# Việt-Anh [Vietnamese-English] Volume II (Na to Nh) 1574-1928

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

Na Yeát La Haùt La: Nagarahara or Nagara Naïi Nöõ: Amradarika or Amrapali (skt)—(skt)—Theo Eitel trong Trung Anh Phaät Hoïc Ngöôøi ñaøn baø sanh ra treân caây xoaøi, ngöôøi ñaõ Töø Ñieån, ñaây laø teân cuûa moät vöông quoác coå, hieán “Naïi Uyeån” cho Ñöùc Phaät—A woman naèm treân bôø nam soâng Cabool, khoaûng 30 daëm who is said to have been born on a mango tree, veà phía Taây cuûa Jellalabad—According to The and to have given the Plum-garden to the Dictionary of Chinese-English Buddhist Terms, Buddha. this is the name of an ancient kingdom on the Naïi Oaùn Haïi Nhaãn: Söï nhaãn nhuïc tröôùc southern bank of the Cabool River, about 30 nhöõng oaùn haän vaø gaây toån haïi cho chính miles west of Jellalabad. mình—The patience which endures enmity Naõ: and injury. 1) Giöït laáy: To take—To lay hold of. Nam: 2) Loaøi quyû chuyeân laøm ngöôøi gheâ sôï: 1) Daksina (skt)—Phía nam—South. Damara (skt)—Demons that affright 2) Ngöôøi nam: Male. sentient beings. Nam Ai: Name of a sad piece of music. Nai Löng: To toil—To work hard. Nam Boä: Jambudvipa (skt)—See Nam Thieäm Naøi: To insist. Boä Chaâu. Naøi Næ: To beg—To request earnestly. Nam Caên: Boä phaän sinh duïc nam—The male Naïi: organ. 1) Ñeø xuoáng: To press down. Nam Chaâu: Jambudvipa (skt)—See Nam 2) Nhaãn naïi—To endure—To bear. Thieäm Boä Chaâu. 3) Quaû na: berries or musk. Nam Cö Só: Laymen 4) Quaû xoaøi: Amra (skt)—A mango. Nam Dieâm Phuø Ñeà: Jambudvipa (skt)—See Naïi Ñòa Ca Dieáp Ba: Nadi-Kasyapa (skt)— Nam Thieäm Boä Chaâu. Coøn goïi laø Na Ñeà, em ruoät cuûa ngaøi Ma Ha Ca Nam Döông Hueä Trung: Nan-Yang Hui- Dieáp, sau naày seõ thaønh Phaät hieäu laø Phoå Minh Ch’ung 675-775—Nam Döông Hueä Trung laø Nhö Lai—A brother of Maha-Kasyapa, to be teân cuûa moät nhaø sö coù aûnh höôûng raát lôùn vôùi reborn as Buddha Samanta-Prabhasa. caùc sö nhaø Ñöôøng vaøo khoaûng nhöõng naêm 761 Naïi Haø: Con soâng trong ñòa nguïc maø moïi ñeán 775 sau Taây Lòch. Nam Döông laø moân ñoà chuùng sanh (linh hoàn) phaûi vöôït qua khoâng theå cuûa Luïc Toå Hueä Naêng. Ngöôøi ta keå raèng, ñeán traùnh ñöôïc—The inevitable river in purgatory naêm 16 tuoåi, Nam Döông khoâng heà noùi moät lôøi to be crossed by all souls. naøo, cuõng nhö khoâng bao giôø baêng qua chieác Naïi Haø Caàu (Kieàu): Chieác caàu trong ñòa caàu tröôùc nhaø. Moät hoâm, coù moät thieàn sö vöøa nguïc, moïi toäi nhaân ñeàu phaûi qua vaø rôi qua caàu tröôùc ngoõ, oâng voäi vaøng böôùc qua caàu xuoáng—The bridge in one of the hells, from ñeå gaëp thaày vaø xin ñöôïc laøm ñeä töû. Thaáy ñöôïc which certain sinners always fall. taøi naêng cuûa chaøng thieáu nieân, thaày beøn phaùi Naïi Laïc Ca: Naraka (skt). chaøng ñeán gaëp Luïc Toå Hueä Naêng. Luïc Toå tieân 1) Ñòa nguïc: Hell—The hells. ñoaùn Hueä Trung seõ laø moät vò Phaät ñoäc nhaát 2) Nôi chòu khoå: The place of torment. treân theá giôùi, neân nhaän laøm ñeä töû vaø keá thöøa Naïi Lôïi: Niraya (skt)—Ñòa nguïc—Hell. Phaùp cuûa Ngaøi—Nan-Yang, a noted monk who Naïi Maït Ñaø: Narmada (skt)—Con soâng maø

had influence with the T’ang emperors from baây giôø coù teân laø Nerbudda—The modern 761 to 775 A.D. Nan-Yang Hui-Ch’ung, an Nerbudda river. early Chinese Ch’an master, a disciple and Dharma successor of Hui-Neng. It is said that

he did not speak a single word till the age of Mang—Naïp Maëc—Naüng Moà (chuùng sanh sixteen and would never cross the bridge in höôùng veà Phaät, quy-y tín thuaän). front of his parents’ house. One day a Ch’an 1) Quy Maïng—Homage—To submit oneself master was approaching the house, he ran over to—To make obeisance. the bridge to the master and requested him to 2) Kænh Leã: To pay homage to—To bow to— accept him as a disciple. The master, who An expression of submission to recognized the boy’s great potential, sent him command—Complete commitment— to the monastery of Hui-Neng. Hui-Neng told Reverence—Devotion. him that he would be a “Buddha standing 3) Cöùu Ñoä: Trust for salvation. alone in the world,” accepted him as a student Nam Moâ A Di Ñaø Phaät: Namah Amitabha and later confirmed him as his Dharma or Namo Amitayuse-Buddha (skt)—Nam Moâ successor. A Di Ñaø Phaät, laø quy meänh ñoái vôùi Ñöùc Phaät ** For more information, please see Hueä A Di Ñaø hay chuùng sanh moät loøng quy ngöôõng Trung Thieàn Sö. nôi lôøi nguyeän cöùu ñoä cuûa Ñöùc Phaät A Di Ñaø Nam Ñoán Baéc Tieäm: Thieàn cuûa hai toâng maø nieäm hoàng danh cuûa Ngaøi, töùc laø môû cöûa ñi nam vaø baéc ôû trung Quoác—Southern vaøo coõi Tònh Ñoä—Namah Amitabha, the immediate, Northern gradual. formula of faith of the Pure Land sect, ** For more information, please see Nam representing the believing heart of all beings Toâng and Nam Naêng Baéc Tuù. and Amitabha’s power and will to save; Nam Haûi Ma La Da Sôn: Malayagiri repeated in the hour of death it opens the (skt)—Nuùi Ma La Da phía nam AÁn Ñoä—The entrance to the Pure Land. Malaya mountains in Malabar answering to the Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät: western Ghats; a district in the south of India (a Namo Sakya Muni Buddha—Namo mountain in Ceylon). Fundamental (Original) Teacher Sakyamuni Nam Haønh: Daksinayana (skt). Buddha—Homage to our Teacher Sakyamuni 1) Maët trôøi tròch veà phöông nam, cöù saùu Buddha—Con xin quy maïng Ñöùc Phaät Thích thaùng laø noù di chuyeån töø baéc xuoáng nam Ca Maâu Ni. moät laàn: The course or declination of the Nam Moâ Chö Toå Boà Taùt: Namo sun to the south; the half- year in which it Descending line of Patriarchs Bodhisattvas. moves from north to south. Nam Moâ Cöïc Laïc quoác A Di Ñaø Phaät: 2) Khoaûng thôøi gian saùu thaùng: A period of Namo The Land of Ultimate Bliss Amitabha six months. Buddha. Nam Kha: Empty dream. Nam Moâ Cöïc Laïc Theá Giôùi A Di Ñaø Nam La: Malava (skt)—Nam La laø moät Phaät: Namo Amitabha Buddha of the Land of vöông quoác ôû mieàn Trung AÁn Ñoä, toång haønh Ultimate Bliss. dinh cuûa taø phaùi ngoaïi ñaïo, baây giôø laø Malwa, Nam Moâ Dieäu Phaùp Lieân Hoa: Nama! ñoái laïi vôùi Baéc La ôû Gujarat—Southern Lara, Wonderful-Law Lotus-Flower!—Caâu trí nieäm an ancient kingdom in central India; cuûa Toâng Phaùp Hoa beân Nhaät—The recitation headquarters of heretical sects, in the present of the Nichiren Sect. Malwa, in contrast with northern Valabhi in ** For more information, please see Boån Tích Gujarat. Nhò Moân. Nam Moâ: Namo or Namah (skt)—Nam Maàu—Na Moâ—Naïp

Moâ—Na Maàu—Nam

Nam Moâ Döôïc Sö Hoäi Thöôïng Phaät Boà Nam Moâ Hoä Phaùp Thieân Long Boà Taùt: Taùt: Namo Medicine Master Assembly of Namo All Dharma Guardian Deva Buddhas and Bodhisattvas. Bodhisattvas. Nam Moâ Döôïc Sö Löu Ly Quang Phaät: Nam Moâ Hoä Phaùp Vi Ñaø Toân Thieân Boà Namo Quelling Disasters Lengthening Life Taùt: Namo Vajrapani Bodhisattvas, Dharma Medicine Master. Protector and Honoured Deva (God). Nam Moâ Ñaïi Bi Quan Theá AÂm Boà Taùt: Nam Moâ Höông Vaân Caùi Boà Taùt Ma Ha Namo Kuan Shi Yin Great Compassion Taùt: Homage to the Enlightened Being, Cloud Bodhisattva—Namo Great Compassionate Canopy of Fragrance Bodhisattva, Mahasattva. Bodhisattva Avalokitesvara—Namo Kuan Shi-Nam Moâ Kim Cang Taïng Boà Taùt: Namo Yin Bodhisattva of great Compassion. Vaira Treasury Bodhisattvas. Nam Moâ Ñaïi Thaùnh Khaån Na La Vöông Nam Moâ Laêng Nghieâm Hoäi Thöôïng Boà Taùt: Namo Great Holy Kinnara King Phaät Boà Taùt: Namo Shurangama Assembly Bodhisattva. of Buddhas and Bodhisattvas. Nam Moâ Ñaïi Haïnh Phoå Hieàn Boà Taùt: Nam Moâ Lòch Ñaïi Toå Sö Boà Taùt: Namo Namo Universal Worthy Great Conduct Generations of Patriarchs, Bodhisattvas. Bodhisattva (Namo Samantabhadra Nam Moâ Lieân Trì Haûi Hoäi Phaät Boà Taùt: Bodhisattva of great conduct). Namo Sea Vast Lotus Pool Assembly of Nam Moâ Ñaïi Nguyeän Ñòa Taïng Vöông Buddhas and Bodhisatvas—Homage to the Boà Taùt: Namo Earth Treasury King Vow Lotus Pool Assembly of Buddhas and Bodhisattva—Namo Great Vows Earth Store Bodhisattvas as vast as the sea. Bodhisattva (Namo Earth Store King Nam Moâ Phaïm Voõng Giaùo Chuû Tyø Loâ Bodhisattva of great vows). Xaù Na Phaät: Namo (Homage) Lord of Nam Moâ Ñaïi Theá Chí Boà Taùt: Namo Brahma Net, Vairocana Buddha. Great Strength Bodhisattva—Namo Nam Moâ Phaät: Quy meänh ñoái vôùi Phaät, vôùi Bodhisattva Mahasthama—Namo Bodhisattva Tam Baûo, vôùi Phaät A Di Ñaø—Namo Buddha; I who has attained great strength. devoted myself entirely to the Buddha, or Nam Moâ Ñaïi Trí Vaên Thuø Sö Lôïi Boà Triratna, or Amitabha. Taùt: Namo Manjusri Great Wisdom Nam Moâ Phaät Ñaûnh Thuû Laêng Nghieâm: Bodhisattva (Bodhisattva of great wisdom). Namo Supreme Shurangama of the Buddha's Nam Moâ Ñöông Lai Haï Sanh Di Laëc Summit. Toân Phaät: Namo Maitreya Honored Future Nam Moâ Quan Theá AÂm Boà Taùt: Namo Buddha (Namo the Honoured Buddha Kuan Shi Yin Bodhisattva. Maitreya, Soon to be born in the world). Nam Moâ Sö: Master of Namah, i.e. Buddhist Nam Moâ Giaø Lam Thaùnh Chuùng Boà or Taoist priests and sorcerers. Taùt: Namo Holy Assembly of Temple-Nam Moâ Tam Baûo: See Nam Moâ Phaät. Guarding Bodhisattvas. Nam Moâ Taây Phöông Cöïc Laïc theá giôùi Nam Moâ Hoä Phaùp Chö Thieân Boà Taùt: Ñaïi Töø Ñaïi Bi A Di Ñaø Phaät: Namo Great Namo All Heavenly Dharma-Protecting Merciful and Compassionate Buddha Bodhisattvas. Amitabha of the Western Land of Ultimate Bliss.

