3) Vì nhôn thieân tham ñaém nôi ñoà vui thích thò hieän ôû thaân ñoàng töû: To manifest maø hieån hieän ñoà vui thích ñaïi oai ñöùc cuûa entering concentration, staying in the door Boà Taùt neân thò hieän ôû vöông cung: To of nirvana, and pervading infinite worlds show the comforts of great spiritual power in the ten directions. of enlightening beings to humans and 6) Vì hieän söùc maïnh sieâu quaù thieân long baùt celestials who are obsessed with comforts. boä, trôøi, ngöôøi, phi nhôn, maø thò hieän ôû 4) Vì muoán tuøy thuaän taâm chuùng sanh ñôøi thaân ñoàng töû: To show that their power nguõ tröôïc maø thò hieän ôû vöông cung: To goes beyond all creatures, celestials, adapt to the minds of sentient beings in the human, and nonhuman. polluted world. 7) Vì hieän saéc töôùng oai quang cuûa Boà Taùt 5) Vì muoán hieän söùc oai ñöùc cuûa Boà Taùt coù sieâu quaù long thaàn hoä phaùp maø thò hieän ôû theå ôû thaâm cung nhaäp tam muoäi maø thò thaân ñoàng töû: To show that the appearance hieän ôû vöông cung: To manifest the and majesty of enlightening beings goes spiritual power of Enlightening Beings, beyond all deities. able to enter concentration in the heart of 8) Vì muoán laøm cho nhöõng chuùng sanh tham the palace. ñaém duïc laïc meán thích phaùp laïc maø thò 6) Vì muoán laøm cho chuùng sanh ñoàng nguyeän hieän ôû thaân ñoàng töû: To cause sentient ôû ñôøi tröôùc ñöôïc thoûa maõn yù nguyeän maø beings addicted to sensual pleasures to thò hieän ôû vöông cung: To enable those joyfully take pleasure in truth. who had the same aspiration in the past to 9) Vì toân troïng chaùnh phaùp, sieâng tu cuùng fulfill their aims. döôøng chö Phaät maø thò hieän ôû thaân ñoàng 7) Vì muoán khieán cha meï, gia ñình vaø baø con töû: To show the reception of truth and ñöôïc thoûa nguyeän maø thò hieän ôû vöông respectfully make offerings to all cung: To enable their parents, family and Buddhas. relatives to fulfill their wishes. 10) Vì hieän ñöôïc Ñöùc Phaät gia bò, ñöôïc phaùp 8) Vì muoán duøng kyõ nhaïc phaùt ra tieáng dieäu quang minh maø thò hieän ôû thaân ñoàng töû: To phaùp cuùng döôøng taát caû chö Nhö Lai maø show empowerment of Buddhas and being thò hieän ôû vöông cung: To use music to bathed in the light of truth. produce the sounds to the sublime Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò teaching to offer to all Buddhas. Hieän ÔÛ Vöông Cung (Kinh Hoa Nghieâm— 9) Vì muoán ôû taïi trong cung truï tam muoäi vi Phaåm 38)—Ten reasons Enlightening Beings dieäu, töø thaønh Phaät nhaãn ñeán Nieát baøn ñeàu appear to live in a royal palce (The Flower hieån baøy maø thò hieän ôû vöông cung: To Adornment Sutra—Chapter 38). dwell in the subtle concentration while in 1) Vì muoán laøm cho nhöõng chuùng sanh ñoàng the palace and show everything from the tu haønh vôùi Boà Taùt ñôøi tröôùc ñöôïc thaønh attainment of Buddhahood to final thuïc thieän caên maø thò hieän ôû vöông cung:

extinction. To cause roots of goodness of their 10) Vì tuøy thuaän thuû hoä Phaät phaùp maø thò hieän colleagues of the past to develop to ôû vöông cung: To accord with and maturity. preserve the teaching of the Buddhas.

Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò The Enlightening Beings observe that Hieän Vi Tieáu, Taâm Töï Theä Ñieàu Phuïc though the seeds sown in the world be few, the fruits reaped are many. Chuùng Sanh (Kinh Hoa Nghieâm—Phaåm 38) 7) Boà Taùt quaùn saùt thaáy taát caû chuùng sanh cho hoï ñöôïc an laïc-- Ten reasons why Great ñöôïc Phaät giaùo hoùa ñeàu chaéc ñöôïc lôïi ích: Enlightening Beings smile and make a promise The Enlightening Beings see that all in their hearts to tame and pacify sentient sentient beings who receive the teaching beings (The Flower Adornment Sutra— of Buddha will surely gain benefit. Chapter 38). 8) Boà Taùt quaùn saùt thaáy trong ñôøi quaù khöù 1) Chö ñaïi Boà Taùt nghó raèng taát caû theá gian chö Boà Taùt ñoàng haønh nhieãm tröôùc vieäc chìm taïi vuõng buøn aùi duïc, tröø chö Boà Taùt khaùc, neân chaúng ñöôïc coâng ñöùc quaûng ñaïi ra, khoâng ai coù theå cöùu hoï ñöôïc: Great cuûa Phaät phaùp: The Enlightening Beings Enlightening Beings think that all see that Enlightening Beings who were worldlings are sunk in the mire of craving, their colleagues in past ages have become and no one but Enlightening Beings can obsessed with other things and cannot rescue them. attain the great virtues of the Buddha 2) Taát caû theá gian bò duïc voïng phieàn naõo laøm teaching. muø, chæ coù chö Boà Taùt laø coù trí hueä: All 9) Boà Taùt quaùn saùt thaáy rong ñôøi quaù khöù, worldlings are blinded by passion and haøng nhôn thieân cuøng mình taäp hoäi, maø afflictions, and only Enlightening Beings nay vaãn coøn ôû böïc phaøm phu, khoâng xaû ly have wisdom. ñöôïc, maø cuõng nhaøm moûi: The 3) Chö Boà Taùt do thaân giaû danh seõ ñöôïc Enlightening Beings see that the celestials phaùp thaân voâ thöôïng sung maõn tam theá and humans who were in the same cuûa caùc Ñöùc Nhö Lai: Based on this so- communities with them in the past still called body, Enlightening Beings will are in mundane states, unable to detach attain the supreme reality-body of from them, and not tiring of them either. Buddhas, which fills all times. 10) Baáy giôø Boà Taùt ñöôïc quang minh cuûa taát 4) Baáy giôø Boà Taùt duøng maét voâ chöôùng ngaïi caû Nhö Lai chieáu ñeán caøng theâm haân hoan quaùn saùt taát caû Phaïm Thieân nhaãn ñeán Ñaïi vui veû: Then Enlightening Beings are Töï Taïi Thieân trong möôøi phöông maø nghó bathed in the lights of all Buddhas and are raèng: Nhöõng chuùng sanh naày ñeàu töï cho even more joyful. raèng mình coù ñaïi trí löïc: Then the Enlightening Beings, with unobstructed Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt eyes, look over all the Brahma heavens Xuaát Gia (Kinh Hoa Nghieâm—Phaåm 38)— and all the controlling heavens, and think: Ten reasons enlightening beings leave a royal These sentient beings all think they have palce (The Flower Adornment Sutra—Chapter the power of knowledge. 38). 5) Baáy giôø Boà Taùt quaùn saùt caùc chuùng sanh 1) Nhaøm chaùn taïi gia: To reject living at töø laâu gieo troàng thieän caên, nay cuõng ñeàu home. thoái maát: The Enlightening Beings 2) Khieán chuùng sanh nhaøm chaùn söï tham observe sentient beings who have long ñaém taïi gia: To cause sentient beings planted roots of goodness and who now attached to their homes

give up their are regressing and sinking. attachment. 6) Boà Taùt quaùn saùt thaáy theá gian chuûng töû 3) Tuøy thuaän tin meán ñaïo Thaùnh: To follow gieo troàng duø ít maø ñöôïc quaû raát nhieàu: and appreciate the path of Saints.

4) Tuyeân döông vaø taùn thaùn coâng ñöùc xuaát attainment of the truth of sameness which gia: To publicize and praise the virtues of constitutes Buddhahood. leaving home. 5) Ñeå hoä trì cöùu baït caû theá gian: 5) Hieån baøy lìa haún kieán chaáp nhò bieân: To Sarvajagatparitrana (skt)—For protecting demonstrate enternal detachment from and securing the whole world. extreme views. 6) Ñeå laøm thanh tònh taâm töø bi: Kritpakaruna 6) Khieán chuùng sanh lìa xa duïc laïc vaø ngaõ (skt)—For the purification of a pitying and laïc: To cause sentient beings to detach compassionate heart. from sensual and selfish pleasures. 7) Ñeå ñaït ñöôïc voâ phaân bieät trí: Asesajnana 7) Hieän töôùng xuaát tam giôùi: To show the (skt)—Khaép möôøi phöông theá giôùi khoâng apearance of transcending the world. gì laø khoâng bieát ñeán—For the attainment 8) Hieän töï taïi chaúng leä thuoäc ngöôøi khaùc: To of a knowledge which leaves nothing show indepedence, not being subject to unknown in the ten directions of the world. another. 8) Ñeå laøm thanh tònh Phaät ñoä khieán cho taát 9) Vì hieån baøy seõ ñöôïc thaäp löïc vaø voâ uùy cuûa caû khoâng coøn vöôùng maéc: Asamga (skt)— caùc Ñöùc Nhö Lai: To show that they are For the purification of all the Buddha- going to attain the ten powers and lands so that a state of non-attachment will fearlessnesses of Buddhas. prevail. 10) Vì haäu thaân Boà Taùt phaûi thò hieän xuaát gia: 9) Ñeå trong khoaûng moät nieäm maø tri nhaän It is natural that Enlightening Beings in cuøng khaép quaù khöù, hieän taïi vaø vò lai: their final life should do so. Ksanabodha (skt)—For the perception of Möôøi Lyù Do Lieân Heä Ñeán Ñôøi Soáng the past, present, and future in one Khieán Haønh Giaû Mong Caàu Giaùc Ngoä: moment. Theo Kinh Hoa Nghieâm, vaán ñeà öôùc voïng giaùc 10) Ñeå chuyeån ñaïi phaùp luaân trong tinh thaàn ngoä toái thöôïng caàn thieát cho haønh giaû, coù möôøi khoâng khieáp sôï: Dharmacakrapavarta lyù do lieân heä ñeán ñôøi soáng khieán haønh giaû (skt)—For the revolving of the great mong caàu giaùc ngoä—According to the wheel of the Dharma in the spirit of Avatamsaka Sutra, the desire for supreme fearlessness. enlightenment is so necessary for practitioners, Möôøi Lyù Do Phaùt Taâm Boà Ñeà: Ten and there are ten reasons related to our daily reasons to cause sentient beings to develop life which lead practitioners desire for Bodhi Mind—Theo Thieät Hieàn Ñaïi Sö, Toå thöù enlightenment. möôøi moät trong Lieân Toâng Thaäp Tam Toå, coù 1) Ñeå chöùng ñöôïc Phaät trí: Buddha-Jnana möôøi lyù do khieán chuùng sanh phaùt taâm Boà (skt)—For the realization of Buddha- Ñeà—According to Great Master Sua-Sen, the knowledge. eleventh Patriarch of the Thirteen Patriarchs of 2) Ñeå ñaït ñöôïc möôøi oai löïc: Dasabala Pureland Buddhism, there are ten reasons that (skt)—For the attainment of the ten cause sentient beings to develop Bodhi Mind. powers. 1) Vì nghó ñeán ôn Phaät—Because of 3) Ñeå ñaït ñöôïc ñaïi voâ uùy: Mahavaisaradya remembering of the grace of the Buddha: (skt)—For the attainment of great Ñöùc Thích Toân, khi môùi phaùt taâm, vì ñoä fearlessness. chuùng ta, tu Boà Taùt ñaïo traûi qua voâ löôïng 4) Ñeå ñaït ñöôïc phaùp bình ñaúng cuûa Phaät: kieáp, chòu ñuû

caùc söï khoå—Take our Samatabuddhadharma (skt)—For the Sakyamuni Buddha as an example, from the time He first developed the mind to

cultivate for the Ultimate Bodhi Mind or Buddha's Golden Body. Fortunately, Buddhahood, to aid and escue sentient owing to our planting good roots in former beings, he had endured endless sufferings. lives, we still are able to see the Buddha's a) Luùc ta taïo nghieäp, Ñöùc Phaät xoùt thöông statues, still be able to hear and learn duøng ñuû moïi phöông tieän giaùo hoùa, maø ta proper dharma. If we have not heard the ngu si khoâng chòu tin theo: When we proper dharma teaching, how would we create karma, owing to the Buddha's know that we often receive the Buddha's compassion and mercy, He creates infinite Blessings? For this grace, no ocean can skillful methods to teach and transform us, compare and no mountain peak can but because of our ignorance and stupidity measure. Thus, if we do not vow to we refuse to listen. develop Bodhi Mind, or to cultivate the b) Ta ñoïa aùc ñaïo, Phaät laïi caøng thöông, Bodhisattva's Way to attain Buddhahood, muoán thay ta chòu khoå, nhöng ta nghieäp firmly maintain the proper dharma, vow to naëng khoâng theå naøo cöùu vôùt ñöôïc: When help and rescue all sentient beings, then we get condemned to the Evil Paths, the even if flesh is shredded and bones are Buddha expands his compassion, wanting shattered to pieces, it still would not be to take our place of suffering. But because enough to repay that great grace. of our heavy karma, it is not possible to 2) Vì nhôù aân cha meï—Because of rescue us. remembering of the grace of the parents: c) Ñeán khi ta laøm ngöôøi, Phaät duøng phöông Cha meï sanh ta khoù nhoïc! Chín thaùng cöu tieän khieán ta gieo caên laønh, nhieàu kieáp mang, ba naêm buù môùm. Ñeán khi ta ñöôïc theo doõi, loøng khoâng taïm boû: When we neân ngöôøi, chæ mong sao cho ta noái doõi become humans, the Buddha uses various toâng ñöôøng, thöøa töï toå tieân. Naøo ngôø moät skillful means influencing us to plant good soá trong chuùng ta laïi xuaát gia, laïm xöng cultivated karma, following us through Thích töû, khoâng daâng côm nöôùc, chaúng ñôû infinite reincarnations without ever tay chaân. Cha meï coøn ta khoâng theå nuoâi abandoning us. döôõng thaân giaø, ñeán khi cha meï qua ñôøi, ta d) Chuùng ta phöôùc moûng nghieäp daày, sanh chöa theå dìu daét thaàn thöùc cuûa caùc ngöôøi. nhaèm thôøi maït phaùp, khoù loøng gia nhaäp Chöøng hoài töôûng laïi thì: "Nöôùc trôøi ñaø giaùo ñoaøn, khoù loøng maø thaáy ñöôïc kim caùch bieät töø dung. Moä bieác chæ haét hiu thu thaân Ñöùc Phaät. May maø coøn gaëp ñöôïc thaûo." Nhö theá ñoái vôùi ñôøi laø moät loãi lôùn, Thaùnh töôïng. May maø ñôøi tröôùc coù troàng ñoái vôùi ñaïo laïi chaúng ích chi. Hai ñöôøng caên laønh, neân ñôøi naày nghe ñöôïc Phaät ñaõ loãi, khoù traùnh toäi khieân! Nghó nhö theá Phaùp. Neáu nhö khoâng nghe ñöôïc chaùnh roài, laøm sao chuoäc loãi? Chæ coøn caùch phaùp, ñaâu bieát mình ñaõ thoï Phaät AÂn. AÂn "Traêm kieáp, ngaøn ñôøi, tu Boà Taùt haïnh. ñöùc naày bieån thaúm khoâng cuøng, non cao Möôøi phöông ba coõi ñoä khaép chuùng sanh." khoù saùnh. Neáu ta khoâng phaùt taâm Boà Ñeà, Ñöôïc nhö vaäy chaúng nhöõng cha meï moät giöõ vöõng chaùnh phaùp, cöùu ñoä chuùng sanh, ñôøi, maø cha meï nhieàu ñôøi cuõng ñeàu nhôø thì duø cho thòt naùt xöông tan cuõng khoâng ñoä thoaùt. Ñöôïc nhö theá chaúng nhöõng

cha ñeàn ñaùp ñöôïc: Sentient beings with few meï moät ngöôøi, maø cha meï nhieàu ngöôøi, virtues and heavy karma, born in the cuõng ñeàu ñöôïc sieâu thaêng—Childbirth is a Dharma Ending Age. It is extremely difficult and arduous process with nine difficult to become a member of the months of the heavy weight of pregnancy, Sangha. It is impossible to witness the then much effort is required to raise us

with a minimum of three years of breast thuù?: Even though our parents give birth to feeding, staying up all night to cater our our physical beings, if not the worldly infantile needs, hand feeding as we get a teachers, we would not understand right little older. As we get older and become from wrong, virtue, ethics, etc. If we do more mature, our parents invest all their not know right from wrong, know how to hopes we will succeed as adults, both in be grateful, and have shame, then how are life and religion. Unexpectedly, some of we any different from animals? us leave home to take the religious path, b) Khoâng coù thaày xuaát theá, aét ta chaúng am proclaiming ourselves as Buddha's töôøng Phaät phaùp. Chaúng am töôøng Phaät messenger and, thus are unable to make phaùp, naøo khaùc chi haïng ngu moâng? Nay offerings of food, drink nor can we help ta bieát chuùt ít Phaät phaùp laø nhôø ai? Huoáng our parents with day to day subsistence. nöõa, thaân giôùi phaåm ñaõ nhuaän phaàn ñöùc Even if they are living, we are unable to haïnh, aùo caø sa theâm raïng veû phöôùc ñieàn. take care of them in their old age, and Thöïc ra, taát caû ñeàu nhôø ôn sö tröôûng maø when they die we may not have the ability ñöôïc: If there were no spiritual teachers to guide their spirits. Upon a moment of for guidance, obviously, we would not be reflection, we realize : "Our worlds are able to understand the Buddha-Dharma. now ocean apart, as grave lies melancholy When we do not understand the Buddha- in tall grass." If this is the case, such is a Dharma, the Doctrine of Cause and Effect, great mistake in life, such a mistake is not then how are we different from those who small in religion either. Thus, with both are ignorant and stupid? Now that we paths of life and religion, great mistakes know a little bit of virtue, how to be have been made; there is no one to bear grateful, having shame, and somewhat the consequences of our transgressions but understand the Buddha-Dharma, where ourselves. Thinking these thoughts, what did such knowledge come from? can we do to compensate for such Moreover, some of us are fortunate mistakes? Cultivate the Bodhisattva Way enough to become Bhiksus and Bhiksunis, in hundreds and thousands of lifetimes. showering ourselves with precepts, Vow to aid and rescue all sentient beings cultivating and understanding the virtuous in the Three Worlds of the Ten Directions. practices, wearing the Buddhist robe, and If this is accomplished, not only our gaining the respect of others. Thus none of parents of this life, but our parents of this would happen if not for elder masters. many other lives will benefit to escape c) Ñaõ hieåu nhö theá, neáu nhö ta caàu quaû nhoû, from the unwholesome paths. And not just thì chæ coù theå lôïi rieâng mình. Nay phaùt ñaïi the parents of one sentient being, but the taâm, môùi mong ñoä caùc loaøi haøm thöùc. parents of many sentient beings will Ñöôïc nhö vaäy thì thaày theá gian môùi döï

benefit to escape from evil paths. höôûng phaàn lôïi ích, maø thaày xuaát theá cuõng 3) Vì töôûng nhôù ñeán ôn sö tröôûng—Because thoûa yù vui möøng: Knowing this, if we pray of remembering of the grace of the for the “Lesser Fruits,” then we can teachers: benefit only ourselves. Therefore, we a) Ñaønh raèng cha meï sanh duïc saéc thaân, must develop the Great Bodhi Mind of a nhöng neáu khoâng coù thaày theá gian, aét ta Maha-Bodhisattva to wish to rescue and chaúng hieåu bieát nghóa nhaân. Khoâng bieát leã aid all sentient beings. Only then would nghóa, lieâm só, thì naøo khaùc chi loaøi caàm

our worldly teachers truly benefit, and our their earnings and profits to provide Dharma Masters truly be happy. services to Bhiksus. Does this make 4) Vì nghó aân thí chuû—Because of sense? Therefore, Bhiksus must think: “I remembering to be grateful to the must be determined to cultivate for benefactors: Keû xuaát gia hoâm nay, töø ñoà enlightenment, practice to find the Budhist maëc, thöùc aên ñeán thuoác men giöôøng chieáu wisdom so charitable beings and sentient ñeàu nhôø ñaøn na tín thí. Ñaøn na tín thí laøm beings may benefit from it. If this is not vieäc vaát vaû maø vaãn khoâng ñuû soáng, Tyø the case, then every seed of rice and Kheo sao ñaønh ngoài khoâng höôûng thuï? every inch of fabric shall have their Ngöôøi may deät cöïc nhoïc ngaøy ñeâm, maø appropriate debts. Reincarnated into the Tyø Kheo y phuïc dö thöøa, sao laïi khoâng realm of animals, debts must be repaid. mang ôn ñaøn na tín thí cho ñaëng? Thí chuû 5) Vì bieát ôn chuùng sanh—Because of coù laém ngöôøi quanh naêm nhaø tranh, khoâng remembering to be grateful to the sentient giaây phuùt naøo ñöôïc an nhaøn, trong khi Tyø beings: Kheo ôû nôi neàn roäng chuøa cao, thong thaû a) Ta cuøng chuùng sanh töø voâ thæ ñeán nay, quanh naêm. Ñaøn na tín thí ñaõ ñem coâng kieáp kieáp, ñôøi ñôøi , ñoåi thay nhau laøm cöïc nhoïc cung caáp söï an nhaøn, thì chö Tyø quyeán thuoäc neân kia ñaây ñeàu coù nghóa vôùi Kheo loøng naøo vui ñöôïc? Ñaøn na tính thí nhau: From infinite eons to this day, from phaûi nhín nhuùt taøi lôïi ñeå cung caáp cho chö generation to generation, from one Tyø Kheo ñöôïc no ñuû, coù hôïp lyù khoâng? reincarnation to another, sentient beings Theá neân Tyø Kheo phaûi luoân töï nghó: “Phaûi and I have exchanged places with each vaän loøng bi trí, tu phöôùc hueä trang nghieâm, other to take turns being relatives. ñeå cho ñaøn na tín thí ñöôïc phöôùc duyeân, b) Vì theá trong moät ñôøi chuùng ta laø quyeán vaø chuùng sanh nhôø lôïi ích.” Neáu chaúng thuoäc, maø ñôøi khaùc laïi laøm keû laï ngöôøi vaäy thôøi nôï naàn haït côm taát vaûi ñeàn ñaùp döng, nhöng cuoái cuøng chuùng ta vaãn lieân coù phaân, phaûi mang thaân noâ dòch suùc sanh heä nhau trong voøng sanh töû luaân hoài. Nay ñeå ñeàn traû nôï naàn—Nowadays, Bhiksus duø caùch ñôøi ñoåi thaân, hoân meâ khoâng nhôù cultivating the Way are all dependent on bieát, song cöù lyù maø suy ra, chaúng theå the people who make charitable khoâng ñeàn ñaùp ñöôïc?—Thus, in one life, donations, from clothing, food, to medicine we are family and in another we are and blankets. These charitable people strangers, but in the end we are all work hard, and yet they don’t have enough connected in the cycle of rebirths. Thus, to live on. Bhiksus do nothing except though it is now a different life, our enjoy the pleasure these gifts, how can appearances have changed, having Bhiksus

find comfort in their doing so? different names, families, and ignorance People work assiduously to sew robes, not has caused us to forget; but knowing this counting all the late nights. Bhiksus have concept, we realize we are all family, so abundance of robes, how dare we not how can we not demonstrate gratitude to appreciate them? Laypeople live in huts, all sentient beings? never finding a moment of peace. Bhiksus • Vaät loaïi mang loâng, ñoäi söøng ngaøy nay, live in high, big temples, relaxing all year bieát ñaâu ta laø con caùi cuûa chuùng trong kieáp round. How can Bhiksus be happy in tröôùc?—Those animals with fur, bearing receiving such gifts knowing laypeople horns and antlers in this life, it is possible have suffered so? Laypeople set aside

we may have been their children in a bò ñoïa, duø bieát toäi khoå, nhöng aên naên ñaâu former life. coøn kòp nöõa. Ñeán khi ra khoûi, voäi lieàn • Loaøi böôùm, ong, truøng, deá hieän taïi, bieát queân maát, vaãn gaây toäi taïo nghieäp nhö ñaâu chuùng laø cha meï ñôøi tröôùc cuûa thöôøng—For innumerable lives, I and all mình?—Insects such as butterflies, bees, sentient beings have existed in the cycle worms, crickets of this life, may for all we of rebirths, unable to find enlightenment, know, be our parents of a former life. sometimes living in this world, sometime • Ñeán nhö nhöõng tieáng reân sieát trong thaønh in another, sometimes in Heaven, ngaï quyû, hay gioïng keâu la nôi coõi aâm ty; sometimes as a human, etc. Condemned to tuy ta khoâng thaáy, khoâng nghe, song hoï lower realms in seconds, traveling up and vaãn van caàu cöùu vôùt: What about those down on a thousand paths. Left the gate of who scream in agony in the realm of evil in the morning, only to return in the Hungry Ghosts; and those who cry in evening. Today escaping the gate of hell, sufferings from the abyss of Hell. Even only to come back tomorrow. Going up to though our eyes cannot see and our ears the mountain, getting slashed to pieces, cannot hear, they still pray and ask for our i.e., hell. Swallow burning metal balls, get assistance. fried in oil, body deteriorates and burns to c) Cho neân Boà Taùt xem ong, kieán laø cha meï ashes. Agonize in fire and scream in pain quaù khöù. Nhìn caàm thuù laø chö Phaät vò lai. from being frozen. Every day and night Thöông neûo khoå laâu daøi maø haèng lo cöùu hundreds and thousands of rebirths occur; vôùt. Nhôù nghóa xöa saâu naëng, maø thöôøng every second of suffering seems like a töôûng baùo aân: Therefore, the Bodhisattvas million years. At that time, even if look upon bees and ants as their parents of realizing the evil deeds committed, it'' too the past; look upon animals as future late to repent and find salvation. When Buddhas; have great compassion for those finally free, everything is quickly in the suffering realms, often finding ways forgotten, continuing to commit evil deeds to aid and rescue them; Remember the as before. kindness of the past, and often think about • Taâm nhö löõ khaùch ruoãi dong: Mind being finding ways to repay such kindness. similar to a hurried distant traveler, is 6) Vì töôûng khoå sanh töû—Because of never at peace. thinking of the pain and suffering of life • Thaân dôøi heát nhaø naày ñeán nhaø khaùc, chöù and death: chaúng bao giôø chòu ngöøng laïi: Body never a) Ta cuøng chuùng sanh nhieàu kieáp ñeán nay, at rest, moving from one house to another. haèng ôû trong voøng sanh töû, chöa töøng ñöôïc • Caùt buïi coõi ñaïi Thieân, khoâng tính noåi soá thoaùt ly, khi ôû

coõi naày, luùc theá giôùi khaùc, thaân luaân chuyeån: Every speck of dust of khi sanh thieân caûnh, luùc soáng nhôn gian. the universe cannot even begin to Sieâu ñoïa trong phuùt giaây, xuoáng leân ngaøn compare to the constant movements of muoân neûo. Cöûa quyû sôùm ñi, roài chieàu trôû the body. laïi. AÂm ty nay thoaùt, boãng mai vaøo. Leân • Nöôùc ñaày trong boán bieån, chaúng nhieàu non ñao röøng kieám, thaân theå ñöùt lìa. Nuoát baèng gioït leä bieät ly: The water in the four saét noùng daàu soâi, ruoät gan raõ chaùy. Khoùc great oceans is not enough to account for than trong löûa, reân sieát trong baêng. Muoân the tears cried. laàn soáng cheát noäi trong moät ngaøy ñeâm maø b) Neáu khoâng coù lôøi Phaät daïy, thì vieäc naày ai giaây phuùt khoå ñau baèng caû theá kyû. Luùc ñaõ thaáy ai nghe?—If Buddha did not preach

such matters, who would know or hear of Mind-Nature and that of Sakyamuni this? Buddha's are not two and not different. • Neáu cöù luyeán meâ nhö tröôùc, thì e raèng vaãn • Taïi sao Ñöùc Thích Ca ñaõ thaønh Chaùnh luaân hoài neûo cuõ: If we continue as before, Giaùc, saùng suoát töï taïi, maø chuùng ta vaãn we can't avoid being as we always were, coøn laø phaøm phu ñieân ñaûo hoân meâ: Why drowning in the cycle of life and death. has Sakyamuni Buddha already attained • Traêm ngaøn kieáp taùi sanh coù tieác cuõng enlightenment, greatly shining and free. muoän maøng: Hundreds and thousands of Yet we are still unenlightened common reincarnations and rebirths have occurred, mortals filled with delusions and it is too late to have regrets. ignorance. • Moãi kieáp cöù qua ñi, khoâng coù giôø ñaâu maø • Ñöùc Thích Toân coù ñuû voâ löôïng thaàn thoâng, nuoái tieác vì luoân muoän maøng. Giôø toát voäi trí hueä, coâng ñöùc trang nghieâm, coøn chuùng qua maø chaúng laïi: Once each life passed ta thì ñaày voâ löôïng phieàn naõo, nghieäp by, there is no time for regrets because it duyeân, luïy traàn raøng buoäc: Sakyamuni will be too late. The good hours pass Buddha is complete with infinite spiritual quickly and never again returns. powers, wisdom, and adorned with endless • Thaân ngöôøi deã maát khoù tìm: Losing the merits and virtues, but we are complete opportunity to be a human being is easy, with infinite afflictions, karmic destinies, yet having the chance to be human is and desires binding us tightly? extremely difficult. b) Chuùng ta vaø Phaät, taâm taùnh tuy vaãn ñoàng • AÂm caûnh mòt muø, xoùt noãi bieät ly daøy ñaëc. moät, nhöng vì meâ ngoä neân caùch nhau moät Tam ñoà aùc ñaïo, thöông thay noãi thoáng khoå trôøi moät vöïc—The Mind-Nature may be coù ai thay theá ñöôïc: How dark and gloomy the same, but the separation between hell is, the agonies from eternal enlightenment and ignorance is oceans separations of loved ones. The world's apart: hatred and revenge. No one is here to take • Chuùng ta thì ví nhö haït baûo chaâu voâ giaù bò your place. vuøi döôùi buøn nhô, bò ngöôøi ta xem nhö caùt c) Vì vaäy cho neân phaûi döùt nguoàn sanh töû; ñaù: This is similar to a priceless jewel phaûi taùt caïn beå duïc si; phaûi töï ñoä, ñoä tha, covered in mud; seeing it people will think ñoàng leân giaùc ngaïn. Muoân ñôøi sieâu hay it rock and sand. ñoïa laø do phuùt giaây naày quyeát ñònh, khoâng • Phaät ñaõ duøng voâ löôïng phaùp laønh ñoái trò theå naøo beâ treã ñöôïc: Therefore, put an end phieàn naõo ñeå taùnh ñöùc hieån baøy. Ví nhö to the

origin of life and death; empty out haït baûo chaâu ñöôïc röõa saïch, lau khoâ, treo all ignorance and stupidity. Help yourself ñeå treân traøng cao, lieàn phoùng quang röïc and others to find liberation. Finally, to rôõ: The Buddha already used infinite realize the Ultimate Enlightenment. A wholesome dharmas to tame and oppose thousand lives in Heaven or Hell depends afflictions so the true nature will shine on this very moment. At this moment, the through. This is similar to washing, wise must realize this truth without cleaning, and drying a priceless jewel and hesitation. then set high above, it will shine through. 7) Vì toân troïng taùnh linh—Because of the c) Chæ coù caùch naày môùi khoâng uoång coâng respect for the True-Nature: Phaät giaùo hoùa, chaúng phuï taùnh linh cuûa a) Taâm taùnh cuûa chuùng ta cuøng Ñöùc Thích chính mình, vaø xöùng ñaùng laø baät ñaïi Ca Nhö Lai khoâng hai, khoâng khaùc—Our tröôïng phu: Only this way, it will not be a

waste of Buddha's teaching, not disappoint pity for ourselves and for others. With our own true nature, and we will fit as a sincere mind and body, tears fall with person with Buddhist wisdom. sounds, together with all sentient beings 8) Vì saùm hoái nghieäp chöôùng—Because of pray for repentance. If this is not repentance for karmic obstructions: Ñöùc practiced, then in a thousand lifetimes and Phaät daïy: "Duø phaïm moät giôùi nhoû cuõng ten thousand reincarnations, evil phaûi ñoïa ñòa nguïc baèng tuoåi thoï cuûa Töù retributions will be difficult to eliminate. Thieân Vöông."—The Buddha taught: "To How will liberation from suffering be be guilty of a small transgression, must be found? condemned to hell equal to the life of a 9) Vì caàu sanh Tònh Ñoä—Because of praying heavenly being in Tushita Heaven." to gain rebirth in the Pureland: a) Loãi nhoû coøn phaûi nhö vaäy, huoáng laø loãi a) ÔÛ coõi Ta Baø vieäc tu taäp tieán ñaïo raát khoù naëng. Chuùng ta moãi ngaøy, moät cöû ñoäng khaên. Vì khoù khaên nhö vaäy neân duø tu taäp thöôøng sai giôùi luaät. Luùc aên uoáng thöôøng nhieàu kieáp vaãn chöa thaønh: Remaining in phaïm ñieàu raên. Tính ra trong moät ngaøy this saha World to cultivate and make cuõng ñaõ nhieàu toäi, huoáng chi laø troïn ñôøi progress is a difficult task. It is so difficult cho ñeán voâ löôïng kieáp veà tröôùc. Nay cöù that so many lifetimes passed, yet laáy nguõ giôùi ra maø xeùt, thì möôøi ngöôøi ñaõ enlightenment is not attained. heát chín ngöôøi phaïm. Phaïm ít thì coøn phaùt b) Veà Taây Phöông Cöïc Laïc haønh trì thì söï loà saùm hoái, chöù phaïm nhieàu thì che daáu: If thaønh Phaät deã daøng hôn. Vì deã neân moät a lesser transgression is already in that ñôøi lieàn ñaéc quaû. Chính vì vaäy maø söï tu way, what about greater offenses? In each haønh trong thôøi maït phaùp naày thaät khoâng day, with each movement we violate gì hôn phaùp moân Tònh Ñoä: Going to the precepts. When eating and drinking more Ultimate Bliss or Western Pureland to Buddha's silas are broken. Thus if counted cultivate and practice, then with this right each day, we have already committed condition the matter of attaining many transgressions, let alone a lifetime Buddhahood is easy. It is so easy that even or infinite lives in the past. If we use the in a lifetime of cultivation, one can attain five precepts to examine, then nine out of enlightenment. This is why in this Dharma ten people have already violated them; Ending Age, no other dharma door only lesser

transgressions are confessed, surpasses the Pureland Dharma Door. but the greater ones will be hidden. c) Ñöùc Phaät daïy trong Kinh A Di Ñaø: “Ít caên b) Taïi gia naêm giôùi coøn nhö theá, huoáng chi laø laønh, khoù ñöôïc vaõng sanh. Nhieàu phöôùc caùc giôùi Sa Di, Tyø Kheo vaø Boà Taùt: The ñöùc môùi ñöôïc veà coõi Tònh. Nhöng nhieàu five precepts for laypeople are already phöôùc ñöùc khoâng gì baèng chaáp trì danh practiced in that way, what about the hieäu; nhieàu caên laønh chaúng chi hôn phaùt Sramana, Bhiksu, and Bodhisattva taâm Boà Ñeà. Cho neân, taïm trì danh hieäu Precepts? Phaät, thaéng hôn boá thí traêm naêm; moät phaùt c) Nay ta phaûi phaùt loøng thöông mình, thöông ñaïi taâm, vöôït qua tu haønh nhieàu kieáp. Bôûi ngöôøi. Leä rôi theo tieáng, thaân khaåu thieát vì nieäm Phaät vaãn mong thaønh Phaät, maø ñaïi tha, cuøng vôùi chuùng sanh maø caàu saùm hoái. taâm khoâng phaùt, thì nieäm Phaät laøm chi? Neáu coøn chaúng phaùt loà saùm hoái thì muoân Coøn phaùt taâm ñeå tu haønh, maø Tònh Ñoä kieáp ngaøn ñôøi, aùc baùo khoù tröø, laøm sao chaúng caàu veà, thì duø cho coù phaùt taâm roài thoaùt khoå cho ñöôïc: Now we must have cuõng deã beà thoái chuyeån”: The Buddha

taught in The Amitabha Sutra: “With little difficult to accomplish, tolerated things wholesome karma, it is difficult to gain that are difficult to tolerate. rebirth. One must have many merits and • Vì theá maø Ngaøi ñaõ coâng vieân quaû maõn, virtues before being born in the Pure thaønh ñaáng Nhö Lai: For this reason, he Worlds. However, having abundance of attained the fullness of all practices, merits and virtues can never equal the became a Tathagata. Buddha’s name; having abundance of b) Sau khi thaønh Phaät, nhôn duyeân giaùo hoùa whoelsome karma can never equal ñaõ xong, lieàn vaøo Nieát Baøn. Nay Chaùnh developing the Bodhi Mind. Therefore, it Phaùp ñaõ qua, Töôïng Phaùp laïi heát, chæ coøn is necessary to understand that temporarily laïi thôøi Maït Phaùp. Tuy coù kinh giaùo, maø reciting the Buddha’s name is greater than khoâng keû ñaéc thaønh vì nhöõng lyù do sau making donations for one hundred years. . ñaây—After becoming a Buddha, when His With one development of the great mind time to teach and transform came to an or Ultimate Bodhi, leaps over cultivation end, He entered Nirvana immediately. of many lifetimes. Because reciting Now, the Proper Dharma Age has passed Buddha is to continue to vow to be and the Dharma Semblage Age has ended, Buddha. But if the greater Bodhi mind is there is only left the Dharma Ending Age. not developed, what is the point of reciting Even though many sutra teachings are still Buddha? As for developing the mind to available, no one attains enlightenment for cultivate, but do not pray for the Pureland, many reasons. then even if that mind is developed, it is • Thôøi naøy thì taø chaùnh chaúng phaân, thò phi easy to regress. laãn loän, tranh ñua nhaân ngaõ, ñeo ñuoåi lôïi • Vì theá gieo gioáng Boà Ñeà maø caøy löôõi danh: In this period, right and wrong are nieäm Phaät thì ñaïo quaû töï nhieân taêng tieán: no longer divided, gossips are rampant, Therefore, planting the Bodhi seed, everyone is fiercely competing with one cultivate the tongue to practice Buddha another, lusting after fame and fortune. Recitation, then the enlightenment fruit • Cho neân Tam Baûo chaúng coøn thieät nghóa, will increase naturally. suy taøn toài teä khoâng theå thoát lôøi. Chuùng ta • Nöông thuyeàn Ñaïi

Nguyeän vaøo bieån maàu laø Phaät töû, maø khoâng baùo ñöôïc aân Phaät, Tònh Ñoä, aét Taây Phöông quyeát ñònh ñöôïc trong khoâng ích cho mình, ngoaøi khoâng ích sanh veà: Rely on the vessel of great vows cho ngöôøi, soáng khoâng ích cho döông theá, or Amitabha's forty-eight great vows to cheát khoâng ích cho ñôøi sau. Suy nghó nhö enter the magnificent ocean of the vaäy neân caûm thaáy ñau loøng xoùt daï maø Pureland, then gaining rebirth to the phaùt taâm Boà Ñeà, nguyeän nguyeän ñoä sanh, Western World is an absolute guarantee. taâm taâm caàu Phaät, theà heát baùo thaân, sanh 10) Vì hoä trì Chaùnh Phaùp—Because of veà Cöïc Laïc. Nhöõng mong sau khi chöùng upholding the Proper Dharma: quaû, trôû laïi Ta Baø khieán cho Phaät nhöït a) Nhö Ñöùc Theá Toân töø voâ löôïng kieáp ñeán raïng soi, Phaùp moân môû roäng, Taêng ñoaøn nay, vì chuùng sanh maø tu ñaïo Boà Ñeà—Just laøm thanh coõi tröôïc, ngöôøi ngöôøi ñeàu tu as Sakyamuni Buddha, from infinite eons ñöùc phöông Ñoâng, kieáp vaän nhôø ñoù maø until now, for our benefit, cultivated the tieâu tröø, vaø Chaùnh phaùp do ñaây ñöôïc beàn Bodhi ways: vöõng: Therefore, the Triple Jewels no • Ngaøi ñaõ laøm vieäc khoù laøm, nhòn ñieàu khoù longer have their true meanings. Having nhòn: He has accomplished tasks that are deteriorated so greatly that it is

unbearable to speak of it. We are 4) Vì chuû vaø baïn thieát yeáu laø nhaát theå, hay Buddhists, yet we are unable to show hoøa ñieäu, ñeå thaønh töïu muïc ñích: Because gratitude to Buddha's blessings. of the necessity of unity, or harmony, Intrinsically, we can't benefit ourselves; between the leaders and the followers for extrinsically, we can't benefit others. the attainment of a purpose. When alive we do not benefit the world; 5) Vì vaïn vaät khôûi nguyeân töø yù theå, do ñoù when dead we do not benefit the future. moät yù nieäm töông ñoàng phaûi ñöôïc phaûn Thinking this way, it hurts from the core of aûnh trong taát caû: Because all things have our beings. Thus we must develop quickly their origin in ideation, therefore a similar the Bodhi Mind. Vows after vows, vowing ideal ought to be expected of all. to rescue sentient beings and thoughts 6) Vì vaïn vaät laø keát quaû cuûa nhaân duyeân, do afetr thoughts praying to Buddha so that ñoù chuùng hoã töông phuï thuoäc nhau: once this karmic body ends, we will gain Because all things are the result of birth to the Ultimate Bliss World, hoping causation and therefore are mutually and wishing once we become enlightened, dependent. we will return to this saha World in order 7) Vì vaïn vaät khoâng ñònh tính nhöng cuøng hoã to influence and lead the Buddha's'sun to töông phuï trôï, do ñoù chuùng töï do hieän höõu shine brightly, the Dharma Door to open trong söï hoøa ñieäu vôùi taát caû: Because all widely, the Sangha to flourish in this things are indeterminate or indefinite in turbid world, everyone cultivates virtues character but mutually complementary, in the East, relying on this the present age therefore they are free to exist in harmony will end, and the Proper Dharma will be with all things. firmly maintained as the result. 8) Vì vaïn vaät ñeàu coù Phaät taùnh tieàm aån beân Möôøi Lyù Do Vaïn Höõu Hoøa Ñieäu Trong trong: Because of the fact that all beings Phaùp Giôùi Duyeân Khôûi: Theo Giaùo Sö have the nature of Buddha dormant in Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc them. Phaät Giaùo, coù möôøi lyù do khieán vaïn höõu hoøa 9) Vì vaïn höõu, töø toái cao ñeán toái thaáp, ñeàu ñieäu trong phaùp

giôùi duyeân khôûi—According cuøng chung trong moät voøng troøn troïn veïn to Prof. Junjiro Takakusu in The Essentials of (mandala): Because of the fact that all Buddhist Philosophy, there are ten reasons that beings, from the highest to the lowest, are all things in the real world ought to have parts of one and the same Mandala harmony among themselves. (circle). 1) Vì vaïn vaät ñoàng thôøi hieän khôûi: Because 10) Vì coù söï hoã töông phaûn chieáu taát caû moïi of the simultaneous rise of all things. taùc duïng, nhö trong moät caên phoøng döïng 2) Vì vaïn vaät hoã töông aûnh höôûng laãn nhau: caùc maët kính chung quanh, söï vaän ñoäng Because of the mutual permeation of the cuûa moät aûnh töôïng taïo ra söï vaän ñoäng cuûa influence of all things. haèng nghìn phaûn chieáu: Because of mutual 3) Vì vaïn vaät thieát yeáu hoã töông ñoàng nhaát reflection of all activities, as in a room (töông huûy vaø töông thaønh) ñeå theå hieän söï surrounded by mirrors, the movement of hoøa ñieäu: Because of the necessity of one image causes the movement of the reciprocal identification between all thousand reflections. beings (mutual self-negation to agree with Möôøi Ma Nghieäp: Theo Kinh Hoa Nghieâm, each other) for the realization of harmony. Phaåm 38, coù möôøi thöù ma nghieäp cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt neân mau xa lìa möôøi ma

nghieäp naày maø sieâng caàu Phaät nghieäp— c) Daàu cuõng tu haønh nhöng laïi giaûi ñaõi: According to The Flower Adornment Sutra, Tending to negligence even when Chapter 38, there are ten kinds of demons' practicing them. actions of Great Enlightening Beings. d) Vì löôøi bieáng neân chí yù heøn keùm chaúng Enlightening Beings should quickly get away caàu phaùp ñaïi Boà Ñeà voâ thöôïng: Becoming from to seek enlightened action. narrow and mean in spirit because of 1) Queân maát Boà Ñeà taâm, tu caùc thieän phaùp, laziness, and not seeking supreme ñaây laø ma nghieäp: Cultivating roots of enlightenment. goodness while forgetting the aspiration 5) Nhöõng ma nghieäp thöù naêm—The fifth for enlightenment. demons' actions: 2) Ma nghieäp thöù nhì—The second demons' a) Xa thieän tri thöùc: Avoiding good actions: companions. a) AÙc taâm boá thí: Giving with ill-will. b) Gaàn aùc tri thöùc: Associating with bad b) Saân taâm trì giôùi: Keeping precepts with companions. hatred. c) Caàu töï giaûi thoaùt: Craving personal c) Choái boû ngöôøi coù taùnh aùc: Rejecting release. people of bad character. d) Chaúng thích thoï sanh: Not wanting to d) Xa keû löôøi bieáng: Rejecting the slothful. accept life. e) Khinh maïn keû loaïn yù: Slighting the e) Chæ chuoäng Nieát baøn ly duïc tòch tònh: confused. f) Wishing for the desirelessness and f) Khinh keû si meâ: Despising the ignorant. tranquility of nirvana. 3) Ma nghieäp thöù ba—The third demons' 6) Ma nghieäp thöù saùu—The sixth demons' actions: actions: a) Nôi phaùp thaäm thaâm sanh taâm xan laãn a) Khôûi taâm saân haän vôùi chö Boà Taùt: (ganh gheùt buûn xæn): Being jealous and Arousing hatred and anger toward stingy with the profound teaching. enlightening beings. b) Khoâng thuyeát phaùp cöùu ñoä nhöõng ngöôøi coù b) Nhìn chö Boà Taùt vôùi aùc nhaõn: Looking at theå cöùu ñoä ñöôïc: Not explaining the truth Enlightening Beings with malevolent to those who are capable of being eyes. enlightened. c) Nhìn ngoù tìm caàu loãi laàm cuûa chö Boà Taùt: c) Khi ñöôïc taøi lôïi vaø cung kính thì

göôïng Looking for faults in enlightening beings. thuyeát phaùp, daàu ngöôøi khoâng caàu nghe d) Noùi loãi laàm cuûa chö Boà Taùt: Talking of cuõng nhö khoâng coù khaû naêng nghe: the faults of Enlightening Beings. Insisting on on explaining it to people e) Ngaên döùt taøi lôïi cuùng döôøng ñeán chö Boà without the capacity for it as long as Taùt: Cutting off their support. wealth and honor are thereby available. 7) Ma nghieäp thöù baûy—The seventh 4) Ma nghieäp thöù tö—The fourth demons' demons' actions: actions: a) Phæ baùng vaø chaúng thích laéng nghe chaùnh a) Chaúng thích laéng nghe aùc moân Ba La Maät: phaùp: Repudiating true teaching and being Not liking to hear about the ways of averse to hearing it. transcendence. b) Giaû söû coù ñöôïc nghe cuõng lieàn sanh loøng b) Daàu coù nghe noùi ñeán, cuõng chaúng maøng huûy baùng: Immediately criticizing true ñeán vieäc tu haønh: Not practicing them teaching when hearing it. even when hearing about them.

c) Thaáy ngöôøi thuyeát phaùp chaúng sanh loøng möôøi maïn nghieäp naày thôøi ñöôïc möôøi trí toân troïng: Having no respect for those who nghieäp—According to the Flower Adornment expound true teaching. Sutra, Chapter 38, there are ten kinds of d) Cho mình ñuùng coøn taát caû ngöôøi khaùc thì conceited action of Great Enlightening Beings. sai: Claiming oneself to be right and Enlightening Beings who can get rid of these others all wrong. ten kinds of conceited action will attain ten 8) Ma nghieäp thöù taùm—The eighth demons' kinds of actions of knowledge. actions: 1) Ñoái vôùi Sö, Taêng, cha meï, sa moân, baø la a) Thích hoïc theá luaän xaûo thuaät vaên töø: moân truï nôi chaùnh ñaïo, hoaëc höôùng veà Indulging in the study of secular literature. chaùnh ñaïo, laø nhöõng phöôùc ñieàn ñaùng toân b) Xieån döông nhò thöøa che môø Phaät phaùp troïng maø chaúng cung kính, laø maïn nghieäp: thaäm thaâm: Expounding the vehicles of Not respecting teachers, parents, individual salvation while obscuring the mendicants, people on the right Path, profound Teaching. people aiming for the right Path, or c) Duøng dieäu nghóa truyeàn daïy cho ngöôøi honorable fields of blessings, is conceited chaúng ñaùng daïy: Giving subtle doctrines to action. unsuitable people. 2) Hoaëc coù Phaùp Sö ñöôïc phaùp toái thaéng, d) Xa rôøi Boà Ñeà, truï nôi taø ñaïo: Straying ngoài Ñaïi thöøa, bieát ñaïo xuaát yeáu, ñaéc Ñaø from enlightenment and persisting in false La Ni, dieãn thuyeát phaùp quaûng ñaïi trong paths. kheá kinh khoâng thoâi nghæ. Laïi phaùt khôûi 9) Ma nghieäp thöù chín—The ninth demons' taâm cao maïn cuõng nhö chaúng cung kính actions: caùc baäc aáy, laø maïn nghieäp: If there are a) Thöôøng thích gaàn guõi cuùng döôøng vôùi teachers who have attained to supreme nhöõng ngöôøi ñaõ ñöôïc giaûi thoaùt an oån: truth, who ride the Great Vehicle of Always liking to associate with those who universal enlightenment, who know the are already liberated and at peace, and way to emancipation, who have attained giving them offerings. mental command and expound the great b) Chaúng chòu gaàn guûi giaùo hoùa ngöôøi chöa principles of the scriptures, to be haughty giaûi thoaùt chöa an oån: Not being willing to toward them or their teachings and to be approach or edify those who have not yet disrespectful is conceited action. attained liberation or peace. 3) Trong chuùng hoäi nghe thuyeát dieäu phaùp 10) Ma nghieäp thöù möôøi—The tenth demons' maø

chaúng chòu khen cho ngöôøi khaùc tin actions: thoï, laø maïn nghieäp: When in an audience a) Theâm lôùn ngaõ maïn: Developing conceit. hearing the sublime Teaching expounded, b) Khoâng toân kính: Having no respect. to be unwilling to laud its excellence and c) Laøm nhieàu söï naõo haïi vôùi caùc chuùng sanh: cause others to believe and accept it, is Often troubling or hurting sentient beings. conceited action. d) Chaúng caàu chaùnh phaùp trí hueä chôn thieät: 4) Maïn nghieäp thöù tö—The fourth conceited Not seeking genuine knowledge of truth. action: e) Taâm yù teä aùc khoù khai ngoä ñöôïc: Being a. Öa sanh loøng quaù maïn: Habitually mean and difficult to awaken. conceiving the illusion of superiority. Möôøi Maïn Nghieäp Cuûa Chö Ñaïi Boà Taùt: b. Töï cao vaø khinh ngöôøi: Elevating onself Theo Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà and looking down on others. Taùt coù möôøi maïn nghieäp. Chö Boà Taùt lìa ñöôïc c. Not seeing one's own faults.

d. Chaúng thaáy loãi mình: Not knowing one's 8) Thaáy ngöôøi coù ñöùc thôøi nhíu maøy chaúng own shortcoming: Chaúng bieát mình dôû. vui, noùi lôøi thoâ loã, tìm toøi loãi laàm cuûa böïc 5) Maïn nghieäp thöù naêm—The fifth conceited aáy, laø maïn nghieäp: Frowning unhappily on action. seeing people with virtue, speaking to a. Öa sanh loøng quaù maïn, töôûng mình gioûi them harshly and looking for faults in hôn ngöôøi: Habitually imagining that one them, is conceited action. is beter than those who are better than 9) Maïn nghieäp thöù chín—The ninth onself. conceited action—When seeing intelligent b. Chaúng taùn thaùn ngöôøi ñaïo ñöùc ñaùng ñöôïc people who know the truth: taùn thaùn: Not praising virtuous people who a. Chaúng chòu gaàn guõi: not being willing to are praiseworthy. approach and attend them. c. Chaúng vui khi coù ngöôøi taùn thaùn ngöôøi ñaïo b. Chaúng chòu cung kính cuùng döôøng: Not ñöùc: Not being happy when others praise respecting and honoring them. virtuous people. c. Chaúng chòu hoûi han gì laø thieän, gì laø baát 6) Öa sanh loøng quaù maïn. Thaáy coù Phaùp sö thieän, nhöõng gì neân laøm, nhöõng gì chaúng vaø ngöôøi thuyeát phaùp, bieát laø phaùp, laø luaät, neân laøm, hoaëc laøm nhöõng coâng haïnh gì maø laø chôn thieät, laø lôøi Phaät daïy, maø vì gheùt ñöôïc lôïi ích an laïc: Being unwilling to ask ngöôøi neân cuõng gheùt phaùp, töï mình huûy them what is good and what is not good, baùng, baûo ngöôøi huûy baùng, ñaây laø maïn what should be done and what should not nghieäp: When seeing someone preach, in be done, what acts result in various spite of knowing it is the norm, the rule, benefits and comforts in the long night. the truth, the word of Buddha, to despise d. Laø keû ngu si ngoan coá, chìm trong ngaõ the teaching because of disliking the maïn, chaúng bao giôø thaáy ñöôïc ñaïo giaûi person, to slander it and incite others to thoaùt: Being foolish and deluded, stubborn slander it, is conceited action. and contentious, swallow by self- 7) Maïn nghieäp thöù baûy—The seventh importance, never able to see the way of conceited action: emancipation. a. Töï caàu toøa cao: Seeking a high seat for 10) Maïn nghieäp thöù möôøi—The tenth oneself. conceited action: b. Töï xöng Phaùp Sö: Declaring onself to a a. Taâm khinh maïn che ñaäy: Minds shrouded teacher. by conceit. c. Tö xöng öng thoï nhaän cuùng döôøng: b. Khi chö Phaät xuaát theá chaúng coù theå thaân Declaring onself to be worthy of receiving caän, cung kính, cuùng

döôøng: When offerings. Buddhas appear in he world are unable to d. Chaúng öng laøm vieäc: Not supposed to approach, respect, and honor them. work. c. Thieän caên môùi chaúng sanh, thieän caên cuõ e. Chaúng öng laøm vieäc: Failing to rise to tieâu maát: No new good airses, and greet old people who have cultivated goodness from the past evaporates and spiritual practice for a long time. Thaáy vanishes. böïc tu haønh laâu naêm kyø cöïu, chaúng chòu d. Noùi nhöõng ñieàu chaúng neân noùi: They say ñöùng daäy tieáp röôùc: what they should not. f. Chaúng chòu hoä trì cuùng döôøng chö Boà Taùt: e. Caõi laïi nhöõng ñieàu chaúng neân caõi: They Being unwilling to serve and make contend where they should not. offerings to enlightening beings.

f. Trong kieáp vò lai taát ñoïa haàm saâu hieåm 8) Xuaát sanh töû nhaõn, vì thaáy Nieát Baøn: The naïn: In the future they will surely fall into eye of leaving birth-and-death, seeing a deep pit of danger and. nirvana. g. Chaúng coøn gaëp Phaät: Will not even 9) Voâ ngaïi nhaõn, vì choã thaáy khoâng chöôùng encounter Buddha. ngaïi: The unobstructed eye, its vision h. Trong traêm ngaøn kieáp chaúng coøn ñöôïc without hindrance. nghe phaùp: 10) Nhöùt thieát trí nhaõn, vì thaáy phoå moân phaùp i. Chæ do töø tröôùc ñaõ töøng phaùt taâm Boà Ñeà giôùi: The eye of omniscience, seeing the neân troïn töï tænh ngoä: Much less hearing realm of reality in its universal aspect. the Teaching for hundreds of thousands of Möôøi Maät Ngöõ Thieän Xaûo Cuûa Chö Ñaïi eonsThough because of having once Boà Taùt: Möôøi xaûo maät ngöõ cuûa chö Ñaïi Boà conceived the aspiration for enlightenment Taùt (Kinh Hoa Nghieâm—Phaåm 38). Chö Boà they will in the end wake up on their own. Taùt an truï trong phaùp naày thôøi ñöôïc vi maät ngöõ **See Ten kinds of actions of knowledge. thieän xaûo voâ thöôïng cuûa Nhö Lai— Möôøi Maét Cuûa Chö Ñaïi Boà Taùt: Theo Enlightening Beings who abide by these can Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt master the unexcelled skillful esoteric speech coù möôøi maét. Chö Boà Taùt an truï trong phaùp of the Buddhas. naày thôøi ñöôïc ñaïi trí hueä nhaõn voâ thöôïng cuûa 1) Xaûo maät ngöõ ôû trong taát caû Phaät kinh: The Nhö Lai—According to the Flower Adornment skillful esoteric sayings in all the Sutra, there are ten kinds of eye of Great discourses of Buddhas. Enlightening Beings. Enlightening Beings who 2) Xaûo maät ngöõ nôi taát caû choã thoï sanh: abide by these attain the eye of supreme Skillful esoteric sayings about all places of knowledge of Buddhas. birth. 1) Nhuïc nhaõn, vì thaáy taát caû hình saéc: The 3) Xaûo maät ngöõ nôi taát caû Boà Taùt thaàn thoâng flesh eye, seeing all forms. bieán hieän thaønh ñaúng chaùnh giaùc: Skillful 2) Thieân nhaõn, vì thaáy taát caû taâm nieäm cuûa esoteric sayings about all enlightening taát caû chuùng sanh: The celestial eye, beings' spiritual manifestations and seeing the minds of all sentient beings. attainment of enlightenment. 3) Hueä nhaõn, vì thaáy taát caû nhöõng caên caûnh 4) Skillful esoteric sayings about the giôùi cuûa taát caû chuùng sanh: The wisdom- consequences of actions of all sentient eye, seeing the ranges of the faculties of beings. all sentient beings. 5) Skillful esoteric sayings about the Xaûo 4) Phaùp nhaõn, vì thaáy töôùng nhö thaät cuûa taát maät ngöõ nôi taát caû chuùng sanh phaùt khôûi caû phaùp: The reality-eye, seeing the true nhieãm tònh: defilement and purity characters of all things. produced by all sentient beings:. 5)

Phaät nhaõn, vì thaáy thaäp löïc cuûa Nhö Lai: 6) Xaûo maät ngöõ roát raùo voâ chöôùng ngaïi nôi The Buddha-eye, seeing the ten powers of taát caû caùc phaùp: Skillful esoteric sayings the enlightened. about how to be ultimately unobstructed in 6) Trí nhaõn, vì thaáy bieát caùc phaùp: The eye the midst of all things. of knowledge, knowing and seeing all 7) Xaûo maät ngöõ nôi taát caû hö khoâng giôùi, moãi things. nôi moãi choã ñeàu coù theá giôùi hoaëc thaønh 7) Quang minh nhaõn, vì thaáy quang minh cuûa hoaëc hoaïi, trong ñoù khoâng coù choã troáng: Ñöùc Phaät: The eye of light, seeing the Skillful esoteric sayings about how in light of Buddha. every place in space are worlds, some

becoming, some decaying, without any According to the Flower Adornment Sutra, gaps in between. Chapter 38, there are ten kinds of sufficiency 8) Xaûo maät ngöõ nôi taát caû phaùp giôùi taát caû of insight of Great Enlightening Beings. möôøi phöông nhaãn ñeán choã vi teá, ñeàu coù Enlightening Beings who abide by these can Nhö Lai thò hieän sô sanh nhaãn ñeán thaønh attain the supreme illumination of all teachings Phaät nhaäp ñaïi nieát baøn ñaày khaép phaùp of the Buddhas. giôùi, ñeàu phaân bieät thaáy: Skillful esoteric 1) Kheùo phaân bieät caùc phaùp: Skillfully sayings about how everywhere in all analyzing all things. places in all universes, in all phenomena, 2) Chaúng chaáp tröôùc caùc phaùp: Not grasping even in microscopic points, there are or clinging to anything. Buddhas manifesting birth, attainment of 3) Lìa ñieân ñaûo kieán: Divorcing all deluded Buddhahood, and entry into final nirvana, views. filling the cosmos, each distinctly seen. 4) Trí hueä quang chieáu caùc caên: Illuminating 9) Xaûo maät ngöõ ôû choã thaáy taát caû chuùng sanh all senses with the light of knowledge. bình ñaúng nieát baøn vì khoâng bieán ñoåi maø 5) Kheùo phaùt khôûi chaùnh tinh taán: Skillfully chaúng boû ñaïi nguyeän, vì taát caû trí nguyeän generating rightly directed energy. chöa ñöôïc vieân maõn laøm cho vieân maõn: 6) Hay thaâm nhaäp chôn ñeá trí: Being able to Skillful esoteric sayings about seeing all penetrate knowledge of absolute truth. sentient beings as equally nirvanic, being 7) Minh tuùc thöù baûy—The seventh unchanged, yet not giving up great sufficiency of insight: aspirations, causing them to be fulfilled by a. Dieät nghieäp phieàn naõo: Extinguishing the the vow for omniscience. actions of afflictions. 10) Xaûo maät ngöõ ôû choã daàu bieát taát caû phaùp toû b. Thaønh töïu taän trí vaø voâ sanh trí: ngoä chaúng do ngöôøi khaùc maø chaúng rôøi boû Developing the knowledge of extinction caùc baäc thieän tri thöùc, ñoái vôùi Nhö Lai and knowledge of birthlessness. caøng theâm toân kính, cuøng thieän tri thöùc 8) Thieân nhaõn trí kheùo quan saùt: Observing hoøa hieäp khoâng hai. Nôi nhöõng thieän caên everywhere with the knowledge of the thôøi tu taäp gieo troàng hoài höôùng an truï. celestial eye. Ñoàng moät sôû taùc, ñoàng moät theå taùnh, ñoàng 9) Tuùc truï nieäm bieát thuôû tröôùc thanh tònh: moät xuaát ly, ñoàng moät thaønh töïu: Skillful Knowing the purity of the past by esoteric sayings about not abandoning recollection of past states. teachers in spite of knowing that truths are 10) Laäu taän thaàn thoâng trí döùt nhöõng laäu cuûa not realized through the agency of chuùng sanh: Annihilating the another, honoring the enlightened even contaminations of sentient beings by the more, becoming one

with spiritual friends spiritual knowledge of ending in cultivating, dedicating, and living by contamination. virtues, with the same actions, the same Möôøi Moùn Cuùng Döôøng: Ten Offerings— essence, the same emancipation, the same Cuùng döôøng ñeán chö Phaät vaø chö Boà Taùt ñeå toû fulfillment. loøng bieát ôn. Ñieàu naày cuõng gioáng nhö con caùi Möôøi Minh Tuùc Cuûa Chö Ñaïi Boà Taùt: toû loøng cung kính cha meï, hay nhö hoïc troø toân Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi kính thaày vaäy—Offerings to the Buddha and minh tuùc cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an Bodhisattvas mean to express respect and truï trong phaùp naày thôøi ñöôïc ñaïi quang minh gratitude to them. It is similar to children voâ thöôïng nôi taát caû Phaät phaùp cuûa Nhö Lai— paying respect to their parents, as well as

students showing gratitude toward their 9) Chaáp tay--Folding palms: Cuùng döôøng caùi teachers: chaáp tay coù nghóa laø baøy toû loøng khieâm 1) Höông—Incense: Cuùng döôøng höông nhöôøng toân kính chö Phaät vaø chö Boà Taùt— nhang vôùi nghóa ñaït ñöôïc an bình noäi taïi To offer folding palms means to humble vaø laøm cho phong phuù söï nhaän bieát veà chö our selves in front of the Buddhas and phaùp—To offer incense means to achieve Bodhisattvas. our inner peace and enrich our Dharma 10) Quaàn aùo—Clothes: Cuùng döôøng quaàn aùo perception. laø mong ñöôïc trang nghieâm ngoaïi töôùng 2) Hoa—Flowers: Cuùng döôøng hoa coù nghóa cuõng nhö laøm cho chuùng ta caûm thaáy an laø mong loaïi tröø nhöõng thöù khoâng vui nôi oån hôn—To offer clothes means to make thaân vaø cuõng mong höông hoa laøm cho us look magnificent and remorse and to nhöõng ngöôøi quanh ta ñöôïc an vui—To provide us with security. offer flowers means to clean and rid our Möôøi Moân Dieãn Thuyeát Voâ Löôïng Cuûa body of what is unpleasant and to give Chö Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33, pleasure to the people around us. coù möôøi moân dieãn thuyeát voâ löôïng cuûa chö 3) Anh laïc--Chuoãi traøng haït: Cuùng döôøng Phaät. Chö Phaät dieãn thuyeát voâ löôïng nhöùt thieát chuoãi anh laïc coù nghóa laø laøm vöøa loøng vaø chö Phaät trí moân—According to the Flower laøm taêng oai nghi töôùng haûo—To offer Adornment Sutra, Chapter 33, there are ten beads means to satisfy and dignify our kinds of exposition of the inumerable facets of appearance. the Teaching of the Buddhas. All Buddhas 4) Ñeøn—Lamps: Cuùng döôøng ñeøn coù nghóa expound the ways of knowledge of all laø muoán laøm taêng tueä giaùc vaø ñöa chuùng Buddhas. ta ñeán trí tueä tuyeät ñoái—To offer lamps 1) Chö Phaät dieãn thuyeát voâ löôïng giaûi thoaùt means to brighten our vision and lead us to moân: All Buddhas expound innumerable absolute wisdom. facets of the realms of sentient beings. 5) Quaû—Fruits: Cuùng döôøng quaû traùi coù 2) Chö Phaät dieãn thuyeát voâ löôïng chuùng sanh nghóa laø mong muoán toaïi nguyeän vaø tieán haïnh moân: All Buddhas expound nhanh ñeán quaû vò Phaät—To offer fruits innumerable facets of the activities of means to fulfill our wishes and hasten our sentient beings. path toward Buddhahood. 3) Chö Phaät dieãn thuyeát voâ löôïng chuùng sanh 6) Traø—Tea: Cuùng döôøng traø coù nghóa laø nghieäp quaû moân: All Buddhas expound laøm töôi maùt hôi thôû vaø xa lìa nhöõng lo innumerable facets of effects of acts of aâu—To offer tea means to freshen our sentient beings. breath and distance us from worries. 4) Chö

Phaät dieãn thuyeát voâ löôïng giaùo hoùa 7) Thöïc phaåm—Food: Cuùng döôøng thöïc chuùng sanh moân: All Buddhas expound phaåm coù nghóa laø mong tröôøng thoï vaø laøm innumerable facets of teaching sentient deã daøng nhöõng kinh nghieäm tu haønh—To beings. offer food means to extent the longevity 5) Chö Phaät dieãn thuyeát voâ löôïng tònh chuùng of our lives and facilitate our articulation sanh moân: All Buddhas expound skills. innumerable facets of purifying sentient 8) AÂm nhaïc Phaät—Buddhist music: Cuùng beings. döôøng aâm nhaïc Phaät mong laøm vui theá 6) Chö Phaät dieãn thuyeát voâ löôïng Boà Taùt ñaày phieàn naõo—Buddhist music to rejoyce nguyeän moân: All Buddhas expound the whole afflicted world.

innumerable facets of vows of 4) Nôi thaân Thanh vaên, thaân Ñoäc giaùc thò enlightening beings. hieän Phaät thaân, maø chaúng taêng tröôûng thaân 7) Chö Phaät dieãn thuyeát voâ löôïng Boà Taùt Thanh vaên, thaân Ñoäc giaùc: In the body of haïnh moân: All Buddhas expound disciples and self-illumined ones they innumerable facets of practices of show the body of Buddha, without enlightening beings. augmenting the body of disciples and self- 8) Chö Phaät dieãn thuyeát taát caû thaønh kieáp- illumined ones. hoaïi kieáp moân: All Buddhas expound 5) Nôi thaân Boà Taùt haïnh thò hieän thaân thaønh innumerable facets of the ages of chaùnh giaùc maø chaúng ñoaïn thaân Boà Taùt becoming and decay of all worlds. haïnh: In the body of practices of 9) Chö Phaät dieãn thuyeát voâ löôïng Boà Taùt enlightening beings they show the body of thaâm taâm tònh Phaät saùt moân: All Budhas attainment of enlightenment, without expound innumerable facets of cutting off the body of practices of enlightening beings devotedly purifying Enlightening Beings. Buddha-lands. 6) Nôi thaân thaønh chaùnh giaùc thò hieän thaân tu 10) Chö Phaät dieãn thuyeát voâ löôïng taát caû theá haønh Boà Taùt haïnh, maø chaúng giaûm thaân giôùi tam theá chö Phaät nôi nhöõng kieáp ñoù thaønh chaùnh giaùc: In the body of thöù ñeä xuaát hieän moân: All Buddhas attainment of enlightenment they manifest expound innumerable facets of cultivation of the body of practices of successive emergence in each age of the Enlightening Beings, without diminishing past, present and future Buddhas in the body of attainment of enlightenment. innumerable worlds. 7) Nôi coõi Nieát baøn thò hieän thaân sanh töû, maø Möôøi Moân Du Hyù Cuûa Chö Ñaïi Boà Taùt: chaúng nhieãm tröôùc sanh töû: Show the body Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi of birth and death in the realm of nirvana, moân du hí cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an without clinging to birth and death. truï trong phaùp naày thôøi ñöôïc ñaïi trí du hyù voâ 8) Nôi coõi sanh töû thò hieän Nieát baøn, maø thöôõng cuûa Nhö Lai—Enlightening Beings chaúng roát raùo nhaäp nôi Nieát baøn: Show who abide by these can attain the versality of nirvana in the realm of birth and death, yet great knowledge of Buddhas. without finally entering nirvana. 1) Ñem thaân chuùng sanh laøm thaân quoác ñoä, 9) Nhaäp tam muoäi maø thò hieän taát caû nghieäp, maø cuõng chaúng hoaïi thaân chuùng sanh: nhöng chaúng boû rôøi tam muoäi chaùnh thoï: Make the body of sentient beings the body Enter into concentration, yet manifest all of lands, without destroying the body of ordinary action, without relinquishing the sentient beings. correct reception of concentration. 2) Ñem thaân quoác ñoä laøm

thaân chuùng sanh 10) ÔÛ choã moät Ñöùc Phaät nghe phaùp thoï trì, maø cuõng chaúng hoaïi thaân quoác ñoä: Make thaân chaúng ñoäng maø duøng söùc tam muoäi ôû the body of lands the body sentient beings, trong baát khaû thuyeát Phaät hoäi ñeàu hieän without destroying the body of lands. thaân maø chaúng phaân thaân cuõng chaúng khôûi 3) Nôi Phaät thaân thò hieän thaân Thanh vaên, ñònh, maø nghe phaùp thoï trì töông tuïc thaân Ñoäc giaùc, maø chaúng giaûm thaân Phaät: chaúng döùt, nieäm nieäm nhö vaäy nôi moãi In the body of Buddha they show the body thaân tam muoäi ñeàu xuaát sanh baát khaû of disciples and self-illumined ones, thuyeát thaân tam muoäi. Taát caû kieáp coøn coù without diminishing the body of Buddha. cuøng taän maø thaân tam muoäi cuûa Boà taùt chaúng theå cuøng taän: In the prsence of one

Buddha they hear and absorb the teaching, 9) Minh lieãu kieán ñoái vôùi boån taùnh Phaät: See not moving physically yet by the power of the Buddha of fundamental essence by concentration appearing physically in the clear comprehension. audiences of untold Buddhas, neither 10) Phoå thoï kieán ñoái vôùi tuøy laïc Phaät: See the dividing their bodies not rising from Buddha of adaptation by universal concentration, continuously hearing and awareness. absorbing the teachings, in this way *** For more information, please see Ten moment to moment producing untold Ways of Getting Rid of Demons. concentration-bodies in each Möôøi Moân Nhaäp Tam Muoäi Sai Bieät Trí: concentration-body, going on this way, so Theo Kinh Hoa Nghieâm, Phaåm 10—Thaäp that the ages of time may be exhausted Ñònh, coù möôøi moân nhaäp tam muoäi sai bieät but the concentration-bodies of trí—According to the Flower Adornment Sutra, enlightening beings are inexhaustible. Chapter 27, there are ten kinds of knowledge Möôøi Moân Kieán Phaät Cuûa Chö Ñaïi Boà of differentiation of entry into concentration of Taùt (Kinh Hoa Nghieâm—Phaåm 38). Chö Boà Great Enlightening Beings. Taùt an truï trong möôøi moân kieán Phaät naày thôøi 1) Ñoâng phöông nhaäp ñònh Taây phöông khôûi: thöôøng ñöôïc thaáy Ñöùc Nhö Lai voâ thöôïng— Entering concentration in the east and Ten ways of seeing Buddhas of Great emerging in the west. Enlightening Beings (The Flower Adornment 2) Taây phöông nhaäp ñònh ñoâng phöông khôûi: Sutra—Chapter 38). Enlightening Beings who Entering concentration in the west and abide by these always see the supreme emerging in the east. Buddha. 3) Nam phöông nhaäp ñònh Baéc phöông khôûi: 1) Voâ tröôùc kieán, ñoái vôùi Phaät thaønh chaùnh Entering concentration in the south and giaùc an truï theá gian: See by emerging in the north. nonattachment the Buddha of abiding in 4) Baéc phöông nhaäp ñònh nam phöông khôûi: the world attaining true enlightenment. Entering concentration in the north and 2) Xuaát sanh kieán ñoái vôùi nguyeän Phaät: See emerging in the south. the Buddha of vows by production. 5) Ñoâng baéc phöông nhaäp ñònh, taây nam 3) Thaâm tín kieán ñoái vôùi nghieäp baùo Phaät: phöông khôûi: Entering concentration in See the Buddha of rewards of action by the northeast and emerging in the deep faith. southwest. 4) Tuøy thuaän kieán ñoái vôùi truï trì Phaät: See 6) Taây nam phöông nhaäp ñònh ñoâng baéc the Buddha of preservation by following phöông khôûi: Entering the concentration in the Teaching.

the southwest emerging in the northeast. 5) Thaâm nhaäp kieán ñoái vôùi Nieát baøn Phaät: 7) Taây baéc phöông nhaäp ñònh, ñoâng nam See the Buddha of Nirvana by deeply phöông khôûi: Entering the concentration in entering it. the northwest and emerging in the 6) Phoå chí kieán ñoái vôùi phaùp giôùi Phaät: See southeast. the cosmic Buddha everywhere. 8) Ñoâng nam phöông nhaäp ñònh taây baéc 7) An truï kieán ñoái vôùi taâm Phaät: See the phöông khôûi: Entering the concentration in Buddha of mind by peaceful stability. the southeast and emerging in the 8) Voâ löôïng voâ y kieán ñoái vôùi tam muoäi northwest. Phaät: See the Buddha of concentration by infinite independence.