Nam Moâ Thanh Löông Ñòa Boà Taùt Ma toâng ñöôïc xem nhö toâng tieäm ngoä cuûa ñaïi sö Ha Taùt: Homage to the Bodhisattva, Thaàn Tuù—Hueä Naêng cuûa Nam Toâng, Thaàn Tuù Mahasattva of the Clear Cool Ground. cuûa Baéc Toâng)—The southern of the Sixth Patriarch Hui-Neng came to be considered the Nam Moâ Thanh

Tònh Ñaïi Haûi Chuùng Boà orthodox Intuitional school or the immediate Taùt: Namo Pure Assembly of Bodhisattvas as method, the northern of the great monk Shen- Vast as the Oceans—Namo Great Pure Sea- Hsiu came to be considered as the gradual Vast Assembly of Bodhisattvas. medthod. Nam Moâ Thaäp Phöông Tam Theá Nhöùt ** For more information, please see Nam Thieát Chö Phaät: Namo all Buddhas of the Toâng and Nam Ñoán Baéc Tieäm. Ten Directions (Quarters) and three times Nam Nhaïc Hoaøi Nhöôïng Thieàn Sö: Nan- (Namo all Buddhas everywhere throughout all Yueh-Huai-Jang, sanh naêm 677 sau Taây Lòch realms of time). taïi Kim Chaâu, oâng laø moät thieàn sö xuaát saéc ñôøi Nam Moâ Thích Ca Maâu Ni Phaät: Namo nhaø Ñöôøng, ñaïi ñeä töû cuûa Luïc Toå Hueä Naêng, Sakyamuni Buddha. vaø cuõng laø thaày cuûa Maõ Toå. Nam Nhaïc xuaát Nam Moâ Thöôøng Truï Thaäp Phöông gia naêm 15 tuoåi vôùi luaät Sö Hoaøng Caûnh. Sau Phaùp: Namo Permanently dwelling Ten khi thoï giôùi cuï tuùc, sö hoïc heát Taïng Luaät, Directions Dharmas—Namo Eternally Abiding nhöng sö khoâng thoûa maõn neân du phöông tìm (Everlasting) Dharma of the ten directions. ñeán moät vò thaày teân laø Hueä An ôû nuùi Tung Nam Moâ Thöôøng Truï Thaäp Phöông Sôn. Duø sö coù tieán boä, nhöng Hoøa Thöôïng Hueä Phaät: Namo Eternally Dwelling Ten An baûo sö neân ñeán Taøo Kheâ tham vaán Luïc Toå Hueä Naêng—Nan-Yueh was born in 677 A.D. Directions Buddhas—Namo Eternally Abiding in Jing-Chou, one of the famous Zen masters (Everlasting) Buddhas of the ten directions. during the T’ang dynasty. He was the great Nam Moâ Thöôøng Truï Thaäp Phöông disciple of the Sixth Patriarch. He left home at Taêng: Namo Eternally Dwelling (abiding) of the age of fifteen to study under a Vinaya the Ten Directions of Sanghas—Namo master named Hung-Jing. After his ordination, Eternally Abiding (Everlasting) Sangha of the he studied the Vinayapitaka, but he became ten directions. dissatisfied, and then traveled to see a teacher Nam Moâ Tieâu Tai Dieân Thoï Döôïc Sö named Hui-An on Mount Tsung. Although Phaät: Namo Medicine Master Buddha who Nan-Yueh made some spiritual progress with dispels calamities and lengthens life. Hui-An, he soon continued on to Tsao-Xi to Nam Moâ Tònh Nhaõn Boà Taùt Ma Ha Taùt: studied with the Sixth Patriarch Hui-Neng. Namo Universal Eye Bodhisattva, Mahasattva. • Sö ñeán Taøo Kheâ tham vaán Luïc Toå Hueä Nam Moâ Trôøi: Namo Heaven—Töø naày Naêng. Toå hoûi: “ÔÛ ñaâu ñeán?” Sö thöa: “ÔÛ thöôøng ñöôïc daân mieàn queâ Vieät Nam duøng ñeå Tung Sôn ñeán.” Toå hoûi: “Vaät gì ñeán?” Sö caàu nguyeän—This term is usually used to pray thöa: “Noùi in tuoàng moät vaät töùc khoâng by the Vietnamese countryside people. truùng.” Toå hoûi: “Laïi coù theå tu chöùng Nam Moâ Vu Lan Hoäi Thöôïng Phaät Boà chaêng?” Sö thöa: “Tu chöùng töùc chaúng khoâng, nhieãm oâ töùc chaúng ñöôïc.” Toå noùi: Taùt: Namo Homage To The Ullambana “Chính caùi khoâng nhieãm oâ naày laø choã hoä Assembly of Buddhas and Bodhisattvas nieäm cuûa chö Phaät, ngöôøi ñaõ nhö theá, ta Nam Naêng Baéc Tuù: Nam toâng ñöôïc xem cuõng nhö theá. Toå Baùt Nhaõ Ña La ôû Taây nhö toâng ñoán ngoä cuûa Luïc Toå Hueä Naêng, baéc Thieân coù lôøi saám raèng: ‘Döôùi chaân ngöôi

seõ xuaát hieän NHAÁT MAÕ CAÂU (con ngöïa ñi, thì ñaùnh xe laø phaûi hay ñaùnh traâu laø tô) ñaïp cheát ngöôøi trong thieân haï. ÖÙng taïi phaûi?" Ñaïo Nhaát laëng thinh, sö noùi tieáp: taâm ngöôi chaúng caàn noùi sôùm.'" Sö hoaùt "Ngöôi hoïc ngoài thieàn hay hoïc ngoài Phaät? nhieân kheá hoäi. Töø ñaây sö ôû haàu haï Toå Neáu hoïc ngoài thieàn, thieàn khoâng phaûi ngoài ngoùt möôøi laêm naêm—Nan-Yueh came to naèm. Neáu hoïc ngoài Phaät, Phaät khoâng coù Tsao-Xi to study with Hui-Neng. Hui-töôùng nhaát ñònh, ñoái phaùp khoâng truï, Neng said to Nan-Yueh: "Where did you chaúng neân thuû xaû. Ngöôi neáu ngoài Phaät, come from?" Nan-Yueh said: "From töùc laø gieát Phaät, neáu chaáp töôùng ngoài, Mount Song." Hui-Neng said: "What is it chaúng ñaït yù kia." Ñaïo Nhaát nghe sö chæ that thus come?" Nan-Yueh couldn't daïy nhö uoáng ñeà hoà, leã baùi hoûi: "Duïng answer. After eight years, Nan-Yueh taâm theá naøo môùi hôïp vôùi voâ töôùng tam suddenly attained enlightenment. He muoäi?" Sö baûo: "Ngöôi hoïc phaùp moân taâm informed the Sixth Patriarch of this, ñòa nhö gieo gioáng, ta noùi phaùp yeáu nhö saying: "I have an understanding." The möa moùc, neáu duyeân ngöôi hôïp seõ thaáy Sixth Patriarch said: "What is it?" Nan-ñaïo naày." Ñaïo Nhaát laïi hoûi: "Ñaïo khoâng Yueh said: "To say it's a thing misses the phaûi saéc töôùng laøm sao thaáy ñöôïc?" Sö mark." The Sixth Patriarch said: "Then noùi: "Con maét phaùp taâm ñòa hay thaáy ñöôïc can it be made evident or not?" Nan-Yueh ñaïo. Voâ töôùng tam muoäi cuõng laïi nhö said: "I don't say it can't be made evident, vaäy." Ñaïo Nhaát hoûi: "Coù thaønh hoaïi but it can't be defiled." The Sixth chaêng?" Sö noùi: "Neáu laáy caùi thaønh hoaïi Patriarch said: "Just this that is undefiled is tuï taùn, thieän aùc maø thaáy ñaïo, laø khoâng theå what is upheld and sustained all Buddhas. thaáy ñaïo. Nghe ta noùi keä: You are thus. I am also thus. "Prajnadhara Taâm ñòa haøm chö chuûng, has foretold that from beneath your feet (Ñaát taâm chöùa caùc gioáng) will come a horse which will trample to Ngoä traïch töùc giai manh death everyone in the world. Bear this in (Gaëp öôùt lieàn naåy maàm) mind but don't soon repeat it." Nan-Yueh Tam muoäi hoa voâ töôùng suddenly experienced Great (Hoa tam muoäi khoâng töôùng) Enlightenment. He then served the Sixth Haø hoaïi phuïc haø thaønh? Patriarch for fifteen years. (Naøo hoaïi laïi naøo thaønh?) . • Coù vò Sa Moân ôû huyeän Truyeàn Phaùp hieäu Nhôø nhöõng lôøi naày maø Ñaïo Nhaát khai ngoä Ñaïo Nhaát, haèng ngaøy ngoài thieàn. Sö bieát taâm yù sieâu nhieân—During the Kai-Yuan ñoù laø phaùp khí (ngöôøi höõu ích trong Phaät era of the T'ang dynasty (713-741) there phaùp) beøn ñi ñeán hoûi: "Ñaïi ñöùc ngoài thieàn was a novice monk called Ma-Tsu T'ao- ñeå laøm gì?" Ñaïo Nhaát thöa: "Ñeå laøm Yi who constantly practice Zen meditation Phaät." Sau ñoù sö laáy moät cuïc gaïch ñeán upon Mount Heng. Nan-Yueh knew that treân hoøn ñaù ôû tröôùc am Ñaïo Nhaát ngoài T'ao-Yi was a great vessel for the maøi. Ñaïo Nhaát thaáy laï hoûi: "Thaày maøi Dharma, and once walked up to him and gaïch ñeå laøm gì?" Sö ñaùp: "Maøi ñeå laøm said: " What does your Worthiness intend göông." Ñaïo Nhaát noùi: "Maøi gaïch ñaâu coù to do by sitting in meditation?" Ma-Tsu theå thaønh göông ñöôïc?" Sö hoûi laïi: "Ngoài said: "I intend to become a Buddha." Nan- thieàn ñaâu coù theå thaønh Phaät ñöôïc?" Ñaïo Yueh then picked up a piece of tile from Nhaát hoûi: "Vaäy laøm

theá naøo môùi phaûi?” the ground and began grinding on a rock. Sö noùi: “Nhö traâu keùo xe, neáu xe khoâng T’ao-Yi then asked: “What are you trying