9) Haï phöông nhaäp ñònh thöôïng phöông khôûi: meï thöông yeâu vaø baûo veä ñöùa con trai cuûa Entering the concentration in the nadir and mình: Should be thoughtful and emerging in the zenith. compassionate towards her husband and 10) Thöôïng phöông nhaäp ñònh haï phöông her attitude should equate that of a mother khôûi: Entering the concentration in the loving and protecting her son. zenith and emerging in the nadir. 10) Phaûi neân nhuõn nhaën vaø leã ñoä: Should be Möôøi Moät Ñieàu Ñöùc Phaät Daïy Veà Boån modest and respectful. Phaän Cuûa Ngöôøi Vôï Trong Cuoäc Soáng 11) Phaû i neân traàm tónh, bình tónh vaø hieåu bieát phuïc vuï khoâng nhöõng nhö moät ngöôøi vôï Hoân Nhaân: Trong Kinh Taêng Nhaát A Haøm, maø cuõng nhö ngöôøi baïn vaø ngöôøi coá vaán Ñöùc Phaät coù möôøi moät lôøi khuyeân raát coù giaù trò cho choàng khi caàn thieát: Should be cool, cho nhöõng ngöôøi con gaùi tröôùc khi ñi laáy calm and understanding serving not only choàng—In the Anguttara Nikaya, the Buddha as a wife but also as a friend and adviser has eleven valuable advices for girls on their to her husband when the need arises. role in their married life: 1) Khoâng neân nuoâi tö töôûng toäi loãi ñoái vôùi Möôøi Moät Phaåm Haïnh Ñem Laïi Tình choàng: Should not harbour evil thoughts Traïng An Laønh Cho Ngöôøi Nöõ Trong against her husband. Theá Gian Naày Vaø Trong Caûnh Giôùi Keá 2) Khoâng neân ñoäc aùc, thoâ baïo hay laán aùt Tieáp: Theo Kinh Taïp A Haøm, Ñöùc Phaät ñaõ ñeà choàng: Should not be cruel, harsh or caäp veà möôøi moät phaåm haïnh ñem laïi tình traïng domineering. an laønh cho ngöôøi nöõ trong theá giôùi naày vaø 3) Khoâng neân phung phí maø neân taèn tieän trong caûnh giôùi keá tieáp nhö sau—In the soáng trong phaïm vi lôïi töùc kieám ñöôïc: Samyutta Nikaya Sutta, the Buddha mentioned Should not be a spendthrift but should be about eleven virtues that would conduce economical and live within her means. towards the well-being of women both in this 4) Neân canh chöøng vaø gìn giöõ taøi saûn vaø cuûa world and in the next as follows: caûi do ngöôøi choàng vaát vaû kieám ñöôïc: 1) Ñaïo taâm nhieät thaønh: Saddho (p)— Should zealously guard and save her Religious devotion. husband's property and hard-earned 2) Bieát hoå theïn vaø kinh vì toäi loãi: Hirima- wealth. ottapi (p)—A sense of shame and fear of 5) Luoân luoân ñöùc haïnh vaø trong saïch trong evil deds. taâm vaø haønh ñoäng: Should always be 3) Khoâng buoâng lung phoùng tuùng theo chieàu virtuous and chaste in mind and action. höôùng ñoäc hieåm, thuø oaùn vaø saân haän: 6) Phaûi trung thaønh vaø khoâng nuoâi tö töôûng Akkodhanao-anupanahi (p)—Not disposed hay haønh ñoäng ngoaïi tình naøo: Should

be towards malice, animosity, and anger. faithful and harbour no thoughts of any 4) Khoâng ganh tî: Anissuki (p)—Not jealous. adulterous acts. 5) Khoâng keo kieát boûn xeûn maø quaûng ñaïi 7) Phaûi neân caån troïng veà lôøi noùi vaø leã pheùp roäng raõi: Amacchari (p)—Not niggardly or trong haønh ñoäng: Should be refined in stingy, but largehearted or generosity. speech and polite in action. 6) Ñöùc haïnh trong saïch: Anaticari (p)—Pure 8) Phaûi neân töû teá, caàn cuø vaø sieâng naêng: in conduct. Should be kind, industrious and hard- 7) Soáng ñaïo ñöùc vaø thích hôïp vôùi thuaàn working. phong myõ tuïc: Silava (p)—Virtuous and 9) Phaûi neân quan taâm vaø töø bi vôùi choàng vaø moral. thaùi ñoä ñoái xöû vôùi choàng phaûi nhö ngöôøi

8) Trau doài hoïc vaán vaø kieán thöùc thaâm saâu: chòu ñöïng ñuû moïi hình thöùc khoå naõo—The Bahussuto (p)—Learned and steeped in desire to make others happy, which comes knowledge. from seeing them suffer all forms of pain. 9) Haêng say vaø nhieät thaønh: Araddhaviriyo 4) Taâm Lôïi Ích: Hita-citta (skt)—Mong laøm (p)—Arden and zealous. lôïi ích cho keû khaùc, cöùu roãi hoï thoaùt khoûi 10) Caûnh giaùc vaø lanh leï: Upatthita-sati (p)— nhöõng haønh vi sai quaáy vaø toäi loãi—The Mentally alert and nimble. desire to benefit others, and to deliver 11) Saùng suoát vaø khoân ngoan: Pannava (p)— them from evils and wrong deeds. Wise and sagacious. 5) Taâm Ai Maãn: Daya-citta (skt)—Mong baûo Möôøi Moät Saéc Phaùp: Thaäp Nhaát Saéc—The boïc heát thaûy chuùng sanh thoaùt khoûi nhöõng Eleven Form Dharmas: taâm töôûng khoán quaãn—A sympathetic A. Naêm caên—Five Faculties: heart which desires to protect all beings 1) Maét: Cakshus (skt)—Eyes. from tormenting thoughts. 2) Tai: Shrotra (skt)—Ears. 6) Taâm Voâ Ngaïi: Asamga-citta (skt)—Muoán 3) Muõi: Ghrana (skt)—Nose. deïp boû taát caû chöôùng ngaïi cho keû khaùc— 4) Löôõi: Jihva (skt)—Tongue. An unimpeded heart which wishes to see 5) Thaân: Kaya (skt)—Body. all the impediments removed for others. B. Saùu traàn—Six external sense objects or 7) Taâm Quaûng Ñaïi: Vaipula-citta (skt)—Taâm dusts: ñaày khaép caû vuõ truï—A large heart which 1) Saéc traàn: Rupa (skt)—Forms. fills the whole universe. 2) Thanh traàn: Shabda (skt)—Sounds. 8) Taâm Voâ Bieân: Ananta-citta (skt)—Taâm voâ 3) Höông traàn: Gandha (skt)—Smells. bieân nhö hö khoâng—An endless heart 4) Vò traàn: Rasa (skt)—Tastes or flavors. which is like space. 5) Xuùc traàn: Sprashtavya (skt)—Objects of 9) Taâm Voâ Caáu Nhieãm: Vimala-citta (skt)— touch. Taâm thaáy heát thaûy chö Phaät—A spotless 6) Phaùp traàn: Dharmayatanikani rupani heart which sees all the Buddhas. (skt)—Dharmas pertaining to form. 10) Taâm Thanh Tònh: Visuddha-citta (skt)— Möôøi Moät Taâm Daãn Ñeán Giaùc ngoä: Theo Taâm öùng hôïp vôùi trí tueä cuûa quaù khöù, hieän Kinh Hoa Nghieâm, coù 11 taâm daãn ñeán giaùc taïi, vaø vò lai—A pure heart which is in ngoä—According to The Avatamsaka Sutra, conformity with the wisdom of the past, there are elven minds that lead to present, and future. enlightenment (desire for enlightenment is 11) Taâm Trí Tueä: Jnana-citta (skt)—Taâm nhôø really arouse from these minds). ñoù coù theå böôùc vaøo bieån lôùn nhaát thieát 1) Taâm Ñaïi Bi: Maha-karuna-citta (skt)— trí—A wisdom-heart by which one can Mong baûo boïc heát thaûy chuùng sanh—A enter the great ocean of all-knowledge. great loving heart which is desirous of Möôøi Muïc Ñích Thò Hieän

Haøng Ma Cuûa protecting all beings. Chö Ñaïi Boà Taùt: theo Kinh Hoa Nghieâm, 2) Taâm Ñaïi Töø: Maha-maitri-citta (skt)— Phaåm 38, coù möôøi muïc ñích thò hieän haøng ma Luoân luoân muoán laøm lôïi ích cho heát thaûy cuûa chö Ñaïi Boà Taùt—Coording to the Flower chuùng sanh—A great compassionate heart Adornment Sutra, Chapter 38, there are ten which ever wishes for the welfare of all purposes of conquering of demons. beings. 1) Vì chuùng sanh ñôøi nguõ tröôïc thích chieán 3) Taâm An Laïc: Sukha-citta (skt)—Mong ñaáu, neân chö Boà Taùt muoán hieån baøy söùc laøm cho keû khaùc haïnh phuùc, vì thaáy hoï oai ñöùc maø thò hieän haøng ma: Because

sentient beings in times of confusion are chö Ñaïi Boà Taùt. Chö Boà Taùt thaønh töïu nhöõng bellicose, enlightening beings want to phaùp naày thôøi ñöôïc voâ löôïng voâ bieân thanh show their spiritual power. tònh tyõ cuûa Nhö Lai—According to the Flower 2) Chö Thieân vaø theá nhôn coù nhöõng keû hoaøi Adornment Sutra, Chapter 38, there are ten nghi, vì muoán döùt tröø loøng nghi ngôø cho hoï kinds of nose of Great Enlightening Beings. maø thò hieän haøng ma: To cut off the doubts Enlightening Beings who accomplish these will of people in celestial and mundane states acquire the infinite, boundless nose of who have doubts. Buddhas. 3) Giaùo hoùa vaø ñieàu phuïc chuùng ma: To 1) Nghe nhöõng vaät hoâi, khoâng cho ñoù laø hoâi: civilize and tame the armies of demons. When they smell foul things, they do not 4) Vì muoán cho nhöõng keû thích quaân traän consider them foul. trong haøng Thieân nhôn ñeán xem ñeå taâm hoï 2) Khi nghe nhöõng hôi thôm, khoâng cho ñoù laø ñöôïc ñieàu phuïc: To cause people who like thôm: When they smell fragrances, they the military to come and observe demon do not consider them fragrant. quelling, so their minds will be subdued. 3) Thôm hoâi ñeàu nghe, nhöng taâm Boà Taùt 5) Vì hieån baøy oai löïc Boà Taùt, trong ñôøi vaãn bình ñaúng: They smell both fragrance khoâng ai ñòch noåi: To show that no one in and foulness, their minds are equanimous. the world can oppose the powers of 4) Chaúng thôm chaúng hoâi, an truï nôi xaû: enlightening beings. Neither fragrance nor foulness, abiding in 6) Vì muoán phaùt khôûi söùc duõng maõnh cuûa taát relinquishment. caû chuùng sanh: To arouse the courage and 5) Neáu nghe y phuïc, giöôøng nguû vaø thaân theå strength of all sentient beings. cuûa chuùng sanh thôm hoâi, thôøi bieát ñöôïc 7) Vì thöông xoùt chuùng sanh trong ñôøi maït hoï khôûi loøng tham, saân hay si: If they theá: Out of pity for sentient beings of smell the gragrance and foulness of degenerate times. people’s clothes, bedding, or bodies, they 8) Vì muoán hieån baøy ngay ñeán choán ñaïo can discern their conditions of greed, traøng maø coøn coù ma quaân quaáy nhieãu, töø anger, and delusion. ñoù veà sau môùi sieâu ñöôïc caûnh giôùi ma: To 6) Neáu nghe hôi cuûa caây coû, vaân vaân, thôøi show that even up to the site of bieát roõ raøng nhö ñoái tröôùc maét: If they enlightenment there are still hordes of smell the scents of hidden repositories, demons who come to create disturbance, plants and trees and so on, they can and only this does one finally manage to discern them as if they were right before get beyond the reach of demons. their eyes. 9) Vì muoán hieån baøy nghieäp duïng cuûa phieàn 7) Neáu nghe muøi cuûa chuùng sanh treân trôøi naõo yeáu keùm so vôùi ñaïi bi vaø

ñöùc haïnh: ñeán ñòa nguïc thôøi bieát haïnh nghieäp quaù To show that the force of afflictions is khöù cuûa hoï ñaõ gaây taïo: If they smell weak and inferior compared with the scents from the hells below to the heaven mighty power of great compassion and above, they know the past deeds of the virtue. beings there. 10) Tuøy thuaän phaùp haønh cuûa theá gian aùc 8) Neáu nghe hôi boá thí, trì giôùi, ña vaên, trí tröôïc, maø thò hieän haøng ma: To do what hueä cuûa haøng Thanh Vaên thôøi an truï taâm must be done in a polluted, evil world. nhöùt thieát trí chaúng cho taùn ñoäng: If they Möôøi Muõi Cuûa Chö Ñaïi Boà Taùt: Theo smell the fragrance of generosity, Kinh Hoa Nghieâm, Phaåm 38, coù möôøi muõi cuûa morality, learning, and wisdom of

Buddhas' disciples, they remain steady in 7) Phaùp giôùi nghóa, vì taát caû caùc phaùp ñoàng the will for omniscience and do not let it moät vò: Principle of the realm of reality, be distracted. all things being one in essence. 9) Neáu nghe hôi cuûa taát caû Boà Taùt haïnh, thôøi 8) Chôn nhö nghóa, vì taát caû Nhö Lai thuaän duøng trí hueä bình ñaúng nhaäp Phaät ñòa: If nhaäp: Principle of true Thusness, as all they smell the fragrance of all who realize Thusness enter it. enlightening practices, they enter the state 9) Thieät teá nghóa, vì bieát roõ roát raùo chôn thieät of Buddhahood by impartial wisdom. nghóa cuûa phaùp toái thöôïng: Principle of the 10) Nghe hôi caûnh giôùi trí hueä cuûa taát caû Phaät, limit of reality, realizing ultimate truth. cuõng chaúng pheá boû nhöõng haïnh Boà Taùt: If 10) Ñaïi Baùt Nieát Baøn nghóa, vì dieät taát caû khoå they smell the fragrance of the sphere of ñeå tu nhöõng haïnh Boà Taùt: Principle of knowledge of all Buddhas, they still do not great ultimate nirvana, extinguishing all give up the practices of Enlightening suffering yet carrying out the practices of Beings. Enlightening Beings. Möôøi Nghóa Cuûa Chö Ñaïi Boà Taùt: Theo Möôøi Nghóa Maø Chö Nhö Lai Quaùn Saùt Kinh Hoa Nghieâm, Phaåm 38, coù möôøi nghóa Khi Ñaõ Thöïc Haønh Xong Phaät Söï: Theo cuûa chö Ñaïi Boà Taùt. Chö Boà taùt an truï trong Kinh Hoa Nghieâm, Phaåm 38, coù möôøi nghóa phaùp naày thôøi ñöôïc nhöùt thieát trí voâ thöôïng maø chö Nhö Lai quaùn saùt khi ñaõ thöïc haønh nghóa—According to the Flower Adornment xong Phaät söï. Caùc Ñöùc Nhö Lai vì quaùn saùt Sutra, there are ten kinds of principle of Great möôøi nghóa naày neân thò hieän nhaäp Nieát baøn— Enlightening Beings. Enlightening Beings who According to the Flower Adornment Sutra, abide by these can attain the supreme principle Chapter 38, there are ten considerations when of omniscience. Buddhas have done their Buddha-work, they 1) Ña vaên nghóa vì kieân coá tu haønh: Principle manifest final extinction. These are ten points of great learning, steadfastly putting it into of consideration because of which the Buddhas practice. manifest ultimate extinction in nirvana. 2) Phaùp nghóa, vì kheùo suy gaãm löïa choïn: 1) Vì chæ baøy taát caû haønh phaùp thaät laø voâ Principle of truth, skillfully thinking about thöôøng: To show that all activities are it and discerning it. really impermanent. 3) Khoâng nghóa, vì ñeä nhöùt nghóa khoâng: 2) Vì chæ baøy taát caû phaùp höõu vi chaúng phaûi Principle of emptiness, the ultimate truth laø phaùp an oån: To show that all created being emptiness. things are unstable. 4) Tòch tònh nghóa, vì xa rôøi nhöõng oàn naùo 3) Vì chæ baøy ñaïi nieát baøn laø choã an oån, voâ cuûa chuùng sanh: Principle of silence

and boá uùy: To show that ultimate nirvana is the calm, being detached from the clamor and abode of peace, without fear. confusion of sentient beings. 4) Vì haøng nhôn thieân tham ñaém saéc thaân, 5) Baát khaû thuyeát nghóa, vì chaúng chaáp taát caû neân vì hoï maø thò hieän saéc thaân laø phaùp voâ ngöõ ngoân: Principle of inexpressibility, not thöôøng, khieán hoï phaùt nguyeän truï phaùp clinging to words. thaân thanh tònh: To show those (human 6) Nhö thieät nghóa, vì thaáu roõ tam theá bình and celestial beings) attached to the ñaúng: Principle of according with truth, physical body that the physical body is realizing that past, present and future are impermanent, so that they will aspire to equal. dwell in the pure body of reality.

5) Vì chæ baøy söùc voâ thöôøng khoâng theå Enlightening Beings who abide by these can chuyeån ñöôïc: To show that the power of achieve the supremely great activity of impermanence cannot be overturned. Buddhas. 6) Vì chæ baøy taát caû phaùp höõu vi chaúng töï taïi, 1) Taát caû theá giôùi nghieäp, vì ñeàu coù theå trang chaúng truï theo taâm: To show that all nghieâm thanh tònh: Activity related to all created things do not remain as one wishes worlds, able to purify them all. and are not under one's control. 2) Taát caû chö Phaät nghieäp, vì ñeàu coù theå 7) Vì chæ baøy taát caû nhöõng hieän höõu ñeàu nhö cuùng döôøng: Activity related to all huyeãn hoùa, chaúng beàn chaéc: To show that Buddhas, able to provide offerings to them all existents are like magical productions all. and are not hard and fast. 3) Taát caû Boà Taùt nghieäp vì ñoàng gieo thieän 8) Vì chæ baøy taùnh nieát baøn roát raùo beàn chaéc, caên: Activity related to all enlightening chaúng theå hö hoaïi: To show that the nature beings, planting the same roots of of nirvana is ultimately stable and goodness. indestructible. 4) Taát caû chuùng sanh nghieäp, vì ñeàu coù theå 9) Vì chæ baøy taát caû phaùp voâ sanh voâ khôûi, giaùo hoùa: Activity related to all sentient maø coù töôùng tuï hoïp vaø taùn hoaïi: To show beings, Able to teach and transform them that all things have no birth or origin, yet all. have the appearance of assemblage and 5) Taát caû vò lai nghieäp, vì nhieáp thuû toät thuôû dissolution. vò lai: Activity relating to the future, able 10) Moät khi chö Phaät—Once the Buddhas: to take in the whole future. a. Thöïc haønh xong Phaät söï: Have finished 6) Taát caû thaàn löïc nghieäp, vì chaúng rôøi moät their Buddha-work. theá giôùi ñeán khaép taát caû theá giôùi: Activity b. Boån nguyeän ñaõ maõn: Have fulfilled their of all spiritual powers, able to reach all vows. worlds without leaving one world. c. Ñaõ chuyeån xong phaùp luaân: Have turned 7) Taát caû quang minh nghieäp, vì phoùng quang the wheel of teaching. minh voâ bieân maøu, trong moãi quang minh d. Ngöôøi ñaùng ñöôïc hoùa ñoä, ñeàu ñaõ hoùa ñoä coù toøa lieân hoa ñeàu coù Boà Taùt ngoài kieát xong: Have enlightened and liberated giaø treân ñoù. Duøng ñaây ñeå thò hieän: Activity those who could be enlightened and of all light, emanating lights of infinite liberated. colors, with an Enlightening Being sitting e. Söï thoï kyù ñaõ thaønh, theo phaùp phaûi nhö on a lotus seat appearing in each light vaäy nhaäp nôi baát bieán ñaïi nieát baøn: Have beam. made predictions of Buddhahood of the 8) Taát caû gioáng Tam Baûo chaúng ñoaïn enlightening beings who become honored nghieäp, vì sau khi Ñöùc Phaät dieät ñoä thôøi ones, as a matter of course they enter thuû hoä truï trì nhöõng Phaät phaùp: Activity unchanging, great,

ultimate nirvana. perpetuating the lineage of the three Möôøi Nghieäp Cuûa Chö Ñaïi Boà Taùt: Theo treasures, preserving and sustaining the Kinh Hoa Nghieâm, Phaåm 38, coù möôøi nghieäp Budhas' teachings after the demise of the cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong Buddhas. phaùp naày thôøi ñöôïc nghieäp quaûng ñaïi voâ 9) Taát caû bieán hoùa nghieäp, vì ôû taát caû theá thöôïng cuûa Nhö Lai—According to the Flower giôùi thuyeát phaùp giaùo hoùa caùc chuùng sanh: Adornment Sutra, Chapter 38, there are ten Activity of all miraculous transformations, kinds of activity of Great Enlightening Beings.

expounding the truth and teaching the 10) Nguyeän ñuû Phoå Hieàn haïnh tu taäp moân sentient beings in all worlds. nhöùt thieát chuûng trí: Vow to fulfill the 10) Taát caû gia trì nghieäp, ôû trong moät nieäm tuøy practice of Universal Good and master the taâm sôû thích cuûa caù chuùng sanh ñeàu vì hoï knowledge of all particulars and all ways maø thò hieän, laøm cho taát caû nguyeän voïng of liberation. ñeàu thaønh maõn: Activity of all Möôøi Nguyeän Voâ Ngaïi Duïng Cuûa Chö empowerments, instantly appearing to Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38): sentient beings according to their mental Ten kinds of unimpeded function relating to inclinations, causing all aspirations to be vows (The Flower Adornment Sutra—Chapter fulfilled. 38). Möôøi Nguyeän Thanh Tònh Cuûa Chö Ñaïi 1) Ñem nguyeän cuûa taát caû Boà Taùt laøm Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 18, coù nguyeän cuûa mình: Make the vows of all möôøi nguyeän thanh tònh cuûa chö Boà Taùt— Enlightening Beings their own vows. According to the Flower Adornment Sutra, 2) Ñem nguyeän löïc thaønh Boà Ñeà cuûa taát caû Chapter 18, there are ten pure vows of chö Phaät, thò hieän töï mình thaønh chaùnh Enlightening Beings. giaùc: Manifest themselves attaining 1) Nguyeän thaønh thuïc chuùng sanh khoâng moûi enlightenment by the power of the vow of nhaøm: Vow to develop living beings to attaining of enlightenment of all Buddhas. maturity, without wearying. 3) Tuøy chuùng sanh ñöôïc hoùa ñoä, töï mình 2) Nguyeän laøm ñuû ñieàu laønh ñeå nghieâm tònh thaønh voâ thöôïng chaùnh ñaúng chaùnh giaùc: theá giôùi: Vow to fully practice all virtues Attain supreme perfect enlightenment and purify all worlds. themselves in accordance with the sentient 3) Nguyeän thöøa söï vaø toân kính Nhö Lai: Vow beings they are teaching. to serve the enlightened, always 4) Ñaïi nguyeän chaúng döùt nôi taát caû voâ bieân engendering honor and respect. teá kieáp: Never end their great vows, 4) Nguyeän hoä trì chaùnh phaùp, chaúng tieác thaân throughout all eons, without bounds. maïng: Vow to keep and protect the true 5) Xa lìa thöùc thaân, chaúng chaáp trí thaân, duøng teaching, not begrudging their lives. nguyeän töï taïi hieän taát caû thaân: Detaching 5) Nguyeän duøng trí quaùn saùt vaøo caùc Phaät ñoä: from the body of discriminating Vow to observe with wisdom and enter the consciousness and not clinging to the body lands of the Buddhas. of knowledge, they manifest all bodies by 6) Nguyeän cuøng caùc Boà Taùt ñoàng moät theå free will. taùnh: Vow to be of the same essence as all 6) Xaû boû thaân mình ñeå thaønh maõn nguyeän Enlightening Beings. cuûa ngöôøi: Give up their own bodies to 7) Nguyeän vaøo cöûa Nhö Lai vaø bieát roõ caùc fulfill the aspirations of others. phaùp: Vow to enter the door of realization 7) Giaùo hoùa khaép

chuùng sanh maø chaúng boû of Thusness and comprehend all things. ñaïi nguyeän: Edify all sentient beings 8) Nguyeän ngöôøi thaáy sanh tín taâm vaø ñöôïc without giving up their great vows. lôïi laïc: Vow that those who see them will 8) ÔÛ taát caû caùc kieáp thöïc haønh Boà Taùt haïnh develop faith and all be benefited. maø ñaïi nguyeän chaúng döùt: Cultivate the 9) Nguyeän thaàn löïc truï theá taän kieáp vò lai: deeds of Enlightening Beings in all ages, Vow to stay in the world forever by yet their great vows never end. spiritual power. 9) Nôi moät loã loâng hieän thaønh chaùnh giaùc, do nguyeän löïc neân ñaày khaép taát caû Phaät ñoä.

ÔÛ voâ löôïng theá giôùi vì moãi chuùng sanh maø 6) Thaäm thaâm ngöõ, vì hieån thò phaùp taùnh: thò hieän nhö vaäy: Manifest the attainment Profound speech, revealing the essence of of true enlightenment in a minute point (a things. pore), pervade all Buddha-landsby the 7) Kieân coá ngöõ, vì thuyeát phaùp voâ taän: power of vowing, and show this to each Steadfast speech, expounding truth and every sentient beings in untold worlds. inexhaustibly. 10) Noùi moät caâu phaùp khaép taát caû phaùp giôùi, 8) Chaùnh tröïc ngöõ, vì phaùt ngoân deã hieåu: noåi maây lôùn chaùnh phaùp, choùi ñieån quang Straightforward speech, their statements giaûi thoaùt, noå tieáng saám thieät phaùp, röôùi being easy to understand. möa vò cam loà, duøng nguyeän löïc lôùn thaám 9) Chuûng chuûng ngöõ, vì tuøy thôøi thò hieän: nhuaàn khaép taát caû chuùng sanh giôùi: Various speech, being spoken according to Explain a phrase of teaching, throughout the occasion. all universes, raising great clouds of true 10) Khai ngoä taát caû chuùng sanh ngöõ, vì tuøy teaching, flashing the lightning of theo choã duïc laïc cuûa hoï maø laøm cho hoï liberation, booming the thunder of truth, hieåu roõ: Speech enlightening all sentient showering the rain of elixir of immortality, beings, enabling them to understand fulfilling all sentient beings by the power according to their inclinations. of great vows. Möôøi Nhaân Duyeân Khieán Boà Taùt Phaùt Möôøi Ngöõ Ngoân Cuûa Chö Ñaïi Boà Taùt: Taâm Boà Ñeà: Theo Kinh Hoa Nghieâm, Phaåm Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi 38, coù möôøi nhôn duyeân phaùt taâm Boà Ñeà cuûa ngöõ ngoân cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an Ñaïi Boà Taùt—According to the Flower truï trong phaùp naày thôøi ñöôïc vi dieäu ngöõ voâ Adornment Sutra, there are ten kinds of causes thöôïng cuûa Nhö Lai—According to the Flower of Great Enlightening Beings's development Adornment Sutra, Chapter 38, there are ten of the will for enlightenment. kinds of speech of Great Enlightening Beings. 1) Vì giaùo hoùa ñieàu phuïc taát caû chuùng sanh Enlightening Beings who abide by these can maø phaùt taâm Boà Ñeà: They become attain the supreme subtle speech of Buddhas. determined to reach enlightenment to 1) Nhu nhuyeãn ngöõ, vì laøm cho taát caû chuùng educate and civilize all sentient beings. sanh ñeàu an oån: Gentle speech, causing all 2) Vì dieät tröø taát caû khoå cho chuùng sanh maø sentient beings to be calm. phaùt taâm Boà Ñeà: They become 2) Cam loà ngöõ, vì laøm cho taát caû chuùng sanh determined to reach enlightenment to ñeàu thanh löông: Sweet elixir speech, remove the mass of suffering of all causing all sentient beings to be clear and sentient beings. cool. 3) Vì ban cho taát caû chuùng sanh söï an laïc maø 3) Baát cuoáng ngöõ, vì bao nhieâu lôøi noùi ñeàu phaùt taâm Boà

Ñeà: They become chaân thaät: Nondeceptive speech, determined to reach enlightenment to everything they say being true. bring complete peace and happiness to all 4) Chôn thieät ngöõ, vì nhaãn ñeán trong chieâm sentient beings. bao cuõng khoâng voïng ngöõ: Truthful 4) Vì döùt söï ngu si cuûa taát caû chuùng sanh maø speech, not lying even in dreams. phaùt taâm Boà Ñeà: They become 5) Quaûng ñaïi ngöõ, vì khaép taát caû chö thieân determined to reach enlightenment to ñeàu toân kính: Great speech, being honored eliminate the delusion of all sentient by all the gods. beings.

5) Vì ban Phaät trí cho taát caû chuùng sanh maø phuùt hôn boá thí nhieàu naêm, chaân thaät phaùt loøng phaùt taâm Boà Ñeà: They become Boà Ñeà hôn tu haønh nhieàu kieáp. Giöõ chaéc hai determined to reach enlightenment to nhaân duyeân naày, quyeát ñònh ñöôïc vaõng sanh bestow enlightened knowledge on all Cöïc Laïc. Trong "Phaùt Boà Ñeà Taâm Vaên," Ñaïi sentient beings. Sö Tænh Am ñaõ khuyeân töù chuùng neân nghó ñeán 6) Vì cung kính cuùng döôøng taát caû chö Phaät möôøi nhaân duyeân khieán chuùng sanh phaùt taâm maø phaùt taâm Boà Ñeà: They become Boà Ñeà nhö sau—If we do not develop the determined to reach enlightenment to broad and lofty Bodhi Mind and do not make honor and respect all Buddhas. firm and strong vows, we will remain as we 7) Vì thuaän theo Phaät giaùo cho chö Phaät hoan are now, in the wasteland of Birth and Death hyû maø phaùt taâm Boà Ñeà: They become for countless eons to come. Even if we were to determined to reach enlightenment to cultivate during that period of time, we would follow the guidance of the Buddhas and find it difficult to persevere and would only please them. waste our efforts. Therefore, we should realize 8) Vì thaáy saéc töôùng haûo cuûa taát caû chö Phaät that in following Buddhism, we should maø phaùt taâm Boà Ñeà: They become definitely develop the Bodhi Mind without determined to reach enlightenment to see delay. According to The Amitabha Sutra, "You the marks and embellishments of the cannot hope to be reborn in the Pure Land with physical embodiments of all Buddhas. little merit and virtue and few causes and 9) Vì nhaäp trí hueä quaûng ñaïi cuûa taát caû Phaät conditions or good roots. Therefore, you should maø phaùt taâm Boà Ñeà: They become have numerous merits and virtues as well as determined to reach enlightenment to good roots to qualify for rebirth in the Pure comprehend the vast knowledge and Land. However, there is no better way to plant wisdom of all Buddhas. numerous good roots than to develop the Bodhi 10) Vì hieån hieän löïc voâ uùy cuûa taát caû chö Phaät Mind, while the best way to achieve numerous maø phaùt taâm Boà Ñeà: They become merits and virtues is to recite the name of determined to reach enlightenment to Amitabha Buddha. A moment of singleminded manifest the powers and fearlessnesses of recitation surpasses years of praticing charity; the Buddhas. truly developing the Bodhi Mind surpasses Möôøi Nhaân Duyeân Khieán Chuùng Sanh eons of cultivation. Holding firmly to these Phaùt Taâm Boà Ñeà: Neáu chuùng ta khoâng phaùt two causes and conditions assures rebirth in Boà Ñeà taâm moät caùch cao roäng, vaø khoâng phaùt the Pure Land." In the commentary of nguyeän moät caùch kieân coá, chuùng ta seõ maõi maõi "Developing the Bodhi Mind," Great Master laên

troâi trong voøng luaân hoài sanh töû trong voâ Hsing-An encouraged the fourfold assembly to löôïng kieáp. Cho duø chuùng ta coù chòu tu haønh ñi remember ten causes and conditions when nöõa, cuõng chæ laø phí coâng voâ ích. Vì vaäy chuùng developing the Bodhi Mind as follows: ta neân luoân nhaän roõ raèng tu theo Phaät, laø phaûi 1) Vì nghó ñeán aân Phaät: Owing to our debt to roäng phaùt taâm Boà Ñeà ngay chöù khoâng chaàn the Buddha. chöø. Theo Kinh A Di Ñaø, "Ngöôøi thieåu thieän 2) Vì coâng aân cha meï: Owing to our debt to caên phöôùc ñöùc nhaân duyeân, khoâng theå sanh veà the parents. coõi nöôùc Cöïc Laïc ñöôïc." Muoán ñöôïc nhieàu 3) Vì nhôù aân sö tröôûng: Owing to our debt to caên laønh khoâng chi hôn laø phaùt taâm Boà Ñeà; the teachers. muoán ñöôïc nhieàu phöôùc ñöùc khoâng chi hôn laø 4) Vì töôûng aân tín thí ñaøn na: Owing to our trì danh hieäu Phaät. Nhieáp taâm nieäm Phaät giaây debt to the benefactors.

5) Vì bieát aân chuùng sanh: Owing to our debt characteristics of all sentient beings in the to other sentient beings. cosmos. 6) Vì lo khoå sanh töû: Owing to our concerns b. ÔÛ taát caû xöù khaép hieän Phaät xuaát theá: about sufferings of Birth and Death. Manifest the emergence of Buddhas in all 7) Vì toân troïng taùnh linh: Owing to the places. respect for our Self-Nature. c. Khieán nhöõng chuùng sanh naày ñeàu ñöôïc 8) Vì saùm tröø nghieäp chöôùng: Owing to the phöông tieän nhieáp thoï: Take those beings repentance and elimination of evil karma. into their care by expedient means. 9) Vì hoä trì Chaùnh Phaùp: Owing to upholding 5) Chö Phaät ôû trong moät nieäm tuøy khaép taâm the correct Dharma. nhaïo duïc giaûi cuûa taát caû chuùng sanh trong 10) Vì caàu sanh Tònh Ñoä: Owing to seeking phaùp giôùi maø thò hieän thuyeát phaùp cho hoï rebirth in the Pure Land. ñöôïc ñieàu phuïc: All Buddhas instantly ** For more information, please Taùm Caùch manifest expositions of teaching according Phaùt Boà Ñeà Taâm, and Möôøi Lyù Do Phaùt to the mental inclinations, desires, and Taâm Boà Ñeà. understanding of all sentient beings in the Möôøi Nhaát Thieát Trí Maø Chö Phaät cosmos, causing them to become civilized. Haèng Truï: Möôøi ñieàu truï nôi nhöùt thieát trí 6) Chö Phaät ôû trong moät nieäm ñeàu bieát taâm cuûa chö Phaät (Kinh Hoa nghieâm—Phaåm 38)— sôû thích cuûa taát caû chuùng sanh trong phaùp Ten stations of omniscience of all Buddhas giôùi maø vì ñoù hieän thaàn löïc: All Buddhas (The Flower Adornment Sutra—Chpater 38). instantly know the inclinations of the 1) Chö Phaät ôû trong moät nieäm ñeàu bieát taâm minds of all sentient beings in the cosmos taát caû chuùng sanh vaø taâm sôû haønh trong and manifest spiritual powers for them. tam theá: All Buddhas instantly know the 7) Chö Phaät ôû trong moät nieäm khaép taát caû minds and mental patterns of all sentient choã tuøy theo taát caû chuùng sanh ñaùng ñöôïc beings of past, present and future. hoùa ñoä maø thò hieän xuaát theá, vì hoï maø noùi 2) Chö Phaät ôû trong moät nieäm ñeàu bieát tam thaân Phaät chaúng neân thuû tröôùc: All theá taát caû chuùng sanh chöùa nhoùm caùc Buddhas instantly manifest appearance in nghieäp vaø nghieäp baùo: All Buddha all places according to all the sentient instantly know the acts and the resulting beings who may be taught, and explain to consequences of those acts amassed by all them that the embodiment of Buddha is sentient beings in the past, present and not

graspable. future. 8) Chö Phaät ôû trong moät nieäm ñeán khaép phaùp 3) Chö Phaät trong moät nieäm ñeàu bieát taát caû giôùi taát caû choã, taát caû chuùng sanh, taát caû chuùng sanh tuøy sôû nghi maø duøng tam luaân luïc ñaïo: All Buddhas instantly reach all giaùo hoùa ñieàu phuïc: All Buddhas instantly places in the cosmos, all sentient beings, know the needs of all sentient beings and and their particular paths. teach and civilize them by means of 9) Chö Phaät ôû trong moät nieäm tuøy caùc chuùng correct diagnosis, prescription, and occult sanh coù ai nhôù töôûng, khoâng choã naøo maø influence. chö Phaät khoâng ñeán: All Buddhas instantly 4) Ñieàu truï nôi nhöùt thieát trí thöù tö—The go in response to any beings who think of fourth station of omniscience: them, wherever they may be. a. Chö Phaät ôû trong moät nieäm bieát heát phaùp 10) Chö Phaät ôû trong moät nieäm ñeàu bieát choã giôùi taát caû chuùng sanh choã coù taâm töôùng: hieåu vaø yù muoán cuûa taát caû chuùng sanh, vaø All Buddhas instantly know the mental vì hoï maø thò hieän voâ löôïng saéc thaân: All

Buddhas know the understanding and to be born elsewhere, yet have no desires of all sentient beings and manifest confusion about the Buddha teaching. immeasurable physical forms for their 4) Nhö thieät truï thöù tö—The fourth jewelbenefit. like state: Möôøi Nhö Thieät Truï Nôi Voâ Thöôïng Boà a. Bieá t töø moät phaùp xuaát sanh taát caû phaùp bôûi Ñeà: Theo Kinh Hoa Nghieâm, Phaåm 38, coù nhöõng nghóa cuûa taát caû phaùp roát raùo ñeàu laø möôøi thöù nhö thieät truï nôi voâ thöôïng Boà Ñeà. moät nghóa: Know how to elicit all Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc principles from one principle, for the ñaïi trí hueä böûu voâ thöôïng cuûa chö Phaät—various meanings of all principles are According to the Flower Adornment Sutra, ultimately all one meaning. Chapter 38, there are ten kinds of jewel-like b. Coù khaû naêng rieâng bieät dieãn thuyeát töøng state in unexcelled complete perfect phaù p moät: Be able to analyze and explain each of the principles. enlightenment. Enlightening Beings who abide 5) Nhö thieät truï thöù naêm—The fifth jewelby these can attain the jewel of supreme great like state: knowledge and wisdom of Buddhas. a. Bieát nhaøm lìa phieàn naõo: Know how to 1) Nhö thieät truï thöù nhaát—The first jewelreject afflictions. like state: b. Bieát ngaên döùt phieàn naõo: Know how to a. Chö Ñaïi Boà Taùt ñeàu coù theå qua ñeán choã stop afflictions. chö Phaät nôi voâ soá theá giôùi: They go to the c. Bieát phoøng hoä phieàn naõo: Know how to Buddhas in countless worlds. prevent afflictions. b. Chieâm ngöôõng chö Phaät: Behold all d. Bieát ñoaïn tröø phieàn naõo: Know how to Buddhas. exterpate afflictions. c. Haàu haï chö Phaät: Pay obeisance to all e. Tu haïnh Boà Taùt: Cultivate the practices of Buddhas. Enlightening Beings. d. Toân vinh vaø cuùng döôøng chö Phaät: Serve f. Chaúng chöùng phaùp tuyeät ñoái, nhöng roát and honor all Buddhas with offerings. raùo ñaùo bæ ngaïn: Do not experience 2) Nhö thieät truï thöù nhì—The second jewelabsolute truth but ultimately arrive at the like state: further shore of ultimate truth. a. ÔÛ choã baát tö nghì cuûa chö Phaät laéng nghe g. Vôùi phöông tieän thieän xaûo chö Boà Taùt hoïc chaùnh phaùp: Listen to true teaching from gioûi nhöõng caùi caàn hoïc: With expedient inconceivably many Buddhas. skill they learn well what is

to be learned. b. Thoï trì ghi nhôù khoâng ñeå queân maát chaùnh h. Laøm cho haïnh nguyeän xöa ñeàu ñöôïc thaønh phaùp: Absorb and remember the true maõn: Cause their past vows to reach teaching. fulfillment. c. Phaân bieät vaø tö duy chaùnh phaùp: Analyze i. Thaân chaúng moûi nhoïc: Without physical and ponder the true teaching. fatigue. d. Taêng tröôûng söï tænh giaùc vaø trí hueä: 6) Nhö thieät truï thöù saùu—The sixth jewel- Increase in awareness and wisdom. like state: e. Thöïc haønh chaùnh phaùp khaép moïi nôi: a. Daàu bieát raèng nhöõng taâm phaân bieät cuûa Carry out the true teaching everywhere. chö Boà Taùt ñeàu khoâng coù xöù sôû, maø vaãn 3) Nhö thieät truï thöù ba—The third jewel-like noùi coù nhöõng phöông xöù ñeå laøm theâm state: Maát nôi coõi naày maø hieän sanh nôi phöông tieän cöùu ñoä chuùng sanh: Know that coõi khaùc, maø vôùi Phaät phaùp khoâng meâ all objects of mental discriminations of laàm—Disappear from this land and appear

Enlightening Beings have no locations, yet • Ñaây laø phaùp khoâng loãi laàm: What is they still say there are various locations to without error. make more means to save sentient beings. • Ñaây laø phaùp höõu laäu: What is b. Daàu khoâng phaân bieät, khoâng taïo taùc, contaminated. nhöng vì muoán ñieàu phuïc taát caû chuùng • Ñaây laø phaùp voâ laäu: What is sanh, neân coù tu haønh coù sôû taùc: Though uncontaminated. they have no discrimination and do not • Ñaây laø phaùp höõu vi: What is compounded. create anything, yet because they want to • Ñaây laø phaùp voâ vi: What is tame all sentient beings, they do cultivate uncompounded. practices and do act. 8) Nhö thieät truï thöù taùm—The eighth jewel- 7) Nhö thieät truï thöù baûy—The seventh jewel- like state: like state: (A) Chö Ñaïi Boà Taùt thaáy raèng—Great a. Bieát taát caû taùnh ñeàu ñoàng moät taùnh, nghóa enlightening beings find that: laø—Know all things are of one and the a. Caàu Phaät baát khaû ñaéc: The Buddhas same essence, which is: cannot be grasped. • Voâ taùnh: No essence. b. Caàu Boà Taùt baát khaû ñaéc: Enlightening • Khoâng caùc thöù taùnh: No variety. Beings cannot be grasped. • Khoâng voâ löôïng taùnh: No infinity. c. Caàu phaùp baát khaû ñaéc: Phenomena cannot • Khoâng khaû toaùn soå taùnh: No calculability. be grasped. • Khoâng khaû xöùng löôïng taùnh: No d. Caàu chuùng sanh baát khaû ñaéc: Sentient measurability. beings cannot be grasped. • Khoâng saéc: No form. (B) Daàu vaäy chö Ñaïi Boà Taùt vaãn khoâng— • Khoâng töôùng: No characteristics. Great Enlightening Beings do not: • Hoaëc moät hoaëc nhieàu ñeàu baát khaû ñaéc: a. Chaúng boû nguyeän ñieàu phuïc chuùng sanh: Whether one or many, all are Give up the vow to tame sentient beings. ungraspable. b. Khieán cho chuùng sanh nôi caùc phaùp maø b. Quyeát ñònh nhöõng ñieàu treân ñaây laø— ñaït thaønh chaùnh giaùc: Enable sentient Know for certain all of the above are the beings to attain true enlightenment. norms of: (C) Taïi sao?—Why? • Ñaây laø Phaät phaùp: Buddhas' teachings. a. Vì chö Ñaïi Boà Taùt kheùo quaùn saùt: Great • Ñaây laø Boà Taùt phaùp: Enlightening beings'. enlightening beings are skillful observers. • Ñaây laø Ñoäc giaùc phaùp: Individual b. Bieát taát caû chuùng sanh taâm taùnh phaân bieät: illuminates'. Know the mentalities of all sentient • Ñaây laø Thanh vaên phaùp: Hearers'. beings. • Ñaây laø phaøm phu phaùp: Ordinary c. Bieát taát caû caûnh giôùi cuûa chuùng sanh:

people's. Know the perspective of all sentient • Ñaây laø thieän phaùp: What things are good. beings. • Ñaây laø baát thieän phaùp: What things are not d. Tuøy phöông tieän hoùa ñaïo khieán chuùng good. sanh ñaït ñöôïc Nieát baøn: Guide sentient • Ñaây laø theá gian phaùp: What is mundane. beings accordingly, so that they can attain • Ñaây laø xuaát theá gian phaùp: What is nirvana. supramundane. (D) Hoaøn maõn nguyeän giaùo hoùa chuùng sanh • Ñaây laø phaùp loãi laàm: What is error. baèng caùch maïnh meõ tu haønh Boà Taùt haïnh: They practice the deeds of Enlightening

Beings zealously in order to fulfill their hear from countless Buddhas predictions vow to enlighten sentient beings. of future Buddhas, each with different 9) Nhö thieät truï thöù chín—The ninth jewel- names, living in different ages. like state: (B) Töø moät kieáp nhaãn ñeán voâ löôïng kieáp, chö (A) Chö Ñaïi Boà Taùt bieát thieän xaûo thuyeát Boà Taùt thöôøng nghe nhö vaäy, nghe roài tu phaùp, thò hieän nieát baøn. Vì ñoä chuùng sanh haønh chaúng kinh chaúng sôï, chaúng meâ neân bao nhieâu phöông tieän ñaõ coù, taát caû chaúng hoaëc vì—They listen to this for ñeàu laø taâm töôûng kieán laäp, chaúng phaûi untold eons and, having heard, cultivate ñieân ñaûo, cuõng chaúng hö doái: Great practice, not startled or frightened, not lost Enlightening Beings know that tactful or confused because: instructions, manifestation of nirvana, and a. Bieát Phaät trí baát khaû tö nghì: Enlightening all means of liberating sentient beings are Beings know the knowledge of Buddhas is construed by mind and thought, and are inconceivable. not aberrant or false. b. Nhö Lai thoï kyù khoâng hai lôøi: The (B) Boà Taùt bieát roõ caùc phaùp tam theá bình predictions of the Buddhas have no ñaúng, nhö nhö baát ñoäng voâ truï: ambiguity in their words. Enlightening Beings realize that all things c. Töï thaân haïnh nguyeän söùc thuø thaéng: The are equal in all times, they do not move extraordinary power of their own active from Thusness, yet do not abide in commitment. ultimate truth. d. Tuøy nghi thoï hoùa khieán voâ thöôïng Boà Ñeà (C) Chö Boà Taùt chaúng thaáy coù moät chuùng sanh thaønh maõn taát caû nguyeän ñoàng phaùp giôùi: ñaõ ñöôïc hoùa ñoä, seõ ñöôïc hoùa ñoä hay nay Foster perfect enlightenment in all who ñöôïc hoùa ñoä: Enlightening Beings do not are capable of being taught, fulfilling all see there are any sentient being who ever their vows, equal in extent to the cosmos. have received, will receive or do receive Möôøi Nieäm Nieäm Xuaát Sanh Trí Cuûa teaching. Chö Phaät: Möôøi thöù nieäm nieäm xuaát sanh trí (D) Chö Boà Taùt bieát roõ—Enlightening Beings cuûa chö Phaät (Kinh Hoa Nghieâm—Phaåm 33)— know: Ten kinds of instantly creative knowledge of a. Khoâng choã tu haønh nôi chính hoï: the Buddhas (The Flower Adornment Sutra—Themselves have nothing to practice. Chpater 33). b. Khoâng coù chuùt phaùp gì hoaëc sanh hoaëc 1) Trong moät nieäm, taát caû chö Phaät hay thò dieät maø coù theå ñöôïc: There being nothing hieän voâ löôïng theá giôùi, töø coõi trôøi giaùng at all born or persihing that can be xuoáng: All Buddhas ca, in a single instant, grasped. appear to descend from heaven in infinite c. Nhö vaãn nöông nôi taát caû phaùp khieán sôû worlds. nguyeän chaúng luoáng khoâng: They still 2) Trong moät nieäm, taát caû chö Phaät ñeàu hay cause their vows not to be in vain by thò hieän voâ löôïng theá giôùi, Boà Taùt thoï means of all things. sanh: All Buddhas can, in a single instant, 10) Nhö

thieät truï thöù möôøi—The tenth jewel- manifest birth as Enlightening Beings in like state: infinite worlds. (A) Chö Ñaïi Boà Taùt nôi baát khaû tö nghì voâ 3) Taát caû chö Phaät hay thò hieän voâ löôïng theá löôïng chö Phaät, ôû choã moãi Ñöùc Phaät nghe giôùi, xuaát gia hoïc ñaïo: Manifest voâ löôïng thoï kyù danh hieäu ñeàu khaùc, kieáp renunciation of the mundane and study of soá chaúng ñoàng: Great Enlightening Beings the way to liberation in infinite worlds.

4) Taát caû chö Phaät hay thò hieän voâ löôïng theá e. ÔÛ trong tam theá thaønh Chaùnh Ñaúng Chaùnh giôùi, döôùi coäi Boà Ñeà thaønh Chaùnh Ñaúng Giaùc: Attaining true enlightenment in the Chaùnh Giaùc: Manifest attainment of true past, present and future. enlightenment under enlightenment trees Möôøi Nieäm Vaõng Sanh: Khi laâm chung maø in infinite worlds. coøn töï taïi nieäm ñöôïc möôøi nieäm thaønh töïu, töùc 5) Taát caû chö Phaät hay thò hieän voâ löôïng theá laø ñöôïc vaõng sanh—At the time of death, one giôùi chuyeån dieäu phaùp luaân: Manifest will achieve rebirth in the Pure Land with only turning the wheel of the Teaching in ten perfect utterances. infinite worlds. Möôøi Phaùp AÁn (Kinh Hoa Nghieâm—Phaåm 6) Taát caû chö Phaät ñeàu hay thò hieän voâ löôïng 27): Ten kinds of truth seal (The Flower theá giôùi, giaùo hoùa chuùng sanh, cuùng döôøng Adornment Sutra—Chapter 27). chö Phaät: Manifest education of sentient 1) Ñoàng thieän caên bình ñaúng vôùi tam theá chö beings and service of the enlightened in Phaät: Having the same roots of goodness infinite worlds. equal in all Buddhas of past, present and 7) Taát caû chö Phaät trong moät nieäm, ñeàu hay future. thò hieän voâ löôïng theá giôùi, baát khaû thuyeát 2) Ñoàng ñöôïc trí hueä phaùp thaân voâ bieân teá nhieàu loaïi thaân Phaät: All Buddhas, in a vôùi chö Phaät: Attaining the reality body single instant, manifest untold variety of with boundless knowledge, same as all Buddha-bodies in infinite worlds. Buddhas. 8) Taát caû chö Phaät, trong moät nieäm, thò hieän 3) Ñoàng chö Nhö Lai truï phaùp baát nhò: voâ löôïng theá giôùi, nhieàu thöù trang nghieâm, Abiding in nonduality, same as the voâ soá trang nghieâm, taát caû trí taïng töï taïi Buddhas do. cuûa Nhö Lai: All Buddhas can, in a single 4) Ñoàng chö Nhö Lai quaùn saùt tam theá voâ instant, manifest all kinds of adornments in löôïng caûnh giôùi thaûy ñeàu bình ñaúng: infinite worlds, innumerable adornments, Seeing the infinite objects of all times as the freedom of the enlightened, and the all equal, same as the Buddhas do. treasury of omniscience. 5) Ñoàng chö Nhö Lai lieãu ñaït phaùp giôùi voâ 9) Taát caû chö Phaät, trong moät nieäm, ñeàu thò ngaïi caûnh giôùi: Gaining comprehension of hieän voâ löôïng theá giôùi, voâ löôïng voâ soá the unobstructed realm of the cosmos of chuùng sanh thanh tònh: All Buddhas can, in reality, same as that of the Buddhas. a single instant, manifest countless of pure 6) Ñoàng chö Nhö Lai thaønh töïu thaäp löïc thöïc beings in infinite worlds. haønh voâ ngaïi: Achieving the ten powers, 10) Trong moät nieäm, taát caû chö Phaät—All same as the Buddhas, being unhindered in Buddhas can, in a single instant: function. a. Ñeàu hay thò hieän voâ löôïng tam theá chö 7) Ñoàng chö Nhö Lai tuyeät haún hai haïnh, truï Phaät: Manifest the Buddhas of past, phaùp voâ traùnh: Having forever cut off present and future in infinite worlds. opinions and passions, dwelling in the b. Nhieàu loaïi caên taùnh: With various state of

freedom from conflict, same as the faculties and characters. Buddhas. c. Nhieàu caùch tinh taán: Various energies. 8) Ñoàng chö Nhö Lai giaùo hoùa chuùng sanh d. Nhieàu thöù haïnh giaûi: Various practical haèng chaúng thoâi nghæ: Ceaselessly understandings. teaching sentient beings, same as the Buddhas do.

9) Ñoàng chö Nhö Lai ôû trong trí thieän xaûo, (Phaåm 38—Ly Theá Gian)—Enlightening nghóa thieän xaûo hay kheùo quaùn saùt: beings know all things in all times—Chö Boà Having ability to observe adaptive skill in Taùt bieát taát caû nhöõng phaùp trong tam theá—Ten knowledge and meaning, same as the ways of knowing the worlds of past, present Buddhas. and future of all Enlightening Beings 10) Ñoàng chö Nhö Lai cuøng vôùi taát caû Phaät mentioned by the Buddha in The Flower bình ñaúng khoâng hai: Being equal to all Adornment Sutra (Chapter 38—Detachment Buddhas, same as all Enlightened Ones. from The World): Möôøi Phaùp Bieán Hoùa Cuûa Chö Ñaïi Boà 1) Bieát nhöõng an laäp: They know their Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù definitions. möôøi phaùp bieán hoùa cuûa chö Ñaïi Boà Taùt. Chö 2) Bieát nhöõng ngoân ngöõ: They know their Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaày ñuû speech. taát caû caùc phaùp bieán hoùa voâ thöôïng— 3) Bieát nhöõng luaän nghò: They know their According to the Flower Adornment Sutra, deliberations. Chapter 38, there are ten kinds of magical 4) Bieát nhöõng quy taéc: They know their displays of Great Enlightening Beings. rules. Enlightening Beings who abide by these can 5) Bieát nhöõng xöng taùn: They know their acquire all means of supreme magical appellations. displays. 6) Bieát nhöõng cheá lònh: They know their 1) Taát caû chuùng sanh bieán hoùa: Magical orders. display of all sentient beings. 7) Bieát nhöõng giaû danh: They know their 2) Taát caû thaân bieán hoùa: Magical display of provisional names. all bodies. 8) Bieát kia voâ taän: They know their 3) Khaép caùc coõi bieán hoùa: Magical display of endlessness. all lands. 9) Bieát kia tòch dieät: They know their 4) Taát caû cuùng döôøng bieán hoùa: Magical quiescence. display of gifts. 10) : Bieát taát caû laø “khoâng.”—They know their 5) Taát caû aâm thanh bieán hoùa: Magical total emptiness. display of all voices. Möôøi Phaùp Chaúng Boû Taâm Thaâm Ñaïi 6) Taát caû haïnh nguyeän bieán hoùa: Magical Cuûa Chö Boà Taùt (Kinh Hoa Nghieâm— display of all practical undertakings. Phaåm 38—Ly Theá Gian): Ten kinds of 7) Taát caû giaùo hoùa vaø ñieàu phuïc chuùng sanh profound great determinations that bieán hoùa: Magical display of education enlightening beings do not abandon (The and civilization of sentient beings. Flower Adornment Sutra—Chapter 38— 8) Taát caû thaønh chaùnh giaùc bieán hoùa: Detachment from the World)—Chö Boà Taùt an Magical display of all attainment of true truï trong phaùp naày thôøi chaúng boû taát caû Phaät enlightenment. phaùp—Enlightening Beings who abide by 9) Taát caû thuyeát chaân phaùp bieán hoùa: these will be able not to abandon all principles Magical display of explanation of all truth. of Buddhahood. 10) Taát caû gia trì bieán hoùa: Magical display of1) Chaúng boû taâm thaâm-ñaïi thaønh töïu vieân all empowerments. maõn taát caû Phaät Boà Ñeà: They do not Möôøi Phaùp Bieát Tam Theá Cuûa Chö Boà abandon the profound great determination Taùt: Möôøi phaùp bieát tam theá cuûa chö Boà Taùt to fullfil the enlightenment that all ñöôïc

Phaät giaûng trong Kinh Hoa Nghieâm Buddhas realize.

2) Chaúng boû taâm thaâm-ñaïi giaùo hoùa ñieàu ten things that are the same as in all Buddhas, phuïc taát caû chuùng sanh: To edify and past, present and future. civilize all sentient beings. 1) Ñöôïc töôùng haûo trang nghieâm ñoàng vôùi 3) Chaúng boû taâm thaâm-ñaïi chaúng döùt chuûng chö Phaät: They acquire the same taùnh cuûa Phaät: To perpetuate the lineage variegated arrays of marks and of Buddhas. refinements as all Buddhas. 4) Chaúng boû taâm thaâm-ñaïi gaàn guûi taát caû 2) Phoùng ñaïi quang minh thanh tònh ñoàng vôùi thieän tri thöùc: To associate with all good chö Phaät: They are able to emanate spiritual friends. networks of pure light, the same as all 5) Chaúng boû taâm thaâm-ñaïi cuùng döôøng taát caû Buddhas. chö Phaät: To honor and service all 3) Thaàn thoâng bieán hoùa ñieàu phuïc chuùng Buddhas. sanh ñoàng vôùi chö Phaät: They perform 6) Chaúng boû taâm thaâm-ñaïi chuyeân caàu taát caû miracles and displays of spiritual power to phaùp coâng ñöùc ñaïi thöøa: To attune and pacify sentient beings, the wholeheartedly seek all the virtuous samw as all Buddhas. qualities of the Great Vehicle of universal 4) Saéc thaân voâ bieân, thanh aâm thanh tònh salvation. ñoàng vôùi chö Phaät: Their boundless 7) Chaúng boû taâm thaâm-ñaïi ôû choã chö Phaät tu physical bodies and universal voices are phaïm haïnh, hoä trì tònh giôùi: To cultivate the same as those of all Buddhas. religious practice in the company of all 5) Tuøy chuùng sanh nghieäp maø hieän tònh coõi Buddhas and maintain pure conduct. Phaät ñoàng vôùi chö Phaät: They manifest 8) Chaúng boû taâm thaâm-ñaïi thaân caän taát caû Boà pure Buddha-lands according to the action Taùt: To associate with all enlightening of sentient beings, the same as all beings. Buddhas. 9) Chaúng boû taâm thaâm ñaïi caàu taát caû Phaät 6) Bao nhieâu ngoân ngöõ cuûa taát caû chuùng sanh phaùp phöông tieän hoä trì: To seek the ñeàu coù theå nhieáp trì chaúng queân chaúng means of applying and preserving all maát ñoàng vôùi chö Phaät: They are able to Buddha teachings. remember the speech of all sentient 10) Chaúng boû taâm thaâm-ñaïi thaønh nguyeän taát beings. caû Boà Taùt haïnh nguyeän, chöùa nhoùm taát caû 7) Bieän taøi voâ taän tuøy taâm chuùng sanh maø Phaät phaùp: To fulfill all practices and chuyeån phaùp luaân cho hoï sanh trí hueä vows of Enlightening Beings and develop ñoàng vôùi chö Phaät: With inexhaustible all qualities of Buddhahood. intellectual powers they teach in accord Möôøi Phaùp Chö Ñaïi Boà Taùt Ñaït Ñöôïc with the mentalities of sentient beings, Khi Truï Vaøo Voâ Ngaïi Luaân Tam Muoäi: developing wisdom in them, the same as Möôøi phaùp maø chö Boà Taùt ñaït ñöôïc khi truï all Buddhas. vaøo Voâ Ngaïi luaân Tam muoäi. Ñaïi Boà Taùt truï 8) Ñaïi sö töû hoáng khoâng khieáp sôï, duøng voâ trong tam muoäi naày thôøi ñöôïc möôøi phaùp ñoàng löôïng phaùp khai ngoä chuùng sanh ñoàng vôùi tam theá chö Phaät—Ten things that chö Phaät: Their lion’s roar is fearless as Enlightening Beings attain when they abide in they enlighten living beings by the Unimpeded wheel concentration (The innumerable teachings, the same as all Flower Adornment Sutra—Chapter 27). Great Buddhas. enlightening beings in this concentration attain 9) Trong khoaûng moät nieäm duøng ñaïi thaàn thoâng vaøo khaép tam theá ñoàng vôùi chö

Phaät: By great spiritual power they enter 8) Sieâng naêng tu taäp voâ ngaïi bieän taøi: They past, present and future in a single instant, should cultivate unobstructed intellectual the same as all Buddhas. and expository powers. 10) Khaép khai thò cho taát caû chuùng sanh chö 9) Giaùo hoùa chuùng sanh khoâng nhaøm moûi: Phaät trang nghieâm, chö Phaät oai löïc, chö They should teach unenlightened beings Phaät caûnh giôùi, ñoàng vôùi chö Phaät: They tirelessly. are able to show all sentient beings the 10) Truï nôi taát caû theá giôùi maø taâm khoâng adornment of all Buddhas, the powers of nhieãm tröôùc: They should live in all all Buddhas, and the states of all Buddhas, worlds without attachment in their minds. the same as all Buddhas. (B) Theo Kinh Hoa Nghieâm, Phaåm 38, coù Möôøi Phaùp Cuûa Chö Ñaïi Boà Taùt: Ten möôøi phaùp cuûa chö Ñaïi Boà Taùt. Chö Boà kinds of laws of Great Enlightening Beings. Taùt an truï trong möôøi phaùp naày thôøi ñöôïc (A) Möôøi phaùp (Kinh Hoa Nghieâm—Phaåm phaùp quaûng ñaïi voâ thöôïng cuûa Ñöùc Nhö 36). Chö Ñaïi Boà Taùt muoán mau ñaày ñuû Lai—According to the Flower Adornment haïnh Boà Taùt phaûi sieâng tu möôøi phaùp Sutra, Chapter 38, there are ten kinds of naày—Ten principles (The Flower law of Great Enlightening Beings. Adornment Sutra—Chpater 36). Great Enlightening Beings who abide by these Enlightening Beings who want to quickly ten laws can attain the supremely great fulfill the pactices of enlightening beings law of Buddhas. shold diligently practice these ten 1) Chôn thieät phaùp, vì nhö thuyeát tu haønh: principles. The law of truth, practicing what they 1) Taâm chaúng xa boû taát caû chuùng sanh: In teach. their mind they should not abandon 2) Phaùp thöù hai, ly thuû phaùp—The second sentient beings. law of detachment from clinging: 2) Ñoái vôùi chö Boà Taùt phaûi xem nhö Phaät: a. Lìa naêng thuû: Detaching from the clinger. They should think of Enlightening Beings b. Lìa sôû thuû: Detaching from that which is as Buddhas. clung to. 3) Troïn chaúng huûy baùng Phaät phaùp: They 3) Voâ traùnh phaùp, vì khoâng meâ laàm gaây goã: should never slander any teachings of the The law of noncontention, being free from Buddhas. all confusing conflicts. 4) Bieát caùc quoác ñoä khoâng cuøng taän: They 4) Tòch dieät phaùp, vì tröø dieät taát caû nhieät naõo: should know that there is no end to The law of silent extinction, extinguishing different lands. all irritations. 5) Raát coù loøng tin meán nôi Boà Taùt haïnh: 5) Ly duïc phaùp, vì taát caû tham duïc ñeàu döùt They should be profoundly devoted to tröø: The law of dispassion, all enlightening practices. covetousness being ended. 6) Chaúng boû taâm bình ñaúng hö khoâng phaùp 6) Voâ phaân bieät phaùp, vì döùt haún phan duyeân giôùi Boà Ñeà: They should not give up the phaân bieät: The law of freedom from false cosmic, spacelike, impartial mind of notions, all arbitrary conceptualization enlightenment. clinging to objects permanently ceasing. 7) Quaùn saùt Boà Ñeà nhaäp Nhö Lai: They 7) Voâ sanh phaùp, vì döôøng nhö hö khoâng baát should contemplate enlightenment and ñoäng: The law of birthlessness, being enter the power of Buddhas. immovable as space.

8) Voâ vi phaùp, vì lìa nhöõng töôùng sanh truï 9) Noùi phaùp taùn thaùn coâng ñöùc Phaät: The dieät: The law of uncreated, being teaching of praising the virtues of detached from appearances of origin, Buddhas. subsistence, and anihilation. 10) Noùi

phaùp taát caû Boà Taùt hoïc taát caû nhöõng 9) Boån taùnh phaùp, vì töï taùnh voâ nhieãm thanh khoa hoïc cuûa chö Boà Taùt: The teaching of tònh: The law of basic essence, being the sciences of all Enlightening Beings. inherently pure. Möôøi Phaùp Ñaïi Hoan Hyû Vaø An UÛi Cuûa 10) Xaû boû taát caû Nieát baøn höõu dö, vì hay sanh Chö Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, taát caû Boà Taùt haïnh tu taäp chaúng döùt: The Phaåm 38, coù möôøi phaùp ñaïi hoan hyû vaø an uûi law of abandoning all nirvana in which cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong there is still suffering, to be able to phaùp naày thôøi ñöôïc trí hueä ñaïi hoan hyû vaø an generate all practices of Enlightening uûi voâ thöôïng chaùnh ñaúng chaùnh giaùc— Beings and carry them uninterruptedly. According to the Flower Adornment Sutra, (C) Ñaïi Boà Taùt noùi möôøi phaùp (Kinh Hoa Chapter 38, there are ten kinds of great joy and nghieâm—Phaåm 38). Chö Ñaïi Boà Taùt an solace of Great Enlightening Beings. truï trong nhöõng phaùp naày thôøi ñöôïc phaùp Enlightening Beings who abide by these can xaûo thuyeát voâ thöôïng cuûa Nhö Lai—Ten attain unexcelled great joy and solace of the kinds of teaching expounded by Great knowledge and wisdom of true enlightenment. Enlightening Beings (The Flower 1) Toät ñôøi vò lai coù bao nhieâu chö Phaät xuaát Adornment Sutra—Chapter 38). theá ñeàu ñöôïc theo gaàn haàu haï laøm cho chö Enlightening Beings who abide by these Phaät hoan hyû; suy nghó nhö vaäy taâm raát can accomplish the supremely skillful haân uûy: Determined to follow, serve, and preaching of the Buddhas. please all Buddhas that emerge in the 1) Noùi phaùp thaäm thaâm: The teaching of world throughout the futue; thinking of profundity. this, they become very happy. 2) Noùi phaùp quaûng ñaïi: The teaching of 2) Ñem ñoà cuùng döôøng voâ thöôïng maø cung enormity. kính daâng leân chö Phaät: Determined to 3) Noùi caùc loaïi phaùp: The teaching of honor those Buddhas with the best variegation. offerings. 4) Noùi phaùp nhöùt thieát trí: The teaching of 3) ÔÛ choã chö Phaät, luùc cuùng döôøng chö Nhö omniscience. Lai ñoù taát daïy chaùnh phaùp cho toâi, toâi ñeàu 5) Noùi phaùp tuøy thuaän Ba La Maät: The duøng thaâm taâm cung kính nghe nhaän, tu teaching of following the ways of haønh ñuùng theo lôøi Phaät daïy, nôi böïc Boà transcendence. Taùt taát ñöôïc ñaõ sanh, nay sanh, seõ sanh. 6) Noùi phaùp xuaát sanh Nhö Lai löïc: The Suy nghó nhö vaäy taâm raát haân uûy: teaching of generating the powers of the Determined to make offerings to those enlightened. Buddhas, they will surely teach me, and I 7) Noùi phaùp tam theá töông öng: The teaching will faithfully listen with respect and of the interrelation of past, present and practice according to the teaching, and will future. surely always be born in the state of 8) Noùi phaùp laøm cho Boà Taùt chaúng thoái Enlightening Beings, and thinking this, chuyeån: The teaching of causing they become very happy. enlightening beings not to be regress. 4) Nôi baát khaû thuyeát baát khaû thuyeát kieáp thöïc haønh Boà Taùt haïnh, thöôøng cuøng taát

caû chö Phaät Boà Taùt ôû chung: Determined cuøng khaép taát caû: I shall array all words to carry out the practices of Enlightening with the finest adornments, filling them Beings for untold eons and always be with with all kinds of marvels, equally pure. I the enlightening beings and Buddhas. also cause all kinds of spiritual powers, 5)

Thuôû chöa phaùt taâm Boà Ñeà, coù nhöõng noãi sustaining forces, tremors, and shining lo sôï, sôï chaúng soáng, sôï tieáng xaáu, sôï cheát, lights to pervade them all. sôï ñoïa vaøo aùc ñaïo, sôï oai ñöùc cuûa ñaïi 8) Toâi phaûi döùt nghi hoaëc cho taát caû chuùng chuùng, vaân vaân. Töø khi moät phen phaùt taâm sanh, laøm saïch taát caû duïc laïc cuûa chuùng thôøi ñeàu xa lìa chaúng coøn kinh sôï. Taát caû sanh, môû taâm yù, vaø dieät phieàn naõo cho taát chuùng ma vaø caùc ngoaïi ñaïo khoâng phaù caû chuùng sanh, ñoùng cöûa aùc ñaïo vaø môû hoaïi ñöôïc: The fears I had in the past cöûa thieän ñaïo cho taát caû chuùng sanh, phaù before I set my heart on supreme haéc aùm vaø ban quang minh cho taát caû enlightenment, fear of not being able to chuùng sanh, khieán cho taát caû chuùng sanh live, fear of bad reputation, fear of death, rôøi ma nghieäp maø ñi ñeán choã an oån: I shall fear of falling into miserable conditions, put an end to all doubts and confusions of fear of the authority of the crowd, and so all sentient beings, purify all sentient on, have all gone since I set my mind on beings' desires, open up all sentient enlightenment, so that I no longer fear, am beings' minds, annihilate all sentient not afraid, cannot be intimidated, and beings' afflictions, close the doors of the cannot be hurt by any demons or cultists. states of misery for all sentient beings, 6) Laøm cho Taát caû chuùng sanh thaønh voâ open the doors of the states of felicity for thöôïng Boà Ñeà. Thaønh Boà Ñeà roài, toâi seõ töø all sentient beings, break throught the nôi ñöùc Phaät ñoù tu haïnh Boà Taùt, troïn ñôøi drakness of all sentient beings, give lights duøng loøng tin lôùn saém söûa nhöõng ñoà ñaùng to all sentient beings, cause all sentient cuùng döôøng chö Phaät ñeå daâng cuùng. Sau beings to get free from the action of khi chö Phaät nhaäp dieät, toâi ñeàu döïng voâ demons, and cause all sentient beings to löôïng thaùp ñeå cuùng döôøng xaù lôïi vaø thoï trì reach the abode of peace. thuû hoä phaùp cuûa Phaät ñeå laïi: Determined 9) Chö Phaät nhö hoa öu ñaøm hieám vaø khoù to enable all sentient beings to attain gaëp, trong voâ löôïng kieáp chaúng ñöôïc thaáy supreme enlightenment; after they attain moät laàn, toâi phaûi ôû ñôøi vò lai muoán thaáy enlightenment, I shall cultivate the Nhö Lai thôøi beøn ñöôïc thaáy. Chö Nhö Lai practices of Enlightening Beings in the thöôøng chaúng boû toâi, maø haèng ôû choã cho company with those Buddhas for as long toâi ñöôïc thaáy, thuyeát phaùp cho toâi khoâng as they live, faithfully provide them with döùt maát, ñaõ nghe phaùp roài taâm yù toâi thanh offerings appropriate to Buddhas, and tònh, xa rôøi xieåm khuùc, chaát tröïc khoâng hö after they pass away, set up innumerable nguïy, trong moãi nieäm thöôøng thaáy chö monuments to each of them, honor their Phaät: The Buddhas are as rare and relics, and preserve the teachings they difficult to meet as the udumbara flower, leave. which one can hardly get to see once in 7) Duøng ñoà voâ thöôïng trang nghieâm ñeå trang countless ages. In the future, when I want nghieâm möôøi phöông theá giôùi, laøm cho to see a Buddha, I will immediately be ñaày ñuû caùc thöù kyø dieäu bình ñaúng thanh able to do so; the Buddha will never tònh. Laïi duøng nhöõng söùc ñaïi thaàn thoâng abandon me, but will always be with me, truï trì chaán ñoäng quang minh choùi saùng allow me to see them, and constantly

expound the teaching to me. After I have 3) Sau khi chö Nhö Lai nhaäp Nieát Baøn, chö heard the teaching, my mind will be Boà Taùt seõ—After the final extinction of all purified, free from deviousness, Buddhas, they should: straightforward, and free from falsehood, a. Trang nghieâm Phaät phaùp: Adorn and I will always see the Buddhas in each monuments of the Buddhas. moment of thought. b. Duøng taát caû caùc thöù cuùng döôøng nhö— 10) Toâi thuôû vò lai seõ ñöôïc thaønh Phaät, do thaàn Offer all kinds of offerings such as: löïc cuûa Phaät nôi taát caû theá giôùi vì taát caû • Caùc thöù hoa: Flowers. chuùng sanh ñeàu rieâng thò hieän thaønh chaùnh • Traøng hoa: Garlands. ñaúng chaùnh giaùc, thanh tònh voâ uùy, ñaïi sö • Höông: Incenses. töû hoáng, do boån ñaïi nguyeän cuøng khaép • Höông thoa: Perfumes. phaùp giôùi, ñaùnh ñaïi phaùp coå, möa ñaïi phaùp • Höông boät: Aromatic powders. vuõ, laøm ñaïi phaùp thí. Trong voâ löôïng kieáp • Y: Clothes. thöôøng dieãn chaùnh phaùp, ñaïi bi nhieáp trì, • Loïng: Parasols. thaân ngöõ yù ba nghieäp khoâng nhaøm moûi: I • Traøng: Pennants. shall attain Buddhahood and by the • Phan: Banners. spiritual power of the enlightened will c. Thoï trì vaø thuû hoä chaùnh phaùp cuûa Phaät: show the attainment of enlightenment Take up and preserve the true teachings of individually to all sentient beings in all the Buddhas. worlds, pure and fearless, roaring the great 4) Seõ giaùo hoùa ñieàu phuïc taát caû chuùng sanh lion's roar, pervading the cosmos with my khieán hoï ñöôïc voâ thöôïng Boà Ñeà: Should original universal undertaking, beating the teach and tame all sentient beings so that drum of truth, showering the rain of truth, they may realize supreme perfect performing the giving of true teaching, enlightenment. perpetually expounding the truth with 5) Duøng Phaät ñoä voâ löôïng trang nghieâm ñeå physical, verbal and mental action, trang nghieâm taát caû theá giôùi: Should adorn sustained by great compassion, untiring. all worlds with the supreme adornments of Möôøi Phaùp Ñaïi Phaùt Khôûi Cuûa Chö Ñaïi the Buddha-lands. Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù 6) Ñaïi phaùt khôûi thöù saùu—The sixth great möôøi phaùp ñaïi phaùt khôûi cuûa chö Ñaïi Boà Taùt. undertaking: Chö Boà Taùt an truï trong phaùp naày thôøi roát raùo a. Chö Ñaïi Boà Taùt—Enlightening beings: Boà Taùt haïnh, ñaày ñuû ñaïi trí voâ thöôïng cuûa Nhö • Neân phaùt taâm ñaïi bi: Should develop great Lai—According to the Flower Adornment compassion. Sutra, Chapter 38, there are ten great • Vì chuùng sanh maø maõi maõi thöïc haønh undertakings of Great Enlightening Beings. haïnh Boà Taùt khoâng moûi meät: Tirelessly Enlightening Beings who abide by these can carry out the acts of Enlightening Beings be imbued with the supremely great forever in all worlds for the sake of knowledge of Buddhas. sentient beings. 1) Cung kính cuùng döôøng taát caû chö Phaät: b. Chö Boà taùt neân laøm nhöõng ñieàu naày cho Should serve and honor all Buddhas. ñeán khi phaùp giôùi chuùng sanh ñeàu ñöôïc voâ 2) Tröôûng döôõng taát caû thieän caên cuûa chö Boà thöôïng Boà Ñeà: Enlightening Beings should Taùt: Should nourish all roots of goodness do all of the above until all sentient beings of enlightening beings. attain the unsurpassed enlightenment.

7) Chö Phaät voâ löôïng voâ bieân, chö Boà Taùt 9) Boà Taùt seõ duøng nhöõng thieän caên naày ñeå: neân: The Buddhas are infinite, By these roots of goodness,

Enlightening enlightening beings should: Beings should: a. Nôi töøng vò Nhö Lai traûi qua baát tö nghì a. Thaønh töïu voâ thöôïng Boà Ñeà: Accomplish kieáp, cung kính cuùng döôøng: Spend unexcelled enlightenment. inconceivable eons with each and every b. Ñöôïc nhaäp Phaät ñòa: Gain entry into the Buddha, honoring and making offerings to state of all Buddhas. them. c. Cuøng vôùi taát caû Nhö Lai theå taùnh bình b. Nôi caùc Ñöùc Nhö Lai cuõng cung kính cuùng ñaúng: Be equal in essence to all Buddhas. döôøng nhö vaäy: Spend inconceivale eons 10) Chö Ñaïi Boà Taùt laïi nghó nhö vaày khi hoï ñaõ with all Buddhas, honoring and making thaønh chaùnh giaùc: Great Enlightening offerings to them. Beings also think once they have attained 8) Sau khi chö Nhö Lai dieät ñoä, chö Boà Taùt true awakening: neân—After the passing away of the (A) Nôi taát caû theá giôùi trong voâ löôïng kieáp, Buddhas, Enlightening Beings should: dieãn thuyeát chaùnh phaùp: Should expound a. Moãi ñöùc Nhö Lai coù bao nhieâu xaù lôïi, ñeàu the truth in all worlds for untold eons. xaây baûo thaùp cao roäng baèng baát khaû (B) Thò hieän baát tö nghì thaàn thoâng töï taïi: thuyeát theá giôùi: Set up a precious Show inconceivable autonomous spiritual monument for the relics of each one, those powers. monuments to be as high as untold worlds. (C) Laøm nhöõng ñieàu naày khoâng nhaøm moûi b. Taïo töôïng Phaät laïi cuõng nhö vaäy: Make cuõng nhö khoâng xa rôøi chaùnh phaùp: Doing effigies of Buddhas in the same way. all these without weariness and deviating c. Trong voâ löôïng kieáp cuùng döôøng khoâng from the truth: nhaøm moûi—Present all kinds of precious a. Khoâng nhaøm moûi: Without weariness. things for offerings for inconceivable eons • Khoâng nhaøm moûi nôi thaân: Without without a thought of weariness: weariness of body. • Traøng phan: Banners and pennants. • Khoâng nhaøm moûi nôi khaåu: Without • Loïng: Canopies. weariness of speech. • Höông: Fragrances. • Khoâng nhaøm moûi nôi yù: Without • Hoa: Flowers. weariness of mind. • Y: Robes. • Khoâng xa rôøi chaùnh phaùp: Without d. Taïi sao?—Why? deviating from the truth. • Ñeå thaønh töïu lôøi Phaät daïy In order to Möôøi Phaùp Ñöôïc Trí Hueä Cuûa Chö Ñaïi fulfill the teachings of Buddhas. Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù • Ñeå cuùng döôøng chö Phaät: In order to honor möôøi phaùp ñöôïc trí hueä cuûa chö Boà Taùt. Chö the Buddhas. Boà Taùt an truï trong phaùp naày thôøi ñöôïc hieän • Ñeå giaùo hoùa chuùng sanh: In order to edify chöùng trí voâ thöôïng cuûa taát caû chö Phaät—sentient beings. According to the Flower Adornment Sutra, • Ñeå hoä trì chaùnh phaùp: In order to preserve Chapter 38, there are ten kinds of attainment the true teaching. of wisdom of Great Enlightening Beings. • Ñeå khai thò vaø dieãn thuyeát: In order to Enlightening Beings who abide by these can reveal and expound the teaching. attain supreme realizational knowledge of all Buddhas. 1) Xaû thí töï taïi: Giving freely.

2) Hieåu saâu taát caû Phaät phaùp: Deeply Buddhas and teach and develop and sentient understanding all Buddha teachings. beings. 3) Nhaäp Nhö Lai trí: Entering the boundless 1) Phieàn naõo giaûi thoaùt: Liberation from knowledge of all Buddhas. afflictions. 4) Hay ñoaïn nghi trong taát caû vaán ñaùp: Being 2) Taø kieán giaûi thoaùt: Liberation from false able to cut off doubts in all dialogues. views. 5) Nhaäp nôi nghóa cuûa trí giaû: Penetrating the 3) Giaûi thoaùt nhöõng chaáp thuû: Liberation

doctrines of the wise. from all grasping. 6) Hay hieåu saâu ngoân aâm thieän xaûo trong taát 4) Uaån, xöù, giôùi giaûi thoaùt: Liberation from caû Phaät phaùp cuûa taát caû chö Phaät: Deeply mental and physical elements. understanding the skillful use of words by 5) Sieâu nhò thöøa giaûi thoaùt: Liberation from the Buddhas in all their tachings. transcending the two lesser vehicles of 7) Hieåu saâu choã chö Phaät gieo ít caên laønh taát individual emancipation. coù theå ñaày ñuû taát caû phaùp baïch tònh, ñöôïc 6) Voâ sanh phaùp nhaãn giaûi thoaùt: Liberation trí voâ löôïng cuûa Nhö Lai: Deeply by accepting the nonorigination of things. understanding how planting a few roots of 7) Nôi taát caû theá gian, taát caû coõi, taát caû chuùng goodness in the company of Buddhas will sanh, taát caû phaùp, lìa chaáp tröôùc giaûi thoaùt: enable one to fulfill all pure qualities and Liberation by freedom from attachment to attain the infinite knowledge of Buddhas. all worlds, all lands, all beings, and all 8) Thaønh töïu Boà Taùt baát tö nghì truï: things. Accomplishing the inconceivable states of 8) Voâ bieân truï giaûi thoaùt: Liberation in Enlightening Beings. infinite abodes. 9) ÔÛ trong moät nieäm ñeàu coù theå qua ñeán baát 9) Phaùt khôûi taát caû haïnh Boà Taùt nhaäp Phaät voâ khaû thuyeát coõi Phaät: Being able to visit phaân bieät giaûi thoaùt: Liberation rising from untold Buddha-lands in one moment of the practices of Enlightening Beings into thought. the stage of nondiscrimination of Buddhas. 10) Giaùc ngoä chö Phaät Boà Ñeà, nhaäp taát caû 10) ÔÛ trong moät nieäm ñeàu coù theå roõ bieát taát caû phaùp giôùi, vaên trì taát caû phaùp cuûa Phaät noùi, tam theá giaûi thoaùt: Liberation able to vaøo saâu nhöõng ngoân aâm trang nghieâm cuûa know all pasts, presents, and future in a taát caû Nhö Lai: Awakening to the single moment. enlightenment of all Buddhas, entering all Möôøi Phaùp “Giaûng Noùi Tam Theá” Cuûa realms of reality, hearing and holding the Chö Boà Taùt: Möôøi phaùp maø Phaät ñaõ daïy teachings expounded by all Buddhas. trong Kinh Hoa Nghieâm—These are ten ways Möôøi Phaùp Giaûi Thoaùt Cuûa Chö Ñaïi Boà by which Enlightening Beings explain all pasts, Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù presents and futures—Chö Boà Taùt duøng möôøi möôøi phaùp giaûi thoaùt cuûa chö Ñaïi Boà Taùt. Chö phaùp naày noùi khaép tam theá. Boà Taùt an truï trong phaùp giaûi thoaùt naày thôøi coù 1) Quaù khöù theá noùi quaù khöù theá: They speak theå ra laøm Phaät söï voâ thöôïng, giaùo hoùa thaønh of the past of the past. thuïc taát caû chuùng sanh—According to the 2) Quaù khöù theá noùi vò lai theá: They speak of Flower Adornemnt Sutra, Chapter 38, there are the future of the past. ten kinds of liberation of Great Enlightening 3) Quaù khöù theá noùi hieän taïi theá: They speak Beings. Enlightening Beings who abide by of the present of the past. these can perform the supreme deeds of 4) Vò lai theá noùi quaù khöù theá: They speak of the past of the future.

5) Vò lai theá noùi hieän taïi theá: They speak of 6) Taát caû chö Phaät coù voâ bieân teá thaân, öùng the present of the future. theo taâm cuûa chuùng sanh, cho hoï ñeàu ñöôïc 6) Vò lai theá noùi voâ taän (vò lai theá): They thaáy: All Buddhas have unbounded bodies speak of the endless of the future (the that appear to sentient beings in accord future of the future). with their minds. 7) Hieän taïi theá noùi quaù khöù

theá: They speak 7) Taát caû chö Phaät coù voâ bieân teá yù, truï nôi voâ of the past of the present. ngaïi bình ñaúng phaùp thaân: All Buddhas 8) Hieän taïi theá noùi vò lai theá: They speak of have unbounded minds that dwell on the the future of the present. unobstructed impartial body of reality. 9) Hieän taïi theá noùi bình ñaúng: They speak of 8) Taát caû chö Phaät coù voâ bieân teá giaûi thoaùt voâ the equality of the present. ngaïi thò hieän söùc ñaïi thaàn thoâng voâ taän: 10) Hieän taïi theá noùi tam theá töùc moät nieäm: All Buddhas have unbounded, They speak of past, present and future unobstructed liberation manifesting being the one instant of the present. inexhaustible great spiritual powers. Möôøi Phaùp Khaép Cuøng Voâ Löôïng Voâ 9) Taát caû chö Phaät coù voâ bieân teá theá giôùi Bieân Phaùp Giôùi Cuûa Chö Phaät (Kinh Hoa thanh tònh, theo sôû thích cuûa chuùng sanh Nghieâm—Phaåm 33)—Ten things that pervade hieän nhöõng Phaät ñoä, ñaày ñuû voâ löôïng the infinite cosmos of the Buddhas (The nhöõng thöù trang nghieâm, maø ôû trong ñoù Flower Adornment Sutra—Chapter 33). chaúng sanh nhieãm tröôùc: All Buddhas 1) Taát caû chö Phaät coù voâ bieân teá thaân saéc have unbounded pure worlds, manifesting töôùng thanh tònh, vaøo khaép caùc coõi maø Buddha-lands according to the pleasures khoâng nhieãm tröôùc: All Buddhas have of sentient beings, replete with infinite unbounded bodies, with pure forms, adornment, yet without giving rise to any entering into all states of being without obsesion or attachment to them. defilement or attachment. 10) Taá t caû chö Phaät ñeàu coù—All Buddhas 2) Taát caû chö Phaät coù voâ bieân teá nhaõn voâ have: ngaïi, ñeàu hay thaáy roõ taát caû phaùp: All a. Voâ bieân teá Boà Taùt haïnh nguyeän: Buddhas have unbounded, unobstructed Unbounded practical undertakings of eyes that can clearly see all things. enlightening beings. 3) Taát caû chö Phaät coù voâ bieân teá nhó voâ ngaïi, b. Ñöôï c trí vieân maõn: Having complete ñeàu hay hieãu roõ taát caû aâm thanh: All knowledge. Buddhas have unbounded, unobstructed c. Du hí töï taïi: Spiritual freedom. ears that can understand all sounds and d. Thoâng ñaït taát caû Phaät phaùp: Ability to utterances. master all elements of Buddhahood. 4) Taát caû chö Phaät coù voâ bieân teá tyû, hay ñeán Möôøi Phaùp Khieán Cho Nhöõng Thöïc bæ ngaïn töï taïi taát caû Phaät: All Buddhas Haønh Cuûa Chö Ñaïi Boà Taùt Trôû Neân have unbounded, unobstructed noses that Thanh Tònh: Theo Kinh Hoa Nghieâm, Phaåm can reach the other shore of freedom of 18, coù möôøi phaùp khieán cho nhöõng thöïc haønh the Buddhas. cuûa chö Boà Taùt trôû neân thanh tònh. Khi chö Boà 5) Taát caû chö Phaät coù quaûng tröôøng thieät, Taùt ñaõ ñöôïc haïnh thanh tònh thì cuõng laïi ñöôïc phaùt ra aâm thanh vi dieäu cuøng khaép phaùp möôøi phaùp to lôùn hôn (See Ten Even Greater giôùi: All Buddhas have universal tongues Things)—According to the Flower Adornment that utter sublime sounds pervading the Sutra, Chapter 18, there are ten things which cosmos. cause the practices of Enlightening Beings to

be pure. Once Enlightening Beings have 2) Coù theå trang nghieâm ñaïo Ba La Maät: atained purity in practice, they also ten even Ability to greatly adorn the path of greater things. transcendent practices. 1) Xaû boû heát cuûa caûi ñeå laøm vöøa yù chuùng 3) Trí hueä saùng suoát, chaúng tuøy tha ngöõ: sanh: Giving up all possessions

to satisfy Knowledge clearly comprehending, not the wishes of sentient beings. follow others' words. 2) Trì giôùi thanh tònh, khoâng huûy phaïm: 4) Phuïc vuï thieän tri thöùc, quyeát khoâng boû lìa: Adhering to pure morality, not Serving good friends, never abandoning transgressing. them. 3) Nhu hoøa nhaãn nhuïc khoâng cuøng taän: Being 5) Thöôøng haønh tinh taán, khoâng giaûi ñaõi: inexhaustibly gentle and tolerant. Always practicing perseverance, without 4) Sieâng tu caùc haïnh, chaúng thoái chuyeån: laziness. Cultivating practices diligently without 6) Kheùo an truï Nhö Lai thaàn löïc: Skillful regressing. ability to abide in the psychic powers of 5) Do chaùnh nieäm löïc taâm khoâng meâ loaïn: Buddhas. Being free from confusion and mental 7) Tu caùc caên laønh chaúng sanh moûi nhoïc: disturbance, through the power of correct Cultivating roots of goodness without mindfulness. growing wearied. 6) Phaân bieät roõ bieát voâ löôïng phaùp: 8) Thaâm taâm lôïi trí duøng phaùp ñaïi thöøa ñeå töï Analyzing and comprehending the trang nghieâm: With a deep mind and inumerable teachings. incisive knowledge, adorning oneself with 7) Tu taát caû haïnh maø khoâng sôû tröôùc: teaching of the Great Vehicle. Cultivating all practices without 9) Taâm khoâng truï nôi phaùp moân cuûa caùc ñòa: attachment. The mind not dwelling on the teaching of 8) Taâm baát ñoäng döôøng nhö nuùi Tu Di: Being each stage. mentally imperturbable, like a great 10) Ñoàng moät theå taùnh vôùi thieän caên phöông mountain. tieän cuûa tam theá chö Phaät: Being of the 9) Roäng ñoä chuùng sanh döôøng nhö caàu ñoø: same essential nature as all Buddhas of all Extensively liberating living beings, like a times in virtue and liberative means. bridge. Möôøi Phaùp Laøm Cho Chö Phaät Hoan 10) Bieát taát caû chuùng sanh cuøng chö Phaät ñoàng Hyû: Chö Boà Taùt coù möôøi phaùp laøm cho chö moät theå taùnh: Knowing that all living Phaät hoan hyû (Kinh Hoa nghieâm—Phaåm 18)— beings are in essence the same as the Ten things which Enlightening Beings cause Buddhas. the Buddhas to rejoice (The Flower Möôøi Phaùp Laøm Cho Chö Ñaïi Boà Taùt Adornment—Chapter 18). Choùng Nhaäp Ñòa: Möôøi phaùp choùng laøm cho (A) chö Boà Taùt nhaäp ñòa (Kinh Hoa Nghieâm— 1) Tinh taán baát thoái: Persevering without Phaåm 18 Phaåm Minh Phaùp)—Ten things which regression. cause Enlightening Beings to quickly enter the 2) Chaúng tieác thaân maïng: Not begrudging stages (The Flower Adornment Sutra— their physical life. Chapter 18—Clarifying Methods). 3) Khoâng mong caàu lôïi döôõng: Not seeking 1) Kheùo vieân maõn hai haïnh phöôùc trí: profit or support. Skillfully fulfilling the twin practices of 4) Bieát taát caû caùc phaùp ñeàu nhö hö khoâng: virtue and knowledge. Knowing all things are like spaces.