to make by grinding that?” Nan-Yueh said: of good and bad, then it is not the way. “I’m grinding it to make a mirror.” T’ao- Listen to this verse: Yi said: “How can you make a irror by “The mind-ground fully sown, grinding a tile on a rock?” Nan-Yueh said: When moisture comes, all seeds sprout “If you can’t make a mirror by grinding a The formless flower of samadhi, tile on a rock, how can you become a How can it be bad or good?” Buddha by sitting in meditation?” T’ao-Yi At these words T’ao-Yi experienced great said: “What is the correct way?” Nan- enlightenment and unsurpassed Yueh said: “It can be compared to an ox realization. pulling a cart. If the cart doesn’t move, do • Ñeä töû nhaäp thaát goàm coù saùu ngöôøi, sö aán you strike the cart or strike the ox?” T’ao- khaû raèng: “Saùu ngöôøi caùc ngöôi ñoàng Yi didn’t answer. Nan-Yueh then said: chöùng thaân ta, moãi ngöôøi kheá hoäi moät “Are you sitting in order to practice Zen, phaàn—Six disciples entered Nan-Yueh- or are you sitting to be a Buddha? If Huai-Rang’s room to received you’re sitting to practice Zen, then know transmission. He commended each of that Zen is not found in sitting or lying them, saying: “Six of you represent my down. If you’re sitting to become a body, each in accord with one part of it.” Buddha, then know that Buddha has no 1. Ngöôøi ñöôïc chaân maøy ta, gioûi veà uy nghi fixed form. With respect to the constantly laø Thöôøng Haïo—Chang-Hao inherits my changing world, you should neither grasp eyebrows and their dignified appearance. it nor reject it. If you sit to become a 2. Ngöôøi ñöôïc maét ta gioûi veà ngoù lieác laø Trí Buddha, you kill Buddha. If you grasp Ñaït—Zhi-T’a inherits my eyes and their sitting form then you have not yet reached stern glare. the meaning.” When T’ao-Yi heard this 3. Ngöôøi ñöôïc tai ta gioûi veà nghe lyù laø Thaûn instruction it was as though he had drunk Nhieân—T’an-Ran inherits my ears and sweet nectar. He bowed and asked: “How their ability to hear true principle. can one cultivate mind to be in accord 4. Ngöôøi ñöôïc muõi ta gioûi veà bieát muøi laø with formless samadhi?” Nan-Yueh said: Thaàn Chieáu—Shen-Zhao inherits my nose “You’re studying the Dharma gate of and its ability to perceive smelling. mind-ground, and this activity is like 5. Ngöôøi ñöôïc löôõi ta gioûi veà ñaøm luaän laø planting seeds there. The essential Nghieâm Tuaán—Yuan-Xuan inherits my Dharma of which I speak may be likened tongue and its ability to articulate to the rain that falls upon the seeded speaking. ground. In this same manner your 6. Ngöôøi ñöôïc taâm ta gioûi veà xöa nay laø Ñaïo auspicious karmic conditions will allow Nhaát—T’ao-Yi inherits my mind and its you to perceive the Way.” T’ao-Yi then knowledge of past and present. asked: “The Way is without color or form. • Sö laïi baûo: “Taát caû caùc phaùp ñeàu töø taâm How can one perceive it?” Nan-Yueh sanh, taâm khoâng choã sanh, phaùp khoâng said: “The Dharma eye of mind-ground theå truï. Neáu ñaït taâm ñòa, vieäc laøm khoâng can perceive the true way. The formless ngaïi, khoâng phaûi thöôïng caên thì deø daët samadhi is likewise perceived.” T’ao-Yi chôù noùi (nhaát thieát chö phaùp giai tuøng taâm then asked: “Does it have good and bad, sanh, taâm voâ sôû sanh, phaùp voâ sôû truï. or not?” Nan-Yueh said: “If the Way is Nhöôïc ñaït taâm ñòa sôû taùc voâ ngaïi,

phi ngoä seen in the aggregation and disintegration thöôïng caên nghi thaän töø tai)—Nan-Yueh

also said: “All dharmas are born of mind. heard any specific news about this.” The Mind is unborn. Dharmas are nonabiding. congregation couldn’t offer any news on When one reaches the mind-ground, this. Nan-Yueh dispatched a monk to Ma- one’s actions are unobstructed. Be careful Tsu’s place, instructing him: “Wait until using this teaching with those not of he enters the hall to speak, and then ask superior understanding. him: ‘What’s going on?’ Take note of his • Coù vò Ñaïi ñöùc ñeán hoûi sö: “Nhö göông answer and then bring it back to tell it to ñuùc töôïng, sau khi töôïng thaønh khoâng bieát me.” The monk then carried out Nan- caùi saùng cuûa göông ñi veà choã naøo?” Sö Yueh’s instructions. He returned and said: baûo: “Nhö Ñaïi ñöùc töôùng maïo luùc treû thô “Master Ma-Tsu said: ‘In the thirty years hieän thôøi ôû ñaâu?” Ñaïi ñöùc laïi hoûi: “Taïi since the barbarian uprising I’ve never sao sau khi thaønh töôïng khoâng chieáu soi?” lacked salt or sauce.’” Nan-Yueh Sö baûo: “Tuy khoâng chieáu soi, nhöng ñoái approved this answer. y moät ñieåm cuõng chaúng ñöôïc.”—A great • Sö thò tòch vaøo naêm 744 sau Taây Lòch—He worthy one asked Nan-Yueh: “If an died in 744 A.D. image is reflected in a mirror, where does Nam Nhaân: A man. the light of the image go when it’s no Nam Nöõ: Male and female. longer observed?” Nan-Yueh said: “It’s Nam Phong: South wind. similar to remembering when Your Nam Phoå Ñaø: Teân moät ngoâi chuøa noåi tieáng Worthiness was a child. Where has your trong quaän saùu, thaønh phoá Saøi Goøn, Nam Vieät childlike appearance gone now? The Nam. Chuøa ñöôïc xaây döïng vaøo naêm 1953 vaø worthy one asked: “But afterward, why ñaõ traûi qua boán ñôøi truï trì. Chuøa kieán laäp ba does the image not remain?” Nan-Yueh ngoâi ñieän thôø cuûa Phaät Thích Ca, Boà Taùt Quaùn said: “Although it is no longer reflected, it Theá AÂm, vaø Boà taùt Ñòa Taïng. Nam Phoå Ñaø laø can be reproved even slightly.” ngoâi chuøa noåi tieáng cuûa ngöôøi Trung Hoa beân • Sau Ñaïo Nhaát ñi giaùo hoùa ôû Giang Taây, tænh Phuùc Kieán, thuoäc doøng Thieàn Phoå Ñaø Taây sö hoûi chuùng: “Ñaïo Nhaát vì chuùng thuyeát Sôn. Chaùnh ñieän toân trí thôø Tam Baûo vôùi töôïng phaùp chaêng?” Chuùng thöa: “Ñaõ vì chuùng Phaät baèng ñaù, töôïng goã Taây Thieân Tam Thaùnh, thuyeát phaùp.” Sö hoûi: “Sao khoâng thaáy hai beân coù töôïng Giaø Lam, Hoä Phaùp. Maët sau ngöôøi ñem tin töùc veà?”Chuùng laëng thinh. thôø Toå Boà Ñeà Ñaït Ma—Name of a famous Sö beøn sai moät vò Taêng ñi thaêm. Tröôùc khi pagoda, located in the sixth district, Saigon hoûi: ‘Laøm caùi gì?’ Y traû lôøi, nhôù ghi City, South Vietnam. The pagoda was built in nhöõng lôøi aáy ñem veà ñaây.” Vò Taêng ñi 1953 and headed by four successive elders. It thaêm, laøm ñuùng nhö lôøi sö ñaõ daën. Khi trôû was constructed with three Holy Shrines veà vò Taêng thöa: “Ñaïo Nhaát noùi: ‘Töø loaïn worshipping Sakyamuni Buddha, Hoà sau ba möôi naêm, chöa töøng thieáu Avalokitesvara Bodhisattva, and Yama of töông muoái.” Sö nghe xong gaät ñaàu— Hell. Nam Phoå Ñaø is a famous Chinese pagoda Once after T’ao-Yi left Nan-Yueh and from Fu-Chian province belonging to the was teaching in Jiang-Hsi, Nan-Yueh Buddhist sect of Tsi-Shan Ch’an Tzih. In the addressed the monks, saying: “Is T’ao-Yi the Main Hall

stand stone statues of the Three teaching for the benefit of beings or not?" Jewels and the wooden statues of the Three Some monks in the congregation replied: Noble Ones of the West Heaven are "He's been teaching for the benefit of worshipped. On both sides of the statues stand beings." Nan-Yueh said: "I've never those of Buddhist Bonze, Dharma Guardian.

Patriarch Bodhidharma is worshipped in the Nam Thieäm Boä Chaâu: Jambudvipa (skt)— Back Hall. Nam Chaâu—Nam Boä—Nam Dieâm Phuø Ñeà— Nam Phuø: Jambudvipa (skt)—See Nam Nam Phuø—Nam Thieäm Boä Chaâu, moät trong töù Thieäm Boä Chaâu. ñaïi chaâu, toïa laïc phía nam nuùi Tu Di, bao goàm Nam Phöông: Phöông nam—Southern theá giôùi ñöôïc bieát ñeán bôûi ngöôøi AÁn Ñoä thôøi coå quarter. sô. Theo Eitel trong Trung Anh Phaät Hoc Töø Nam Phöông Phaät Giaùo: Nam Phöông Phaät Ñieån, Nam Thieäm Boä Chaâu bao goàm nhöõng Giaùo ñoái laïi vôùi Baéc Phöông Phaät Giaùo (töø ñôøi vuøng quanh hoà Anavatapta vaø nuùi Tuyeát (töùc vua A Duïc trôû veà sau, Phaät giaùo truyeàn töø laø coõi chuùng ta ñang ôû, trung taâm chaâu naày coù vuøng nam AÁn Ñoä nhö Tích Lan, Mieán Ñieän, caây dieâm phuø. Chính ôû coõi naày, Ñöùc Phaät ñaõ Thaùi Lan)—Southern Buddhism, in contrast thò hieän, vaø ôû coõi naày coù nhieàu nhaø tu haønh with Northern Buddhism (Mahayana—Baéc hôn heát)—The Southern Continent, one of the phöông Phaät giaùo). four continents, that situated south of Mount Meru, comprising the world known to the early Nam Phöông Voâ Caáu Theá Gôùi: Theo Kinh Indian. According to Eitel in The Dictionary of Phaùp Hoa thì Nam Phöông Voâ Caáu Theá Giôùi Chinese-English Buddhist Terms, Jambudvipa laø theá giôùi maø naøng Long Nöõ ñaõ thaønh Phaät— includes the following countries around the According to the Lotus Sutra, the Southern Anavatapta lake and the Himalayas: Pure Land is a land to which the dragon-maid 1) Baéc—North: Hung Moâng Thoå—Huns- went on attaining Buddhahood. Mongolians-Turks. Nam Sôn: Ngaøi Ñaïo Tuyeân ñôøi nhaø Ñöôøng laø 2) Ñoâng—East: Trung Quoác-Ñaïi Haøn- vò toå cuûa toâng Töù Phaàn Luaät, truï trì taïi chuøa Nhaät—China-Korea-Japan. trong nuùi Chung Nam, neân chuøa ñöôïc goïi laø 3) Nam—South: Nam Sôn—Southern hill, name of a monastery a) Baéc AÁn—Northern India: Hai möôi baûy which gave its name to T'ao-Hsuan of the vöông quoác—Twenty-seven kingdoms. T'ang dynasty, founder of the Vynaya school. b) Ñoâng AÁn—Eastern India: Möôøi vöông ** For more information, please see Ñaïo quoác—Ten kingdoms. Tuyeân. c) Nam AÁn—Southern India: Möôøi laêm Nam Taïng: vöông quoác—Fifteen kingdoms. 1) Taïng Kinh Pali cuûa mieàn Nam AÁn (ôû caùc d) Trung AÁn—Central India: Ba möôi vöông xöù Tích Lan, Mieán Ñieän, Thaùi Lan)—The quoác—Thirty kingdoms. Southern collection or Edition of Buddhist e) Taây AÁn—Western Indian: Ba möôi boán Canon from Ceylon, Burma, and Thailand. vöông quoác—Thirty-four kingdoms. 2) Nam Taïng Kinh cuûa Trung Quoác, aán baûn Nam Thieân Nhaát Truï: Teân cuûa moät ngoâi taïi Nam Kinh ñôøi nhaø Minh (1368-1398)—chuøa noåi tieáng naèm trong quaän Thuû Ñöùc, thaønh The Southern Collection, or edition, of the phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc Hoøa Chinese Buddhist Canon, published at Thöôïng Trí Duõng kieán laäp vaøo naêm 1959, ñöôïc Nanking

under the ming dynasty (1368- laøm theo kieåu chuøa Moät Coät ôû Haø Noäi. Chaùnh 1398). ñieän ñöôïc xaây caát raát coâng phu. Caùc pho töôïng Nam Thanh Nöõ Tuù: Handsome man and Phaät, caùc baøn höông aùn, bao lam, vaø phuø ñieâu woman. laø nhöõng taùc phaåm ngheä thuaät ñaëc saéc. Chuøa Nam Thaùp Quang Duõng Thieàn Sö: Zen coù baûn kinh Phaät baèng laù boái do Thuû Töôùng AÁn Master Nan-Ta-Kuang-Yong—See Quang Ñoä taëng naêm 1964—Name of a famous Duõng Thieàn Sö. pagoda located in Thuû Ñöùc district, Saigon

City, South Vietnam. It was built in 1959 by Maõ Toå vaø laø thaày cuûa Trieäu Chaâu. Nam Tuyeàn Most venerable Trí Duõng. Its general structure laø moät trong nhöõng thieàn sö lôùn cuûa Trung follows the design of One-Pillar Pagoda in Haø Quoác vaøo thôøi nhaø Ñöôøng. Nam Tuyeàn ñaõ Noäi. The Main Hall was constructed skillfully. nghieân cöùu saâu xa trieát hoïc Phaät giaùo, ñaëc bieät The Buddha statues, altars, carved drafts, bas- laø trieát thuyeát cuûa caùc phaùi Phaùp Töôùng, Hoa reliefs, etc. are magnificient masterpieces. The Nghieâm vaø Tam Luaän cuûa Trung Quoác. Khi pagoda has conserved a sutra copied on palm oâng ñeán hoïc vôùi Maõ Toå Ñaïo Nhaát, oâng ñaït leaves, a gift from Indian Prime Minister in ñöôïc ñaïi giaùc thaâm saâu—Zen master Nan- 1964. Ch'uan-Pu-Yuan was born in 749 A.D., was a Nam Thieân Truùc: Nam AÁn Ñoä—Southern disciple of Ma Tsu (Maõ Toå) and a teacher of India. Zhao-Chou. Nan-Ch'uan, one of the great Nam Toâng: Nam Toâng, hay tröôøng phaùi Ñaït Chinese Zen masters of the T'ang dynasty. Ma chia laøm hai phaùi baéc nam, baéc Thaàn Tuù, Nan-Ch'uan already had a period of intensive nam Hueä Naêng, vaøo khoaûng naêm 700 sau Taây study of Buddhist philosophy behind him, Lòch—The Southern sect, or Bodhidharma including the teachings of the Fa-Hsiang, Hua- school, divided into northern and southern, the Yen, and San-Lun doctrines of Chinese northern under Shen-Hsiu, the southern under Buddhism. When he came to Ma-Tsu, under Hui-Neng, around 700 A.D. whose guidance he realized profound enlightenment. Nam Trung Tam Giaùo: Tam giaùo cuûa Ñöùc • Trong cuoäc gaëp gôõ ñaàu tieân vôùi Maõ Toå, Thích Ca Maâu Ni ñaõ ñöôïc Döông Töû thuyeát ngöôøi ta noùi sö ñaõ ñaït ñöôïc Du hyù tam giaûng—The three modes of Sakyamuni's muoäi (chaùnh ñònh ngao du töï taïi)—At his teaching as expounded by the teachers south first meeting with Ma-Tsu, he is said to of Yang-Tze: have "instantly forgot the net of delusions 1) Tieäm Giaùo: Tieäm giaùo ñöa haønh giaû töøng and delighted in samadhi." böôùc vaøo nieát baøn—The gradual method, • Moät hoâm, sö böng chaùo cho chuùng Taêng, leading the disciples step by step to Maõ Toå hoûi: "Trong thuøng thoâng laø caùi gì?" nirvana. Sö thöa: "OÂng giaø neân ngaäm mieäng, noùi 2) Ñoán Giaùo: Ñoán Giaùo ñöôïc Phaät Thích Ca naêng laøm gì?"—One day, Nan-Ch'uan duøng ñeå giaûng daïy cho haøng Boà Taùt—The was serving rice gruel to the monks from a immediate method, by which he instructed bucket, Ma-Tsu asked: "What's in the the bodhisatvas, revealing the whole truth. bucket?" Nan-Ch'uan said: "The old monk 3) Baát Ñònh Giaùo: Baát ñònh giaùo öùng duïng should close his mouth and say this!" cho töøng caù nhaân rieâng leû—The • Naêm 795, sau khi ñöôïc Maõ Toå truyeàn undetermined method, by which the phaùp, sö ñeán nuùi Nam Tuyeàn caát am, laáy

teaching is adapted to each individual or teân ngoïn nuùi naày laøm teân mình, vaø ôû maõi group. hôn ba möôi naêm chöa töøng xuoáng nuùi. Nam Tuyeàn: Nam Tuyeàn, ñeä töû cuûa ngaøi Maõ Nieân hieäu Thaùi Hoøa naêm 827. Lieâm söù Toå—Nan-Ch'uan, a monk of the T'ang thaønh Tuyeàn Chaâu laø Luïc Coâng Tuyeân dynasty around 800, a disciple of Ma-Tzu. nghe ñaïo phong cuûa sö beøn cuøng Giaùm ** For more information, please see Nam quaân, vaø nhieàu thieàn sö khaùc trong vuøng Tuyeàn Phoå Nguyeän Thieàn Sö. ñoàng ñeán thænh sö xuoáng nuùi, vôùi tö caùch Nam Tuyeàn Phoå Nguyeän Thieàn Sö: Nan- ñeä töû thænh thaày. Töø ñaây, sö môû roäng ñaïo Ch'uan-Pu-Yuan 749-835—Thieàn sö Nam huyeàn, soá ngöôøi tham hoïc khoâng khi naøo Tuyeàn Phoå Nguyeän sanh naêm 749, laø ñeä töû cuûa

döôùi vaøi traêm—In 795, after gaining his sandals, placed them on his head and transmission from Ma-Tsu, Nan-Ch'uan went out. Nan-Ch'uan said: "If you had built a solitary hut on Mount Nan-Ch'uan been there, the cat would have been in Chi-Chou, from which his naem is saved." derived, and remained there for more • Sö thöôïng ñöôøng daïy chuùng: "Phaät Nhieân than thirty years practicing Zen. In 827, a Ñaêng noùi: 'Neáu taâm töôùng khôûi nghó sanh high-ranking official named Lu-Kung and ra caùc phaùp laø hö giaû chaúng thaät.' Vì côù some Zen monks persuaded and invited sao? Vì taâm coøn khoâng coù, laáy gì sanh ra Nan-Ch'uan to descend from the mountain caùc phaùp, ví nhö boùng phaân bieät hö khoâng, and honoured him by becoming his nhö ngöôøi laáy tieáng ñeå trong röông, cuõng student. Due to this event, Nan-Ch'uan's nhö thoåi löôùi maø muoán ñöôïc ñaày hôi. Cho reputation spread widely and students neân laõo tuùc baûo: 'Chaúng phaûi taâm, chaúng numbering in hundreds came to study phaûi Phaät, chaúng phaûi vaät.' Noùi theá laø daïy under him. caùc huynh ñeä choã ñi vöõng chaéc. Noùi: 'Boà • Sö daïy chuùng: "Maõ Toå ôû Giang Taây noùi Taùt Thaäp Ñòa truï chaùnh ñònh Thuû Laêng 'Töùc taâm töùc Phaät,' Vöõng laõo sö chaúng Nghieâm ñöôïc phaùp taïng bí maät cuûa chö noùi theá aáy, maø noùi 'Chaúng phaûi taâm, Phaät, töï nhieân ñöôïc taát caû thieàn ñònh giaûi chaúng phaûi Phaät, chaúng phaûi vaät,' noùi theá thoaùt thaàn thoâng dieäu duïng, ñeán taát caû theá coù loãi chaêng?" Trieäu Chaâu leã baùi lui ra— giôùi khaép hieän saéc thaân, hoaëc thò hieän Once, Zen master Nan-Ch'uan said: "Ma- thaønh Phaät chuyeån baùnh xe Ñaïi Phaùp, vaøo Tsu of Jiang-Xi said: 'Mind is Buddha.' Nieát Baøn, khieán voâ löôïng vaøo moät loã chôn But old teacher Wang doesn't talk that loâng, noùi moät caâu traûi voâ löôïng kieáp cuõng way. It's not mind, it's not Buddha, it's not khoâng heát nghóa, giaùo hoùa voâ löôïng ngaøn a thing. Is there any error in speaking öùc chuùng sanh ñöôïc voâ sanh phaùp nhaãn, thus?" Zhao-Chou bowed and went out. coøn goïi laø sôû tri ngu vi teá. Sôû tri ngu cuøng • Nhaø Ñoâng nhaø Taây tranh nhau hai con ñaïo traùi nhau. Raát khoù! Raát khoù! Traân meøo, sö troâng thaáy lieàn baûo chuùng: "Noùi troïng."—Zen Master Nan-Ch'uan-Pu- ñöôïc laø cöùu con meøo, noùi khoâng ñöôïc thì Yuan entered the hall and addressed the cheùm noù." Chuùng Taêng ñeàu ngô ngaùc monks, saying: "Dipamkara Buddha said: khoâng noùi ñöôïc. Sö lieàn cheùm con meøo. 'The arising in mind of a single thought Trieäu Chaâu ôû ngoaøi ñi vaøo. Sö duøng caâu gives birth to the myriad things.' 'Why is it noùi tröôùc hoûi.

Trieäu Chaâu lieàn côõi giaøy ñeå that phenomenal existence is empty? If treân ñaàu ñi ra. Sö baûo: “Giaù khi naûy coù there is nothing within mind, then how ngöôi ôû ñaây, ñaõ cöùu ñöôïc con meøo.”—The does one explain how the myriad things monks of the eastern and western halls arise? Isn’t it as if shadowy forms were arguing about a cat. Nan-Ch’uan differentiate emptiness? This question is picked it up and said to the monks: “Say like someone grasping sound and placing the appropriate word and you’ll save the it in a box, or blowing into a net to fill the cat. If you don’t say the appropriate word air. Therefore some old worthy said: ‘It’s then it gets cut in two!” The monks were not mind. It’s not Buddha. It’s not a thing.’ silent. Nan-Ch’uan cut the cat in two. Thus we just teach you brethren to go on a Later, Zhao-Chou returned from outside journey. It’s said that Bodhisattvas who the temple and Nan-Ch’uan told him what have passed through the ten stages of had happened. Zhao-Chou then removed development and attained the Surangama