5) Kheùo quaùn saùt vaøo khaép phaùp giôùi: Be ñöôïc ñaïi trí minh lieãu phaùp voâ thöôïng cuûa Ñöùc skillful at contemplation, entering into all Nhö Lai—Enlightening Beings who abide by realms of reality. these can attain understanding of truth of the 6) Bieát caùc phaùp aán: Knowing the definitive supreme great knowledge of Buddhas. marks of all things. 1) Tuøy thuaän theá tuïc sanh tröôûng thieän caên, 7) Luoân phaùt ñaïi nguyeän: Always invoking laø phaøm phu minh lieãu phaùp: Generating great vows. and developing roots of goodness in 8) Thaønh töïu nhaãn trí: Developing the light accord with the conventional world is a of pure tolerant knowledge. way of

understanding of truth of 9) Examining one's own virtues without unenlightened ordinary people. exaggeration or underestimation. 2) Tuøy tín haønh nhôn minh lieãu phaùp—The 10) Quaùn saùt phaùp laønh cuûa mình maø loøng way of understanding truth of people khoâng taêng giaûm: Y nöông vaøo voâ taùc moân acting according to faith: maø tu tònh haïnh: Cultivating pure practices a. Ñaït ñöôïc baát hoaïi tín voâ ngaïi: Attaining in accord with the way of nonstriving. undestructible faith. (B) b. Toû ngoä töï taùnh cuûa caùc phaùp: Aware of 1) An truï baát phoùng daät: Abiding securely in the essence of things. nonindulgence. 3) Tuøy phaùp haønh nhôn minh lieãu—The way 2) An truï voâ sanh nhaãn: Abiding securely in of understanding of truth of people acceptance of nonorigination. practicing in according with truth: 3) An truï ñaïi töø: Abiding securely in great a. Sieâng tu taäp chaùnh phaùp: Diligently kindness. practicing the truth. 4) An truï ñaïi bi: Abiding securely in great b. An truï trong chaùnh phaùp: Always abide in compassion. the truth. 5) An truï ñaày ñuû caùc moân Ba La Maät: 4) Döï Löu nhôn minh lieãu phaùp—The way Abiding securely in the fulfillment of the people aiming for stream-entering transcendent ways. understand truth: 6) An truï ñaïi haïnh: Abiding securely in the a. Xa lìa taø ñaïo: Leaving behind erronrous enlightening practices. ways. 7) An truï ñaïi nguyeän: Abiding securely in b. Höôùng veà Baùt Chaùnh Ñaïo: Turning to the great vows. eightfold right path. 8) An truï phöông tieän thieän xaûo: Abiding 5) Tu Ñaø Hoaøn nhôn minh lieãu: The stream- securely in skillful means. enterer's understanding of truth: 9) An truï duõng maõnh: Abiding securely in a. Dieät töø nhöõng kieát söû: Getting rid of dauntless power. bonds. 10) An truï trí hueä, quaùn saùt chö phaùp voâ truï, b. Döùt laäu sanh töû: Putting an end to the nhö hö khoâng: Abiding securely in contaminations of birth and death. knowledge and wisdom, observing all c. Thaáy chôn thieät ñeá: Seeing the reality. things have no abode, like empty space. 6) Tö Ñaø Haøm nhôn minh lieãu phaùp: The Möôøi Phaùp Minh Lieãu Cuûa Chö Ñaïi Boà Once-returner's understanding of truth: Taùt (Kinh Hoa Nghieâm—Phaåm 38): Ten kinds a. Quaùn saùt ham muoán laø hoïa hoaïn: Seeing of understanding of truth of great enlightening tasting as affliction. beings (The Flower Adornment Sura—Chapter b. Bieát khoâng qua laïi: Knowing no coming or 38)—Chö Boà Taùt an truï trong phaùp naày thôøi going.

7) A Na Haøm nhôn minh lieãu phaùp—The c. Thöôøng thích ñoä thoaùt taát caû chuùng sanh: Nonreturner's understanding of truth: Always inclined to liberate all sentient a. Chaúng luyeán tam giôùi: Not taking pleasure beings. in the world. d. Sieâng tu phöôùc trí caùc phaùp trôï ñaïo: b. Caàu heát höõu laäu: Seeking to end Diligently cultivating virtue and contamination. knowledge to foster enlightenment. c. Ñoái vôùi phaùp thoï sanhø chaúng sanh moät e. Phaùt trieån Phaät thaäp löïc, voâ uùy vaø caùc nieäm aùi tröôùc: Not having so much as a coâng ñöùc khaùc cuûa Nhö Lai: Fully single thought of attachment to life. developing Buddhas' ten powers, 8) A La Haùn nhôn minh lieãu phaùp—The fearlessnesses and other attributes. Saint's understanding of truth: Möôøi Phaùp Moân Voâ Taän Cuûa Chö Ñaïi a. Chöùng luïc thaàn thoâng: Attaining the six Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 27—

spiritual powers. Thaäp Ñònh, coù möôøi phaùp moân voâ taän cuûa chö b. Ñöôïc baùt giaûi thoaùt: Attaining eight Boà Taùt—According to the Flower Adornment liberations. Sutra, Chapter 27, there are ten kinds of c. Ñaït ñeán cöûu ñònh: Reaching nine inexhaustible qualities of Enlightening Beings. concentration states. 1) Chö Phaät xuaát hieän trí voâ taän: d. Thaønh töïu töù bieän taøi: Four special Inexhaustible knowledge of the Buddhas' knowledges are fully developed. emergence in the worlds. 9) Bích Chi Phaät nhôn minh lieãu phaùp—The 2) Chuùng sanh bieán hoùa trí voâ taän: individual illuminate's understanding of Inexhaustible knowledge of truth: metamorphoses of beings. a. Taùnh thích quaùn saùt nhöùt vò duyeân khôûi: 3) Theá giôùi nhö aûnh trí voâ taän: Inexhaustible Naturally being inclined to contemplate knowledge of the world's being like a uniform interdependent origination. reflection. b. Taâm thöôøng tòch tònh: The mind is always 4) Thaâm nhaäp phaùp giôùi trí voâ taän: tranquil and content. Inexhaustible knowledge penetrating c. Tri tuùc: Having few concerns. deeply into the realm of reality. d. Thaáu roõ nhôn duyeân: Understanding 5) Thieän nhieáp Boà Taùt trí voâ taän: causality. Inexhaustible knowledge skillfully dealing e. Tænh thöùc vieäc do mình maø thaønh, chôù with Enlightening Beings chaúng do ngöôøi: Awakening on one's own 6) Boà Taùt baát thoái trí voâ taän: Inexhaustible without depending on another. knowledge of the nonregression of f. Thaønh töïu caùc moân thaàn thoâng trí hueä: Enlightening Beings. Accomplishing various kinds of spiritual 7) Quaùn nhöùt thieát phaùp nghóa trí voâ taän: knowledge. Inexhaustible knowledge observing the 10) Boà Taùt nhôn minh lieãu phaùp—The meanings of all principles. enlightening being's understanding of 8) Thieän trì taâm löïc trí voâ taän: Inexhaustible truth: knowledge of skillful maintenance of a. Trí hueä roäng lôùn: Having vast knowledge. mental power. b. Caùc caên saùng leï: All faculties clear and 9) Quaûng ñaïi Boà Ñeà taâm trí voâ taän: sharp. Inexhaustible knowledge abiding in the vast spirit of enlightenment.

10) Truï nhöùt thieát Phaät phaùp nhöùt thieát trí yet aroused the aspiration for nguyeän löïc voâ taän trí: Inexhaustible enlightenment, they will quickly be able to knowledge abiding by all enlightened arouse the determination for unexcelled, teachings and the will power of complete perfect enlightenment. omniscience. 7) Neáu ngöôøi chöa nhaäp chaùnh vò maø ñöôïc Möôøi Phaùp Nhanh Choùng Cuûa Chö Phaät thaáy Phaät thôøi ñöôïc mau nhaäp chaùnh vò: (Kinh Hoa nghieâm—Phaåm 33)—Ten kinds of Those who see any Buddha before having speed of great enlightening beings (The entered the absolute state will speedily Flower Adornment Sutra—Chapter 38). enter absolute state. 1) Neáu coù ngöôøi thaáy Phaät thôøi ñöôïc nhanh 8) Neáu coù ngöôøi ñöôïc thaáy Phaät thôøi mau choùng xa lìa taát caû aùc ñaïo: Those who see ñöôïc thanh tònh taát caû caùc caên theá gian vaø any Buddha are speedily able to avoid bad xuaát theá gian: Those who see any Buddha disposition. will speedily able to purify all roots of 2) Neáu coù ngöôøi thaáy Phaät thôøi ñöôïc nhanh goodness, mundane and supramundane. choùng vieân maõn coâng ñöùc thuø thaéng: 9) Neáu coù ai ñöôïc thaáy Phaät thôøi mau dieät tröø Those who see any Buddha are speedily ñöôïc taát caû chöôùng ngaïi: Those who see able to fulfill superior virtues. any

Buddha will speedily manage to 3) Neáu coù ngöôøi thaáy Phaät thôøi mau ñöôïc destroy all obstruction. thaønh töïu thieän caên quaûng ñaïi: Those who 10) Neáu coù ai ñöôïc thaáy Phaät thôøi mau ñöôïc see any Buddha are speedily able to voâ uùy bieän taøi: Those who see any Buddha develop extensive bases of goodness. will speedily be able to acquire fearless 4) Neáu coù ngöôøi thaáy Phaät thôøi mau ñöôïc intellectual powers. sanh leân trôøi tònh dieäu: Those who see any Möôøi Phaùp Nhaäp Boà Taùt: According to the Buddha speedily attain rebirth in an Buddha in The Flower Adornment Sutra immaculate heaven. (Chapter 38—Deatchment From The World), 5) Neáu coù ngöôøi thaáy Phaät thôøi mau tröø döùt Great Enlightening Beings have ten ways of ñöôïc taát caû meâ laàm: Those who see any entry into the state of Enlightening Beings. Buddha can speedily get rid of all doubts 1) Nhaäp boån nguyeän: Entering into and confusion. fundamental vows. 6) Phaùp nhanh choùng thöù saùu—The sixth 2) Nhaäp haïnh: Entering into practices. kind of speed: 3) Nhaäp giôùi: Entering into precepts. a. Neáu coù ngöôøi ñaõ phaùt Boà Ñeà taâm maø ñöôïc 4) Nhaäp Ba La Maät: Entering into ways of thaáy Phaät thôøi mau ñöôïc thaønh töïu tín giaûi transcendence. quaûng ñaïi vónh vieãn khoâng thoái chuyeån 5) Nhaäp thaønh töïu: Entering into attainment. Those who have already aroused the 6) Nhaäp sai bieät nguyeän: Entering into aspiration for enlightenment who see any different undertakings. Buddha can soon develop immense 7) Nhaäp caùc thöù tri giaûi: Entering into various resolve, never to turn back. understanding. b. Coù theå tuøy choã ñaùng ñoä maø giaùo hoùa 8) Nhaäp trang nghieâm Phaät quoác: Entering chuùng sanh Can be able to teach people into adornment of Buddha-lands. according to their needs. 9) Nhaäp thaàn löïc töï taïi: Entering into the c. Neáu ngöôøi chöa phaùt taâm Boà Ñeà maø ñöôïc command of spiritual powers. thaáy Phaät thôøi mau phaùt taâm voâ thöôïng 10) Nhaäp thò hieän thoï sanh: Entering into chaùnh ñaúng chaùnh giaùc: If they have not manifestation of incarnation.

Möôøi Phaùp Nhaäp Chuùng Sanh Cuûa Chö 1) Nhaäp voâ bieân thaønh chaùnh giaùc: They Ñaïi Boà Taùt: Möôøi phaùp nhaäp chuùng sanh enter the boundless realization of true cuûa chö Boà Taùt trong Kinh Hoa Nghieâm—Ten awareness. kinds of penetrations of actions of sentient 2) Nhaä p voâ bieân chuyeån phaùp luaân: They beings (utilzed by a great enlightening being) enter the boundless turning of the wheel in the Flower Adornment Sutra. of teaching. 1) Nhaäp taát caû chuùng sanh quaù khöù haïnh: 3) Nhaä p voâ bieân phaùp phöông tieän: They They penetrate all sentient beings' past enter the boundless means of liberation. actions. 4) Nhaä p voâ bieân aâm thanh sai bieät: They 2) Nhaäp taát caû chuùng sanh vò lai haïnh: They enter the boundless different explanations. penetrate all sentient beings' future 5) Nhaä p voâ bieân ñieàu phuïc chuùng sanh: actions. They enter the boundless taming of 3) Nhaäp taát caû chuùng sanh hieän taïi haïnh: sentient beings. They penetrate all sentient beings' present 6) Nhaä p voâ bieân thaàn löïc töï taïi: They enter actions. the boundless command of spiritual 4) Nhaäp taát caû chuùng sanh thieän haïnh: They powers. penetrate all sentient beings' good actions. 7) Nhaä p voâ bieân nhöõng thaân sai bieät: They 5) Nhaäp taát caû chuùng sanh baát thieän haïnh: enter the boundless

different They penetrate all sentient beings' bad embodiments. actions. 8) Nhaäp voâ bieân tam muoäi: They enter the 6) Nhaäp taát caû chuùng sanh taâm haïnh: They boundless concentrations. penetrate all sentient beings' mental 9) Nhaä p voâ bieân löïc voâ uùy: They enter the actions. boundless powers and fearlessnesses. 7) Nhaäp taát caû chuùng sanh caên haïnh: They 10) Nhaäp voâ bieân thò hieän Nieát Baøn: They penetrate all sentient beings' actions of enter the boundless revelation of nirvana. senses. Möôøi Phaùp Nhaäp Tam Muoäi Cuûa Chö 8) Nhaäp taát caû chuùng sanh giaûi haïnh: They Ñaïi Boà Taùt: Theo Kinh Hoa nghieâm, Phaåm penetrate all sentien beings' actions of 38, chö ñaïi Boà Taùt coù möôøi phaùp nhaäp Tam understanding. Muoäi. Chö Boà Taùt an truï trong ñaây thôøi ñöôïc 9) Nhaäp taát caû chuùng sanh phieàn naõo taäp khí phaùp tam muoäi thieän xaûo voâ thöôïng cuûa taát caû haïnh: They penetrate all sentient beings' chö Phaät—According to The Flower actions of afflictions and habit energies. Adornment Sutra, Chapter 38, there are ten 10) Nhaäp taát caû chuùng sanh giaùo hoùa ñieàu kinds of entry into concentration of Great phuïc thôøi vaø phi thôøi haïnh: They penetrate Enlightening Beings. Enlightening Beings who all sentient beings' timely and untimely abide by these will attain the Buddhas' actions of teaching and training. supremely skillful methods of concentration. Möôøi Phaùp Nhaäp Nhö Lai Cuûa Chö Boà 1) Nôi taát caû theá giôùi nhaäp tam muoäi: Entry Taùt: Theo lôøi Phaät daïy trong Kinh Hoa into concentration in all worlds. Nghieâm (Phaåm 38—Ly Theá Gian), thì coù möôøi 2) Nôi thaân taát caû chuùng sanh nhaäp tam caùch nhaäp Nhö Lai cho chö Boà Taùt— muoä i: Entry into concentration in the According to the Buddha in The Flower bodies of all sentient beings. Adornment Sutra (Chapter 38—Detachment 3) Nôi taát caû phaùp nhaäp tam muoäi: Entry into From The World), Great Enlightening Beings concentration in all phenomena. have ten ways of entering enlightenment.

4) Nôi taát caû Phaät nhaäp tam muoäi: Entry into 3) Haøng phuïc taát caû ma quaân, phaùt taâm voâ concentration seeing all Buddhas. uùy: Conquering all demons. 5) Truï taát caû caùc kieáp nhaäp tam muoäi: Entry 4) Chaúng tieác thaân maïng, phaùt taâm voâ uùy: into concentration and remaining for all Not begrudging their bodies and lives. ages. 5) Xoâ deïp taát caû ngoaïi ñaïo taø luaän, phaùt taâm 6) Töø tam muoäi khôûi hieän baát tö nghì thaân voâ uùy: Smashing all the false arguments of nhaäp tam muoäi: Entry into concentration heretics. and manifesting inconceivable bodies on 6) Khieán taát caû chuùng sanh hoan hyû, phaùt emerging. taâm voâ uùy: Gladdening all sentient beings. 7) Nôi thaân taát caû Phaät nhaäp tam muoäi: Entry 7) Khieán taát caû chuùng hoäi ñeàu hoan hyû, phaùt into concentration in all Buddha bodies. taâm voâ uùy: Causing all congregations to 8) Giaùc ngoä taát caû chuùng sanh bình ñaúng rejoice. nhaäp tam muoäi: Entry into concentration 8) Ñieàu phuïc taát caû thieân long baùt boä, phaùt realizing the equality of all sentient taâm voâ uùy: Taming all spirits, goblins, beings. titans, sprites, and serpents. 9) Trong moät nieäm nhaäp trí tam muoäi cuûa taát 9) Rôøi böïc nhò thöøa nhaäp phaùp thaäm thaâm, caû Boà Taùt, nhaäp tam muoäi: Entry into phaùt taâm voâ uùy: Leaving the states of the concentration instantly comprehending all two lesser vehicles of individual salvation

Enlightening Beings' knowledge of and entering the most profound teaching. concentration. 10) Trong baát khaû thuyeát baát khaû thuyeát kieáp 10) Trong moät nieäm duøng voâ ngaïi trí thaønh töïu thöïc haønh haïnh Boà Taùt, taâm khoâng moûi taát caû Boà Taùt haïnh nguyeän chaúng thoâi nhaøm, phaùt taâm voâ uùy: Carrying out nghæ, nhaäp tam muoäi: Entry into enlightening practices tirelessly for untold concentration accomplishing all the deeds eons. and vows of Enlightening Beings in one Möôøi Phaùp Phaùt Voâ Löôïng Voâ Bieân instantand never ceasing. Quaûng Ñaïi Taâm: Theo Kinh Hoa Nghieâm, Möôøi Phaùp Phaùt Taâm Voâ UÙy Cuûa Chö Phaåm 38, coù möôøi phaùp phaùt voâ löôïng voâ bieân Ñaïi Boà Taùt: Theo Kinh Hoa nghieâm, Phaåm quaûng ñaïi taâm cuûa chö Boà Taùt. Chö Boà Taùt an 38, chö ñaïi Boà Taùt coù möôøi phaùp phaùt taâm voâ truï möôøi taâm quaûng ñaïi naày thôøi ñöôïc bieån trí uùy. Chö Boà Taùt an truï phaùp naày thôøi ñöôïc taâm hueä quaûng ñaïi voâ löôïng voâ bieân taát caû Phaät voâ sôû uùy ñaïi trí voâ thöôïng cuûa Nhö Lai— phaùp—According to the Flower Adornment According to the Flower Adornment Sutra, Sutra, Chater 38, there are ten kinds of Chapter 38, there are ten kinds of development development of boundlessly vast mind of of fearlessness of Great Enlightening Beings. Great Enlightening Beings. Enlightening Enlightening Beings who abide by these can Beings who abide by these can attain the attain the supreme fearlessness of great boundlessly vast ocean of knowledge of all knowledge of Buddhas. Buddha teachings. 1) Dieät taát caû chöôùng ngaïi phaùt taâm voâ uùy: 1) ÔÛ choã cuûa taát caû chö Phaät, phaùt voâ löôïng They develop fearlessness annihilating all voâ bieân quaûng ñaïi taâm: Development in obstructing actions. the company of all Buddhas. 2) Sau khi Phaät dieät ñoä hoä trì chaùnh phaùp, 2) Quaùn saùt taát caû chuùng sanh giôùi, phaùt voâ phaùt taâm voâ uùy: Preserving the true löôïng voâ bieân quaûng ñaïi taâm: Observing teaching after the extinction of Buddhas. the realms of all sentient beings.

3) Quaùn saùt taát caû coõi, taát caû theá giôùi, taát caû powers able to receive and hold Buddha phaùp giôùi, phaùp voâ löôïng voâ bieân quaûng teachings. ñaïi taâm: Observing all lands, all worlds, 4) Taát caû chö Phaät ñeàu coù ñaày ñuû boán trí ñaëc all phenomena. bieät—All Buddhas are endowed with four 4) Quaùn saùt taát caû phaùp ñeàu nhö hö khoâng: special knowledge: Observing all things as being like space. a. Lyù: Principles. 5) Quaùn saùt haïnh quaûng ñaïi cuûa Boà Taùt: b. Nghóa: Meaning. Observing the extensive great practices of c. Söï dieãn ñaït: Expressions. all Enlightening Beings. d. Caùch dieãn thuyeát tröôùc ñaïi chuùng: 6) Chaùnh nieäm tam theá taát caû chö Phaät: Elocution. Correctly remembering all Buddhas of 5) Taát caû chö Phaät ñeàu ñaày ñuû bình ñaúng ñaïi past, present and future. bi, haèng chaúng boû lìa taát caû chuùng sanh: 7) Quaùn saùt nhöõng nghieäp baùo baát tö nghì: All Buddhas have impartial great Observing the results of innmerable compassion and never abandon all actions. sentient beings. 8) Nghieâm tònh taát caû coõi Phaät: Purifying all 6) Taát caû chö Phaät ñeàu ñaày ñuû thaäm thaâm Buddha-lands. thieàn ñònh, haèng khaép quaùn saùt taát caû 9) Vaøo khaép ñaïi hoäi cuûa taát caû chö Phaät: chuùng sanh: All Buddhas have profound Entering the great congregation of all

meditation concentration and always Buddhas. observe all sentient beings everywhere. 10) Quaùn saùt dieäu aâm cuûa taát caû Nhö Lai: 7) Taát caû chö Phaät ñeàu ñaày ñuû thieän caên lôïi Investigating the subtle pronouncements tha, ñieàu phuïc chuùng sanh khoâng thoâi döùt: of all Buddhas. All Buddhas have roots of goodness Möôøi Phaùp Phoå Nhaäp Cuûa Chö Phaät: beneficial to others, and civilize sentient Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi beings unceasingly. thöù Phoå nhaäp phaùp cuûa chö Phaät—According 8) Taát caû chö Phaät ñeàu ñaày ñuû taâm voâ ngaïi, to the Flower Adornment Sutra, Chapter 33, hay an truï trong khaép phaùp giôùi: All there are ten kinds of ways of entry into Buddhas have unobstructed minds, able to universality of all Buddhas. abide calmly in all universes. 1) Taát caû chö Phaät ñeàu coù thaân tònh dieäu vaøo 9) Taát caû chö Phaät ñeàu ñaày ñuû thaàn löïc voâ khaép tam theá: All Buddhas have ngaïi, moät nieäm hieän khaép tam theá chö immaculate bodies that penetrate past, Phaät: All Buddhas have unimpeded present and future. spiritual powers and are able to manifest 2) Taát caû chö Phaät ñeàu ñuû ñaày ba thöù töï taïi the Buddhas of past, present and future in maø caùc Ngaøi duøng ñeå giaùo hoùa khaép one instant. chuùng sanh—All Buddhas are endowed 10) Taát caû chö Phaät ñeàu ñaày ñuû trí hueä voâ with three kinds of mastery by which they ngaïi, moät nieäm laäp khaép tam theá kieáp: All edify beings everywhere: Buddhas have unobstructed intellect, in a a. Chaån ñònh: Diagnosis. single instant defining sets of ages of past, b. Trò lieäu: Prescription. present and future. c. Huyeàn löïc: Occult powers. Möôøi Phaùp Quaùn Ñaûnh Baát Tö Nghì: 3) Taát caû chö Phaät ñeàu ñaày ñuû nhöõng thöù Ñaø Theo Kinh Hoa Nghieâm, Phaåm 27—Thaäp La Ni, hay khaép thoï trì taát caû Phaät phaùp: Ñònh, coù möôøi phaùp quaùn ñaûnh baát tö nghì maø All Buddhas are endowed with mnemonic chö Boà Taùt nhaän ñöôïc töø nôi Ñöùc Nhö Lai.

Moät khi chö Ñaïi Boà Taùt vaøo ñöôïc tam muoäi 2) Taát caû chö Phaät ñeàu hay haøng phuïc taát caû Quaù Khöù Thanh Tònh Taïng, thôøi nhaän ñöôïc ngoaïi ñaïo: All Buddhas can overcome all möôøi phaùp quaùn ñaûnh baát tö nghì cuûa Ñöùc Nhö false teachers. Lai, cuõng ñöôïc, cuõng thanh tònh, thaønh töïu, 3) Taát caû chö Phaät ñeàu hay ñieàu phuïc vaø laøm nhaäp, chöùng, vieân maõn, trì giöõ, vaø bình ñaúng chuùng sanh haïnh phuùc: All Buddhas can bieát roõ tam giôùi thanh tònh—According to the tame all sentient beings and make them Flower Sutra, Chapter 27, there are ten kinds happy. of inconceivable anointment which 4) Taát caû chö Phaät ñeàu hay qua ñeán taát caû Enlightening Beings received from the theá giôùi, hoùa ñaïo moïi loaøi: All Buddhas Enlightened. Once Enlightening Beings enter can go to all worlds and guide the myriad the concentration called the pure treasury of types of beings there. the past, they receive ten kinds of 5) Taát caû chö Phaät ñeàu hay trí chöùng phaùp inconceivable anointment from the giôùi thaäm thaâm: All Buddhas can Enlightened; they also attain, purify, knowingly experience the most profound consummate, enter, realize, fulfil and hold realm of reality. them, comprehend them equally, the three 6) Taát caû chö Phaät ñeàu hay duøng thaân voâ nhò, spheres pure. hieän nhöõng thaân traøn ñaày theá giôùi: All 1) Bieän thuyeát chaúng traùi nghóa: Explanation Buddhas,

by means of nondual body, without violating meaning. manifest various bodies, filling the world. 2) Thuyeát phaùp voâ taän: Inexhaustibility of 7) Taát caû chö Phaät ñeàu hay duøng aâm thanh teaching. thanh tònh khôûi boán bieän taøi, thuyeát chôn 3) Huaán töø khoâng loãi: Impeccable expression phaùp khoâng döùt, phaøm coù tín thoï thôøi 4) Nhaïo thuyeát chaúng döùt: Endless chaúng luoáng coâng: All Buddhas can, with eloquence. pure voices, produce the special 5) Taâm khoâng khuûng boá: Freedom from knowledges of principle, meaning, hesitation. expression, and elocution, and expound 6) Lôøi noùi thaønh thöïc: Truthfulness of truths endlessly, to the unfailing benefit of speech. those who accept. 7) Chuùng sanh y töïa: The trust of the 8) Taát caû chö ñeàu hay ôû trong moät loã loâng community. xuaát hieän chö Phaät ñoàng vôùi theá giôùi vi 8) Cöùu thoaùt ba coõi: Liberating those in the traàn, khoâng luùc naøo ñoaïn tuyeät: All triple world. Buddhas can manifest Buddhas as 9) Thieän caên toái thaéng: Supreme excellence numerous as atoms in all worlds in a single of roots of goodness. pore, without end. 10) Ñieàu ngöï Dieäu Phaùp: Command of the 9) Phaùp quaûng ñaïi thöù chín—The ninth great Wondrous Teaching. quality: Möôøi Phaùp Quaûng Ñaïi Khoù Tin Cuûa a. Taát caû chö Phaät ñeàu hay ôû trong moät vi Chö Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33, traàn thò hieän caùc coõi ñoàng vôùi soá taát caû theá coù möôøi phaùp quaûng ñaïi khoù tin cuûa chö giôùi vi traàn: All Buddhas can manifest in a Phaät—According to the Flower Adornment single atom as many lands as atoms in all Sutra, Chapter 33, there are ten great qualities worlds. that are hard to believe of all Buddhas. b. Ñaày ñuû caùc thöù trang nghieâm thöôïng dieäu: 1) Chö Phaät hay dieät tröø taát caû chuùng ma: All Replete with all kinds of fine adornments. Buddhas can destroy all demons.

c. Haèng ôû trong ñoù chuyeån dieäu phaùp luaân 4) Quyeát ñònh an truï trong caùc moân Ba La maø vi traàn chaúng lôùn theá giôùi chaúng nhoû: Maät: They certainly persist in the Continuously turn the whel of the sublime transcendent ways. Teaching therein for the edification of 5) Quyeát ñònh tham döï trong chuùng hoäi cuûa sentient beings, yet the atom is not Nhö Lai: They certainly get to join the enlarged and the worlds are not small. assemblies of Buddhas. d. Thöôøng duøng chöùng trí an truï phaùp giôùi: 6) Quyeát ñònh coù theå hieån baøy chuûng taùnh They always abide in the realm of reality cuûa Nhö Lai: They certainly can reveal by realizational knowledge. the nature of Buddhahood. 10) Phaùp quaûng ñaïi thöù möôøi—The tenth 7) Quyeát ñònh an truï trong trí löïc cuûa Nhö great quality: Lai: They certainly abide in the powers of a. Taát caû chö Phaät ñeàu lieãu ñaït theá giôùi the enlightened. thanh tònh: All Buddhas arrive at the pure 8) Quyeát ñònh thaâm nhaäp Boà Ñeà cuûa chö realm of reality. Phaät: They certainly enter the b. Duøng trí quang minh phaù si aùm cuûa theá enlightenment of Buddhas. gian: Shatter the darkness of ignorance of 9) Quyeát ñònh ñoàng moät thaân vôùi taát caû chö the world by means of the light of Phaät: They certainly are one and the same knowledge. body as all Buddhas. c. Laøm cho taát caû ñeàu ñöôïc khai hieåu nôi 10) Quyeát ñònh ñoàng moät choã ôû vôùi taát caû chö Phaät phaùp: Cause all to gain understanding Phaät: Their abode is certainly none other of the Buddha teachings. than that of all Buddhas. d. Theo doõi chö Nhö Lai

an truï trong thaäp Möôøi Phaùp Taïng Lôùn Cuûa Chö Ñaïi Boà löïc: Follow the enlightened, and dwell in Taùt: Theo Kinh Hoa Nghieâm, Phaåm 27, coù the ten powers. möôøi Phaùp Taïng lôùn cuûa chö Ñaïi Boà Taùt— Möôøi Phaùp Quyeát Ñònh Cuûa Chö Ñaïi Boà According to the Flower Adornment Sutra, Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù Chapter 27, there are ten great metaphysical möôøi phaùp quyeát ñònh cuûa chö Ñaïi Boà Taùt. Sau treasuries of Great Enlightening Beings. khi ñaõ thaønh töïu möôøi phaùp xuaát ly, chö Boà 1) Phaùp Taïng thöù nhaát—The first treasury: Taùt seõ ñaït ñöôïc möôøi phaùp quyeát ñònh (see a. Truï ghi nhôù taát caû Phaät: Remembering all Ten paths of emancipation)—According to the Buddhas. Flower Adornment Sutra, Chapter 38, there are b. Truï ghi nhôù taát caû Phaät phaùp: ten qualities of certainty of Great Enlightening Remembering all Buddha teachings. Beings. After practicing the ten paths of 2) Truï ñaïi bi ñieàu phuïc taát caû chuùng sanh: emancipation, Enlightening Beings attain these Great compassion to pacify all beings. ten qualities of certainty. 3) Truï trí thò hieän baát tö nghì coõi nöôùc thanh 1) Quyeát ñònh sanh trong chuûng toäc cuûa Ñöùc tònh: Knowledge to reveal inconceivable Nhö Lai: They are certainly born in the pure lands. family of Buddhas. 4) Truï trí quyeát ñònh thaâm nhaäp caûnh giôùi 2) Quyeát ñònh an truï trong caûnh giôùi cuûa chö cuûa chö Phaät: Certain understanding Phaät: They certainly live in the realm of entering deeply into the realm of Buddhas. Buddhahood. 3) Quyeát ñònh bieát roõ vieäc laøm cuûa chö Boà 5) Truï Boà Ñeà töôùng bình ñaúng cuûa tam theá Taùt: They certainly know the tasks of chö Phaät: Enlightenment equal in all enlightening beings.

features of all Buddhas, past, present and 2) Thieän caên taêng thaéng sieâu vieät: Their roots future. of goodness increase, going beyond any 6) Truï bieân teá voâ tröôùc voâ ngaïi: Non- comparison. impediment and nonattachment. 3) Kheùo laõnh thoï ñöôïc söùc gia trì cuûa chö 7) Truï taát caû phaùp khoâng töôùng taùnh: The Phaät: They are able to receive the signlessness of all things. boosting power of the Buddhas. 8) Truï thieän caên bình ñaúng cuûa tam theá chö 4) Thöôøng ñöôïc thieän nhôn laøm choã nöông Phaät: The equal roots of goodness of all töïa: They always find good people and are Buddhas, past, present and future. relied on by them. 9) Truï trí tieân ñaïo thaân ngöõ yù phaùp giôùi voâ 5) An truï tinh taán, haèng chaúng phoùng daät: sai bieät cuûa tam theá chö Phaät: The guiding They remain diligent and are never knowledge of the cosmic, heedless. nondiscriminatory physical, verbal and 6) Bieát taát caû caùc phaùp bình ñaúng khoâng mental action of all Buddhas of past, khaùc: They know all things are equal and present and future. not different. 10) Truï quaùn saùt tam theá chö Phaät töø luùc thoï 7) Loøng luoân an truï ñaïi bi voâ thöôïng: Their sanh ñeán luùc nhaäp Nieát baøn chæ trong moät minds always abide in unexcelled great saùt na teá—Contemplation of all Buddhas compassion. of all times since the time being born till 8) Quaùn saùt caùc phaùp thaät ñuùng (nhö thöïc) the time of passing away all is in the space xuaát sanh dieäu hueä: They observe things of an instant: as they really are, producing sublime a. Thoï sanh: Being born. wisdom. b. Xuaát gia: Leaving home. 9) Kheùo coù theå tu haønh phöông tieän thieän c. Ñeán ñaïo

traøng: Going to the site of xaûo: They are able to practice skillful enlightenment. techniques of liberation. d. Thaønh chaùnh giaùc: Attaining true 10) Coù theå bieát söùc phöông tieän cuûa Nhö Lai: awakening. They are able to know the Enlightened e. Chuyeån phaùp luaân: Turning the wheel of Ones' power of skill in liberating means. Teaching. ** For more information, please see Ten f. Nhaäp Nieát baøn: Passing utterly away. Things which cause the practices of g. Ñeàu vaøo saùt na teá: All in the space of an enlightening beings to be pure. instant. Möôøi Phaùp Thaàn Thoâng Cuûa Chö Ñaïi Möôøi Phaùp Taêng Thaéng Cuûa Chö Boà Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp thaàn thoâng cuûa chö Boà taùt. Chö Boà möôøi phaùp Taêng Thaéng cuûa chö Boà Taùt— Taùt truï trong phaùp naày thôøi ñöôïc thaàn thoâng According to the Flower Adornment Sutra, ñaïi thieän xaûo voâ thöôïng cuûa Nhö Lai, vì taát caû Chapter 38, there are ten even greater things chuùng sanh maø thò hieän nhieàu söï vieäc khieán hoï attained by Enlightening Beings once they tu hoïc—According to the Flower Adornment have attained purity in practice. Sutra, Chapter 38, there are ten kinds of 1) Chö Phaät phöông khaùc ñeàu hoä nieäm: The spiritual powers of Great Enlightening Beings. Buddhas of other realms always protect Enlightening Beings who abide by these can them. attain supreme skillful spiritual power of Buddhas, displaying them variously to all sentient beings to make them learn.

1) Phöông tieän trí thoâng ghi nhôù nhöõng ñôøi enlightenment in untold worlds, in accord quaù khöù (tuùc maïng): The power of with the minds of innumerable sentient knowledge of means of remembering past beings. lives. Möôøi Phaùp Thoï Kyù: See Thaäp Phaùp Thoï 2) Phöông tieän trí thoâng thieân nhó voâ ngaïi: Kyù. The power of knowledge of means of Möôøi Phaùp Thuyeát Giaûng Cuûa Chö Ñaïi unhindered clairaudience. Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù 3) Phöông tieän trí thoâng bieát baát tö nghì taâm möôøi phaùp maø chö Ñaïi Boà Taùt thöôøng hay haønh cuûa chuùng sanh: The power of thuyeát giaûng. Chö Boà Taùt an truï trong phaùp knowledge of means of knowing the naày thôøi coù theå thieän xaûo noùi taát caû phaùp— inconceivably many mental actions of According to the Flower Adornment Sutra, sentient beings. there are ten kinds of explanation of things of 4) Phöông tieän trí thoâng thieân nhaõn quaùn saùt Great Enlightening Beings. Enlightening voâ ngaïi: The power of knowledge of Beings who abide by these can skillfully means of unobstructed clairvoyant vision. explain all things. 5) Phöông tieän trí thoâng tuøy theo taâm chuùng 1) Noùi taát caû phaùp ñeàu töø duyeân khôûi: They sanh hieän baát tö nghì ñaïi thaàn thoâng löïc: say all things arise from conditions. The power of knowledge of means of 2) Noùi taát caû caùc phaùp thaûy ñeàu nhö huyeãn: manifesting inconceivable great mystic All things are like magical illusions. powers according to the minds of sentient 3) Noùi taát caû phaùp khoâng choáng traùi: All beings. things are free from contradiction. 6) Phöông tieän trí thoâng moät thaân hieän khaép 4) Noùi taát caû phaùp khoâng bieân teá: All things voâ löôïng theá giôùi: The power of are boundless. knowledge of means of appearing in 5) Noùi taát caû phaùp khoâng y chæ: All things are infinite worlds with one body. baseless. 7) Phöông tieän

trí thoâng moät nieäm vaøo khaép 6) Noùi taát caû phaùp döôøng nhö Kim Cang: All baát khaû thuyeát baát khaû thuyeát theá giôùi: things are indestructible. The power of knowledge of means of 7) Noùi taát caû phaùp ñeàu NHÖ NHÖ: All things entering innumerable worlds in a moment are THUS. of thoughts. 8) Noùi taát caû phaùp thaûy ñeàu tòch tònh: All 8) Phöông tieän trí thoâng xuaát sanh voâ löôïng things are quiescent. ñoà trang nghieâm ñeå trang nghieâm baát tö 9) Noùi taát caû phaùp ñeàu xuaát ly: All things are nghì theá giôùi: The power of knowledge of emancipation. means of producing infinite adornments 10) Noùi taát caû phaùp ñeàu truï moät nghóa boån and adorning inconceivable worlds. taùnh thaønh töïu: All things are one, 9) Phöông tieän trí thoâng thò hieän baát khaû inherently complete. thuyeát thaân bieán hoùa: The power of Möôøi Phaùp Toái Thaéng Cuûa Chö Phaät: knowledge of means of displaying Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi innumerable emanated bodies. phaùp toái thaéng cuûa chö Phaät—According to the 10) Phöông tieän trí thoâng tuøy theo baát tö nghì Flower Adornment Sutra, Chapter 33, there are taâm chuùng sanh nôi baát khaû thuyeát theá giôùi ten kinds of supreme qualities of all Buddhas. thò hieän thaønh voâ thöôïng chaùnh giaùc: The 1) Phaùp toái thaéng thöù nhöùt—The first power of knowledge of means of supreme quality: manifesting unexcelled complete perfect

a. Taát caû ñaïi nguyeän cuûa chö Phaät kieân coá a. Chö Phaät tu hoïc thaân ngöõ yù nôi chö Phaät: vaø khoâng gì ngaên trôû phaù hoaïi ñöôïc: All All Buddhas learn physical, verbal and Buddhas' great vows are firm and mental practices from Buddhas. steadfast and cannot be broken. b. Chö Phaät chæ thöïc haønh haïnh Boà Taùt b. Moät khi caùc Ngaøi noùi ra taát thöïc haønh, lôøi chaúng phaûi haïnh nhò thöøa: Only carrying noùi khoâng coù hai: They do what they say out Buddha-practice, not the practice of without fail, and there is no duplicity in the vehicles of individual liberation. their words. c. Hoài höôùng taùnh nhöùt thieát trí: All to be 2) Chö Phaät vì muoán vieân maõn taát caû coâng dedicated to omniscience. ñöùc neân toät kieáp vò lai tu haïnh Boà Taùt d. Thaønh töïu voâ thöôïng chaùnh ñaúng Boà Ñeà: chaúng moûi löôøi: All Buddhas tirelessly Attain excelled true enlightenment. practice the deeds of Enlightening Beings 8) Phaùp toái thaéng thöù taùm—The eighth throughout all future ages, in order to supreme quality: perfect and fulfill all virtues. a. Chö Phaät phoùng ñaïi quang minh bình ñaúng 3) Chö Phaät vì muoán ñieàu phuïc moät chuùng chieáu khaép taát caû choã vaø Phaät phaùp: All sanh, cuõng nhö taát caû chuùng sanh, neân Buddhas emanate great light which is trong voâ löôïng theá giôùi ñieàu phuïc chuùng impartially illuminating all places and sanh khoâng luùc naøo ñoaïn tuyeät: All illuminating all the Buddha teachings. Buddhas will go to untold worlds in order b. Laøm cho chö Boà Taùt taâm ñöôïc thanh tònh to guide a single sentient being, and do the vieân maõn nhöùt thieát trí: Enabling same for all sentient beings, endlessly. Enlightening Beings' minds to become 4) Ñoái vôùi hai haïng chuùng sanh kính tín vaø purified and to fulfill universal knowledge. huûy baùng, taâm ñaïi bi cuûa chö Phaät vaãn 9) Chö Phaät rôøi boû söï vui theá gian chaúng bình ñaúng khoâng khaùc: All Buddhas tham nhieãm, maø nguyeän khaép theá gian lìa universally regard both

faithful and khoå ñöôïc vui khoâng coù hyù luaän: All scornful beings with great compassion, Buddhas give up worldly pleasures, impartially, without any discrimination. without craving or attachment, and wish 5) Chö Phaät töø luùc phaùt sô taâm nhaãn ñeán luùc that all worldlings would be free from thaønh Phaät troïn khoâng thoái thaát taâm Boà suffering and attain bliss, and have no Ñeà: All Buddhas from their initial false ideas. aspiration to their attainment of 10) Phaùp toái thaéng thöù möôøi—The tenth Buddhahood, never lose the determination supreme quality: Vì chuùng sanh maø chö for perfect enlightenment. Phaät—All Buddhas, out of compassion for 6) Chö Phaät ñem taát caû voâ löôïng coâng ñöùc sentient beings: laønh ñaõ chöùa nhoùm hoài höôùng taùnh nhöùt a. Chòu nhöõng söï khoå: Undergo all kinds of thieát trí vôùi caùc theá gian troïn khoâng nhieãm hardship. tröôùc: All Buddhas accumulate b. Giöõ gìn Phaät chuûng: Preserving the seed immeasurable virtues and dedicate them of Buddhahood. all to omniscience, without any attachment c. Ñi nôi caûnh giôùi Phaät: Course in the to the world of its creatures. sphere of Buddhahood. 7) Phaùp toái thaéng thöù möôøi—The seventh d. Xuaát ly sanh töû vaø ñaït ñeán böïc thaäp löïc: supreme quality: Leave birth and death, and arrive at the stage of the ten powers.

Möôøi Phaùp Trí Haûi Voâ Taän Cuûa Chö phaùp trì cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33, coù truï nôi phaùp naày thôøi ñöôïc naêng löïc truï trì ñaïi möôøi thöù phaùp trí haûi voâ taän cuûa chö Phaät— trí voâ thöôïng cuûa Nhö Lai—According to the According to the Flower Adornment Sutra, Flower Adornment Sutra, Chapter 38, there are Chapter 33, there are ten kinds of virtues of ten things which Great Enlightening Beings inexhaustible oceans of knowledge of the preserve. Enlightening Beings who abide by Buddhas. these can attain the power of preservation of 1) Taát caû chö Phaät voâ bieân phaùp thaân phaùp trí supreme knowledge of Buddhas. haûi voâ taän: The virtue of the inexhaustible 1) Trì taát caû phöôùc ñöùc thieän caên ñaõ chöùa ocean of knowledge of the boundless body nhoùm: They preserve all the virtues they of reality of all Buddhas. have accumulated. 2) Voâ löôïng Phaät söï, phaùp trí haûi voâ taän: Of 2) Trì phaùp cuûa taát caû Nhö Lai dieãn thuyeát: the infinite Buddha-works of all Buddhas. They preserve all the teachings spoken by 3) Chö Phaät caûnh giôùi Phaät nhaõn, phaùp trí haûi all Buddhas. voâ taän: Of the sphere of the enlightened 3) Trì taát caû ví duï: They preserve all similes. eye of all Buddhas. 4) Trì moân lyù thuù cuûa taát caû phaùp: They 4) Chö Phaät voâ löôïng voâ soá nan tö thieän caên, preserve all means of access to true phaùp trí haûi voâ taän: Of the infinite, principles. inconceivable roots of goodness of all 5) Trì taát caû moân xuaát sanh Ñaø La Ni: They Buddhas. preserve all means of generating mental 5) Chö Phaät möa khaép taát caû cam loà dieäu command. phaùp, phaùp trí haûi voâ taän: Of all Buddhas 6) Trì taát caû tröø nghi hoaëc: They preserve all showering all liberating teachings means of removing doubt and confusion. everywhere. 7) Trì phaùp thaønh töïu taát caû Boà Taùt: They 6) Chö Phaät taùn thaùn Phaät coâng ñöùc, phaùp trí preserve means of perfecting all haûi voâ taän: Of all Buddhas extolling the Enlightening Beings. qualities of enlightenment. 8)

Trì moân bình ñaúng tam muoäi cuûa taát caû 7) Chö Phaät ngaøy tröôùc ñaõ tu nhöõng nguyeän Nhö Lai noùi: They preserve the equal haïnh: Of the various undertakings and doors of concentration explained by all practices carried out by all Buddhas in the Buddhas. past. 9) Trì moân chieáu minh cuûa taát caû phaùp: They 8) Chö Phaät laøm Phaät söï voâ cuøng taän, phaùp preserve the ways of ingress into the trí haûi voâ taän: Of the eternal performance illumination of all truths. of Buddha-work by all Buddhas. 10) Trì naêng löïc thaàn thoâng du hí cuûa taát caû 9) Chö Phaät bieát roõ taâm haønh cuûa taát caû chö Phaät: They preserve the free exercise chuùng sanh, phaùp trí haûi voâ taän: Of of spiritual powers of all Buddhas. Buddha comprehending the mental Möôøi Phaùp Tu Haønh Cuûa Chö Ñaïi Boà patterns of all sentient beings. Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù 10) Chö Phaät phöôùc trí trang nghieâm khoâng ai möôøi phaùp tu haønh cuûa chö Ñaïi Boà Taùt. Chö hôn, phaùp trí haûi voâ taän: Of the Boà Taùt an truï trong phaùp naày thôøi ñöôïc phaùp tu unsurpassed adornments of virtue and haønh voâ thöôïng cuûa Nhö Lai—According to knowledge of all Buddhas. the Flower Adornment Sutra, Chapter 38, there Möôøi Phaùp Trì Cuûa Chö Ñaïi Boà Taùt: are ten norms of practice of Great Enlightening Theo Kinh Hoa nghieâm, Phaåm 38, coù möôøi Beings. Enlightening Beings who abide by

these can attain the Buddhas' supreme method 10) Phaùp tu haønh thöù möôøi—The tenth norm of practice. of practice: 1) Cung kính toân troïng chö thieän tri thöùc: a. An truï trong phaùp giôùi quaûng ñaïi voâ bieân: Honoring the wise. Abiding in the infinitely vast cosmos of 2) Thöôøng ñöôïc chö Thieân caûnh giaùc: reality. Always being alerted by the celestial b. Dieät tröø phieàn naõo vaø thanh tònh nôi thaân: spirits. Removing the afflictions and purifying the 3) Tröôùc chö Phaät thöôøng bieát taøm quí: body. Always having shame and conscience Möôøi Phaùp Töï Taïi Cuûa Chö Phaät: Theo before the Buddhas. Kinh Hoa Nghieâm, Phaåm 33, coù möôøi phaùp töï 4) Phaùp tu haønh thöù tö—The fourth norm of taïi cuûa chö Phaät—According to the Flower practice: Adornment Sutra, there are ten kinds of a. Thöông xoùt chuùng sanh: Having pity for mastery of all Buddhas. sentient beings. 1) Phaùp töï taïi thöù nhöùt—The first kind of b. Chaúng boû sanh töû: Not abandoning birth master: and death. a. Chö Phaät nôi taát caû caùc phaùp ñeàu ñöôïc töï 5) Thöïc haønh coâng vieäc ñeán roát raùo maø taâm taïi: All Buddhas have command of all the khoâng bieán ñoäng: Carrying tasks through teachings. consummation without change of mind. b. Thaáu roõ taát caû söï dieãn taû cuûa thaân: Clearly 6) Phaùp tu haønh thöù saùu—The sixth norm of comprehend all kinds of bodies of practice: expression and nuance. a. Chuyeân nieäm theo doõi chuùng Boà Taùt: c. Dieãn thuyeát caùc phaùp bieän taøi voâ ngaïi: Single-mindedly following the Explain all things with unhindered enlightening beings. intellect. b. Phaùt taâm ñaïi thöøa: Aspiring to universal 2) Phaùp töï taïi thöù nhì—The second kind of enlightenment. mastery: c. Tinh caàn tu hoïc: Diligently learning. a. Chö Phaät giaùo hoùa chuùng sanh chöa töøng 7) Phaùp tu haønh thöù baûy—The seventh norm loãi thôøi: All Buddhas teach sentient beings of practice: without ever missing the appropriate a. Xa lìa taø kieán: Getting rid of wrong

views. timing. b. Sieâng caàu chaùnh ñaïo: Earnestly seeking b. Tuøy theo sôû thích mong caàu cuûa hoï maø noùi the right Path. chaùnh phaùp: Endlessly explaining the right 8) Deïp phaù chuùng ma vaø nghieäp phieàn naõo: teaching to them in accord with their state Destroying demons and the actions of of mind. afflictions. c. Ñeàu laøm cho hoï ñieàu phuïc khoâng ñoaïn 9) Phaùp tu haønh thöù chín—The ninth norm of tuyeät: Causing them all to become practice: receptive to truth. a. Bieát caên taùnh cuûa chuùng sanh: Knowing 3) Phaùp töï taïi thöù ba—The third kind of the different faculties and temperaments mastery: Chö Phaät coù theå laøm cho taän hö of sentient beings. khoâng giôùi—All Buddhas are able to b. Vì hoï maø thuyeát phaùp cho hoï ñöôïc an truï cause all worlds throughout space: nôi Phaät ñòa: Teaching them and enable • Voâ löôïng voâ soá caùc thöù trang nghieâm: them to live in the state of Buddhahood. Arrayed in countless different ways.

• Taát caû theá giôùi chaán ñoäng saùu caùch: To • Nhaãn ñeán vò lai theá ngoài kieát giaø maø thaân quake in six ways. taâm khoâng moûi: Sitting without fatigue of • Laøm cho theá giôùi ñoù hoaëc caát leân, hoaëc haï body or mind. xuoáng, hoaëc lôùn, hoaëc nhoû, hoaëc hieäp, • Chuyeân taâm ghi nhôù chöa töøng boû queân: hoaëc tan: Causing those worlds to rise or Concentrating single-mindedly on that fall, To expand or contract, to combine or being, without ever becoming heedless or dissolve. forgetful. • Chöa töøng naõo haïi moät chuùng sanh: • Phöông tieän ñieàu phuïc chaúng loãi thôøi: Without ever harming a single living Guiding that being by appropriate being. means, with appropriate timing. • Chuùng sanh trong theá giôùi ñoù chaúng hay b. Nhö vì moät chuùng sanh, chö Phaät vì taát caû chaúng bieát, khoâng nghi, khoâng cho laø laï: chuùng sanh ñeàu cuõng nhö vaäy: Also do the The creatures in those worlds being same for all living beings as they do for unaware, not cognizant of this happening, one. not even suspecting it. 6) Phaùp töï taïi thöù saùu—The sixth kind of 4) Phaùp töï taïi thöù tö—The fourth kind of mastery: mastery: a. Chö Phaät ñeàu hay qua khaép taát caû theá giôùi, a. Chö Phaät duøng thaàn löïc ñeàu hay nghieâm nôi sôû haønh cuûa taát caû Nhö Lai, maø chaúng tònh taát caû theá giôùi: All Buddhas are able taïm boû taát caû phaùp giôùi: All Buddhas can to beautify and purify all worlds by means go to all worlds, to the realms of action of of spiritual powers. all enlightening ones, without ever leaving b. Trong khoaûng moät nieäm hieän khaép taát caû behind any phenomenal realms. theá giôùi trang nghieâm: In the space of an b. Möôøi phöông ñeàu rieâng khaùc, moãi moãi instant manifesting the adornments of all phöông coù voâ löôïng theá giôùi haûi, moãi theá worlds. giôùi haûi coù voâ löôïng theá giôùi chuûng; theá c. Nhöõng trang nghieâm naày traûi qua voâ soá maø trong khoaûng moät nieäm, chö Phaät duøng kieáp noùi chaúng theå heát: These adornments thaàn löïc khaép chuyeån phaùp luaân thanh tònh beyond recounting even in countless eons, voâ ngaïi: The ten directions each different, all free from defilement, incomparably there being in each direction incalculable pure. oceans of worlds, there being in each d. Nhöõng nghieâm tònh cuûa taát caû coõi Phaät, ocean of worlds incalculable world ñeàu laøm cho bình ñaúng vaøo trong moät coõi: systems; by spiritual powers Buddhas All the adornments and purities of all reach all of them in

a single instant, and Buddha-fields they cause to equally enter turn the wheel of the unobstructed pure one field. Teaching. 5) Phaùp töï taïi thöù naêm—The fifth kind of 7) Phaùp töï taïi thöù baûy—The seventh kind of mastery: mastery: a. Chö Phaät khi thaáy moät chuùng sanh coù theå a. Chö Phaät vì muoán ñieàu phuïc taát caû chuùng giaùo hoùa ñöôïc—All Buddhas, seeing a sanh, trong moãi nieäm thaønh voâ thöôïng single sentient being capable of being chaùnh ñaúng chaùnh giaùc: All Buddhas, in taught: order to civilize all sentient beings, to • Vì hoï maø truï thoï maïng traûi qua voâ löôïng attain unexcelled complete perfect kieáp: Extend their lives indefinitely for enlightenment in each mental instant. that being.

b. Nôi taát caû Phaät phaùp chaúng phaûi ñaõ giaùc, sentient beings in each pore of their hieän giaùc, cuõng chaúng phaûi seõ giaùc, cuõng bodies. chaúng truï nôi baäc höõu hoïc, maø thaáy bieát töï b. Moãi thaân chuùng sanh ñoàng vôùi baát khaû taïi khoâng ngaên ngaïi: Yet in regard to all thuyeát coõi Phaät, maø khoâng chaät heïp: Each elements of Buddhahood, yet they have sentient being's body equal to untold not already cognized them, do not cognize Buddha-lands, yet there is no crowding. them, and are not yet to cognize them, and c. Moãi chuùng sanh coù theå traûi qua voâ löôïng also do not dwell in the state of learning, kieáp trong töøng böôùc ñi cuûa caùc Ngaøi: yet they know them all, see them all, Each sentient being can pass countless mastering them without hindrance. worlds with every step and go on for c. Vôùi voâ löôïng trí hueä, vaø voâ löôïng töï taïi, countless eons. chö Phaät giaùo hoùa ñieàu phuïc voâ löôïng d. Ñeàu thaáy chö Phaät xuaát theá giaùo hoùa: chuùng sanh: With immeasurable Seeing all the Buddhas emerging in the knowledge and freedom, they teach and world and edifying beings. tame all sentient beings. e. Chuyeån tònh phaùp luaân: Turning the wheel 8) Phaùp töï taïi thöù taùm—The eighth kind of of pure Teaching. mastery: Taát caû chö Phaät coù theå laøm—All f. Khai thò baát khaû thuyeát tam theá chaùnh Buddhas can do: phaùp: Showing untold phenomena of past, a. Hay duøng nhaõn xöù laøm nhó xöù Phaät söï: future, and present. The Buddha-work of the ears with their g. Trong khaép hö khoâng giôùi thoï thaân caùc eyes. loaøi chuùng sanh maø qua laïi, vaø nhöõng ñoà b. Hay duøng nhó xöù laøm tyû xöù Phaät söï: Can sôû thích maø caùc Ngaøi thoï höôûng ñeàu ñaày do the Buddha-work of the nose with their ñuû caû, nhöng caùc Ngaøi luoân khoâng bò ears. chöôùng ngaïi: The embodiments of sentient c. Hay duøng tyû xöù laøm thieät xöù Phaät söï: Can beings in various realms of existence do the Buddha-work of the tongue with throughout space, their comings and their nose. goings and deportment, their needs all d. Hay duøng thieät xöù laøm thaân xöù Phaät söï: fully supplied, yet without any obsruction Can do the Buddha-work of the body with therein. their tongue. 10) Phaùp töï taïi thöù möôøi—The tenth kind of e. Hay duøng thaân xöù laøm yù xöù Phaät söï: Can mastery: do the Buddha-work of the mind with the a. Chö Phaät trong khoaûng moät nieäm hieän taát body. caû theá giôùi vi traàn soá Phaät: All Buddhas, in f. Hay duøng yù xöù trong taát caû theá giôùi truï theá the space of an instant, manifest as many xuaát theá caùc thöù caûnh giôùi, trong moãi moãi Buddhas as atoms in all worlds. caûnh giôùi hay laøm voâ löôïng Phaät söï quaûng b. Moãi moãi

Ñöùc Phaät ôû nôi taát caû phaùp giôùi, ñaïi: With the mind can sojourn in all kinds ngöï treân chuùng dieäu lieân hoa quaûng ñaïi of realms, mundane and transcendental in trang nghieâm theá giôùi sö töû toøa maø thaønh all worlds, able to perform immeasurable chaùnh ñaúng chaùnh giaùc, vaø thò hieän thaàn great Buddha-works in each realm. löïc töï taïi: Each Buddhas attaining 9) Phaùp töï taïi thöù chín—The ninth kind of enlightenment in all universes, sitting on a mastery: lotus lion throne in a world of vast arrays a. Trong moãi loã loâng hay dung chöùa taát caû of exquisite lotus blossoms showing the chuùng sanh: All Buddhas can contain miraculous powers of Buddhas.

c. Nhö ôû nôi chuùng dieäu lieân hoa quaûng ñaïi 9) Voâ Hoïc Chaùnh Trí: Samma-nanam (p)— trang nghieâm—As in the world of vast The non-learner's right knowledge. arrays of exquisite lotus blossoms, so in 10) Voâ Hoïc Chaùnh Giaûi Thoaùt: Samavimutti untold worlds in: (p)—The non-learner's right liberation. • Trong khaép phaùp giôùi laïi cuõng nhö vaäy: Möôøi Phaùp Voâ Ngaïi Duïng (Kinh Hoa All universes. Nghieâm—Phaåm 38): Ten kinds of unimpeded • Caùc thöù trang nghieâm: Variously arrayed function relating to phenomena and principles adornments. (The Flower Adornment Sutra—Chapter 38). • Caùc thöù hình töôùng: With various realms 1) Bieát taát caû caùc phaùp vaøo moät phaùp, moät of objects, various shapes and forms. phaùp vaøo taát caû caùc phaùp, maø chaúng traùi • Caùc thöù thò hieän: Various manifestations. taâm giaûi cuûa chuùng sanh: Know that all • Caùc thöù kieáp soá: Various numbers of ages. phenomena are in one phenomenon and d. ÔÛ trong moät khoaûng nieäm nhö vaäy, ôû trong one phenomenon is in all phenomena, yet taát caû nieäm cuûa voâ löôïng voâ bieân a taêng they do not contravene the understanding kyø, moät nieäm hieän taát caû, moät nieäm truï voâ of sentient beings. löôïng, maø chöa töøng duøng chuùt söùc phöông 2) Töø Baùt Nhaõ Ba La Maät xuaát sanh taát caû tieän naøo: As in one instant so in each phaùp, vì ngöôøi khaùc giaûi noùi ñeàu laøm cho instant of immeasurable, boundless, khai ngoä: Elicit all transcendent wisdom, incalculable eons, all appearing in one explain them to others, and enlighten them instant, with infinite abodes in one instant, all. yet without using the slightest power of 3) Bieát taát caû phaùp lìa vaên töï maø khieán chuùng expedient means. sanh ñöôïc ngoä nhaäp: Know all things are Möôøi Phaùp (Thaäp Phaùp) Voâ Hoïc: Asekha beyond words, yet they enable all sentient (p)—Theo Kinh Phuùng Tuïng trong Tröôøng Boä beings to understand them. Kinh, coù möôøi Phaùp Voâ Hoïc—According to 4) Bieát taát caû phaùp nhaäp moät töôùng maø hay the Sangiti Sutta in the Long Discourses of the dieãn thuyeát voâ löôïng phaùp töôùng: Know Buddha, there are ten qualities of the non- all things are of one characteristic, yet learner: they can expound infinite characteristics 1) Voâ Hoïc Chaùnh Tri Kieán: The non- of things. learner's right view. 5) Bieát taát caû phaùp lìa ngoân thuyeát maø coù theå 2) Voâ Hoïc Chaùnh Tö Duy: The non-learner's vì ngöôøi noùi voâ bieân phaùp moân: Know all right thought. truths are beyond explanation, yet they 3) Voâ Hoïc Chaùnh Ngöõ: The non-learner's explain boundless ways of access to truth. right speech. 6) Nôi taát caû phaùp kheùo chuyeån Phoå Moân töï 4) Voâ Hoïc Chaùnh

Nghieäp: The non-learner's luaân: Can skillfully operate a pregnant right action. symbol representing all truths. 5) Voâ Hoïc Chaùnh Maïng: The non-learner's 7) Ñem taát caû phaùp vaøo moät phaùp maø chaúng right livelihood. traùi nhau, trong baát khaû thuyeát kieáp noùi 6) Voâ Hoïc Chaùnh Tinh Taán: The on-learner's chaúng cuøng taän: Accommodate all things right effort. in one principle without contradiction, 7) Voâ Hoïc Chaùnh Nieäm: The non-learner's expounding it for untold eons without right mindfulness. exhausting it. 8) Voâ Hoïc Chaùnh Ñònh: The non-learner's 8) Ñem taát caû phaùp vaøo Phaät phaùp, khieán caùc right concentration. chuùng sanh ñeàu ñöôïc toû ngoä: Include all

things in the teaching of enlightenment, knowing the understandings of all sentient they enable all sentient beings to gain beings. understanding. 2) Bieát taát caû coõi Phaät nhieàu thöù sai bieät xuaát 9) Bieát taát caû phaùp khoâng coù bieân teá: Know sanh trí hueä: They generate knowledge by all things have no bounaries. knowing the various distinctions of all 10) Bieát taát caû phaùp khoâng ngaèn meù chöôùng Buddha-lands. ngaïi, döôøng nhö löôùi huyeãn voâ löôïng sai 3) Bieát chöøng ngaèn möôøi phöông xuaát sanh bieät, trong voâ löôïng kieáp vì chuùng sanh trí hueä: They generate knowledge by maø noùi chaúng theå cuøng taän: Know the knowing domains of the network of the ten ultimate nonobstruction of all things, like a directions. network of illusions, with infinite 4) Bieát taát caû theá giôùi uùp ngöûa vaân vaân xuaát differentiations, explaining to sentient sanh trí hueä: They generate knowledge by beings for infinite eons without exhausting knowing all worlds, inverted, upright, and it. so on. Möôøi Phaùp Vöôït Troäi: Möôøi phaùp vöôït troäi 5) Bieát taát caû phaùp moät taùnh, nhieàu taùnh, truï hôn taát caû chö thieân trong Ba Möôi Ba Coõi roäng lôùn xuaát sanh trí hueä: They generate Trôøi khi vua trôøi nhaän ñöôïc böûu chaâu Ma Ni knowledge by knowing the unity, variety, (Kinh Hoa Nghieâm—Phaåm 27—Thaäp Ñònh)— and universality of all things. Ten things surpassing all the gods of the 6) Bieát taát caû nhieàu loaïi thaân xuaát sanh trí Thirty-Three-Fold Heaven attained by the god- hueä: They generate knowledge by king when he obtained the Mani Jewel (The knowing the various physical forms. Folwer Adornment Sutra—Chapter 27). 7) Bieát taát caû theá gian ñieân ñaûo moäng töôûng 1) Saéc töôùng: Color. ñeàu voâ sôû tröôùc xuaát sanh trí hueä: They 2) Hình theå: Physical form. generate knowledge by knowing the 3) Thò hieän: Manifestation. misconceptions and delusions of all 4) Quyeán thuoäc: Retinue. worldlings without clinging to them. 5) Ñoà duøng: Appurtenances. 8) Bieát taát caû phaùp ñeàu do moät ñaïo xuaát ly 6) AÂm thanh: Voice. xuaát sanh trí hueä: They generate 7) Thaàn thoâng: Magical powers. knowledge by knowing that all truths 8) Control: Töï taïi. ultimately lead to emancipation by one 9) Trí tueä hieåu bieát: Intellectual path. understanding. 9) Bieát Nhö Lai thaàn löïc hay nhaäp taát caû 10) Trí duïng: Cognitive function. phaùp giôùi xuaát sanh trí hueä: They generate Möôøi Phaùp Xuaát Sanh Trí Hueä Cuûa Chö knowledge by knowing the spiritual power of the enlightened can enter all universes. Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38). 10) Bieát tam theá taát caû chuùng sanh Phaät chuûng Chö Boà Taùt an truï trong phaùp naày thôøi nôi taát khoâng döùt,

xuaát sanh trí hueä: They caû caùc phaùp ñeàu hieåu thaáu taát caû: Ten ways of generate knowledge by knowing that the generating knowledge of Great Enlightening seed of enlightenment in all sentient Beings (The Flower Adornment Sutra— beings, past, present, and future, does not Chapter 38). Enlightening Beings who abide die out. by these can comprehend all things. 1) Bieát taát caû chuùng sanh tri giaûi chuùng sanh Möôøi Phaùp Xöng Taùn Choã Khen Ngôïi: trí hueä: They generate knowledge by Theo Kinh Hoa Nghieâm, Phaåm 27—Thaäp Ñònh, coù möôøi Phaùp xöng taùn choã ngôïi khen

ngôïi. Khi nhaäp vaøo nhöùt thieát trí chuùng sanh d. Truï trí voâ ngaïi: They abide in sai bieät thaân ñaïi tam muoäi, chö Boà Taùt seõ truï unobstructed knowledge. ñöôïc möôøi phaùp xöng taùn choã ngôïi khen— e. Phaân bieät bieát roõ taát caû caùc phaùp neân goïi According to the Flower Adornment Sutra, laø thaäp löïc töï taïi: Individually know all Chapter 27, there are ten praise-worthy things, so they are called adepts of the ten qualities. In the concentration of the powers. differentiated bodies of all sentient beings, 10) Vì thoâng ñaït taát caû phaùp luaân neân goïi laø Enlightening Beings are lauded for ten praise- böïc nhöùt thieát kieán: Thoroughly worthy qualities. comprehend all cycles of the Teaching, so 1) Nhaäp vaøo chôn nhö neân goïi laø Nhö Lai: they are called all-seers. Enter into True Thusness, and so are Möôøi Phaùt Taâm Cuûa Chö Ñaïi Boà Taùt: called Tathagata, those who have arrived Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi at Thusness. thöù phaùt taâm cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt 2) Vì giaùc ngoä taát caû phaùp neân goïi laø Phaät: an truï trong phaùp naày thôøi ñöôïc taâm ñaïi phaùt Are aware of all truths, and so called khôûi naêng söï voâ thöôïng cuûa Nhö Lai— Buddha, Enlightened. According to the Flower Adornment Sutra, 3) Vì ñöôïc taát caû theá gian khen ngôïi neân goïi Chapter 38, there are ten determinations of laø Phaùp Sö: Are praised by all worlds, and Great Enlightening Beings. Enlightening so are called teachers of truth. Beings who abide by these can attain Buddhas; 4) Vì bieát taát caû phaùp neân goïi laø nhöùt thieát mind of great determination and competence. trí: Know all things, and so are called 1) Ñoä thoaùt taát caû chuùng sanh: To liberate all omniscient. beings. 5) Vì ñöôïc taát caû theá gian quy-y neân goïi laø 2) Khieán cho taát caû chuùng sanh döùt töø phieàn choã sôû y: Are resorted by all worlds, and naõo: To cause all beings to get rid of their so are called refuge. afflictions. 6) Vì roõ thaáu taát caû phaùp phöông tieän neân goïi 3) Khieán cho taát caû chuùng sanh tieâu dieät taäp laø ñaïo sö: Have mastered all teaching khí: To cause all sentient beings to methods, and so are called the guides. extinguish their habit energies. 7) Vì daãn taát caû chuùng sanh vaøo ñaïo nhöùt 4) Döùt töø taát caû taâm nghi hoaëc: To eliminate thieát trí neân goïi laø ñaïi ñaïo sö: Lead all all doubts. beings into universal knowledge, and so 5) Dieät töø khoå naõo cho taát caû chuùng sanh: To are called great leaders. remove all sentient beings' miseries. 8) Vì laø ñeøn cuûa taát caû theá gian neân goïi laø 6) Dieät töø taát caû khoå naïn trong caùc ñöôøng quang minh: Are lamps for all worlds, and döõ: To extirpate the difficulties of the so are called light. states of woe. 9) Phaùp xöng taùn choã ngôïi khen thöù chín— 7) Kính thuaän taát caû Nhö Lai: To respectfully The ninth praise-worthy quality: follow

all Buddhas. a. Taâm chí vieân maõn: Their aspirations are 8) Kheùo hoïc taát caû sôû hoïc cuûa Boà Taùt: To fulfilled. study what all Enlightening Beings should b. Thaønh töïu cöùu ñoä: They have learn. accomplished salvation. 9) ÔÛ choã moãi ñaàu loâng trong taát caû theá gian c. Nhieäm vuï ñeàu xong: They have done their thò hieän taát caû thaønh chaùnh giaùc cuûa chö tasks. Phaät: To show the enlightenment of all Buddhas at each point in all worlds.

10) ÔÛ nôi taát caû theá giôùi ñaùnh ñaïi phaùp-coå laøm arrogance and like the great earth treat cho caùc chuùng sanh tuøy theo caên duïc cuûa others impartially. hoï ñeàu ñöôïc ngoä hieåu: To beat the drum 8) Tim cuûa hoï ñaày caû tình thöông yeâu vaø laân of the highest teaching in all worlds, to maãn, luùc naøo hoï cuõng nghó ñeán söï lôïi ích cause all sentient beings to gain cho keû khaùc: Their hearts being filled with understanding in accord with their love and compassion; they are always faculties and inclinations. thinking of the welfare of others. Möôøi Phaåm Haïnh Cuûa Chö Boà Taùt: Ten 9) Hoï luoân luoân ñoái xöû thaân thieän vôùi taát caû qualities of Bodhisattvas—Theo Kinh Hoa chuùn g sanh trong caùc neûo luaân hoài: They Nghieâm, Boà taùt coù möôøi phaåm haïnh— are always friendly disposed towards all According to the Avatamsaka Sutra, beings in various paths of existence. Bodhisattvas have ten qualities: 10) Hoï luoân luoân öôùc mong ñöôïc tham döï 1) Nhöõng haønh vi coâng ñöùc cuûa hoï mang tính chuùng hoäi cuûa chö Phaät: They are ever caùch phoå bieán vaø toûa saùng (Phoå moân theòn desirous of being admitted into the caên quang minh): Their meritoriousdeeds community of Buddhas. are of universal character and Möôøi Phaät Nghieäp Cuûa Chö Ñaïi Boà Taùt: illuminating. Ten kinds of Buddha-action of great 2) Söï thaønh ñaït tam muoäi cuûa hoï ñaày ñuû aùnh enlightening beings—Theo Kinh Hoa Nghieâm, saùng cuûa trí tueä xuaát phaùt töø böôùc ñi treân Phaåm 38, coù möôøi Phaät nghieäp cuûa chö Ñaïi Boà con ñöôøng chaân chaùnh (Chaân thaät ñaïo tam Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi muoäi trí quang): Their attainment of the ñöôïc nghieäp quaûng ñaïi voâ thöôïng voâ sö chaúng Samadhi is full of the light of knowledge do ngöôøi daïy—According to the Flower which is derived from walking the path of Adornment Sutra, there are ten kinds of righteousness. Buddha-action of Great Enlightening Beings. 3) Hoï coù theå laøm phaùt sinh moät ñaïi döông Enlightening Biengs who abide by these can coâng ñöùc ((Phöôùc haûi quaûng ñaïi thieän achieve supreme teacherless great action caên): They are able to produce the great without relying on the instruction of another. ocean of merit. 1) Phaät nghieäp thöù nhaát—The first Budha- 4) Hoï tích taäp taát caû caùc phaùp thanh tònh action: khoâng heà meät moûi: They are never tired a. Tuøy thôøi khai ñaïo: Guiding at appropriate of amassing all kinds of purities. times. 5) Hoï luoân luoân gaàn guõi vaø thôø kính nhöõng b. Laøm cho chuùng sanh tu haønh chaùnh phaùp: ngöôøi baïn toát: They ever ready to Foster sentient beings with correct associate with good friends and attend cultivation of practice. upon them with reverence. 2) Trong chieâm bao khieán thaáy laøm cho giaùc 6) Hoï khoâng phaûi laø nhöõng ngöôøi caát chöùa taøi ngoä thieän caên thuoû xöa: Causing dream saûn vaø khoâng heà ngaàn ngaïi thí xaû thaân vision because it awakens awareness of maïng

cuûa mình cho chaùnh phaùp: They are past roots of goodness. not accumulators of wealth and never 3) Vì ngöôøi maø dieãn thuyeát kinh chöa ñöôïc hesitate to give up their lives for a good nghe, vì laøm cho hoï sanh trí vaø döùt nghi: cause. Expounding to others scriptures they have 7) Hoï khoâng coøn coáng cao ngaõ maïn, vaø not yet heard because it causes growth of gioáng nhö ñaát, hoï ñoái xöû bình ñaúng vôùi taát knowledge and resolution of doubts. caû: They are free from the spirit of

4) Vì ngöôøi aên naên bò kieát söû trieàn phöôïc maø ñöùc lôùn thuø thaéng: If anything demonic noùi phaùp xuaát ly, laø Phaät nghieäp, vì laøm occurs, being able to manifest voice equal cho taâm hoï lìa nghi: Teaching the way to to space explaining the principle of not emancipation to those bound up in regrets harming others, in order to quell it, causing because it frees them from a doubting the awakening of understanding and mind. causing the majesty of demons who hear 5) Phaät nghieäp thöù naêm—The fifth Buddha- to vanish, because the will is extraordinary action: Hieän thaân töôùng haûo trang nghieâm and the power great. cuûa Nhö Lai laøm taêng tröôûng quaù khöù 8) Phaät nghieäp thöù taùm, vì boån nguyeän maø thieän caên nôi nhöõng chuùng sanh khôûi laøm—The eighth Buddha-action, the nhöõng taâm sau ñaây—Manifesting the performance of original vow: glorified body of Buddha which nurtures a. : Taâm Boà Taùt khoâng xen hôû: The mind past roots of goodness for the sake of having no lapse. sentient beings with the following minds: b. Thöôøng töï giöõ gìn: Being constantly alert. a. Taâm xan laãn: Stingy minds. c. Chaúng cho chöùng nhaäp chaùnh vò nhò thöøa: b. Taâm meâ môø: Ignorant minds. Not permitting experiential entry into the c. Taâm nhò thöøa: Minds interested in absolute state of individual liberation. personal salvation. d. Neáu coù chuùng sanh caên taùnh chöa thaønh d. Taâm toån haïi: Malevolent minds. thuïc thôøi troïn chaúng vì hoï maø noùi caûnh e. Taâm nghi hoaëc: Doubting minds. giôùi giaûi thoaùt: Never speaking of the f. Taâm kieâu maïn: Conceited minds. realm of liberation to those who faculties g. Taâm taùn ñoäng: Scattered minds. and characteristics are not yet mature. 6) Phaät löïc thöù saùu—The sixth Buddha- 9) Phaät nghieäp thöù chín—The ninth Buddha-action: action: a. Luùc khoù gaëp chaùnh phaùp, vì chuùng sanh a. Xa lìa sanh töû kieát laäu: Shedding all the maø roäng thuyeát phaùp: Widely expounding bonds and contaminations of birth and the true Teaching in times when true death. Teaching is difficult to come across. b. Tu haïnh Boà Taùt tieáp noái chaúng döùt: b. Laøm cho nhöõng ai nghe xong lieàn ñöôïc trí Cultivating the practices of enlightening Ñaø La Ni vaø trí thaàn thoâng: Causing those beings continuously. who hear to attain concentrated c. Duøng taâm ñaïi bi nhieáp thuû chuùng sanh, knowledge of spiritual powers. laøm cho hoï khôûi haïnh roát raùo giaûi thoaùt: c. Coù theå laøm lôïi ích cho voâ löôïng chuùng Taking care of sentient beings with great sanh: To be able to benefit innumerable compassion, causing them to undertake sentient beings. such practice and eventually be liberated. d. Thaéng giaûi cuûa nhöõng ñieàu treân ñaây ñeàu d. Chaúng döùt tu haønh haïnh Boà Taùt: Not thanh tònh: The resolution of all of the stopping the practices of the deeds of above is pure. enlightening beings. 7) Neáu coù ma söï khôûi leân, coù theå duøng 10) Phaät nghieäp thöù möôøi—The tenth Buddha-

phöông tieän hieän tieáng khaép hö khoâng giôùi action: thuyeát phaùp chaúng toån naõo ngöôøi khaùc, a. Ñaïi Boà Taùt thaáu roõ töï thaân cuøng chuùng duøng ñaây ñeå ñoái trò laøm cho hoï ñöôïc khai sanh boån lai tòch dieät, theá nhöng chaúng ngoä. Chuùng ma nghe xong, oai quang taét sanh loøng kinh sôï, maø coøn sieâng tu phöôùc maát. Ñaây laø Phaät nghieäp, vì chæ thích oai trí khoâng nhaøm ñuû: Realize that their own

bodies as well as sentient beings are i. Daàu bieát chö phaùp baát khaû ngoân thuyeát, fundamentally quiescient and null, yet, not maø vaãn chuyeån tònh phaùp luaân laøm cho ñaïi being surprised or afraid, they still chuùng hoan hyû: Though they know all tirelessly cultivate virtue and knowledge. things are inexplicable, yet they turn the b. Daàu bieát taát caû phaùp khoâng taïo taùc, maø wheel of pure Teaching and gladden the cuõng chaúng boû töï töôùng cuûa caùc phaùp: hearts of all beings. Though they know all things have no j. Daàu coù theå thò hieän chö Phaät thaàn löïc, maø creation, yet they do not ignore the chaúng nhaøm boû thaân Boà Taùt: Though they individual characteristics of things. are able to manifest the spiritual powers of c. Daàu nôi caûnh giôùi lìa haún tham duïc, maø Buddhas, yet they do not reject thöôøng thích chieâm ngöôõng phuïng thôø saéc embodiment as enlightening beings. thaân cuûa chö Phaät: Though they are k. Daàu hieän nhaäp ñaïi Nieát baøn, maø thò hieän forever allof of craving for objects, yet thoï sanh taát caû xöù, coù theå thöïc haønh caùc they always gladly behold the form bodies phaùp huyeãn thieät: Though they appear to of Buddhas. enter ultimate final extinction, they d. Daàu bieát ngoä nhaäp caùc phaùp chaúng do nôi manifest birth in all places, being able to ngöôøi, maø vaãn duøng nhieàu phöông tieän perform these practices, simultaneously caàu nhöùt thieát trí: Though they know one carrying out the provisional and the true. is enlightened into the truth without Möôøi Phaät Phaùp Thieän Xaûo Trí: Theo depending on another, yet they seek Kinh Hoa Nghieâm, Phaåm 36, coù möôøi thöù Phaät omniscience through many kinds of phaùp thieän xaûo trí. Ñaïi Boà Taùt an truï trong methods. möôøi taâm thaéng dieäu naày roài thôøi ñöôïc möôøi e. Daàu bieát caùc quoác ñoä ñeàu nhö hö khoâng, thöù Phaät phaùp thieän xaûo trí—According to the maø thöôøng trang nghieâm taát caû coõi Phaät: Flower Adornment Sutra, Chapter 36, there are Though they know all lands are like space; ten kinds of technical knowledge of the they always enjoy adorning all Buddha- Buddha teachings. Once Great Enlightening lands. Beings abide in the ten kinds of sublime mind, f. Daàu haèng quaùn saùt voâ nhôn voâ ngaõ, maø they acquire ten kinds of technical knowledge vaãn giaùo hoùa chuùng sanh khoâng nhaøm of the Buddha teachings. moûi: Though they always observe that 1) Trí lieãu ñaït Phaät phaùp thaäm thaâm: there is no real person or self, yet they Technical knowledge of Comprehending tirelessly teach and enlighten sentient the most profound Buddha teaching. beings. 2) Trí thieän xaûo xuaát sanh Phaät phaùp quaûng g. Daàu nôi phaùp giôùi boån lai baát ñoäng, maø ñaïi: Technical knowledge of the duøng thaàn thoâng trí löïc hieän nhöõng bieán production of far-reaching Buddha-hoùa: Though fundamentally unmoving in teachings. the cosmos of reality, yet they manifest a 3) Trí thieän xaûo tuyeân thuyeát caùc thöù Phaät multitude of

transformations by spiritual phaùp: Technical knowledge of exposition powers. of all kinds of Buddha teachings. h. Daàu ñaõ thaønh töïu nhöùt thieát trí, maø vaãn 4) Trí thieän xaûo chöùng nhaäp Phaät phaùp bình khoâng ngôùt tu haïnh Boà Taùt: Though they ñaúng: Technical knowledge of realizing have already accomplished omniscience, the Buddha teaching of equality. yet they practice the acts of Enlightening 5) Trí thieän xaûo ngoä giaûi Phaät phaùp voâ sai Beings without ceasing. bieät: Technical knowledge of

understanding the Buddha teaching of accept nothing to do Buddha-work for differentiation. sentient beings. 6) Trí thieän xaûo thaâm nhaäp trang nghieâm 5) Chö Phaät vì chuùng sanh maø duøng ñaát, Phaät phaùp: Technical knowledge of nöôùc, löûa, gioù ñeå laøm Phaät söï: All penetration of the Buddha teaching of Buddhas do Buddha-work for sentient adornment. beings by means of earth, water, fire and 7) Trí thieän xaûo moät phöông tieän vaøo Phaät air. phaùp: Technical knowledge of penetrating 6) Chö Phaät vì chuùng sanh maø duøng thaàn löïc the Buddha teachings by one means. töï taïi thò hieän taát caû caûnh giôùi sôû duyeân ñeå 8) Trí thieän xaûo voâ löôïng phöông tieän vaøo laøm Phaät söï: All Buddhas magically show Phaät phaùp: Technical knowledge of all realms of objects to do Buddha-work penetrating the Buddha teachings by for sentient beings. innumerable means. 7) Chö Phaät vì chuùng sanh maø duøng nhieàu 9) Trí thieän xaûo voâ bieân Phaät phaùp voâ sai thöù danh hieäu ñeå laøm Phaät söï: All bieät: Technical knowledge of nodifference Buddhas do Buddha-work for sentient of the boundless Buddha teachings. beings by various names and epithets. 10) Trí thieän xaûo duøng töï taâm töï löïc khoâng 8) Chö Phaät vì chuùng sanh maø duøng caûnh giôùi thoái chuyeån nôi taát caû Phaät phaùp: coõi Phaät ñeå laøm Phaät söï: All Buddhas do Technical knowledge of nonregression in Buddha-work for sentient beings by means the Buddha teachings by one's own mind of the realms of objects of Buddha-lands. and one' own power. 9) Chö Phaät vì chuùng sanh maø duøng coõi Phaät ** For more information, please see Ten kinds nghieâm tònh ñeå laøm Phaät söï: All Buddhas of sublime mind. adorn and purify Buddha-lands to do Möôøi Phaät Söï Vì Chuùng Sanh Cuûa Chö Buddha-work for sentient beings. Phaät: Chö Phaät coù möôøi ñieàu vì chuùng sanh 10) Chö Phaät vì chuùng sanh maø duøng söï vaéng laøm Phaät söï (Kinh Hoa Nghieâm—Phaåm 33)—laëng khoâng lôøi ñeå laøm Phaät söï: All Ten kinds of performance of Buddha-work for Buddhas do Buddha-work for sentient sentient beings of all Buddhas (The Flower beings silently, without words. Adornment Sutra—Chapter 33). Möôøi Phaät Tam Muoäi Baát Khaû Tö Nghì: 1) Chö Phaät vì chuùng sanh maø thò hieän saéc Theo Kinh Hoa Nghieâm, Phaåm 28, coù möôøi thaân ñeå laøm Phaät söï: All Buddhas Phaät Tam muoäi voâ löôïng baát tö nghì— manifest physical forms to do Buddha- According to the Flower Adornment Sutra, work for sentient beings. Chapter 28, there are ten kinds of 2) Chö Phaät vì chuùng sanh maø phaùt dieäu aâm immeasurable inconceivable Buddha- thanh ñeå laøm Phaät söï: All Buddhas make concentrations. subtle utterances to do Buddha-work for 1) Taát caû chö Phaät haèng taïi chaùnh ñònh ôû sentient beings. trong moät nieäm khaép taát caû choã vì khaép 3) Chö Phaät vì

chuùng sanh maø laáy söï “coù choã chuùng sanh maø noùi roäng dieäu phaùp: All thoï” ñeå laøm Phaät söï: All Buddhas accept Buddhas while always in correct things to do Buddha-work for sentient concentration, instantly reach all places to beings. expound the sublime Teaching for sentient 4) Chö Phaät vì chuùng sanh maø laáy söï “khoâng beings everywhere. coù choã thoï” ñeå laøm Phaät söï: All Buddhas 2) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép taát caû choã vì caùc

chuùng sanh maø noùi voâ ngaõ teá: Instantly chuùng sanh ñeàu thoâng ñaït taát caû Phaät reach all places to teach all sentient phaùp, ñöôïc voâ löôïng giaûi thoaùt, roát raùo beings ultimate selflessness. ñeán bæ ngaïn voâ thöôïng: Instantly in all 3) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû places, enable sentient beings to master trong moät nieäm khaép taát caû choã vaøo suoát all enlightened teachings, attain infinite tam theá: Instantly enter the past, present liberation, and ultimately reach and future in all places. unsurpassed transcendence. 4) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû Möôøi Phoå Hieàn Haïnh Phaùp: Möôøi Phoå trong moät nieäm khaép taát caû choã vaøo khaép Hieàn Haïnh Phaùp maø chö Boà Taùt ñeàu coù (Kinh möôøi phöông Phaät ñoä quaûng ñaïi: Instantly Hoa nghieâm—Phaåm 38)—Ten principles of enter the immense Buddha-lands in the Universally Good which Enlightening Beings ten directions, pervading all places. have (The Flower Adornment Sutra—Chapter 5) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû 38). trong moät nieäm khaép taát caû choã hieän khaép 1) Nguyeän truï taát caû kieáp vò lai: Vowing to voâ löôïng Phaät thaân: Instantly manifest live through all future ages. innumerable various Buddha-bodies in all 2) Nguyeän cung kính cuùng döôøng taát caû Phaät places. vò lai: Vowing to serve and honor all 6) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû Budhas of the future. trong moät nieäm khaép taát caû choã tuøy nhöõng 3) Nguyeän an truï taát caû chuùng sanh nôi haïnh taâm giaûi cuûa caùc chuùng sanh maø hieän thaân, cuûa Phoå Hieàn Boà taùt: Vowing to settle all ngöõ, yù: Instantly in all places manifest sentient beings in the practice of body, speech and mind in accord with the Universally Good Enlightening Beings. various understandings of sentient beings. 4) Nguyeän chöùa nhoùm taát caû thieän caên: 7) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû Vowing to accumulate all roots of trong moät nieäm khaép taát caû choã noùi chôn goodness. teá ly duïc cuûa taát caû phaùp: Instantly in all 5) Nguyeän nhaäp taát caû Ba La Maät: Vowing to places, explain the ultimate reality of all enter all ways of transcendence. things, beyond desire. 6) Nguyeän ñaày ñuû taát caû Boà taùt haïnh: 8) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû Vowing to fulfill all practices of trong moät nieäm khaép taát caû choã dieãn Enlightening Beings. thuyeát taát caû duyeân khôûi töï taùnh: Instantly 7) Nguyeän taát caû trang nghieâm taát caû theá in all places, expound the inherent nature giôùi: Vowing to adorn all worlds. of indepdent origination of everything. 8) Nguyeän sanh taát caû coõi Phaät: Vowing to 9) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû be born in all Buddha-lands. trong moät nieäm khaép taát caû choã thò hieän voâ 9) Nguyeän kheùo quaùn saùt taát caû caùc phaùp: löôïng söï trang nghieâm quaûng ñaïi cuûa theá Vowing to carefully

examine all things. gian vaø xuaát theá gian, khieán caùc chuùng 10) Nguyeän nôi taát caû Phaät quoác ñoä thaønh voâ sanh thöôøng ñöôïc thaáy Phaät: Instantly in thöôïng Boà Ñeà: Vowing to attain supreme all places manifest immeasurable worldly enlightenment in all Buddha-lands. and transcendental great adornments, *** For more information, please see Phoå causing sentient beings always to get to Hieàn Haïnh Nguyeän. see Buddha. Möôøi Phoå Quaùn Saùt Cuûa Chö Ñaïi Boà 10) Taát caû chö Phaät haèng taïi chaùnh ñònh, ôû Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù trong moät nieäm khaép taát caû choã khieán caùc möôøi moân phoå quaùn saùt cuûa chö Ñaïi Boà Taùt.

Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc impartial good friends and follow their ñaïi trí hueä phoå quaùn saùt voâ thöôïng cuûa Ñöùc instructions to live by the Buddha Nhö Lai—According to the Flower Adornment teachings. Sutra, Chapter 38, there are ten kinds of 8) Phoå quaùn saùt taát caû phaùp ñaõ ñöôïc nghe, vì universal observation of Great Enlightening mau ñöôïc chöùng thaáy nghóa toái thöôïng: Beings. Enlightening Beings who abide by Observe all principles they hear and these can attain universal observation of quickly attain realizational insight into the supreme wisdom of Buddhas. supreme meaning. 1) Phoå quaùn saùt taát caû nhöõng keû ñeán caàu xin, 9) Phoå quaùn saùt chuùng sanh voâ bieân, vì vì duøng taâm khoâng traùi nghòch ñeå laøm thöôøng chaúng boû rôøi söùc ñaïi bi: Observe thoûa maõn yù cuûa hoï: Observe all who come the infinite sentient beings, never seeking of them, satisfying them without abandoning the power of great aversion. compassion. 2) Phoå quaùn saùt taát caû nhöõng chuùng sanh 10) Phoå quaùn saùt taát caû Phaät phaùp, vì mau phaïm giôùi, vì an trí hoï trong giôùi thanh ñöôïc thaønh töïu nhöùt thieát trí: Observe the tònh cuûa caùc Ñöùc Nhö Lai: Observe all teachings of all Buddhas and quickly immoral sentient beings and establish manage to accomplish universal them in the pure precepts of Buddhas. knowledge. 3) Phoå quaùn saùt taát caû chuùng sanh coù taâm toån Möôøi Phuïc Taïng Cuûa Chö Ñaïi Boà Taùt: haïi, vì an trí hoï trong nhaãn löïc cuûa caùc Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Ñöùc Nhö Lai: Observe all malicious phuïc taïng (kho taøng aån kín) cuûa chö ñaïi Boà sentient beings and settle them in the Taùt. Chö ñaïi Boà Taùt aån trong nhöõng kho taøng power of enlightened tolerance. aån kín naày coù theå ñaït ñöôïc trí hueä voâ thöôïng 4) Phoå quaùn saùt taát caû nhöõng chuùng sanh giaûi cuûa chö Phaät vaø ñoàng thôøi coù khaû naêng thuaàn ñaõi, vì khuyeân hoï tinh caàn, chaúng boû gaùnh hoùa chuùng sanh—According to the Flower laáy gaùnh Ñaïi thöøa: Observe all lazy Adornment Sutra, Chapter 38, there are ten sentient beings and urge them to be kinds of hidden treasury of Enlightening diligent and not give up hearing the Beings. Enlightening Beings who abide by burden of Great Vehicle. these can attain the treasury of truth of 5) Phoå quaùn saùt taát caû nhöõng chuùng sanh loaïn supreme knowledge of Buddhas, and can tame taâm, vì laøm cho hoï an truï nhöùt thieát trí ñòa all sentient beings. khoâng taùn ñoäng cuûa caùc Ñöùc Nhö Lai: 1) Bieát taát caû phaùp laø taïng khôûi haïnh coâng Observe all confused sentient beings and ñöùc: Know all things are a treasury get them to abide in the state of universal producing

virtuous practices. knowledge of Buddhas, where there is no 2) Bieát taát caû phaùp laø taïng chaùnh tö duy: distraction. Know all things are a treasury of right 6) Phoå quaùn saùt taát caû nhöõng chuùng sanh aùc thought. hueä, vì laøm cho hoï tröø nghi hoaëc, phaù kieán 3) Bieát taát caû phaùp laø taïng ñaø la ni chieáu chaáp höõu laäu: Observe all deluded saùng: Know all things are a treasury of sentient beings and clear away their illumination of mental control. doubts and break down reification. 4) Bieát taát caû phaùp laø taïng bieän taøi khai dieãn: 7) Phoå quaùn saùt taát caû nhöõng thieän höõu bình Know all things are a treasury of ñaúng, vì thuaän giaùo maïng cuûa thieän höõu intellectual powers and exposition. maø an truï trong Phaät phaùp: Observe all

5) Bieát taát caû phaùp laø taïng baát khaû thuyeát khoâng e deø gì ñeán haäu quaû. Moät khi khaùt voïng thieän giaùc chôn thaät: Know all things are a aáy ñöôïc nuoâi döôõng, böôùc keá tieáp coù tính caùch treasury of inexpressible accurate thuû thuaät hôn, theo ñoù, phaûi khôi daäy nghi tình awareness of truth. vaø giöõ vöõng noù trong loøng, cho ñeán phuùt choùt khi ñi tôùi moät giaûi ñaùp. Moái nghi tình naày 6) Bieát taát caû Phaät töï taïi thaàn thoâng laø taïng quaùn saùt thò hieän: Know all Buddhas' nhaém töø choã sinh töø ñaâu ñeán, cheát ñi veà ñaâu, autonomous spiritual powers are a vaø luoân luoân ñöôïc nuoâi döôõng bôûi khaùt voïng treasury of observation of revelations. muoán vöôït leân treân soáng cheát. Caùi ñoù khoù laém, 7) Bieát taát caû phaùp laø taïng thieän xaûo xuaát tröø phi nghi tình ñöôïc thuaàn thuïc vaø töï buøng vôõ sanh bình ñaúng: Know all things are a thaønh moät traïng thaùi chöùng ngoä. Trong boä saùch treasury of skillfully developing naày, phaùi Thieàn Baùc Sôn ñaõ noùi ñeán möôøi impartiality. phöông phaùp thuaàn thuïc nghi tình nhö sau—In Po-Shan's Admonitions Regarding the Study of 8) Bieát taát caû phaùp laø taïng thöôøng thaáy taát caû chö Phaät: Know all things are a treasury of Zen, during the Ming Dynasty, written by Wu- constant vision of all Buddhas. I-Yuan-Lai in the beginning of the seventeenth century, Po-Shan Zen School confirmed that in 9) Bieát taát caû baát tö nghì kieáp laø taïng bieát roõ ñeàu nhö huyeãn truï: Know all striving to master Zen, the thing needed is to inconceivable eons are a mine of cherish a strong desire to destroy a mind realization that all exist like illusions. subject to birth and death. When this desire is 10) Bieát taát caû chö Phaät Boà Taùt laø taïng phaùtawakened, the Zen practitioner feels as if he sanh hoan hyû tònh tín: Know all Buddhas were enveloped in a blazing fire. He wants to and Enlightening Beings are treasuries escape it. He cannot just be walking about, he producing joy and pure faith. cannot stay quietly in it, he cannot harbour any Möôøi Phöông: Ten directions—Trong Phaät idle thoughts, he cannot expect others to help giaùo möôøi phöông chæ vuõ truï voâ cuøng trong moïi him out. Since no moment is to be lost, all he höôùng—In Buddhism, ten directions denote the has to do is to rush out of it to the best of his endless universe in all directions. strength and without being disturbed by the Möôøi Phöông Chö Phaät: Buddhas of the thought of the consequence. Once the desire is ten directions. cherished, the next step is more technical in Muôøi Phöông Phaùp Thuaàn Thuïc Nghi the sense that an inquiring spirit is to be awakened and kept alive, until the

final Tình: Ten methods of maturing doubts— moment of solution arrives. The inquiry is Trong Baùc Sôn Tham Thieàn Caûnh Ngöõ, ñöôïc concerned with the whence of birth and the Voâ Dò Nguyeân Lai vieát vaøo ñaàu theá kyû thöù 17, whither of death, and to be constantly trong ñoù phaùi Thieàn Baùc Sôn khaúng ñònh trong nourished by the desire to rise above them. coâng phu chöùng Thieàn, ñieàu caàn thieát laø nuoâi This is impossible unless the spirit of inquiry is döôõng moät khaùt voïng maõnh lieät muoán huûy dieät matured and breaks itself out to a state of caùi taâm coøn trong voøng soáng cheát. Khi khaùt enlightenment. In this book, Po-Shan Zen voïng naøy ñöôïc khôi daäy, haønh giaû nghe ra School also mentioned ten methods of tuoàng nhö mình ñang bò moät ngoïn löûa höøng maturing doubts: höïc vaây phuû. Y muoán troán chaïy noù laïi khoâng 1) Khoâng baän loøng ñeán nhöõng phaùp theá tuïc: theå ñöôïc, ñöùng im ra ñaáy khoâng theå ñöôïc, suy Not caring for worldly things. nghó vôù vaån khoâng theå ñöôïc, mong chôø tha löïc cuõng khoâng theå ñöôïc. Ñeå khoûi maát thì giôø, y phaûi vaän heát söùc bình sinh maø nhaåy xoå ra,

2) Khoâng ñaém mình trong traïng thaùi tònh (A) Chö Phaät bieát taát caû phaùp—All Buddhas maëc: Not getting attached to a state of know all things: quietude. a. Ñeàu khoâng choã thaáy: Have no vision. 3) Khoâng dao ñoäng bôûi vaïn vaät: Not being b. Ñeàu chaúng bieát nhau: Are unknown to disturbed by pluralities of objects. each other. 4) Luoân luoân töï caûnh tænh, nhö meøo rình c. Khoâng troùi khoâng môû: Have no bondage chuoät: Being constantly watchful over or release. oneself, behaving like a cat who is after a d. Khoâng thoï khoâng nhoùm: No reception or mouse. assembly. 5) Taäp trung taâm löïc vaøo coâng aùn: e. Khoâng thaønh töïu töï taïi roát raùo ñeán bôø beân Concentrating one’s spiritual energy on kia: No consummation, and independently the koan. ultimately reach the other shore. 6) Khoâng coá gaéng giaûi quyeát coâng aùn baèng (B) Tuy vaäy caùc Ngaøi cuõng ñeàu bieát— trí naêng trong khi chaúng coù trình töï luaän lyù Meanwhile they know: naøo trong ñoù: Not attempting to solve it a. Nôi caùc phaùp chaúng rieâng chaúng khaùc maø intellectually where there are no such ñöôïc töï taïi: The true reality of all things is cues in it. unvarying, not different, and they attain 7) Khoâng coá moå xeû noù: Not trying to be freedom. merely clever about it. b. Khoâng khoâng thoï, chaúng hoaïi thöïc teá, ñaõ 8) Khoâng coi noù laø moät traïng thaùi voâ haønh: ñöôïc ñeán nôi baäc ñaïi töï taïi: Selflessly, Not taking it for a state of doing-nothing- without grasping, not destroying ultimate ness. truth, having reached the state of great 9) Khoâng coi traïng thaùi saùng toû taïm thôøi laø freedom. cöùu caùnh: Not taking a temporary state of c. Caùc Ngaøi thöôøng hay quaùn saùt taát caû phaùp transparency for finality. giôùi: They always observe all realms of 10) Khoâng ñoïc coâng aùn y nhö tuoàng nieäm Phaät reality. hay tuïng chuù: Not reciting the koan as if it 3) Phöông tieän thieän xaûo thöù ba—The third were the Nembutsu practice or a form of kind of skill in means: Dharani. a. Chö Phaät lìa boû caùc töôùng: All Buddhas Möôøi Phöông Tam Theá Phaät: Buddhas of are forever aloof from all appearances. the ten directions in the three Generations. b. Taâm khoâng sôû truï, maø bieát roõ taát caû chaúng Möôøi Phöông Tieän Thieän Xaûo Cuûa Chö loaïn laàm: Their minds do not dwell on anything, yet

they know all appearances Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33, coù without confusion or error. möôøi phöông tieän thieän xaûo cuûa chö Phaät— c. Daàu bieát taát caû töôùng ñeàu khoâng töï taùnh, According to the Flower Adornment Sutra, maø ñuùng nhö theå taùnh cuûa noù vaãn hay Chapter 33, there are ten kinds of skill in kheùo vaøo: While they know all means of all Buddhas. appearances have no intrinsic nature of 1) Chö Phaät bieát taát caû phaùp ñeàu rôøi nhaøn their own, yet they are able to perceive ñaøm hyù luaän, maø vaãn hay khai thò thieän them all in accord with their essence. caên cuûa chö Phaät: All Buddhas know all d. Cuõng thò hieän voâ löôïng saéc thaân vaø taát caû things are beyond idle philosophizing, yet Phaät ñoä thanh tònh: Also manifest the can demonstrate the roots of goodness. infinite appearances of the various 2) Phöông tieän thieän xaûo thöù nhì—The second kind of skill in means:

adornments of innumerable physical manifesting immeasurable autonomous bodies and pure Buddha-lands. spiritual powers, edifying the sentient e. Nhoùm ñeøn trí hueä dieät söï toái laàm cuûa beings of all realms. chuùng sanh: Gather lamps of knowledge 6) Phöông tieän thieän xaûo thöù saùu—The sixth and wisdom, and destroy the delusions of kind of skill in means: sentient beings. a. Chö Phaät bieát taát caû caùc phaùp chaúng thaáy 4) Phöông tieän thieän xaûo thöù tö—The fourth ñöôïc, chaúng phaûi moät, cuõng chaúng phaûi kind of skill in means: khaùc, chaúng phaûi löôïng chaúng phaûi voâ a. Chö Phaät truï nôi phaùp giôùi , chaúng truï quaù löôïng, chaúng lai chaúng khöù, taát caû ñeàu khöù, vò lai hay hieän taïi, vì trong taùnh nhö khoâng coù töï taùnh, nhöng cuõng chaúng traùi nhö khoâng coù töôùng tam theá: All Buddhas vôùi caùc phaùp theá gian: All Buddhas know abide in the realm of reality; they do not that all things cannot be seen, are neither dwell in the past, future or present, one nor different, are neither finite nor because in Thusness as such there are no infinite, are not coming or going, all being marks of the three time frames of past, without inherent nature of their own, yet future or present. they do not contravene the phenomena of b. Daàu vaäy chö Phaät vaãn hay dieãn thuyeát tam the world. theá voâ löôïng chö Phaät xuaát hieän theá gian, b. Taát caû nhöõng ngöôøi trí ôû trong khoâng töï laøm cho ngöôøi nghe thaáy khaép caûnh giôùi taùnh, maø thaáy taát caû cuõng nhö töï taïi vôùi cuûa taát caû chö Phaät: Yet they can speak caùc phaùp, noùi roäng caùc phaùp maø thöôøng an about the emergence in the world of truï nôi chôn nhö thaät taùnh: The all- innumerable Buddhas of past, future and knowers see all things in the midst of present, causing those who hear to see the nonexistence of own-being or inherent realms of all the Buddhas. nature; being independent of things, they 5) Phöông tieän thieän xaûo thöù naêm—The fifth extensively explain things while always kind of skill in means: abiding steadily in the real nature of True a. Thaân ngöõ yù cuûa chö Phaät khoâng choã taïo Thusness. taùc, khoâng lai khoâng khöù, khoâng truï; rôøi 7) Phöông tieän thieän xaûo thöù baûy—The nhöõng soá phaùp aáy ñeán nôi taát caû phaùp bæ seventh kind of skill in means: ngaïn: All Buddhas, in their physical, a. Chö Phaät ôû trong moät thôøi gian maø bieát taát verbal, and mental actions, do not create caû thôøi gian: All Buddhas know all times anything, have no coming or going,

and no in one time. abiding; beyond all categories, they reach b. Ñuû thieän caên thanh tònh: Endowed with the other shore of all things. pure virtues. b. Daàu vaäy caùc Ngaøi vaãn laáy thaân khaåu yù c. Nhaäp chaùnh vò maø khoâng sôû tröôùc: They laøm taïng taøng tröû caùc phaùp, ñuû voâ löôïng enter the absolute state, yet without any trí, roõ suoát nhöõng phaùp theá gian xuaát theá, attachment to it. trí hueä voâ ngaïi, maø thò hieän voâ löôïng thaàn d. Nôi taát caû thôøi gian töø ngaøy, thaùng, naêm, löïc töï taïi ñeå ñieàu phuïc taát caû phaùp giôùi kieáp, ñeán thaønh hoaïi, chaúng truï cuõng chuùng sanh: Yet they are treasuries of all chaúng boû: In regard to time frames such as truths, imbued with immeasurable day, month, year, eon, becoming, and knowledge, comprehending all kinds of decomposition, they neither remain within mundane and transmundane things, their them nor abandon them. knowledge and wisdom unhindered,

e. Caùc Ngaøi luoân thò hieän hoaëc ngaøy, hoaëc using various doctrines adapted to ñeâm, moät ngaøy, baûy ngaøy, nöûa thaùng, moät faculties and nature, inclinations and thaùng, moät naêm, traêm naêm, moät kieáp, understandings, all ultimately good in the nhieàu kieáp, baát khaû tö nghì kieáp, voâ löôïng beginning, the middle, and the end. baát khaû thuyeát kieáp, nhaãn ñeán taän vò lai 9) Phöông tieän thieän xaûo thöù chín—The ninth kieáp, vaãn haèng vì chuùng sanh chuyeån dieäu kind of skill in means: phaùp luaân, chaúng ñoaïn chaúng thoái khoâng a. Chö Phaät truï tònh phaùp giôùi, bieát taát caû caùc thoâi döùt: Yet they are able to show day or phaùp—All Buddhas, abiding in the pure night, beginning, middle, and end, one realm of reality, know all things: day, one week, a fortnight, a month, a • Originally have no names: Voán khoâng year, a century, an eon, many eons, danh töï. inconceivable eons, inexpressible eons, as • Khoâng teân quaù khöù, khoâng teân hieän taïi far as all the eons throughout the future hay vò lai: There being no name of past, always turning the wheel of the sublime present, or future. Teaching for the sake of sentient beings, • Khoâng teân chuùng sanh, khoâng teân phi without interruption, without retreating, chuùng sanh: No name of sentient beings, without pause. no name of inanimate beings. 8) Phöông tieän thieän xaûo thöù taùm—The • Khoâng teân quoác ñoä, khoâng teân phi quoác eighth kind of skill in means: ñoä: No name of country or land, no name a. Chö Phaät luoân truï nôi phaùp giôùi thaønh töïu of noncountry. voâ löôïng Phaät voâ uùy vaø nhöõng bieän taøi sau • Khoâng teân phaùp khoâng teân phi phaùp: No ñaây—All Buddhas always remain in the name of law or nonlaw. realm of reality, develop the infinite • Khoâng teân coâng ñöùc, khoâng teân phi coâng fearlessness of the Buddhas as well as ñöùc: No name of virtue or nonvirtue. their following intellectual powers: • Khoâng teân Boà Taùt: No name of • Baát khaû soå bieän taøi: Countless. enlightening being. • Baát khaû löôïng bieän taøi: Measureless. • Khoâng teân Phaät: No name of Buddha. • Voâ taän bieän taøi: Inexhaustible. • Khoâng teân soá, khoâng teân phi soá: No name • Voâ ñoaïn bieän taøi: Ceaseless. of sets, no name of nonsets. • Voâ bieân bieän taøi: Boundless. • Khoâng teân sanh, khoâng teân dieät: No name • Baát coäng bieän taøi: Unique. of birth, no name of extinction. • Voâ cuøng bieän taøi: Endless. • Khoâng teân coù, khoâng teân khoâng: No name • Chôn thaät

bieän taøi: True intellectual of existence, no name of nonexistence. powers. • Khoâng teân moät, khoâng teân nhieàu: No b. Daàu vaäy caùc Ngaøi vaãn phöông tieän khai name of unity, no name of variety. thò—Yet they appropriately demonstrate c. Theå taùnh caùc phaùp baát khaû thuyeát: The and explain: essential nature of things is • Taát caû cuù bieän: All expressions. inexpressible. • Taát caû phaùp bieän: Explanation of all d. Taát caû caùc phaùp khoâng phöông xöù, chaúng principles. theå hieäp noùi, chaúng theå tan noùi, chaúng theå • Tuøy theo caên taùnh vaø cuøng duïc giaûi, duøng nhieàu noùi, aâm thanh chaúng ñeán, ngoân ngöõ caùc thöù phaùp moân noùi baát khaû thuyeát kheá ñeàu döùt: All things are without location or kinh, sô trung haäu thaûy ñeàu roát raùo: position, cannot be explained as Delivering untold millions of discourses assembling or dispersing, as one or as

many, no verbalization can reach them, all • There is no action nor effect: Khoâng words fail. nghieäp quaû. e. Caùc Ngaøi daàu nöông theo theá tuïc trong • No cultivation: Khoâng tu taäp. caùc thöù ngoân thuyeát, maø khoâng choã phan • Khoâng thaønh töïu: No accomplishment. duyeân, khoâng choã taïo taùc, xa lìa taát caû moïi • No production: Khoâng xuaát sanh. töôûng chaáp hö voïng ñeå roát raùo ñeán beán bôø • Chaúng soá chaúng khoâng soá: They are not in beân kia: Though the Buddhas speak in sets, yet not out of order. various ways according to conventional • Chaúng höõu chaúng voâ: Not existent or usage, they do not cling to anything as nonexistent. mental objects, do not make anything up, • Chaúng sanh chaúng dieät: Not born or and avoid all false conceptual annihilated. attachments; in this way they ultimately • Chaúng caáu chaúng tònh: Not defiled nor reach the other shore. pure: 10) Phöông tieän thieän xaûo thöù möôøi—The • Chaúng lai chaúng khöù: Not entering or tenth kind of skill in means: exiting: a. Chö Phaät bieát taát caû caùc phaùp boån taùnh • Chaúng truï chaúng khoâng truï: Not abiding, tòch tònh: All Buddhas know the not transitory. fundamental nature of all things is null: • Chaúng ñieàu phuïc, chaúng khoâng ñieàu phuïc: • Chaúng sanh cuõng chaúng thò hieän: Because Not edifying, not unedifying. it has no birth nor manifestation: • Chaúng phaûi chuùng sanh, chaúng phaûi • Chaúng saéc chaúng thoï: It is not form nor khoâng chuùng sanh: Not beings, not not sensation. beings. • Chaúng danh chaúng soá: It has no name nor • Chaúng thoï maïng, chaúng khoâng thoï categories.” maïng: Not living, not lifeless. • Chaúng phaûi töôûng: It is not conception. • Chaúng nhôn duyeân chaúng khoâng nhôn • Chaúng taïo taùc: It has no action. duyeân: Not cause, not causeless:. • Chaúng phaûi phan duyeân: It is not c. Chö Phaät ñeàu bieát roõ nhöõng thöù naày, caùc conditioning. Ngaøi cuõng bieát roõ nhöõng chuùng sanh • Chaúng phaûi chaáp thuû, chaúng phaûi thöùc: It chaùnh ñònh, taø ñònh, baát ñònh, neân vì hoï has no grasping; it is not maø thuyeát phaùp cho hoï ñöôïc ñeán bæ ngaïn, consciousness. thaønh töïu thaäp löïc, töù voâ uùy, hay sö töû • Khoâng nhaäp xöù neân chaúng phaûi xöù: It has hoáng, ñuû nhöùt thieát trí vaø truï nôi caûnh giôùi no access; it is not sense mediums. cuûa chö Phaät: While knowing this, the • Voâ sôû ñaéc neân chaúng phaûi giôùi: It Buddhas know all sentient beings, whether apprehends nothing; it is not sense they are rightly stabilized, wrongly elements. stabilized, or not stabilized, and teach b. Nhöng cuõng chaúng hoaïi

taát caû caùc phaùp, them the subtle truth to enable them to boån taùnh caùc phaùp voâ khôûi vì nhö hö reach the other shore, attain the ten khoâng. Taát caû caùc phaùp thaûy ñeàu khoâng powers and the four fearlessnesses, be tòch Yet it does not destroy things because able to roar the lion's roar, be imbued with the original nature has no origination, is universal knowledge, and abide in the like space. All phenomena are empty and realm of Buddhahood. quiescent.

Möôøi Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt: the three worlds and the stages of the Ten kinds of observation of great enlightening lesser vehicles. beings. 9) Quaùn ñaûnh ñòa quaùn saùt, nôi taát caû Phaät (A) Theo Kinh Hoa Nghieâm, Phaåm 38, coù phaùp ñöôïc töï taïi baát ñoäng: Observation in möôøi thöù quaùn saùt cuûa chö Ñaïi Boà Taùt. the stage of coronation, by virtue of Chö Boà Taùt an truï trong phaùp naày thôøi unshakable mastery of all Buddha ñöôïc trí ñaïi quaùn saùt voâ thöôïng cuûa Nhö teachings. Lai—According to the Flower 10) Thieä n giaùc trí tam muoäi quaùn saùt, vì ra Adornment Sutra, Chapter 38, there are laøm Phaät söï khaép möôøi phöông: ten kinds of observation of Great Observation in concentration with Enlightening Beings. Enlightening Beings hyperconscious knowledge, practicing who abide by these can attain the charity everywhere as Buddhist service. supreme great observational knowledge (B) Möôøi phaùp quaùn saùt chuùng sanh maø Boà of Buddhas. Taùt duøng ñeå khôûi ñaïi bi taâm (Kinh Hoa 1) Bieát caùc nghieäp quaùn saùt, vì ñeàu thaáy moïi Nghieâm—Phaåm 38)—Ten kinds of vi teá: Observation knowing all acts, seeing observations of sentient beings which all details. help Enlightening Beings to arouse their 2) Bieát caùc loaøi quaùn saùt, vì chaúng chaáp great compassion (The Flower chuùng sanh: Observation knowing various Adornment Sutra—Chapter 38): tendencies, not grasping sentient beings. 1) Quaùn saùt chuùng sanh khoâng nôi nöông döïa 3) Bieát caùc caên quaùn saùt, vì thaáu roõ caùc caên: maø khôûi ñaïi bi: They see sentient beings Observation knowing faculties, have nothing to rely on for support. comprehending the nonexistence of 2) Thaá y chuùng sanh taùnh chaúng ñeàu thuaän faculties. maø khôûi ñaïi bi: They see sentient beings 4) Bieát caùc phaùp quaùn saùt, vì chaúng hoaïi are unruly. phaùp giôùi: Observation knowing 3) Thaá y chuùng sanh thieáu ñaïo ñöùc maø khôûi phenomena, not violating the realm of ñaï i bi: They see sentient beings lack reality. virtues. 5) Thaáy Phaät phaùp quaùn saùt, vì sieâng tu Phaät 4) Thaáy chuùng sanh meâ nguû trong si meâ maø nhaõn: Observation seeing the verities of khôûi ñaïi bi: They see sentient beings are Buddhahood, cultivating the enlightened asleep in ignorance. eye. 5) Thaáy chuùng sanh laøm phaùp baát thieän maø 6) Ñöôïc trí hueä quaùn saùt, vì thuyeát phaùp khôûi ñaïi bi: They see sentient beings do ñuùng lyù: Observation attaining wisdom, bad things. explaining things as they really are. 6) Thaá y chuùng sanh bò troùi buoäc bôûi duc voïng 7) Voâ sanh nhaãn quaùn saùt, vì quyeát roõ Phaät maø khôûi ñaïi bi: They see sentient beings phaùp: Observation accepting the are bound by desires. nonorigination of things, definitely 7) Thaáy chuùng sanh ñaém chìm trong bieån comprehending the teaching of Buddha. sanh töû maø khôûi ñaïi bi: They see sentient 8) Baát thoái ñòa quaùn saùt, vì dieät phieàn naõo beings are sunk in the sea of birth and vöôït khoûi tam giôùi nhò

thöøa ñòa: death. Observation in the state of nonregression, 8) Thaáy chuùng sanh maõi mang bònh khoå maø destroying all afflictions and transcending khôûi ñaïi bi: They see sentient beings chronically suffer from illness.

9) Thaáy chuùng sanh khoâng muoán phaùp laønh because they have realized freedom maø khôûi ñaïi bi: They see sentient beings desire for anything. have no desires for goodness. 7) Ñöôïc chôn thieät quang minh, vì nôi ly duïc 10) Thaáy chuùng sanh maát neûo Boà Ñeà maø khôûi teá cuûa caùc phaùp taâm bình ñaúng: They ñaïi bi: They see sentient beings have lost acquire the light of truth because their the way to enlightenment. minds are equanimous in the realm of Möôøi Quang Minh Choùi Saùng Cuûa Chö desirelessness. Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 8) Ñöôï c thaàn bieán quang minh khaép taát caû 27, coù möôøi thöù quang minh choùi saùng cuûa chö theá gian, vì ñöôïc Phaät gia hoä haèng chaúng ñaïi Boà Taùt. Chö Ñaïi Boà Taùt truï trong Nhöùt döùt: They acquire the light of mystic thieát chuùng sanh sai bieät Ñaïi Tam muoäi cuõng transfigurations pervading all worlds seõ ñöôïc möôøi thöù quang minh choùi saùng— because they are ceaselessly empowered According to the Flower Adornment Sutra, by the Buddha. Chapter 27, there are ten kinds of illumination. 9) Ñöôï c thieän tö du quang minh, vì ñeán bôø töï Great Enlightening Beings who abide in the taïi cuûa taát caû Phaät: They acquire the light concentration of the differentiated bodies of all of proper meditation because they reach sentient beings will also acquire ten kinds of the other shore of freedom of all Buddhas. illumination. 10) Ñöôï c nhöùt thieát phaùp chôn nhö quang 1) Ñöôïc quang minh cuûa taát caû chö Phaät, vì minh, vì nôi trong moät loã chön loâng kheùo cuøng Phaät bình ñaúng: They acquire the noùi taát caû: They acquire the light of True light of all Buddhas because they are Thusness of all things because they can equal to them. explain everything in a single point. 2) Ñöôïc taát caû theá giôùi quang minh, vì coù theå Möôøi Quoác Ñoä Ñích Thöïc Cuûa Boà Taùt: khaép nghieâm tònh: They acquire the light See Möôøi Sinh Ñòa Ñích Thöïc Cuûa Chö Boà of all worlds because they can beautify Taùt. them all. Möôøi Quoác Ñoä Voâ Ngaïi Duïng Cuûa Chö 3) Ñöôïc taát caû chuùng sanh quang minh, vì Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38): ñeàu ñeán ñieàu phuïc: They acquire the light Ten kinds of unimpeded function relating to of all beings because they go to pacify lands of Great Enlightening Beings (The them all. Flower Adornment Sutra). 4) Ñöôïc voâ löôïng voâ uùy quang minh vì phaùp 1) Taát caû coõi laøm moät coõi: Making all lands giôùi laøm tröôøng thuyeát phaùp: They acquire one land. the light of immeasurable expertise 2) Taát caû coõi vaøo moät loã loâng: Fitting all because they preach on the stage of the lands in a pore. cosmos of realities. 3) Bieát taát caû coõi voâ taän: Knowing that the 5) Ñöôïc voâ sai bieät quang minh, vì bieát taát caû totality of lands is inexhaustible. phaùp khoâng caùc thöù taùnh: They acquire 4) Moät thaân ngoài kieát giaø ñaày khaép taát caû undifferentiated light because they know coõi: Filling all lands with one body sitting that phenomena have no differentiation in in cross-legged. essence. 5) Trong moät thaân hieän taát caû coõi: Showing 6) Ñöôïc phöông tieän quang minh, vì nôi ly all lands in one body. duïc teá cuûa caùc phaùp maø chöùng nhaäp: They 6) Chaán ñoäng

taát caû coõi maø chaúng khieán acquire the light of expedient means chuùng sanh kinh sôï: Shaking all lands without frightening the beings there.

7) Duøng ñoà trang nghieâm taát caû coõi ñeå trang 2) Quyeát ñònh giaûi trang nghieâm, vì xuaát sanh nghieâm moät coõi: Arraying one land with nhöõng thöù trang nghieâm: Certain the adornment of all lands. understanding of adornment, producing 8) Duøng ñoà trang nghieâm moät coõi ñeå trang various adornments. nghieâm taát caû coõi: Arraying all lands with 3) Quyeát ñònh giaûi quaûng ñaïi, vì taâm chöa the adornment of one land. töøng heøn keùm: Certain understanding of 9) Ñem moät Nhö Lai moät chuùng hoäi khaép taát breadth and magnanimity, for their minds caû Phaät ñoä thò hieän cho chuùng sanh: are never narrow or mean. Pervading all lands with one Buddha and 4) Quyeát ñònh giaûi tòch dieät, vì hay nhaäp phaùp one congregation, showing sentient taùnh thaäm thaâm: Certain understanding of beings. quiescence, able to penetrate the most 10) Ñem taát caû caùc coõi thò hieän cho taát caû profound essence of things. chuùng sanh—Showing all sentient beings 5) Quyeát ñònh giaûi phoå bieán, vì phaùt taâm the infinite differentiations of the network khoâng choã naøo chaúng ñeán: Certain of lands filling the ten directions: understanding of universality, their a. Taát caû coõi nhoû: All small lands. determination for enlightenment b. Coõi vöøa: Middle-size lands. extending everywhere. c. Coõi lôùn: Large lands. 6) Quyeát ñònh giaûi kham nhieäm, vì hay thoï d. Coõi roäng: Broad lands. Phaät löïc gia trì: Certain understanding of e. Coõi saâu: Deep lands. capacity, able to receive the support of the f. Coõi ngöõa: Upright lands. power of Buddha. g. Coõi uùp: Inverted lands. 7) Quyeát ñònh giaûi kieân coá, vì deïp phaù taát caû h. Coõi nghieâng: Sideways lands. nghieäp ma: Certain understanding of i. Coõi ngay: Straight lands. strength, able to crush all demon activities. j. Khaép caùc phöông voâ löôïng sai bieät: 8) Quyeát ñònh giaûi minh ñoaùn, vì bieát roõ taát Infinite differentiations of the network of caû nghieäp baùo: Certain understanding of lands filling the ten directions. clear decision, knowing the consequences Möôøi Quyeát Ñònh Giaûi Cuûa Chö Ñaïi Boà of all actions. Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù 9) Quyeát ñònh giaûi hieän tieàn, vì tuøy yù hay möôøi thöù quyeát ñònh giaûi (hieåu chaéc chaén) cuûa hieän thaàn thoâng: Certain understanding of chö Ñaïi Boà Taùt—According to the Flower presence, able to manifest spiritual powers Adornment Sutra, Chapter 38, there are ten at will. kinds of certain understanding of Great 10) Quyeát ñònh giaûi thaønh töïu töï taïi, vì ôû choã Enlightening Beings. taát caû chö Phaät ñöôïc thoï kyù vaø tuøy yù tuøy (A) Chö Boà Taùt an truï trong phaùp naày thôøi ñaït thôøi thaønh Phaät: Certain understanding of ñöôïc caùi hieåu bieát chaéc chaén cuûa Nhö succession and freedom, receiving the Lai—Enlightening beings who abide by prediction of Buddhahod from all these can attain supreme certain Buddhas, and attaining Buddhahood at will understanding of Buddhas: at any time. 1) Quyeát ñònh giaûi toái thöôïng, vì gieo troàng (B) Chö Boà Taùt an truï trong phaùp naày thôøi toân troïng thieän caên: Certain understanding ñöôïc quyeát ñònh giaûi Phaät ñoä quaûng ñaïi voâ of the supreme, planting roots of goodness thöôïng cuûa Nhö Lai—Enlightening Beings of respect. who abide by these can attain Buddhas'

supreme great understanding of Buddha- unexcelled, far-reaching knowledge of lands: differentiation. 1) Bieát taát caû theá giôùi vaøo moät theá giôùi: 1) Trí sai bieät bieát chuùng sanh: Knowledge of Know all worlds penetrate one world. differentiations of sentient beings. 2) Bieát moät theá giôùi vaøo taát caû theá giôùi: 2) Trí sai bieät bieát caùc caên: Knowledge of Know one world penetrate all worlds. differentiations of faculties. 3) Bieát moät thaân Nhö Lai, moät toøa Lieân Hoa 3) Trí sai bieät bieát caùc haønh ñoäng: thaûy ñeàu cuøng khaép taát caû theá giôùi: Know Knowledge of differentiations of the body and lotus throne of one Buddha consequences of actions. pervades all worlds. 4) Trí sai bieät bieát thoï sanh: Knowledge of 4) Bieát taát caû theá giôùi ñeàu nhö hö khoâng: differentiations of forms of birth. Know all worlds are like space. 5) Trí sai bieät bieát theá giôùi: Knowledge of 5) Bieát taát caû theá giôùi ñuû Phaät trang nghieâm: differentiations of worlds. Know all worlds are endowed with the 6) Trí sai bieät bieát phaùp giôùi: Knowledge of adornments of Buddhas. differentiations of spheres of reality. 6) Bieát Boà Taùt ñaày khaép taát caû theá giôùi: 7) Trí sai bieät bieát chö Phaät: Knowledge of Know all worlds are filled with differentiations of Buddhas. Enlightening Beings. 8) Trí sai bieät bieát caùc phaùp: Knowledge of 7) Bieát taát caû theá giôùi vaøo moät loã loâng: Know differentiations of phenomena. all worlds enter one pore. 9) Trí sai bieät bieát tam theá: Knowledge of 8) Bieát taát caû theá giôùi vaøo moät thaân chuùng differentiations of time. sanh: Know all worlds enter the body of a 10) Trí sai bieät bieát taát caû ñaïo ngöõ ngoân: single sentient being. Knowledge of differentiations of all ways 9) Bieát taát caû theá giôùi, moät caây Phaät Boà Ñeà, of speaking. moät Phaät ñaïo traøng thaûy ñeàu cuøng khaép: Möôøi Saùu Caùch Quaùn Töôûng Hay Hình Know the enlightenment tree and site of Dung Trong Kinh Quaùn Voâ Löôïng Thoï enlightenment of one Buddha pervade all Maø Phaät Ñaõ Daïy Baø Hoaøng Haäu Vi Ñeà worlds. Hi Ñöôïc Vaõng Sanh Cöûu Phaåm: In 10) Bieát taát caû theá giôùi, moät aâm thanh cuøng Amitayurdhyana-Sutra, the Buddha taught khaép laøm cho caùc chuùng sanh ñeàu rieâng Queen Vaidehi the sixteen visualizations hieåu bieát loøng sanh hoan hyû: Know all which help to attain one of the nine stages of worlds are pervaded by one message that rebirth in the Pure Land: allows sentient beings to hear it 1) Quaùn maët trôøi laën: Contemplation of the differently, to their delight. setting sun. Möôøi Sai Bieät Trí Cuûa Boà Taùt: Möôøi trí 2) Quaùn nöôùc: Contemplation of water. ñöôïc Phaät daïy trong Kinh Hoa Nghieâm (Phaåm 3) Ngaém ñaát: Contemplation of the ground. 38—Ly Theá Gian). Boà Taùt naøo an truï nôi phaùp 4) Quaùn nhöõng caây ñeïp tuyeät vôøi: naày seõ ñöôïc trí sai bieät quaûng ñaïi voâ thöôïng Contemplation of wondrous trees. cuûa Nhö Lai—Ten kinds of knowledge of 5) Quaùn nöôùc cöùu khoå vónh haèng: differentiation of Enlightening Beings Contemplation of healing water. mentioned by the Buddha in The Flower 6) Quaùn theá giôùi Cöïc Laïc cuûa nhöõng caây ñeïp Adornment Sutra (Chapter 38—Detachment tuyeät vôøi: Contemplation of the blissful from The World) Enlightening Beings who rest world of wondrous trees. on these principles will attain the Buddha’s

7) Quaùn ñaát vaø nöôùc: Contemplation on the consciousness is not perturbed by ground and water. agitation, thus it is unperturbed. 8) Quaùn nhöõng ñaøi sen: Contemplation on 3) Taâm khoâng bò loâi cuoán thì khoâng lay ñoäng the lotus thrones. bôûi tham duïc, do vaäy noù baát ñoäng: 9) Quaùn nhöõng hình thöùc nhìn thaáy ñöôïc cuûa Unattracted consciousness is not perturbed ba vò Thaùnh Di Ñaø, Quaùn AÂm, Theá Chí: by greed, thus it is unperturbed. Contemplation of the forms of the three 4) Taâm khoâng chaùn gheùt thì khoâng bò lay sacred ones (Amitabha, Avalokitesvara, ñoäng bôûi aùc yù, do vaäy noù baát ñoäng: and Mahasthamaprapta). Unrepelled consciousness is not perturbed 10) Quaùn nhöõng söï luaân hoài nhìn thaáy ñöôïc by ill-will, thus it is unperturbed. cuûa Phaät A Di Ñaø: Contemplation of the 5) Taâm ñoäc laäp thì khoâng bò lay ñoäng bôûi taø corporeal form of the Buddha Amitabha. kieán, do vaäy noù baát ñoäng: Independent 11) Quaùn Boà Taùt Ñaïi Theá Chí: Contemplation consciousness is not perturbed by false of the Bodhisattva Mahasthamprapta. views, thus it is unperturbed. 12) Quaùn Boà Taùt Quaùn Theá AÂm: 6) Taâm khoâng vöôùng maéc thì khoâng bò lay Contemplation of the Bodhisattva ñoäng bôûi tham duïc, do vaäy noù baát ñoäng: Avalokitesvara. Untrammelled consciousness is not 13) Quaùn Phaät Di Ñaø trong caûnh giôùi Cöïc Laïc: perturbed by greed accompanied by zeal, Contemplation of Amitabha in the blissful thus it is unperturbed. realm. 7) Taâm giaûi thoaùt thì khoâng lay ñoäng vì nguõ 14) Quaùn nhöõng chuùng sanh thöôïng caên vaõng duïc, do vaäy noù baát ñoäng: Liberated sanh Cöïc Laïc: Contemplation of the High consciousness is not perturbed by greed class beings rebirth in the Pure Land. for five sense desires, thus it is 15) Quaùn chuùng sanh trung caên vaõng sanh Cöïc unperturbed. Laïc: Contemplation of middle class beings 8) Taâm khoâng lieân heä ñeán caáu ueá thì khoâng rebirth in the Pure Land. lay ñoäng vì caáu ueá, do vaäy noù baát ñoäng: 16) Quaùn chuùng sanh haï caên vaõng sanh Cöïc Unassociated consciousness is not Laïc: Contemplation of low class beings perturbed by defilement, thus it is rebirth in the Pure Land. unperturbed. Möôøi Saùu Caên Ñeá: Sixteen roots—Trong 9) Taâm khoâng coøn raøo ngaên thì khoâng bò lay Thanh Tònh Ñaïo, söï baát ñoäng cuûa taâm caàn ñoäng bôûi raøo ngaên caáu ueá, do vaäy noù baát ñöôïc hieåu theo 16 kieåu goïi laø 16 caên ñeá— ñoäng: Consciousness rid of barriers is not According to the Path of Purification, the perturbed by the barrier of defilement, mind’s unpertubedness should be understood thus it is unperturbed. in sixteen modes which are called the sixteen 10) Taâm chuyeân nhaát thì khoâng bò lay ñoäng roots. bôûi caáu ueá cuûa sai bieät, do vaäy noù baát 1) Taâm khoâng chaùn chöôøng thì khoâng bò lay ñoäng: Unified consciousness is not ñoäng bôûi giaûi ñaõi bieáng nhaùc neân noù baát perturbed by the defilement of variety, ñoäng: Undejected consciousness is not thus it is unperturbed. perturbed by indolence, thus it is 11) Taâm taêng cöôøng vôùi tín thì khoâng bò lay unperturbed. ñoäng bôûi baát tín, do vaäy noù baát ñoäng: 2) Taâm khoâng möøng rôõ thì khoâng lay ñoäng Consciousness reinforced by faith is not bôûi traïo cöû, vaäy noù baát ñoäng: Unelated perturbed by faithlessness.

12) Taâm taêng cöôøng bôûi taán thì khoâng bò lay 3) Sieâng naêng tinh taán nghieâm tònh taát caû theá ñoäng vì giaûi ñaõi, do vaäy noù baát ñoäng: giôùi: Exertion of energy to purify all Consciousness reinforced by energy is not worlds. perturbed by indolence, thus it is 4) Sieâng naêng tinh taán tu haønh taát caû sôû hoïc unperturbed. cuûa chö Boà Taùt: Exertion of energy to 13) Taâm taêng cöôøng bôûi nieäm thì khoâng bò lay practice all sciences of Enlightening ñoäng bôûi thaát nieäm hay lô ñeãnh, do vaäy noù Beings. baát ñoäng: Consciousness reinforced by 5) Sieâng naêng tinh taán dieät tröø taát caû aùc mindfulness is not perturbed by nghieäp cuûa chuùng sanh: Exertion of negligence, thus it is unperturbed. energy to eliminate all evils of sentient 14) Taâm taêng cöôøng vôùi ñònh thì khoâng bò lay beings. ñoäng bôûi traïo cöû, do vaäy noù baát ñoäng: 6) Sieâng naêng tinh taán ngaên döùt taát caû khoå Consciousness reinforced by concentration ñau aùc ñaïo: Exertion of energy to stop the is not perturbed by agitation, thus it is miseries of all vicious cycles. unperturbed. 7) Sieâng naêng tinh taán phaù deïp taát caû ma 15) Taâm taêng cöôøng bôûi tueä thì khoâng bò lay quaân: Exertion of energy to destroy all ñoäng bôûi ngu si, do vaäy noù baát ñoäng: demons. Consciousness reinforced by 8) Sieâng naêng tinh taán nguyeän vì taát caû understanding is not perturbed by chuùng sanh laøm cho maét hoï ñöôïc thanh ignorance, thus it is unperturbed. tònh: Exertion of energy to become pure, 16) Taâm ñöôïc chieáu saùng thì khoâng bò lay clear eyes for all sentient beings. ñoäng bôûi boùng toái voâ minh, do vaäy noù baát 9) Sieâng naêng tinh taán cuùng döôøng taát caû chö ñoäng: Illuminated consciousness is not Phaät: Exertion of energy to honor (service perturbed by the darkness of ignorance, or to make offerings to) all Buddhas. thus it is unperturbed. 10) Sieâng naêng tinh taán khieán taát caû chö Nhö Möôøi Sieâng Naêng Tinh Taán Cuûa Chö Boà Lai hoan hyû: Exertion of energy to please Taùt: Theo lôøi Phaät daïy trong Kinh Hoa all Buddhas. Nghieâm (Phaåm 38—Ly Theá Gian), chö Ñaïi Boà Möôøi Sinh Ñòa Ñích Thöïc Cuûa Chö Boà taùt coù möôøi söï sieâng naêng tinh taán giuùp hoï coù Taùt: Theo Thieàn Sö D.T. Suzuki trong Thieàn ñöôïc ñaày ñuû tinh taán Ba-La-Maät voâ thöôïng Luaän Taäp III, chö Boà Taùt coù möôøi sinh ñòa ñích cuûa chö Nhö Lai—According to the Buddha in thöïc—According to Zen Master D.T. Suzuki in The Flower Adornment Sutra (Chapter 38— Essays in Zen Buddhism, Bodhisattvas have Detachment From The World), Great ten real native countries: Enlightening Beings have ten kinds of exertion 1) Nôi naøo coù taâm Boà Ñeà ñöôïc phaùt khôûi, nôi of energy which help them fully achieve the ñoù laø quoác ñoä cuûa Boà Taùt, vì taâm Boà Ñeà unexcelled transcendent energy of the laø quyeán thuoäc cuûa Boà Taùt: Wherever Buddhas. thee is awakening of the Bodhicitta there 1) Sieâng naêng tinh taán giaùo hoùa taát caû chuùng is the Bodhisattva’s native land, because it sanh: Exertion of energy to educate all belongs to the Bodhisattva-family (see Boà sentient beings. Ñeà Taâm). 2) Sieâng naêng tinh taán thaâm nhaäp taát caû caùc 2) Nôi naøo coù thaâm taâm, nôi ñoù laø quoác ñoä phaùp: Exertion of energy to enter deeply cuûa Boà taùt, vì ñoù laø nôi xuaát sinh caùc thieän into all Buddha teachings. tri thöùc: Wherever there is deep- heartedness, there is the Bodhisattva’s

native land, because it is where the family 9) Nôi naøo coù phöông tieän trí, nôi ñoù laø quoác of good friends rises (see Thieän Tri Thöùc). ñoä cuûa Boà Taùt, vì laø nôi nhaän bieát raèng heát 3) Nôi naøo coù chöùng nhaäp caùc truï ñòa, nôi ñoù thaûy caùc phaùp ñeàu khoâng sinh: Wherever laø quoác ñoä cuûa Boà Taùt, vì ñoù laø nôi sinh there are means born of transcendental tröôûng heát thaûy caùc Ba La Maät: Wherever knowledge, there is the Bodhisatva's there is the experience of the Bhumis, native land, because it is where the there is the Bodhisattva's native land, recognition obtains that all things are because it is where all the Paramitas grow unborn (see Baát Sinh, and Baát Dieät). (see Luïc Ñoä Ba La Maät). 10) Nôi naøo coù tu taäp heát thaûy caùc giaùo thuyeát 4) Nôi naøo coù phaùt ñaïi nguyeän, nôi ñoù laø cuûa Phaät, nôi ñoù laø quoác ñoä cuûa Boà Taùt, vì quoác ñoä cuûa Boà Taùt, vì ñoù laø nôi thi haønh laø nôi maø heát thaûy chö Phaät trong quaù khöù, coâng haïnh: Wherever the great vows are hieän taïi vaø vò lai giaùng sanh: Wherever made, there is the Bodhisattva's native there is the practicing of all the Buddha- land, because it is where deeds of teachings, there is the Bodhisattva's native devotion are carried on (see Ñaïi Nguyeän). land, because it is where all the Buddhas 5) Nôi naøo coù ñaïi töø, nôi ñoù laø quoác ñoä cuûa of past, present, and future are born. Boà Taùt, vì ñoù laø nôi phaùt trieån Töù Nhieáp Möôøi Sö Töû Hoáng Cuûa Chö Ñaïi Boà Taùt: Phaùp: Wherever there is a great all- Theo Kinh Hoa Nghieâm, Phaåm 38, coù muôøi sö embracing love, there is the Bodhisattva's töû hoáng cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï native land, because it is where the four trong möôøi phaùp naày thôøi ñöôïc ñaïi sö töû hoáng ways of acceptance developed (see Töù cuûa Nhö Lai—According to the Flower Nhieáp Phaùp, and Töù Voâ Löôïng Taâm (1)). Adornment Sutra, Chapter 38, there are ten 6) Nôi naøo coù chaùnh kieán, nôi ñoù laø quoác ñoä kinds of lion's roar of Enlightening Beings. cuûa Boà Taùt, vì laø nôi trí tueä sieâu vieät troåi Enlightening Beings who abide by these can daäy: Wherever there is the right way of attain the supremely great lion's roar of viewing things, there is the Bodhisattva's Buddhas. native land, because it is where 1) Ñaïi Boà Ñeà sö töû hoáng. Chö Boà Taùt quyeát transcendental knowledge takes its rise ñònh seõ thaønh chaùnh ñaúng chaùnh giaùc: (see Baùt Chaùnh Ñaïo, and Trí Hueä Ba La Great lion's roar of the determination for Maät). enlightenment. They declare to be surely 7) Nôi naøo Ñaïi Thöøa quaûng baù, nôi ñoù laø to attain true enlightenment. quoác ñoä cuûa Boà Taùt, vì laø nôi heát thaûy caùc 2) Ñaïi bi sö töû hoáng—The great lion's roar of phöông tieän thieän xaûo ñöôïc vaän duïng: great compassion: Wherever the Mahayana thrives well, a. Ngöôøi chöa ñöôïc ñoä thôøi ñöôïc ñoä: Enable there is the Bodhisattva's native land, those who have not yet transcended the because it is where all the skilful means world to transcend. unfold (see Ñaïi Thöøa, and Phöông Tieän b. Ngöôøi chöa ñöôïc giaûi thoaùt thôøi ñöôïc giaûi Thieän Xaûo). thoaùt: Liberate those who are not yet 8) Nôi naøo coù giaùo hoùa chuùng sanh, nôi ñoù laø liberated. quoác ñoä cuûa Boà taùt, vì laø nôi heát thaûy chö c. Ngöôøi chöa an ñöôïc an: Pacify those who Phaät giaùng sinh: Wherever there is the are not yet at peace. training of all beings, there is the d. Ngöôøi chöa Nieát baøn ñöôïc chöùng Nieát Bodhisattva's native land, because it is baøn: Enable those who have not

yet where the Buddhas are born. attained nirvana to attain it.

3) Ñaùp ôn Nhö Lai ñaïi sö töû hoáng. Chö Boà without life, without personality, empty, Taùt seõ laøm cho chuûng taùnh cuûa Tam baûo signless, wishless, and pure as space. Phaät, Phaùp vaø hoøa hôïp Taêng khoâng ñoaïn 10) Toái haäu sanh Boà Taùt chaán ñoäng taát caû tuyeät: The great lion's roar of requiting Phaät ñoä ñeàu laøm cho trang nghieâm thanh the benevolence of the Buddha. They will tònh. Baáy giôø taát caû Ñeá Thích, Phaïm perpetuate the seeds of the Buddha, the vöông, Töù Thieân vöông ñeàu ñeán taùn thaùn Teaching, and the harmonious khuyeán thænh: 'Ngöôõng mong Boà Taùt duøng Community. phaùp voâ sanh maø thò hieän thoï sanh.' Boà 4) Theä nguyeän roát raùo ñaïi sö töû hoáng. Chö Taùt duøng hueä nhaõn voâ ngaïi quaùn saùt khaép Boà taùt seõ nghieâm tònh taát caû coõi Phaät: The theá gian taát caû chuùng sanh khoâng ai baèng great lion's roar of ultimately firm ta, neân lieàn thò hieän ñaûn sanh nôi vöông commitment. They will purify all Buddha cung, töï ñi baûy böôùc ñaïi sö töû hoáng: Ta laø lands. toái thaéng ñeä nhöùt ôû theá gian, ta seõ heát haún 5) Töï trì tònh giôùi ñaïi sö töû hoáng. Chö Boà Taùt bieân teá sanh töû: The great lion's roar of seõ tröø dieät taát caû aùc ñaïo vaø caùc naïn xöù: doing what one says. Enlightening beings The lion's roar of personally maintaining in their last life shake all Buddha-lands pure conduct. They will get rid of all evil and make them all pure. Thereupon, all ways and difficult situations. Indras, Brahmas, and guardian deities 6) Caàu phöôùc khoâng nhaøm ñaïi sö töû hoáng. come, praise and entreat them, 'Please Chö Boà Taùt seõ coù ñaày ñuû thaân ngöõ yù töôùng Enlightening Beings, with the truth of haûo trang nghieâm cuûa chö Phaät: The great birthlessness, appear to be born.' The lion's roar of tirelessly seeking virtue. Enlightening Beings then observe all They will fully attain adorning features of sentient beings in the world by the body, speech, and mind of all Buddhas. unobstructed eye of wisdom and see that 7) Caàu trí khoâng nhaøm ñaïi sö töû hoáng. Chö there are none who compare to Boà Taùt seõ thaønh töïu vieân maõn nhöõng trí themselves, so they appear to be born in hueä cuûa taát caû chö Phaät: The great lion's royal palaces, walk seven steps by roar of tirelessly seeking knowledge. They themselves, and declare in a great lion's will fully accomplish the knowledge of all roar, 'I am supreme in the world. I will Buddhas. forever end the realm of birth and death.' 8) Tu chaùnh haïnh döùt tröø phieàn naõo ñaïi sö töû Möôøi Söï Chö Boà Taùt Ñi Ñeán Ñaïo hoáng. Chö Boà Taùt seõ dieät taát caû chuùng ma Traøng: Theo Kinh Hoa Nghieâm, Phaåm 38, cuõng nhö nhöõng ma nghieäp: The great chö Ñaïi Boà Taùt ñi ñeán ñaïo traøng coù muôøi söï. lion's roar of cultivating right practice to Chö Ñaïi Boà Taùt duøng möôøi söï ñeán ñaïo traøng stop affictions. They will annihilate all naày ñeå giaùo hoùa vaø aûnh höôûng chuùng sanh— demons and all the works of demons. According to the Flower Adornment Sutra, 9) Voâ sanh phaùp nhaãn ñaïi sö töû hoáng. Chö Chapter 38, there are ten things occur when Boà Taùt bieát roõ caùc phaùp khoâng ngaõ, khoâng Great Enlightening Beings go to the site of chuùng sanh, khoâng thoï maïng, khoâng coù enlightenment. Enlightening Beings utilize baûn taùnh rieâng, troáng khoâng, voâ töôùng, voâ these ten to teach and influence sentient nguyeän vaø thanh tònh nhö hö khoâng:The beings. great lion's roar

of the acceptance of the 1) Chieáu saùng taát caû möôøi phöông theá giôùi: non-origination of all things. They realize They illuminate all worlds. that all things are selfless, without being,

2) Chaán ñoäng taát caû theá giôùi möôøi phöông: Buddhas plant pure elements in the minds of They cause all worlds to quake. sentient beings which are not in vain when 3) Hieän thaân khaép möôøi phöông theá giôùi: they (Truly Awakened Buddhas) turn the They manifest bodies in all worlds. wheel of teaching). 4) Giaùc ngoä taát caû Boà Taùt vaø taát caû chuùng 1) Vì quaù khöù nguyeän löïc: Because of the sanh ñoàng haønh ôû ñôøi tröôùc: They awaken power of their past vows. all Enlightening Beings and their 2) Vì ñaïi bi nhieáp trì: Because of being colleagues in the past. sustained by great compassion. 5) Thò hieän taát caû söï trang nghieâm nôi ñaïo 3) Vì chaúng boû chuùng sanh: Because of not traøng: They manifest all the adornments of abandoning sentient beings. the site of enlightenment. 4) Vì trí hueä töï taïi tuøy sôû thích cuûa chuùng 6) Tuøy sôû thích cuûa caùc chuùng sanh maø vì hoï sanh maø giaûi thích: Because of freedom of hieän nhöõng oai nghi nôi thaân vaø taát caû söï knowledge able to teach according to the trang nghieâm nôi caây Boà Ñeà: They the inclinations of sentient beings. manifest various kinds of deportment and 5) Vì ñuùng thôøi ñuùng tieát: Because of the all the adornments of the tree of unerring timing. enlightenment, showing them according to 6) Vì tuøy sôû thích sôû nghi khoâng voïng thuyeát: the inclinations of the minds of sentient Because of according with suitability and beings. not preaching arbitrarily. 7) Thò hieän thaáy taát caû Nhö Lai möôøi phöông: 7) Vì kheùo bieát roõ tam theá: Because of They see all the Buddhas of the ten knowledge of past, present and future. directions. 8) Vì thaân Phaät toái thaéng khoâng ai saùnh kòp: 8) Moãi böôùc ñi ñeàu nhaäp tam muoäi, nieäm Because Buddhas are most excellent, nieäm thaønh Phaät khoâng giaùn ñoaïn: They without peer. continually enter concentration with every 9) Vì ngoân töø töï taïi, khoâng ai coù theå löôøng step and become Buddhas moment to ñöôïc: Because their sayings are free and moment, without interruption. unfathomable. 9) Taát caû chuùng sanh ñeàu saém daâng nhöõng 10) Vì trí hueä töï taïi, tuøy choã phaùt ngoân thaûy ñoà cuùng döôøng thöôïng dieäu leân chö ñaïi Boà ñeàu ñöôïc khai ngoä: Because their Taùt maø chaúng bieát nhau: The leaders of all knowledge is free and whatever they say creatures, unaware of each other, produce is enlightening. all kinds of wonderful offerings. Möôøi Söï Ñieàu Ngöï (Töï Taïi): Theo Kinh 10) Duøng trí voâ ngaïi quaùn saùt khaép taát caû chö Hoa Nghieâm, Phaåm 38, coù möôøi söï töï taïi— Nhö Lai, nôi taát caû theá giôùi tu haïnh Boà Taùt According to the Avatansaka Sutra, Chapter maø thaønh Chaùnh Ñaúng Chaùnh Giaùc: With 38, there are ten kinds of masteries of self- unobstructive knowledge they observe all control: the Buddhas carrying out the deeds of 1) Meänh Töï Taïi: Ayurvasita (skt)—Söï ñieàu Enlightening Beings in all worlds and ngöï veà thôøi gian cuûa ñôøi soáng—Mastery fulfilling true enlightenment. over the duration of life. Möôøi Söï Chö Nhö Lai Duøng Ñeå Gieo 2) Taâm Töï Taïi: Cittavasita (skt)—Söï ñieàu Phaùp Baïch Tònh: Möôøi söï maø chö Nhö Lai ngöïi caùi taâm coù theå ñi vaøo moïi hình thöùc duøng ñeå gieo phaùp baïch tònh vaøo taâm chuùng coù theå ñöôïc

cuûa söï tu taäp ñònh—Mastery sanh khoâng heà luoáng coâng khi quyù Ngaøi over the mind which can enter into every chuyeån ñaïi phaùp luaân—Ten things which possible form of self-concentration.

kyø dieäu chöa töøng thaáy khi chö Ñaïi Boà Taùt 3) Taøi Töï Taïi: Parishkara (skt)—Naêng löïc veà ngoài vaøo ñaïo traøng—According to the Flower voâ soá trang nghieâm nhôø ñoù vò Boà Taùt laøm phong phuù caùc theá giôùi—Power over an Adornment Sutra, Chapter 38, there are ten infinite variety of embellishment whereby extraordinary, unprecedented events occur the Bodhisattva enriches the worlds. when Great Enlightening Beings sit on the site 4) Nghieäp Töï Taïi: Karmavasita (skt)—Chòu of enlightenment. 1) Söï kyø laï chöa töøng thaáy thöù nhöùt: The first söï haønh taùc cuûa nghieäp theo tröôøng hôïp ñoøi hoûi—Submitting himself to the extraordinary unprecedented event: working of karma as the case requires. a. Taát caû caùc Ñöùc Nhö Lai trong möôøi 5) Thoï Sanh Töï Taïi: Upapatti (skt)—Ñieàu phöông theá giôùi ñeàu hieän ra tröôùc: All the ngöï söï taùi sanh ñeå Ngaøi coù theå sinh ra Buddhas of the worlds of ten directions trong baát cöù theá giôùi naøo—Mastery over appear before them. births so that He can be born in any world.b. Ñoàng giô tay phaûi leân maø khen ngôïi raèng: 6) Giaùc Töï Taïi: Adhimukti (skt)—Naêng löïc Laønh thay! Laønh thay! Ñaáng Voâ Thöôïng nhìn thaáy chö Phaät ñaày khaép vuõ truï—The Ñaïo Sö!—Raise their right hands and power of seeing the Buddhas filling up the praise them as unexcelled guides! entire universe. 2) Taát caû caùc Ñöùc Nhö Lai thaûy ñeàu hoä nieäm 7) Nguyeän Töï Taïi: Pranidhana-vasita (skt)— vaø ban cho oai ñöùc: All Buddhas watch over them and give them the power. Naêng löïc ñaït chöùng ngoä baát cöù luùc naøo vaø baát cöù ôû ñaâu nhö Ngaøi muoán—The power 3) Chuùng Boà Taùt ñoàng haønh ñôøi tröôùc ñeàu of attaining enlightenment at any moment ñeán vaây quanh cung kính cuùng döôøng and in any place as He wills. nhöõng vaät trang nghieâm: The Enlightening 8) Thaàn Löïc Töï Taïi: Riddhivasita (skt)— Beings who were their colleagues in the Naêng löïc thi trieån moïi loaïi thaàn thoâng— past come and surround them and The power of exhibiting all kinds of respectfully present various adornments. miraculous works. 4) Caây coû cuøng nhöõng loaøi voâ tình trong taát 9) Phaùp Töï Taïi: Dharmavasita (skt)—Khaû caû theá giôùi, ñeàu cong thaân nghieâng boùng höôùng veà phía ñaïo traøng: The plants and naêng giaûng daïy Phaät phaùp trong taát caû moïi khía caïnh coù theå coù cuûa giaùo lyù nhaø trees and all insentient things bend toward Phaät—The ability of teaching Buddhism in the site of enlightenment. all its possible aspects. 5) Söï kyø dò chöa töøng coù thöù naêm: The fifth 10) Trí Töï Taïi: Jnanavasita (skt)—Naêng löïc extraordinary unprecedented event: a. Chö ñaïi Boà Taùt nhaäp tam muoäi teân ‘quaùn hieåu bieát maø nhôø ñoù Ngaøi phaùt hieän trong moãi yù töôûng cuûa Ngaøi moät naêng löïc kyø saùt phaùp giôùi.’—Great Enlightening dieäu vaø söï an tònh toaøn haûo cuûa Ñöùc Nhö Beings enter a concentration called Lai ñeå ñöa ñeán söï theå chöùng Boà Ñeà—The observing the cosmos power of understanding whereby He b. Söùc cuûa tam muoäi naày coù theå laøm cho taát reveals in every thought of His caû coâng haïnh cuûa Boà Taùt ñeàu ñöôïc vieân Tathagata’ wonderful powers and perfect maõn: The power of such

concentration can serenity leading to the realization of the cause all enlightening practices to be Bodhi. fulfilled. Möôøi Söï Kyø Dieäu Chöa Töøng Thaáy Khi 6) Söï kyø dò chöa töøng coù thöù saùu—The sixth Chö Ñaïi Boà Taùt Ngoài Vaøo Ñaïo Traøng: extraordinary unprecedented event: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi söï

a. Ñöôïc Ñaø La Ni teân laø toái thöôïng ly caáu 1) Laøm chaán ñoäng möôøi phöông theá giôùi: dieäu quang haûi taïng: They attain a spell They cause all worlds shake in various called oceanic treasury of supreme pure ways. light. 2) Bình ñaúng chieáu saùng taát caû theá giôùi: b. Coù theå laõnh thoï ñaïi vaân phaùp vuõ cuûa taát caû They equally illuminate all worlds. chö Phaät Nhö Lai: They are able to 3) Dieät tröø taát caû khoå ñau trong caùc aùc ñaïo: receive the rain from the great clouds of They remove all the sufferings of teaching of all Buddhas. miserable states. 7) Duøng söùc oai ñöùc hieän ñoà cuùng döôøng 4) Laøm cho taát caû theá giôùi kim cang hieäp thöôïng dieäu ñeán khaép taát caû theá giôùi ñeå thaønh: They cause all worlds to be cuùng döôøng chö Phaät: By spiritual powers adamantine. they produce superb offerings throughout 5) Hieän khaép taát caû caùc toøa sö töû cuûa chö all worlds which they present to the Phaät: They gaze on the lion thrones of all Buddhas. Buddhas. 8) An truï trí toái thaéng, ñeàu hieän bieát roõ nhöõng 6) Taâm voâ phaân bieät nhö hö khoâng: Their caên vaø yù haønh cuûa taát caû chuùng sanh: minds are like space, without They rest in highest knowledge and conceptualization. actually know the faculties and mental 7) Tuøy theo sôû nghi maø hieän oai nghi nôi patterns of all sentient beings. thaân: They manifest comportment as 9) Ñieàu kyø dò chöa töøng thaáy thöù chín—The appropriate. ninth extraordinary unprecedented event: 8) Tuøy thuaän an truï kim cang tam muoäi: a. Nhaäp tam muoäi teân laø ‘thieän giaùc.’—They They rest in adamantine concentration. enter a concentration called ‘well aware’ 9) Thoï dieäu xöù thanh tònh cuûa taát caû Nhö Lai b. Söùc cuûa tam muoäi naày coù theå laøm cho thaàn löïc gia trì: They receive the pure, thaân Boà Taùt ñaày khaép taát caû theá giôùi trong sublime place sustained by the spiritual thaäp phöông tam theá: The power of which power of all Buddhas. concentration enables their bodies to fill 10) Söùc thieän caên cuûa chö Ñaïi Boà Taùt coù gia all worlds in all spaces and in all times. bò taát caû chuùng sanh: They can strengthen 10) Ñieàu kyø dò chöa töøng thaáy thöù möôøi—The all sentient beings with the power of their tenth extraordinary unprecedented event: own roots of goodness. a) Ñaït ñöôïc ly caáu quang minh voâ ngaïi ñaïi Möôøi Taø Kieán hay möôøi loaïi taø kieán (Ñöùc trí: They attain pure illumination and Phaät vaø Phaät Phaùp)—Ten kinds of wrong unobstructed great knowledge. views (The Buddha and His Teachings). b) Laøm cho thaân nghieäp cuûa chö Boà Taùt vaøo 1) Khoâng tin nôi coâng ñöùc boá thí: There is no khaép tam theá: Such knowledge enables such virtue as generosity (There is no their physical actions to penetrate past, good effect in giving alms). present, and future. 2) Khoâng tin nôi coâng ñöùc cuùng döôøng: Möôøi Söï Xaûy Ra Khi Chö Ñaïi Boà Taùt There is no such virtue as offering. Ngoài ÔÛ Ñaïo Traøng: Khi Ñaïi Boà Taùt ngoài ôû 3) Khoâng tin nôi coâng ñöùc cuûa haønh ñoäng boá ñaïo traøng coù möôøi söï xaûy ra

(Kinh Hoa thí cuùng döôøng: There is no effect or Nghieâm—Chapter 38)—Ten things occur virtue in charitable actions or offering gifts when Great Enlightening Beings sit on the site to guests. of enlightenment (The Flower Adornment 4) Khoâng tin nhaân quaû: There is neither fruit Sutra—Chapter 38). nor result of good or evil deeds.