Samadhi and the profound Dharma store- vôùi thaày Maõ Toå cuûa mình nhö: “YÙ thöùc house of all Buddhas naturally realize the khoâng phaûi laø Phaät; nhaän thöùc khoâng phaûi pervasive wondrous liberation of Zen laø ñöôøng ñi (Voâ Moân Quan 34)—Nan- samadhi. Throughout all worlds the form- Ch’uan was famous for his vivid body is revealed, and the highest expressions and paradoxical awakening is manifested. The great pronouncements in the course of Zen Wheel of Dharma is turned, nirvana is training, come a number of much-cited entered, and limitless space can be placed Zen sayings. Thus, in apparent in the hole on the point of a feather. contradiction of his master Ma-Tsu, such ‘Although a single phrase of scripture is as “Consciousness is not Buddha, recited for endless eons, its meaning is knowledge is not the way.” (Wu-Men- never exhausted. It’s teaching transports Kuan 34). countless billions of beings to the • Moät thí duï noåi tieáng khaùc trong Voâ Moân attainment of the unborn and enduring Quan 27 cuõng ñöôïc bieát tôùi, “Con ñöôøng Dharma. And that which is called khoâng phaûi laø tinh thaàn, khoâng phaûi laø knowledge or ignorance, even in the very Phaät, cuõng khoâng phaûi laø söï vaät.”— smallest amount, is completely contrary to Another equally well known is example the Way. So difficult! So difficult!. Take 27 of the Wu-Men-Kuan: “The way is not care!" mind, it is not Buddha, it is not things.” • Moät trong nhöõng coâng aùn gaây aán töôïng • Nam Tuyeàn coù 17 ngöôøi keá vò Phaùp, trong maïnh nhaát veà Nam Tuyeàn ñöôïc ghi trong ñoù Trieäu Chaâu Tuøng Thaåm vaø Tröôøng Sa thí duï 40 Bích Nham Luïc. Ñaïi sö Luïc Caûnh Saàm laø hai ñeä töû lôùn—Nan-Ch’uan Hoaøn noùi vôùi Nam Tuyeàn trong cuoäc troø had seventeen dharma successors, among chuyeän. Luïc Hoaøn hoûi, “Trieäu Phaùp sö noùi them Chao-Chou-Tsung-Shen and Ch’ang- ‘Trôøi ñaát cuøng ta ñoàng goác, vaïn vaät cuøng Sha-Ching-Tsen were two most prominent ta moät theå,’ thaät laø kyø quaùi! Nam Tuyeàn disciples. chæ moät boâng hoa trong vöôøn roài noùi vôùi • Nam Tuyeàn ñöôïc nhaéc tôùi trong caùc thí duï Ñaïi Sö, “Thôøi nhaân thaáy goác hoa naày 14, 19, 27 vaø 34 cuûa Voâ Moân Quan, cuõng gioáng nhö côn moäng.”—One of the most nhö trong caùc thí duï 28, 31, 40, 63, 64 vaø impressive koans with Nan-Ch’uan is 69 cuûa Bích Nham Luïc—Nan-Ch’uan example 40 of the

Pi-Yen-Lu. Lu-Huan appears in examples 14, 19, 27, and 34 of Tai-Fu said to Nan-Ch'uan in the course of the Wu-Men-Kuan, and in examples 28, their conversation, "Chao the Dharma 31, 40, 63, 64 and 69 of the Pi-Yen-Lu. teacher said, 'Heaven and Earth and I • Nhöõng chaâm ngoân thuyeát giaûng cuûa Nam have the same root; the ten thousand Tuyeàn ñöôïc thu thaäp vaøo Tròng Chaâu Nam things and I are one body.' Absolutely Tuyeàn Phoå Nguyeän Thieàn Sö Quang wonderful! Nan-Ch'uan, pointing to a Luïc—Nan-Ch'uan's comments and blossom in the garden said, "The man of instructions are recorded in the Ch'ing- our times sees this blossoming bush like Chou-Nan-Ch'uan-Pu-Yuan-Ch'an-Shih someone who is dreaming." Kuang-Lu or Great Collection of the • Nam Tuyeàn coøn noåi tieáng veà nhöõng chaâm Words of the Ch''n Master Nan-Chuan-Pu- ngoân sinh ñoäng vaø nhöõng thuaät ngöõ traùi Yuan from Ch'ing-Chou. nghòch ñöôïc oâng duøng ñeå ñaøo taïo ñeä töû. • Sö thò tòch naêm 834—He died in 834. Coù luùc oâng tuyeân boá coù veû ñi ngöôïc laïi Nan: Khoù khaên—Difficult—Hard.

Nan Ñaø: Nanda (skt). his place as heir to King Shuddhodana. 1) Hoan Hyû: Happiness—Pleasure—Joy— Just as he was about to marry the beautiful Felicity. Sundari, Sakyamuni Buddha returned to 2) Muïc Ngöu Nan Ñaø laø teân cuûa moät vò Tyø Kapilavastu for the first time following his Kheo, nhaân hoûi Phaät veà 11 coâng vieäc thaû Awakening, and Nanda was persuaded to traâu maø bieát heát thaûy moïi trí tueä cuûa Phaät: join the Buddhist Order. It is said that he Name of a disciple, Cowherd Nanda, who was for some time tormented by doubts enlightened after asking the Buddha about and second thoughts, under Sakyamuni the 11 methods of taking care of a Buddha's guidance, he was eventually cowherd. able to fully dedicate himself to Buddhist 3) Thieän Hoan Hyû Nan Ñaø laø moät vò A La practice and attained the state of arhat. Haùn ñeä töû cuûa Phaät, khaùc vôùi ngaøi A Nan Nanda was only three inches shorter than Ñaø. OÂng laø moät trong nhöõng ñaïi ñeä töû cuûa Buddha and had all thirty-two outstanding Ñöùc Phaät, con vua Tònh Phaïn vaø baø dì traits of the Buddha, though not as perfect. cuõng laø di maãu cuûa Phaät laø baø Ma Ha Ba Thus, when he wore his golden ropes, Xaø Ba Ñeà. Khi sanh ra oâng coù moät daùng many times Buddhists mistakenly assumed daáp vui veû neân ñöôïc ñaët teân laø Thieän he was Buddha; therefore, the Buddha had Hoan Hyû. Luùc Ñöùc Phaät xuaát gia thì oâng him wear a black rope so everyone could theá ngoâi Thaùi Töû cuûa Ngaøi ñeå sau naày noái distinguish Buddha and Nanda. ngoâi vua Tònh Phaïn. Ngay luùc oâng saép 4) Moät vò khaùc nöõa cuõng teân Nan Ñaø, ngöôøi cöôùi naøng Sundari xinh ñeïp vaø leân ngoâi baùn söõa, ñaõ cuùng döôøng söõa leân Ñöùc Phaät: vua, thì Ñöùc Phaät Thích Ca Maâu Ni trôû veà Another Nanda, a milkman, who gave thaønh Ca Tyø La Veä laàn ñaàu tieân keå töø Sakyamuni milk. ngaøy Ngaøi ñaéc ñaïo. Nan Ñaø gaëp Phaät vaø 5) Moät ngöôøi ñaøn baø ngheøo cuõng teân Nan xuaát gia gia nhaäp giaùo ñoaøn. Luùc ñaàu oâng Ñaø, duøng heát gia taøi moät ñoàng tieàn mua bò vöôùng víu bôûi nhöõng nghi nan voïng daàu ñoát ñeøn cuùng Phaät: A poor woman töôûng, nhöng döôùi söï höôùng daãn cuûa Phaät who used the only penny she had (could chaúng bao laâu sau oâng ñaéc quaû A La Haùn. only offer a cash) to buy oil for a lamp to

Ngaøi Nan Ñaø cuõng coù daùng daáp gioáng y Buddha. nhö Phaät, chæ thaáp hôn Phaät chöøng ba taác; 6) Teân cuûa moät vò Long Vöông: Name of a ngaøi cuõng coù ba möôi hai töôùng haûo cuûa Naga King. Phaät, duø khoâng toaøn haûo. Vì theá khi ngaøi Nan Ñaø Baït Nan Ñaø: Teân cuûa hai Long maëc aùo vaøng, raát nhieàu khi ngöôøi ta töôûng Vöông Nan Ñaø vaø Baït Nan Ñaø, ñaõ baûo veä xöù laàm ngaøi laø Phaät; cho neân Ñöùc Phaät baûo Ma Kieät Ñaø—Name of Nanda and Upananda, ngaøi neân maëc aùo ñen cho moïi ngöôøi phaân two naga brothers, who protected Magadha. bieät ñöôïc vôùi Phaät: Sundarananda, an Nan Ñeà: Nandi (skt). arhat, different from Ananda. He was one 1) Ngöôøi haïnh phuùc—The happy one. of the Buddha's great disciplies and 2) Teân cuûa Thaàn Visnu: Name of Visnu. younger half brother, the son of 3) Teân cuûa Thaàn Siva: Name of Siva. Shuddhodana and Sakyamuni's maternal 4) Teân cuûa moät vò Taêng ngöôøi goác vuøng baéc aunt Mahaprajapati. He had a graceful AÁn: Name of a monk from northern India. figure and was known as Sundarananda or 5) Töø duøng ñeå chæ thaùp moä: A term for Beautiful Nanda. After Sakyamuni "stupa." remounced the secular world, Nanda took

Nan Ñeà Ca: Nandika (skt)—Teân cuûa moät vaø thoâng suoát chaân lyù cuûa vaïn höõu—Hard to trong soá caùc ngöôøi em cuûa Ñeà Baø Ñaït Ña— overcome, or be overcome, unconquerable, the Name of one of Devadatta's brothers. fifth of the ten bodhisattva stages when all Nan Ñeà Ca Vaät Ña: Nandikavarta or passion and illusion is overcome and Nadyavarta (skt)—Xoay voøng kieát töôøng hay understanding of all things attained. xoay quaén veà beân phaûi, nhö kieåu toùc xoaén cuûa ** For more information, please see Thaäp Ñòa Ñöùc Phaät—Joyous or auspicious turning or Phaät Thöøa. turning to the right, i.e. curling as a Buddha's Nan Thaéng Ñòa: See Nan Thaéng, and Thaäp hair. Ñòa Phaät Thöøa in Vietnamese-English Section. Nan Ñoä: Chuùng sanh cöông cöôøng raát khoù teá Nan Tö: Khoù coù theå suy ñoaùn ñöôïc, töø duøng ñoä—Hard to cross over, to save or to be saved. ñeå taùn thaùn Phaät Phaùp—A term used to praise ** For more information, please see Nan Hoùa, Buddha-truth, meaning hard to think of, or hard and Nan Hoùa Tam Cô in Vietnamese- to realize—Incredible. English Section. Nanh Vuoát: Clutches. Nan Ñoä Haûi: Bieån sanh töû luaân hoài khoù loøng Nanh Vuoát Töû Thaàn: The clutches of death. maø vöôït qua ñöôïc—The ocean hard to cross, Naøo: Which. the sea of life and death, or mortality. Naûo: Draft. Nan Hoùa: Khoù chuyeån hoùa—Difficult of Naõo: conversion, or transformation. 1) Naõo phieàn: Rage—Irritation— Nan Hoùa Tam Cô: Ba loaïi caên cô khoù giaùo Annoyance—Vexation. hoùa teá ñoä—Three kinds of capacities which 2) OÙc: Brain. are difficult to transform. Naõo Loøng: Heart-rending. 1) Loaïi huûy baùng Ñaïi Thöøa: Those who Naõo Neà: Agonizing—Thrilling. defame the Mahayana. Naõo Nuøng: Sorrowful—Sad. 2) Loaïi phaïm toäi nguõ nghòch: Those who commit the five ultimate betrayals or five Naõo Nuoät: Agonized crying. grave sins. Naïp: 3) Loaïi Xieån Ñeà: Those who abandon 1) Baù naïp: Naïp nhöõng maûnh vaûi raùch laïi vôùi Buddha-truth—See Xieån Ñeà and Nhaát nhau—To patch rags together. Xieån Ñeà in Vietnamese-English Section, 2) Daâng naïp—To offer—To pay. and Icchantika in Sanskrit/Pali- 3) Naïp Y: AÙo cuûa chö Taêng Ni ñöôïc ñuøm vaù Vietnamese Section.

baèng nhöõng maûnh vaûi raùch: A monk's or Nan Höõu: Hy Höõu—Hard to have—Rare. nun's garment, supposed to be made of rags. Nan Nhaäp: Khoù vaøo—Difficult to enter or 4) Thu naïp: To receive—To take. attain. Naïp Baù: Loaïi aùo truøm vai, ñöôïc chö Taêng Nan Phuïc: Khoù khaéc phuïc—Difficult to maëc khi thuyeát phaùp—A stole worn during subdue—Unconquerable. teaching. Nan Phuïc Ñòa: Phaät Ñòa (khoâng coù söùc maïnh Naïp Chuùng: Caùc vò Taêng chuùng maëc y aùo baù naøo coù theå haøng phuïc ñöôïc Ñöùc Phaät)— naïp—Monks who wear patched robes. Buddha Land. Naïp Coát: Thu laáy xöông coát ñem choân—To Nan Thaéng: Khoù haøng phuïc, ñòa thöù naêm bury bones, or a skeleton. trong möôøi Boà Taùt Ñòa, trong giai ñoaïn naày moïi duïc voïng phieàn naõo ñeàu ñöôïc ñieàu phuïc