5) Khoâng tin coù theá gian naày: There is no 5) Nghe nhöõng nôi ñau khoå phieàn toaùi nhö such belief as this world. ñòa nguïc, suùc sanh, ngaï, quyû thôøi phaùt taâm 6) Khoâng tin nôi “theá gian tôùi.”—There is no ñaïi bi laäp theä nguyeän cöùu ñoä roäng lôùn: such world beyond. Hearing of places of pain and trouble, such 7) Tin raèng nhöõng haønh ñoäng baát hieáu vôùi as the hells, animals and hungry ghosts, meï ñeàu khoâng bò aûnh höôûng gì: There is they arouse great compassion and make no effect to anything done to mother. vows of universal salvation. 8) Tin raèng nhöõng haønh ñoäng baát hieáu vôùi 6) Nghe söï thaéng dieäu cuûa nhôn thieân thôøi cha ñeàu khoâng coù aûnh höôûng gì: There is bieát ñoù ñeàu laø nhöõng phaùp voâ thöôøng: no effect to anything done to father. Hearing tell of wonderful things of the 9) Khoâng tin nôi söï taùi sanh: There are no human and celestial worlds, they know beings that die and are reborn. these are impermanent phenomena. 10) Tin raèng khoâng coù nhöõng baäc tu só xa laùnh 7) Nghe taùn thaùn coâng ñöùc cuûa chö Phaät, thôøi choán phoàn hoa, tìm nôi vaéng veû ñeå haønh sieâng tu tinh taán cho mau ñöôïc vieân maõn: thieàn, vaø nhöõng baäc thieän trí ñöùc ñoä cao caû Hearing praise of the virtues of Buddhas, vaø ñaïo haïnh trang nghieâm, ñaõ chöùng ñaït they work diligently to quickly fulfill ñaïo quaû: There are no righteous and well them. disciplined recluses and brahmins who 8) Nghe noùi ñeán luïc ñoä Ba La Maät vaø Töù having realized by their own super- nhieáp phaùp thôøi phaùt taâm tu haønh nguyeän intellect. ñeán bæ ngaïn: Hearing tell of practices as Möôøi Tai Cuûa Chö Ñaïi Boà Taùt: Theo the six ways of transcendence and four Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt means of integration, they determine to coù möôøi tai. Chö Boà Taùt thaønh töïu phaùp naày practice them and reach their ultimate thôøi ñöôïc ñaïi trí hueä nhó voâ thöôïng cuûa caùc end. Ñöùc Nhö Lai—According to The Flower 9) Nghe taát caû aâm thanh trong thaäp phöông Adornment Sutra, Chapter 38, there are ten theá giôùi, ñeàu bieát chæ laø nhöõng aâm vang, kinds of ear of Great Enlightening Beings. neân nhaäp baát khaû thuyeát dieäu nghóa thaäm Enlightening beings accomplish these will thaâm: Hearing all sounds of the world, attain the supreme ear of great wisdom of they know these are all like echoes and Buddhas. penetrating untold profound meanings. 1) Nghe tieáng khen ngôïi thôøi döùt tröø taâm 10) Töø sô phaùt taâm nhaãn ñeán ñaïo traøng, tham aùi: Hearing the voice of praise, they thöôøng nghe chaùnh phaùp chöa töøng taïm eliminate craving. nghæ, maø haèng chaúng boû vieäc giaùo hoùa 2) Nghe tieáng huûy baùng thôøi döùt tröø taâm hôøn chuùng sanh: From the time of their first giaän:Hearing the voice of criticism, they determination until they reach the site of eliminate anger. enlightenment, always hear the true 3) Nghe noùi nhò thöøa thôøi chaúng ham chaúng Teaching, yet do not give up the work of caàu: Hearing explanation of the two lesser transforming sentient beings. vehicles of individual salvation, they do Möôø i Taùm Giôùi: Eighteen realms—See not cling to or

seek them. Thaäp Baùt Giôùi. 4) Nghe ñaïo Boà Taùt thôøi vui möøng hôùn hôû: Möôøi Taùm Hình Thöùc Cuûa Khoâng: Hearing the path of Enlightening Beings, Eighteen forms of emptiness—Theo Thieàn Sö they rejoice greatly. D.T. Suzuki trong Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn

Trang, coù 18 hình thöùc cuûa "Khoâng"— theory Anatman in us, but it was by the According to Zen Master D.T. Suzuki in Mahayanists, it is said, that the theory was Essays in Zen Buddhism, Book III, in Hsuan- applied to external objects also. Chuang's version of the Mahaprajnaparamita, 3) Noäi Ngoaïi Khoâng: Adhyatma-bahirdha- eighteen forms of emptiness are enumerated: sunyata (skt)—Khoâng cuûa caùc phaùp noäi 1) Noäi Khoâng: Adhyatma-sunyata (skt)— ngoaïi taïi—Emptiness of the inner-and- Khoâng cuûa caùc phaùp noäi taïi—Emptiness outer things—Thoâng thöôøng chuùng ta phaân of the inner things—Chöõ "Noäi" chæ cho bieät ngoaïi vôùi noäi, nhöng vì khoâng coù thöïc saùu thöùc. Khi chuùng ñöôïc goïi laø "Khoâng," taïi cho söï phaân bieät naày neân ôû ñaây noù bò nghóa laø taát caû moïi hoaït ñoäng cuûa chuùng phuû nhaän; söï phaân bieät chæ laø moät hình khoâng coù thaàn ngaõ hay linh hoàn naèm ôû thaùi cuûa voïng taâm, moái quan heä coù theå bò sau, nhö chuùng ta töôûng. Ñaây laø moät loái ñaûo loän baát cöù luùc naøo, ôû ñaây khoâng coù giaûi thích khaùc cuûa thuyeát "Voâ Ngaõ."— thöôøng truï baát bieán. Thöû thay ñoåi vò trí, caùi "The inner things" mean the six noäi thaønh ra ngoaïi vaø caùi ngoaïi thaønh ra consciousnesses (vijnana). When they are noäi. Quan heä naày goïi laø khoâng—We said to be empty, our psychological generally distinguish between the inner activities have no ego-soul behind them, and the outer, but since there is no reality as is commonly imagined by us. This is in this distinction it is here negated; the another way of upholding the doctrine of distinction is no more than a form of Anatman or Anatta. thought construction, the relation can be 2) Ngoaïi Khoâng: Bahirdha-sunyata (skt)— reversed at any moment, there is no Khoâng cuûa caùc phaùp ngoaïi taïi—Emptiness permanent stability here. Change the of the outer things—"Ngoaïi" laø caùc ñoái position, and what is inner is outer, and töôïng cuûa saùu thöùc, caùi "Khoâng" cuûa what is outer is inner. This relativity is chuùng coù nghóa laø khoâng coù nhöõng baûn truï called here "emptiness." hay baûn theå cuûa caùi ngaõ chuû teå naèm ôû sau. 4) Khoâng Khoâng: Sunyata-sunyata (skt)— Cuõng nhö khoâng coù Töï Ngaõ (atman) nôi Khoâng cuûa Khoâng—Emptiness of haäu tröôøng cuûa caùc hieän töôïng taâm lyù; emptiness—Khi caùc phaùp ngoaïi vaø noäi cuõng vaäy, khoâng coù Töï Ngaõ (ataman) nôi ñöôïc tuyeân boá taát caû laø khoâng, chuùng ta haäu tröôøng cuûa ngoaïi giôùi. Thuaät ngöõ ñoù taát nghó raèng "Khoâng" vaãn laø moät yù töôûng goïi laø "Phaùp Voâ Ngaõ." Phaät giaùo Nguyeân coù thöïc, hay chæ coù caùi ñoù môùi laø caùi khaû Thuûy daïy cho chuùng ta thuyeát "Voâ Ngaõ" ñaéc khaùch quan. Khoâng cuûa Khoâng coát (Anatman), nhöng ngöôøi ta noùi chính caùc huûy dieät chaáp tröôùc aáy. Coøn giöõ moät yù nhaø Ñaïi Thöøa môùi luoân luoân aùp duïng töôûng Khoâng töùc laø coøn löu laïi moät haït buïi thuyeát ñoù cho caùc ñoái töôïng ngoaïi giôùi— khi ñaõ queùt ñi taát caû—When things outside "The outer things" are objects of the six and inside are all declared empty, we are

consciousnesses, and their emptiness led to think that the idea of emptiness means that there are no self-governing remains real or that this alone is substances behind them. As there is no something objectively attainable. The Atman at the back of the psychological emptiness of emptiness is designed to phenomena, so there is no Atman at the destroy this attachment. To maintain the back of the external world. This is idea of emptiness means to leave a speck technically known as the “egolessness of of dust when all has been swept clean. things.” Primitive Buddhism taught the

5) Ñaïi Khoâng: Maha-sunyata (skt)—Caùi ngoaïi ñöôïc tuyeân boá laø Khoâng—The khoâng lôùn—Great emptiness—“Khoâng “ultimate truth” means the true being of Lôùn” chæ cho tính baát thöïc cuûa khoâng gian. all things, the state in which they truly are, Thôøi tröôùc coi khoâng gian laø caùi coù thöïc apart from all forms of subjectivity. This is moät caùch khaùch quan, nhöng ñeán caùc nhaø something not subject to destruction, not to Ñaïi Thöøa thì noù laø Khoâng. Caùc vaät trong be held up as this or that, to which nothing khoâng gian leä thuoäc caùc ñònh luaät cuûa sinh can be affixed. Therefore, this ultimate töû, töùc bò ñieàu ñoäng bôûi luaät nhaân quaû; taát truth is empty. If real, it is one of those caû Phaät töû ñeàu thöøa nhaän ñieàu ñoù, nhöng objects that are conditioned and chained to hoï laïi nghó khoâng gian trong töï theå laø the law of causation. Nirvana is but thöôøng truï. Caùc nhaø Ñaïi Thöøa daïy raèng another name. When Nirvana has khoaûng caùch chaân khoâng bao la naày cuõng something attachable to it, it will no more khoâng coù thöïc taïi khaùch quan neân yù töôûng be Nirvana. It will be seen that veà khoâng gian hay tröông ñoä (ñoä keùo daøi ‘emptiness’ is here used in somewhat voâ taän) chæ laø aûo töôûng—The “great different sense from the ‘great emptiness,’ emptiness” means the unreality of space. when objects inner or outer are declared Space was conceived in old days to be ‘empty.’ something objectively real, but this is 7) Höõu Vi Khoâng: Samskrita-sunyata (skt)— regarded by the Mahayana as empty. Khoâng cuûa caùc phaùp höõu vi—Emptiness of Things in space are subject to the laws of things created—Höõu vi (Samskrita) chæ birth and death, that is, governed by cho nhöõng phaùp xuaát hieän do caùc ñieàu causation, as this all Buddhists recognize; kieän cuûa taùc thaønh. Noùi höõu vi Khoâng laø but space itself is thought by them to be moät caùch noùi khaùc chæ cho theá giôùi ngoaïi eternally there. The Mahayanists teach taïi cuõng nhö theá giôùi noäi taïi ñeàu khoâng— that this vast vacuity also has no objective Samskrita means things that have come to reality that the idea of space or extension existence owing to conditions of causation. is mere fiction. In this sense they are created. To say that 6) Ñeä Nhaát Nghóa Khoâng: Paramartha- the Samskrita are empty is another way of sunyata (skt)—Khoâng cuûa chaân lyù cöùu saying that the world external as well as caùnh—Emptiness of the ultimate truth— internal is empty—See Voâ Vi Khoâng. “Chaân lyù cöùu caùnh” chæ coù chaân theå cuûa 8) Voâ Vi Khoâng: Asamskrita-sunyata (skt)— vaïn höõu, traïng thaùi toàn taïi chaân thöïc cuûa Khoâng cuûa caùc phaùp voâ vi—Emptiness of chuùng, ngoaøi taát caû hình thaùi cuûa chuû quan things uncreated—Voâ vi (Asamskrita) laø tính. Ñaây laø caùi Khoâng bò huûy dieät, khoâng nhöõng phaùp khoâng leä thuoäc taùc thaønh, nhö bò gaùn cho laø theá

naày hay theá kia, cuõng khoâng gian chaúng haïn. Hieän höõu ñoâi khi khoâng thöù gì coù theå gaùn vaøo ñoù. Vì vaäy ñöôïc chia thaønh höõu vi vaø voâ vi, ñoâi khi chaân lyù cöùu caùnh hay ñeä nhaát nghóa laø ñöôïc chia thaønh noäi vaø ngoaïi, ñoâi khi Khoâng. Neáu laø coù thöïc, noù laø moät trong ñöôïc chia thaønh naêm uaån, vaân vaân, theo nhöõng ñoái töôïng bò chi phoái vaø raøng buoäc caùc quan ñieåm caàn thieát cho quaù trình suy vaøo ñònh luaät nhaân quaû. Nieát Baøn chæ laø luaän. Tuy nhieân, taát caû nhöõng phaân bieät moät danh töï noùi khaùc. Khi Nieát Baøn coù naày chæ laø töông ñoái vaø khoâng coù khaùch choã ñeå baùm ñöôïc, noù seõ khoâng laø Nieát theå tính töông ñöông, vaø do ñoù laø Khoâng. Baøn nöõa. Khoâng duøng ôû ñaây khaùc vôùi Voâ vi hieän höõu ñoái laïi vôùi höõu vi. Neáu höõu "Khoâng lôùn," khi nhöõng ñoái töôïng noäi hay vi khoâng thöïc coù thì voâ vi cuõng khoâng

luoân. Caû hai ñeàu laø giaû danh, laø Khoâng— but when the broom is retained it is not Asamskrita are things not subject to absolute emptiness. Neither the broom, causation, such as space. Existence is nor the sweeper should be retained in sometimes divided into Samskrita and order to reach the idea of Atyanta- Asamskrita, sometimes into inner and sunyata. As long as there is even on outer, sometimes into the five skandhas, dharma left, a thing or a person or a etc., according to points of view thought, there is a point of attachment necessitated by course of reasoning. All from which a world of pluralities, and, these disctinctions are, however, only therefore, of woes and sorrows, can be relative and have no corresponding fabricated. Emptiness beyond every objectivity, and are, therefore, all empty. possible qualification, beyond an infinite The Asamskrita exist because of their chain of dependence, this is Nirvana. being contrasted to the Samskrita. When 10) Voâ Teá Khoâng: Anavaragra-sunyata the latter have no reality, the former are (skt)—Khoâng khoâng bieân teá—Emptiness also no more. They both are mere names, of limitlessness—Voâ teá khoâng coù nghóa laø and empty. khi noùi hieän höõu laø voâ thuûy, ngöôøi ta nghó 9) Taát Caùnh Khoâng: Atyanta-sunyata (skt)— raèng coù moät caùi nhö laø voâ thuûy, vaø baùm Khoâng toái haäu—Ultimate emptiness—Taát vaøo yù nieäm naày. Ñeå loaïi boû chaáp tröôùc caùnh khoâng nhaán maïnh taát caû caùc phaùp kieåu naày, môùi neâu leân taùnh khoâng cuûa noù. ñeàu khoâng moät caùch tuyeät ñoái. "Cöùu Tri kieán cuûa con ngöôøi laéc lö giöõa hai ñoái Caùnh" töùc tuyeät ñoái. Phuû nhaän thöïc taïi cöïc. Khi yù nieäm veà höõu thuûy bò deïp boû thì tính khaùch quan nôi chö phaùp ôû ñaây ñöôïc yù nieäm veà voâ thuûy laïi ñeán thay, maø söï chuû tröông moät caùch ñöông nhieân, khoâng thöïc chuùng chæ laø töông ñoái. Chaân lyù cuûa ñieàu kieän thaéc maéc. "Khoâng cuûa Khoâng," Khoâng phaûi ôû treân taát caû nhöõng ñoái nghòch treân thöïc teá, cuõng chæ cho moät caùi nhö naày, nhöng khoâng phaûi ôû ngoaøi chuùng. Vì nhau. Phoøng ñöôïc queùt saïch laø nhôø choåi, vaäy kinh Baùt Nhaõ doác söùc khai thoâng con nhöng neáu coøn choåi thì khoâng phaûi laø ñöôøng "trung ñaïo" duø vaäy vaãn khoâng ñöùng Khoâng tuyeät ñoái. Thöïc vaäy, phaûi gaït sang y ôû ñoù; vì neáu theá, heát coøn laø con ñöôøng moät beân caùi choåi, cuøng vôùi ngöôøi queùt, giöõa. Thuyeát Taùnh Khoâng nhö vaäy phaûi môùi mong ñaït tôùi yù nieäm

veà “Taát Caùnh ñöôïc minh giaûi töø quan ñieåm raát thaän Khoâng.” Coøn giöõ laïi duø chæ moät phaùp, moät troïng—Anavaragra-sunyata means when vaät hay moät ngöôøi, laø coøn coù ñieåm chaáp existence is said to be beginningless, ñeå töø ñoù saûn xuaát moät theá giôùi cuûa nhöõng people think that there is such a thing as sai bieät, roài keùo theo nhöõng öôùc muoán vaø beginninglessness, and cling to the idea. In ñau khoå. Taùnh Khoâng vöôït ngoaøi moïi order to do away with this attachment, its quyeát ñònh tính coù theå coù, vöôït ngoaøi emptiness is pronounced. The human chuoãi quan heä baát taän; ñoù laø Nieát Baøn— intellect oscillates between opposites. Atyanta-sunyata emphasizes the idea of When the idea of a beginning is exploded, all ‘things’ being absolutely empty. the idea of beginninglessness replaces it, ‘Ultimate’ means ‘absolute.’ The denial of while in truth these are merely relative. objective reality to all things is here The great truth of Sunyata must be above unconditionally upheld. The ‘emptiness’ those opposites, and yet not outside of means practically the same thing. The them. Therefore, the Prajnaparamita takes room is swept clean by the aid of a broom; pains to strike the ‘middle way’ and yet

not to stand by it; for when this is done it chaát nguyeân sô cuûa noù, vaø yù nieäm ñích ceases to be the middle way. The theory thöïc veà baûn chaát nguyeân sô laø moät yù nieäm of Emptiness is thus to be elucidated from Khoâng. Chuùng ta ñaõ ghi nhaän raèng khoâng every possible point of view. coù töï ngaõ caù bieät nôi haäu cöù cuûa caùi 11) Taùn Khoâng: Anavakara-sunyata (skt)— chuùng ta coi nhö vaät theå caù bieät, bôûi vì vaïn Khoâng cuûa söï phaân taùn—Emptiness of höõu laø nhöõng saûn phaåm cuûa voâ soá nhaân vaø dispersion—Taùn Khoâng (Anavakara- duyeân, vaø chaúng coù gì ñaùng goïi laø moät sunyata) coù nghóa laø khoâng coù thöù gì hoaøn baûn chaát nguyeân sô ñoäc laäp, ñôn ñoäc, töï toaøn ñôn nhaát trong theá gian naày. Moïi vaät höõu. Taát caû laø Khoâng trieät ñeå, vaø neáu coù bò cöôõng böùc phaûi phaân taùn kyø cuøng. Noù thöù baûn chaát nguyeân sô naøo ñoù, thì coù caùch hieän höõu coi chöøng nhö moät ñôn toá, naøo cuõng vaãn laø Khoâng—Prakriti is what nguyeân daïng, nguyeân theå, nhöng ôû ñaây makes fire hot and water cold, it is the khoâng thöù gì laïi khoâng theå phaân chieát primary nature of each individual object. thaønh nhöõng boä phaän thaønh toá. Chaéc chaén When it is declared to be empty, it means noù bò phaân taùn. Caùc thöù naèm trong theá giôùi that there is no Atman in it, which cuûa tö töôûng hình nhö coù theå khoâng bò constitutes its primary nature, and that the tieâu giaûi. Nhöng ôû ñaây söï bieán ñoåi hieän ra very idea of primary nature is an empty döôùi moät hình thöùc khaùc. Coâng trình cuûa one. That there is no individual selfhood at thôøi gian, thöôøng truï khoâng thöôøng maõi. the back of what we consider a particular Boán uaån: Thoï, Töôûng, Haønh vaø Thöùc, object has already been noted, because all cuõng chæ cho söï phaân taùn vaø hoaïi dieät taän things are products of various causes and cuøng. Noùi gì ñi nöõa thì chuùng cuõng laø conditions, and there is nothing that can be Khoâng—Anavakara-sunyata means there called an independent, solitary, self- is nothing perfectly simple in this world. originating primary nature. All is Everything is doomed to final ultimately empty, and if there is such a decomposition. It seems to exist as a unit, thing as primary nature, it

cannot be to retain its form, to be itself, but there is otherwise than empty. nothing here that cannot be reduced to its 13) Töi Töôùng Khoâng: Svalakshana-sunyata component parts. It is sure to be dispersed. (skt)—Khoâng cuûa töi töôùng—Emptiness of Things belonging to the world of thought selfhood—Trong Töi Töôùng Khoâng, töôùng may seem not to be subject to dissolution. laø phöông dieän khaû tri cuûa moãi vaät theå caù But here change takes place in another bieät. Trong vaøi tröôøng hôïp, töôùng khoâng form. Time works, no permanency khaùc vôùi baûn chaát nguyeân sô, chuùng lieân prevails. The four skandhas, Vedana, heä baát phaân. Baûn chaát cuûa löûa coù theå bieát Samjna, Samskara, and Vijnana, are also qua caùi noùng cuûa noù, vaø baûn chaát cuûa nöôùc meant for ultimate dispersion and qua caùi laïnh cuûa noù. Moät nhaø sö thì hieän annihilation. They are in any way empty. baûn chaát coá höõu cuûa oâng ta qua vieäc tu trì 12) Baûn Taùnh Khoâng: Prakriti-sunyata (skt)—caùc giôùi caám, coøn caùi ñaàu caïo vaø chieác aùo Khoâng cuûa baûn taùnh—Emptiness of baù naïp laø töôùng daïng rieâng cuûa oâng ta. primary nature—Baûn taùnh laø caùi laøm cho Kinh Baùt Nhaõ noùi vôùi chuùng ta raèng, löûa noùng vaø nöôùc laïnh, noù laø baûn chaát nhöõng khía caïnh ngoaïi hieän, khaû tri, cuûa nguyeân sô cuûa moãi vaät theå caù bieät. Khi noùi heát thaûy moïi vaät laø khoâng vì chuùng laø raèng noù Khoâng, coù nghóa laø khoâng coù Töi nhöõng giaû töôùng, keát quaû do nhieàu taäp hôïp Ngaõ (Atman) beân trong noù ñeå taïo ra baûn cuûa caùc nhaân vaø duyeân; vì töông ñoái neân

chuùng khoâng coù thöïc. Do ñoù, töi töôùng vaøo baûn chaát chaân thöïc cuûa caùc phaùp, do khoâng, coù nghóa raèng moãi vaät theå rieâng ñoù trôû neân chaáp thuû yù nieäm veà moät thöïc bieät khoâng coù nhöõng baûn saéc thöôøng haèng taïi thöôøng, laïc, ngaõ, vaø tònh. Khoân ngoan vaø baát hoaïi naøo ñaùng goïi laø cuûa rieâng— chæ coù nghóa laø thoaùt khoûi nhöõng quan Lakshana is the intelligible aspect of each ñieåm taø vaïy ñoù, vì chaúng coù gì trong individual object. In some cases Lakshana chuùng heát, neân phaûi coi laø Khoâng—The is not distinguishable from primary nature, assertion that all things (sarvadharma) are they are inseparably related. The nature of empty is the most comprehensive one, for fire is intelligible through its heat, that of the term ‘dharma’ denotes not only an water through its coolness. The Buddhist object of sense, but also an object of monk finds his primary nature in his thought. When all these are declared observance of the rules of morality, while empty, no further detailed commentaries the shaven head and patched robe are his are needed. But the Prajnaparamita characteristic appearance. The evidently designs to leave no stone Prajnaparamita tells us that these outside, unturned in order to impress its students in perceptible aspects of things are empty, a most thoroughgoing manner with the because they are mere appearances doctrine of Emptiness. According to resulting from various combinations of Nagarjuna, all dharmas are endowed with causes and conditions; being relative they these characters: existentiality, have no reality. By the emptiness of self- intelligibility, perceptibility, objectivity, aspect or self-character (Svalakshana), efficiency, causality, dependence, therefore, is meant that each particular mutuality, duality, multiplicity,

generality, object has no permanent and irreducible individuality, etc. But all these characteristics to be known as its own. characterizations have no permanence, no 14) Nhöùt Thieát Phaùp Khoâng: Sarvadharma- stability; they are all relative and sunyata (skt)—Khoâng cuûa vaïn höõu— phenomenal. The ignorant fail to see into Emptiness of things—Thöøa nhaän taát caû the true nature of things, and become caùc phaùp laø Khoâng, caùi ñoù heát söùc haøm attached thereby to the idea of a reality nguï, vì chöõ Dharma khoâng chæ rieâng cho which is eternal, blissful, self-governing, moät ñoái töôïng cuûa quan naêng maø coøn chæ and devoid of defilements. To be wise cho caû ñoái töôïng cuûa tö töôûng. Khi tuyeân simply means to be free from these false boá taát caû nhöõng thöù ñoù laø Khoâng, khoûi caàn views, for there is nothing in them to be baøn luaän chi tieát nöõa. Nhöng Kinh Baùt taken hold of as not empty. Nhaõ hieån nhieân coá yù khoâng ñeå nguyeân 15) Baát Khaû Ñaéc Khoâng: Anupalambha- traïng taûng ñaù ñeå ñeø naëng nhöõng ngöôøi hoïc sunyata (skt)—Khoâng cuûa caùi baát khaû Baùt Nhaõ moät caùch trieät ñeå baèng hoïc ñaéc—Emptiness of unattainability—Ñaây thuyeát Taùnh Khoâng. Theo Long Thoï, taát laø loaïi Khoâng baát khaû ñaéc (anupalambha). caû caùc phaùp ñeàu mang caùc ñaëc saéc naày: Khoâng phaûi vì taâm khoâng baét ñöôïc caùi ôû höõu töôùng, tri töôùng, thöùc töôùng, duyeân ngoaøi taàm tay, nhöng ñích thöïc chaúng coù töôùng, taêng thöôïng töôùng, nhaân töôùng, quaû gì ñaùng goïi laø sôû tri. Khoâng gôïi yù khoâng töôùng, toång töôùng, bieät töôùng, y töôùng, . coù, nhöng khi ñöôïc khoaùc cho ñaëc tính baát Nhöng heát thaûy nhöõng töôùng ñoù khoâng coù khaû ñaéc, noù khoâng coøn laø phuû ñònh suoâng. thöôøng truï baát bieán; taát caû ñeàu laø ñoái ñaõi Baát khaû ñaéc, chính bôûi khoâng theå laøm ñoái vaø giaû höõu. Phaøm phu khoâng theå soi toû töôïng cho tö nieäm ñoái ñaõi qua taùc duïng

cuûa Thöùc (Vijnana). Cho tôùi luùc Thöùc something in a most specific sense ñöôïc naâng cao leân bình dieän Trí Baùt Nhaõ, ‘attained’ by the king of beasts. But to the baáy giôø môùi nhaän ra “khoâng baát khaû ñaéc.” lion the roaring is nothing, nothing Kinh Baùt Nhaõ e raèng ngöôøi nghe phaûi kinh specifically acquired by or added to them. haõi khi nghe kinh ñöa ra khaúng quyeát taùo So with the wise, there is no ‘emptiness’ baïo raèng taát caû ñeàu khoâng, do ñoù môùi noùi in them which is to be regarded as theâm raèng söï vaéng maët cuûa taát caû nhöõng yù specifically attained as an object of töôûng sinh ra töø choã ñoái ñaõi khoâng chæ cho thought. Their attainment is really no- caùi ngoan khoâng, caùi khoâng troáng trôn; attainment. nhöng ñôn giaûn, ñoù laø caùi Khoâng khoâng 16) Voâ Taùnh Khoâng: Abhava-sunyata (skt)— theå baét naém ñöôïc. Vôùi ngöôøi trí, Khoâng Khoâng cuûa voâ theå—Emptiness of non- naày laø moät thöïc taïi. Luùc sö töû caát tieáng being—Voâ Taùnh laø phuû ñònh cuûa höõu, roáng, nhöõng thuù vaät khaùc hoaûng sôï, töôûng cuøng moät nghóa vôùi Khoâng—Abhava is the tieáng roáng aáy laø caùi raát phi phaøm, gaàn nhö negation of being, which is one sense of moät thöù maø chuùa teå sôn laâm ‘ñaït ñöôïc’ raát emptiness. hy höõu. Nhöng ñoái vôùi sö töû, tieáng roáng ñoù 17) Töï Taùnh Khoâng: Svabhava-sunyata chaúng laï gì, chaúng coù gì hy höõu ñaït ñöôïc (skt)—Khoâng cuûa töï taùnh—Emptiness of hay theâm vaøo. Vôùi keû

trí cuõng vaäy, khoâng self-nature—Töï Taùnh coù nghóa laø 'noù laø coù 'caùi Khoâng' trong hoï ñaùng coi nhö noù,' nhöng khoâng coù caùi noù naøo nhö theà. rieâng hoï baét ñöôïc laøm ñoái töôïng cho tö Cho neân Khoâng. Vaäy thì ñoái nghòch cuûa töôûng. Choã sôû ñaéc cuûa hoï laø voâ sôû ñaéc— höõu vaø voâ laø thöïc ? Khoâng, noù cuõng khoâng This kind of emptiness is known as luoân, vì moãi phaàn töû trong ñoái laäp voán laø unattainable (anupamabha). It is not that Khoâng—Svabhava means 'to be by itself,' the mind is incapable of laying its hand on but there is no such being it is also empty. it, but that there is really nothing to be Is then opposition of being and non-being objectively comprehensible. Emptiness real? No, it is also empty, because each suggests nothingness, but when it is term of the opposition is empty. qualified as unattainable, it ceases to be 18) Voâ Taùnh Töï Taùnh Khoâng: Abhava- merely negative. It is unattainable just svabhava-sunyata (skt)—Khoâng cuûa voâ because it cannot be an object of relative theå cuûa töï taùnh—Emptiness of the non- thought cherished by the Vijnana. When being of self-nature—See Voâ Taùnh the latter is elevated to the higher plans of Khoâng, and Töï Taùnh Khoâng. the Prajna, the 'emptiness unattainable' is Möôøi Taùm Loaïi Taâm Voâ Nhaân: Theo A understood. The Prajnaparamita is afraid Tyø Ñaït Ma, coù 18 loaïi taâm voâ nhaân— of frightening away its followers when it According to the Abhidharma, there are makes its bold assertion that all is empty, eighteen kinds of rootless consciousness: and therefore it proceeds to add that the A. Taâm Quaû Baát Thieän Voâ Nhaân— absence of all these ideas born of Unwholesome resultant consciousnesses: relativity does not mean bald emptiness, 1) Nhaõn thöùc, ñoàng phaùt sanh cuøng thoï xaû: but simply an emptiness unattainable. Cakkhuvinnana (p)—Eye-consciousness With the wise this emptiness is a reality. accompanied by equanimity. When the lion roars, the other animals are 2) Nhó thöùc, ñoàng phaùt sanh cuøng thoï xaû: terrified, imagining this roaring to be Sotavinnanam (p)—Ear-consciousness something altogether extraordinary, accompanied by equanimity.

3) Tyû thöùc, ñoàng phaùt sanh cuøng thoï xaû: 14) Suy ñaït taâm, ñoàng phaùt sanh cuøng thoï hyû: Ghanavinnanam (p)—Nose-consciousness Sampaticchana-cittam (p)—Investigating accompanied by equanimity. consciousness accompanied by joy. 4) Thieät thöùc, ñoàng phaùt sanh cuøng thoï xaû: 15) Suy ñaït taâm, ñoàng phaùt sanh cuøng thoï xaû: Jivhavinnanam (p)—Tongue- Santirana-cittam (p)—Investigating consciousness accompanied by consciousness accompanied by equanimity. equanimity. 5) Thaân thöùc, ñoàng phaùt sanh cuøng thoï khoå: C. Taâm Haønh Voâ Nhaân—Rootless Functional Kayavinnanam (p)—Body-consciousness Consciousnesses: accompanied by pain. 16) Nguõ moân höôùng taâm, ñoàng phaùt sanh töø 6) Tieáp thoï taâm, ñoàng phaùt sanh cuøng thoï xaû: thoï xaû: Pancadvaravajjana-cittam (p)— Sampaticchanacittam (p)—Receiving Five-sense door adverting consciousness consciousness accompanied by accompanied by equanimity. equanimity. 17) YÙ moân höôùng taâm, ñoàng phaùt sanh cuøng 7) Suy ñaït taâm, ñoàng phaùt sanh cuøng thoï xaû: thoï xaû: Manodvaravajjana-cittam (p)—

Santiranacittan (p)—Investigating- Mind-door adverting consciousness consciousness accompanied by accompanied by equanimity. equanimity. 18) Tieáu sanh taâm, ñoàng phaùt sanh cuøng thoï B. Taâm Quaû Thieän Voâ Nhaân—Wholesome hyû: Hasituppada-cittan (p)—Smile- resultant rootless consciousnesses: producing consciousness accompanied by 8) Nhaõn thöùc quaû thieän, ñoàng phaùt sanh cuøng joy. thoï xaû: Cakkhuvinnanam (p)—Eye- Möôøi Taïng Cuûa Chö Boà Taùt: Theo Kinh consciousness accompanied by Hoa Nghieâm, Phaåm 38, coù möôøi taïng cuûa chö equanimity. Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi 9) Nhó thöùc quaû thieän, ñoàng phaùt sanh cuøng ñöôïc thieän caên voâ thöôïng, taïng ñaïi trí hueä baát thoï xaû: Sotavinnanam (p)—Ear- hoaïi cuûa Nhö Lai—According to the Flower consciousness accompanied by Adornment Sutra, Chapter 38, there are ten equanimity. kinds of internal organs of Great Enlightening 10) Tyû thöùc quaû thieän, ñoàng phaùt sanh cuøng Beings. Enlightening Beings who abide by thoï xaû: Ghanavinnanam (p)—Nose- these can attain the indestructible internal consciousness accompanied by organs of great knowledge with supreme equanimity. virtues of Buddhas. 11) Thieät thöùc quaû thieän, ñoàng phaùt sanh cuøng 1) Chaúng döùt Phaät chuûng laø Boà Taùt taïng, vì thoï xaû: Jivhavinnanam (p)—Tongue- khai thò Phaät phaùp voâ löôïng oai ñöùc: consciousness accompanied by Perpetuating the seed of Buddhas is an equanimity. organ of Enlightening Beings, manifesting 12) Thaân thöùc quaû thieän, ñoàng phaùt sanh cuøng the immeasurable spiritual power of the thoï laïc: Kayavinnanam (p)—Body- Buddha teaching. consciousness accompanied by pleasure. 2) Taêng tröôûng phaùp chuûng laø Boà Taùt taïng, vì 13) Tieáp thoï taâm, ñoàng phaùt sanh cuøng thoï xaû: xuaát sanh trí hueä quang minh quaûng ñaïi: Receiving consciousness accompanied by Causing the seed of the Teaching to grow equanimity. is an organ of Enlightening Beings, generating the immense light of knowledge.

3) Truï trì Taêng chuûng laø Boà Taùt taïng, vì laøm 10) Bieát roõ khaép taát caû chuùng sanh, taát caû coõi, cho hoï ñöôïc phaùp luaân baát thoái: taát caû phaùp, taát caû Phaät laø Boà Taùt taïng, vì Preserving the seed of the spiritual ôû trong moät nieäm ñeàu thaáy roõ: Knowing community is an organ of Enlightening all sentient beings, all lands, all things and Beings, enabling them to gain access to all Buddhas, is an organ of Enlightening the irreversible wheel of teaching. Beings, clearly seeing all in a single 4) Giaùc ngoä chaùnh ñònh chuùng sanh laø Boà Taùt instant. taïng, vì kheùo theo thôøi nghi khoâng sai moät Möôøi Tay Cuûa Chö Ñaïi Boà Taùt: Theo nieäm: Awakening those who are rightly Kinh Hoa Nghieâm, Phaåm 38, coù möôøi tay cuûa stabilized is an organ of Enlightening chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp Beings, instantly adapting to the time. naày thôøi ñöôïc tay voâ thöôïng cuûa Nhö Lai, che 5) Roát raùo thaønh thuïc baát ñònh chuùng sanh laø khaép taát caû theá giôùi möôøi phöông—According Boà Taùt taïng, vì laøm cho nhôn töông tuïc to the Flower Adornment Sutra, Chapter 38, khoâng giaùn ñoaïn: Fully developing there are ten kinds of hand of Great unstable sentient beings is an organ of Enlightening Beings. Enlightening Beings who Enlightening Beings, producing continuity abide by

these can acquire the supreme hands of causal basis. of Buddhas covering all worlds in the ten 6) Vì taø ñònh chuùng sanh phaùt sanh loøng ñaïi directions. bi laø Boà Taùt taïng, vì laøm cho nhôn vò lai 1) Tay thaâm tín, vì nôi lôøi noùi cuûa Phaät ñeàu ñeàu ñöôïc thaønh töïu: Conceiving tin saâu vaø roát raùo thoï trì: Hands of deep compassion for wrongly stabilized sentient faith, wholeheartedly accepting and beings is an organ of Enlightening Beings, ultimately taking up the teaching of causing thorough development of causal Buddhas. basis for the future. 2) Tay boá thí, coù ngöôøi ñeán caàu, tuøy choã hoï 7) Vieân maõn nhôn baát hoaïi nôi Phaät thaäp löïc muoán ñeàu laøm cho ñöôïc ñaày ñuû: Hands of laø Boà Taùt Taïng, vì ñaày ñuû voâ ñoái thieän giving, satisfying all those who seek, caên haøng phuïc ma quaân: Fulfilling the according to their desires. indestructible bases of the ten powers of 3) Tay hoûi thaêm tröôùc, vì giô tay maët ñeå Budhas is an organ of Enlightening nghinh tieáp nhau: Hands of initiating Beings, with unopposable roots of greetings, extending their right palm to goodness and that conquer the armies of welcome and lead. demons. 4) Tay cuùng döôøng chö Phaät, vì chöùa nhoùm 8) Toái thaéng voâ uùy ñaïi sö töû hoáng laø Boà Taùt nhöõng phöôùc ñöùc khoâng moûi nhaøm: Hands taïng, vì laøm cho taát caû chuùng sanh ñeàu of honoring Buddhas, tirelessly gathering hoan hyû: The supremely fearless lion’s blessings and virtues. roar is an organ of Enlightening Beings, 5) Tay ña vaên thieän xaûo, vì ñeàu döùt tröø taát caû gladdening all sentient beings. nhöõng nghi hoaëc cuûa chuùng sanh: Hands of 9) Ñöôïc möôøi taùm phaùp baát coäng cuûa Phaät laø learning and skillfulness, cutting off the Boà Taùt taïng, vì trí hueä vaøo khaép taát caû xöù: doubts of all sentient beings. Attaining the eighteen unique qualities of 6) Tay khieán sieâu tam giôùi, vì chö Boà Taùt Buddhas is an organ of Enlightening trao tay aáy cho chuùng sanh ñeå vôùt hoï ra Beings, with knowledge penetrating khoûi buøn aùi duïc: Hands of fostering everywhere. transcendence of the triple world,

7) Soá kieáp baèng soá chuùng sanh thaät haønh extending them to sentient beings and haïnh Boà Taùt chaúng moûi nhaøm, cuõng khoâng extricating them from the mire of craving. thoái chuyeån: Carrying out the practice of 7) Tay ñaët nôi bæ ngaïn, vì cöùu chuùng sanh ñang ñaém trong boán doøng nöôùc cuoän: Enlightening Beings for untold ages Hands of settlement on the Other Shore, without wearying or regressing. 8) Thaønh töïu höõu caên tín, voâ tröôïc tín, thanh saving drowning sentient beings from the four torrents. tònh tín, cöïc thanh tònh tín, ly caáu tín, minh 8) Tay chaúng tieác chaùnh phaùp, vì coù baotrieät tín, cung kính cuùng döôøng taát caû chö Phaät tín, baát thoái chuyeån tín, baát khaû taän nhieâu dieäu phaùp ñeàu ñem khai thò: Hands of generosity with right teaching, tín, voâ naêng hoaïi tín, ñaïi hoan hyû tín: revealing all sublime principles. Perfecting well-rooted faith, clear faith, unpolluted faith, pure faith, extremely 9) Tay kheùo duøng nhöõng luaän nghò, vì duøng pure faith, undefiled faith, faith respecting thuoác trí hueä tröø bònh nôi thaân taâm: Hands and honoring all Buddhas, unregressing of skillful use of philosophies, quelling diseases of body and mind with the faith, inexhaustible faith, indestructible medicine of knowledge and wisdom. faith, ecstatic faith. 9) Thaønh töïu ñaïo phöông

tieän xuaát sanh nhöùt 10) Tay haèng chaáp trì trí böûu, vì khai phaùp quang minh phaù toái phieàn naõo: Hands thieát trí: Perfecting means of renunciation always holding jewels of knowledge, and supreme wisdom. 10) Nghe taát caû Boà Taùt haïnh thôøi tin thoï unfolding the light of truth to obliterate the darkness of afflictions. chaúng huûy baùng: Believing, accepting and Möôøi Taâm Baát Ñoäng Cuûa Chö Ñaïi Boà not repudiating the methods of practice of Taùt (Kinh Hoa Nghieâm—Phaåm 38—Ly Enlightening Beings. Theá Gian): Ten kinds of unshakable mind Möôøi Taâm Bình Ñaúng Cuûa Chö Ñaïi Boà (The Flower Adornment Sutra—Chapter 38— Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, chö Detachment from the World)—Chö Boà Taùt an ñaïi Boà Taùt coù möôøi taâm bình ñaúng. Chö Boà truï trong phaùp naày thôøi ñöôïc taâm baát ñoäng Taùt truï nhöõng trong phaùp naày thôøi ñöôïc taâm nhöùt thieát trí voâ thöôïng—Enlightening Beings ñaïi bình ñaúng vaø voâ thöôïng cuûa Nhö Lai— who abide by these can attain the supreme According to the Flower Adornment Sutra, unshakable mind of omniscience. Chapter 38, there are ten kinds of equanimity 1) Nôi taát caû sôû höõu thaûy ñeàu xaû ñöôïc: To be of Great Enlightening Beings. Enlightening able to give up all possessions. beings rest in these will attain the supreme 2) Tö duy quaùn saùt taát caû Phaät phaùp: great equanimity of Buddhas. Pondering and examining all teachings. 1) Taâm bình ñaúng chöùa nhoùm taát caû coâng 3) Ghi nhôù cuùng döôøng taát caû chö Phaät: ñöùc: Equanimity in accumulating all Recollecting and honoring all Buddhas. virtues. 4) Nôi taát caû chuùng sanh theä khoâng naõo haïi: 2) Taâm bình ñaúng phaùt taát caû nguyeän sai Pledging not to harm living beings. bieät: Equanimity in undertaking all 5) Khaép nhieáp chuùng sanh chaúng löïa oaùn thuø: different vows. Caring for all sentient beings without 3) Taâm bình ñaúng nôi taát caû thaân chuùng sanh: choosing between enemies and friends. Equanimity in regard to all living beings. 6) Caàu taát caû Phaät phaùp khoâng thoâi nghæ: 4) Taâm bình ñaúng nôi nghieäp baùo cuûa taát caû Ceaselessly seeking all attributes of chuùng sanh: Equanimity in regard to the Buddhahood.

consequences of actions of all living 5) Tích taäp taát caû phöôùc ñöùc: Amass all beings. virtues. 5) Taâm bình ñaúng nôi taát caû caùc phaùp: 6) Voâ thöôïng Boà Ñeà quaûng ñaïi khoù thaønh, seõ Equanimity in regard to all phenomena. coá gaéng tu haønh ñeán vieân maõn: Though 6) Taâm bình ñaúng nôi taát caû caùc quoác ñoä tònh supreme enlightenment is vast and hard to ueá: Equanimity in regard to all pure and accomplish, they try to cultivate practice defiled lands. to bring it to complete consummation. 7) Taâm bình ñaúng nôi taát caû tri giaûi cuûa 7) Duøng söï giaùo hoùa voâ thöôïng, söï ñieàu phuïc chuùng sanh: Equanimity in regard to voâ thöôïng ñeå giaùo hoùa ñieàu phuïc taát caû understandings of all sentient beings. chuùng sanh: Teach and tame sentient 8) Taâm bình ñaúng nôi taát caû caùc haïnh khoâng beings with the supreme teaching and the phaân bieät: Equanimity in regard to supreme training. nonconceptualization of all practices. 8) Daàu taát caû theá giôùi chaúng ñoàng, chö Boà 9) Taâm bình ñaúng nôi taát caû löïc khaùc nhau Taùt vaãn duøng voâ löôïng thaân thaønh chaùnh cuûa chö Phaät: Equanimity in regard to the ñaúng

chaùnh giaùc: Though all worlds are nondifference of all Buddhas' powers. variously different, they still attain 10) Taâm bình ñaúng nôi trí hueä cuûa taát caû Nhö enlightenment there in infinite bodies. Lai: Equanimity in regard the wisdom of 9) Luùc tu Boà Taùt haïnh, neáu coù chuùng sanh all Buddhas. ñeán xin nhöõng tay, chaân, tai, muõi, maùu, Möôøi Taâm Chaúng Haï Lieät Cuûa Chö Boà thòt, xöông, tuûy, vôï, con, voi, ngöïa, nhaãn Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù ñeán ngoâi vua. Taát caû nhö vaäy thaûy ñeàu coù möôøi taâm chaúng haï lieät cuûa chö Ñaïi Boà Taùt. theå boû, chaúng sanh moät nieäm taâm lo laéng Chö Boà taùt an truï trong phaùp naày thôøi ñöôïc taát aên naên, chæ vì lôïi ích taát caû chuùng sanh caû Phaät phaùp toái thöôïng khoâng haï lieät— chaúng caàu quaû baùo, laáy ñaïi bi laøm ñaàu vaø According to the Flower Adornement Sutra, ñaïi töø laøm cöùu caùnh: While cultivating the Chapter 38, there are ten kinds of indomitable conduct of Enlightening Beings, if sentient attitude of Great Enlightening Beings. beings should come and ask for hands, Enlightening beings who abide by these can feet, ears, nose, blood, flesh, bones, attain the supreme quality of indomitability of marrow, spouse, children, elephant, horse Buddhas. or royal status, they give up without a 1) Haøng phuïc taát caû caùc thieân ma vaø quyeán single thought of sorrow or regret, doing thuoäc cuûa chuùng: Conquer all celestial so only to benefit all sentient beings, not demons and their cohorts. seeking resulting rewards, beginning with 2) Phaù taát caû ngoaïi ñaïo vaø taø phaùp cuûa hoï: great compassion and ending with great Destroy all false teachings. kindness. 3) ÔÛ nôi taát caû chuùng sanh, duøng lôøi kheùo 10) Trong tam theá coù—All in past, present and laønh ñeå khai thò daïy baûo cho hoï ñeàu hoan future: hyû: Open sentient beings' minds and edify a. Taát caû chö Phaät: All Buddhas. them with good words, making them b. Taát caû Phaät phaùp: All Buddha teachings. happy. c. Taát caû chuùng sanh: All sentient beings. 4) Thaønh maõn taát caû caùc haïnh Ba La Maät d. Taát caû quoác ñoä: All lands. khaép phaùp giôùi: Fulfill all transcendent e. Taát caû theá giôùi: All worlds. practices throughout the cosmos. f. Taát caû tam theá: All times. g. Taát caû hö khoâng giôùi: All realms of space.

h. Taát caû phaùp giôùi: All realms of • Do trí khoâng theá bieát taát caû theá: Know all phenomena. time by timeless knowledge. i. Taát caû ngoân ngöõ thi thieát giôùi: All realms • Do trí khoâng chuùng sanh bieát taát caû chuùng of verbal usage. sanh: Know all sentient beings by j. Taát caû tòch dieät nieát baøn: All realms of knowledge of nonexistence of sentient tranquil nirvana. beings. k. Taát caû phaùp nhö vaäy, chö vò phaûi duøng • Do trí khoâng chaáp tröôùc bieát taát caû chaáp moät nieäm töông öng hueä: By all means of tröôùc: Know all attachments by unattached instantaneous discernment, they will try. knowledge. • Ñeàu bieát: To know. • Do trí voâ truï bieát taát caû truï xöù: Know all • Ñeàu hay: To be aware of. abodes by nonabiding knowledge. • Ñeàu thaáy: To see. • Do tri khoâng taïp nhieãm bieát taát caû taïp • Ñeàu chöùng: To realize. nhieãm: Know all defilements by undefiled • Ñeàu tu: To cultivate. knowledge. • Ñeàu ñoaïn: To detach from. • Do trí voâ taän bieát taát caû taän: Know all ends • Voâ phaân bieät: To have no conceptions of by endless knowledge. them. • Do trí cöùu caùnh phaùp giôùi bieát taát caû theá • Lìa phaân bieät: Being detached from giôùi thò

hieän thaân: Appear physically in all conceptions. worlds by ultimate knowledge of the • Khoâng caùc thöù sai bieät: Not having various realm of reality. notions. • Do trí lìa ngoân aâm thò hieän baát khaû thuyeát • Khoâng coâng ñöùc: Having no attributes. ngoân aâm: Make untold statements by • Khoâng caûnh giôùi: No objects. speechless knowledge. • Chaúng coù chaúng khoâng: They are neither • Do trí moät töï taùnh nhaäp nôi khoâng töï taùnh: existent nor nonexistent. Enter absence of intrinsic nature by • Not one, not dual knowledge of intrinsic nature. • Do trí baát nhò ñeå thoâng hieåu taát caû nhöõng • Do trí moät caûnh giôùi hieän caùc thöù caûnh gì thuoäc veà nhò nguyeân: They should know giôùi: Manifest various realms by all duality by knowledge of nonduality. knowledge of one realm. • Do trí voâ töôùng bieát taát caû töôùng: Know all l. Bieát taát caû caùc phaùp baát khaû thuyeát maø forms by formless knowledge. hieän ñaïi töï taïi ngoân thuyeát: Know all • Do trí voâ phaân bieät bieát taát caû phaân bieät: things are inexplicable yet manifest free Know all discriminations by speech. nondiscriminatory knowledge. m. Chöùng baäc nhöùt thieát trí: Realize the state • Do trí voâ dò bieát taát caû dò: Know all of omniscience. differences by knowledge of n. Giaùo hoùa ñieàu phuïc taát caû chuùng sanh neân nondifference. ôû nôi taát caû theá gian thò hieän ñaïi thaàn • Do trí khoâng theá gian bieát taát caû theá gian: thoâng bieán hoùa: Manifest great spiritual Know all distinctions by powers and displays in all worlds in order nondifferentiating knowledge. to teach and tame all sentient beings. • Do trí khoâng theá gian bieát taát caû theá gian: Möôøi Taâm Cuøng Khaép Cuûa Chö Ñaïi Boà Know all worlds by nonworldly Taùt: Ten kinds of comprehensive mind of knowledge: Great Enlightening Beings—Theo Kinh Hoa Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt coù möôøi

taâm cuøng khaép. Chö Boà taùt an truï trong phaùp apprehending any intrinsic nature in naày thôøi ñöôïc voâ löôïng Phaät phaùp voâ thöôïng anything. cuøng khaép trang nghieâm—According to the 9) Taâm cuøng khaép taát caû voâ ngaïi, vì chaúng Flower Adornment Sutra, Chapter 38, there are truï töï taâm, tha taâm: A mind ten kinds of comprehensive mind of Great comprehending all nonobstruction, not Enlightening Beings. Enlightening Beings who dwelling on the mind of self or the mind of abide by these can attain the comprehensive other. adornments of supreme Buddhahood. 10) Taâm cuøng khaép taát caû töï taïi, vì moät nieäm 1) Taâm cuøng khaép taát caû hö khoâng, vì phaùt yù khaép hieän thaønh Phaät: A mind roäng lôùn: A mind comprehending all comprehending all freedoms, manifesting spaces, their intentions far-reaching. realization of Buddhahood everywhere in 2) Taâm cuøng khaép phaùp giôùi, vì thaâm nhaäp a single instant. voâ bieân: A mind comprehending all realms Möôøi Taâm Ñaïi Boà Taùt: Theo Kinh Hoa of reality, deeply penetrating infinity. Nghieâm, Phaåm 38, coù möôøi taâm cuûa chö Ñaïi 3) Taâm cuøng khaép taát caû tam theá, vì moät Boà Taùt—According to the Flower Adornment nieäm ñeàu bieát roõ: A mind comprehending Sutra, Chapter 38, there are ten kinds of heart all past, present, and future, knowing them of Great Enlightening Beings. all in a single thought. (A) Chö Boà Taùt an truï trong phaùp naày thôøi 4) Taâm cuøng khaép taát caû Phaät xuaát hieän, vì ñöôïc taâm voâ thöôïng ñaïi trí quang minh ñeàu bieát roõ nôi nhaäp

thai, giaùng sanh, xuaát taïng cuûa Nhö Lai—Enlightening beings gia, thaønh ñaïo, chuyeån phaùp luaân, nhaäp who abide by these can attain the supreme Nieát baøn: A mind comprehending the heart of treasury of light of great manifestation of all Buddhas, clearly knowledge of Buddhas: understand their entry into the womb, 1) Taâm tinh caàn, vì taát caû vieäc laøm ñeàu roát birth, leaving home, attainment of raùo: A heart of diligence, fulfilling all enlightenment, teaching activity, and tasks. ultimate nirvana. 2) Taâm chaúng löôøi, vì chöùa nhoùm haïnh töôùng 5) Taâm cuøng khaép taát caû chuùng sanh, vì bieát haûo phöôùc ñöùc: A heart of perseverance, roõ caên duïc taäp khí: A mind comprehending accumulating embellishing virtuous all sentient beings, knowing their faculties, practices. inclinations, and habit energies. 3) Taâm duõng kieän vó ñaïi, vì deïp phaù taát caû 6) Taâm cuøng khaép taát caû trí hueä, vì tuøy thuaän ma quaân: A heart of great courage and bieát roõ phaùp giôùi: A mind comprehending strength, crushing all armies of demons. all knowledge, knowing the realms of 4) Taâm thöïc haønh ñuùng lyù, vì tröø dieät taát caû reality everywhere. phieàn naõo: A heart acting according to 7) Taâm cuøng khaép taát caû voâ bieân, vì bieát truth, extinguishing all afflictions. nhöõng huyeãn voõng sai bieät: A mind 5) Taâm chaúng thoái chuyeån, vì nhaãn ñeán quaû comprehending all infinities, knowing the Boà Ñeà troïn chaúng thoâi döùt: A heart of differentiations of the networks of nonregression, never ceasing until illusions. enlightenment is reached. 8) Taâm cuøng khaép taát caû voâ sanh, vì caùc 6) Taâm taùnh thanh tònh, vì bieát taâm baát ñoäng phaùp töï taùnh baát khaû ñaéc: A mind voâ tröôùc: A heart of inherent purity, comprehending all non-origination, not knowing the mind is immovable, not having any attachments.

7) Taâm bieát chuùng sanh, vì tuøy theo choã hieåu voâ thöôïng: A mind like the polar bieát vaø sôû thích cuûa hoï maø laøm cho hoï mountain, placing all sentient beings on xuaát ly: A heart of knowledge of sentient the supreme transmundane foundations of beings, adapting to their understanding goodness. and inclinations to emancipate them. 4) Taâm nhö Ma Ni Böûu vöông, vì laïc duïc 8) Taâm ñaïi phaïm truï (töø, bi, hyû, xaû) khieán thanh tònh khoâng taïp nhieãm: A mind like nhaäp Phaät phaùp, vì bieát nhöõng choã hieåu the finest jewel, their desires being pure bieát vaø sôû thích cuûa chuùng sanh, maø chaúng and unpolluted. duøng thöøa khaùc ñeå cöùu ñoä: A heart of 5) Taâm nhö Kim Cang, vì quyeát ñònh thaâm great kindness, compassion, joy, and nhaäp taát caû phaùp: A mind like diamond, equanimity, leading into the way of deeply penetrating all truths with enlightenment, knowing the various certainty. understandings and inclinations of sentient 6) Taâm nhö Kim Cang Vi sôn, vì chö ma beings, and saving them without using ngoaïi ñaïo chaúng coù theå ñoäng: A mind like separate paths. the adamantine world-surrounding 9) Taâm khoâng, voâ töôùng, voâ nguyeän, voâ taùc, mountains, being invulnerable to vì thaáy töôùng trong tam giôùi maø khoâng disturbance by any demons or false chaáp tröôùc: A heart of emptiness, signless, teachers. wishlessness, and nonfabrication, seeing 7) A mind like a lotus blossom, which the characteristics of the triple world worldly things cannot affect: Taâm nhö lieân without grasping them. hoa, vì taát caû theá phaùp chaúng nhieãm

ñöôïc. 10) Taâm trang nghieâm thuø thaéng taïng, vì daáu 8) Taâm nhö hoa öu-ñaøm-baùt, vì trong taát caû chuùng ma ñoâng theá maáy cuõng khoâng ñoäng kieáp khoù gaëp gôõ: A mind like an ñöôïc ñeán moät sôïi loâng cuûa Boà Taùt: A udumbara flower, difficult to encounter heart adorned with an indestructible through all time. supreme treasury of marks of felicity, 9) Taâm nhö tònh nhöït, vì coù theå phaù tröø thoroughly invulnerable to all demons. chöôùng toái taêm: A mind like the clear sun, (B) Chö Boà Taùt an truï trong möôøi taâm naày destroying the darkness. thôøi ñöôïc taâm ñaïi thanh tònh voâ thöôïng 10) Taâm nhö hö khoâng, vì chaúng löôøng ñöôïc: cuûa Nhö Lai—Enlightening Beings who A mind like space, being immeasurable. abide by these can attain the supreme pure (C) Chö Boà Taùt an truï trong nhöõng yù naày thôøi mind of Buddhas. ñöôïc yù voâ thöôïng cuûa taát caû chö Phaät— 1) Taâm nhö nhö ñaïi ñòa, vì coù theå gìn giöõ vaø Enlightening beings who abide by these laøm lôùn nhöõng thieän caên cuûa taát caû chuùng can attain the supreme mind of all sanh: A mind like the earth, able to hold Buddhas. all roots of goodness of all sentient beings 1) YÙ thöôïng thuû vì phaùt khôûi taát caû thieän caên: and make them grow. A mind of leadership, generating all roots 2) Taâm nhö ñaïi haûi, vì taát caû chö Phaät voâ of goodness. löôïng voâ bieân ñaïi trí phaùp thuûy ñeàu chaûy 2) YÙ an truï vì tin saâu kieân coá baát ñoäng: A vaøo: A mind like the ocean, with the water stable mind with profound faith steadfast of truth of infinite great knowledge of all and unwavering. Buddhas all flowing into it. 3) YÙ thaâm nhaäp, vì tuøy thuaän Phaät phaùp maø 3) Taâm nhö Tu Di Sôn vöông, vì ñaët taát caû hieåu: A mind of profound penetration, chuùng sanh nôi choã thieän caên xuaát theá gian

understanding in accord with the teachings 4) Nghe chaùnh phaùp taâm khoâng moûi meät of Buddhas. nhaøm chaùn: Listening to true teaching 4) YÙ roõ bieát beân trong, vì bieát roõ taâm sôû thích tirelessly. cuûa chuùng sanh: A mind of insight, 5) Tuyeân noùi chaùnh phaùp taâm khoâng moûi knowing the mentalities of all sentient nhaøm: Expounding true teaching tirelessly. beings. 6) Giaùo hoùa ñieàu phuïc chuùng sanh taâm 5) YÙ voâ loaïn, vì taát caû phieàn naõo chaúng taïp: khoâng moûi nhaøm: Educating and civilizing An undisturbed mind, not adulterated with all sentient beings tirelessly. any afflictions. 7) Ñaët taát caû chuùng sanh vaøo taâm Boà Ñeà cuûa 6) YÙ minh tònh, vì caùc traàn chaúng nhieãm chö Phaät khoâng moûi nhaøm: Placing all tröôùc ñöôïc: A clear, clean mind, which sentient beings in the enlightenment of all externals cannot stain or adhere to. Buddhas tirelessly. 7) YÙ kheùo quaùn saùt chuùng sanh vì khoâng coù 8) Nôi moãi moãi theá giôùi traûi qua baát khaû moät nieäm loãi thôøi: A mind observing thuyeát, baát khaû thuyeát kieáp thaät haønh Boà sentient beings well, not wishing proper taùt haïnh taâm khoâng moûi nhaøm: Spending timing in dealing with them. untold eons in each and every world 8) YÙ kheùo löïa choã laøm, vì chöa töøng coù moät carrying out enlightening practices choã loãi laàm: A mind choosing well what to tirelessly. do, never making a mistake anywhere. 9) Du haønh taùt caû theá giôùi taâm khoâng moûi 9) YÙ giöõ gìn caùc caên, vì ñieàu phuïc chaúng cho nhaøm: Traveling in all worlds tirelessly. buoâng lung taùn loaïn: A mind closely 10) Quaùn saùt tö duy taát caû Phaät phaùp taâm guarding the

senses, taming them and not khoâng moûi nhaøm: Examing and pondering letting them run wild. all Buddha teachings tirelessly. 10) YÙ kheùo nhaäp tam muoäi, vì thaâm nhaäp Phaät Möôøi Taâm Khoâng Nghi Cuûa Chö Ñaïi Boà tam muoäi, khoâng ngaõ, khoâng ngaõ sôû: A Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, chö mind skilled in entering concentration, Ñaïi Boà Taùt phaùt möôøi taâm khoâng nghi— entering deeply into the concentration of According to the Flower Adornment Sutra, Buddhas, without egoism or selfishness. Chapter 38, there are ten ways of developing a Möôøi Taâm Khoâng Moûi Nhoïc Nhaøm mind free from doubt by Great Enlightening Chaùn Cuûa Chö Boà Taùt: Möôøi taâm ñöôïc Beings. Phaät daïy trong Kinh Hoa nghieâm. Nhöõng Boà 1) Chö Boà Taùt seõ duøng boá thí, trì giôùi, nhaãn Taùt naøo coù ñöôïc möôøi taâm khoâng nhaøm moûi seõ nhuïc, tinh taán, thieàn ñònh, trí hueä, töø, bi, ñöôïc ñaïi trí voâ thöôïng khoâng moûi nhaøm cuûa hyû, xaû maø nhieáp phuïc chuùng sanh. Luùc Nhö Lai—Enlightening Beings who possess phaùt taâm naày quyeát ñònh khoâng nghi: They ten tireless minds will attain the tireless shall take care of all sentient beings by supreme knowledge of Buddhas. giving, keeping precepts, tolerance, vigor, 1) Toân xöng vaø cuùng döôøng chö Phaät taâm meditation, wisdom, benevolence, khoâng moûi nhaøm: Honoring and serving all compassion, joy, and equanimity. When Buddhas tirelessly. making this determination, they are free 2) Gaàn guûi taát caû thieän tri thöùc taâm khoâng from doubt (no doubt can arise in their moûi nhaøm: Attending all spiritual teachers minds). tirelessly. 2) Vò lai chö Phaät xuaát theá, toâi seõ thöøa söï 3) Caàu taát caû caùc phaùp taâm khoâng moûi meät: cuùng döôøng taát caû: When the future Seeking all truth tirelessly.

Buddhas appear in the world, they shall truth, finally to attain supreme complete serve and honor them in all ways. perfect enlightenment. 3) Duøng caùc thöù löôùi quang minh kyø dieäu 9) Bieát taát caû caùc phaùp ñeàu laø phaùp xuaát theá cuøng khaép trang nghieâm taát caû theá giôùi: gian, xa lìa taát caû voïng töôûng ñieân ñaûo. They shall adorn all worlds with various Duøng moät trang nghieâm ñeå töï trang marvelous webs of light. nghieâm. Nôi ñaây töï toû bieát khoâng do 4) Toät kieáp vò lai tu haïnh Boà Taùt trong voâ ngöôøi: They should know that all things löôïng voâ bieân kieáp seõ duøng phaùp giaùo hoùa are transmundane things, get rid of all ñieàu phuïc voâ löôïng chuùng sanh trong hö false notions and delusions, and adorn khoâng phaùp giôùi cho ñaëng thaønh thuïc: myself with the adornment of unity, their They shall cultivate the practices of being nothing to adorn. Here they Enlightening Beings throughout all future understand by themselves and not through ages and fully develop countless sentient another. beings throughout the entire cosmos by 10) Seõ ôû nôi taát caû phaùp thaønh Toái thöôïng means of the supreme methods of teaching Chaùnh Giaùc, vì lìa taát caû voïng töôûng ñieân and taming. ñaûo, vì ñöôïc nhöùt nieäm töông öng trí, vì 5) Tu Boà Taùt haïnh, vieân maõn ñaïi nguyeän, ñuû baát khaû ñaéc hoaëc moät hoaëc khaùc, vì rôøi taát nhöùt thieát trí and truï trong ñoù: They shall caû soá, vì roát raùo voâ vi, vì rôøi taát caû ngoân cultivate the practices of enlightening thuyeát, vì truï baát khaû thuyeát caûnh giôùi teá: beings, fulfill the great vows, acquire They should realize supreme omniscience, and abide therein.

enlightenment in regard to all things, by 6) Vì chuùng sanh khaép taát caû theá gian maø getting rid of all false notions and thöïc haønh haïnh Boà Taùt, laøm quang minh delusions, by attaining instantaneous thanh tònh cuûa taát caû caùc phaùp, chieáu saùng knowledge, because unity and difference taát caû Phaät phaùp: They carry out the cannot be grasped, by transcending all practices of Enlightening Beings for the categories, by ultimate nonfabrication of sake of all beings in the world, become a false descriptions, by detachment from all pure light of all truths, and illuminate all words, and by dwelling in the realm of the teachings of Buddhas. ineffability. 7) Bieát raèng taát caû caùc phaùp ñeàu laø Phaät Möôøi Taâm Phaùt Khôûi Khi Chö Ñaïi Boà phaùp, tuøy taâm chuùng sanh maø vì hoï dieãn Taùt Phaùt Taâm Voâ Thöôïng Boà Ñeà: Theo thuyeát ñeàu khieán khai ngoä: They should Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt know all things are Buddha teachings and coù möôøi phaùt khôûi khi phaùt taâm voâ thöôïng Boà explain them to sentient beings according Ñeà ñeå ñöôïc nhaäp nhöùt thieát chuûng trí, vaø luùc to their mentalities to enlighten them all. thaân caän cuùng döôøng thieän tri thöùc. Khi nhöõng 8) ÔÛ nôi taát caû phaùp ñöôïc moân voâ chöôùng ñaïi Boà Taùt khôûi taâm nhö vaäy thôøi ñöôïc ñuû thöù ngaïi vì bieát taát caû chöôùng ngaïi ñeàu voâ sôû thanh tònh—According to the Flower ñaéc. Taâm nhö vaäy khoâng coù nghi hoaëc, truï Adornment Sutra, Chapter 38, Great taùnh chôn thaät nhaãn ñeán thaønh voâ thöôïng Enlightening Beings have ten kinds of spirit. Boà Ñeà: They will attain the way to When they develop the will for supreme nonobsruction in the midst of all things, by enlightenment and attend and serve teachers in knowing that all obstructions are order to awaken to omniscient knowledge graspable. Thus their minds are free from arouse such spirits will attain all kinds of doubt and they abide in the essence of purity.

1) Khôûi taâm cung caáp haàu haï: A spirit of 5) Phaùt taâm coâng ñöùc trang nghieâm, vì hoïc service. taát caû haïnh Boà Taùt: They develop a mind 2) Khôûi taâm hoan hyû: A spirit of joy. adorned with virtues, learning all practices 3) Khôûi taâm khoâng traùi: A spirit of of Enlightening Beings. noncontention. 6) Phaùt taâm kim cang, vì taát caû choã thoï sanh 4) Khôûi taâm tuøy thuaän: A spirit of docility. khoâng queân maát: They develop an 5) Khôûi taâm khoâng caàu laï: A spirit of not adamantine mind, so as not to become seeking anything else. heedless wherever they may live. 6) Khôûi taâm nhöùt höôùng thieän taâm: A spirit of 7) Phaùt taâm nhö bieån vì taát caû caùc phaùp thanh wholehearted devotion. tònh ñeàu chaûy vaøo: They develop an 7) Khôûi taâm ñoàng coâng ñöùc: A spirit of oceanic mind, as all pure qualities flow in. having the same virtues. 8) Phaùt taâm nhö nuùi Tu Di, vì taát caû aùc ngoân 8) Khôûi taâm ñoàng nguyeän: A spirit of having ñeàu nhaãn thoï: They develop a mind like a the same vows. mountain, enduring all harsh words. 9) Khôûi taâm Nhö Lai: A spirit of being in the 9) Phaùt taâm an oån, vì ban söï voâ uùy cho taát caû presence of enlightenment. chuùng sanh: They develop a peaceful 10) Khôûi taâm ñoàng vieân maõn haïnh: A spirit of mind, giving to all sentient beings without cooperation in perfection of action. fear. Möôøi Taâm Phoå Hieàn: Theo Kinh Hoa 10) Phaùt taâm Baùt Nhaõ Ba La Maät cöùu caùnh, vì Nghieâm, Phaåm 38, coù möôøi taâm Phoå Hieàn. kheùo quaùn saùt

taát caû caùc phaùp höõu vi: Nhöõng Boà Taùt an truï trong nhöõng taâm naày seõ They develop a mind with ultimate mau thaønh töïu trí thieän xaûo cuûa Boà Taùt Phoå transcendent wisdom, skillfully observing Hieàn—According to the Flower Adornment that all things have no existence. Sutra, Chapter 38, there are ten kinds of Möôøi Taâm Taêng Thöôïng Nhö Nuùi Cuûa Uninersally Good Mind developed by Chö Boà Taùt: Theo Kinh Hoa Nghieâm, Enlightening Beings. Enlightening Beings Chapter 38, coù möôøi taâm taêng thöôïng nhö nuùi establish these minds, they will soon be able to cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong achieve the skillful knowledge of the ñaây thôøi ñöôïc taâm taêng thöôïng nhö sôn vöông Enlightening Being Universally Good. ñaïi trí voâ thöôïng cuûa Nhö Lai—According to 1) Phaùt taâm ñaïi töø, vì cöùu hoä taát caû chuùng the Flower Adornment Sutra, Chapter 38, there sanh: They develop a mind of great are ten kinds of mind outstanding like a benevolence, to save all beings. mountain of Great Enlightening Beings. 2) Phaùt taâm ñaïi bi, vì chòu khoå thay cho taát Enlightening Beings who abide by these can caû chuùng sanh: They develop a mind of attain the mountain-like outstanding mind of great compassion, to bear suffering in supremely great knowledge of Buddhas. place of all beings. 1) Thöôøng taùc yù sieâng naêng tu taäp phaùp nhöùt 3) Phaùt taâm thí taát caû, vì ñeàu xaû boû taát caû sôû thieát trí: Attentively cultivate the means of höõu: They develop a mind of total giving, omniscience. relinquishing all they have. 2) Haèng quaùn saùt taát caû phaùp boån taùnh troáng 4) Phaùt taâm nhôù nhöùt thieát trí laøm tröôùc nhaát, khoâng voâ sôû ñaéc: Always observe that vì thích caàu taát caû Phaät phaùp: They fundamental nature of all things is empty develop a mind that thinks of omniscience and ungraspable. above all, gladly seeking all Buddha 3) Nguyeän—Vow: teachings.

a. Trong voâ löôïng kieáp thöïc haønh haïnh Boà • Chöùng ñöôïc taát caû Phaät phaùp: They Taùt: To carry out the acts of Enlightening realize the truth of all Buddhas. Beings over measureless eons. • Nhaãn nhuïc nhu hoøa ñaõ töï taïi: They have b. Tu taát caû baïch tònh: To cultivate all pure mastered forbearance and gentility. qualities. 6) Taâm taêng thöôïng thöù saùu—The sixth c. Do truï nôi taát caû phaùp baïch tònh neân thaáy outstanding mind: bieát Nhö Lai voâ thöôïng trí hueä: By living (A) Ñaïi Boà Taùt thaønh töïu ñaïi coâng ñöùc taêng according to all good and pure principles, thöôïng—Great Enlightening Beings see and know the boundless wisdom of the develop overmastering great virtues: Buddhas. a. Thieân taêng thöôïng coâng ñöùc: Virtue 4) Vì caàu moïi phöông dieän cuûa Phaät quaû overmastering celestials. neân—In quest of all aspects of b. Nhôn taêng thöôïng coâng ñöùc: Virtue Buddhahood: overmastering humans. a. Bình ñaúng kính thôø chö thieän tri thöùc: c. Saéc taêng thöôïng coâng ñöùc: Virtue Serve all wise teachers impartially. overmastering form. b. Khoâng caàu gì khaùc: Without seeking d. Löïc taêng thöôïng coâng ñöùc: Virtue anything else. overmastering power. c. Khoâng troäm phaùp: With no ambition to e. Quyeán thuoäc taêng thöôïng coâng ñöùc: Virtue steal the teaching. overmastering dependents. d. Chæ toân troïng cung kính: With nothing but f. Duïc taêng thöôïng coâng ñöùc: Virtue respect. overmastering desire. e. Taát caû sôû höõu thaûy ñeàu boû

ñöôïc: Be able g. Vöông vò taêng thöôïng coâng ñöùc: Virtue to give up everything they have. overmastering kingship. 5) Neáu coù chuùng sanh maéng nhuïc huûy baùng, h. Töï taïi taêng thöôïng coâng ñöùc: Virtue ñaùnh ñaäp caét cheùm laøm thaân Boà Taùt khoå overmastering sovereignty. ñau nhaãn ñeán cheát choùc—If anyone i. Phöôùc ñöùc taêng thöôïng coâng ñöùc: Virtue reviles and slanders them, beats or wounds overmastering felicity. them, or even kills them: j. Trí hueä taêng thöôïng coâng ñöùc: Virtue a. Boà Taùt ñeàu nhaãn chòu ñöôïc, troïn khoâng overmastering intelligence. sanh loøng loaïn ñoäng hay saân haän: They (B) Daàu thaønh töïu nhöõng coâng ñöùc nhö vaäy, can accept it all and do not become nhöng chaúng sanh loøng nhieãm tröôùc nôi disturbed or hostile. nhöõng coâng ñöùc ñoù—Though they perfect b. Chaúng thoái boû hoaèng theä ñaïi bi: Do not such virtues, they are never attached to give up their universal vow of great them, that is they do no cling to: compassion. a. Chaúng nhieãm tröôùc duïc laïc: They do not c. Caøng theâm taêng tröôûng hoaèng theä ñaïi bi cling to enjoyment. vì—Continually make it grow even more b. Chaúng nhieãm duïc voïng:Do not cling to because: desire. • Boà Taùt nôi taát caû phaùp nhö thaät xuaát ly: c. Chaúng nhieãm tröôùc taøi saûn: Do not cling to They are truly emancipated from all wealth. things. d. Chaúng nhieãm tröôùc quyeán thuoäc ñeä töû: Do • Thaønh töïu haïnh xaû: They have perfected not cling to dependents and followers. relinquishment. (C) Chæ raát meán thích nôi phaùp: They only profoundly delight in truth.

a. Ñi theo phaùp: Go according to truth. Enlightening Beings, without fright or b. Soáng theo phaùp: Live according to truth. fear. c. Xu höôùng theo phaùp: Start out according (B) Daàu coù theå trong khoaûng moät nieäm lieàn to truth. thaønh voâ thöôïng chaùnh ñaúng chaùnh giaùc, d. Roát raùo theo phaùp: End up according to nhöng vì chuùng sanh neân trong voâ löôïng truth. kieáp thöïc haønh Boà Taùt haïnh khoâng thoâi e. Duøng phaùp laøm y chæ: Take truth as their nghæ: Though they are able to attain reliance. unexcelled complete perfect f. Duøng phaùp laøm cöùu hoä: Take truth for enlightenment in an instant, yet for the their salvation. sake of sentient beings they carry out g. Duøng phaùp laøm quy y: Take truth for their enlightening practices ceaselessly for refuge. measureless eons. h. Duøng phaùp laøm nhaø: Take truth for their 8) Taâm taêng thöôïng thöù taùm—The eighth home. outstanding mind: i. Gìn giöõ phaùp: Guard the truth. (A) Chö Ñaïi Boà Taùt bieát—Great Enlightening j. Meán öa phaùp: Love the truth. Beings know: k. Troâng caàu phaùp: Seek the truth. a. Taát caû chuùng sanh taùnh chaúng hoøa chaúng l. Suy gaãm phaùp: Ponder the truth. laønh: All sentient beings are by nature (D) Duø thoï ñuû nhöõng phaùp laïc maø thöôøng xa neither harmonious nor good. lìa caûnh giôùi cuûa chuùng ma—Though b. Taát caû chuùng sanh ñeàu raát khoù hoøa hôïp: enlightening beings experience all kinds All sentient beings are difficult to of delights of truth, they always avoid all harmonize. manias—Vì töø quaù khöù Boà Taùt ñaõ phaùt c. Raát khoù ñoä: Difficult to liberate. taâm nhö vaày: “Toâi seõ laøm cho taát caû chuùng d. Chaúng bieát ôn vaø chaúng baùo ôn: Heedless sanh thaûy ñeàu xa lìa caûnh giôùi cuûa chuùng and ungrateful. ma maø an truï nôi caûnh giôùi Phaät— (B) Boà Taùt vì chuùng sanh maø phaùt ñaïi theä Because in the past they determined to nguyeän—Enlightening beings

make great enable all sentient beings to get rid of all vows for the sake of all sentient beings: manias forever and abide in the realm of a. Muoán cho hoï ñeàu ñöôïc taâm yù töï taïi: Buddhas. Wishing to enable them to attain mental 7) Taâm taêng thöôïng thöù baûy—The seventh and intellectual freedom and autonomy. outstanding mind: b. Choã laøm voâ ngaïi: To be unhindered in (A) Ñaïi Boà Taùt vì ñaõ caàu voâ thöôïng Boà Ñeà, their actions. trong voâ löôïng voâ soá kieáp thöïc haønh Boà c. Chaúng sanh phieàn naõo ñoái vôùi ngöôøi khaùc: Taùt ñaïo, Boà Taùt sieâng naêng tinh taán, maø Lìa boû aùc nieäm: To give up evil thoughts. coøn cho laø toâi nay môùi phaùt taâm voâ thöôïng d. Not to afflict others. Boà Ñeà thöïc haønh haïnh Boà Taùt cuõng chaúng 9) Taâm taêng thöôïng thöù chín—The ninth kinh sôï: Great Enlightening Beings have outstanding mind: Chö Ñaïi Boà Taùt cuõng already practiced the way of Enlightening nghó—Great Enlightening Beings also Beings diligently for immeasurable eons think: in quest of excelled, complete perfect a. Chaúng phaûi ai khaùc khieán toâi phaùt taâm Boà enlightenment, yet they still think of Ñeà, cuõng chaúng chôø ngöôøi khaùc giuùp toâi tu themselves as just having set their hearts haønh: Nobody makes me apsire to on enlightenment and carry out the acts of

enlightenment, and I do not wait for others will be or is ever explained in complete to help me cultivate practices. enlightenment. b. Toâi töï phaùt taâm Boà Ñeà, tích taäp Phaät phaùp, g. Ngöôøi noùi vaø phaùp ñeàu baát khaû ñaéc, nhöng theà heïn töï coá gaéng toät kieáp vò lai thöïc cuõng chaúng boû nguyeän voâ thöôïng Boà Ñeà, haønh Boà Taùt ñaïo ñeå thaønh voâ thöôïng Boà vì Boà Taùt caàu taát caû phaùp ñeàu voâ sôû ñaéc Ñeà: I aspire to enlightenment of my own maø xuaát sanh voâ thöôïng Boà Ñeà: The accord, accumulate the qualities of teacher and the teaching are both enlightenment, and am determined to ungraspable, yet they do not abandon work on my own. unexcelled, complete perfect c. Theá neân nay toâi tu haønh haïnh Boà Taùt—enlightenment because enlightening For this reason now I cultivate the practice beings search out all things and find they of Enlightening Beings: cannot be grasped. This is how they • Toâi phaùt taâm thanh tònh töï taâm cuõng nhö develop supreme perfect enlightenment. thanh tònh tha taâm: I should purify my own h. Daàu nôi phaùp voâ sôû ñaéc maø sieâng tu taäp mind and also purify others' minds. phaùp ñoái trò thieän nghieäp thanh tònh, trí • Bieát caûnh giôùi cuûa mình cuõng nhö caûnh hueä vieân maõn, nieäm nieäm taêng tröôûng ñaày giôùi cuûa ngöôøi: I should know my own ñuû: Although they do not obtain anything, sphere and also know the spheres of yet they diligently cultivate dominant others. good actions and pure curative measures, • Phaûi ñeàu bình ñaúng vôùi caûnh cuûa tam theá so that their knowledge and wisdom chö Phaät: I should be equal in perspective develop fully, growing moment by to the Buddhas of all times. moment to total repletion. 10) Taâm taêng thöôïng thöù möôøi—The tenth i. Nôi ñaây Boà Taùt chaúng kinh sôï, chaúng nghó outstanding mind: Chö Ñaïi Boà Taùt quaùn raèng: 'Neáu taát caû phaùp ñeàu tòch dieät, thôøi saùt nhö vaày—Great Enlightening Beings coù nghóa gì maø caàu ñaïo voâ thöôïng Boà perform this contemplation: Ñeà?': Enlightening Beings are not a. Khoâng coù moät phaùp tu haïnh Boà Taùt:There frightened by emptiness and do not think, is not a

single thing that cultivate the “If all things are null, what is the sense of practice of Enlightening Beings. seeking the path of supreme b. Khoâng coù moät phaùp vieân maõn haïnh Boà enlightenment?’ Taùt: Not a single thing that fulfills the Möôøi Taâm Thaéng Dieäu (Kinh Hoa practice of Enlightening Beings. Nghieâm—Phaåm 36): Ten kinds of sublime c. Khoâng moät phaùp giaùo hoùa ñieàu phuïc mind (The Flower Adornment Sutra—Chapter chuùng sanh: Not a single thing that teaches 36). and tames all sentient beings. 1) An truï taâm thaéng dieäu taát caû theá giôùi ngöõ d. Khoâng moät phaùp cung kính cuùng döôøng ngoân phi ngöõ ngoân: The sublime mind of chö Phaät: Not a single thing that honors all both worlds of speech nor nonspeech. Buddhas. 2) An truï taâm thaéng dieäu taát caû chuùng sanh e. Khoâng moät phaùp ôû nôi voâ thöôïng Boà Ñeà töôûng nieäm khoâng choã y chæ: The sublime ñaõ thaønh, hieän thaønh, seõ thaønh: Not a mind in which none of the perceptions and single thing that has been or will be or is thoughts of sentient bengs can abide. ever attained in complete enlightenment. 3) An truï taâm thaéng dieäu roát raùo hö khoâng f. Khoâng coù moät phaùp ñaõ noùi, hieän noùi , hay giôùi: The sublime mind of ultimate realm seõ noùi: Not a single thing that has been or of space.

4) An truï taâm thaéng dieäu voâ bieân phaùp giôùi: truths thoroughly by means of knowledge The sublime mind of the boundless comprehending past, present and future. cosmos. 2) Taâm kim cang thöù nhì—The second 5) An truï taâm thaéng dieäu taát caû Phaät phaùp adamantine mind: thaâm maät: The sublime mind of all the a. Nôi ñaàu loâng coù voâ löôïng voâ bieân chuùng profound esoteric principles of sanh, huoáng laø taát caû phaùp giôùi: There are Buddhahood. infinite sentient beings even on a point the 6) An truï taâm thaéng dieäu traïng thaùi thaäm size of a hairtip, to say nothing of in all thaâm voâ sai bieät: The sublime mind of the universe. extremely profound state of b. Daàu chuùng sanh ñoâng bao nhieâu ñi nöõa, nondifferentiation. chö Boà Taùt ñeàu duøng voâ thöôïng nieát baøn 7) An truï tam thaéng dieäu tröø dieät taát caû nghi maø dieät ñoä hoï: No matter how many laàm: The sublime mind annihilating all sentient beings, they should calm them doubt and cnfusion. and liberate them by means of unexcelled 8) An truï taâm thaéng dieäu taát caû theá giôùi bình nirvana. ñaúng voâ sai bieät: The sublime mind of the 3) Taâm kim cang thöù ba—The third nondifferentiated equality of all worlds. adamantine mind: Möôøi phöông theá giôùi 9) An truï taâm thaéng dieäu tam theá chö Phaät voâ löôïng voâ bieân khoâng coù ngaèn meù, bình ñaúng: The sublime mind of th khoâng theå cuøng taän; chö Boà Taùt seõ duøng equality of all Buddhas of past, present, Phaät ñoä toái thöôïng trang nghieâm, ñeå trang and future. nghieâm taát caû theá giôùi nhö vaäy, bao nhieâu 10) An truï taâm thaéng dieäu taát caû Phaät löïc voâ söï trang nghieâm thaûy ñeàu chôn thieät—The löôïng: The sublime mind of the infinity of worlds of the ten directions are the power of all Buddhas. measureless, limitless, inexhaustible; they Möôøi Taâm Theä Nguyeän Ñaïi Thöøa Nhö shall adorn them all with the finest Kim Cang: Theo Kinh Hoa Nghieâm, Phaåm adornments of the Buddha-lands, with all 38, coù möôøi thöù taâm theä nguyeän Ñaïi thöøa nhö the adornments being truly real. Kim Cang. Chö Boà Taùt an truï trong phaùp naày 4) Taát caû chuùng sanh voâ löôïng

voâ bieân khoâng thôøi ñöôïc trí ñaïi thaàn thoâng voâ thöôïng kim coù chöøng ngaèn, khoâng theå cuøng taän; chö cang taùnh cuûa Nhö Lai—According to the Boà Taùt seõ ñem taát caû thieän caên hoài höôùng Flower Adornment Sutra, Chapter 38, there are cho hoï, duøng trí quang voâ thöôïng chieáu ten kinds of adamantine mind of commitment dieäu nôi hoï: Sentient beings are to universal enlightenment. Enlightening measureless, boundless, limitless, Beings who abide by these can attain the inexhaustible; Enlightening Beings should indestructible supreme spiritual knowledge of dedicate all roots of goodness to them and Buddhas. illumine them with the light of unexcelled 1) Taâm theä nguyeän ñaïi thöøa nhö kim cang knowledge. thöù nhöùt: The first adamantine mind of 5) Chö Phaät voâ löôïng voâ bieân khoâng coù commitment to universal enlightenment: chöøng ngaèn, khoâng theå cuøng taän—The a. Boà Taùt nghó raèng taát caû phaùp chaúng coù Buddhas are infinite, boundless, unlimited, bieân teá, chaúng cuøng taän: They think all inexhaustible: truths are boundless and inexhaustible. a. Chö Boà Taùt seõ duøng thieän caên ñaõ gieo hoài b. Duøng taän trí tam theá ñeàu giaùc lieãu khaép caû höôùng cuùng döôøng: Enlightening beings khoâng soùt thöøa: They should realize these

should dedicate the roots of goodness, • Hoaëc chaët tay chaët chaân: Cut off their they plant to offer to them. hands or feet. b. Khieán cuøng khaép khoâng choã keùm thieáu: • Hoaëc moùc maét: Gouge out their eyes. They cause those roots of goodness to • Hoaëc caét ñaàu: Or even cut off their heads. reach everywhere, with no lack. b. Chö Boà Taùt ñeàu thoï nhaãn taát caû söï khoå c. Roài sau ñoù môùi thaønh voâ thöôïng Boà Ñeà: nhuïc, troïn khoâng sanh loøng saân haïi: After that they will attain unexcelled Enlightening Beings are able to bear it all complete perfect enlightenment. and never become angry or vicious as a 6) Taâm kim cang thöù saùu—The sixth result of this. adamantine mind: c. Tu haïnh Boà taùt trong voâ löôïng kieáp: They (A) Ñaïi Boà Taùt thaáy chö Phaät vaø nghe thuyeát cultivate the practices of Enlightening phaùp—Seeing all Buddhas and hearing Beings for countless eons. their teachings: d. Nhieáp thoï chuùng sanh haèng khoâng pheá boû: a. Loøng raát hoan hyû: They become very Taking care of sentient beings, never joyful. abandoning them. b. Chaúng chaáp töï thaân, cuõng chaúng chaáp Phaät e. Taïi sao?—Why? thaân: Not attach to their own bodies or to • Vì chö Ñaïi Boà Taùt ñaõ kheùo quaùn saùt taát the bodies of Buddhas. caû caùc phaùp khoâng coù hai töôùng: c. Hieåu thaân Nhö Lai—They understand the Enlightening Beings have already body of a Buddha: observed all things to be nondual. • Chaúng thieät chaúng hö: Neither real nor • Taâm chaúng loaïn ñoäng: Their minds are unreal. undisturbed. • Chaúng coù chaúng khoâng: Neither existent • Coù theå boû thaân mình maø nhaãn söï khoå ñoù: nor nonexistent. They can give up their own bodies and • Chaúng taùnh chaúng khoâng taùnh: Not of a endure those pains. particular nature, not without nature. 8) Taâm kim cang thöù taùm—The eight • Chaúng vaät chaát chaúng khoâng vaät chaát: Not adamantine mind: Vò lai theá kieáp voâ löôïng material, not immaterial. voâ bieân khoâng coù chöøng ngaèn, chaúng theå • Chaúng saéc chaúng khoâng saéc: Not form, not cuøng taän—The ages of the future are formless. infinite, boundless, inexhaustible, • Chaúng

sanh chaúng dieät: Not born, not limitless: extinct. • Seõ toät soá kieáp ñoù ôû moät theá giôùi tu haïnh • Chaúng thöïc voâ sôû höõu, cuõng chaúng hoaïi sôû Boà Taùt: They should travel the path of höõu: Really without existence yet not Enlightening Beings throughout those ages destroying existence. in one world. • Chaúng theå duøng taùnh töôùng ñeå chaáp laáy: • Giaùo hoùa chuùng sanh: Teaching sentient Cannot be grasped through any nature or beings. characteristic at all. • Nhö moät theá giôùi, taän phaùp giôùi hö khoâng 7) Taâm kim cang thöù baûy—The seven taát caû theá giôùi cuõng ñeàu nhö vaäy maø loøng adamantine mind: khoâng kinh sôï: Do the same in all worlds a. Neáu ai ñoù—If any one should: in the space of the cosmos, without fright • Traùch maéng ñaùnh ñaäp Boà Taùt: Revile or or fear. beat Enlightening Beings. • Ñaïo Boà Taùt leõ phaûi nhö vaäy, vì taát caû chuùng sanh maø tu haønh vaäy: This is the

way the path of Enlightening Beings d. Taát caû phaùp baát khaû ñaéc: All things are should be in principle, cultivated for the ungraspable. sake of all sentient beings. e. Chuùng sanh baát khaû ñaéc: Sentient beings 9) Taâm kim cang thöù chín—The ninth are ungraspable. adamantine mind: f. Taâm baát khaû ñaéc: The mind is a. Voâ thöôïng Boà Ñeà do taâm laøm goác: ungraspable. Unexcelled complete perfect g. Haïnh baát khaû ñaéc: Action is ungraspable. enlightenment is based on the mind. h. Quaù khöù baát khaû ñaéc: The past is • Neáu taâm thanh tònh thôøi coù theå vieânmaõn ungraspable. taát caû thieän caên, ñaït ñöôïc voâ thöôïng Boà i. Vò lai baát khaû ñaéc: The future is Ñeà: If the mind is pure and clear, one can ungraspable. fulfill all roots of goodness and will surely j. Hieän taïi baát khaû ñaéc: The present is attain freedom in enlightenment. ungraspable. • Neáu chö Boà Taùt muoán thaønh voâ thöôïng Boà k. Taát caû theá gian baát khaû ñaéc: All worlds Ñeà tuøy yù lieàn thaønh: If they wish to attain are ungraspable. supreme consummate enlightenment, they l. Höõu vi voâ vi baát khaû ñaéc: The created and can do so at will. uncreated are ungraspable. • Neáu muoán döùt tröø taát caû thuû duyeân tuøy yù (B) Bieát vaäy, chö Boà Taùt seõ—Knowing this, lieàn tröø: If they wish to annihilate all Enlightening Beings: grasping of objects, they can do that at a. Truï tòch tònh: Dwell in quiescence. will. b. Truï thaäm thaâm: Dwell in profundity. • Nhöng hoï chaúng döùt vì muoán roát raùo Phaät c. Truï tich dieät: Dwell in silent extinction. Boà Ñeà: Yet they do not annihilate because d. Truï voâ traùnh: Dwell in noncontention. they want to reach the ultimate end of e. Truï voâ ngoân: Dwell in speechlessness. enlightenment of the Buddhas. f. Truï voâ nhò Dwell in nonduality. • Chö Boà Taùt cuõng chaúng lieàn chöùng voâ g. Truï voâ ñaúng: Dwell in incomparability. thöôïng Boà Ñeà, vì ñeå thaønh boån nguyeän: h. Truï töï taùnh: Dwell in essence. taän taát caû theá giôùi haønh ñaïo Boà Taùt giaùo i. Truï nhö lyù: Dwell in truth. hoùa chuùng sanh: They also do not j. Truï giaûi thoaùt: Dwell in liberation. immediately realize supreme k. Truï nieát baøn: Dwell in nirvana. enlightenment, in order to fulfill their l. Truï thöïc teá: Dwell in absolute reality. original vow to carry out the practice of (C) Maø chaúng boû—Yet they do not give up: enlightening beings through all worlds and a. Chaúng boû taát caû ñaïi nguyeän: Do not give enlighten sentient beings. up any of their great vows. 10) Taâm kim cang thöù möôøi—The tenth b. Chaúng boû taâm nhöùt thieát trí:

Do not give adamantine mind: up the will for omniscience. (A) Chö Boà Taùt bieát—Enlightening Beings c. Chaúng boû haïnh Boà Taùt: Do not give up the know: deeds of Enlightening Beings. a. Phaät baát khaû ñaéc: Buddha is ungraspable. d. Chaúng boû giaùo hoùa chuùng sanh: Do not b. Boà Ñeà baát khaû ñaéc: Enlightenment is give up teaching sentient beings. ungraspable. e. Chaúng boû caùc Ba-La-Maät: Do not give up c. Boà Taùt baát khaû ñaéc: Enlightening Beings the transcendent ways. are ungraspable. f. Chaúng boû ñieàu phuïc chuùng sanh: Do not give up taming sentient beings.

g. Chaúng thöøa söï chö Phaät: Do not give up sanh: They have already develop great serving Buddhas. commitment and have vowed to certainly h. Chaúng boû dieãn thuyeát caùc phaùp: Do not benefit all sentient beings. give up explaining truth. • Phaùt taâm chöùa nhoùm taát caû thieän caên: i. Chaúng boû trang nghieâm theá giôùi: Do not Accumulate all roots of goodness. give up adorning the world. • Phaùt taâm truï thieän xaûo hoài höôùng: Persist (D) Taïi sao?—Why? in appropriate dedication. Vì chö ñaïi Boà Taùt ñaõ phaùt ñaïi nguyeän: • Phaùt taâm xuaát sanh trí hueä thaäm thaâm: Because Great Enlightening Beings have Develop profound wisdom. made their great vows. • Phaùt taâm haøm thoï taát caû chuùng sanh: • Duø bieát roõ caû phaùp töôùng maø taâm ñaïi töø Accommodate all sentient beings. ñaïi bi caøng taêng tröôûng: Though they • Phaùt taâm bình ñaúng vôùi taát caû chuùng comprehend the characteristics of all sanh—Be impartial toward all sentient things, their great kindness and beings. compassion increase. • Noùi lôøi chôn thieät chaúng hö doái: They • Voâ löôïng coâng ñöùc ñeàu tu haønh ñuû: They speak truthfully, without falsehood. cultivate measureless virtues. • Nguyeän ban cho taát caû chuùng sanh ñaïi • Vôùi caùc chuùng sanh loøng khoâng rôøi boû, vì phaùp voâ thöôïng: Vow to give all sentient taát caû phaùp ñeàu voâ sôû höõu, phaøm phu ngu beings the supremely great teaching. meâ chaúng hay chaúng bieát: Their minds do • Nguyeän chaúng döùt chuûng taùnh taát caû chö not abandon sentient beings, because Phaät: Vow to perpetuate the lineage of all while things have no absolute existence, Buddhas. ordinary or ignorant beings do not realize c. Chöøng naøo maø taát caû chuùng sanh chöa this. ñöôïc giaûi thoaùt, chöa thaønh chaùnh giaùc, • Chö Boà Taùt seõ khieán chuùng sanh ñöôïc chöa ñuû Phaät phaùp, ñaïi nguyeän Boà Taùt khai ngoä, nôi caùc phaùp taùnh chieáu roõ phaân chöa vieân maõn vaø Boà Taùt seõ khoâng rôøi boû minh: Enlightening Beings are committed ñaïi bi: As long as all sentient beings are to enlightening them so that they clearly not yet liberated, are not yet enlightened, comprehend the nature of things. and have not yet realized Buddhahood, the • Vì taát caû chö Phaät an truï tòch dieät maø duøng Enlightening Beings' great undertaking is taâm ñaïi bi nôi caùc theá gian thuyeát phaùp not completed and they will not give up giaùo hoùa chöa töøng thoâi nghæ: All Buddhas great compassion. rest peacefully in quiescience, yet by Möôøi Taâm Thöông Xoùt: Möôøi taâm xoùt great compassion they teach in the world thöông—Ten kinds of mind of sympathy and ceaselessly. compassion (pity). Bodhisattvas bring forth a (E) Suy gaãm nhö vaäy chö Boà Taùt seõ— mind of sympathy and pity because He Reflecting on this, Enlightening Beings 1)

Thaáy chuùng sanh coâ ñoäc khoâng choã nöông will: töïa maø sanh loøng thöông xoùt: Sees that all a. Seõ khoâng rôøi boû chuùng sanh: Not abandon living beings are alone and forlorn with sentient bengs. nothing to rely on. b. Chaúng boû ñaïi bi vì: Not abandon great 2) Thaáy chuùng sanh ngheøo cuøng tuùng thieáu compassion: maø sanh loøng thöông xoùt: Sees that all • Chö Boà Taùt ñaõ theä nguyeän quaûng ñaïi, living beings are poor and destitude. phaùt taâm quyeát ñònh lôïi ích taát caû chuùng

3) Thaáy chuùng sanh bò löûa tam ñoäc ñoát chaùy these can forever get rid of all afflictive habit maø sanh loøng thöông xoùt: Sees all living energies and attain Buddhas' habit energies of beings scorched by the fire of the three great knowledge, the knowledge that is not poisons. energized by habit. 4) Thaáy chuùng sanh bò tuø trong luïc ñaïo maø 1) Taäp khí cuûa Boà Ñeà taâm: The habit energy sanh loøng thöông xoùt: Sees all living of determination for enlightenment. beings are imprisoned (shut up) in the 2) Taäp khí cuûa thieän caên: The habit energy of prison of the existence. roots of goodness. 5) Thaáy chuùng sanh bò röøng raäm phieàn naõo 3) Taäp khí giaùo hoùa chuùng sanh: The habit luoân che chöôùng maø sanh loøng thöông xoùt: energy of edifying sentient beings. Sees all living beings are constantly 4) Taäp khí thaáy Phaät: The habit energy of covered and hemmed in by the dense seeing Buddha. forest of afflictions. 5) Taäp khí thoï sanh nôi theá giôùi thanh tònh: 6) Thaáy chuùng sanh khoâng kheùo quaùn chieáu The habit energy of undertaking birth in maø ñem loøng thöông xoùt: Sees all living pure worlds. beings are not good at contemplating. 6) Taäp khí coâng haïnh: The habit energy of 7) Thaáy chuùng sanh khoâng thích muoán phaùp enlightening practice. laønh maø ñem loøng thöông xoùt: Sees all 7) Taäp khí cuûa theä nguyeän: The habit energy living beings do not desire wholesome of vows. Dharmas. 8) Taäp khí cuûa Ba La Maät: The habit energy 8) Thaáy chuùng sanh boû maát Phaät phaùp maø of transcendence. ñem loøng thöông xoùt: Sees all living 9) Taäp khí tö duy phaùp bình ñaúng: The habit beings lose all Buddhadharmas. energy of meditation on equality. 9) Thaáy chuùng sanh laên troâi trong voøng sanh 10) Taäp khí cuûa nhöõng caûnh giôùi sai bieät: The töû maø ñem loøng thöông xoùt: Sees all living habit energy of various differentiations of beings follow along with the cycle of birth state. and death. Möôøi Thanh Tònh: Möôøi loaïi thanh tònh cuûa 10) Thaáy chuùng sanh ñaùnh maát phöông tieän chö Ñaïi Boà Taùt—Ten kinds of pure wisdom of giaûi thoaùt maø sanh loøng thöông xoùt: Sees Great Enlightening Beings. all living beings lose expedients for I. Chö Boà Taùt an truï trong baát phoùng daät thôøi liberation. ñaït ñöôïc möôøi ñieàu thanh tònh (Kinh Hoa Möôøi Taâm Voâ Bieân Cuûa Chö Ñaïi Boà Nghieâm—Phaåm 18)—Ten kinds of purity Taùt: Ten kinds of boundless will of Great Enlightening Beings attain when they Enlightening Beings—See Thaäp Voâ Bieân persist in nonindulgence (the Flower Taâm. Adornment Sutra—Chapter 18): Möôøi Taäp Khí Cuûa Chö Ñaïi Boà Taùt: 1) Thöïc haønh ñuùng nhö lôøi noùi: Acting in Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi accord with what they say. thöù taäp khí cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an 2) Nieäm trí ñöôïc thaønh töïu: Consummation truï trong phaùp naày thôøi lìa haún taát caû taäp khí of attention and discernment. phieàn naõo, ñaït ñöôïc trí ñaïi trí taäp khí

phi taäp 3) Truï nôi thaâm ñònh, chaúng traàm chaúng khí cuûa Nhö Lai—According to the Flower ñieäu: Abiding in deep concentration Adornment Sutra, Chapter 38, there are ten without torpor or agitation. kinds of habit energy of Great Enlightening Beings. Enlightening Beings who abide by

4) Thích caàu Phaät phaùp khoâng löôøi boû: 4) Lieãu ñaït hö khoâng giôùi thanh tònh: Purity Gladly seeking Buddha-teachings without of comprehension of the realm of space. flagging. 5) Thaâm nhaäp phaùp giôùi thanh tònh: Purity of 5) Quaùn saùt ñuùng lyù nhöõng phaùp ñöôïc nghe, profound penetration of the realm of sanh dieäu trí hueä: Contemplating the reality. teaching heard according to reason, fully 6) Quaùn saùt voâ bieân taâm thanh tònh: Purity of developing skillfully flexible knowledge. observation of infinite minds. 6) Nhaäp thaâm thieàn ñònh vaø ñöôïc thaàn thoâng 7) Cuøng Boà Taùt ñoàng thieän caên thanh tònh: cuûa chö Phaät: Entering deep meditation Purity of having the same roots of and attaining psychic powers of Buddhas. goodness as all Enlightening Beings. 7) Taâm bình ñaúng, khoâng cao haï: Their 8) Quaùn saùt tam theá thanh tònh: Purity of minds are equanimous, without sense of observation of past, present and future. high or low status. 9) Chaúng chaáp tröôùc caùc kieáp thanh tònh: 8) Khoâng taâm chöôùng ngaïi ñoái vôùi chuùng Purity of nonattachment to the various sanh loaïi thöôïng trung haï, bình ñaúng lôïi ages. ích nhö ñaïi ñòa: In regard to superior, 10) Tu haønh taát caû Phaät phaùp thanh tònh: middling, and inferior types of beings, Purity of practice of all Buddha Dharmas their minds are unobstructed and like the of all Enlightening Beings. earth, they benefit all equally. III. Ten kinds of purity (Chapter 38)—Möôøi 9) Neáu thaáy chuùng sanh daàu chæ moät phen loaïi thanh tònh (Kinh Hoa Nghieâm— phaùt taâm Boà Ñeà, thôøi toân troïng kính thôø Phaåm 38)— Möôøi thanh tònh ñaït bôûi chö xem nhö nhöõng baäc thaày: If they see any Ñaïi Boà Taùt khi hoï phaùt khôûi möôøi Taâm beings who have even once made the (see ten kinds of spirit)—Ten kinds of determination for enlightenment, they purity attained by great Enlightening honor and serve them as teachers. Beings who arouse ten kinds of spirit. 10) Ñoái vôùi Hoøa Thöôïng vaø A Xaø Leâ thoï giôùi, 1) Thaâm taâm thanh tònh, vì ñeán nôi roát raùo chö Boà Taùt, caùc thieän tri thöùc, caùc Phaùp Sö khoâng maát hö: Purity of profound luoân toân troïng kính thôø: They always determination, reaching the ultimate end respect, serve, and support their without corruption. preceptors and tutors, and all Enlightening 2) Saéc thaân thanh tònh, vì tuøy sôû nghi ñeå thò Beings, wise friends and teachers. hieän: Purity of physical embodiment, II. Ten kinds of purity (The Flower appearing according to need. Adornment Sutra—Chapter 36): Möôøi thöù 3) AÂm thanh thanh tònh vì roõ thaáu taát caû ngöõ thanh tònh—When Great Enlightening ngoân: Purity of voice, comprehending all Beings are living by ten principles, they speech. are able to embody ten kinds of purity. 4) Bieän taøi thanh tònh vì kheùo noùi voâ bieân 1) Thoâng ñaït thaâm taâm phaùp thanh tònh: Phaät phaùp: Purity of intellectual powers, Purity of comprehension of the most skillfully explaining boundless Buddha profound truth. teachings. 2) Thaân caän thieän tri thöùc thanh tònh: Purity 5) Trí hueä thanh tònh vì ñoaïn tröø taát caû toái aùm of association with good associates.

ngu si: Purity of wisdom, getting rid of the 3) Hoä trì chö Phaät phaùp thanh tònh: Purity of darkness of all delusion. preserving the Buddha teachings. 6) Thoï sanh thanh tònh vì ñaày ñuû söùc töï taïi cuûa Boà Taùt: Purity of taking on birth,

being imbued with the power of freedom fundamental virtues of unexcelled of Enlightening Beings. enlightenment. 7) Quyeán thuoäc thanh tònh vì thaønh töïu nhöõng Möôøi Thanh Tònh Bi Cuûa Chö Ñaïi Boà thieän caên cho caùc chuùng sanh ñoàng haïnh Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù thuôû quaù khöù: Purity of company, having möôøi thanh tònh bi cuûa chö Boà Taùt. Chö Boà Taùt fully developed the roots of goodness of an truï trong phaùp naày thôøi ñöôïc thanh tònh bi sentient beings they worked with the past. quaûng ñaïi voâ thöôïng cuûa Nhö Lai—According 8) Quaû baùo thanh tònh vì dieät tröø taát caû nhöõng to the Flower Adornment Sutra, Chapter 38, nghieäp chöôùng: Purity of rewards, having there are ten kinds of pure compassion of removed all obstructions caused by past Great Enlightening Beings. Enlightening actions. Beings who abide by these attain the 9) Ñaïi nguyeän thanh tònh, vì cuøng chö Boà Taùt supremely great compassion of Buddhas. taùnh khoâng hai: Purity of great vows, 1) Thanh tònh bi khoâng baïn beø, vì rieâng mình being one in essence with all Enlightening phaùt taâm ñoù: Pure compassion without Beings. companion, as they make their 10) Coâng haïnh thanh tònh, vì duøng haïnh Phoå determination indepedently. Hieàn maø xuaát ly: Purity of practices, riding 2) Thanh tònh bi khoâng moûi nhaøm, vì thay theá the vehicle of Universal Good to taát caû chuùng sanh thoï khoå chaúng cho laø emancipation. khoù nhoïc: Tireless pure compassion, not (B) considering it troublesome to endure pain 1) Thaâm taâm thanh tònh: Purity of on behalf of all sentient beings. determination. 3) Thanh tònh bi thoï sanh ôû xöù naïn, vôùi muïc 2) Ñoaïn nghi thanh tònh: Purity of cutting ñích cöùu ñoä chuùng sanh bò naïn: Pure through doubts. compassion taking on birth in difficult 3) Ly kieán thanh tònh: Purity of detachment situations, for the purpose of liberating from views. sentient beings. 4) Caûnh giôùi thanh tònh: Purity of 4) Thanh tònh bi thoï sanh ôû ñöôøng laønh vì thò perspective. hieän voâ thöôøng: Pure compassion taking 5) Caàu nhöùt thieát trí thanh tònh Purity of the on birth on pleasant conditions, to show quest for omniscience. impermanence. 6) Bieän taøi thanh tònh: Purity of intellectual 5) Thanh tònh bi vì nhöõng chuùng sanh taø ñònh, powers. maø nhieàu kieáp chaúng boû hoaèng theä: Pure 7) Voâ uùy thanh tònh: Purity of fearlessness. compassion for the sake of wrongly 8) Truï taát caû Boà Taùt trí thanh tònh: Purity of fixated sentient beings, never give up their living by the knowledge of all vow of universal liberation. Enlightening Beings. 6) Thanh tònh bi chaúng nhieãm tröôùc söï vui 9) Thoï taát caû Boà Taùt trí thanh tònh: Purity of cuûa mình, vì cho khaép chuùng sanh söï sung accepting all the guidelines of behavior of söôùng: Pure compassion not clinging to Enlightening Beings. personal pleasure, giving happiness to all 10) Ñaày ñuû thaønh töïu voâ thöôïng Boà Ñeà, ba sentient beings. möôi hai töôùng vaø traêm phöôùc, phaùp baïch 7) Thanh tònh bi chaúng caàu baùo aân, vì tu taâm tònh taát caû thieän caên thanh tònh: Purity of trong saïch: Pure compassion not seeking full development of the felicitous reward, purifying their

mind:. characteristics, pure qualities, and all

8) Thanh tònh bi coù theå tröø ñieân ñaûo, vì noùi attain the supreme flawless pure discipline of phaùp nhö thieät: Pure compassion able to Buddhas. remove delusion by explaining the truth. 1) Thaân thanh tònh giôùi, vì giöõ gìn ba ñieàu aùc 9) Thanh tònh bi thöù chín—The ninth pure nôi thaân: Pure discipline of the body, compassion: guarding themselves from evil deeds. a. Khôûi ñaïi bi nôi chuùng sanh—Conceive 2) Ngöõ thanh tònh giôùi, vì xa lìa caùc loãi nôi great compassion for sentient beings: lôøi noùi: Pure discipline of speech, getting • Bieát taát caû phaùp boån taùnh thanh tònh khoâng rid of faults of speech. nhieãm tröôùc, khoâng nhieät naõo: Know all 3) Taâm thanh tònh giôùi, vì maõi maõi xa lìa things are in essence pure and have no tham, saân, taø kieán: Pure discipline of mind, clinging or irritation. forever getting rid of greed, hatred, and • Vì do khaùch traàn phieàn naõo neân thoï nhöõng false views. ñieàu khoå: Suffering is experienced 4) Thanh tònh giôùi chaúng phaù taát caû hoïc xöù, because of afflictions of adventitious vì laøm toân chuû trong taát caû nhôn thieân: The defilements. pure discipline of not destroying any b. Taâm ñaïi bi naày ñöôïc goïi laø boån taùnh thanh subjects of study, being honorable leaders tònh vì chuùng sanh maø dieãn thuyeát phaùp voâ among people. caáu thanh tònh: This is called essential 5) Thanh tònh giôùi thuû hoä taâm Boà Ñeà, vì purity , as they explain to them the chaúng ham thích tieåu thöøa töï ñoä: The pure principle of undefiled pure light. discipline of preserving the aspiration for 10) Thanh tònh ñaïi bi thöù möôøi—The tenth enlightenment, not liking the lesser pure compassion: vehicles of individual salvation. a. Bieát chö phaùp nhö daáu chim bay giöõa 6) Thanh tònh giôùi giöõ gìn ñieàu cheá qui luaät khoâng gian: Know that all phenomena are cuûa Ñöùc Phaät, vì nhaãn ñeán toäi vi teá cuõng like the tracks of birds in the sky. sanh loøng e sôï: The pure discipline of b. Chuùng sanh si loøa chaúng theå quaùn saùt bieát preserving the regulations of the Buddha, roõ caùc phaùp: Sentient beings' eyes are greatly fearing even minor offenses. clouded by delusion and they cannot 7) Thanh tònh giôùi aån maät hoä trì, vì kheùo cöùu clearly realize this. chuùng sanh phaïm giôùi: The pure discipline c) Thaáy vaäy, chö Boà Taùt phaùt khôûi taâm ñaïi bi of secret protection, skillfully drawing out chôn thieät trí, khai thò cho chuùng sanh undisciplined sentient beings. phaùp Nieát baøn: Observing this, 8) Thanh tònh giôùi chaúng laøm caùc ñieàu aùc, vì Enlightening Beings conceive great theä tu taát caû caùc phaùp laønh: The pure compassion, called true knowledge, which discipline of not doing any evil, vowing to teaches sentient beings nirvana. practice all virtuous principles. Möôøi Thanh Tònh Giôùi Cuûa Chö Ñaïi Boà 9) Thanh tònh giôùi xa lìa taát caû kieán chaáp höõu Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù laäu, vì khoâng chaáp nôi giôùi: The pure möôøi thanh tònh giôùi cuûa chö Ñaïi Boà Taùt. Chö discipline of detachment all views of Boà Taùt an truï trong phaùp naày thôøi ñöôïc thanh existence, having no attachment to tònh giôùi voâ thöôïng khoâng loãi laàm cuûa chö Nhö precepts. Lai—According to the Flower Adornment 10) Thanh tònh giôùi thuû hoä taát caû chuùng sanh, Sutra, Chapter 38, there are ten kinds of pure vì phaùt khôûi ñaïi bi: The pure discipline of discipline of Great Enlightening Beings. protecting

all sentient beings, activating Enlightening Beings who abide by these can great compassion.

Möôøi Thanh Tònh Hueä Cuûa Chö Ñaïi Boà salvation, deeply penetrating the Taùt: Theo Kinh Hoa Nghieâm—Phaåm 38, coù knowledge of all Buddha. möôøi thanh tònh Hueä cuûa chö Ñaïi Boà Taùt. Chö 8) Thanh tònh hueä thöù taùm—The eighth pure Boà Taùt an truï trong möôøi trí naày thôøi ñöôïc ñaïi wisdom: trí hueä voâ ngaïi cuûa chö Nhö Lai—According to a. Thaáy phaùp thaân vi dieäu cuûa chö Phaät: the Flower Adornment Sutra, Chapter 38, there Seeing the subtle reality body of all are ten kinds of pure wisdom of great Buddhas. enlightening beings. Enlightening beings who b. Thaáy boån taùnh thanh tònh cuûa taát caû chuùng abide by these can attain the unobstructed sanh: Seeing the essential purity of all great wisdom of Buddhas. sentient beings. 1) Thanh tònh hueä bieát taát caû nhôn, vì chaúng c. Thaáy taát caû phaùp thaûy ñeàu tòch dieät: choái töø quaû baùo: Pure wisdom knowing all Seeing that all phenomena are quiescent. causes, not denying consequences. d. Thaáy taát caû coõi ñoàng nhö hö khoâng: 2) Thanh tònh hueä bieát taát caû caùc duyeân vì Seeing that all lands are the same as chaúng lô laø söï hoøa hieäp: Pure wisdom space. knowing all conditions, not ignoring e. Bieát taát caû töôùng ñeàu voâ ngaïi: Knowing combination. all characteristics without impediment. 3) Thanh tònh hueä bieát chaúng ñoaïn chaúng 9) Thanh tònh hueä thöù chín—The ninth Pure thöôøng, vì thaáu roõ thöïc chaát cuûa duyeân wisdom: khôûi: Pure wisdom knowing a. Taát caû toång trì, bieän taøi, phöông tieän ñeàu nonannihilation and nonpermanence, laø ñöôøng ñi ñeán bæ ngaïn: All powers of comprehending interdependent origination mental command, analytic abilities, truly. liberative means are ways of 4) Thanh tònh hueä tröø taát caû kieán chaáp, vì transcendence. khoâng thuû xaû nôi töôùng chuùng sanh: Pure b. Taát caû ñeàu laøm cho ñöôïc nhöùt thieát trí toái wisdom extracting all views, neither thaéng: Fostering the attainment of all grasping nor rejecting characteristics of supreme knowledge. sentient beings. 10) Thanh tònh hueä thöù möôøi—The tenth Pure 5) Thanh tònh hueä quaùn taâm haønh cuûa taát caû wisdom: chuùng sanh, vì bieát roõ nhö huyeãn: Pure a. Nhöùt nieäm töông öng Kim Cang trí: wisdom observing the mental activities of Instantly uniting with adamantine all sentient beings, knowing they are knowledge. illusory. b. Bieát roõ taát caû caùc phaùp ñeàu bình ñaúng: 6) Thanh tònh hueä bieän taøi quaûng ñaïi, vì phaân Comprehending the equality of all things. bieät caùc phaùp vaán ñaùp voâ ngaïi: Pure c. Ñöôïc nhöùt thieát phaùp toái toân trí: Attaining wisdom with vast intellectual power, the most honorable knowledge of all distinguishing all truths and being things. unhindered in dialogue. Möôøi Thanh Tònh Hyû Cuûa Chö Ñaïi Boà 7) Thanh tònh hueä taát caû ma, ngoaïi ñaïo, Taùt: Theo Kinh Hoa Nghieâm—Phaåm 38, coù thanh vaên, duyeân giaùc chaúng bieát ñöôïc, vì möôøi thanh tònh hyû cuûa chö Ñaïi Boà Taùt. Chö thaâm nhaäp Nhö Lai trí: Pure wisdom Boà Taùt an truï trong phaùp naày thôøi ñöôïc thanh unknowable to demons, false teachers, or tònh hyû quaûng ñaïi voâ thöôïng cuûa Nhö Lai— followers of the vehicles of individual According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure joy of

Great Enlightening Beings. Enlightening a. Loøng öa thích ñaày ñuû coâng haïnh, thuaän taát Beings who abide by these can attain the caû khoå haïnh cuûa Boà Taùt ñaïo: Gladly supremely great pure joy of Buddhas. carrying out all austere practices that 1) Thanh tònh hyû phaùt Boà Ñeà taâm: The pure accord with the way of Enlightening joy of aspiring to enlightenment. Beings. 2) Thanh tònh hyû xaû boû taát caû sôû höõu: The b. Chöùng ñöôïc tònh hueä tòch tònh baát ñoäng pure joy of relinquishing all possessions. cuûa caùc baäc Hieàn Thaùnh: Realizing the 3) Thanh tònh hyû chaúng gheùt boû chuùng sanh tranquil, imperturbable supreme calmness phaù giôùi, maø giaùo hoùa cho hoï ñöôïc thaønh and wisdom of the sages. töïu: The pure joy of not rejecting Möôøi Thanh Tònh Nhaãn Cuûa Chö Ñaïi undisciplined sentient beings but teaching Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù them and maturing them. möôøi thanh tònh nhaãn cuûa chö Ñaïi Boà Taùt. Chö 4) Thanh tònh hyû coù theå thoï nhaãn chuùng sanh Boà Taùt an truï trong phaùp naày thôøi ñöôïc phaùp taïo aùc maø theä nguyeän cöùu ñoä hoï: The pure nhaãn voâ thöôïng chaúng do tha ngoä cuûa taát caû joy of being able to tolerate evil-doing chö Phaät—According to the Flower Adornment sentient beings and vowing to save and Sutra, Chapter 38, there are ten kinds of pure liberate them. tolerance of Great Enlightening Beings. 5) Thanh tònh hyû xaû thaân caàu phaùp, chaúng Enlightening Beings who abide by these can sanh loøng hoái tieác: The pure joy of giving attain all Buddhas' supreme tolerance of truth, one's life in search of truth, without regret. understanding without depending on another. 6) Thanh tònh hyû töø boû duïc laïc, thöôøng thích 1) Thanh tònh nhaãn an thoï söï maéng nhuïc, vì phaùp laïc: The pure joy of giving up thuû hoä caùc chuùng sanh: Pure tolerance sensual pleasures and always taking calmly enduring slander and vilification, to pleasure in truth. protect sentient beings. 7) Thanh tònh hyû laøm cho taát caû chuùng sanh 2) Thanh tònh nhaãn an thoï dao gaäy, vì kheùo boû duïc laïc vaät chaát, thöôøng thích phaùp laïc: hoä trì mình vaø ngöôøi: Pure tolerance The pure joy of including sentient beings calmly enduring weapons, to protect self to give up material pleasures and always and others. take pleasure in truth. 3) Thanh tònh nhaãn chaúng sanh giaän haïi, vì 8) Thanh tònh hyû thaáy chö Phaät thôøi cung nôi taâm chaúng ñoäng: Pure tolerance not kính cuùng döôøng khoâng nhaøm ñuû, an truï arousing anger and viciousness, the mind nôi phaùp giôùi bình ñaúng: The pure joy of being unshakable. cosmic equanimity tirelessly honoring and 4) Thanh tònh nhaãn chaúng cheâ traùch keû ty serving all Buddhas they see. tieän, vì ngöôøi treân hay roäng löôïng: Pure 9) Thanh tònh hyû laøm cho taát caû chuùng sanh tolerance not attacking the low, being öa thích thieàn ñònh, giaûi thoaùt, tam muoäi, magnanimous when above. töï taïi du hyù nhaäp xuaát: The pure joy of 5) Thanh tònh nhaãn coù ai veà nöông ñeàu cöùu teaching all sentient beings to enjoy ñoä, vì xaû boû thaân maïng mình: Pure meditations, liberations and tolerance saving all who come for refuge, concentrations, and freely enter and giving up one's own life. emerge from them. 6) Thanh tònh nhaãn xa lìa ngaõ maïn, vì chaúng 10) Thanh tònh hyû thöù möôøi—The tenth pure khinh keû chöa hoïc: Pure tolerance free joy: from conceit, not slighting the uncultivated.

7) Thanh tònh nhaãn bò taøn haïi huûy baùng chaúng 6) Chö Phaät choã coù chuûng toäc roát raùo thanh saân haän, vì quaùn saùt nhö huyeãn: Pure tònh: All Buddhas' families are ultimately tolerance not becoming angered at injury, pure. because of observation of illusoriness. 7) Chö Phaät saéc thaân töôùng haûo roát raùo thanh 8) Thanh tònh nhaãn bò haïi khoâng baùo oaùn, vì tònh: All Buddhas physical characteristics chaúng thaáy mình vaø ngöôøi: Pure tolerance and refinements are ultimately pure. not revenging offenses, because of not 8) Chö Phaät phaùp thaân voâ nhieãm roát raùo seeing self and other. thanh tònh: The nondefilement of the 9) Thanh tònh nhaãn chaúng theo phieàn naõo, vì reality-body of all Buddhas is ultimately xa lìa taát caû caûnh giôùi: Pure tolerance not pure. following afflictions, being detached from 9) Chö Phaät nhöùt thieát chuûng trí khoâng coù all objects. chöôùng ngaïi roát raùo thanh tònh: All 10) Thanh tònh nhaãn tuøy thuaän chôn thieät trí Buddhas' omniscient knowledge, without cuûa Boà Taùt bieát taát caû caùc phaùp voâ sanh, obstruction, is ultimately pure. vì chaúng do ngöôøi daïy maø ñöôïc nhaäp caûnh 10) Chö Phaät giaûi thoaùt töï taïi choã ñaõ laøm xong giôùi nhöùt thieát trí: Pure tolerance knowing ñeán bæ ngaïn roát raùo thanh tònh: All all things have no origin, in accord with Buddhas' liberation, freedom, the true knowledge of Enlightening accomplishment of their tasks, and arrival Beings, entering the realm of universal at completion are ultimately pure. knowledge without depending on the Möôøi Thanh Tònh Thí Cuûa Chö Ñaïi Boà instruction of another. Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù Möôøi Thanh Tònh Roát Raùo Cuûa Chö möôøi phaùp thanh tònh thí cuûa chö Ñaïi Boà Taùt. Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33, coù Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc boá möôøi ñieàu roát raùo thanh tònh cuûa chö Phaät— thí quaûng ñaïi thanh tònh voâ thöôïng cuûa Nhö According to the Flower Adornment Sutra, Lai—According to the Flower Adornment Chapter 33, there are ten kinds of ultimate Sutra, Chapter 38, there are ten kinds of pure purity of all Buddhas. giving of Great Enlightening Beings. 1) Ñaïi nguyeän cuûa chö Phaät thuôû xöa roát raùo Enlightening Beings who abide by these ten thanh tònh: All Buddhas' past great vows principles can accomplish the supreme, pure, are ultimately pure. magnanimous giving of Buddhas. 2) Chö Phaät giöõ gìn phaåm haïnh roát raùo thanh 1) Bình ñaúng boá thí, vì chaúng löïa chuùng sanh: tònh: The religious conduct maintained by Impartial giving, not discriminating among all Buddhas is ultimately pure. sentient beings. 3) Chö Phaät xa rôøi nhöõng meâ laàm theá gian 2) Tuøy yù boá thí vì thoûa maõn choã nguyeän caàu: roát raùo thanh tònh: All Buddhas' separation Giving according to wishes, satisfying from the confusion of worldly beings is others. ultimately pure. 3) Chaúng loaïn boá thí, vì laøm cho ñöôïc lôïi ích: 4) Chö Phaät trang nghieâm coõi nöôùc roát raùo Unconfused giving, causing benefit to be thanh tònh: All Buddhas' adorned lands are gained. ultimately pure. 4) Tuøy nghi boá thí, vì bieát thöôïng, trung, haï: 5) Chö Phaät coù nhöõng quyeán thuoäc roát raùo Giving appropriately, knowing superior, thanh tònh: All Buddhas' followings are mediocre, and inferior. ultimately pure.

5) Chaúng truï boá thí, vì chaúng caàu quaû baùo: enduring wind and rain and so on, being Giving without dwelling, not seeking detached from self and possessions. reward. 4) Thanh tònh thieàn lìa chuùng sanh oàn naùo, vì 6) Môû roäng xaû boá thí, vì taâm chaúng luyeán thöôøng thích tòch tònh: Pure meditation tieác: Open giving, without clinging leaving clamorous sentient beings, always attachment. enjoying tranquil silence. 7) Taát caû boá thí, vì roát raùo thanh tònh: Total 5) Thanh tònh thieàn taâm nghieäp ñieàu nhu, vì giving, being ultimately pure. thuû hoä caùc caên: Pure meditation with 8) Hoài höôùng Boà Ñeà boá thí, vì xa rôøi höõu vi harmonious mental activity, guarding the voâ vi: Giving dedicated to enlightenment, senses. transcended the created and the 6) Thanh tònh thieàn taâm trí tòch dieät, vì taát caû uncreated. aâm thanh nhöõng chöôùng thieàn ñònh chaúng 9) Giaùo hoùa chuùng sanh boá thí, vì nhaãn ñeán theå laøm loaïn: Pure meditation with wind ñaïo traøng chaúng boû: Giving teach to and cognition silent, impervious to all sentient beings, never abandoning them, sounds and nettles of meditational even to the site of enlightenment. concentration. 10) Tam luaân thanh tònh boá thí, vì chaùnh nieäm 7) Thanh tònh thieàn thöù baûy—The seventh quaùn saùt ngöôøi thí, keû thoï, vaø vaät thí nhö pure meditation: hö khoâng: Giving with its three spheres a. Giaùc ñaïo phöông tieän: Aware of the pure, observing the giver, receiver, and methods of the Path of enlightenment. gift with right awareness, as being like b. Quaùn saùt vaø hieän chöùng taát caû nhöõng space. phöông tieän naày: Contemplating them all Möôøi Thanh Tònh Thieàn Ñònh Cuûa Chö and actually realizing them. Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm—Phaåm 8) Thanh tònh thieàn thöù taùm—The eighth 38, coù möôøi thanh tònh thieàn cuûa chö Ñaïi Boà pure meditation: Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi a. Rôøi boû tham ñaém: Pure meditation ñöôïc ñaïi thanh tònh thieàn voâ thöôïng cuûa chö detached from clinging to its experiences. Nhö Lai—According to the Flower Adornment b. Chaúng tham chaúng boû coõi duïc: Neither Sutra, Chapter 38, there are ten kinds of pure grasping nor rejecting the realm of desire. meditation of Great Enlightening Beings. 9) Thanh tònh thieàn thöù chín—The ninth pure Enlightening Beings who abide by these can meditation: attain the supreme pure meditation of a. Phaùt khôûi thoâng minh: Awakening psychic Buddhas. knowledge. 1) Thanh tònh thieàn thöôøng thích xuaát gia, vì b. Bieát roõ taát caû caên taùnh cuûa chuùng sanh: rôøi boû taát caû sôû höõu: Pure meditation Knowing the faculties and natures of all always gladly leaving home, giving up all sentient beings. possessions. 10) Thanh tònh thieàn thöù möôøi—The tenth 2) Thanh tònh thieàn ñöôïc chôn thieän höõu, vì Pure meditation: chæ daïy chaùnh ñaïo: Pure meditation a. Töï taïi du hyù: Freedom of action. finding genuine good companions, to teach b. Nhaäp Phaät tam muoäi: Entering into the the right way. concentration of Buddhas. 3) Thanh tònh thieàn an truï trong röøng thaúm, c. Bieát voâ ngaõ: Knowing there is no self. an nhaãn nhöõng gioù möa, vì lìa ngaõ vaø ngaõ Möôøi Thanh Tònh Tinh Taán Cuûa Chö sôû: Pure meditation living in the forest Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm

38, coù möôøi phaùp tinh taán thanh tònh cuûa chö b. Sieâng tu khoâng thoái chuyeån: Not Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày regressing in any efforts.

thôøi ñöôïc ñaïi tinh taán thanh tònh voâ thöôïng cuûa 5) Taâm taêng thaéng thanh tònh tinh taán—Pure chö Nhö Lai—According to the Flower energy of determination on increasing Adornment Sutra, Chapter 38, there are ten progress: kinds of pure energy of Great Enlightening a. Thöôøng caàu thöôïng thöôïng trí hueä: Beings. Enlightening Beings who abide by Always intent on seeking higher and these can attain the supreme great energy of higher knowledge. Buddhas. b. Nguyeän ñuû taát caû phaùp baïch tònh: Aspiring 1) Thaân thanh tònh tinh taán—The physical to embody all good and pure qualities. energy: 6) Thanh tònh tinh taán chaúng luoáng boû— a. Thöøa söï cuùng döôøng chö Phaät, Boà Taùt, vaø Unwasteful pure energy: caùc sö tröôûng: Attend Buddhas, a. Nhieáp laáy boá thí, trì giôùi, nhaãn nhuïc, ña enlightening beings, teachers, and elders. vaên vaø baát phoùng daät: Embodying charity, b. Toân troïng phöôùc ñieàn: Honoring fields of morality, tolerance, learning, and blessings. diligence. c. Chaúng bao giôø thoái chuyeån: Never b. Tieáp tuïc tu haønh nhöõng phaùp naày nhaãn retreating. ñeán Boà Ñeà maø khoâng ngöøng nghæ giöõa 2) Ngöõ thanh tònh tinh taán—Pure verbal chöøng: Continuing to practice these energy: unceasingly until enlightenment. a. Tuøy phaùp ñaõ nghe roäng vì ngöôøi maø dieãn 7) Haøng phuïc ma quaân thanh tònh tinh taán, vì thuyeát khoâng moûi meät: Extensively ñeàu coù theå tröø dieät tham, saân, si, taø kieán, explaining to others whatever teachings trieàn caùi vaø phieàn naõo: Pure energy they learn without wearying. conquering all demons, b. Taùn thaùn coâng ñöùc cuûa chö Phaät khoâng able to exterpate greed, hatred, delusion, moûi meät: Praising the virtues of false views, and all other bonds and veils Buddhahood without wearying. of afflictions. 3) YÙ thanh tònh tinh taán, vì kheùo nhaäp xuaát 8) Thaønh töïu vieân maõn trí hueä quang minh nhöõng haïnh sau ñaây khoâng ngöøng nghæ— thanh tònh tinh taán—Pure energy of fully Pure mental energy, able to enter and exit developing the light of knowledge: the following without cease: a. Kheùo quaùn saùt moïi vieäc laøm: Being a. Töø: Kindness. carefully observant in all actions. b. Bi: Compassion. b. Khieán taát caû moïi vieäc ñeàu roát raùo: c. Hyû: Joy. Consummating them all. d. Xaû: Equanimity. c. Chaúng ñeå phaûi aên naên veà sau: Preventing e. Thieàn ñònh: Meditations. later regret. f. Giaûi thoaùt: Liberations. d. Ñaït ñöôïc Phaät baát coäng phaùp: Attaining all g. Concentrations: Tam muoäi. the uniques qualities of Buddhahood. 4) Taâm chaùnh tröïc thanh tònh tinh taán—Pure 9) Voâ lai voâ khöù thanh tònh tinh taán: Pure energy of honesty: energy without coming or going: a. Khoâng doái traù, xu nònh, taø vaïy vaø hö giaû: a. Ñöôïc trí nhö thaät: Attaining true Being free from deceptiveness, flattery, knowledge. deviousness, and dishonesty. b. Nhaäp moân phaùp giôùi, thaân khaåu yù ñeàu bình ñaúng: Entering the door of the realm

of reality, body, speech and mind all 4) Thanh tònh töø chaúng boû theá gian, vì taâm impartial. thöôøng duyeân nieäm chöùa nhoùm thieän caên: c. Hieåu roõ töôùng töùc voâ töôùng: Pure benevolence not abandoning the Understanding forms are formless. world, the mind always focused on d. Khoâng chaáp tröôùc: Having no attachments. accumulating roots of goodness. 10) Thaønh töïu phaùp quang thanh tònh tinh 5)

Thanh tònh töø coù theå ñeán giaûi thoaùt, vì taán—Pure energy developing the light of khieán khaép chuùng sanh tröø dieät taát caû Teaching: phieàn naõo: Pure benevolence able to bring a. Vöôït quaù caùc ñòa: Transcending all stages. liberation, causing all sentient beings to b. Ñöôïc Phaät quaùn ñaûnh: Attaining the annihilate all afflictions. coronation of Buddhas. 6) Thanh tònh töø xuaát sanh Boà Ñeà, vì khieán c. Duøng thaân voâ laäu maø thò hieän töû sanh: khaép chuùng sanh phaùt taâm caàu nhöùt thieát With uncontaminated body manifesting trí: Pure benevolence generating the appearances of death and birth. enlightenment, inspiring all sentient d. Xuaát gia thaønh ñaïo: Leaving home and beings to seek omniscience. attaining enlightenment. 7) Thanh tònh töø theá gian voâ ngaïi, vì phoùng e. Thuyeát phaùp dieät ñoä: Teaching and ñaïi quang minh bình ñaúng chieáu khaép: passing away. Pure benevolence unobstructed by the f. Ñaày ñuû söï Phoå Hieàn nhö vaäy: Fulfilling world, radiating great light illuminating such tasks of Universal Good. everywhere equally. Möôøi Thanh Tònh Töø Cuûa Chö Ñaïi Boà 8) Thanh tònh töø ñaày khaép hö khoâng, vì cöùu Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù hoä chuùng sanh khoâng xöù naøo chaúng ñeán: möôøi thanh tònh töø cuûa chö Ñaïi Boà Taùt. Chö Pure benevlence filling space, reaching Boà Taùt an truï trong phaùp naày thôøi ñöôïc thanh everywhere to save sentient beings. tònh töø quaûng ñaïi voâ thöôïng cuûa Nhö Lai— 9) Thanh tònh töø phaùp duyeân, chuùng phaùp nhö According to the Flower Adornment Sutra, nhö chôn thieät: Pure benevolence focused there are ten kinds of pure benevolence of on truth, realizing the truth of Thusness. great enlightening beings. Enlightening beings 10) Thanh tònh töø voâ duyeân, vì nhaäp Boà Taùt ly who abide by these can atain the supreme, sanh taùnh: Pure benevolence without vast, pure benevolence of Buddhas. object, entering enlightening beings's 1) Thanh tònh töø taâm bình ñaúng, vì nhieáp (lo detachment from life. laéng) khaép chuùng sanh khoâng löïa choïn: Möôøi Thanh Tònh Xaû Cuûa Chö Ñaïi Boà Impartial pure benevolence, caring for all Taùt: Theo Kinh Hoa Nghieâm—Phaåm 38, coù sentient beings without discrimination. möôøi thanh tònh xaû cuûa chö Ñaïi Boà Taùt. Chö 2) Thanh tònh töø lôïi ích, vì mang laïi lôïi ích Boà Taùt an truï trong phaùp naày thôøi ñöôïc thanh cho chuùng sanh baát cöù thöù gì laøm ñöôïc: tònh xaû quaûng ñaïi voâ thöôïng cuûa Nhö Lai— Helpful pure benevolence, bringing According to the Flower Adornment Sutra, happiness by whatever they do. Chapter 38, there are ten kinds of pure 3) Thanh tònh töø nhieáp ngöôøi ñoàng nhö mình, equanimity of enlightening beings. vì roát raùo ñeàu laøm cho ra khoûi sanh töû: Enlightening beings who abide by these can Pure benevolence taking care of people in attain the supremely pure equanimity of the same way as oneself, ultimately Buddhas. bringing about emancipation from birth 1) Chaúng sanh loøng aùi tröôùc vôùi taát caû nhöõng and death. chuùng sanh cung kính cuùng döôøng: Not

becoming emotionally attached to sentient 9) Thanh tònh hyû thöù chín—The ninth pure beings who honor and support them. joy: 2) Chaúng sanh loøng oaùn giaän vôùi nhöõng a. Chôø ñuùng thôøi hoùa ñoä nhöõng chuùng sanh chuùng sanh khinh maïn huûy baùng mình: Not ñaõ thaønh thuïc phaùt sanh nieäm hueä, nhöng being angered

at sentient beings who chöa bieát ñöôïc phaùp toái thöôïng: Waiting slight and revile them. for the appropriate times to teach sentient 3) Thöôøng ñi trong theá gian, maø chaúng bò caùc beings whose faculties are mature and phaùp theá gian (tham, saân, si, maïn, nghi, taø have developed mindfulness and precise kieán, saùt, ñaïo, daâm, voïng) laøm nhieãm: awareness, but do not yet know the Always being in the world, but not being supreme truth. affected by the vicissitudes (greed, hatred, b. Ñuùng thôøi giaùo hoùa chuùng sanh ñaõ ñöôïc anger, pride, wrong views, killing, Boà Taùt giaùo hoùa thuôû tröôùc, nhöng phaûi stealing, adultery, etc) of worldly things. ñôïi ñeán khi Boà Taùt thaønh Phaät quaû môùi ñoä 4) Hoùa ñoä chuùng sanh hôïp thôøi hôïp luùc; ñoái ñöôïc: Waiting for the appropriate times to vôùi chuùng sanh khoù hoùa ñoä cuõng khoâng teach sentient beings whom the ñem loøng gheùt boû: Instructing sentient enlightening being has already instructed beings who are fit for the Teaching at the in the past, but who cannot be tamed until appropriate times, while not conceiving the enlightening being reaches aversion for sentient beings who are not fit Buddhahood. for the Teaching. 10) Thanh tònh hyû thöù möôøi—The tenth pure 5) Chaúng caàu phaùp hoïc vaø voâ hoïc cuûa Nhò joy: thöøa: Not seeking the states of learning or a. Khoâng quan nieäm cao haï vôùi chuùng sanh: nonlearning of the two lesser vehicles. Not considering people as higher or lower. 6) Taâm thöôøng xa lìa taát caû duïc laïc ñöa ñeán b. Xa rôøi thuû xaû: Being free from grasping phieàn naõo: Always being aloof from all and rejection. desires that are conducive to afflictions. c. Xa lìa taát caû nhöõng phaân bieät: Being aloof 7) Chaúng khen haøng nhò thöøa nhaøm lìa sanh from all kinds of discriminatory notions. töû: Not praising the two lesser Vehicles' d. Haèng truï chaùnh ñònh: Always being rightly aversion to birth and death. concentrated: 8) Xa lìa taát caû lôøi theá gian—Avoiding e. Nhaäp phaùp nhö thaät: Penetrating truth. worldly talks: f. Taâm ñöôïc kham nhaãn: Attaining a. Lôøi phi Nieát baøn: Talk that is not nirvana. tolerance. b. Lôøi phi ly duïc: Talk that is not Möôøi Thaùnh Cö: Ariya-vasa (p)—Theo dispassionate. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù c. Lôøi chaúng thuaän lyù: Talk that is not möôøi Thaùnh Cö—According to the Sangiti according to truth. Sutta (Sutra) in the Long Discourses of the d. Lôøi naõo loaïn ngöôøi khaùc: Talk that Buddha, there are ten Ariyan dispositions. disturbs others. 1) Vò Tyø Kheo ñaõ ñoaïn tröø naêm chi—A e. Lôøi Thanh Vaên Duyeân Giaùc Talk of monk who has got rid of five factors: individual salvation. a. Ñaõ ñoaïn tröø tham duïc: Got rid of f. Nhöõng lôøi laøm chöôùng Boà Taùt ñaïo: Talks sensuality. that obstruct the Path of enlightening b. Ñaõ ñoaïn tröø saân haän: Got rid of ill-will. beings. c. Ñaõ ñoaïn tröø hoân traàm thuïy mieân: Got rid of sloth and torpor.

d. Ñaõ ñoaïn tröø traïo hoái: Got rid of worry and the guard by guarding his mind with flurry. mindfulness. e. Ñaõ ñoaïn tröø nghi hoaëc: Got rid of doubt. 4) Vò Tyø Kheo coù thöïc hieän Töù Y Phaùp—A 2) Vò Tyø Kheo ñaày ñuû saùu chi—A monk who monk who practices the Four Supports: possesses six factors: a. Vò Tyø Kheo sau khi suy tö, thoï duïng moät a. Vò Tyø kheo maét thaáy saéc, khoâng coù yù thích phaùp: He judges that one thing is to be hay khoâng thích, an truù xaû, chaùnh nieäm, pursued. tænh

giaùc: A monk, on seeing object with b. Vò Tyø Kheo sau khi suy tö nhaãn thoï moät the eye, he is neither pleased nor phaùp: He judges that one thing is to be displeased, but remains equable, mindful endured. and clearly aware. c. Vò Tyø Kheo sau khi suy tö ñoaïn tröø moät b. Vò Tyø Kheo tai nghe thanh, khoâng khôûi yù phaùp: A monk judges that one thing is to thích hay khoâng thích, truù xaû, chaùnh nieäm, be suppressed. tænh giaùc: A monk, on hearing a sound with d. Vò Tyø Kheo sau khi suy tö traùnh xa moät the ear, he is neither pleased nor phaùp: A monk judges that one thing is to displeased, but remains equable, mindful be avoided. and clearly aware. 5) Vò Tyø Kheo loaïi boû caùc giaùo ñieàu: c. Vò Tyø Kheo muõi ngöûi höông, khoâng khôûi yù Panunna-pacceka-sacco (p)—A monk who thích hay khoâng thích, truù xaû, chaùnh nieäm has got rid of individual beliefs—Baát cöù vaø tænh giaùc: A monk, on smelling a smell caùc giaùo ñieàu maø caùc ñaàu ñaø khoå haïnh vaø with the nose, he is neither pleased nor Baø La Moân thöôøng chuû tröông, thì ñeàu bò displeased, but remains equable, mindful vò Tyø Kheo loaïi boû, boû qua moät beân, and clearly aware. khoâng chaáp nhaän, vaø phoùng xaû— d. Vò Tyø Kheo löôõi neám vò, khoâng khôûi yù Whatever individual beliefs are held by thích hay khoâng thích, truù xaû, chaùnh nieäm the majority of ascetics and Brahmins, a vaø tænh giaùc: A monk, on tasting a flavour monk has dismissed, abandoned, rejected, with the tongue, he is neither pleased nor let go. displeased, but remains equable, mindful 6) Vò Tyø Kheo ñoaïn tröø caùc mong caàu—A and clearly aware. monk who has quite abandoned quests: e. Vò Tyø Kheo thaân xuùc chaïm, khoâng khôûi yù a. Ñoaïn tröø caùc mong caàu veà duïc voïng: A thích hay khoâng thích, truù xaû, chaùnh nieäm monk has abandoned the quests for sense- vaø tænh giaùc: A monk, on touching a desires. tangible object, he is neither pleased nor b. Ñoaïn tröø caùc mong caàu veà hieän höõu: A displeased, but remains equable, mindful monk has abandoned the quests for and clearly aware. rebirth. f. Vò Tyø Kheo yù nhaän thöùc phaùp, khoâng khôûi c. Laøm an tònh caùc mong caàu veà phaïm haïnh: yù thích hay khoâng thích, truù xaû, chaùnh A monk has abandoned the quests for the nieäm vaø tænh giaùc: A monk, on cognising a holy life. mental object with the mind, he is neither 7) Tyø Kheo vôùi taâm tö khoâng treäâ phöôïc—A pleased nor displeased, but remains monk who is pure of motive. equable, mindful and clearly aware. a. Tyø Kheo ñoaïn tröø caùc taâm tö duïc voïng— 3) Vò Tyø Kheo hoä trì töùc laø thaønh töïu söï hoä A monk who has abandoned thoughts: trì veà nieäm: A monk who has established b. Ñoaïn tröø caùc taâm tö duïc voïng: A monk who has abandoned thoughts of sensuality.

c. Ñoaïn tröø caùc taâm tö saân haän: A monk who 3) Duøng thuyeát phaùp ñeå thaønh töïu chuùng has abandoned ill-will. sanh: Development of sentient beings by d. Ñoaïn tröø caùc taâm tö naõo haïi: A monk who teaching. has abandoned cruelty. 4) Duøng ñoàng haïnh ñeå thaønh töïu chuùng sanh: 8) Vò Tyø kheo thaân haønh ñöôïc khinh an— Development of sentient beings by Passaddha-kaya-sankaro (p)—Vò Tyø Kheo cooperation. ñoaïn tröø khoå laïc, dieät caùc hyû öu töø tröôùc, 5) Duøng khoâng nhieãm tröôùc ñeå thaønh töïu chöùng vaø an truù trong Töù Thieàn—A monk chuùng sanh: Development of sentient who has tranquillized his emotions once beings by

nonattachment. he has given up pleasure and pain with the 6) Duøng khai thò Boà Taùt haïnh ñeå thaønh töïu disappearance of former gladness and chuùng sanh: Development of sentient sadness, he enters into a state beyond beings by showing the practices of pleasure and pain which is purified by Enlightening Beings. equanimity, and this is the fourth jhana. 7) Duøng thò hieän roõ raøng taát caû theá giôùi ñeå 9) Vò Tyø Kheo taâm thieän giaûi thoaùt: Vò Tyø thaønh töïu chuùng sanh: Development of Kheo taâm thieän giaûi thoaùt khoûi tham, saân, sentient beings by clearly showing all si—A monk who is well emancipated in worlds. heart. He is liberated from the thought of 8) Duøng thò hieän oai ñöùc lôùn cuûa Phaät phaùp greed, hatred and delusion. ñeå thaønh töïu chuùng sanh: Development of 10) Vò Tyø Kheo tueä thieän giaûi thoaùt: Vò Tyø sentient beings by showing the great Kheo tueä thieän giaûi thoaùt bieát raèng nôi magnificent qualities of the Buddha mình tham, saân, si ñaõ ñöôïc ñoaïn tröø, caét teachings. taän goác reã, nhö caây ta la bò chaët, ñeán choã 9) Duøng nhöõng thaàn thoâng bieán hieän ñeå khoâng hieän höõu, khoâng coù khaû naêng sinh thaønh töïu chuùng sanh: Development of khôûi trong töông lai—A monk who is well sentient beings by various manifestations liberated by wisdom. He understands that of spiritual powers. for him greed, hatred and delusion are 10) Duøng nhöõng phöông tieän vi maät thieän xaûo abandoned, cut off at the root, like a sala- ñeå thaønh töïu chuùng sanh: Development of tree stump, destroyed and incapable of sentient beings by various subtle skillful growing again. means. Möôøi Thaønh Töïu Chuùng Sanh Cuûa Chö Möôøi Thaønh Töïu Phaät Phaùp Cuûa Chö Ñaïi Boà Taùt: Theo lôøi Phaät daïy trong Kinh Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38). Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc möôøi caùch thaønh töïu chuùng sanh—According thaønh töïu ñaïi trí hueä voâ thöôïng cuûa Nhö Lai— to the Buddha in The Flower Adornment Sutra Ten ways of fulfillment of the Buddha (Chapter 38—Detachment From The World), teachings of Great Enlightening Beings (The Great Enlightening Beings have ten ways of Flower Adornment Sutra—Chapter 38): development sentient beings. Enlightening Beings who abide by these can 1) Duøng boá thí ñeå thaønh töïu chuùng sanh: achieve the supreme great wisdom of Development of sentient beings by giving. Buddhas. 2) Duøng saéc thaân ñeå thaønh töïu chuùng sanh: 1) Chaúng rôøi thieän höõu tri thöùc: Not leaving Development of sentient beings by their wise associates. physical bodies. 2) Thaâm tín Phaät ngöõ: Deeply believing in the words of Buddhas.

3) Chaúng huûy baùng chaùnh phaùp: Not 5) Nhaäp caùc thöù nghieäp baùo cuûa taát caû chuùng repudiating truth. sanh: They penetrate the various actions 4) Duøng voâ löôïng voâ taän thieän caên hoài and consequences of all sentient beings. höôùng: Dedicating unlimited roots of 6) Nhaäp caùc thöù haïnh cuûa taát caû Boà Taùt: goodness. They penetrate the various practices of all 5) Tin hieåu caûnh giôùi cuûa Ñöùc Nhö Lai voâ Enlightening Beings. bieân teá: Focusing on the infinity of the 7) Bieát quaù khöù taát caû thöù ñeä cuûa caùc vò Phaät: sphere of Buddha. They know the order of appearance of all 6) Bieát caûnh giôùi cuûa taát caû theá giôùi: Buddhas of the past. Knowing the realms of all worlds. 8) Bieát taát caû vò lai taát caû thöù ñeä

cuûa caùc vò 7) Chaúng boû caûnh giôùi phaùp giôùi: Not Phaät: They know the order of appearance abandoning the realm of cosmic reality. of all Buddhas of the future. 8) Xa rôøi taát caû ma caûnh: Avoiding all realms 9) Bieát hieän taïi thaäp phöông taän hö khoâng of demons. phaùp giôùi taát caû Phaät, quoác ñoä, chuùng hoäi, 9) Chaùnh nieäm caûnh giôùi cuûa taát caû chö Phaät: thuyeát phaùp, ñieàu phuïc: They know the Correctly recollecting the realm of all lands and congregations of all Buddhas Buddhas. present in the cosmos, their teaching and 10) Tìm caûnh giôùi thaäp löïc cuûa Nhö Lai: training. Seeking the realm of the ten powers of 10) Bieát theá gian phaùp: They know principles Buddhas. of the world. Möôøi Thaâm Nhaäp Phaät Phaùp Cuûa Chö a) Thanh Vaên phaùp: Principles of Buddhist Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm disciples. 38, coù möôøi ñieàu thaâm nhaäp Phaät phaùp cuûa chö b) Ñoäc giaùc phaùp: Principles of Individual ñaïi Boà Taùt. Chö Boà Taùt an truï nôi phaùp naày Illuminates. thôøi ñöôïc nhaäp nôi taùnh thaäm thaâm ñaïi trí hueä c) Nhö Lai phaùp: Principles of Buddhas. voâ thöôïng chaùnh ñaúng chaùnh giaùc—According d) Daàu bieát caùc phaùp ñeàu khoâng phaân bieät to the Flower Adornment Sutra, Chapter 38, maø thuyeát caùc phaùp, vì ñieàu nhaäp phaùp there are ten kinds of profound penetration of giôùi maø khoâng sôû nhaäp nhö choã thuyeát the Buddhas's teachings of Great Enlightening phaùp khoâng heà thuû tröôùc: Even though Beings. Enlightening Beings who abide by they know all these principles, they have these can penetrate the most profound essence no discrimination, and yet expound of the great knowledge and wisdom of various principles. They thoroughly unexcelled, complete perfect enlightenment. penetrate the realm of reality because 1) Nhaäp taát caû theá giôùi ñôøi quaù khöù: They there is nothing to penetrate. penetrate all worlds of the past. Möôøi Thaâm Taâm Cuûa Chö Ñaïi Boà Taùt: 2) Nhaäp taát caû phaùp giôùi ñôøi vò lai: They (A) Ten profound minds—Chö ñaïi Boà Taùt ñaõ penetrate all worlds in the future. thanh tònh nôi ñeä nhò ñòa, vaø muoán vaøo tam ñòa 3) Nhaäp taát caû theá giôùi ñôøi hieän taïi, theá giôùi neân truï nôi möôøi thaâm taâm—The Bodhisattva haïnh, theá giôùi thuyeát, theá giôùi thanh tònh: Mahasattva who has already purified the They penetrate the numbers, patterns, second ground, and wishes to enter the third explanations, and purities of the present. ground, should bring forth ten kinds of 4) Nhaäp caùc thöù taùnh cuûa taát caû theá giôùi: profound minds: They penetrate the variety of all worlds. 1) Taâm thanh tònh: A purified mind. 2) Taâm an truï: A peacefully dwelling mind.

3) Taâm nhaøm boû: A mind of disgust and 7) Thaâm taâm thoï trì taát caû phaùp ñaõ ñöôïc renunciation. nghe: A profound mind accepting and 4) Taâm lìa tham: A mind free of greed. holding all truths heard. 5) Taâm baát thoái: An unretreating mind. 8) Thaâm taâm chaúng nhieãm tröôùc taát caû choã 6) Taâm kieân coá: A solid mind. thoï sanh: A profound mind not clinging to 7) Taâm minh thaïnh: A mind of flourishing any state of life. brightness. 9) Thaâm taâm ñaày ñuû taát caû trí vi teá: A 8) Taâm duõng maõnh: A courageous mind. profound mind imbued with all subtle 9) Taâm roäng: A vast mind. knowledge. 10) Taâm lôùn: A great mind. 10) Thaâm taâm tu taát caû Phaät phaùp: A profound (B) Theo Kinh Hoa Nghieâm, Phaåm 38, coù mind cultivating all

qualities of möôøi thaâm taâm cuûa chö Ñaïi Boà Taùt. Chö Buddhahood. Boà Taùt an truï trong phaùp naày thôøi ñöôïc Möôøi Thaâm Taâm Taêng Thöôïng Cuûa thaâm taâm thanh tònh nhöùt thieát trí voâ Chö Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, thöôïng—According to the Flower Phaåm 38, coù möôøi Thaâm taâm taêng thöôïng cuûa Adornment Sutra, Chapter 38, there are chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp ten kinds of profound mind of Great naày thôøi ñöôïc thaâm taâm taêng thöôïng thanh tònh Enlightening Beings. Enlightening Beings voâ thöôïng cuûa taát caû chö Phaät—According to who abide by these can attain the the Flower Adornment Sutra, Chapter 38, there supreme, pure, profound mind of are ten kinds of intense profound mind of omniscience. Great Enlightening Beings. Enlightening 1) Thaâm taâm chaúng nhieãm taát caû phaùp theá Beings who abide by these can attain the gian: A profound mind not stained by any supremely pure intense profound mind of all worldly things. Buddhas. 2) Thaâm taâm chaúng taïp taát caû ñaïo nhò thöøa: 1) Baát thoái chuyeån vì chöùa nhoùm taát caû thieän A profound mind not alloyed with the caên: Not backsliding because they ways of the lesser vehicles of individual accumulate all roots of goodness. salvation. 2) Rôøi nghi hoaëc vì hieåu maät ngöõ cuûa taát caû 3) Thaâm taâm thaáu roõ taát caû Phaät Boà Ñeà: A Nhö Lai: Removing doubts because they profound mind comprehending the understand the esoteric sayings of all enlightenment of all Buddhas of past, Buddhas. present, and future. 3) Chaùnh trì vì ñaïi nguyeän ñaïi haïnh löu xuaát: 4) Thaâm taâm tuøy thuaän ñaïo nhöùt thieát chuûng Holding truth, being born by great vows trí: A profound mind following the path of and great deeds. omniscience. 4) Toái thaéng vì thaâm nhaäp taát caû Phaät phaùp: 5) Thaâm taâm chaúng bò taát caû chuùng ma ngoaïi Deeply penetrating all Buddha teachings. ñaïo laøm ñoäng: A profound mind unmoved 5) Laøm chuû vì taát caû Phaät phaùp ñeàu töï taïi: by any demons or heretics. Mastering all Buddha teachings. 6) Thaâm taâm tònh tu trí vieân maõn cuûa taát caû 6) Taâm taêng thöôïng quaûng ñaïi vì vaøo khaép Nhö Lai: A profound mind clarifying the taát caû phaùp moân: A vast mind which enters comprehensive knowledge of all into various ways of access to truth. Enlightened Ones. 7) Thaâm taâm taêng thöôïng thöôïng thuû, vì taát caû vieäc laøm ñeàu thaønh töïu: A leading

intense profound mind, accomplishing all 7) Baát ñoäng thaân vì chuùng ma ngoaïi ñaïo tasks. chaúng ñoäng ñöôïc: The imperturbable 8) Thaâm taâm taêng thöôïng töï taïi, vì taát caû tam body, impossible for demons and false muoäi thaàn thoâng bieán hoùa trang nghieâm: A teachers to disturb. free intense profound mind, adorned by all 8) Cuï töôùng thaân, vì thò hieän töôùng traêm concentrations, spiritual powers, and phöôùc thanh tònh: The formal body, mystical transformations. manifesting pure marks of virtue. 9) Thaâm taâm taêng thöôïng an truï, vì nhieáp thoï 9) Voâ töôùng thaân, vì phaùp töôùng roát raùo ñeàu boån nguyeän: An abiding intense profound voâ töôùng: The formless body, the forms of mind, embracing their past vows. all things being ultimately formless. 10) Thaâm taâm taêng thöôïng khoâng thoâi nghæ, vì 10) Phaät chí thaân, vì ñoàng moät thaân vôùi tam thaønh thuïc taát caû chuùng sanh: An theá Phaät: The omnipresent body, being the unceasing intense profound mind,

same one body of all Buddhas of all times. developing all sentient beings to maturity. (B) Chö Boà Taùt thaønh töïu nhöõng phaùp naày Möôøi Thaân Cuûa Chö Ñaïi Boà Taùt: Theo thôøi ñöôïc thaân voâ thöôïng cuûa Nhö Lai— Kinh Hoa Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt Enlightening Beings who accomplish these coù möôøi thaân—According to The Flower can attain the supreme mind of all Adornment Sutra, Chapter 38, there are ten Buddhas: kinds of body of Enlightening Beings. 1) Thaân ngöôøi vì giaùo hoùa taát caû loaøi ngöôøi (A) Chö Boà Taùt an truï trong phaùp naày thôøi Human bodies to teach humans. ñöôïc thaân voâ thöôïng voâ taän cuûa Nhö 2) Thaân phi nhôn vì giaùo hoùa ñòa nguïc, suùc Lai—Enlightening Beings who abide by sanh vaø ngaï quyû: Nonhuman bodies to these can attain the supreme action of teach denizens of hells, animals, and Buddhas and be able to enlighten all hungry ghosts. sentient beings: 3) Thaân trôøi vì giaùo hoùa chuùng sanh coõi duïc 1) Baát lai thaân vì chaúng thoï sanh ôû taát caû theá giôùi, saéc giôùi vaø voâ saéc giôùi: Celestial gian: The noncoming body, not being born bodies to teach the beings of the realms of in any world. desire, form and formless. 2) Baát khöù thaân, vì nôi taát caû theá gian caàu 4) Thaân höõu hoïc vì thò hieän baäc höõu hoïc: chaúng ñöôïc: The nongoing body, Learners' bodies to demonstrate the stage impossible to find in any world. of learning. 3) Baát thaät thaân, vì taát caû theá gian ñöôïc nhö 5) Thaân voâ hoïc vì thò hieän baäc A La Haùn: thaät: The nonreal body, realizing all Nonlearners' bodies to demonstrate the worlds as they really are. stage of sainthood. 4) Baát hö thaân, vì duøng lyù nhö thaät thò hieän 6) Thaân Duyeân giaùc, vì giaùo hoùa cho ñöôïc theá gian: The nonfalse body, showing the vaøo baäc Bích Chi Phaät: Individual world the truth. Illuminates' bodies to teach the way to 5) Baát taän thaân, vì toät thuôû vò lai khoâng ñoaïn enter the stage of Individual tuyeät: The inexhaustible body, never Enlightenment. being annihilated. 7) Thaân Boà Taùt vì laøm cho thaønh töïu Ñaïi 6) Kieân coá thaân vì taát caû chuùng ma chaúng thöøa: Enlightening beings' bodies to foster phaù hoaïi ñöôïc: The stable body, the accomplishment of the Great Vehicle. impossible for demons to destroy.

8) Thaân Nhö Lai vì trí thuûy quaùn ñaûnh: mountains of all worlds to dust with one Buddhas' bodies, anointed by the water of hand. knowledge. 8) Thaân nghieäp ôû trong töï thaân hieän taát caû 9) YÙ sanh thaân, vì thieän xaûo xuaát sanh: coõi Phaät thaønh hoaïi chæ baøy cho chuùng Mentally produced bodies, generated by sanh: Manifesting the formation and adaptive skills. disintegration of all Buddha-lands in one's 10) Phaùp thaân voâ laäu, vì khoâng ngöøng thò hieän own body to show sentient beings. thaân cuûa taát caû chuùng sanh: The 9) Thaân nghieäp duøng moät thaân dung thoï taát uncontaminated reality-body, effortlessly caû chuùng sanh giôùi: Admitting all realms manifesting the bodies of all sentient of sentient beings into one body. beings. 10) Thaân nghieäp ôû trong töï thaân hieän khaép taát Möôøi Thaân Nghieäp Cuûa Chö Ñaïi Boà caû coõi Phaät, thanh tònh taát caû chuùng sanh, Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù roài ôû trong ñoù hieän thaønh ñaïo: In one's möôøi thaân nghieäp cuûa chö Ñaïi Boà Taùt— own body manifesting all pure Buddha- According to the Flower Adornment Sutra, lands, with all sentient beings

attaining Chapter 38, there are ten kinds of physical enlightenment therein. action of Great Enlightening Beings. (B) Chö Boà Taùt an truï trong phaùp naày thôøi (A) Chö Boà Taùt an truï trong phaùp naày thôøi ñöôï c thaân ñaïi trí hueä voâ thöôïng cuûa Nhö ñöôïc Phaät nghieäp voâ thöôïng cuûa Nhö Lai, Lai—Enlightening Beings who abide by ñeàu coù theå giaùc ngoä taát caû chuùng sanh— these can attain the supreme body of Enlightening Beings who abide by these wisdom of Buddhas. can attain the supreme action of Buddhas 1) Ba-La-Maä t thaân, vì ñeàu chaùnh tu haønh: and be able to enlighten all sentient The body of transcendent ways, due to beings. correctly practicing them all. 1) Thaân nghieäp nôi moät thaân traøn ñaày taát caû 2) Töø nhieáp thaân,vì chaúng boû taát caû chuùng theá giôùi: Filling all worlds with one body. sanh: The body of four integrative 2) Thaân nghieäp ôû tröôùc taát caû chuùng sanh ñeàu methods, due to not abandoning sentient coù theå thò hieän: Ability to appear before beings. all sentient beings. 3) Ñaïi bi thaân vì thay taát caû chuùng sanh chòu 3) Thaân nghieäp nôi taát caû caùc loaøi ñeàu coù theå voâ löôïng khoå khoâng moûi nhaøm: The body thoï sanh: Ability to undertake birth in all of great compassion, due to accepting states of being. immeasurable suffering in place of all 4) Thaân nghieäp du haønh taát caû theá giôùi: sentient beings without wearying. Ability to travel in all worlds. 4) Ñaï i töø thaân, vì cöùu hoä taát caû chuùng sanh: 5) Thaân nghieäp qua ñeán chuùng hoäi cuûa chö The body of great benevolence, due to Phaät: Ability to go to the assemblies of all saving all sentient beings. Buddhas. 5) Phöôùc ñöùc thaân, vì lôïi ích taát caû chuùng 6) Thaân nghieäp duøng moät tay coù theå che sanh: The body of blessings and virtue, khaép taát caû theá giôùi: Ability to cover all due to benefitting all sentient beings. worlds with one hand. 6) Trí hueä thaân vì ñoàng moät taùnh vôùi taát caû 7) Thaân nghieäp coù theå duøng moät tay chaø taát Phaät thaân: The body of wisdom, being of caû kim cang vi thieát sôn naùt nhö vi traàn: the same one nature as the bodies of all Ability to grind the iron surrounding Buddhas.

7) Phaùp thaân, vì lìa haún thoï sanh caùc loaøi: of flowers of various wonderful scents to The body of reality, being forever free present all Buddhas. from undergoing birth in conditioned 6) Vì thöøa söï cuùng döôøng taát caû chö Phaät vaø states. ñieàu phuïc taát caû chuùng sanh maø trong moãi 8) Phöông tieän thaân, vì taát caû xöù hieän tieàn: loã chön loâng hoùa laøm voâ löôïng caùc thöù aâm The body of expedient means, appearing nhaïc: Honoring all Buddhas and taming in all places. all sentient beings, in each pore producing 9) Thaàn löïc thaân, vì thò hieän taát caû thaàn bieán: countless kinds of music sounds to present The body of spiritual powers, manifesting to all Buddhas. all mystic transformations. 7) Vì thaønh thuïc chuùng sanh maø laøm ra voâ 10) Boà Ñeà thaân, vì tuøy thích tuøy thôøi thaønh löôïng caùc thöù thaàn bieán töï taïi: Magically chaùnh giaùc: The body of enlightenment, producing countless numbers of various achieving true awareness at any time, as kinds of infinitely free miraculous effects desired. to develop sentient beings. Möôøi Thaân Oai Ñöùc Thanh Tònh Cuûa 8) Vì nôi choã taát caû chö Phaät möôøi phöông Chö Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm caàu thænh dieäu phaùp maø moät böôùc vöôït 27—Thaäp Ñònh, coù möôøi thaân oai ñöùc thanh qua voâ löôïng theá giôùi: Crossing countless

tònh chö Boà Taùt ñaït ñöôïc khi vaøo trí theá giôùi numbers of worlds in a single step in order Phaät trang nghieâm tam muoäi—According to to ask to hear the Teaching from all the the Flower Adornment Sutra, Chapter 27, there variously named Buddhas of the ten are ten kinds of extremely pure bodies of directions. power Enlightening Beings gain when they 9) Vì laøm cho taát caû chuùng sanh, nhöõng ai enter concentration of knowledge of the nghe thaáy ñeàu chaúng luoáng uoång maø hieän adornments of Buddhas of all worlds. voâ löôïng saéc thaân voâ löôïng thanh tònh 1) Chieáu saùng baát khaû thuyeát baát khaû thuyeát khoâng ai thaáy ñöôïc ñaûnh: Showing a body theá giôùi maø phoùng voâ löôïng vaàng quang of immeasurably various forms, the crown minh: Emitting unspeakably unspeakable of which none can see, so that all who see numbers of light spheres to illuminate or hear it wil not have done so in vain. countless numbers of worlds. 10) Vì khai thò voâ löôïng phaùp bí maät cho 2) Laøm cho theá giôùi ñeàu thanh tònh maø phoùng chuù ng sanh maø phaùt voâ löôïng aâm thanh voâ löôïng vaàng quang minh voâ löôïng saéc ngoâ n ngöõ: Uttering countless numbers of töôùng: Emitting countless numbers of worlds to reveal countless secret truths to spheres of light of infinite colors to purify sentient beings. all worlds. Möôøi Thaân Voâ Ngaïi Duïng Cuûa Chö Ñaïi 3) Vì ñieàu phuïc chuùng sanh maø phoùng voâ Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38): Ten löôïng vaàng quang minh: Emitting kinds of unimpeded functions of Great countless numbers of light spheres to Enlightening Beings (The Flower Adornment pacify living beings. Sutra—Chapter 38). 4) Vì thaân caän taát caû chö Phaät maø hoùa laøm voâ 1) Ñem taát caû thaân chuùng sanh vaøo thaân löôïng thaân: Emanating countless numbers mình: Encompassing the bodies of all of bodies to be near to all the Buddhas. sentient beings in one's own body. 5) Vì thöøa söï cuùng döôøng taát caû chö Phaät maø 2) Ñem thaân mình vaøo thaân taát caû chuùng röôùi voâ löôïng thöù maây hoa höông thuø sanh: Merging one's own body into the dieäu: Raining countless numbers of clouds bodies of all sentient beings.

3) Ñem taát caû thaân Phaät vaøo moät thaân Phaät: the sentient beings therein being All Buddha-bodies entering one Buddha- disturbed. body. 4) Ñem baát khaû thuyeát theá giôùi naïp trong 4) Ñem moät thaân Phaät vaøo taát caû thaân Phaät: thaân mình, thò hieän taát caû vieäc laøm do söùc One Buddha-body entering all Buddha- thaàn thoâng: Contain untold worlds within bodies. their own bodies and manifest all spiritual 5) Ñem taát caû coõi vaøo thaân mình: powers. Encompassing all lands in one's own body. 5) Duøng moät sôïi loâng buoäc baát khaû thuyeát 6) Ñem moät thaân ñaày khaép taát caû phaùp tam theá giôùi vaø caàm ñi du haønh taát caû theá giôùi, theá thò hieän cho chuùng sanh: Pervading all maø chaúng laøm cho chuùng sanh coù loøng things of all times with one body, showing kinh sôï: Tie up innumerable mountain sentient beings. chainswith a single hair and carry them 7) Nôi moät thaân thò hieän voâ bieân thaân nhaäp through all worlds, without frightening tam muoäi: Showing boundless bodies in sentient beings. one body entering concentration. 6) Ñem baát khaû thuyeát kieáp laøm moät kieáp, 8) Nôi thaân moät chuùng sanh hieän thaân taát caû moät kieáp laøm baát khaû thuyeát kieáp, trong chuùng sanh maø ñaït thaønh

chaùnh giaùc: In ñoù thò hieän söï thaønh hoaïi sai bieät, maø one body showing as many bodies as chaúng laøm cho chuùng sanh coù loøng kinh sentient beings attaining enlightenment. sôï: Make untold ages one age and make 9) Nôi thaân taát caû chuùng sanh hieän thaân moät one age untold ages, showing therein the chuùng sanh, nôi thaân moät chuùng sanh hieän differences of formation and thaân taát caû chuùng sanh: Showing the body disintegration, without scaring sentient of one being in the bodies of all beings, beings. showing the bodies of all beings in the 7) Trong taát caû theá giôùi hieän thuûy, hoûa vaø body of one being. phong tai, nhöõng söï bieán hoaïi maø chaúng 10) Nôi thaân taát caû chuùng sanh thò hieän phaùp naõo haïi chuùng sanh: In all worlds they thaân, nôi phaùp thaân thò hieän thaân taát caû show various changes and devastations by chuùng sanh: Showing the body of reality in floods, conflagrations, and gales, without the bodies of all beings, showing the troubling sentient beings. bodies of all beings in the body of reality. 8) Taát caû theá giôùi luùc tam tai hoaïi, ñeàu coù theå Möôøi Thaàn Löïc Voâ Ngaïi Duïng (Kinh Hoa hoä trì ñoà duøng cuûa taát caû chuùng sanh, Nghieâm—Phaåm 38): Ten kinds of unimpeded chaúng ñeå toån hö thieáu thoán: When such function relating to miraculous abilities (The disasters arise they can safeguard the Flower Adornment Sutra—Chapter 38). necessities of life of all sentient beings in 1) Ñem baát khaû thuyeát theá giôùi ñeå vaøo moät vi all worlds, not letting them be damaged or traàn: Place untold worlds in one atom. lost. 2) Trong moät vi traàn hieän khaép theá giôùi taát caû 9) Duøng moät tay caàm baát tö nghì theá giôùi coõi Phaät: Manifest all Buddha-lands, equal neùm ra ngoaøi baát khaû thuyeát theá giôùi, to the cosmos, in a single atom. chaúng laøm cho chuùng sanh coù yù töôûng kinh 3) Ñem nöôùc taát caû ñaïi haûi ñeå vaøo moät loã sôï: Can hold inconceivably many worlds loâng qua laïi cuøng khaép möôøi phöông theá in one hand and toss them beyond untold giôùi maø khoâng laøm xuùc naõo chuùng sanh: worlds, without exciting fear in the Place the water of all oceans in one pore sentient beings. and travel throghout the universe, without

10) Noùi taát caû coõi ñoàng vôùi hö khoâng, laøm cho characteristics, crude and subtle, those in caùc chuùng sanh ñeàu ñöôïc toû ngoä: Explain entry and emerge of all concentrations. how all lands are the same as space, 7) Ñeán hay duõng maõnh nhaäp caûnh giôùi Nhö causing sentient beings all to gain Lai maø ôû trong ñoù phaùt sanh ñaïi nguyeän understanding. thaàn thoâng bæ ngaïn: Reach the other shore Möôøi Thaàn Thoâng Bæ Ngaïn Cuûa Chö of spiritual powers able to boldly enter the Ñaïi Boà Taùt: Möôøi thöù thaàn thoâng bæ ngaïn realm of the Enlightened and therein cuûa chö Ñaïi Boà Taùt (Kinh Hoa Nghieâm— produce great vows. Phaåm 27)—Ten kinds of other shores of 8) Ñeá n thaàn thoâng bæ ngaïn coù theå—Reach spiritual powers of Great Enlightening Beings the other shore of spiritual powers able to: (The Flower Adornment Sutra—Chapter 27). a. Ñeán hay hoùa laøm Phaät, hoùa chuyeån phaùp 1) Ñeán chö Phaät taän hö khoâng bieán phaùp giôùi luaâ n, ñieàu phuïc chuùng sanh: Cause thaàn thoâng bæ ngaïn: Reach the other shore Buddhas to appear and teach, taming of spiritual powers of the Buddha that beings. extend throughout space and are present b. Khieán sanh vaøo gia ñình hoï Thích: everywhere in the cosmos. Causing

them to be born in the family of 2) Ñeán Boà Taùt roát raùo voâ sai bieät töï taïi thaàn Buddhas. thoâng bæ ngaïn: Reach the other shore of c. Khieá n nhaäp Phaät thöøa mau ñöôïc thaønh Enlightening Beings' ultimately töïu: Causing them to enter the vehicle of nondiscrimnatory free spiritual powers. Buddhahood and swiftly attain fulfillment. 3) Ñeán phaùt khôûi Boà Taùt quaûng ñaïi haïnh 9) Ñeá n hay roõ bieát baát khaû thuyeát taát caû vaên nguyeän nhaäp Nhö Lai moân Phaät söï thaàn cuù bí maät maø chuyeån phaùp luaân, khieán voâ thoâng bæ ngaïn: Reach the other shore of löôï ng phaùp moân ñeàu ñöôïc thanh tònh: spiritual powers of Buddha-work able to Reach the other shore of spiritual powers initiate the far-reaching practical able to comprehend all the countless commitments of Enlightening Beings and esoteric statements and teach in such a enter the gate of realization of Thusness. way as to clarify countless aspects of truth. 4) Ñeán chaán ñoäng taát caû theá giôùi taát caû caûnh 10) Ñeán chaúng nhôø ngaøy ñeâm naêm thaùng kieáp giôùi ñeàu laøm cho thanh tònh thaàn thoâng bæ soá, moät nieäm ñeàu coù theå thò hieän khaép tam ngaïn: Reach the other shore of spiritual theá thaàn thoâng bæ ngaïn: Reach the other powers able to shake all objects in all shore of spiritual powers able to cause the worlds and purify them all. past, present and future to appear in a 5) Ñeán hay töï taïi bieát taát caû chuùng sanh single instant without depending on the nghieäp quaû baát tö nghì ñeàu nhö huyeãn hoùa numbers of days, nights, months, years, or thaàn thoâng töï taïi: Reach the other shore of epochs. spiritual powers able to freely know that Möôøi Thaàn Thoâng Voâ Ngaïi: Theo Kinh the inconceivable results of actions of all Hoa Nghieâm, Phaåm 38, coù möôøi moân thaàn sentient beings are all like illusory thoâng voâ ngaïi. Chö Boà Taùt an truï trong phaùp productions. naày thôøi coù theå vaøo khaép caû Phaät phaùp— 6) Ñeán hay töï taïi bieát caùc tam muoäi thoâ teá According to the Flower Adornment Sutra, nhaäp xuaát töôùng sai bieät thaàn thoâng bæ Chapter 38, there are ten kinds of unimpeded ngaïn: Reach the other shore of spiritual function relating to spiritual capacities. powers able to freely know the diferent Enlightening Beings who abide by these can penetrate all Buddha-teachings.