Naïp Cuï: Thoï nhaän cuï tuùc giôùi nôi thaân Phaät, raêng Phaät, boàn nöôùc nhoû, vaø caây tích mình—To accept all the commandments, or tröôïng cuûa Phaät—According to Eitel in The rules. Dictionary of Chinese-English Buddhist Terms, Naïp Giaø Leâ: Sanghati (skt)—Coøn goïi laø Naïp Navasangharama, an ancient monastery near Giaø Leâ, laø loaïi aùo Taêng Giaø Leâ trong boä Naïp Baktra, famous for three relics of Sakyamuni, Y, töø 9 ñeán 25 maûnh vaù laïi vôùi nhau—The a tooth, a basin, and a staff. sanghati or coat of patches varying from 9 to Naïp Töû: Coøn goïi laø Naïp Taêng, teân goïi khaùc 25 (patched of seven pieces and upwards). cuûa Thieàn Taêng (Thieàn Taêng thöôøng maëc aùo Naïp Giôùi: Thuï giôùi hay laø thuï nhaän giôùi theå naïp y ñi chu du ñoù ñaây; tuy nhieân, naïp taêng nôi thaân mình—To receive or accept the duøng chung cho taát caû Tyø Kheo chöù khoâng commandments. rieâng Thieàn Taêng)—A monk, especially a peripatetic monk. Naïp Maïo: Chieác noùn ñöôïc laøm baèng nhöõng vaät lieäu vaûi do ñaøn na boá thí—A cap made of Naïp Xaø Ö Ñoàng: Boû raén vaøo oáng, ví vôùi vieäc bits of given material. thieàn ñònh coät taâm—To put a snake into a tube, i.e. meditation able to confine unruly thoughts. Naïp Moä: Namah (skt)—See Nam Moâ. Naïp Phöôïc Ba: Naïp Phöôïc Ba, teân cuûa moät Naïp Y: Phaán Taûo Y—Nhaët laáy nhöõng maûnh vaûi raùch maø ngöôøi ta vöùt ñi ñeå keát laïi laøm aùo thaønh phoá coå maø ngöôøi ta ñaõ laáy teân ngaøi cho Taêng Ni (baát keå vaûi raùch aáy laø cuûa ngöôøi Huyeàn Trang ñeå ñaët cho noù. Thaønh phoá naày hoát phaân hay cuûa haïng thuû ñaø la)—A monk's naèm gaàn khu vöïc Y Tuaàn, ñeá ñoâ cuûa nhaø Haùn, robe, garments made of castaway rags, the sau naày ñöôïc bieát nhö laø Nob hay Lop trong patch-robe of a monk. truyeän kyù cuûa Marco Polo. Baây giôø laø thaønh phoá Charkhlik—Na-Fu-Po, Hsuan-Tsang's Naøy: Here. name for a city on the ancient site of I-Hsun, Naûy: To bounce. capital of Shan-Shan in the Former Han Naûy Choài: To shoot—To sprout dynasty, afterwards known as Nob or Lop in Naûy Ñom Ñoùm: To see stars. Marco Polo. It corresponds to the modern Naûy Nôû: To increase—To grow. Charkhlik. Naõy: Hoài naõy—Just now. Naïp Phöôïc Ñeà Baø Cuû La: Navadevakula Naëc: Lôøi höùa heïn—A promise—To promise. (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Naëc Cuø Ñaø: Nyagrodha (skt)—Caây vaû (sung) Töø Ñieån, Naïp Phöôïc Ñeà Baø Cuû La, moät thaønh AÁn Ñoä—The Indian fig-tree. phoá coå chæ caùch Kanyakubdja coù vaøi daäm veà phía ñoâng nam, beân bôø ñoâng soâng Haèng, baây Naëc Cöï La: Nakula

(skt)—Moät trong 16 vò giôø laø thaønh phoá Nobatgang—According to La Haùn—One of the sixteen arhats. Eitel in The Dictionary of Chinese-English Naëc Giaø Naëc: Nagna (skt). Buddhist Terms, Navadevakula, an ancient 1) Traàn truoàng—Naked. city, a few miles south-east of Kanyakubdja, 2) Ñaïo só loõa theå: A naked mendicant. on the eastern bank of the Ganges. The present 3) Teân cuûa Thaàn Siva: A name of Siva. Nobatgang. 4) Kim Cang vöông: A Vajra-king. Naïp Phöôïc Taêng Giaø Lam: Naëc Ngoân: See Naëc. Navasangharama (skt)—Theo Eitel trong Naêm: Trung Anh Phaät Hoïc Töø Ñieån, Naïp Phöôïc 1) Five. Taêng Giaø lam laø ngoâi töï vieän coå gaàn thaønh 2) Year. Baktra, noåi tieáng vôùi ba thöù xaù lôïi cuûa Ñöùc

Naêm Ñaïi Suy Töôùng Cuûa Chö Thieân they have not been assimilated into his being, Luùc Saép Maïng Chung: Five major which means that they are to be made to grow deterioration characteristics of heavenly directly out of one's own living experience. beings who are nearing death—See Nguõ Suy. According to Zen Master D.T. Suzuki in the Essays of Zen Buddhism, Book II, the above Naêm Ñaïi Toäi: Five grave offenses—Five mentioned realization of experience is called deadly sins (killing one's father or one's 'satori.' All koans are the utterances od satori mother or an arahant, causing dissension with no intellectual meditations. There are five within the Sangha, causing the Tathagata to characteristics concerning the koan exercise. bleed)—See Nguõ Nghòch. 1) Coâng aùn ñöôïc ñeà ra cho ngöôøi hoïc laø ñeå Naêm Ñaïo Só: The five learned monks—See daãn tôùi taâm traïng caêng thaúng cöïc ñoä: The Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc Phaät. koan is given to the student first of all to Naêm Ñaëc Tính Cuûa Coâng AÙn: Thieàn bring about a highly wrought-up state of chaúng phaûi laø taâm lyù hoïc hay trieát hoïc, maø laø consciousness. moät kinh nghieäm mang ñaày yù nghóa saâu xa vaø 2) Khaû naêng bieän bieät ñöôïc gaùc laïi, töùc laø chöùa ñaày nhöõng noäi dung soáng ñoäng vaø sieâu ñình chæ hoaït ñoäng phuø phieám hôn cuûa taâm thoaùt. Trong Thieàn, kinh nghieäm laø chung trí haàu cho nhöõng phaàn chính yeáu vaø saâu quyeát, laø quyeàn naêng cuûa chính noù. Noù laø chaân xa hôn, thöôøng thöôøng vuøi saâu, coù theå lyù cöùu caùnh, khoâng do töø tri kieán theá gian maø ñöôïc khai phaùt vaø thaønh töïu nhöõng boån ra; noù thoûa maõn moïi khaùt voïng cuûa con ngöôøi. phaän cuûa chuùng: The reasoning faculty is Moãi ngöôøi phaûi thöïc hieän ngay trong chính kept in abeyance, that is, the more mình, chöù khoâng döïa vaøo nhöõng quyeàn naêng töø superficial activity of the mind is set at beân ngoaøi. Ngay caû giaùo lyù cuûa Phaät Thích Ca, rest so that its more central and profounder hay thuyeát cuûa chö Toå, duø coù thaâm saâu vaø parts which are found generally deeply chaân chính ñi nöõa, chaúng dính gì ñeán ai caû neáu buried can be brought out and exercised to nhö ngöôøi ta khoâng tieâu hoùa chuùng thaønh sinh perform their native functions. meänh cuûa chính mình; aáy laø noùi raèng chuùng 3) Nhöõng trung taâm haønh xöû, voán dó laø nhöõng phaûi xuaát phaùt ngay töø nhöõng kinh nghieäm caên cô cuûa moät caù tính, ñöôïc vaän duïng rieâng tö cuûa mình. Theo Thieàn sö D.T. Suzuki ñeán möùc toái ña ñeå giaûi quyeát coâng aùn. trong Thieàn Luaän, Taäp II, söï theå hieän kinh Ñaây laø ñieàu maø Thieàn sö noùi ñeán khi oâng nghieäm vöøa keå treân goïi laø 'ngoä.' Taát caû moïi nhaéc ñeán tin lôùn vaø

nghi lôùn nhö hai theá coâng aùn laø nhöõng phaùt ngoân cuûa ‘ngoä’ khoâng löïc coát yeáu nhaát caàn coù ñeå quy ñònh phaåm qua trung gian trí thöùc. Coù naêm ñaëc tính cuûa tính cuûa moät moân ñeä Thieàn coù khaû naêng. vieäc thöïc taäp coâng aùn—Zen is neither Coøn nhö vieäc taát caû ngöôøi xöa quyeát yù psychology nor philosophy, but it is an daâng heát thaân taâm cuûa mình cho söï thaønh experience charged with deep meaning and thuïc cuûa Thieàn, thì ñieàu ñoù cho thaáy caùi vó laden with living, exalting contents. The ñaïi cuûa loøng tin töôûng cuûa hoï nôi chaân lyù experience is final and its own authority. It is toái haäu, vaø cuõng chöùng toû söùc maïnh cuûa the ultimate truth, not born of relative tinh thaàn tham saùch cuûa hoï, goïi laø ‘khoå knowledge, that gives full satisfaction to all caàn;’ caùi tinh thaàn aáy khoâng töøng xao laõng human wants. It must be realized directly hoaït ñoäng cho ñeán luùc ñaït ñöôïc muïc ñích, within oneself: no outside authorities are to be nghóa laø cho ñeán luùc hieän chöùng ñöôïc Phaät relied upon. Even the Buddha’s teaching and tính: The effective and conative centres the master’s discourses, however deep and which are really the foundations of one’s true they are, do not belong to one so long as

personal character are chargd to do their there obtains a neutral state of utmost solution of the koan. This is what consciousness which is erroneously the Zen master means when he refers to designated as ‘ecstasy’ by the ''reat faith''and ''reat spirit of inquiry''as psychological student of the religious the two most essential powers needed in consciousness. This Zen state of the qualification of a successful Zen consciousness essentially differs from devotee. The fact that all great masters ecstasy in this: Ecstasy is the suspension have been willing to give themselves up, of the mental powers while the mind is body and soul, to the mastery of Zen, passively engaged in contemplation; the proves the greatness of their faith in Zen state of consciousness on the other ultimate reality, and also the strength of hand, is the one that has been brought their spirit of inquiry known as ‘seeking about by the most intensely active and contriving,’ which never suspends its exercise of all the fundamental faculties activity until it attains its end, that is, until constituting one's ’ersonality. They are it has come into the very presence of here positively concentrated on a single Buddhata itself. object of thought, which is called a state of 4) Khi söï vieân maõn cuûa tinh thaàn tôùi toät ñoä oneness (ekagra). It is also known as a nhö theá ôû ñaây noåi baät laø moät traïng thaùi state of fixation. This is the point where trung tính cuûa taâm thöùc maø caùc nhaø taâm lyù the empirical consciousness with all its hoïc khaûo cöùu veà yù thöùc toân giaùo goïi nhaàm contents both conscious and unconscious is laø ‘xuaát thaàn.’ Traïng thaùi taâm thöùc thhieàn about to tip over its border-line, and get naày khaùc haún xuaát thaàn vì raèng xuaát thaàn noetically related to the Unknown, the laø ñình chæ nhöõng theá löïc taâm lyù trong khi Beyond, the Unconscious. In ecstasy there tinh thaàn thì ñaém chìm torng vieäc chieâm is no such tipping or transition, for it is a ngöôõng moät caùch thuï ñoäng; traùi laïi, traïng static finality not permitting further thaùi taâm thöùc cuûa thieàn laø moät traïng thaùi unfoldment. There is nothing in ecstasy ñaõ ñöôïc thuùc ñaåy bôûi söï thöïc taäp voâ cuøng that corresponds to