1) Nôi moät thaân thò hieän taát caû theá giôùi thaân: a. Taát caû chuùng sanh: All living beings. Show the bodies of all worlds in one body. b. Thaùnh: Saints. 2) Nôi chuùng hoäi moät Ñöùc Phaät, thính thoï lôøi c. Ñoäc giaùc: Individual Illuminates. thuyeát phaùp trong chuùng hoäi cuûa taát caû chö d. Chö Boà Taùt: Enlightening Beings. Phaät: In the audience of one Buddha they e. Thaäp löïc cuûa Nhö Lai: The ten powers of hear the teachings spoken in the enlightenment. assemblies of all Buddhas. f. Thieän caên cuûa chö Boà Taùt: The roots of 3) ÔÛ trong taâm nieäm cuûa moät chuùng sanh, goodness of Enlightening Beings. thaønh töïu baát khaû thuyeát voâ thöôïng Boà Möôøi Thieän Nghieäp Ñaïo: Theo Kinh Phuùng Ñeà, khai ngoä taâm cuûa taát caû chuùng sanh: Tuïng trong Tröôøng Boä Kinh, coù möôøi Thieän In the mind and thoughts of one sentient Nghieäp Ñaïo—According to the Sangiti Sutta in being they accomplish inexpressible, the Long Discourses of the Buddha, there are unsurpassed enlightenment and open the ten wholesome courses of action—See Thaäp minds of all sentient beings. Thieän and Thaäp Thieän Nghieäp. 4) Duøng moät aâm

thanh hieän ngoân aâm sai bieät Möôøi Thieät Nghóa Phaät Phaùp Cuûa Chö cuûa taát caû theá giôùi, laøm cho taát caû chuùng Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm sanh ñeàu ñöôïc hieåu roõ: With one voice 38, chö ñaïi Boà Taùt coù möôøi caâu thieät nghóa they manifest the different sounds of Phaät phaùp—According to the Flower speech of all worlds and enable sentient Adornment Sutra, Great Enlightening Beings beings each to attain understanding. have ten kinds of expression of the true 5) Trong moät nieäm hieän heát taát caû kieáp quaù meaning of the Buddhas' Teaching. khöù coù bao nhieâu nghieäp quaû nhieàu thöù sai 1) Taát caû phaùp chæ coù danh: All things only khaùc, laøm cho caùc chuùng sanh ñeàu ñöôïc have names. thaáy bieát: In a single moment they show 2) Taát caû phaùp döôøng nhö huyeãn: All things the various differences in results of actions are like illusions. of all ages of the entire past, causing 3) Taát caû caùc phaùp döôøng nhö boùng: All sentient beings all to know and see. things are like reflections. 6) Trong moät vi traàn xuaát hieän coõi Phaät 4) Taát caû phaùp chæ do duyeân khôûi: All things quaûng ñaïi voâ löôïng trang nghieâm: In one only originate conditionally. atom appears Buddha-land with boundless 5) Taát caû phaùp nghieäp thanh tònh: All things adornment. are pure in action. 7) Laøm cho taát caû caùc coõi ñöôïc ñaày ñuû trang 6) Taát caû phaùp chæ vaên töï laøm ra: All things nghieâm: Cause all worlds to be fully are just made by words. adorned. 7) Taát caû phaùp thöïc teá: All things are the 8) Vaøo khaép caû tam theá: Penetrate all pasts, ultimate reality. presents and futures. 8) Taát caû phaùp voâ töôùng: All things are 9) Phoùng quang minh ñaïi phaùp, hieän taát caû signless. chö Phaät Boà Ñeà, taát caû chuùng sanh haïnh 9) Taát caû phaùp ñeä nhöùt nghóa: All things are nguyeän: Emenate the great light of truth the highest truth. and show the enlightenment of all 10) Taát caû phaùp laø giôùi phaùp: All things are Buddhas, and the acts and aspirations of the realm of reality. sentient beings. Möôøi Thuø Thaéng Cuûa Chö Ñaïi Boà Taùt: 10) Chö Boà Taùt thuû hoä—Enlightening beings Theo Kinh Hoa Nghieâm, Phaåm 27, chö ñaïi Boà protect: Taùt coù möôøi thöù thuø thaéng. Moät khi chö Ñaïi Boà

Taùt ñaõ ñaït ñöôïc möôøi thöù haûi, thì cuõng ñaït of sentient beings. Enlightening beings who ñöôïc möôøi thöù thuø thaéng. Sau khi ñaõ ñöôïc abide by these can attain the supremely möôøi thöù thuø thaéng, thôøi chö Boà Taùt laïi cuõng powerful certain understanding of Buddhas. ñöôïc möôøi thöù löïc—According to the Flower 1) Bieát taát caû chuùng sanh giôùi boån taùnh Adornment Sutra, Chapter 27, there are ten khoâng thaät: Know that all realms of kinds of excellence. Once Great Enlightening sentient beings essentially have no reality. Beings have attained these ten oceans, they 2) Bieát taát caû chuùng sanh giôùi ñeàu vaøo thaân wil also attain ten kinds of excellence. After moät chuùng sanh: Know that all realms of they have attained ten kinds of excellence, sentient beings enter the body of one they will also attain ten kinds of power. sentient being. 1) Laø ñeä nhaát trong taát caû chuùng sanh: They 3) Bieát taát caû chuùng sanh giôùi ñeàu vaøo thaân are foremost among sentient beings. moät Boà Taùt: Know that all realms of 2) Laø sieâu vieät trong haøng chö Thieân: They sentient beings enter the body of an are supremely outstanding among Enlightening

Being. celestials. 4) Bieát taát caû chuùng sanh giôùi ñeàu vaøo Nhö 3) Maïnh nhaát trong taát caû Phaïm vöông: They Lai taïng: Know that all realms of sentient are most powerful among Brahma-kings. beings enter the matrix of enlightenment. 4) Nôi theá gian khoâng choã nhieãm tröôùc: They 5) Bieát moät thaân chuùng sanh vaøo khaép taát caû have no attachments in any world. chuùng sanh giôùi: Know that the body of 5) Taát caû theá gian khoâng gì che choùi ñöôïc: one sentient being enters all realms of No one in any world can overshadow sentient beings. them. 6) Bieát taát caû chuùng sanh giôùi ñeàu kham laøm 6) Taát caû chuùng ma chaúng meâ loaïn ñöôïc: No phaùp khí cuûa chö Phaät: Know that all demons can disturb them. realms of sentient beings can be vessels of 7) Vaøo khaép caùc loaøi khoâng bò chöôùng ngaïi: the Buddhas' teaching. They can enter any state of being without 7) Bieát taát caû chuùng sanh giôùi tuøy theo sôû hindrance. thích cuûa hoï maø vì hoï hieän thaân chö thieân: 8) Moïi nôi thoï sanh bieát chaúng kieân coá: Know all realms of sentient beings and Wherever they may be born, they know it manifest the bodies of celestial beings for is not permanent. them according to their desires. 9) Taát caû Phaät phaùp ñeàu ñöôïc töï taïi: They 8) Bieát taát caû chuùng sanh giôùi tuøy theo sôû attain mastery of all Buddha teachings. thích cuûa hoï maø hieän oai nghi tòch tònh 10) Taát caû thaàn thoâng ñeàu hay thò hieän: They cuûa Thanh Vaên hay Bích Chi Phaät: Know can manifest all spiritual powers. all realms of sentient beings and manifest ** For more information, please see Ten the tranquil, composed behavior of saints Oceans and ten kinds of power. and individual illuminates for them, Möôøi Thöù Boà Taùt Bieát Roõ Chuùng Sanh according to their inclinations. Giôùi: Theo Kinh Hoa Nghieâm, Phaåm 38, coù 9) Bieát taát caû chuùng sanh giôùi vì hoï maø hieän möôøi quyeát ñònh giaûi (hieåu roõ chaéc chaén) bieát thaân coâng ñöùc trang nghieâm cuûa Boà Taùt: chuùng sanh giôùi. Chö Boà Taùt an truï trong phaùp Know all realms of sentient beings and naày thôøi ñaït ñöôïc quyeát ñònh giaûi ñaïi oai löïc manifest to them the bodies of voâ thöôïng cuûa Nhö Lai—According to the Enlightening Beings adorned with virtues. Flower Adornment Sutra, Chapter 38, there are 10) Bieát taát caû chuùng sanh giôùi vì hoï maø hieän ten kinds of certain understanding of the realm thaân töôùng haûo oai nghi tòch tònh cuûa Nhö

Lai ñeå khai ngoä hoï: Know all realms of manifest them extensively to awaken sentient beings and show them the marks enlightenment. and embellishments and the tranquil 7) Ñöôïc chö caên haûi, vi nhöõng caên taùnh comportment of Buddhas, and enlighten chaúng ñoàng ñeàu kheùo bieát: They attain the sentient beings. ocean of faculties because they know all Möôøi Thöù Haûi Cuûa Chö Ñaïi Boà Taùt: their various differences. Theo Kinh Hoa Nghieâm, Phaåm 27, coù möôøi 8) Ñöôïc chö taâm haûi, vì bieát voâ löôïng taâm thöù haûi cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï chuûng loaïi sai bieät cuûa taát caû chuùng sanh: trong Phaùp giôùi töï taïi ñaïi Tam muoäi cuõng seõ They atain the ocean of minds because ñuôïc möôøi thöù haûi. Chö Ñaïi Boà Taùt moät khi ñaõ they know the infinite various different ñöôïc möôøi thöù haûi naày, thôøi laïi cuõng ñöôïc minds of sentient beings. möôøi thöù thuø thaéng (See Ten kinds of 9) Ñöôïc chö haïnh haûi, vì hay duøng nguyeän

excellence)—According to the Flower löïc ñeàu vieân maõn: They attain the ocean Adornment Sutra, Chapter 27, there are ten of practices because they can fulfill them kinds of ocean of Great Enlightening Beings. all by willpower. Enlightening Beings who abide in the 10) Ñöôïc chö nguyeän haûi, vì ñeàu laøm cho concentration of freedom in the elemental thaønh töïu troïn thanh tònh: They atain the cosmos also attain ten kinds of ocean. Once ocean of vows because they cause them Great Enlightening Beings have attained these all to be fulfilled, eternally pure. ten oceans, they also attain ten kinds of Möôøi Thöù Maëc Giaùp Cuûa Chö Ñaïi Boà excellence. Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù 1) Ñöôïc chö Phaät haûi, vì ñeàu xem thaáy: They möôøi thöù maëc giaùp cuûa chö Boà Taùt. Chö Ñaïi attain the ocean of Buddhas because they Boà Taùt an truï trong phaùp naày thôøi maëc ñöôïc see them all. maõo giaùp voâ thöôïng cuûa Nhö Lai, vaø coù theå xoâ 2) Ñöôïc chö phaùp haûi, vì hay duøng trí hueä deïp taát caû ma quaân—According to the Flower troïn bieát roõ: They attain the ocean of Adornment Sutra, Chapter 38, there are ten truths because they can comprehend them kinds of armor of Great Enlightening Beings. all by wisdom. Enlightening beings who abide by these can 3) Ñöôïc chuùng sanh haûi, vì troïn ñieàu phuïc: wear the supreme armor of Buddhas and crush They attain the ocean of sentient beings all demon armies. because they pacify them all. 1) Maëc giaùp ñaïi töø, vì cöùu hoä taát caû chuùng 4) Ñöôïc chö saùt haûi, vì duøng thaàn thoâng voâ sanh: They wear the armor of great taùnh voâ taùc ñeàu qua ñeán: They attain the benevolence, rescuing all sentient beings. ocean of lands because they go to them by 2) Maëc giaùp ñaïi bi, vì kham chòu taát caû söï all psychic realization of essenceless, khoå: They wear the armor of great uncreated spiritual powers. compassion, enduring all suffering. 5) Ñöôïc coâng ñöùc haûi, vì taát caû tu haønh troïn 3) Maëc giaùp ñaïi nguyeän, vì taát caû vieäc laøm vieân maõn: They attain the ocean of virtues ñeàu roát raùo: They wear the armor of great because they cultivate them all to commitment, fulfilling all their tasks. perfection. 4) Maëc giaùp hoài höôùng, vì kieán laäp taát caû söï 6) Ñöôïc thaàn thoâng haûi, vì hay roäng thò hieän trang nghieâm cuûa Phaät: They wear the khieán khai ngoä: They attain the ocean of armor of dedication, constructing the spiritual powers because they are able to adornments of all Buddhas.

5) Maëc giaùp phöôùc ñöùc, vì lôïi ích taát caû nhö kim cang baát hoaïi: The insight of chuùng sanh: They wear the armor of practical knowledge that the mental virtue, benefitting all sentient beings. objects of all sentient beings are of but 6) Maëc giaùp Ba La Maät, vì ñoä thoaùt taát caû one character, totally ungraspable, and chuùng sanh: They wear the armor of the that all things are indestructible. ways of transcendence, liberating all 4) Trí minh thieän xaûo hay duøng voâ löôïng aâm conscious beings. thanh vi dieäu vang khaép thaäp phöông theá 7) Maëc giaùp trí hueä, vì döùt toái aùm phieàn naõo giôùi: The insight of practical knowledge of cuûa taát caû chuùng sanh: They wear the ability to cause infinite subtle utterances armor of wisdom, destroying the darkness to be heard in all worlds. of affliction of all sentient beings. 5) Trí minh thieän xaûo phaù hoaïi khaép taát caû 8) Maëc giaùp thieän xaûo phöông tieän, vì xuaát taâm nhieãm tröôùc: The insight of practical sanh thieän caên phoå moân: They

wear the knowledge of how to universally destroy armor of skill in means, generating the obessions of all minds. universal roots of goodness. 6) Trí minh thieän xaûo hay duøng phöông tieän 9) Maëc giaùp nhöùt thieát trí taâm kieân coá chaúng thoï sanh hay chaúng thoï sanh: The insight taùn loaïn vì chaúng thích nhöõng thöøa khaùc: of practical knowledge of how to appear to They wear the armor of firm stability and be born or not to be born by expedient freedom from distraction of the mind of means. universal knowledge, not enjoying other 7) Trí minh thieän xaûo boû rôøi taát caû caûnh giôùi vehicles. thoï töôûng: The insight of practical 10) Maëc giaùp nhöùt taâm quyeát ñònh, vì nôi taát knowledge of abandoning all objects of caû phaùp lìa nghi hoaëc: They wear the perception and sensation. armor of single-minded certainty, free 8) Trí minh thieän xaûo bieát taát caû phaùp chaúng from doubts and confusion in regard to all töôùng chaúng voâ töôùng, moät taùnh voâ taùnh, things. voâ phaân bieät maø hay bieát roõ caùc loaïi phaùp Möôøi Thöù Minh Cuûa Chö Ñaïi Boà Taùt: trong voâ löôïng kieáp phaân bieät dieãn thuyeát, Ten kinds of insight of Great Enlightening truï nôi phaùp giôùi, thaønh voâ thöôïng chaùnh Beings (The Flower Adornment Sutra— ñaúng chaùnh giaùc: The insight of practical Chapter 38)—Chö Ñaïi Boà taùt coù möôøi thöù knowledge of things are neither form nor Minh (Kinh Hoa Nghieâm—Phaåm 38). formless, are of one nature, which is no 1) Trí minh thieän xaûo, bieát taát caû nhöõng nature, not discriminating anything yet nghieäp baùo cuûa chuùng sanh: The insight of able to comprehend all kinds of truths and practical knowledge of the consequences explain them analytically for measureless of actions of all sentient beings. ages, abiding in the realm of reality and 2) Trí minh thieän xaûo bieát caûnh giôùi tòch dieät realizing unexcelled, complete perfect thanh tònh khoâng hí luaän cuûa taát caû chuùng enlightenment. sanh: The insight of practical knowledge 9) Trí minh duyeân khôûi thieän xaûo bieát taát caû of the quiescence, purity, and chuùng sanh, sanh voán khoâng sanh, vì toû nonconceptuality of all realms of sentient thaáu thoï sanh baát khaû ñaéc. Maø bieát nhôn, beings. duyeân, söï, caûnh giôùi, haïnh, sanh, dieät, 3) Trí minh thieän xaûo bieát nhöõng caûnh sôû ngoân thuyeát, meâ hoaëc, lìa meâ hoaëc, ñieân duyeân cuûa taát caû chuùng sanh chæ laø moät ñaûo, lìa ñieân ñaûo, taïp nhieãm, thanh tònh, töôùng, ñeàu baát khaû ñaéc, taát caû phaùp ñeàu sanh töû, nieát baøn, khaû ñaéc, baát khaû ñaéc,

chaáp tröôùc, khoâng chaáp tröôùc, truï, ñoäng, nghæ. Hay duøng thaàn löïc chaán ñoäng thaäp ñi, veà, khôûi chaúng khôûi, hö maát, xuaát ly, phöông voâ löôïng theá giôùi, vì taâm quaûng thaønh thuïc, caùc caên, ñieàu phuïc, tuøy theo sôû ñaïi khaép phaùp giôùi. Bieát nhöõng caùch nghi maø nhieàu caùch giaùo hoùa, chöa töøng thuyeát phaùp, bieát soá chuùng sanh, bieát queân maát coâng haïnh Boà taùt. Vì Boà Taùt chæ chuùng sanh sai bieät, bieát khoå sanh, bieát vì lôïi ích chuùng sanh neân phaùt taâm voâ khoå dieät, bieát taát caû haïnh ñeàu nhö boùng thöôïng Boà Ñeà khoâng boû soùt vieäc laøm vì töôïng, thaät haønh haïnh Boà Taùt döùt haún taát chuùng sanh. Theá neân Boà Taùt thöôøng giaùo caû caên boån thoï sanh. Chæ vì cöùu hoä taát caû hoùa chuùng sanh thaân khoâng moûi nhoïc, chuùng sanh neân thöïc haønh haïnh Boà taùt maø chaúng traùi taát caû choã laøm cuûa theá gian: khoâng

choã laøm, tuøy thuaän chuûng taùnh cuûa The Insight practical knowledge of taát caû chö Phaät maø phaùt taâm quaûng ñaïi interdependent origination—Great nhö nuùi Tu Di. Bieát taát caû hö voïng ñieân enlightening beings know that the birth of ñaûo vaøo moân nhöùt thieát chuûng trí. Trí hueä all sentient beings is fundamentally roäng lôùn chaúng lay ñoäng ñöôïc, seõ thaønh birthless because they comprehend that chaùnh giaùc. ÔÛ bieån sanh töû bình ñaúng teá birth cannot be grasped; yet they know ñoä taát caû chuùng sanh: The insight of causes, conditions, events, objects, practical knowledge of equally saving all actions, birth, extinction, speech, sentient beings in the ocean of birth and confusion, freedom from confusion, death—Great Enlightening Beings have delusion, freedom from delusion, no attachment to Buddha, to the teaching, defilement, purity, birth and death, to lands, to sentient beings, and do not nirvana, graspability, ungraspability, develop attachments. They do not see that attachment, nonattachment, rest, there are sentient beings, yet they are movement, departure, return, origination, carrying on educational activity, civilizing nonorigination, dissolution, emancipation, and teaching ways of liberation; they do maturities, faculties, how to civilize, they not give up the practice of Enlightening teach beings according to needs, never Beings, with great compassion and great forgetting the deeds of all Enlightening commitment. Seeing Buddhas and hearing Beings, set their mind on complete perfect their teachings, they act accordingly; enlightenment for the sole purpose of trusting the Buddhas, they plant roots of helping sentient beings, edify sentient goodness, ceaselessly honoring and beings without tiring, in harmony with serving them. They are able to shake what is to be done in all worlds. infinite worlds in the ten directions by 10) Trí minh thieän xaûo nôi Phaät voâ tröôùc, spiritual powers; their minds are broad, chaúng sanh taâm nhieãm tröôùc, nôi phaùp voâ being equal to the cosmos. They know tröôùc chaúng sanh taâm nhieãm tröôùc, nôi coõi various explanations of truth, they know voâ tröôùc chaúng sanh taâm nhieãm tröôùc, nôi how many sentient beings are there, they chuùng sanh voâ tröôùc chaúng sanh taâm know the different among sentient beings, nhieãm tröôùc. Chaúng thaáy coù chuùng sanh they know the birth of suffering, they maø thöïc haønh ñieàu phuïc thuyeát phaùp, know the extinction of suffering; while nhöng cuõng chaúng boû Boà Taùt ñaïi bi ñaïi knowing all acts are like reflected images, nguyeän; thaáy Phaät, nghe phaùp, tuøy thuaän they carry out the deeds of Enlightening tu haønh; y chæ nôi nhöõng thieän caên cuûa Beings. They sever the root of all Nhö Lai, cung kính cuùng döôøng khoâng thoâi subjugation to birth. They carry out the

practice of Enlightening Beings for the beings, always show entry into nirvana sole purpose of saving all sentient beings without remainder, because the realm of and yet do not practice anything. the Buddhas has no bounds. Conforming the essential nature of 10) Caûnh giôùi cuûa chö Phaät thöôøng khoâng bieân Buddhas, they develop a mind like an teá: The realm of all Buddhas are always immense mountain. They know all boundless. falsehood and delusion, and enter the door Möôøi Trang Nghieâm Cuûa Chö Ñaïi Boà of omniscience. Their knowledge and Taùt (Kinh Hoa Nghieâm—Phaåm 38—Ly wisdom are broad and vast and Theá Gian): Ten kinds of adornment of Great

unshakable, due to attain true Enlightening Beings (The Flower Adornment enlightenment. Sutra—Chapter 38—Detachment from the Möôøi Thöôøng Phaùp Cuûa Chö Phaät: Theo World)—Chö Boà Taùt an truï trong phaùp naày Kinh Hoa Nghieâm, Phaåm 33, coù möôøi thöù thôøi ñöôïc taát caû phaùp trang nghieâm voâ thöôïng thöôøng phaùp cuûa chö Phaät—According to the cuûa Nhö Lai—Enlightening Beings who abide Flower Adornment Sutra, Chapter 33, there are by these can attain the adornment of all ten kinds of eternal law of all Buddhas. supreme attributes of Buddhas. 1) Chö Phaät thöôøng thöïc haønh taát caû nhöõng 1) Löïc trang nghieâm, vì chaúng theå hö hoaïi: Ba La Maät: All Buddhas always carry out The adornment of power, being all the transcendent ways. indestructible. 2) Chö Phaät thöôøng chaúng meâ laàm nôi taát caû 2) Voâ uùy trang nghieâm, vì khoâng theå deïp caùc phaùp: All Buddhas are always free phuïc ñöôïc: The adornment of from confusion in regard to all things. fearlessness, being invincible. 3) Chö Phaät thöôøng ñuû ñöùc ñaïi bi: All 3) Nghóa trang nghieâm, vì noùi baát khaû thuyeát Buddhas always have universal nghóa voâ cuøng taän: The adornment of compassion. meaning, explaining untold meaning 4) Chö Phaät thöôøng coù ñuû thaäp löïc: All inexhaustibly. Buddhas always have ten powers. 4) Phaùp trang nghieâm, vì quaùn saùt dieãn 5) Chö Phaät thöôøng chuyeån Phaùp Luaân: All thuyeát khoâng queân maát taùm vaïn boán ngaøn Buddhas always turn the wheel of phaùp tuï: The adornment of doctrines, Teaching. contemplating and expounding the 6) Chö Phaät thöôøng vì chuùng sanh maø thò collection of eighty-four thousand hieän thaønh chaùnh giaùc: All Buddhas doctrines without forgetting them. always demonstrate the accomplishment 5) Nguyeän trang nghieâm, vì khoâng thoái of true awakening for the benefit of chuyeån nôi hoaèng theä cuûa chö Boà Taùt ñaõ sentient beings. phaùt: The adornment of vows, the 7) Chö Phaät thöôøng thích ñieàu phuïc taát caû universal vows undertaken by all chuùng sanh: All Buddhas always gladly Enlightening Beings never regressing. lead all sentient beings. 6) Haïnh trang nghieâm, vì tu haïnh Phoå Hieàn 8) Chö Phaät taâm thöôøng chaùnh nieäm phaùp baát maø xuaát ly: The adornment of deeds, nhò: All Buddhas always correctly cultivating the deeds of Universal Good remember the truth of nonduality. and gaining emancipation. 9) Chö Phaät sau khi giaùo hoùa chuùng sanh 7) Saùt ñoä trang nghieâm, vì ñem taát caû coõi laøm thöôøng thò hieän voâ dö Nieát baøn: All moät coõi: The adornment of lands, making Buddhas, after having taught sentient all lands one land.

8) Phoå aâm trang nghieâm, vì möa phaùp vuõ element with countless hundreds of cuøng khaép taát caû theá giôùi cuûa chö Phaät: thousands of pure , clear tones adorning it. The adornment of universal voice, d. Coù theå ôû trong taát caû chuùng khaép phaùp showering the rain of truth throughout all giôùi khoâng sôï haõi, ñaïi sö töû hoáng dieãn noùi Buddha-worlds. phaùp nghóa thaäm thaâm cuûa Nhö Lai: They 9) Löïc trì trang nghieâm, vì trong taát caû kieáp are able, in the midst of all groups in the thöïc haønh voâ soá haïnh chaúng ñoaïn tuyeät: cosmos, without any qualms or fears, to The adornment of empowerment, carrying roar the great lion’s roar, expounding the out innumerable deeds in all ages without meaning of the extremely

profound cease. teaching of The Enlightened. 10) Bieán hoùa trang nghieâm, vì nôi thaân moät e. Chuùng sanh ñöôïc nghe khoâng ai laø chaúng chuùng sanh thò hieän thaân baèng soá taát caû hoan hyû, tuøy caên duïc cuûa hoï ñeàu ñöôïc chuùng sanh, khieán taát caû chuùng sanh ñeàu ñieàu phuïc: So that all who hear are thaáy bieát caàu nhöùt thieát trí khoâng thoái delighted and are edified according to chuyeån: The adornment of mystic their faculties and inclinations. manifestations, showing in the body of one 3) YÙ trang nghieâm toái thaéng voâ thöôïng—The being as many bodies as there are sentient third supreme mental adornment of beings, causing all sentient beings to Buddhas: perceive them and seek all-knowledge a. Chö Phaät ñeàu coù ñaày ñuû thaäp löïc, caùc ñaïi without regressing. tam muoäi: All Buddhas are endowed with Möôøi Trang Nghieâm Voâ Thöôïng Toái the ten powers, the great concentrations. Thaéng Cuûa Chö Phaät: Theo Kinh Hoa b. Möôø i taùm phaùp baát coäng trang nghieâm yù Nghieâm, Phaåm 33, coù möôøi thöù toái thaéng voâ nghieä p: The eighteen unique qualities, thöôïng trang nghieâm cuûa chö Phaät—According adorning their mental activities. to the Flower Adornment Sutra, Chapter 33, c. Choã coù caûnh giôùi ñeàu thoâng ñaït voâ ngaïi: there are ten kinds of supreme adornment of In their sphere of operation, they all Buddhas. comprehend and master all enlightening 1) Thaân Phaät trang nghieâm toái thaéng. Chö principles without obstruction. Phaät ñeàu ñuû ñaày nhöõng ñaïi nhôn töôùng vaø d. Taát caû Phaät phaùp ñeàu ñöôïc voâ dö phaùp tuøy hình haûo—The first Buddhas' supreme giôù i trang nghieâm ñeå duøng trang nghieâm: physical adornement—All Buddhas have All attain the adornments of the all- all the marks and refinements of inclusive cosmos of their reality as their greatness. adornment. 2) Ngöõ trang nghieâm toái thaéng voâ thöôïng— e. Phaùp giôùi chuùng sanh tam theá taâm haønh The second Buddhas' supreme adornment ñeàu rieâng khaùc, maø trong moät nieäm ñeàu of speech: thaáy roõ caû: They are able to clearly a. Chö Phaät ñeàu ñaày ñuû saùu möôi thöù aâm perceive in a single instant the mental thanh: All Buddhas have sixty kinds of patterns, past, present, and future, each vocal sounds. different, of the beings of the cosmos. b. Moãi aâm thanh coù naêm traêm phaàn: Each 4) Quang minh trang nghieâm toái thaéng voâ sound with five hundred elements. thöôïng—The fourth Buddhas' supreme c. Moãi phaàn coù voâ löôïng traêm ngaøn aâm adornment of light: thanh tònh duøng ñeå nghieâm haûo: Each

a. Chö Phaät hay phoùng voâ soá quang minh: 6) Phaùp thaân trang nghieâm toái thaéng voâ All Buddhas are able to amanate countless thöôïng—The sixth Buddhas' supreme beams of light. adornment of the reality-body: b. Moãi moãi quang minh coù voâ löôïng löôùi a. Chö Phaät ñeàu coù phaùp thaân thanh tònh voâ quang minh—Each beam of light ngaïi: All Buddhas have the reality-body, accompanied by untold webs of light: pure, unobstructed. • Chieáu khaép taát caû Phaät ñoä: Illuminating all b. Nôi taát caû phaùp thoâng ñaït roát raùo: With Buddha-lands. ultimate comprehension of all truths. • Dieät tröø ñen toái cuûa taát caû theá gian: c. Truï nôi phaùp giôùi khoâng coù bieân teá: Destroying the darkness in all worlds. Abiding in the cosmos of reality, without • Thò hieän voâ löôïng chö Phaät xuaát theá:

bounds. Revealing the emergence of d. Daàu ôû theá gian maø chaúng taïp vôùi theá gian: innumerable Buddhas. Though being in the world, not getting • Thaân Phaät bình ñaúng thaûy ñeàu thanh tònh: mixed up with the world. Their bodies equal, all pure. e. Roõ thaät taùnh theá gian: Understanding the • Choã laøm Phaät söï ñeàu khoâng luoáng uoång: true nature of the world. Their Buddha-works all effective. f. Thöïc haønh phaùp xuaát theá: Acting on • Hay laøm cho chuùng sanh ñeán baäc baát thoái transmundane principles. chuyeån: Able to cause sentient beings to g. Döùt ñöôøng ngoân ngöõ: Beyond the power reach nonregression. of speech. 5) Lìa si hoaëc cuûa theá gian, hieän vi tieáu trang h. Sieâu uaån xöù giôùi: Transcending the realms nghieâm toái thaéng voâ thöôïng—The fifth of matter sense. Buddhas' supreme adornment of a smile, 7) Thöôøng dieäu quang minh trang nghieâm toái free from the delusion and confusion of thaéng voâ thöôïng—The seventh Buddhas' the world: supreme adornment of constant subtle a. Chö Phaät luùc hieän mæm cöôøi, ñeàu ôû nôi light: mieäng phoùng ra traêm ngaøn öùc na do tha a a. Chö Phaät ñeàu coù voâ löôïng thöôøng quang taêng kyø quang minh: When the Buddhas minh vi dieäu, voâ soá nhöõng thöù saéc töôùng smile, zillions of rays of light radiate from duøng laøm nghieâm haûo: All Buddhas have their faces. infinite constant subtle lights with untold b. Moãi quang minh ñeàu coù voâ löôïng baát tö colors of all kinds adorning them. nghì caùc thöù maøu chieáu khaép möôøi phöông b. Laøm taïng quang minh, xuaát sanh voâ löôïng taát caû theá giôùi: Each light having quang minh vieân maõn, chieáu khaép möôøi innumerable, inconceivably many hues of phöông khoâng chöôùng ngaïi: Forming a all kinds, lighting up all the worlds in the treasury of light producing infinite orbs of ten directions. light illuminating the ten directions c. Trong ñaïi chuùng phaùt lôøi thaønh thöïc: without obstruction. Among the masses they utter truthful 8) Dieäu saéc trang nghieâm toái thaéng voâ words. thöôïng—The eighth Buddhas' supreme d. Thoï kyù ñaïo voâ thöôïng chaùnh giaùc cho voâ adornment of sublime forms: löôïng voâ soá baát tö nghì chuùng sanh: Giving a. Chö Phaät ñeàu coù voâ bieân dieäu saéc: All innumerable, countless, inconceivably Buddhas have boundless sublime forms. many sentient beings directions for b. Khaû aùi dieäu saéc: Delightful sublime forms. supreme complete perfect enlightenment. c. Thanh tònh dieäu saéc: Pure sublime forms.

d. Tuøy taâm hieän dieäu saéc: Sublime forms that b. Laø phöôùc ñieàn ñeä nhöùt, laø böïc thoï cuùng voâ appear in accordance with the mind. thöôïng, thöông xoùt lôïi ích cho taát caû chuùng e. Dieäu saéc che choùi taát caû ba coõi: Forms that sanh ñeàu laøm cho hoï theâm lôùn voâ löôïng outshine all in the realms of desire, form phöôùc ñöùc trí hueä: The foremost fields of and formlessness. blessing, the most worthy recipients, f. Dieäu saéc ñeán bæ ngaïn voâ thöôïng: mercifully helping all sentient beings to Unexcelled sublime forms arriving at the develop stores of unlimited virtue and other shore. knowledge. 9) Chuûng toäc trang nghieâm toái thaéng voâ Möôøi Trí Cuûa Chö Phaät: Theo Kinh Hoa thöôïng—The ninth Buddhas' supreme Nghieâm, Phaåm 33, coù möôøi trí cuûa chö Phaät— adornment of human character: According to the Flower Adornment Sutra, a. Chö Phaät ñeàu sanh trong tam theá Phaät Chapter

33, there are ten kinds of knowledge chuûng: All Buddhas are born in the family of all Buddhas. of Buddhas of past, present, and future. 1) Taát caû chö Phaät bieát taát caû phaùp khoâng b. Chöùa nhöõng baùu laønh roát raùo thanh tònh choã xu höôùng, maø hay xuaát sanh hoài khoâng coù laàm loãi, rôøi söï khinh cheâ cuûa theá höôùng nguyeän trí: All Buddhas know all gian: Accumulate myriad treasures of things have no aim, yet they can produce virtue, ultimately pure, without fault, knowledge of dedicated undertaking. impeccable. 2) Taát caû chö Phaät bieát taát caû phaùp ñeàu c. Laø choã trang nghieâm nhöùt cuûa dieäu haïnh khoâng coù thaân, maø hay xuaát sanh thanh thanh tònh thuø thaéng trong taát caû caùc phaùp: tònh thaân trí: All Buddhas know all things Being adorned by the most pure, refined have no body, yet they can produce acts among all things. knowledge of pure body. d. Thaønh töïu ñaày ñuû nhöùt thieát chuûng trí, 3) Taát caû chö Phaät bieát taát caû phaùp boån lai chuûng toäc thanh tònh khoâng ai khinh cheâ khoâng hai, maø hay xuaát sanh khaû naêng ñöôïc: Fully accomplishing total giaùc ngoä trí: All Buddhas know all things knowledge and character beyond are fundamentally nondual, yet they can reproach. produce knowledge capable of awareness 10) Ñaïi töø ñaïi bi coâng ñöùc trang nghieâm toái and understanding. thaéng voâ thöôïng—The tenth Buddhas' 4) Taát caû chö Phaät bieát taát caû phaùp voâ ngaõ voâ supreme adornment of the qualities of chuùng sanh, maø hay xuaát sanh ñieàu phuïc great kindness and compassion: chuùng sanh trí: All Buddhas know all a. Chö Phaät duøng ñaïi bi löïc trang nghieâm things have no self and no being, yet they thaân mình, roát raùo thanh tònh khoâng coù can produce knowledge to civilize beings. nhöõng khaùt aùi, thaân haønh ñaõ döùt haún, taâm 5) Taát caû chö Phaät bieát taát caû phaùp boån lai voâ ñaõ kheùo giaûi thoaùt, ngöôøi thaáy khoâng töôùng, maø hay xuaát sanh lieãu ngoä chö chaùn, ñaïi bi cöùu hoä taát caû theá gian: All töôùng trí: All Budhas know all things Buddhas array themselves with the power fundamentally have no marks, yet they of great compassion. Ultimately pure, can produce knowledge of all marks. without any cravings, their physical 6) Taát caû chö Phaät bieát taát caû theá giôùi khoâng actions forever at rest, their minds well coù thaønh hoaïi, maø hay xuaát sanh lieãu ngoä liberated, so that none tire of seeing them, thaønh hoaïi trí: All Buddhas know all saving all worldly beings. worlds have no becoming or decay, yet

they can produce knowledge of becoming the network of all different worlds in the and decay. ten directions. 7) Taát caû chö Phaät bieát taát caû phaùp khoâng coù 4) Kheùo nhaäp phaùp giôùi vì ñeàu bieát roõ nhö taïo taùc, maø hay xuaát sanh tri quaû nghieäp vaäy—Skillfully penetrate phenomena trí: All Buddhas know all things have no because they know them all: creation, yet they can produce knowledge a. Nhaäp voâ ngaïi: Fluidity. of the effect of action. b. Nhaäp chaúng ñoaïn: Nonannilation. 8) Taát caû chö Phaät bieát taát caû phaùp khoâng coù c. Nhaäp chaúng thöôøng: Noneternity. ngoân thuyeát, maø hay xuaát sanh lieãu ngoân d. Nhaäp voâ löôïng: Infinity. thuyeát trí: All Buddhas know all things e. Nonbirth. Nhaäp chaúng sanh: have no verbal explanation, yet they can f. Nhaäp chaúng dieät: Nondestruction. produce knowledge of verbal explanation. g. Nhaäp taát caû: Totality. 9) Taát caû chö Phaät

bieát taát caû phaùp khoâng coù 5) Trí hueä nhö haûi thöù naêm—The fifth nhieãm tònh, maø hay xuaát sanh tri nhieãm oceanic knowledge: tònh trí: All Buddhas know all things have a. Chö Boà Taùt bieát thieän caên ñaõ tích tuï, ñang no defilement or purity, yet they can tích tuï vaø seõ tích tuï cuûa—Great produce knowledge of defilement or Enlightening Beings know the roots of purity. goodness have accumulated, do 10) Taát caû chö Phaät bieát taát caû phaùp khoâng coù accumulate, and will accumulate: sanh dieät, maø hay xuaát sanh lieãu sanh dieät • Chö Phaät: The Buddhas. trí: All Buddhas know all things have no • Chö Boà Taùt: Enlightening beings. birth or extinction, yet they can produce • Thanh Vaên: Listeners. knowledge of birth and extinction. • Ñoäc Giaùc: Individual Illuminates. Möôøi Trí Nhö Bieån Nhaäp Voâ Thöôïng Boà • Taát caû phaøm phu: All ordinary people. Ñeà: Möôøi Trí nhö bieån nhaäp voâ thöôïng Boà Ñeà b. Great Enlightening Beings also know— cuûa chö ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm Chö Boà Taùt cuõng bieát: 38). Chö Boà Taùt an truï trong phaùp naày thôøi • Thieän caên maø tam theá chö Phaät ñaõ thaønh, ñöôïc bieån ñaïi trí hueä voâ thöôïng cuûa taát caû chö nay thaønh vaø seõ thaønh voâ thöôïng Boà Ñeà: Phaät—Ten kinds of oceanic knowledge The roots of goodness have already entering into unexcelled, complete perfect accomplished, now being accomplished, enlightenment (The Flower Adornment and to be accomplished by the Buddhas of Sutra—Chapter 38). Enlightening beings who all times in perfect enlightenmen. abide by these can attain the ocean of supreme • Thieän caên maø tam theá chö Phaät ñaõ giaùo knowledge of Buddhas. hoùa vaø ñieàu phuïc chuùng sanh: The roots of 1) Nhaäp taát caû voâ löôïng chuùng sanh giôùi: goodness in the teaching and civilizing of Penetrate all realms of sentient beings. all sentient beings by the Buddhas of all 2) Nhaäp taát caû theá giôùi maø chaúng sanh taâm times. phaân bieät: Penetrate all worlds without • Bieát roõ nhöõng thieän caên naày chu Boà Taùt giving rise to arbitrary discriminations. seõ laøm nhöõng ñieàu sau ñaây—Knowing all 3) Bieát taát caû hö khoâng giôùi voâ löôïng voâ these roots of goodness, Enlightening ngaïi, vaøo khaép löôùi taát caû theá giôùi sai bieät Beings will do the following: ôû möôøi phöông: Know all realms of space ** Deeply believe in them. Thaâm tín: are measureless and immaterial, and enter ** Tuøy thuaän: Approve and aspire to them. ** Nguyeän tu taäp khoâng moûi nhaøm: Cultivate

them tirelessly. b. Bieát kieáp naøo coù Phaät, kieáp naøo khoâng 6) Trí hueä nhö bieån thöù saùu—The sixth Phaät: Know what ages will have Buddhas oceanic knowledge: and what ages will not. a. Trong moãi nieäm nhaäp quaù khöù theá baát khaû c. Hoï bieát—They know: thuyeát kieáp. ÔÛ trong moät kieáp hoaëc coù • Kieáp naøo coù bao nhieâu Nhö Lai xuaát theá: traêm öùc Phaät xuaát theá, chö Boà Taùt ñeàu How many Buddhas will appear in what bieát raát roõ nhö moät kieáp vaø taát caû caùc ages. kieáp—Moment to moment Great • Moãi Nhö Lai danh hieäu gì: What the Enlightening Beings enter untold eons of names of each Buddha will be. the past and know how many Buddhas • ÔÛ theá giôùi naøo?: What worlds they will appear in each eons, no matter how live in. unspeakably many they were they know • Nhöõng theá giôùi aáy teân gì?: What the clearly in each and every eon: names of those worlds

will be. • Chuùng hoäi ñaïo traøng: Their congregations. • Ñoä ñöôïc bao nhieâu chuùng sanh?: How • Thuyeát phaùp vaø phöông phaùp ñieàu phuïc: many sentient beings they will liberate. Their teaching and training methods. • Thoï maïng bao laâu?: How long they will • Thoï maïng daøi vaén: The lifespan of all live. sentient beings. d. Quaùn saùt toät ñeán vò laïi ñeàu bieát roõ taát caû • Phaùp truï laâu mau: How long their doctrine chaúng cuøng taän, chaúng nhaøm moûi: lasted. Observe throughout the future, knowing b. Nhöõng kieáp khoâng Phaät coù nhöõng chuùng all endlessly, tirelessly. sanh gieo caên laønh nôi voâ thöôïng Boà Ñeà 8) Trí hueä nhö bieån thöù taùm—The eighth cuõng ñeàu bieát roõ: They also know if there oceanic knowledge—Great Enlightening were sentient beings who planted roots of Beings enter the present observe and goodness for enlightenment in ages when reflect—Chö Ñaïi Boà Taùt nhaäp hieän taïi theá there were no Buddhas. quaùn saùt: c. Neáu coù nhöõng chuùng sanh thieän caên ñaõ a. Trong moãi nieäm thaáy khaép voâ bieân phaåm thaønh thuïc nôi ñôøi vò lai seõ ñöôïc thaáy Phaät loaïi möôøi phöông, nôi baát khaû thuyeát theá cuõng ñeàu bieát roõ: They also know if there giôùi ñeàu coù chö Phaät nôi voâ thöôïng Boà Ñeà are any sentient beings who will get to see ñaõ thaønh, ñang thaønh vaø seõ thaønh— Buddhas in the future when their roots of Moment after moment see boundless goodness ripen. kinds of worlds in the ten directions, each d. Quaùn saùt quaù khöù theá baát khaû thuyeát baát having Buddhas who have attained, are khaû thuyeát kieáp nhö vaäy taâm khoâng nhaøm attaining and will attain supreme moûi: They tirelessly examine untold eons enlightenment: of the past. • Khi hoï ñi ñeán ñaïo traøng: As they go to 7) Trí hueä nhö bieån thöù baûy—The seventh the site of enlightenment. oceanic knowledge: • Ngoài döôùi caây Boà Ñeà: Sit under the tree of a. Nhaäp vò lai theá quaùn saùt taát caû voâ löôïng voâ Enlightenment. bieân kieáp: Great Enlightening Beings • Haøng phuïc ma quaân:Conquer the demons. penetrate the ages of the future, examine • Thaønh chaùnh ñaúng chaùnh giaùc: Attain and distinguish all ages, measureless, Unexcelled Complete Perfect boundless. Enlightenment.

• Rôøi caây Boà Ñeà ñi vaøo thaønh aáp: Get up • Baáy giôø Boà Taùt chaúng chaáp töï thaân, maø and go into the city. duøng töï thaân ñeå tu taäp: At such times • Leân cung trôøi: Ascend to the heavens. Enlightening Beings do not cling to their • Chuyeån ñaïi phaùp luaân: Expound the subtle bodies, yet they utlize their bodies to truth and turn the great wheel of teaching. cultivate. • Thò hieän thaàn thoâng: Manifest spiritual • Chaúng chaáp chö Phaät, maø vaãn thaáy vaø vaãn powers. laéng nghe giaùo phaùp cuûa chö Phaät: They • Ñieàu phuïc chuùng sanh: Tame sentient do not cling to the Buddhas, yet they see beings. the Buddhas and hear the teachings. • Phoù chuùc phaùp voâ thöôïng Boà Ñeà: • Chaúng chaáp theá giôùi, maø vaãn nhaäp theá cöùu Hand on the teaching of complete ñoä chuùng sanh: They do not cling to the enlightenment. world, yet they enter the world to save • Xaû boû thoï maïng: Give up their lives. sentient beings. • Nhaäp Nieát baøn: Enter final nirvana. • Chaúng chaáp chuùng hoäi: They do not cling • Ñaõ nhaäp nieát baøn, kieát taäp phaùp taïng to the congregation. khieán coøn ôû laâu taïi theá gian, trang • Chaúng chaáp vaøo söï thuyeát phaùp: They

do nghieâm Phaät phaùp nhieàu thöù cuùng not cling to the preaching. döôøng: After they have entered nirvana, • Chaúng chaáp kieáp, maø vaãn ñi vaøo taát caû their teachings are collected and preserve kieáp khoâng nhaøm moûi: They do not cling them in the worlds, the Buddhas' to the age, yet they enter all ages monuments are adorned and honored in tirelessly. various ways. 9) Trí hueä nhö bieån thöù chín—The ninth b. Chö Boà Taùt cuõng thaáy—The Enlightening oceanic knowledge: Beings also see: a. Nôi baát khaû thuyeát baát khaû thuyeát kieáp, • Taát caû chuùng sanh gaëp ñöôïc Phaät phaùp: trong moãi kieáp cuùng döôøng cung kính voâ The sentient beings in those worlds löôïng chö Phaät thò hieän töï thaân maát ñaây encounter the Buddhas' teachings. sanh kia: Honor countless Buddhas in each • Nhaän giöõ, hoä trì, vaø phuùng tuïng: Accept, age, for untold eons, appearing to die in preserve and repeat them. one place and be born in another. • Ghi nhôù vaø tö duy: Remember and ponder b. Ñem taát caû ñoà cuùng hôn haún tam giôùi ñeå them. cuùng döôøng chö Phaät, cuõng nhö chö Boà • Taêng tröôûng hueä giaûi: Increase in wisdom Taùt, Thanh vaên vaø taát caû ñaïi chuùng: They and understanding. honor the Buddhas, as well as the • Quaùn saùt nhö vaäy cuøng khaép möôøi Enlightening Beings and disciples in their phöông, maø ôû nôi Phaät phaùp khoâng sai laàm congregations with all kinds of vì: They extend these throughout the ten transmundane offerings. directions and have no misunderstanding c. about the Buddhas' teachings, because. • Sau khi chö Phaät nhaäp dieät: After the • Duø bieát raèng chö Phaät nhö moäng, maø vaãn Buddhas pass away: hay ñeán choã chö Phaät cung kính cuùng • Duøng ñoà cuùng voâ thöôïng ñeå cuùng döôøng döôøng: Great Enlightening Beings know xaù lôïi: They honor their relics with the Buddhas are all like dreams, yet they unsurpassed offerings. go to all Buddhas and honor them. • Roäng laøm söï boá thí: Extensively practice charity.

d. Ñaïi Boà Taùt duøng taâm baát tö nghì—Great • Phaùp xuaát ly cuûa Boà Taùt: The methods of Enlightening Beings with an inconceivable emancipation of Enlightening Beings. mind. • Phaùp toång trì cuûa Boà Taùt: The methods of • Taâm chaúng caàu baùo: A mind not seeking total mental command of Enlightening reward. Beings. • Taâm roát raùo, taâm mang ñeán lôïi ích: A b. Ñöôïc phaùp naày roài thì Boà Taùt seõ—Having mind with ultimate determination, a obtained these teachings: determination to provide benefit. • Boà taùt thoï trì: They absorb and retain e. Trong voâ löôïng kieáp, chö Ñaïi Boà Taùt vì them. quaû voâ thöôïng Boà Ñeà—For untold eons, • Tuïng ñoïc: Read and repeat them. Great Enlightening Beings, for the sake of • Phaân bieät giaûi thuyeát khoâng nhaøm ñuû: supreme complete perfect enlightenment: Analyze and explain them, never tiring of • Cuùng döôøng chö Phaät: Honor the Buddhas. this. • Lôïi ích chuùng sanh: Benefit sentient • Khieán voâ löôïng chuùng sanh ôû trong Phaät beings. phaùp phaùt taâm töông öng vôùi nhöùt thieát trí • Hoä trì chaùnh phaùp: Preserve the true nhaäp töôùng chôn thaät: Causing countless teaching. sentient beings to develop all awareness • Khai thò dieãn thuyeát chaùnh phaùp: Reveal of the Buddha teachings that corresponds and expound the true teaching for untold to omniscience, to penetrate the eons. characteristics of reality. 10) Trí hueä nhö bieån thöù möôøi—The tenth • Nôi voâ thöôïng Boà Ñeà ñöôïc baát thoái

oceanic knowledge: chuyeån: Attain nonregression in respect to a. Chö Ñaïi Boà Taùt nôi choã cuûa taát caû chö Unexcelled, Complete Perfect Phaät, chö Boà Taùt, chö Thanh vaên vaø taát caû Enlightenment. phaùp sö—Great Enlightening Beings • Tu haønh nhö vaäy trong voâ löôïng kieáp wholeheartedly seek, from all Buddhas, khoâng nhaøm ñuû: Enlightening beings from all Enlightening Beings, from all continue to cultivate this way tirelessly for teachers of truth: untold eons. • Phaùp cuûa Boà Taùt ñaõ thuyeát: The principles Möôøi Trí Quaùn Saùt Cuûa Chö Ñaïi Boà expounded by Enlightening Beings. Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù • Phaùp cuûa Boà Taùt ñaõ hoïc: The principles möôøi trí hueä quaùn saùt cuûa chö Ñaïi Boà Taùt. Chö studied by Enlightening Beings. Boà Taùt an truï trong phaùp naày thôøi ñöôïc trí hueä • Phaùp cuûa Boà Taùt ñaõ daïy: The principles quaùn saùt voâ thöôïng cuûa chö Nhö Lai— taught by Enlightening Beings. According to the Flower Adornment Sutra, • Phaùp cuûa Boà Taùt ñaõ tu haønh: The principle Chapter 38, there are ten kinds of practiced by Enlightening Beings. contemplation of knowledge of Great • Phaùp cuûa Boà Taùt thanh tònh: The methods Enlightening Beings. Enlightening Beings who of purification of Enlightening Beings. abide by these can attain the contemplation of • Phaùp cuûa Boà Taùt thaønh thuïc: The methods supreme knowledge of Buddhas. of development of Enlightening Beings. 1) Trí hueä quaùn saùt thieän xaûo phaân bieät dieãn • Phaùp cuûa Boà Taùt ñieàu phuïc: The methods thuyeát taát caû caùc phaùp: Contemplation of of training of Enlightening Beings. knowledge of skillfully analyzing and • Phaùp bình ñaúng cuûa Boà Taùt: The methods explaining all things. of equanimity of Enlightening Beings.

2) Bieát roõ tam theá taát caû thieän caên: Knowing dying in one place and being born in all roots of goodness of past, present and another. future. 4) Trí quang chieáu hieåu taát caû tu-ña-la phaùp 3) Bieát roõ taát caû Boà Taùt haïnh bieán hoùa töi taïi: moân: The illumination of knowledge Knowing the practices of all Enlightening understanding the doctrines of all Beings, being able to transform freely. scriptures. 4) Bieát roõ nghóa moân cuûa taát caû caùc phaùp: 5) Trí quang chieáu y chæ thieän tri thöùc phaùt Knowing the meanings of all doctrines. taâm Boà Ñeà tích taäp thieän caên: The 5) Bieát roõ oai löïc cuûa chö Phaät: Knowing the illumination of knowledge developing the powers of all Buddhas. determination of enlightenment through 6) Bieát roõ taát caû moân Ñaø La Ni: Knowing all association with the wise and methods of concentration formulae. accumulation of roots of goodness. 7) Nôi taát caû theá giôùi khaép noùi chaùnh phaùp: 6) Trí quang chieáu thò hieän taát caû chö Phaät: Expounding truth in all words, entering all The illumination of knowledge showing all universes. Buddhas. 8) Nhaäp taát caû phaùp giôùi: Knowing all spaces 7) Trí quang chieáu giaùo hoùa taát caû chuùng are inconceivable. sanh ñeàu khieán an truï Nhö Lai ñòa: The 9) Bieát taát caû thaäp phöông baát tö nghì: illumination of knowledge teaching all Knowing all ten directions are sentient beings so they may abide in the inconceivable. state of enlightenment. 10) Bieát taát caû Phaät phaùp trí hueä quang minh 8) Trí quang chieáu dieãn thuyeát baát khaû tö voâ ngaïi: Knowing the light of knowledge nghì quaûng ñaïi phaùp moân: The of all Buddha teachings is

unobstructed. illumination of knowledge expounding Möôøi Trí Quang Chieáu Cuûa Chö Ñaïi Boà inconceivable great means of access to Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù truth. möôøi trí quang chieáu cuûa chö Ñaïi Boà Taùt. Chö 9) Trí quang chieáu thieän xaûo bieát roõ taát caû Boà Taùt an truï trong phaùp naày thôøi ñöôïc trí chö Phaät thaàn thoâng oai löïc: The quang chieáu voâ thöôïng cuûa taát caû chö Phaät— illumination of knowledge skillfully According to the Flower Adornment Sutra, comprehending the spiritual powers of all Chapter 38, there are ten illuminations of Buddhas. knowledge of Great Enlightening Beings. 10) Trí quang chieáu ñaày ñuû taát caû caùc Ba La Enlightening Beings who abide by these can Maät: The illumination of knowledge attain the illumination of supreme knowledge fulfilling all transcendent ways. of all Buddhas. Möôøi Trí Quaûng Ñaïi: Ten kinds of broad 1) Trí quang chieáu quyeát ñònh seõ thaønh chaùnh knowledge—See Thaäp Quaûng Ñaïi Trí. ñaúng chaùnh giaùc: The illumination of Möôøi Trí Taïng Quaûng Ñaïi: Ñaây laø möôøi knowledge of certain attainment of moân trí taïng quaûng ñaïi maø chö Boà Taùt ñaït supreme perfect enlightenment. ñöôïc khi coù lieãu tri nhöùt thieát theá giôùi Phaät 2) Trí quang chieáu thaáy taát caû Phaät: The trang nghieâm Tam muoäi (Kinh Hoa Nghieâm— illumination of knowledge seeing all Phaåm 27)—This is ten kinds of treasury of Buddhas. great knowledge possessed by Enlightening 3) Trí quang chieáu thaáy taát caû chuùng sanh Beings when they first attain the concentration cheát ñaây sanh kia: The illumination of of knowledge of the adornments of Buddhas knowledge of seeing all sentient beings (The Flower Adornment Sutra—Chapter 27).

1) Trí chieáu saùng taát caû coõi Phaät: Knowledge 3) Trí xaûo phaân bieät nhaäp taát caû taâm haønh illuminating all Buddha-lands. cuûa caùc chuùng sanh: Skillful analytic 2) Trí bieát taát caû chuùng sanh: Knowledge of knowledge penetrating the mental the births of all beings. activities of all sentient beings. 3) Trí laøm söï bieán hoùa khaép tam theá: 4) Trí xaûo phaân bieät nhaäp caên taùnh cuûa taát caû Knowledge of how to make magical chuùng sanh: Skillful analytic knowledge displays of past, future and present. penetrating the faculties of all sentient 4) Trí vaøo khaép taát caû thaân Phaät: Knowledge beings. of all Buddha-bodies. 5) Trí xaûo phaân bieät nhaäp nghieäp baùo cuûa taát 5) Trí thoâng ñaït taát caû Phaät phaùp: Knowledge caû chuùng sanh: Skillful analytic comprehending all Buddha teachings. knowledge penetrating the consequences 6) Trí nhieáp khaép taát caû tònh phaùp: of all actions of all sentient beings. Knowledge embracing all pure 6) Trí xaûo phaân bieät nhaäp taát caû haïnh Thanh phenomena. Vaên: Skillful analytic knowledge 7) Trí khieán taát caû chuùng sanh nhaäp phaùp penetrating the practices of all Buddhist thaân: Knowledge of how to cause all disciples. beings to enter the reality body. 7) Trí xaûo phaân bieät nhaäp taát caû haïnh Ñoäc 8) Trí hieän thaáy taát caû phoå nhaõn thanh tònh: Giaùc: Skillful analytic knowledge Pure Knowledge of universal directly pentrating the practices of all Individual perceiving all things. Illuminates. 9) Trí taát caû töï taïi ñeán bæ ngaïn: Knowledge 8) Trí xaûo phaân bieät nhaäp taát caû haïnh Boà of total freedom reaching the other shore. Taùt: Skillful analytic knowledge 10) Trí an truï taát caû phaùp quaûng ñaïi khaép heát penetrating the practices of all khoâng thöøa:

Knowledge establishing all Enlightening Beings. universal principles. 9) Trí xaûo phaân bieät thaâm nhaäp taát caû thöïc Möôøi Trí Thieän Xaûo Cuûa Chö Ñaïi Boà haønh cuûa theá gian phaùp: Skillful analytic Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù knowledge penetrating the practices of möôøi trí xaûo phaân bieät cuûa chö Ñaïi Boà Taùt. mundane things. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc trí 10) Trí xaûo phaân bieät nhaäp taát caû Phaät phaùp: phaân bieät caùc phaùp thieän xaûo voâ thöôïng cuûa taát Skillful analytic knowledge penetrating all caû chö Phaät—According to the Flower principles and attributes of Buddhahood. Adornment Sutra, Chapter 38, there are ten Möôøi Trí Voâ Ngaïi Duïng Cuûa Chö Ñaïi kinds of skillful analytic knowledge of Great Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38): Ten Enlightening Beings. Enlightening Beings who kinds of unimpeded function relating to abide by these can attain supreme knowledge knowledge (The Flower Adornment Sutra— of Buddhas that skillfully distinguishes all Chapter 38). things. 1) Voâ taän bieän taøi: Inexhaustible analytic 1) Trí xaûo phaân bieät nhaäp taát caû caùc coõi powers. Skillful analytic knowledge penetrating all 2) Taát caû toång trì khoâng queân maát: Retention lands. of all dharani concentration formulae. 2) Trí xaûo phaân bieät nhaäp taát caû caùc choã cuûa 3) Khaû naêng bieát vaø noùi nhöõng caên taùnh cuûa chuùng sanh: Skillful analytic knowledge taát caû chuùng sanh: Ability to know and penetrating all abodes of sentient beings. explain with certainty the faculties of all sentient beings.

4) ÔÛ trong moät nieäm, duøng trí voâ ngaïi, bieát principles (abiding) which help Enlightening taâm haønh cuûa taát caû chuùng sanh: Instantly Beings to fulfill their great vows. When knowing, by unhindered knowledge, the Enlightening Beings fulfill these vows, they action of the minds of all sentient beings. will attain ten inexhaustible treasuries. 5) 1) Taâm khoâng nhaøm chaùn: Never wearying (D) Bieát roõ chuùng sanh: Knowing clearly all in mind. sentient beings. 2) Ñuû ñaïi trang nghieâm: Preparing great a. Sôû thích duïc laïc: Inclinations. adornments. b. Thieân höôùng: Propensities. 3) Nhôù nguyeän löïc thuø thaéng cuûa chö Boà Taùt: c. Taäp khí: Habits. Remembering the superlative will power d. Phieàn naõo: Afflictions. of enlightening beings. (E) Tuøy theo choã thích nghi maø cho thuoác trò 4) Nghe caùc Phaät ñoä ñeàu nguyeän vaõng sanh: lieäu: Giving them remedies in accordance When hearing about the Buddha-lands, with their ailments. vowing to be born in them all. 6) Trong khoaûng moät nieäm hay vaøo ñöôïc 5) Thaâm taâm (Boà Ñeà) laâu daøi taän kieáp vò lai: thaäp löïc cuûa Nhö Lai: In a single moment Keep their profounf determination they are able to enter into the ten powers everlasting. of Buddhas. 6) Nguyeän troïn thaønh töïu taát caû chuùng sanh: 7) Duøng trí voâ ngaïi bieát taát caû kieáp tam theá Vowing to develop all living beings fully. vaø chuùng sanh trong ñoù: By unimpeded 7) Truï taát caû kieáp chaúng laáy laøm nhoïc: knowledge they are able to know all ages Staying through all ages without of past, present, and future and sentient considering it troublesome. beings therein. 8) Thoï taát caû khoå chaúng sanh oaùn haän: 8) ÔÛ trong moãi nieäm hieän thaønh chaùnh giaùc, Accepting all suffering without aversion. thò hieän cho chuùng sanh khoâng ñöùt ñoaïn: 9) Nôi taát caû söï vui loøng

khoâng tham tröôùc: Moment to moment they manifest the Having no craving or attachment to any attainment of enlightenment, showing it to pleasures. sentient beings endlessly. 10) Thöôøng sieâng gìn giöõ phaùp moân voâ 9) Nôi moät chuùng sanh töôûng bieát taát caû thöôïng: Always diligently protecting the chuùng sanh nghieäp: Know the actions of unexcelled teaching. all sentient beings in the thought of one Möôøi Truï Voâ Chöôùng Ngaïi Cuûa Chö sentient being. Phaät: Möôøi ñieàu voâ chöôùng ngaïi truï cuûa chö 10) Nôi ngoân aâm cuûa moät chuùng sanh, hieåu lôøi Phaät (Kinh Hoa Nghieâm—Phaåm 33)—Ten noùi cuûa taát caû chuùng sanh: Understand the ways in which Buddhas remain unhindered language of all sentient beings in the (The Flower Adornment Sutra—Chapter 33). words of one sentient being. 1) Chö Phaät ñeàu hay qua ñeán taát caû theá giôùi, Möôøi Truï Phaùp Giuùp Chö Boà Taùt Vieân voâ chöôùng ngaïi truï: All Buddhas can Maõn Ñaïi Nguyeän: Theo Kinh Hoa Nghieâm, travel to all worlds, remaining unhindered. Phaåm 18), coù möôøi truï phaùp giuùp chö ñaïi Boà 2) Chö Phaät ñeàu hay truï ôû taát caû theá giôùi, voâ Taùt vieân maõn ñaïi nguyeän. Khi chö Boà Taùt chöôùng ngaïi truï: All Buddhas are able to thaønh töïu nhöõng nguyeän naày thôøi ñöôïc möôøi abide in all worlds, remaining unhindered. voâ taän traïng (See ten inexhaustible 3) Chö Phaät ñeàu hay ôû nôi taát caû theá giôùi ñi, treasuries)—According to the Flower ñöùng, ngoài, naèm voâ chöôùng ngaïi truï: All Adornment Sutra, Chapter 18, there are ten

Nghieâm, chö Ñaïi Boà Taùt coù möôøi thöù tö töôûng Buddhas can walk, stand, sit and recline in all worlds, remaining unhindered. sieâu phaøm, nhôø ñoù maø chö Boà Taùt ñaït ñöôïc töôûng thieän xaûo voâ thöôïng—According to the 4) Chö Phaät ñeàu hay ôû nôi taát caû theá giôùi Buddha in The Flower Adornment Sutra, Great dieãn thuyeát chaùnh phaùp voâ chöôùng ngaïi truï: All Buddhas can expound the truth inEnlightening Beings have ten kinds of all worlds, remaining unhindered. extraordinary thought which help them attain unexcelled skillful thought. 5) Chö Phaät ñeàu hay ôû nôi taát caû theá giôùi truï 1) Chö Boà Taùt suy töôûng taát caû thieän caên nhö ôû cung trôøi Ñaâu Suaát voâ chöôùng ngaïi truï: All Buddhas can abide in the heaven of chính thieän caên cuûa hoï: All Great contentment in all worlds, remaining Enlighening Beings think of all roots of unhindered. goodness as their own roots of goodness. 2) Chö Boà Taùt suy töôûng taát caû caùc thieän caên 6) Chö Phaät ñeàu hay nhaäp phaùp giôùi taát caû tam theá, voâ chöôùng ngaïi truï: All Buddhas laø chuûng töû Boà Ñeà: They think of all roots are able to enter all the pasts, presents and of goodness as seeds of enlightenment. futures of the cosmos, remaining 3) Chö Boà Taùt suy töôûng nôi taát caû chuùng unhindered. sanh laø caên khí Boà Ñeà: They think all 7) Chö Phaät ñeàu hay ngoài phaùp giôùi taát caû sentient beings as vessels of ñaïo traøng, voâ chöôùng ngaïi truï: All enlightenment. Buddhas are able to sit at all 4) Chö Boà Taùt suy töôûng nôi taát caû nguyeän laø enlightenment sites in the cosmos, töï nguyeän: They think of all vows as their remaining unhindered. own vows. 8) Chö Phaät ñeàu hay nieäm nieäm quaùn taâm 5) Chö Boà taùt suy töôûng nôi taát caû caùc phaùp haønh cuûa taát caû chuùng sanh, duøng ba moân laø xuaát ly: They think of all truths as emancipation. töï taïi giaùo hoùa ñieàu phuïc, voâ chöôùng ngaïi truï: All

Buddhas are able to observe the 6) Chö Boà Taùt suy töôûng nôi taát caû caùc haïnh mental patterns of all sentient beings in laø töï haïnh: They think of all practices as each moment of thought, and use their their own practices. powers of diagnosis, prescription, and 7) Chö Boà Taùt suy töôûng nôi taát caû caùc phaùp occult effects to teach and tune them, laø Phaät phaùp: They think that all things as remaining unhindered. teachings of Buddha. 8) Chö Boà Taùt suy töôûng nôi taát caû phaùp ngöõ 9) Chö Phaät ñeàu hay duøng moät thaân truï ôû voâ löôïng baát tö nghì choã chö Phaät vaø taát caû ngoân laø ñaïo ngöõ ngoân: They think of all choã lôïi ích cuûa chuùng sanh, voâ chöôùng modes of language as the path of verbal ngaïi truï: All Buddhas are able to sojourn expression. at the places of innumerable Buddhas with 9) Chö Boà Taùt suy töôûng nôi taát caû chö Phaät one body, and in all places, benefitting laø nhöõng ñaáng töø phuï: They think of all living beings, remaining unhindered. Buddhas as benevolent parents. 10) Chö Boà Taùt suy töôûng nôi taát caû caùc Ñaáng 10) Chö Phaät ñeàu hay khai thò chaùnh phaùp voâ löôïng chö Phaät noùi, voâ chöôùng ngaïi truï: Nhö Lai laø khoâng hai (laø moät): They think All Buddhas are able to expound true of all Budhas as one. teachings spoken by infinite Buddhas, Möôøi Töï Taïi Cuûa Chö Ñaïi Boà Taùt: Theo remaining unhindered. Kinh Hoa Nghieâm, Phaåm 38, chö Boà Taùt coù Möôøi Tö Töôûng Sieâu Phaøm Cuûa Chö möôøi töï taïi. Chö Boà Taùt an truï trong phaùp naày Ñaïi Boà Taùt: Theo Ñöùc Phaät trong kinh Hoa thôøi ñöôïc vieân maõn taát caû caùc moân Ba-La-Maät,

trí hueä thaàn löïc, boà ñeà töï taïi cuûa chö Phaät— fearlessness of Buddhas, attaining true According to the Flower Adornment Sutra, enlightenment. Chapter 38, there are ten kinds of control of Muôøi Töôùng Cuûa Thaân Ñöùc Nhö Lai: Great Enlightening Beings. Enlightening Ten characteristics of the body of a Buddha— Beings who abide by these can attain mastery See Thaäp Töôùng Thaân Nhö Lai. of enlightenment, fulfilling the transcendence, Muôøi Töôùng Xuaát Hieän Cuûa Ñöùc Nhö knowledge, spiritual power of all Buddhas. Lai: Ten types of characteristics of 1) Maïng töï taïi, vì truï thoï maïng trong baát khaû manifestation of a Buddha—Theo Kinh Hoa thuyeát kieáp: Control of life, being able to Nghieâm, Phaåm Nhö Lai Xuaát Hieän (37), coù remain alive for untold eons. möôøi töôùng xuaát hieän cuûa Ñöùc Nhö Lai— 2) Taâm töï taïi vì trí hueä hay nhaäp voâ soá tam According to The Flower Ornament Scripture, muoäi: Control of mind, their intellect Chapter Manifestation of Buddha (37), there being able to enter countless are ten types of characteristics of concentrations. manifestation of Buddha. 3) Ñoà duøng töï taïi, vì hay duøng voâ löôïng ñoà 1) Töôùng Xuaát Hieän Thöù Nhaát Cuûa Nhö trang nghieâm ñeå trang nghieâm taát caû theá Lai—The first characteristic of the giôùi: Control of facilities, being able to manifestation of a Buddha: Ví nhö Ñaïi array all worlds with infinite Thieân theá giôùi naày, chaúng phaûi do moät embellishments. duyeân, chaúng phaûi do moät söï maø ñöôïc 4) Nghieäp töï taïi vì tuøy thôøi thoï baùo: Control thaønh töïu, phaûi do voâ löôïng duyeân, voâ of action, being able to experience löôïng söï môùi thaønh, nhöõng laø noåi giaêng consequences at any time. maây lôùn, tuoân xoái möa lôùn, coù boán thöù 5) Thoï sanh töï taïi vì thò hieän thoï sanh nôi taát phong luaân noái tieáp nhau

laøm sôû y vaø boán caû theá giôùi: Control of birth, being able to thöù ñaïi trí phong luaân—It is as a billionmanifest birth in all worlds. world universe is not formed just by one 6) Giaûi töï taïi, vì thaáy Phaät ñaày khaép taát caû condition, not by one phenomenon, it can theá giôùi: Control of understanding, being be formed only by innumerable able to see Buddha filling all worlds. conditions, innumerable things. That is to 7) Nguyeän töï taïi, vì trong caùc coõi tuøy duïc tuøy say, the rising and spreading of great thôøi maø thaønh chaùnh giaùc: Control of will, clouds and showering of great rain being able to achieve true awakening in produce four kinds of atmosphere, any lands whenever desired. continuously making a basis and four kinds 8) Thaàn löïc töï taïi, vì thò hieän taát caû ñaïi thaàn of atmosphere of great knowledge of the thoâng: Control of spiritual powers, enlightened. showing all kinds of great mystical a) Töù Phong Luaân Noái Tieáp Laøm Sôû Y, ñöôïc displays. taïo neân bôûi coäng nghieäp cuûa chuùng sanh 9) Phaùp töï taïi, vì thò hieän voâ bieân phaùp moân: vaø thieän caên cuûa chö Boà Taùt phaùt khôûi, Control of doctrine, revealing boundless laøm cho taát caû chuùng sanh trong ñoù ñeàu gateways to truth. tuøy sôû nghi maø ñöôïc thoï duïng. Voâ löôïng 10) Trí töï taïi, vì trong moãi nieäm thò hieän Nhö nhaân duyeân nhö vaäy môùi thaønh Ñaïi Thieân Lai thaäp löïc voâ uùy thaønh chaùnh giaùc: theá giôùi. Phaùp taùnh nhö vaäy khoâng coù sanh Control of knowledge, in each moment of giaû, khoâng coù taùc giaû, khoâng coù tri giaû, thought manifesting the ten powers of khoâng coù thaønh giaû, nhöng Ñaïi Thieân theá giôùi vaãn ñöôïc thaønh töïu—Four kinds of

atmosphere, continuously make a basis, • Ñaïi Trí Phong Luaân Hoài Höôùng Thieän which produced by the joint actions of Xaûo vì hay thaønh töïu taát caû thieän caên: The sentient beings and by the roots of atmosphere of great knowledge of skillful goodness of Enlightening Beings, enabling dedication, being able to perfect all roots all sentient beings to get the use of what of goodness. they need. Innumerable of such causes • Ñaïi Trí Phong Luaân Xuaát Sanh Ly Caáu and conditions form the universe. It is such Sai Bieät Trang Nghieâm vì khieán quaù khöù by the nature of things, there is no nhöõng chuùng sanh ñöôïc hoùa ñoä, thieän caên producer or maker, no knower or creator, cuûa hoï thanh tònh, thaønh töïu söùc thieän caên yet the worlds come to be: voâ laäu cuûa Nhö Lai: The atmosphere of • Naêng Trì Phong luaân, coù khaû naêng trì ñaïi great knowledge producing undefiled, thuûy: The holder, which can hold the great variegated, magnificient arrays of waters. adornments, causing the roots of goodness • Naêng Tieâu Phong Luaân, coù khaû naêng tieâu of all beings taught in the past to be ñaïi thuûy: The evaporator, which can purified, and consummating the power of evaporate the great waters. the untainted roots of goodness of The • Kieán Laäp Phong luaân, coù khaû naêng kieán Enlightened. laäp taát caû caùc xöù sôû: The structure, which 2) Töôùng Xuaát Hieän Thöù Nhì Cuûa Nhö Lai— can set up all places. The second characteristic of manifestation • Trang Nghieâm Phong Luaân, coù khaû naêng of a Buddha: Ví nhö Ñaïi Thieân theá giôùi trang nghieâm vaø phaân boá caùc ñieàu thieän luùc saép thaønh laäp, maây lôùn tuoân möa goïi xaûo: The arrangement, which can arrange laø hoàng chuù. Taát caû phöông xöù chaúng theå and distribute

all the goodness. thoï, chaúng theå trì, chæ tröø Ñaïi Thieân theá b) Töù Ñaïi Trí Phong Luaân. Ñöùc Nhö Lai giôùi. Cuõng nhö vaäy, Ñöùc Nhö Lai Chaùnh thaønh Chaùnh Ñaúng Chaùnh Giaùc nhö vaäy, Ñaúng Chaùnh Giaùc noåi ñaïi phaùp vaân, tuoân phaùp taùnh nhö vaäy, voâ sanh voâ taùc maø ñaïi phaùp vuõ, goïi laø thaønh töï Nhö Lai xuaát ñöôïc thaønh töïu---Four kinds of atmosphere hieän, taát caû haøng nhò thöøa taâm chí heïp of great knowledge of The Enlightened. keùm khoâng thoï ñöôïc, khoâng trì ñöôïc, chæ The Buddhas' attainment of tröø söùc taâm töông tuïc cuûa chö Ñaïi Boà enlightenment in this way is thus by the Taùt—Just as when billon-world universe is nature of things, without production or about to form , the rain falling from the creation, it nevertheless takes place: great clouds, call "the deluge," cannot be • Ñaïi Trí Phong Luaân Ñaø La Ni nieäm trì absorbed or held by any place except the chaúng queân vì hay trì taát caû ñaïi phaùp vaân universe when it is about to form, in the ñaïi phaùp vuõ cuûa Nhö Lai: The atmosphere same way when the Buddha rouses the of great knowledge of mental command clouds of the Great Teaching and showers able to retain memory without forgetting, the rain of the Great Teaching those of the being able to hold the great clouds and two lesser vehicles, whose minds and wills rain of teachings of all Budhas. are narrow and weak, cannot absorb or • Ñaïi Trí Phong Luaân Xuaát Sanh Chæ Quaùn hold it; this is possible only for the Great vì hay tieâu dieät taát caû phieàn naõo: The Enlightening Beings with the power of atmosphere of great knowledge producing mental continuity. tranquility and insight, being able to 3) Töôùng Xuaát Hieän Thöù Ba Cuûa Nhö Lai— evaporate all afflictions. The third characteristic of manifestation of

a Buddha: Ví nhö chuùng sanh vì do nghieäp thought; only the Great Enlightening löïc, maây lôùn tuoân möa, ñeán khoâng töø ñaâu, Beings , lords of all worlds, by the power ñi khoâng veà ñaâu. Cuõng vaäy, Ñöùc Nhö Lai of awareness and intellect cultivated in the Chaùnh Ñaúng Chaùnh Giaùc, do söùc thieän caên past, comprehended every single cuûa chö Boà Taùt, noåi ñaïi phaùp vaân, tuoân expression and phrase, and how they enter ñaïi phaùp vuõ, cuõng khoâng ñeán töø ñaâu, ñi beings' minds. chaúng ñeán ñaâu—Just as sentient beings, 5) Töôùng Xuaát Hieän Thöù Naêm Cuûa Nhö by the force of their acts, shower rain from Lai—The fifth characteristic of great clouds, which do not come from manifestation of a Buddha: Ví nhö maây anywhere or go anywhere, in the same lôùn tuoân möa, cuõng nhö Ñöùc Nhö Lai xuaát way Great Enlightening Beings, by the hieän noåi ñaïi phaùp vaân, tuoân ñaïi phaùp vuõ— power of their roots of goodness, rouse the It is as when great clouds shower rain. The clouds of the Great Teaching and shower Buddha's manifestation is also like this, the rain of the Great Teaching, yet it producing great clouds of teaching, comes from nowhere and goes nowhere. showering great rain of teaching. 4) Töôùng Xuaát Hieän Thöù Tö Cuûa Nhö Lai— • Coù maây lôùn möa lôùn teân laø naêng dieät, dieät The Fourth characteristic of manifestation ñöôïc hoûa tai. Cuõng nhö vaäy, Ñöùc Nhö Lai of a Buddha: Ví nhö maây lôùn tuoân xoái möa coù ñaïi phaùp vuõ teân laø naêng dieät, hay dieät lôùn. Trong Ñaïi Thieân theá giôùi taát caû chuùng taát caû phieàn naõo cuûa chuùng sanh: There is sanh khoâng bieát ñöôïc soá. Neáu muoán tính a great

cloud raining called the ñeám, chæ luoáng phaùt cuoàng. Duy coù Ma Heâ extinguisher, because it can extinguish Thuû La, chuû cuûa Ñaïi Thieân theá giôùi, do fire. In the same manner, the Buddha's söùc thieän caên ñaõ tu töø quaù khöù, nhaãn ñeán great rain of teaching also called moät gioït ñeàu bieát roõ caû. Cuõng vaäy, Ñöùc extinguisher because it can extinguish all Nhö Lai Chaùnh Ñaúng Chaùnh Giaùc noåi ñaïi sentient beings''afflictions. phaùp vaân, tuoân ñaïi phaùp vuõ, taát caû chuùng • Coù maây lôùn möa lôùn teân laø naêng khôûi, sanh, Thanh Vaên Duyeân Giaùc ñeàu khoâng naêng khôûi ñaïi thuûy. Cuõng nhö vaäy, Ñöùc bieát ñöôïc. Neáu muoán nghó löôøng, taâm aét Nhö Lai coù ñaïi phaùp vuõ teân laø naêng khôûi, cuoàng loaïn. Chæ töø Ñaïi Boà Taùt, chuû cuûa hay khôûi taát caû thieän caên cuûa chuùng sanh: taát caû theá gian, do söùc giaùc hueä ñaõ tu töø There is a great cloud raining called quaù khöù, nhaãn ñeán moät vaên moät caâu nhaäp producer, because it can produce floods. In vaøo taâm chuùng sanh ñeàu bieát roõ—Just as the same manner, the Buddha's great rain no beings in the universe can count the of teaching also called producer because it drops of rain pouring from great clouds, can produce all sentient beings' roots of and would go crazy if they tried, for only goodness. overlord god of the universe, by the power • Coù maây lôùn möa lôùn teân laø naêng chæ, hay of roots of goodness cultivated in the past, ngaên ñaïi thuûy. Cuõng nhö vaäy, Ñöùc Nhö is aware of every single drop, in the same Lai coù ñaïi phaùp vuõ teân naêng chæ, hay ngaên way the Buddha produces great clouds of kieán hoaëc cuûa taát caû chuùng sanh: There is teachings and showers great rain of a great cloud raining called stopper, teachings that all sentient beings, seekers because it can stop floods. In the same of personal salvation and self-enlightened manner, the Buddha's also has a great rain ones cannot know, and they would surely of teaching called stopper because it can go mad if they tried to assess them in

stop all sentient beings' delusions of duïc, keá ñeán thaønh choã cuûa loaøi ngöôøi vaø views. nhöõng loaøi khaùc. Cuõng nhö vaäy, Ñöùc Nhö • Coù maây lôùn möa lôùn teân laø naêng thaønh, Lai xuaát hieän, tröôùc heát khôûi nhöõng haïnh hay thaønh taát caû caùc baùu ma ni. Cuõng nhö trí hueä Boà Ñeà, keá khôûi nhöõng haïnh trí hueä vaäy, Ñöùc Nhö Lai cuõng coù ñaïi phaùp vuõ teân Duyeân Giaùc, keá khôûi nhöõng haïnh trí hueä laø naêng thaønh vì noù hay thaønh taát caû trí thieän caên Thanh Vaên, keá khôûi nhöõng haïnh hueä phaùp böûu: There is a great cloud trí hueä thieän caên höõu vi cuûa caùc chuùng raining called maker, because it can make sanh khaùc: When a billion-world universe all kinds of jewels. The Buddha also has a first forms, the abodes of the heavens in great rain of teaching called maker the realm of form are made first, then the because it can make all jewels of wisdom. abodes of the heavens in the realm of • Coù maây lôùn möa lôùn teân phaân bieät, hay desire, and then the abodes of human and phaân bieät Tam thieân Ñaïi thieân theá giôùi. other beings. Similarly Buddha appearing Ñöùc Nhö Lai cuõng coù ñaïi phaùp vuõ teân in the world first produces the knowledge phaân bieät, vì coù khaû naêng phaân bieät taát caû of practices of Enlightening Beings, then taâm sôû thích cuûa chuùng sanh: There is a the knowledge of practices of Individual great cloud raining called distinguisher,

Illuminates, then the knowledge of because it can distinguish the billion practices of listeners, then the knowledge worlds of the universe. The Buddha also of practices of conditional roots of has a great rain of teaching called goodness of other sentient beings. distinguisher because it distinguishes the • Nhö maây lôùn tuoân nöôùc moät vò vì theo inclinations of all sentient beings. thieän caên cuûa chuùng sanh sai khaùc neân 6) Töôùng Xuaát Hieän Thöù Saùu Cuûa Nhö Lai— khôûi caùc loaïi cung ñieän chaúng ñoàng. Ñaïi The sixth characteristic of manifestation of bi phaùp vuõ nhöùt vò cuûa Ñöùc Nhö Lai tuøy a Buddha: Ví nhö maây lôùn möa lôùn tuoân caên khí cuûa chuùng sanh maø coù sai khaùc— nöôùc ñoàng moät vò maø tuøy nhöõng choã möa Just as the great clouds rain water of one coù voâ löôïng sai bieät. Ñöùc Phaät cuõng vaäy, flavor while the abodes created are xuaát hieän tuoân ñaïi bi phaùp thuûy ñoàng moät variously dissimilar according to the vò, maø tuøy sôû nghi thuyeát phaùp coù voâ differencs in roots of goodness of sentient löôïng sai bieät: Just as the great clouds rain beings, Buddha's spiritual rain of the one water of one flavor, yet there are flavor of compassion has differences innumerable differences according to according to the vessels, or capacities of where it rains, in the same way Buddha sentient beings. appearing in the world rains water of 8) Töôùng Xuaát Hieän Thöù Taùm Cuûa Nhö teaching of one flavor of great Lai—The eighth characteristic of compassion, yet his sermons according to manifestation of a Buddha: Ví nhö luùc theá the needs of the situation are infinitely giôùi ban ñaàu saép thaønh laäp, coù ñaïi thuûy variegated. khôûi ñaày khaép ñaïi thieân theá giôùi, sanh hoa 7) Töôùng Xuaát Hieän Thöù Baûy Cuûa Nhö sen lôùn teân laø Nhö Lai Xuaát Hieän Coâng Lai—The seventh characteristic of Ñöùc Böûu Trang Nghieâm, che khaép treân manifestation of a Buddha: maët nöôùc, aùnh saùng chieáu taát caû theá giôùi • Ví nhö Ñaïi Thieân theá giôùi, luùc môùi thaønh möôøi phöông. Luùc ñoù Ma Heâ Thuû La vaø laäp, tröôùc heát thaønh cung ñieän cuûa trôøi coõi Tònh Cö Thieân thaáy hoa sen ñoù, lieàn quyeát saéc, keá ñeán thaønh cung ñieän cuûa trôøi coõi ñònh bieát trong kieáp naày coù bao nhieâu Ñöùc

Phaät nhö vaäy xuaát theá. Maây lôùn tuoân möa the mansions of the heavens of the world moät thöù nöôùc ñoàng moät vò khoâng coù sai of desire. khaùc. Do chuùng sanh thieän caên chaúng c) Laïi coù phong luaân teân laø Kieân Maät Voâ ñoàng neân phong luaân chaúng ñoàng. Phong Naêng Hoaïi hay thaønh nhöõng ñaïi vaø tieåu luaân sai khaùc neân theá giôùi sai khaùc. Cuõng luaân vi sôn cuøng kim cang sôn: There nhö vaäy, Nhö Lai xuaát hieän ñaày ñuû thieän arises an atmosphere called firm, dense, caên coâng ñöùc, phoùng nhieàu thöù quang and indestructible, which makes the great minh ñaïi trí voâ thöôïng cöùu ñoä nhieàu chuûng and small peripheral mountains and the laïoi chuùng sanh khaùc nhau: When the iron mountains. worlds are beginning, there is a great d) Laïi coù phong luaân teân laø Thaéng Cao hay flood filling the billion-world universe, thaønh nuùi Tu Di: There arises an producing enormous lotus flowers, called atmosphere called Supreme High which array of jewels of virtues of the makes the polar mountains. manifestation of Buddha, which cover the e) Laïi coù phong luaân teân laø Baát Ñoäng hay surface of

the waters, their radiance thaønh möôøi nuùi lôùn (teân laø Khö Ñaø La, illumining all worlds in the ten directions. Tieân Nhôn, Phuïc ma, Ñaïi Phuïc Ma, Trì Then the overlord god, the gods of the Song, Ni Daân Ñaø La, Muïc Chôn Laân Ñaø, pure abodes, and so on, seeing these Ma Ha Muïc Chôn Laân Ñaø, Höông Sôn vaø flowers, know for certain that in this eon Tuyeát Sôn): There arises an atmosphere there will be that many Buddhas called immovable which makes the ten appearing in the world. The one-flavored great mountains. water rained by the great clouds has no f) Coù phong luaân teân laø An Truï hay thaønh distinctions, but because the roots of ñaïi ñòa: There arises an atmosphere called goodness of sentient beings are not the stabilization which makes the earth. same, the atmospheres are not the same, g) Laïi coù phong luaân teân Trang Nghieâm hay and because of the differences of the thaønh cung ñieän cuûa ñòa thieân, long cung, atmospheres, the worlds are different. The caøn thaùt baø cung: There arises an manifestation of the Buddha is also like atmosphere called adornment which this, replete with the virtues of all roots of makes the palaces of the earth and sky, of goodness, emitting various different types the water and sound spirits. of lights of unexcelled great knowledge to h) Coù phong luaân teân laø Voâ Taän Taïng hay save different types of sentient beings. thaønh taát caû caùc ñaïi haûi trong Ñaïi Thieân (A) Phong Luaân—Atmospheres: Theá Giôùi: There arises an atmosphere a) Baáy giôø trong ñoù coù phong luaân noåi leân called inexhaustible treasury which makes teân laø Thieân Tònh Quang Minh hay laøm all the oceans of the billion worlds. thaønh cung ñieän chö Thieân coõi saéc: At that i) Coù Phong luaân teân laø Phoå Quang Minh time there arises an atmosphere called Taïng hay thaønh nhöõng ma ni böûu trong highly purified light which makes the Ñaïi Thieân theá giôùi: There arises an mansions of the heavens of the realm of atmosphere called treasury of universal form. light which makes all the jewels of the b) Laïi coù phong luaân teân laø Tònh Quang billion worlds. Trang Nghieâm hay thaønh cung ñieän chö j) Coù phong luaân teân Kieân Coá Caên hay thaønh thieân coõi duïc: There arises an atmosphere taát caû nhö yù thoï: There arises an caled array of pure lights, which makes atmosphere called steadfast root which

makes all the wish-fulfilling trees of the khaép vaøo phaùp giôùi: There is another light billion worlds. of unexcelled great knowledge, called (B) Quang Minh Ñaïi Trí Voâ Thöôïng cuûa universal illumination, which makes the Phaät—The Buddha’s lights of unexcelled Buddha’s inconceivable knowledge great knowledge: Quang minh ñaïi trí voâ universally penetrate the realm of reality. thöôïng teân laø Trí Baát Tö Nghì chaúng döùt c) Laïi coù quang minh ñaïi trí voâ thöôïng teân laø Nhö Lai chuûng, chieáu khaép taát caû theá giôùi Trì Phaät Chuûng Taùnh hay thaønh söùc chaúng möôøi phöông, thoï Nhö Lai quaùn ñaûnh kyù khuynh ñoäng cuûa Nhö Lai: There is cho chö Boà Taùt seõ thaønh Chaùnh Giaùc xuaát another light of unexcelled great hieän ra ñôøi. Nöôùc moät vò ñaïi bi cuûa Nhö knowledge, called sustaining the nature of Lai khoâng coù phaân bieät, vì caùc chuùng sanh Buddhahood, which makes the insuperable sôû thích chaúng ñoàng, caên taùnh ñeàu khaùc power of Buddha. neân khôûi nhieàu thöù phong luaân sai khaùc, d) Laïi coù quang minh ñaïi trí voâ thöôïng

teân laø khieán caùc Boà Taùt thaønh töïu phaùp Nhö Lai Hoaùnh Xuaát Voâ Naêng Hoaïi hay thaønh trí xuaát hieän, trong ñaïi trí phong luaân xuaát voâ uùy voâ hoaïi cuûa Nhö Lai: There is sanh caùc thöù trí hueä quang minh—The another light of unexcelled great Buddha emits the light of unexcelled great knowledge, called outstanding and knowledge, called inconceivable incorruptible, which makes Buddha's knowledge perpetuating the lineage of fearless and incorruptible knowledge. Buddhas, illuminating all worlds in the ten e) Laïi coù quang minh ñaïi trí voâ thöôïng teân laø directions, giving the Enlightening Beings Nhöùt Thieát Thaàn Thoâng hay thaønh nhöõng the prediction that they will be coronated phaùp baát coäng nhöùt thieát chuûng trí cuûa Nhö by all Buddhas, attain true enlightenment, Lai: There is another light of unexcelled and appear in the world. Buddha's water great knowledge, called all spiritual of the one flavor of compassion has no powers, which makes Budha's unique distinction, but because sentient beings' qualities and omniscience. inclinations are not the same and their f) Laïi coù quang minh ñaïi trí voâ thöôïng teân laø faculties and characters are different, it Xuaát Sanh Bieán Hoùa hay thaønh trí chaúng produces various atmospheres of great hö maát cuûa Nhö Lai, khieán ngöôøi thaáy, knowledge, enabling the sentient beings nghe, thaân caän ñeàu sanh thieän caên: There to accomplish the actual manifestation of is another light of unexcelled great Buddhahood; from the sphere of great knowledge, called producing mystic knowledge they produce various kinds of transformation, which makes Buddha's lights of knowledge. knowledge of how to cause the roots of a) Ñöùc Nhö Lai xuaát hieän laïi coù quang minh goodness produced by seeing, hearing, ñaïi trí voâ thöôïng teân laø Thanh Tònh Ly and attending Buddha to not be lost or Caáu hay thaønh Phaät trí voâ laäu voâ taän: The decay. Buddha manifesting has another light of g) Laïi coù quang minh ñaïi trí voâ thöôïng teân laø unexcelled great knowledge, called pure Phoå Tuøy Thuaän hay thaønh thaân trí hueä and undefiled, which makes the untainted phöôùc ñöùc cuûa Nhö Lai, vì taát caû chuùng inexhaustible knowledge of The sanh maø laøm lôïi ích: There is another light Enlightened. of unexcelled great knowledge, called b) Laïi coù quang minh ñaïi trí voâ thöôïng teân laø universal accord, which makes Buddha's Phoå Chieáu thaønh trí baát tö nghì Nhö Lai

body of endless virtue and knowledge, Theá Toân ñaïi töø cöùu hoä taát caû chuùng sanh, doing what is beneficial for all beings. ñaïi bi ñoä thoaùt taát caû chuùng sanh, ñaïi töø h) Laïi coù quang minh ñaïi trí voâ thöôïng teân laø ñaïi bi lôïi ích khaép caû. Nhöng ñaïi töø ñaïi bi Baát Khaû Cöùu Caùnh hay thaønh dieäu trí y ñaïi phöông tieän thieän xaûo, Phöông tieän thaäm thaâm cuûa Nhö Lai, tuøy choã khai ngoä thieän xaûo y Nhö Lai xuaát hieän. Nhö Lai laøm cho tam baûo chuûng vónh vieãn chaúng xuaát hieän y voâ ngaïi hueä quang minh. Voâ ñoaïn tuyeät: There is another light of ngaïi hueä quang minh khoâng choã y—It is unexcelled great knowledge, called like the arising of four atmospheres in inexhaustible, which makes Buddha's space that can sustain the sphere of water; extremely profound, subtle knowledge the sphere of water can sustain the earth causing the lineage of the three treasures and prevent it from falling apart. not to die out, according to those who are Therefore, it is said that the

sphere of the enlightened by it. earth rests on the sphere of water, the i) Laïi coù quang minh ñaïi trí voâ thöôïng teân laø sphere of water rests on the atmosphere, Chuûng Chuûng Trang Nghieâm hay thaønh the atmosphere rests on space, and space thaân töôùng haûo trang nghieâm cuûa Nhö Lai, does not rest on anything, it enables the khieán taát caû chuùng sanh ñeàu hoan hyû: universe to abide. The manifestation of There is another light of unexcelled great Buddha is also like this, producing four knowledge, called various adornments, kinds of atmosphere of great knowledge which makes the glorified body of based on the unimpeded light of wisdom, Buddha, gladdening all sentient beings. able to sustain the roots of goodness of all j) Laïi coù quang minh ñaïi trí voâ thöôïng teân laø sentient beings. The Buddhas Baát Khaû Hoaïi hay thaønh thoï maïng thuø benevolently rescue all living beings, thaéng voâ taän ñoàng vôùi hö khoâng giôùi phaùp compassionately liberate all living beings, giôùi cuûa Nhö Lai: There is another light of their great benevolence and compassion unexcelled great knowledge, called universally aiding all; however, great indestructible, which makes the benevolence and great compassion rest on inexhaustible, supreme life span of great skill in means; great skill in means Buddha equal to the cosmos and the realm rests on manifestation of Buddha; the of space manifestation of Buddha rests on the light 9) Töôùng Xuaát Hieän Thöù Chín Cuûa Nhö of unimpeded wisdom; the light of Lai—The ninth characteristic of unimpeded wisdom does not rest on manifestation of Buddha: Y nhö hö khoâng anything: khôûi boán phong luaân giöõ laáy thuûy luaân. a) Nhieáp Ñaïi Trí Phong Luaân, nhieáp khaép Thuûy luaân hay giöõ laáy ñaïi ñòa cho khoûi tan chuùng sanh ñeàu laøm cho hoan hyû: The hö. Vì theá neân noùi ñòa luaân y nôi thuûy atmosphere of great knowledge taking luaân, thuûy luaân y nôi phong luaân, phong care of all sentient beings and inspiring luaân y nôi hö khoâng, hö khoâng khoâng choã joy in them. y. Daàu khoâng choã y maø hö khoâng coù theå b) Kieán Laäp Chaùnh Phaùp Ñaïi Trí Phong laøm cho Ñaïi Thieân theá giôùi ñöôïc an truï. Luaân, khieán caùc chuùng sanh ñeàu öa thích: Cuõng nhö vaäy, Ñöùc Nhö Lai xuaát hieän y The atmosphere of great knowledge nôi quang minh voâ ngaïi hueä phaùt khôûi boán setting up right teaching and causing thöù ñaïi trí phong luaân cuûa Phaät hay giöõ laáy sentient beings to take to it. thieän caên cuûa taát caû chuùng sanh. Chö Phaät

c) Giöõ Gìn Thieän Caên Ñaïi Trí Phong Luaân, b) Keû an truï nôi tònh giôùi thôøi ñöôïc lôïi ích nôi giöõ gìn taát caû thieän caên cuûa chuùng sanh: tònh giôùi: Those who abide by the pure The atmosphere of great knowledge precepts gain the benefit of pure conduct. preserving all sentient beings' roots of c) Keû truï nôi caùc thieàn ñònh vaø moân voâ goodness. löôïng thôøi ñöôïc lôïi ích nôi Thaùnh xuaát theá d) Phöông Tieän Ñaïi Trí Phong Luaân, ñuû taát ñaïi thaàn thoâng: Those who abide in the caû phöông tieän thoâng ñaït voâ laäu giôùi: The meditation, concentration, and atmosphere of great knowledge containing immeasurable minds gain the benefit of all appropriate means, arriving at the transmundane spiritual powers of saints. realm where there are no taints or d) Keû truï phaùp moân quang minh thôøi ñöôïc contaminations. ích lôïi nhôn quaû chaúng hoaïi: Those who 10) Töôùng Xuaát Hieän Thöù Möôøi—The tenth

abide in the lights of the ways of entry into characteristic of manifestation of Buddha: the Teaching gain the benefit of the non- Nhö Ñaïi Thieân theá giôùi ñaõ thaønh töïu roài, dissolution of cause and effect. nhieâu ích voâ löôïng chuùng sanh. Cuõng vaäy, e) Keû truï voâ sôû höõu quang minhthôøi ñöôïc lôïi Ñöùc Nhö Lai xuaát hieän nhieàu thöù lôïi ích ích taát caû phaùp chaúng hoaïi: Those who cho voâ löôïng chuùng sanh—Once the abide in the light of nonexistence gain the billion-world universe has formed, it benefit of nondissolution of all truths. benefits countless various sentient beings. Möôøi Vieân Maõn: Theo Kinh Hoa Nghieâm, In the same way the manifestation of Phaåm 27—Thaäp Ñònh, coù möôøi thöù vieân maõn Buddha variously benefits all kinds of chö Boà Taùt (ñaõ ñöôïc möôøi thaân thanh tònh) coù beings. theå khieán cho chuùng sanh ñöôïc thaønh töïu vieân (A) Lôïi ích cuûa phong luaân—The benefits of maõn—According to the Flower Adornment atmospheres: Sutra, Chapter 27, there are ten kinds of a) Loaøi thuûy toäc ñöôïc lôïi ích ôû döôùi nöôùc: fulfillment which Enlightening Beings cause The water creatures receive the benefits sentient beings to attain after they obtain ten of the water. kinds of extremely pure body of power. b) Chuùng sanh treân bôø ñöôïc lôïi ích treân ñaùt 1) Laøm cho chuùng sanh ñöôïc thaáy Phaät: They lieàn: The land creatures receive the can enable sentient beings to see Buddhas. benefits of the land. 2) Laøm cho chuùng sanh thaâm tín nôi Phaät: c) Chuùng sanh treân khoâng ñöôïc lôïi ích treân They can induce sentient beings to deeply khoâng: The sky creatures receive the believe in Buddha. benefits of the sky. 3) Laøm cho chuùng sanh ñöôïc nghe phaùp: (B) Lôïi ích cuûa söï xuaát hieän cuûa Phaät: Ñöùc They can induce sentient beings to listen Nhö Lai xuaát hieän lôïi ích taát caû chuùng to the Teaching. sanh—The benefits of the manifestation of 4) Laøm cho chuùng sanh bieát coù coõi Phaät: Buddha. . The manifestation of Buddha They can cause sentient beings to know benefits all sentient beings: where the world of Buddhahood is. a) Ngöôøi thaáy Phaät sanh hoan hyû thôøi ñöôïc 5) Laøm cho chuùng sanh thaáy thaàn bieán cuûa lôïi ích nôi söï hoan hyû: Those who become Phaät: They can cause sentient beings to joyful on seeing Buddha gain the benefit perceive the miracles of Buddha. of joy. 6) Laøm cho chuùng sanh nhôù nghieäp ñaõ huaân taäp: They can cause sentient beings to recollect accumulated deeds.

7) Laøm cho chuùng sanh ñònh taâm vieân maõn: trong khoaûng giöõa troïn chaúng sanh taâm They can cause sentient beings to perfect nhaøm moûi: Though free from the false concentration. ideas of the world, still are able to focus 8) Laøm cho chuùng sanh nhaäp Phaät thanh tònh: their attention and carry out the deeds of They can introduce sentient beings into Enlightening Beings for innumerable eons, the purity of Buddhahood. fulfill their great undertakings, and never 9) Laøm cho chuùng sanh phaùt Boà Ñeà taâm: give rise a feeling of weariness therein. They can induce sentient beings to aspire 5) Nôi taát caû phaùp khoâng chaáp tröôùc, vì taát caû to enlightenment. phaùp boån taùnh tòch dieät, maø chaúng chöùng 10) Laøm cho chuùng sanh vieân maõn Phaät trí: nieát baøn vì ñaïo nhöùt thieát trí chöa thaønh They can enable sentient beings to fulfill maõn: Do not grasp anything because the enlightened knowledge. essence of all things is void, yet they do Möôøi Voâ Ñaúng Truï

Cuûa Chö Boà Taùt: not experience nirvana because the path Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Voâ of omniscience is not yet fulfilled. ñaúng truï cuûa chö Boà Taùt. Chö Boà Taùt an truï 6) Bieát taát caû caùc kieáp ñeàu laø phi kieáp, maø trong phaùp naày thôøi ñöôïc ñaïi trí voâ thöôïng, taát chôn thaät noùi taát caû kieáp: Know that all caû Phaät phaùp voâ ñaúng truï—According to the periods of time are not periods of time, yet Flower Adornment Sutra, Chapter 38, there are they innumerate periods of time. ten peerless states (of Great Enlightening 7) Bieát taát caû caùc phaùp ñeàu voâ taùc, maø chaúng Beings) which no listeners or individual boû thöïc haønh ñaïo haïnh caàu taát caû Phaät illuminates can equal. Enlightening Beings phaùp: Know nothing creates anything, yet who abide by these can attain the peerless they do not give up making the way in state of supremely great knowledge and all search of Buddhahood. qualities of Buddhahood. 8) Bieát tam giôùi duy taâm, tam theá duy taâm, 1) Daàu quaùn trieät thöïc teá maø khoâng thuû maø bieát roõ taâm ñoù voâ löôïng voâ bieân: chöùng, vì taát caû nguyeän chöa thaønh töïu Know that the realms of desire, form, and vieân maõn: Though see absolute truth, they formless are only mind, and the past, do not grasp it as their realization because present and future are only mind, yet they all their vows are not yet fulfilled. know perfectly well that mind has no 2) Gieo taát caû thieän caên ñoàng phaùp giôùi, maø measure and no bounds. ôû trong ñoù chaúng coù moät chuùt chaáp tröôùc: 9) Vì chuùng sanh trong baát khaû thuyeát kieáp Plant all good roots of goodness, equal to thöïc haønh haïnh Boà Taùt, muoán cho chuùng all realities, yet do not have the slightest sanh an truï böïc nhöùt thieát trí maø chaúng attachment to them. nhaøm moûi: Carry out enlightening actions 3) Tu Boà Taùt haïnh bieát ñoù nhö hoùa, bôûi taát caû for untold eons for sentient beings one and caùc phaùp ñeàu tòch dieät, maø chaúng nghi all, wishing to settle them in the state of hoaëc nôi Phaät phaùp: Cultivating the omniscience, and yet they never tire or get practices of Enlightening Beings, know fed up. they are like phantoms because all things 10) Daàu tu haønh vieân maõn maø chaúng chöùng are still and void, yet they have no doubt Boà Ñeà, vì Boà Taùt nghó raèng toâi tu haønh about the way of Buddhahood. voán laø vì chuùng sanh, theá neân toâi phaûi ôû 4) Daàu rôøi nhöõng voïng töôûng theá gian, nhöng laâu nôi sanh töû phöông tieän laøm lôïi ích cho hay taùc yù trong baát khaû thuyeát kieáp thöïc hoï ñeàu an truï Phaät ñaïo voâ thöôïng: Though haønh haïnh Boà Taùt ñaày ñuû ñaïi nguyeän, their cultivation of practice is completely

fulfilled, still do not realize 10) The tenth kind of measureless, Enlightenment, because they reflect, inconceivable ways of fulfillment of ‘What I do is basically for sentient beings, Buddhahood of all Buddhas—Phaùp voâ so I should remain in birh-and-death and löôïng baát tö nghì vieân maõn thöù möôøi: help them by expedient means, to settle a. All Buddhas are imbued with the imparital them on the supreme path of reality of enlightened ones: Chö Phaät ñeàu enlightenment? ñuû ñaày chaùnh phaùp bình ñaúng. Möôøi Voâ Löôïng Baát Tö Nghì Phaùp Vieân b. Chö Phaät sau khi xong Phaät söï, chaúng coù Maõn Cuûa Chö Phaät: Muôøi thöù voâ löôïng baát Ñöù c Phaät naøo chaúng nhaäp Nieát baøn: All tö nghì Phaät phaùp vieân maõn cuûa chö Phaät

Buddhas after having done their Buddha- (Kinh Hoa Nghieâm—Phaåm 33)-- Ten kinds of work, manifest entry into nirvana. measureless, inconceivable ways of fulfillment Möôøi Voâ Löôïng Cuûa AÂm Thanh Cuûa of Buddhahood of all Buddhas (The Flower Ñöùc Nhö Lai: Ten Kinds of Infinity of The Adornment Sutra—Chapter 33). Buddha's Voice— Theo lôøi Phaät daïy trong 1) Chö Phaät moãi töôùng thanh tònh ñeàu ñuû Kinh Hoa Nghieâm, aâm thanh cuûa Ñöùc Nhö Lai traêm phöôùc: The pure features of all coù möôøi thöù voâ löôïng—According to the Buddhas each contain a hundred blessings. Buddha in The Flower Adornment Sutra, there 2) Chö Phaät thaûy ñeàu thaønh töïu Phaät phaùp: are ten kinds of infinity of the Buddha's voice. All Buddhas accomplish all Buddha 1) AÂm thanh Phaät nhö Hö Khoâng giôùi voâ teachings. löôïng vì aâm thanh aáy traûi khaép moïi nôi: It 3) Chö Phaät thaûy ñeàu thaønh töïu taát caû thieän is as infinite as the realm of space because caên: All Buddhas perfect all roots of it extends to all places. goodness. 2) AÂm thanh Phaät nhö Phaùp Giôùi voâ löôïng, vì 4) Chö Phaät thaûy ñeàu thaønh töïu taát caû coâng khoâng choã naøo maø aâm thanh aáy chaúng ñöùc: All Buddhas perfect all virtuous khaép: It is as infinite as the cosmos qualities. because it pervades everywhere. 5) Chö Phaät ñeàu hay giaùo hoùa taát caû chuùng 3) AÂm thanh Phaät nhö chuùng sanh giôùi voâ sanh: All Buddhas can teach all sentient löôïng, vì aâm thanh aáy khieán taát caû taâm beings. hoan hyû: It is as infinite as the realm of 6) Chö Phaät ñeàu hay vì taát caû chuùng sanh maø sentient beings because it gladdens all laøm chuû: All Buddhas can be leaders of hearts. sentient beings. 4) AÂm thanh Phaät nhö caùc nghieäp voâ löôïng, 7) Chö Phaät ñeàu thaønh töïu coõi Phaät thanh vì aâm thanh aáy giaûi thích quaû baùo cuûa tònh: All Buddhas perfect pure Buddha- nghieäp: It is as infinite as all acts because lands. it explains their results and consequences. 8) Chö Phaät ñeàu thaønh töïu nhöùt thieát chuûng 5) AÂm thanh Phaät nhö voâ löôïng phieàn naõo vì trí: All Buddhas achieve omniscient aâm thanh aáy coù khaû naêng dieät tröø moïi knowledge. phieàn naõo: It is as infinite as afflictions 9) Chö Phaät ñeàu thaønh töïu saéc thaân töôùng because it removes them all. haûo, ngöôøi thaáy thaân Phaät ñeàu ñöôïc lôïi 6) AÂm thanh Phaät nhö ngoân aâm cuûa chuùng ích, coâng chaúng luoáng uoång: All Buddhas sanh voâ löôïng, vì tuøy theo söï hieåu bieát cuûa develop the physical marks and chuùng sanh maø laøm cho nghe ñöôïc: It is as refinements of goodness; all who see them infinite as the speech of sentient beings benefit, this effort is not in vain.

bcause it enables them to hear according 6) Vì phaùp ngöõ ngoân cuûa taát caû chuùng sanh to their understanding. voâ löôïng, neân Boà Taùt ñaïo cuõng voâ löôïng: 7) AÂm thanh Phaät nhö duïc duïc giaûi cuûa voâ Because the languages of all sentient löôïng chuùng sanh, vì aâm thanh aáy quaùn saùt beings are infinite, so are the paths of cöùu ñoä khaép chuùng sanh: It is as infinite as Enlightening Beings. the inclinations and understandings of 7) Vì Nhö Lai thaân voâ löôïng, neân Boà Taùt ñaïo sentient beings becuase it observes them cuõng voâ löôïng: Because the embodiments all to rescue and liberate them. of Buddha are infinite, so are the paths of 8) AÂm thanh Phaät nhö tam theá voâ löôïng vì Enlightening Beings. aâm thanh aáy voâ bieân teá (khoâng coù giôùi 8) Vì Phaät aâm thanh voâ löôïng, neân Boà taùt haïn):It is as infinite as past, present

and ñaïo cuõng voâ löôïng: Because the uterances future because it has no boundaries. of Buddha are infinite, so are the paths of 9) AÂm thanh Phaät nhö trí hueä voâ löôïng vì aâm Enlightening Beings. thanh aáy phaân bieät taát caû: It is as infinite 9) Vì Nhö Lai löïc voâ löôïng, neân Boà Taùt ñaïo as knowledge because it distinguishes cuõng voâ löôïng: Because the power of everything. Buddha is infinite, so are the paths of 10) AÂm thanh Phaät nhö Phaät caûnh giôùi voâ Enlightening Beings. löôïng, vì aâm thanh aáy nhaäp vaøo Phaät phaùp 10) Vì nhöùt thieát chuûng trí voâ löôïng, neân Boà giôùi: It is as infinite as the realm of Taùt ñaïo cuõng voâ löôïng: Because Buddhahood because it enters the cosmos omniscience is infinite, so are the paths of of reality of Buddhahood. Enlightening Beings. Möôøi Voâ Löôïng Ñaïo Cuûa Chö Ñaïi Boà Möôøi Voâ Löôïng Ñaïo Haïnh Tu Taäp Cuûa Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù Chö Ñaïi Boà Taùt: Theo Kinh Hoa nghieâm— möôøi voâ löôïng ñaïo cuûa chö Ñaïi Boà Taùt— Phaåm 38, coù möôøi voâ löôïng ñaïo haïnh tu taäp According to the Flower Adornment Sutra, cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong Chapter 38, there are ten kinds of infinite path phaùp naày thôøi ñöôïc haïnh tu thieän xaûo voâ of Great Enlightening Beings. thöôïng nhöùt thieát trí cuûa chö Nhö Lai— 1) Vì hö khoâng voâ löôïng, neân Boà Taùt ñaïo According to the Flower Adornment Sutra, cuõng voâ löôïng: Because space is infinite, Chapter 38, there are ten kinds of infinite path so are the paths of Enlightening Beings. of Great Enlightening Beings. Enlightening 2) Vì phaùp giôùi voâ bieân, neân Boà Taùt ñaïo Beings who abide by these ten elements can cuõng voâ löôïng: Because the cosmos is accomplish the supremely skillful cultivation infinite, so are the paths of Enlightening of omniscience of Buddhas. Beings. 1) Baát lai baát khöù, laø haïnh tu cuûa Boà Taùt, vì 3) Vì chuùng sanh giôùi voâ taän, neân Boà taùt ñaïo ba nghieäp thaân, khaåu, yù ñeàu khoâng ñoäng cuõng voâ löôïng: Because the realms of taùc: Cultivation without coming or going, sentient beings are infinite, so are the because their physical, verbal, and mental paths of Enlightening Beings. doings have no actions. 4) Vì theá giôùi voâ teá, neân Boà Taùt ñaïo cuõng voâ 2) Phi höõu phi voâ, laø haïnh tu cuûa Boà taùt, vì löôïng: Because the worlds are infinite, so khoâng töï taùnh: Neither existent nor are the paths of Enlightening Beings. nonexistent cultivation, there being no 5) Vì kieáp soá baát khaû taän, neân Boà Taùt ñaïo inherent nature. cuõng voâ löôïng: Because time is infinite, so 3) Baát taêng baát giaûm laø haïnh tu cuûa Boà Taùt, are the paths of Enlightening Beings. vì nhö boån taùnh: Cultivation without

increase or decrease, being in accord with Möôøi Voâ Löôïng Traêm Ngaøn Voâ Soá Söï fundamental essence. Maø Söï Xuaát Hieän cuûa Ñöùc Nhö Lai 4) Nhö huyeãn, nhö moäng, nhö aûnh, nhö Ñöôïc Thaønh Töïu: Theo Kinh Hoa Nghieâm, höôûng, nhö boùng trong göông, nhö aùnh Phaåm Ly Theá Gian (38), coù möôøi voâ löôïng naéng khi trôøi quaù noùng, nhö maët traêng traêm ngaøn voâ soá söï ñöôïc thaønh töïu khi coù söï trong nöôùc, laø haïnh tu cuûa Boà Taùt, vì rôøi xuaát hieän cuûa Ñöùc Nhö Lai. Voâ löôïng a taêng lìa taát caû chaáp tröôùc: Cultivation like an kyø phaùp moân vieân maõn nhö vaäy maø thaønh töïu illusion, a dream, a shadow, an echo, an Nhö Lai—According to the Flower Ornament image in a mirror, a mirage in the heat, the

Scripture, Chapter 38, Manifestation of moon's image in the water, being free Buddha, there are ten infinities of things that from all clinging. the manifestation of Buddha can be 5) Khoâng, voâ töôùng, voâ nguyeän, voâ taùc, laø accomplished. When these infinite, haïnh tu cuûa Boà Taùt, vì thaáy roõ ba coõi, maø incalculable aspects of the Teaching are tích chöùa phöôùc ñöùc chaúng thoâi döùt: fulfilled, one becomes a Buddha. Empty, signless, wishless, nondoing 1) Do quaù khöù voâ löôïng Boà Ñeà Taâm nhieáp cultivation, clearly seeing the triple world, thoï taát caû chuùng sanh maø söï xuaát hieän cuûa yet ceaselessly accumulating virtues. Ñöùc Nhö Lai ñöôïc thaønh töïu: It (the 6) Baát khaû thuyeát, voâ ngoân thuyeát, ly ngoân manifestation of Buddha) is accomplished thuyeát, laø haïnh tu cuûa Boà Taùt, vì xa rôøi by the mind of enlightenment in the past moïi ñònh nghóa an laäp: Inexplicable, that took care of infinite sentient beings. inexpressible cultivation beyond speech, 2) Do quaù khöù voâ löôïng chí nguyeän thanh apart from all definitions and tònh thuø thaéng maø söï xuaát hieän cuûa Ñöùc constructions. Nhö Lai ñöôïc thaønh töïu: It is 7) Baát hoaïi phaùp giôùi laø haïnh tu cuûa Boà Taùt, accomplished by the infinite supreme vì trí hueä hieän bieát taát caû phaùp: Cultivation aspiration of the past. of the indestructible realm of reality, 3) Do quaù khöù voâ löôïng ñaïi töø ñaïi bi cöùu hoä directly knowing all phenomena. taát caû chuùng sanh maø thaønh töïu: It is 8) Baát hoaïi chôn nhö thöïc teá, laø haïnh tu cuûa accomplished by great benevolence and Boà Taùt, vì vaøo khaép chôn nhö thöïc teá hö compassion, which infinitely saved all khoâng teá: Cultivation of the ultimate sentient beings in the past. reality of True Thusness, entering the 4) Do quaù khöù voâ löôïng haïnh nguyeän töông space of ultimate reality of True Thusness. tuïc maø thaønh töïu: It is accomplished by 9) Trí hueä quaûng ñaïi, laø haïnh tu cuûa Boà Taùt, infinite continuous commitments of the vì bao nhieâu vieäc laøm naêng löïc voâ taän: past. Cultivation of vast wisdom, the power of 5) Do quaù khöù voâ löôïng tu caùc phöôùc trí taâm their deeds being inexhaustible. khoâng nhaøm ñuû maø thaønh töïu: It is 10) An truï nôi thaäp löïc, töù voâ uùy cuûa Nhö Lai, accomplished by infinite cultivation of nhöùt thieát chuûng trí bình ñaúng, laø haïnh tu virtues and knowledge tirelessly in the cuûa Boà Taùt, vì hieän thaáy taát caû phaùp past. khoâng nghi laàm: Equal cultivation of the 6) Do quaù khöù voâ löôïng cuùng döôøng chö Phaät ten powers, four fearlessnesses, and giaùo hoùa chuùng sanh maø thaønh töïu: It is omniscience of Buddha, directly seeing all accomplished by infinite service of things without doubt or confusion. Buddhas and education of sentient beings in the past.

7) Do quaù khöù voâ löôïng trí hueä phöông tieän knowledge to comprehend ways of thanh tònh ñaïo maø thaønh töïu: It is speaking. accomplished by infinite pure paths of 7) Nhö thaân Nhö Lai voâ löôïng, Boà Taùt tích wisdom and means in the past. taäp trôï ñaïo khaép taát caû chuùng sanh, taát caû 8) Do quaù khöù voâ löôïng thanh tònh coâng ñöùc coõi, taát caû ñôøi, taát caû kieáp cuõng voâ löôïng: taïng maø thaønh töïu: It is accomplished by As the embodiment of Buddha is infinite, infinite pure virtues of the past. so is Enlightening Beings' aids to 9) Do quaù khöù voâ löôïng trang nghieâm ñaïo trí enlightenment, extending to all sentient maø thaønh töïu: It is accomplished by

beings, all lands, all worlds, and all times. infinite ways of adornment in the past. 8) Nhö aâm thanh cuûa Phaät voâ löôïng, Boà taùt 10) Do quaù khöù voâ löôïng thoâng ñaït phaùp phaùt moät aâm thanh cuøng khaép phaùp giôùi nghóa maø thaønh töïu: It is accomplished by taát caû chuùng sanh, khoâng ai chaúng nghe infinite comprehensions of principles and bieát, trôï ñaïo ñaõ tích taäp cuõng voâ löôïng: As meanings in the past. the utterances of Buddha are infinite, Möôøi Voâ Löôïng Trôï Ñaïo Cuûa Chö Boà Enlightening Beings utter one word Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù pervading the cosmos, heard by all möôøi voâ löôïng trôï ñaïo cuûa chö Ñaïi Boà Taùt. sentient beings, so the aids to Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc voâ enlightenment they develop also are löôïng trí hueä cuûa Nhö Lai—According to the Infinite. Flower Adornment Sutra, Chapter 38, there are 9) Nhö Phaät löïc voâ löôïng, Boà Taùt thöøa Nhö ten kinds of infinite aids to enlightenment of Lai löïc tích taäp trôï ñaïo cuõng voâ löôïng: As Great Enlightening Beings. Enlightening the power of Buddha is infinite, the aids to Beings who abide by these can attain the enlightenment accumulated by infinite knowledge of Buddhas. Enlightening Beings through the power of 1) Nhö hö khoâng giôùi voâ löôïng, Boà Taùt tích Buddha are infinite too. taäp trôï ñaïo cuõng voâ löôïng: As space is 10) Nhö nhöùt thieát chuûng trí voâ löôïng, Boà Taùt infinite, so is Enlightening Beings' tích taäp trôï ñaïo cuõng voâ löôïng nhö vaäy: As development of aids to enlightenment. the omniscience is infinite, so is 2) Nhö phaùp giôùi voâ bieân, Boà taùt tích taäp trôï Enlightening Beings' aids to ñaïo cuõng voâ bieân: As the cosmos is enlightenment. infinite, so is Enlightening Beings' Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà Taùt: development of aids to enlightenment Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi 3) Nhö chuùng sanh giôùi voâ taän: As the realms thöù voâ ngaïi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt of sentient beings are infinite. an truï trong phaùp voâ ngaïi naày thôøi ñöôïc töï taïi 4) Nhö theá giôùi voâ teá: As worlds are infinite. trí voâ thöôïng cuûa Nhö Lai—According to the 5) Nhö kieáp soá thuyeát baát khaû taän: As Flower Adornment Sutra, Chapter 38, there are number of eons can never be fully told. ten kinds of mastery of Great Enlightening 6) Nhö phaùp ngöõ ngoân cuûa chuùng sanh voâ Beings. Enlightening Beings who abide by löôïng, Boà Taùt trôï ñaïo xuaát sanh trí hueä these can attain mastery of the supreme bieát phaùp ngöõ ngoân cuõng voâ löôïng: As the knowledge of Buddhas. languages of sentient beings are infinite, 1) Töï taïi giaùo hoùa ñieàu phuïc taát caû chuùng so is Enlightening Beings' development of sanh: The mastery of educating and aids to enlightenment, producing civilizing all sentient beings.

2) Töï taïi chieáu khaép taát caû phaùp: The 5) Ñeå taát caû chuùng sanh ôû trong moät loã loâng mastery of illuminating all truths. maø khoâng chaät heïp: Placing all sentient 3) Töï taïi tu taát caû haïnh coâng ñöùc: The beings inside a pore without crowding. mastery of cultivating all virtuous 6) Vì taát caû chuùng sanh thò hieän taát caû theá practices. giôùi phöông khaùc cho hoï ñeàu ñöôïc thaáy: 4) Töï taïi trí quaûng ñaïi: The mastery of Showing all sentient beings other worlds. extensive knowledge. 7) Vì taát caû chuùng sanh thò hieän nhöõng thaân 5) Töï taïi caám giôùi voâ sôû y: The mastery of Trôøi nhö Ñeá Thích, Phaïm Vöông, Töù the discipline of nonreliance.

Thieân Vöông, vaân vaân: Manifesting the 6) Töï taïi ñem taát caû caùc thieän caên hoài höôùng bodies of the celestial beings Indra, Boà Ñeà: The mastery of directing all roots Brahma, and the World Guardians for all of goodness to enlightenment. sentient beings, etc. 7) Töï taïi tinh taán baát thoái chuyeån: The 8) Vì taát caû chuùng sanh thò hieän Thanh Vaên, mastery of undiminishing energy. Bích Chi Phaät oai nghi tòch tònh: 8) Töï taïi deïp phaù taát caû chuùng ma: The Manifesting the calm behavior of mastery of wisdom crushing all demons. Buddhas' disciples and Individual 9) Töï taïi tuøy sôû thích khieán phaùt taâm Boà Ñeà: Illuminates for all sentient beings. The mastery of inducing the determination 9) Vì taát caû chuùng sanh thò hieän Boà Taùt haïnh: for enlightenment according to Manifesting the deeds of Enlightening inclinations. Beings for all sentient beings. 10) Töï taïi tuøy sôû öng hoùa hieän thaønh chaùnh 10) Vì taát caû chuùng sanh thò hieän chö Phaät, saéc giaùc: The mastery of manifesting thaân töôùng haûo, nhöùt thieát trí löïc, thaønh attainment of true enlightenment chaùnh ñaúng chaùnh giaùc: Manifesting the according to the needs of those to be Buddhas' physical embellishments, power taught. of omniscience, and attainment of Möôøi Voâ Ngaïi Duïng Chuùng Sanh Cuûa enlightenment for all beings. Chö Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38): Möôøi Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Ten unimpeded functions relating to sentient Taùt (Kinh Hoa Nghieâm—Phaåm 38): Ten kinds beings of Great Enlightening Beings (The of unimpeded functions of Great Enlightening Flower Adornment Sutra—Chapter 38). Beings (The Flower Adornment Sutra— 1) Bieát taát caû chuùng sanh khoâng chuùng sanh: Chapter 38). Knowing that all sentient beings are void 1) Chuùng sanh voâ ngaïi duïng: Unimpeded of being. function relating to sentient beings. 2) Bieát taát caû chuùng sanh chæ do töôûng chaáp 2) Quoác ñoä voâ ngaïi duïng: Unimpeded trì: Knowing that all sentient beings are function relating to lands. only upheld by thought. 3) Phaùp voâ ngaïi duïng: Unimpeded function 3) Vì taát caû chuùng sanh thuyeát phaùp chöa relating to phenomena and principles. töøng loãi thôøi: Explaining the truth to all 4) Thaân voâ ngaïi duïng: Unimpeded function sentient beings in a manner appropriate to relating to bodies. the time. 5) Nguyeän voâ ngaïi duïng: Unimpeded 4) Khaép hoùa hieän taát caû chuùng sanh giôùi: function relating to vows. Magically producing the appearance of all 6) Caûnh giôùi voâ ngaïi duïng: Unimpeded realms of sentient beings. function relating to realms.

7) Trí voâ ngaïi duïng: Unimpeded function 8) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän relating to knowledge. tam theá taát caû thaàn thoâng: All Buddhas can 8) Thaàn thoâng voâ ngaïi duïng: Unimpeded cause all past, present and future miracles function relating to spiritual capacities. to appear in a single atom. 9) Thaàn löïc voâ ngaïi duïng: Unimpeded 9) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän function relating to miracles. tam theá taát caû chuùng sanh: All Buddhas 10) Löïc voâ ngaïi duïng: Unimpeded function can cause all sentient beings of past, relating to powers. present, and future to appear in a single Möôøi Voâ Ngaïi Giaûi Thoaùt Cuûa Chö Phaät atom. (Kinh Hoa Nghieâm—Phaåm 28): Ten kinds of 10) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän unimpeded liberation of the Buddhas (The tam theá taát caû Phaät

söï: All Budha can Flower Adornment Sutra—Chapter 28). cause all past, present and future Buddha- 1) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän works to appear in a single atom. voâ löôïng chö Phaät xuaát theá: All Buddhas Möôøi Voâ Sôû Taùc: Theo Kinh Hoa Nghieâm, can cause the emergence in the world of Phaåm 27, chö ñaïi Boà Taùt coù möôøi thöù voâ sôû untold Buddhas in a single atom. taùc. Chö Ñaïi Boà Taùt an truï trong Nhöùt Thieát 2) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän chuùng sanh sai bieät thaân ñaïi Tam muoäi cuõng baát khaû thuyeát chö Phaät chuyeån tònh phaùp ñöôïc möôøi thöù voâ sôû taùc—According to the luaân: All Buddhas can cause untold Flower Adornment Sutra, Chapter 27, there are Buddhas actively teaching to appear in a ten kinds of nondoing of Great Enlightening single atom. Beings. Great Enlightening Beings who abide 3) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän in the concentration of the differentiated baát khaû thuyeát chuùng sanh ñöôïc giaùo hoùa bodies of all sentient beings also attain ten ñieàu phuïc: All Buddhas can cause untold kinds of nondoing. sentient beings being taught and guided to 1) Thaân nghieäp voâ sôû taùc: The nondoing of appear in a single atom. physical acts. 4) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän 2) Ngöõ nghieäp voâ sôû taùc: The nondoing of baát khaû thuyeát chö Phaät quoác ñoä: All verbal acts. Buddhas can cause untold Buddha-lands to 3) YÙ nghieäp voâ sôû taùc: The nondoing of appear in a single atom. mental acts. 5) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän 4) Thaàn thoâng voâ sôû taùc: The nondoing of baát khaû thuyeát Boà Taùt thoï kyù: All Buddhas spiritual powers. can cause untold Enlightening Beings 5) Roõ phaùp voâ taùnh voâ sôû taùc: The nondoing receiving predictions of Buddhahood to of comprehension of the essencelessness appear in a single atom. of phenomena. 6) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän 6) Bieát nghieäp chaúng hoaïi voâ sôû taùc: The tam theá taát caû chö Phaät: All Buddhas can nondoing of knowledge of nondissolution cause all Buddhas of past, future and of the force of actions. present to appear in a single atom. 7) Voâ sai bieät trí voâ sôû taùc: The nondoing of 7) Taát caû chö Phaät hay ôû nôi moät vi traàn hieän nondiscriminatory knowledge. tam theá taát caû theá giôùi chuûng: All Buddhas 8) Voâ sanh khôûi trí voâ sôû taùc: The nondoing can cause all worlds of past, present and of knowledge of nonorigination. future to appear in a single atom.

9) Bieát phaùp khoâng dieät voâ sôû taùc: The intellectual powers bestowed by Buddha nondoing of knowing things have no and arrive at the furthest reaches of destruction. revelation of the secrets intimated by all 10) Y ngöõ baát hoaïi nghóa voâ sôû taùc: The speech and writing. nondoing of following the letter without b. Giaû söû coù voâ löôïng voâ bieân chuùng sanh töø destroying the meaning. möôøi phöông ñeán ñem voâ löôïng phaùp ra Möôøi Voâ UÙy Cuûa Chö Ñaïi Boà Taùt: Theo hoûi, nôi taát caû caùc caâu hoûi, chö Boà Taùt Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt khoâng thaáy coù chuùt gì laø khoù ñaùp caû: They coù möôøi thöù voâ uùy. Chö Boà Taùt an truï trong think that even if infinite people should phaùp naày thôøi ñöôïc ñaïi voâ uùy voâ thöôïng cuûa come from ten directions and ask them chö Phaät, nhöng cuõng chaúng boû voâ uùy cuûa Boà about infinite doctrines, they would not Taùt—According to the

Flower Adornment see anything difficult to answer about Sutra, Chapter 38, there are ten kinds of those questions. fearlessness of Great Enlightening Beings. c. Vì thaáy khoâng khoù neân taâm ñöôïc voâ uùy, Enlightening Beings who abide by these can roát raùo ñeán nôi bæ ngaïn ñaïi voâ uùy: Their attain the supreme great fearlessness of minds become fearless and they Buddhas without giving up the fearlessness of ultimately reach the Other Shore of great Enlightening Beings. fearlessness. 1) Voâ uùy thöù nhöùt—The first fearlessness: d. Tuøy choã hoûi cuûa hoï ñeàu coù theå giaûi ñaùp a. Coù theå thoï trì taát caû ngoân thuyeát: Can döùt nghi hoaëc khoâng kinh sôï: They are remember all verbal explanations. able to answer any question and resolve b. Giaû söû coù voâ löôïng voâ bieân chuùng sanh töø doubts, without timidity. möôøi phöông ñeán ñem traêm ngaøn ñaïi phaùp 3) Voâ uùy thöù ba—The third fearlessness: ñeå hoûi—Even if Infinite (hundreds of (A) Chö ñaïi Boà Taùt bieát—Great Enlightening thousands of) people should come from all Beings know: over and ask them about hundred a. Taát caû caùc phaùp laø khoâng vaø voâ ngaõ: All thousand great principles: things are empty and are without self. • Nôi taát caû caâu hoûi cuûa hoï, Boà Taùt khoâng b. Khoâng coù ngaõ sôû: Nothing pertaining self. thaáy coù chuùt gì khoù ñaùp caû: They would c. Khoâng taïo taùc, khoâng taùc giaû: Without see nothing difficult to answer about those creation or creator. questions. d. Khoâng tri giaû: Without knower. c. Taâm ñöôïc voâ uùy, roát raùo ñeán bæ ngaïn ñaïi e. Khoâng maïng giaû: Without life. voâ uùy. Tuøy theo choã hoï hoûi ñeàu coù theå f. Khoâng taâm linh: Without soul. giaûi ñaùp quyeát ñoaùn töø söï nghi hoaëc cho g. Khoâng caù nhaân: Without personality. hoï khoâng heà khieáp sôï: Their minds h. Rôøi taâm: Detached from mind. become fearless and they ultimately reach i. Rôøi thaân: Detached from body. the Other Shore of great fearlessness, able j. Rôøi giaùc quan: Detach from sense. to answer any questions and resolve k. Rôøi nhöõng caûm giaùc cuûa giaùc quan: doubts, without any timidity. Detached sense experience. 2) Voâ uùy thöù nhì—The second fearlessness: l. Thoaùt haún caùc kieán chaáp: Forever leave a. Ñaïi Boà Taùt ñöôïc Nhö Lai quaùn ñaûnh voâ all views. ngaïi bieän taøi ñeán nôi bæ ngaïn roát raùo taát caû m. Taâm nhö hö khoâng: Their minds are like vaên töï ngoân aâm khai thò bí maät: Great space. Enlightening Beings attain the unimpeded

(B) Chö Ñaïi Boà Taùt nghó raèng chaúng thaáy b. Hoï nghó raèng chaúng thaáy thaân, khaåu, yù ba chuùng sanh coù chuùt töôùng toån naõo ñöôïc nghieäp coù chuùt phaàn ñaùng quôû traùch: They thaân, ngöõ, yù cuûa hoï: They reflect that they reflect that they do not see any physical, do not see sentient beings in any way verbal, or mental action in them that is harmful to them in term of physical, blameworthy. verbal, or mental action. c. Vì theá taâm hoï voâ uùy, vaø hoï coù theå laøm cho (C) Chö Ñaïi Boà Taùt chaúng thaáy caùc phaùp coù chuùng sanh an truï nôi Phaät phaùp: chuùt taùnh töôùng. Vì theá maø coù taâm voâ uùy Therefore their minds become fearless, vaø roát raùo ñeán Bæ Ngaïn: Enlightening and they are able to cause sentient beings Beings do not see anything as having any to live by the teachings of Buddha. essence at all. Therefore their minds 6) Voâ uùy thöù saùu—The sixth fearlessness: become fearless and they ultimately reach a. Chö Ñaïi Boà Taùt thöôøng ñöôïc hoä veä bôûi— the Other

Shore of fearlessness. Great Enlightening Beings are always (D) Chö Boà Taùt kieân coá, duõng maõnh, chaúng ai accompanied and guarded by: trôû hoaïi ñöôïc: They are firm, stable, and • Kim Cang löïc só: Powerful thunderbolt- brave, impossible to discourage or break bearers. down. • Thieân long: Celestial rain spirits. 4) Voâ uùy thöù tö—The fourth fearlessness: • Daï xoa: Demigods. a. Chö Boà Taùt ñöôïc Phaät löïc gia hoä vaø nhieáp • Caøn thaùt baø: Celestial musicians. trì—Enlightening beings are protected and • A-tu-la: Titans. sustained by the power of Buddha. • Ñeá Thích: Indra. b. Truï trì oai nghi cuûa Phaät: They live • Phaïm vöông: Brahma. according to the conduct of Buddhas. • Töù Thieân vöông: The world-guardian c. Vieäc laøm cuûa hoï chôn thaät khoâng bieán ñoåi: gods. Their action is truthful and never • Taát caû Nhö Lai luoân hoä nieäm chaúng rôøi: degenerates. All Buddhas watch over them d. Nghó raèng hoï chaúng coù chuùt haønh ñoäng heedfully. naøo laøm cho chuùng sanh moùng loøng quôû b. Chö Ñaïi Boà Taùt nghó raèng hoï chaúng thaáy traùch: They reflect that they do not see coù chuùng ma, ngoaïi ñaïo hay keû taø kieán any conduct in themselves that would naøo coù theå ñeán laøm chöôùng ngaïi haïnh Boà provoke the criticism of others. Taùt cuûa hoï ñöôïc: They reflect that they do e. Vì theá taâm hoï voâ uùy, ôû trong ñaïi chuùng an not see that there are any demons, false oån thuyeát phaùp: Therefore their minds teachers, or people with set views that can become fearless and they teach calmly hinder their practice of the path of among the masses. Enlightening Beings in any way. 5) Voâ uùy thöù naêm—The fifth fearlessness: c. Vì theá maø taâm hoï voâ uùy vaø roát raùo ñaùo Bæ a. Thaân, khaåu, yù cuûa chö ñaïi Boà Taùt ñeàu— Ngaïn Ñaïi Voâ UÙy. Hoï hoan hyû phaùt taâm The physical, verbal, and mental actions thöïc haønh haïnh Boà Taùt: Therefore their of Great Enlightening Beings are: minds become fearless and they • Thanh tònh: Pure. ultimately reach the Other Shore of great • Tinh khieát: Immaculate. fearlessness. They become very joyful • Ñoàng ñieäu: Harmonious. and carry out the deeds of Enlightening • Xa lìa nhöõng ñieàu aùc: Free from all evils. Beings. 7) Voâ uùy thöù baûy—The seventh fearlessness:

a. Chö Ñaïi Boà Taùt ñaõ ñöôïc thaønh töïu nieäm b. Daàu cuøng quyeán thuoäc tuï hoäi maø chaúng caên ñeä nhöùt, taâm khoâng queân maát, ñöôïc tham luyeán ñeå boû pheá vieäc tu haønh thieàn Phaät höùa khaû: Great Enlightening Beings ñònh, giaûi thoaùt, vaø caùc moân tam muoäi, have developed the faculty of recollection toång trì, bieän taøi, ñaïo phaùp Boà Taùt: They and are free from forgetfulness, as reflect that although they are together with approved by Buddhas. their family and associates, they do not b. Chö Boà Taùt nghó raèng Ñöùc Nhö Lai noùi see anything to be attached to the extent vaên töï cuù phaùp thaønh ñaïo Boà Ñeà. Trong that they give up their cultivation of the ñoù toâi chaúng thaáy coù chuùt phaàn queân maát: ways of Enlightening Beings, such as They reflect that they do not see any sign meditation, liberations, concentrations, of forgetfulness of the ways of expressing dharani spells, and analytic and expository the path of attainment of enlightenment as powers. explained by the Buddhas. c. Vì Ñaïi Boà Taùt ôû nôi taát caû phaùp ñaõ ñöôïc c. Vì theá taâm hoï voâ uùy, thoï trì taát caû chaùnh töï taïi ñeán Bæ Ngaïn: Because Great

phaùp cuûa Nhö Lai vaø thöïc haønh haïnh Boà Enlightening Beings are already free in Taùt: Therefore their minds become the midst of all things and have reached fearless, absorb and hold all Buddhas' true the Other Shore. teachings, and carry out the practices of • Tu haïnh Boà Taùt theà chaúng ñoaïn tuyeät: Enlightening Beings. Cultivate the practices of Enlightening 8) Voâ uùy thöù taùm—The eighth fearlessness: Beings and vow never to stop. a. Chö Ñaïi Boà Taùt—Great Enlightening • Hoï chaúng thaáy theá gian coù moät caûnh giôùi Beings: naøo laøm meâ loaïn ñöôïc Boà Taùt ñaïo: They • Trí hueä phöông tieän ñeàu ñaõ thoâng ñaït: do not see any object in the world that can Have already attained knowledge and skill disturb the path of the Enlightening Being. in means. d. Taâm hoï ñöôïc voâ uùy vaø roát raùo ñaùo Bæ • Chö löïc ñeàu ñaõ roát raùo: Have Ngaïn: Their minds become fearless, and consummated the powers of they ultimately reach the Other Shore of enlightening beings. great fearlessness. • Thöôøng xuyeân giaùo hoùa taát caû chuùng sanh: e. Duøng ñaïi nguyeän löïc nôi taát caû theá giôùi thò Always strive to edify all sentient beings. hieän thoï sanh: By the power of great vows • Vì bi maãn chuùng sanh neân luoân duøng they manifest in all worlds. nguyeän taâm khaén chaët nôi Phaät Boà Ñeà: 9) Voâ uùy thöù chín—The ninth fearlessness: Their aspiration is always focused on (A) Duøng theá löïc cuûa ñaïi taâm nhöùt thieát trí— perfect enlightenment, yet because of By the power of the great determination compassion for sentient beings, to perfect for omniscience: sentient beings. a. Chö ñaïi Boà Taùt luoân chaúng queân maát taâm • Vì thaønh töïu chuùng sanh neân ôû ñôøi phieàn nhöùt thieát trí: Great Enlightening Beings naõo ueá tröôïc thò hieän thoï sanh, doøng hoï never forget the determination for toân quyù, quyeán thuoäc vieân maõn, choã mong omniscience. muoán tuøy taâm ñöôïc toaïi nguyeän, hoan hyû b. Ngöï nôi Ñaïi Thöøa thöïc haønh Boà Taùt haïnh: vui söôùng: They appear to be born in the They carry on the practices of polluted world of afflictions, noble, with a enlightening beings, riding the Great full retinue, able to satisfy all their desires Vehicle. at will, leading a pleasant happy life.

c. Thò hieän taát caû oai nghi tòch tònh cuûa cannot show the masteries of Buddhas in Thanh Vaên Ñoäc Giaùc: Demonstrate the order to develop them. tranquil comportment of all saints and (C) Vì theá taâm hoï voâ uùy vaø roát raùo ñaùo Bæ Individual Illuminates. Ngaïn ñaïi voâ uùy: Therefore their minds (B) Nghó raèng chaúng töï thaáy ôû nôi nhò thöøa maø become fearless and they ultimately reach laáy chuùt phaàn xuaát ly: They reflect that the Other Shore of great fearlessness. they do not see in themselves any sign of (D) Chaúng döùt Boà Taùt haïnh, chaúng boû Boà Taùt needing to gain emancipation by means of nguyeän, tuøy taát caû chuùng sanh ñaùng ñöôïc the lesser vehicles of individual salvation. giaùo hoùa, hieän caûnh giôùi Phaät ñeå giaùo hoùa (C) Vì theá maø taâm hoï ñöôïc voâ uùy vaø roát raùo hoï: They do not stop the practices of ñeán nôi Bæ Ngaïn ñaïi voâ uùy: Therefore enlightening beings, do not give up the their mind become fearless and they vows of Enlightening Beings, and show ultimately reach the Other Shore of great the sphere of Buddhahood to any sentient fearlessness. beings who can learn, in order to teach (D) Coù theå khaép thò hieän ñaïo nhöùt thieát thöøa, and liberate them. roát raùo ñaày ñuû bình ñaúng

Ñaïi thöøa: While Möôøi Y Chæ Xöù Cuûa Chö Ñaïi Boà Taùt: able to demonstrate to all the paths of all Thaäp y chæ xöù cuûa chö Ñaïi Boà Taùt— Theo vehicles of liberation, they ultimately Kinh Hoa Nghieâm, phaåm Ly Theá Gian, Boà Taùt fulfill the impartial Great Vehicle. Phoå Hieàn baûo Phoå Hueä raèng chö Boà Taùt coù 10) Voâ uùy thöù möôøi—The tenth fearlessness: möôøi choã y-chæ giuùp chö Boà Taùt ñaït ñöôïc choã (A) Chö Ñaïi Boà taùt luoân—Great Enlightening soû-y ñaïi trí voâ thöôïng cuûa Nhö Lai— Beings always: According to The Flower Adornment Sutra, a. Thaønh töïu taát caû phaùp baïch tònh: Perfect chapter 38 (Detachment from the World), the all good and pure qualities. Great Enlightening Being Universally Good b. Ñaày ñuû thieän caên: Be imbued with virtues. told Unversal Wisdom that Offsprings of c. Vieân maõn thaàn thoâng: Fully develop Buddha, Great Enlightening Beings have ten spiritual powers. kinds of reliance which help them be able to d. Roát raùo an truï nôi Phaät Boà Ñeà: Ultimately obtain abodes of the unexcelled great abide in the enlightenment of all Buddhas. knowledge of Buddhas. e. Ñaày ñuû taát caû haïnh Boà Taùt: Fulfill all 1) Boà Taùt duøng taâm Boà ñeà laøm y-chæ, vì haèng practices of Enlightening Beings. chaúng queân maát: Great Enlightened f. ÔÛ choã chö Phaät thoï kyù nhöùt thieát trí quaùn Beings take the determination for ñaûnh: Receive from the Buddhas the enlightenment as a reliance, as they never prediction of coronation with omniscience. forget it. g. Thöôøng khuyeán hoùa chuùng sanh thöïc haønh 2) Chö Boà Taùt duøng thieän tri thöùc laøm y-chæ, Boà Taùt ñaïo: Always teach sentient beings vì nhôø ñoù maø hoøa hieäp nhö moät: They take to carry on the path of Enlightening spiritual friends as a reliance, harmonizing Beings. as one. (B) Nghó raèng chaúng töï thaáy coù moät chuùng 3) Chö Boà Taùt duøng thieän caên laøm y-chæ, vì sanh ñaùng ñöôïc thaønh thuïc, maø chaúng theå nhôø ñoù maø tu taäp taêng tröôûng: They take thò hieän Phaät töï taïi ñeå thaønh thuïc: They roots of goodness as a reliance, reflect that they do not see any sign of cultivating, gathering, and increasing even a single sentient being who can be them. developed to maturity to whom they

4) Chö Boà Taùt duøng Ba-La-Maät laøm y-chæ, vì 1) Dieäu AÂm: Tieáng noùi toát—Beautiful, nhôø ñoù maø tu haønh ñöôïc ñaày ñuû: They sweet, or admirable sound. take the transcendent ways as a reliance, 2) Myõ AÂm Caøn Thaùt Baø: Vua cuûa loaøi Caøn fully practicing them. Thaùt Baø—A king of Gandharvas, or 5) Chö Boà Taùt duøng nhöùt thieát phaùp laøm y- Indra’s musicians. chæ, vì nhôø ñoù maø ñöôïc xuaát ly roát raùo: 3) Teân cuûa con trai cuûa Sudhira vaø Sumitra, They take all truths as a reliance, as they ngöôøi quy-y ñaàu Phaät theo A Nan Ñaø: ultimately end in emancipation. Name of the son of Sudhira and Sumitra, 6) Chö Boà Taùt duøng ñaïi nguyeän laøm y-chæ, vì converted by Ananda. nhôø ñoù maø Boà ñeà taâm taêng tröôûng: They Myõ AÂm Thieân Nöõ: Sarasvati (skt)—Vôï cuûa take great vows as a reliance, as they Bieän Taøi Thieân, coøn laø vò nöõ thaàn cuûa soâng Taùt enhance enlightenment. La Taùt Phaï Ñeå—The female energy or wife of 7) Chö Boà Taùt duøng caùc haïnh laøm y-chæ, vì Brahma, and also goddess of the river nhôø ñoù maø khaép ñeàu thaønh töïu: They take Sarasvati. practice as a reliance, consummating them ** For more information, please see Dieäu AÂm all. Nhaïc Thieân Nöõ. 8) Chö Boà Taùt

duøng taát caû Boà Taùt laøm y-chæ, Myõ Hoùa Nhaân Taâm: To beautify one's vì hoï ñoàng moät trí hueä: They take all mind. Enlightening Beings as a reliance because they have the same one wisdom. 9) Chö Boà taùt duøng phaùp cuùng döôøng chö Phaät laøm y-chæ, vì nhôø ñoù maø tín taâm thanh tònh: They take honoring the Buddhas as a reliance because their faith is purified. 10) Chö Boà Taùt duøng taát caø Nhö Lai laøm y- N chæ, vì chö Nhö Lai nhö caùc ñaáng töø phuï Na A Laïi Da Maïn Ñaø La: Nalaya-mandala raên daïy chaúng döùt: They take all Buddhas (skt)—Khoâng phaûi laø A Laïi Da Maïn Ñaø La, as a reliance because they teach hay laø Boà Ñeà Ñaïo Traøng, khoâng phaûi laø nôi coá ceaselessly like benevolent parents. ñònh—The non-alaya mandala, or the bodhi Möôùn: To rent—To lease. site or seat, which is without fixed place, Möôïn: To borrow. independent of place, and entirely pure. Möôïn Ñôõ: To borrow temporarily. Na Da: Naya (skt). Möôïn Taïm: See Möôïn ñôõ. 1) Chính yeáu: Leading. Möôøng Töôïng: To visualize—Vaguely. 2) Phöông thöùc: Method. 3) Chaùnh Lyù: Ñaïo lyù chaân chính—Right Möu: Scheme—Conspiracy—Plot. principle. Möu Haïi Ai: To conspire (attempt) 4) Thöøa: Yana (skt)—Con ñöôøng tu ñaïo maø someone's life. haønh giaû noi theo, töø moät nieäm thieän cho Möu Söï Taïi Nhaân: Man proposes. tôùi khi thaønh Phaät—Conveyance—Mode Myõ: Madhura (skt)—Ñeïp—Fine— of progress. Handsome—Beautiful—Admirable—Sweet— 5) Ñaïo: Way—Method. Pleasant. Na Do Tha: Navuta (skt)—Na Du Ña—Na Myõ AÂm: Do Ña—Na Thuaät—Teân soá ñeám, töông ñöông vôùi 100.000, 1.000.000 hay 10 trieäu—A numeral, 100,000, or one million, or ten trôøi: Naga and Mahanaga are titles of million. those freed from reincarnation, because of Na Ñeà: his powers, or because like the dragon he 1) Nadi (skt)—Soâng—Thaùc—River— soared above earthly desires and ties. Torrent. 4) Töôïng: Elephant. 2) Punyopaya (skt)—Boá Nhö Na Ñeà, moät vò Na Giaø AÙt Thích Thuï Na: Nagarjuna Taêng noåi tieáng mieàn Trung AÁn—A noted (skt)—See Long Thoï monk of central India. Na Giaø Ñònh: Thieàn ñònh Na Giaø, khieán Na Ñeà Ca Dieáp: Nadikasyapa (skt)—Naïi Ñòa ngöôøi thaønh "thoï long" hay roàng tröôøng thoï ôû (Ñeà) Ca Dieáp Ba—Em trai cuûa Ñaïi Ca Dieáp, nôi choã saâu, ñeå sau naày ñöôïc gaëp Ñöùc Haï sau thaønh Phaät Phoå Minh Nhö Lai—Brother of Sanh Di Laëc Toân Phaät—The naga meditation, Mahakasyapa, to become Samantaprabhasa which enables one to become a dragon, Buddha. hibernate in the deep, prolonged one's life and Na Giaø: Naga (skt). meet Maitreya. 1) Moät loaïi raén: A kind of snake. 2) Moät chuûng toäc thôø raén: A race of serpent- worshippers. Na Naù: Similar—Analogous. 3) Roàng: Nhö loaøi roàng tieâu bieåu cho loaøi boø Na La: Nata (skt)—Ngöôøi nhaûy muùa hay dieãn saùt maïnh nhaát; noù coù theå bieán hieän, taêng vieân—A dancer or actor. giaûm, daøi ngaén tuøy yù. Noù coù theå bay treân Na La Dieân: Narayana (skt)—Na La Daõ trôøi, loäi döôùi nöôùc hay ñi vaøo trong ñaát. Naõ—Tieâu bieåu vôùi ba maët, maøu vaøng, tay phaûi Vaøo muøa xuaân noù bay löôïn treân trôøi, muøa caàm baùnh xe, cöôõi chim Ca Laâu La— ñoâng laïi chui vaøo ñaát—As dragon it Narayana is represented with three faces, of represents the chief of the scaly reptiles; it greenish-yellow colour, right hand with a can disappear or manifest, increase or wheel, riding a garuda bird. decrease, lengthen or shrink at will. It can 1) Teân vò löïc

só ôû Thöôïng Thieân laø toå phuï mount in the sky and in water, and enter cuûa chuùng sanh: Son of Nara or the the earth. In spring it mounts in the sky original man, patronymic of the and in winter enters the earth. personified Purusha or first living being, • Roàng ñöôïc xem nhö höõu ích, vì mang laïi author of the Purusha Hymn. möa: Dragons are regarded as beneficent, a) Nara (skt): Ngöôøi—Man. bringing the rains. b) Yana (skt): Sinh baûn hay goác cuûa söï • Thieân Long Hoä Phaùp: Guarding the soáng—The original life. heavens. 2) Teân khaùc cuûa Phaïm Thieân Vöông, Tyø Nöõu • Chuùng aån döôùi vöïc saâu ñeå kieåm soaùt soâng Thieân: He is also identified with Brahma, hoà: They control rivers and lakes, and Visnu, or Krsna, interpreted by the hibernate in the deep. originator of human life. • Long vaø Ñaïi Long laø danh hieäu cuûa Phaät: a) Kieân Coá: Firm and stable. Naga and Mahagana are titles of a b) Löïc Só hay Thieân Giôùi Löïc Só: Hero of Buddha. divine power. • Long vaø Ñaïi Long cuõng laø danh hieäu cuûa c) Kim Cang: Vajra (skt)—Maïnh meõ— nhöõng baäc ñaõ thoaùt voøng sanh töû, vì löïc Manly and strong. thoaùt voøng tham duïc vaø troùi buoäc traàn theá cuûa caùc ngaøi bay vuùt nhö roàng bay leân

Na La Dieân Thieân: Narayana-deva (skt)— laø daáu tích cuûa caùc tu vieän, ñeàn, thaùp. Caùc Trôøi Na La Dieân. coâng trình kieán truùc chaïy theo höôùng baéc nam, Na La Dieân Thieân Haäu: Narayana-deva- caùc tu vieän naèm beân söôøn ñoâng, coøn caùc ñeàn sakti (skt)—Phu nhôn cuûa Na La Dieân Thieân thaùp naèm beân söôøn taây. Qua pheá tích, chuùng ta hay naêng löïc cuûa nöõ giôùi ñöôïc chæ baøy trong thaáy nhöõng tu vieän ñöôïc xaây nhieàu taàng vaø nhoùm Thai Taïng Phaùp Giôùi—Sakti or female ngay trong nhöõng ñoå naùt ngaøy nay, chuùng vaãn energy is shown in the Garbhadhatu group. coøn gôïi leân cho chuùng ta söï hoaøi nieäm veà moät quaù khöù ñöôøng beä vaø vinh quang. Trong vieän Na La Ñaø: Naradhara (skt)—Nhaân Trì Hoa— baûo taøng hieän coøn tröng baøy nhieàu taùc phaåm Moät loaïi hoa thôm—A flower carried about for ñieâu khaéc cuøng caùc coå vaät khaùc tìm ñöôïc trong its scent. caùc cuoäc khai quaät. Ngoaøi ra, coøn nhieàu di saûn Na La Ma Na (Naïp): Naramanava (skt)— khaùc nhö caùc laù ñoàng, caùc bia kyù baèng ñaù, chöõ Thieáu nieân Baø La Moân—A young Brahman, a khaéc treân gaïch vaø caùc con daáu baèng ñaát nung. descendant of Manu. Trong soá caùc con daáu, chuùng ta coù con daáu Na La Na Lyù: Nara-nari (skt)—Söï hôïp nhaát thuoäc coäng ñoàng tu só khaû kính cuûa Ñaïi Tu cuûa hai phaùi nam nöõ—Union of the male and Vieän. Nhöõng chöùng lieäu cho thaáy Phaät giaùo female natures. haønh trì taïi Na Lan Ñaø cuøng caùc tu vieän ñöông Na La Tu Ma: Name of Jnatr. thôøi taïi Bengal vaø Bihar khoâng phaûi laø Phaät Na Laïc Ca: Naraka (skt)—Ñòa nguïc—Hell. giaùo Tieåu Thöøa ñôn thuaàn, cuõng khoâng phaûi 1) Ngöôøi laøm aùc bò haønh haï: The sufferer. Ñaïi Thöøa thôøi khôûi thuûy, maø noù thaâm nhieãm 2) Nhöõng coõi thaáp: The lower regions. caùc tö töôûng Baø La Moân vaø Maät toâng. Huyeàn Na Lan Ñaø: Caùc cô sôû tu vieän löøng danh taïi Trang, moät cao Taêng Trung Quoác, ñaõ du haønh Na Lan Ñaø trong thaønh Vöông Xaù coù taàm quan sang AÁn Ñoä vaøo theá kyû thöù baûy, ñaõ keå laïi veà troïng raát lôùn trong lòch söû Phaät giaùo thôøi gian söï ñoà soä vaø phoàn thònh cuûa Na Lan Ñaø. Theo sau naày. Lòch söû cuûa caùc kieán truùc taïi

ñaây coù oâng thì tu vieän naày ñaõ coù laàn coù ñeán 10.000 vò theå baét ñaàu töø ñôøi vua A Duïc (Asoka). Theo sö Ñaïi Thöøa ñeán tu taäp taïi ñaây. OÂng ñaõ noùi raát Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Na roõ veà caùc giôùi ñieàu vaø söï haønh trì cuûa chö Lan Ñaø laø ngoâi chuøa noåi tieáng, nôi maø ngaøi Taêng taïi ñaây. OÂng coøn nhaéc ñeán vua Harsa vaø Huyeàn Trang töøng toøng hoïc, tröôøng khoaûng 7 caùc vò tieàn nhieäm nhö nhöõng nhaø baûo trôï ñaéc daëm veà phía baéc thaønh Vöông Xaù cuûa xöù Ma löïc cho tu vieän naày. Nghóa Tònh, moät nhaø haønh Kieät Ñaø,mieàn baéc AÁn Ñoä, ñöôïc vua Thöôùc Ca höông khaùc cuûa Trung Hoa, cuõng ñaõ ñeå laïi cho La A Daät Ña (Sakraditya) xaây döïng sau khi chuùng ta moät baûn moâ taû cuoäc soáng cuûa caùc tu Phaät nhaäp dieät. Baây giôø laø Baragong. Na Lan só taïi Nalanda, tu vieän naày ñöôïc duy trì baèng Ñaø ñöôïc xem nhö laø moät trung taâm nghieân cöùu soá tieàn thu ñöôïc töø 200 ngoâi laøng ñöôïc caùc ñôøi Phaät giaùo, ñaëc bieät laø veà trieát lyù Trung Quaùn. vua ban caáp cho tu vieän. Vaøo thôøi aáy, Na Lan Na Lan Ñaø cöïc thònh vaøo khoaûng töø theá kyû thöù Ñaø noåi tieáng trong theá giôùi Phaät giaùo vì coù 5 ñeán theá kyû thöù 12. Sau ñoù Na Lan Ñaø ñöôïc nhöõng giaùo sö taøi gioûi, uyeân baùc vaø nhöõng teân caùc vua cuoái trieàu Gupta môû mang roäng lôùn. tuoåi nhö Giôùi Hieàn (Silabhadra), Tòch Hoä Kyø thaät Na Lan Ñaø laø moät tröôøng Ñaïi Hoïc (Santaraksita), A Ñeå Sa (Atisa), hay Phaät Giaùo, nôi nhöõng cao Taêng toøng hoïc tu ñeå Dipankara, nhöõng ngoâi sao saùng ñaõ gôïi leân môû mang kieán thöùc veà Phaät giaùo. Caùc di tích hình aûnh cao troïng cuûa tu vieän trong suoát thôøi cuûa tu vieän Na Lan Ñaø traûi ra treân moät vuøng kyø phoàn thònh cuûa noù—The famous monastic roäng lôùn. Caùc coâng trình xaây döïng ñöôïc thaáy establishments at Nalanda, near Rajgir, were hoâm nay chæ laø moät phaàn cuûa cô ngôi ñoà soä vaø of extreme importance in the history of latter

day Buddhism. The history of the monastic prosperity of this monastery. According to establishments can be traced back to the days Hsuan-Tsang, at one time, there were more of Asoka. According to Eitel in The Dictionary than 10,000 Mahayana Buddhist monks stayed of Chinese-English Buddhist Terms, Nalanda there to study. He stated very clearly about is a famous monastery which was located 7 their rules and practices. He also mentioned miles north of Rajarha in Maghada, northern Harsa and several of his predecessors as India, built by the King Sakraditya after the beneficent patrons of this institution. I-Ching, Buddha’s nirvana. Now Baragong. As a center another Chinese traveller, had also left us a of Buddhist study, particularly of Madhyamika picture of the life led by Nalanda monks. philosophy. It prospered from the fifth through According to I-Ching, Nalanda was maintained the twelfth centuries. Thereafter, the by 200 villages which donated by different monastery was enlarged by the kings of the kings. Nalanda was known throughout the late Gupta period. The Nalanda Monastery Buddhist world of that time for its learned and was in reality a Buddhist university, where versatile teachers, and the names of Acarya many learned monks came to further their Silabhadra, Santaraksita, and Atisa or study of Buddhism. The ruins of Nalanda Dipankara, were shining stars among a galaxy extend over a large area. The structures of many others, conjure up a vision of the exposed to view

represent only a part of the supreme eminence of the Nalanda Mahavihara extensive establishment and consist of throughout its prosperous history. monastic sites, stupa sites, and temple sites. Na Lan Ñaø Töï: See Na Lan Ñaø. Lengthwise they extend from north to south, Na Laït Giaø: Naraca (skt). the monasteries on the eastern flank, and 1) Muõi teân: An arrow. stupas and temples on the west. Through the 2) Vaät nhoïn: A pointed implement. ruins, we can see the evidence that these Na Lieân Ñeà Leâ Da Xaù: Narendrayasas (skt). monasteries were storeyed structures; and 1) Toân xöng: Venerable. even in their ruins, they still convey a memory 2) Teân vò Tyø Kheo Na Lieân Da Xaù, ngöôøi of their imposing and glorious past. In the nöôùc OÂ Traønh, mieàn Taây Baéc AÁn, vaøo theá museum are deposited numerous sculptures kyû thöù saùu, töøng dòch khoaûng 80 quyeån and other antiquities recovered during the Kinh Luaän—A monk of Udyana, excavations. Besides, there are a lot of northwest India, sixth century, translated epigraphic materials, including copper-plate the Candra-garbha, Surya-garbha, and and stone inscriptions, and inscriptions on other sutras. bricks, and terracotta seals. Among the seals, Na Lôïi Keá La: we have the official seal belonging to the 1) Narikela or Narikera (skt)—Traùi döøa hay community of venerable monks of the great caây döøa—The coco-nut. monastery. Through these materials, we can 2) Ñaûo Na Lôïi Keá La: Narikeladvipa (skt)— see that the Buddhism that was practised at Theo Eitel trong Trung Anh Phaät Hoïc Töø Nalanda and other contemporary institutions in Ñieån, ñaây laø moät hoøn ñaûo naèm caùch phía Bengal and Bihar was neither the simple nam Tích Lan vaøi ngaøn daëm, truù xöù cuûa Hinayana, nor Mahayana of the early days. It nhöõng ngöôøi luøn vôùi chieàu cao khoaûng ba was strongly influenced by the Brahmanism boä Anh, coù mình ngöôøi moû chim, chæ aên and Tantrism. Hsuan-Tsang, a famous Chinese döøa maø thoâi—According to Eitel in The monk, who traveled to India in the seventh Dictionary of Chinese-English Buddhist century, wrote of the imposing structure and Terms, this is described as “an island

several thousand miles south of Ceylon, Vedas, history and other subjects, he studied inhabited by dwarfs 3 feet high, who have the Buddha's doctrine and entered the Buddhist human bodies with beaks like birds, and Order. First, he studied the Buddha’s doctrine live upon coco-nuts. with the Elder Rohana. Later he studied under Na Luaät: See Aniruddha in Sanskrit/Pali- the Elder Assagutta of Vattaniya. Afterwards Vietnamese Section. he was sent to Pataliputra, now Patna where he Na Ma: Naman (skt)—Teân—A name. made a special study of the Buddha’s doctrine. Then he stayed at Sankheyya monastery, Na Moâ: Namah (skt)—Quy-y. where he met king Milinda. He debated on Na Tieân Tyø Kheo: Bhiksu Nagasena—Tyø various subjects with the Greek King Kheo Na Tieân—Moät vò Taêng noåi tieáng ngöôøi Menander, who ruled in northern India and is AÁn vaøo theá kyû thöù hai tröôùc Taây Lòch. Theo said to have been converted by Nagasena. This Na Tieân Tyø Kheo Kinh (hay Di Lan Ñaø Vaán debate is famous as an example of the earliest Kinh), Na Tieân sanh ra trong moät gia ñình Baø encounters between Greek civilization and La Moân, taïi Kajangala, moät thaønh phoá nhieàu Buddhism. According to Prof. Bapat in The ngöôøi bieát ñeán

beân caïnh daõy Hy Maõ Laïp Sôn. Twenty-Five Hundred Years Of Buddhism, Cha oâng laø moät ngöôøi Baø La Moân teân after the Pali scriptures, the Questions of King Sonutttara. Khi Na Tieân ñaõ hoïc haønh thoâng Milinda (Milinda-panha) supposed to have thaïo ba kinh Veä Ñaø, lich söû cuõng nhö caùc moân been compiled by Mahathera Nagasena, is khaùc thì oâng nghieân cöùu Phaät giaùo vaø xuaát gia considered almost as authoritative a text—See theo ñaïo Phaät. Thoaït tieân oâng hoïc vôùi tröôûng Di Lan Ñaø Vaán Ñaïo. laõo Rohana, keá tieáp vôùi tröôûng laõo Assagutta ôû Na Tra: Nata (skt)—Thaùi töû con trai cuûa Tyø Vattaniya. Sau ñoù oâng ñöôïc göûi ñeán thaønh Hoa Sa Moân Thieân Vöông, moät Quyû Vöông huøng Thò, nay laø Patna ñeå nghieân cöùu veà giaùo lyù cuûa traùng, ba maët, taùm tay—A powerful demon ñaïo Phaät. Sau ñoù oâng gaëp vua Milinda taïi tu king, said to be the eldest son of Vaisravana, vieän Sankheyya ôû Sagala. OÂng laø moät luaän sö and represented with three faces, eight arms. raát noåi tieáng. Chính oâng ñaõ bieän luaän vôùi vua Hy Laïp laø Di Lan Ñaø vaø ñoä cho vò vua naày trôû thaønh Phaät töû. Ñaây laø cuoäc tranh luaän noåi tieáng vaø ñöôïc bieát nhö laø moät ñieån hình veà nhöõng cuoäc gaëp gôõ sôùm nhaát giöõa neàn vaên minh Hy Laïp vaø Phaät giaùo. Theo Giaùo Sö Bapat trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo thì caùc taøi lieäu Pali coøn löu laïi cho thaáy cuoán Di Lan Ñaø Vaán Ñaïo coù leõ ñöôïc ñaïi tröôûng laõo Na Tieân bieân soaïn, ñöôïc xem laø cuoán saùch ñaùng tin caäy—Nagasena, a famous Indian monk of the second century B.C. According to the Milidapanha Sutra (The Questions of King Milinda), he was born to a Brahman family, in a city called Kajangala, a well-known town near the Himalayas, on the eastern border of the Middle country, and his father was a Brahmin called Sonuttara. When Nagasena was well-versed in the study of the three

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