‘throwing oneself tích cöïc cuûa taát caû nhöõng khaû naêng coát down the precipice,’ or ‘letting go the yeáu taïo thaønh moät nhaân caùch. ÔÛ ñaây hold.’ chuùng ñöôïc taäp trung haún vaøo moät sôû tri 5) Sau heát, caùi thoaït tieân coù veû nhö ñình chæ ñoäc nhaát, goïi laø traïng thaùi ‘nhaát taâm.’ Noù taïm thôøi taát caû moïi khaû naêng cuûa taâm thaàn cuõng ñöôïc coi nhö laø moät traïng thaùi ñaïi nay boãng ñöôïc chaát ñaày nhöõng tinh löïc nghi. Ñaây laø luùc taâm thöùc thöôøng nghieäm môùi meû chöa töøng mô töôûng ñeán. Söï bieán vôùi taát caû noäi dung vöøa höõu thöùc vöøa voâ ñoåi ñoät nhieân naày dieãn ra thöôøng thöôøng thöùc, ñang vöôït qua ranh giôùi cuûa noù, vaø laø do taùc ñoäng cuûa moät aâm thanh, moät aûnh baèng trí naêng, baét lieân laïc vôùi caùi baát khaû töôïng hay moät hình thöùc cuûa hoaït ñoäng tri, sieâu vieät, voâ thöùc. Trong traïng thaùi tính ñieàu ñoäng. Moät caùi nhìn thaáu suoát xuaát thaàn, khoâng coù söï xeù raøo vöôït qua ñöôïc phaùt sinh töø nhöõng vuøng saâu thaúm nhö theá, bôûi vì noù laø moät thöù cöùu caùnh ngay giöõa loøng taâm thöùc, khi moät nguoàn tónh, khoâng cho pheùp tieán xa theâm nöõa. suoái cuûa moät ñôøi soáng môùi ñaõ tuoân traøo, Trong traïng thaùi xuaát thaàn, chaúng coù töông vaø cuøng luùc, coâng aùn veùn môû nhöõng bí maät ñöông naøo vôùi haønh vi ‘nhaûy xuoáng vöïc cuûa noù: Finally, what at first appears to be thaúm’ hay ‘buoâng tay’: When the mental a temporary suspense of all psychic integration thus reaches its highest mark faculties suddenly becomes charged with

nre energies hitherto undreamed of. This put an end to existence, their life of abrupt transformation has taken place morality is now attained, all that is to be quite frequently by the intrusion of a done is done, they would not be reborn. sound, or a vision, or a form of motor These have gained an insight into the non- activity. A penetrating insight is born of existence of an ego-substance in a person the inner depths of consciousness, as the but not yet into that in objects. These source of a new life has been tapped, and philosophical leaders who believe in a with it the koan yields up its secrets. creator or in the ego-soul may also be Naêm Ñaúng Caáp Chuùng Sanh: Theo Kinh classified under this order. Laêng Giaø, veà quan ñieåm toân giaùo, coù naêm 2) Nhöõng chuùng sanh thuoäc haøng Bích Chi ñaúng caáp chuùng sanh—According to The Phaät—Those of the Partyekabuddha order: Lankavatara Sutra, from the religious point of Ñaúng caáp Bích Chi Phaät bao goàm nhöõng vò view, there are five orders of beings. heát söùc löu taâm ñeán nhöõng gì daãn hoï ñeán 1) Nhöõng chuùng sanh thuoäc haøng Thanh söï theå chöùng quaû vò Bích Chi Phaät. Hoï lui Vaên—Those who belong to the Sravaka vaøo soáng ñoäc cö vaø khoâng dính daùng gì order: Caùc chuùng sanh thuoäc haøng Thanh ñeán caùc söï vieäc treân dôøi naày. Khi hoï nghe Vaên ñöôïc chöùng ngoä khi nghe ñöôïc nhöõng noùi raèng Ñöùc Phaät hieän thaân ra thaønh hoïc thuyeát veà caùc Uaån, Giôùi, Xöù, nhöng nhieàu hình töôùng khaùc nhau, khi thì nhieàu laïi khoâng ñaëc bieät löu taâm ñeán lyù nhaân thaân, khi thì moät thaân, thi trieån thaàn thoâng quaû; caùc ngaøi ñaõ giaûi thoaùt ñuôïc söï troùi thì hoï nghó raèng ñaáy laø daønh cho ñaúng caáp buoäc cuûa caùc phieàn naõo nhöng vaãn chöa cuûa chính hoï neân hoï voâ cuøng öa thích ñoaïn dieät ñöôïc taäp khí cuûa mình. Hoï ñaït nhöõng thöù aáy maø ñi theo vaø chaáp

nhaän ñöôïc söï theå chöùng Nieát Baøn, vaø an truù chuùng—The Pratyekabuddha order trong traïng thaùi aáy, hoï tuyeân boá raèng hoï comprises those who are intensely ñaõ chaám döùt söï hieän höõu, ñaït ñöôïc ñôøi interested in anything that leads them to soáng phaïm haïnh, taát caû nhöõng gì caàn phaûi the realization of Pratyekabuddhahood. laøm ñaõ ñöôïc laøm, hoï seõ khoâng coøn taùi sinh They would retire into solitude and have nöõa. Nhöõng vò naày ñaõ ñaït ñöôïc tueä kieán no attachment to worldly things. When veà söï phi hieän höõu cuûa “ngaõ theå” trong they hear that the Buddha manifests moät con ngöôøi, nhöng vaãn chöa thaáy ñöôïc himself in a variety of forms, sometimes in söï phi hieän höõu trong caùc söï vaät. Nhöõng group, sometimes singly, exhibiting nhaø laõnh ñaïo trieát hoïc naøo tin vaøo moät miraculous powers, they think these are ñaáng saùng taïo hay tin vaøo “linh hoàn” cuõng meant for their own order, and immensely coù theå ñöôïc xeáp vaøo ñaúng caáp naày— delighted in them they would follow and Those belong to the Sravaka order who accept them. are delighted at listening to such doctrines 3) Nhöõ ng chuùng sanh thuoäc haøng Nhö Lai— as concern the Skandhas, Dhatus, or Those of the Tathagata order: Chö vò coù Ayatanas, but take no special interest in theå nghe thuyeát giaûng veà nhöõng chuû ñeà the theory of causation, who have cut nhö nhöõng bieåu hieän cuûa taâm hay caûnh themselves loose from the bondage of evil giôùi sieâu vieät cuûa A Laïi Da maø töø ñaáy passions but have not yet destroyed their khôûi sinh theá giôùi cuûa nhöõng ñaëc thuø naày, habit-energy. They have attained the nhöng chö vò laïi coù theå khoâng caûm thaáy realization of Nirvana, abiding in which chuùt naøo ngaïc nhieân hay sôï haõi. Nhöõng state they would declare that they have chuùng sanh trong ñaúng caáp Nhö Lai coù theå

ñöôïc chia laøm ba loaïi—Those who may loøng hoï ñöôïc. Tuy nhieân, coù hai nhoùm phuï listen to discourse on such subjects as thuoäc nhoùm naày vaø caû hai nhoùm naày ñeàu manifestations of mind, or transcendental ñöôïc goïi laø Nhaát Xieån Ñeà (see Nhaát Xieån realm of the Alaya, from which starts this Ñeà and Voâ Chuûng Xieån Ñeà)—There is world of particulars, and yet they may not still another class of beings which cannot at all feel astonished or frightened. The be comprised under any of the four Tathagata order may be again divided into already mentiond; for they have no desire three. whatever for emancipation, and without a) Nhöõng vò ñaõ ñaït ñöôïc tueä kieán thaáu suoát this desire no religious teaching can enter chaân lyù raèng khoâng coù moät thöïc theå ñaëc into any heart. They belong to the thuø naøo ñaèng sau nhöõng gì maø ngöôøi ta Icchantika order. Two sub-classes, nhaän thöùc: Those who gain an insight into however, may be distinguished here. the truth that there is no individual reality a) Nhöõng ngöôøi ñaõ töø boû taát caû caùc thieän caên behind one perceives. Those who have forsaken all roots of b) Nhöõng vò bieát raèng coù moät nhaän thöùc töùc merit: Nhöõng ngöôøi phæ baùng caùc hoïc thôøi veà chaân lyù trong taâm thöùc saâu kín thuyeát daønh cho chö Boà Taùt maø baûo raèng nhaát cuûa con ngöôøi: Those who know that caùc hoïc thuyeát aáy khoâng phuø hôïp vôùi kinh there is an immediate perception of the luaät cuõng nhö hoïc thuyeát giaûi thoaùt. Vì söï truth in one’s inmost consciousness. phæ baùng naày, hoï töï caét ñöùt

moïi thieän caên c) Nhöõng vò nhaän thöùc raèng ngoaøi theá giôùi vaø khoâng theå naøo vaøo ñöôïc Nieát Baøn— naøy coøn coù voâ soá Phaät ñoä roäng lôùn bao la: Those who vilify the doctrines meant for Those who perceive that besides this the Bodhisattvas, saying that they are not world there are a great number of Buddha- in accordance with the sacred texts, rules lands wide and far-extending. of morality, and the doctrine of 4) Nhöõng chuùng sanh khoâng thuoäc ñaúng caáp emancipation. Because of this vilification roõ raøng naøo—Those who belong to no they forsake all the roots of merit and do definite order: Nhöõng chuùng sanh coù baûn not enter into Nirvana. chaát baát ñònh, vì nhöõng chuùng sanh naøo b) Nhöõng ngöôøi luùc ñaõ nguyeän ñoä taän chuùng thuoäc ñaúng caáp naày coù theå nhaäp vaøo moät sanh ngay töø luùc môùi khôûi ñaàu cuoäc tu trong ba ñaúng caáp vöøa keå treân tuøy theo haønh cuûa hoï—Those who have vowed at hoaøn caûnh cuûa mình—Those who are of the beginning to save all beings: Hoï goàm the indeterminate nature. For those who nhöõng vò Boà Taùt mong muoán ñöa taát caû belong to it may take to either one of the chuùng sanh ñeán Nieát Baøn maø töï mình thì above three orders according to their töø choái caùi haïnh phuùc aáy. Töø luùc khôûi söï opportunities. ñaïo nghieäp cuûa mình, caùc ngaøi ñaõ nguyeän 5) Nhöõng chuùng sanh vöôït ra ngoaøi caùc ñaúng raèng cho ñeán khi moïi ñoàng chuùng sanh caáp treân—Those who are altogether cuûa hoï ñöôïc ñöa ñeán an höôûng haïnh phuùc outside these order: Haõy coøn moät ñaúng vónh cöûu cuûa Nieát Baøn, hoï seõ khoâng rôøi caáp khaùc nöõa cuûa nhöõng chuùng sanh cuoäc ñôøi khoå ñau naày, maø phaûi haønh ñoäng khoâng theå ñöôïc bao goàm trong baát cöù moät caùch kieân trì vôùi moïi phöông tieän coù ñaúng caáp naøo trong boán ñaúng caáp vöøa keå theå ñöôïc ñeå hoaøn taát söù maïng cuûa mình. treân; vì hoï khoâng heà mong muoán caùi gì ñeå Nhöng vì vuõ truï coøn tieáp tuïc hieän höõu thì giaûi thoaùt, vaø vì khoâng coù mong muoán aáy seõ khoâng coù söï chaám döùt cuoäc soáng, cho neân khoâng coù giaùo lyù naøo coù theå nhaäp vaøo neân caùc vò naày coù theå khoâng bao giôø coù cô

hoäi ñeå hoaøn taát coâng vieäc maø tònh truù ending task of leading all beings into the trong Nieát Baøn tónh laëng. Cô may cuõng final abode of rest. ñeán cho caû nhöõng ngöôøi phæ baùng Boà taùt Naêm Ñeà Nghò Cuûa Ñöùc Phaät Ích Lôïi thöøa khi nhôø löïc trí gia hoä cuûa chö Phaät, Thöïc Tieãn Cho Haønh Giaû: Five practical maø cuoái cuøng hoï theo Ñaïi thöøa vaø do tích suggestions given by the Buddha will be taäp thieän nghieäp maø nhaäp Nieát Baøn, vì chö beneficial to all. Phaät luoân luoân haønh ñoäng vì lôïi ích cuûa taát 1) Coá taïo nhöõng tö töôûng toát , traùi nghòch vôùi caû moïi chuùng sanh duø chuùng sanh coù theá loaïi tö töôûng trôû ngaïi, nhö khi bò loøng saân naøo ñi nöõa. Nhöng ñoái vôùi caùc vò Boà Taùt, haän laøm trôû ngaïi thì neân taïo taâm töø: khoâng bao giôø nhaäp Nieát Baøn vì caùc ngaøi Harbouring a good thought opposite to the coù tueä giaùc saâu xa, nhìn suoát baûn chaát cuûa encroaching one, e.g., loving-kindness in caùc söï vaät laø nhöõng thöù duø ñang nhö theá, the case of hatred. voán vaãn ôû ngay trong Nieát Baøn. Nhö vaäy 2) Suy nieäm veà nhöõng haäu quaû xaáu coù theå chuùng ta bieát ñaâu laø vò trí cuûa chö vò Boà xaûy ra, nhö nghó raèng saân haän coù theå ñöa taùt trong coâng vieäc voâ

taän cuûa caùc ngaøi laø ñeán toäi loãi, saùt nhaân, vaân vaân...: daãn daét heát thaûy chuùng sanh ñeán truù xöù toái Reflecting upon possible evil haäu—They are Bodhisattvas who wish to consequences, e.g., anger sometimes lead all beings to Nirvana. Deny results in murder. themselves of this bliss. They vowed in 3) Khoâng ñeå yù, coá queân laõng nhöõng tö töôûng the beginning of their religious career that xaáu xa aáy: Simple neglect or becoming until everyone of their fellow-beings is led wholly inattentive to them. to enjoy the eternal happiness of Nirvana, 4) Ñi ngöôïc doøng tö töôûng, phaêng laàn leân, they themselves would not leave this tìm hieåu do ñaâu tö töôûng oâ nhieãm aáy phaùt world of pain and suffering, but must sanh, vaø nhö vaäy, trong tieán trình ngöôïc strenuously and with every possible means chieàu aáy, haønh giaû queân daàn ñieàu xaáu: work toward the completion of their Tracing the cause which led to the arising mission. But as there will be no of the unwholesome thoughts and thus termination of life as long as the universe forgetting them in the retrospective continues to exist, Bodhisattvas may have process. no chance for ever to rest themselves 5) Giaùn tieáp vaän duïng naêng löïc vaät chaát: quietly with their work finished in the Direct physical force. serenity of Nirvana. The time will come Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc Phaät: even to those who speak evil of the Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng Bodhisattvayana when through the power Narada, naêm vò ñeä töû ñaàu tieân cuûa Ñöùc Phaät laø of the Buddhas they finally embrace the nhöõng vò Kieàu Traàn Nhö, Baït Ñeà (Bhaddiya), Mahayana and by amassing stock of merit Thaäp Löïc Ca Dieáp (Dasabala-Kasyapa), Ma enter into Nirvana, for the Buddhas are Nam Caâu Lôïi (Mahanama), vaø AÙt Beä (Assaji). always working for the benefit of all Kieàu Traàn Nhö laø vò treû tuoåi nhaát trong taùm vò beings no matter what they are. But as for Baø La Moân ñöôïc vua Tònh Phaïn thænh ñeán döï Bodhisattvas they never enter into leã quaùn ñaûnh Thaùi Töû sô sanh. Boán ngöôøi kia Nirvana as they have a deep insight into laø con cuûa boán trong baûy vò Baø La Moân lôùn the nature of things which are already in tuoåi kia. Taát caû naêm anh em ñeàu cuøng nhau Nirvana even as they are. Thus, we know vaøo röøng tu hoïc. Ngay khi hay tin Thaùi Töû Taát where Bodhisattvas stand in their never- Ñaït Ña rôøi boû cung ñieän, caû naêm anh em cuøng

ñi tìm ñaïo só Coà Ñaøm ñeå phuïc vuï Ngaøi. Nhöng khoâng cöûa." Naêm vò ñaïo só beøn traû lôøi: "Naày ñeán khi Thaùi Töû chaám döùt cuoäc tu khoå haïnh eùp ñaïo só Coà Ñaøm, tröôùc kia, vôùi bao nhieâu coá xaùc, caùc vò aáy thaát voïng, boû Ngaøi ñi Isipatana. gaéng ñeå nghieâm trì kyû luaät maø ñaïo höõu khoâng Chaúng bao laâu sau khi caùc vò naày rôøi boû Thaùi thaønh ñaït trí tueä sieâu phaøm, cuõng khoâng chöùng töû thì Ngaøi ñaéc quaû thaønh Phaät. Ngay sau khi ngoä ñöôïc gì xöùng ñaùng vôùi chö Phaät. Baây giôø Ñöùc Phaät thaønh ñaïo, Ngaøi caát böôùc ñi veà ñaïo höõu soáng xa hoa vaø töø boû moïi coá gaéng, höôùng vöôøn Loäc Uyeån cuûa xöù Ba La Naïi. ñaïo höõu ñaõ trôû laïi ñôøi soáng lôïi döôõng thì laøm Thaáy Phaät töø xa ñeán, naêm vò ñaïo só (anh em sao maø coù theå thaønh ñaït ñöôïc trí hueä sieâu Kieàu Traàn Nhö) baøn tính quyeát ñònh khoâng phaøm vaø chöùng ngoä ñaïo quaû ngang haøng vôùi ñaûnh leã Ngaøi vôùi loøng toân kính nhö xöa. Caùc vò chö Phaät?" Sau

ñoù Ñöùc Phaät giaûi thích theâm: aáy hieåu laàm thaùi ñoä cuûa Ngaøi trong cuoäc chieán "Naøy caùc ñaïo só, Nhö Lai khoâng xa hoa, khoâng ñaáu ñeå thaønh ñaïo quaû, vì Ngaøi ñaõ töø boû loái tu heà ngöøng coá gaéng, vaø khoâng trôû veà ñôøi soáng khoå haïnh cöùng nhaéc vaø chöùng toû laø tuyeät ñoái lôïi döôõng. Nhö Lai laø Ñöùc Theá Toân, laø Ñaáng voâ ích ñoù. Naêm vò ñaïo só naày noùi chuyeän vôùi Toaøn Giaùc. Nghe naày caùc ñaïo só! Nhö Lai ñaõ nhau: "Naày caùc ñaïo höõu, ñaïo só Coà Ñaøm ñang thaønh ñaït ñaïo quaû Voâ Sanh Baát Dieät vaø seõ ñi ñeán ta. Ñaïo só aáy xa hoa, khoâng beàn chí coá giaûng daïy Giaùo Phaùp. Neáu haønh ñuùng theo lôøi gaéng vaø ñaõ trôû laïi vôùi ñôøi soáng lôïi döôõng. Ñaïo giaùo huaán cuûa Nhö Lai, caùc thaày cuõng seõ sôùm só aáy khoâng ñaùng cho ta nieàm nôû tieáp ñoùn vaø chöùng ngoä, do nhôø trí tueä tröïc giaùc, vaø trong cung kính phuïc vuï. Ta khoâng neân röôùc y baùt kieáp soáng naày caùc thaày seõ höôûng moät ñôøi soáng cho ñaïo só aáy. Nhöng daàu sao chuùng ta cuõng cuøng toät thieâng lieâng trong saïch. Cuõng vì muoán neân doïn saün moät choã ngoài. Neáu ñaïo só Coà ñi tìm ñôøi soáng cao thöôïng aáy maø nhieàu ngöôøi Ñaøm muoán ngoài vôùi chuùng ta thì cöù ngoài." Tuy con trong caùc gia toäc quyù phaùi seõ rôøi boû gia nhieân, trong khi Ñöùc Phaät böôùc gaàn ñeán, vôùi ñình söï nghieäp, ñeå trôû thaønh ngöôøi khoâng nhaø cung caùch oai nghi, Ngaøi ñaõ caûm hoùa ñöôïc cöûa." Laàn thöù nhì naêm ñaïo só vaãn giöõ nguyeân naêm vò ñaïo só, vaø khoâng ai baûo ai, naêm ngöôøi thaønh kieán vaø toû yù thaát voïng. Ñeán laàn thöù ba, cuøng ñeán ñaûnh leã Ngaøi, sau ñoù ngöôøi thì röôùc y sau khi ñöôïc Ñöùc Phaät laäp laïi lôøi xaùc nhaän, baùt, ngöôøi doïn choã ngoài, ngöôøi ñi laáy nöôùc cho naêm ñaïo só vaãn giöõ vöõng laäp tröôøng, toû yù hoaøi Ngaøi röûa chaân, vaân vaân. Maëc daàu vaäy, hoï vaãn nghi. Ñöùc Phaät hoûi laïi: "Naày caùc ñaïo só! Caùc goïi Ngaøi baèng danh hieäu "ñaïo höõu," moät hình thaày coù bieát moät laàn naøo tröôùc ñaây Nhö Lai ñaõ thöùc xöng hoâ cuûa nhöõng ngöôøi ngang nhau, noùi vôùi caùc thaày nhö theá khoâng?" Quaû thaät hoaëc ñeå ngöôøi treân xöng hoâ vôùi keû döôùi. Khi khoâng. Ñöùc Phaät laäp laïi laàn thöù ba raèng Ngaøi ñoù Ñöùc Phaät môùi noùi: "Naày caùc ñaïo só, khoâng ñaõ laø Ñaáng Toaøn Giaùc vaø chính naêm ñaïo só neân goïi Nhö Lai baèng teân hay baèng danh töø cuõng coù theå chöùng ngoä neáu chòu haønh ñoäng "ñaïo höõu." Nhö Lai laø Ñöùc Theá Toân, laø Ñaáng ñuùng lôøi giaùo huaán. Ñoù laø nhöõng lôøi noùi chaân Toaøn Giaùc. Nghe ñaây, caùc ñaïo só, Nhö Lai thaät do chính Ñöùc Phaät thoát ra. Naêm vò ñaïo só thaønh ñaït ñaïo quaû Voâ Sanh Baát Dieät vaø seõ laø baäc thieän trí, maëc daàu ñaõ coù thaønh kieán giaûng daïy giaùo phaùp. Neáu haønh ñuùng theo lôøi khoâng toát, nhöng khi nghe nhö vaäy ñaõ nhaän giaùo huaán cuûa Nhö Lai, caùc thaày cuõng seõ sôùm ñònh chaéc chaén raèng Ñöùc Phaät ñaõ thaønh töïu chöùng ngoä, do nhôø trí tueä tröïc giaùc, vaø trong ñaïo quaû voâ thöôïng vaø coù ñaày ñuû khaû naêng ñeå kieáp soáng naày, caùc thaày seõ höôûng moät ñôøi soáng höôùng daãn mình. Naêm thaày baáy giôø môùi tin lôøi cuøng toät thieâng lieâng trong saïch. Cuõng vì muoán Ñöùc Phaät vaø ngoài xuoáng yeân laëng nghe Giaùo ñi tìm ñôøi soáng cao thöôïng aáy nhieàu ngöôøi con Phaùp Cao Quyù. Trong khi Ñöùc Phaät thuyeát trong caùc gia toäc quyù phaùi ñaõ rôøi boû gia ñình, phaùp cho ba vò nghe

thì hai vò kia ñi khaát thöïc, söï nghieäp, ñeå trôû thaønh ngöôøi khoâng nhaø vaø saùu vò cuøng ñoä vôùi nhöõng thöïc vaät maø hai vò

ñem veà. Qua hoâm sau hai vò naày nghe phaùp thì Benares. The five ascetics saw him coming ba vò kia ñi khaát thöïc. Sau khi ñöôïc Ñöùc Phaät from afar decided not to pay him due respect giaûng daïy, taát caû naêm vò ñeàu nhaän ñònh thöïc as they miscontrued his discontinuance of rigid töôùng cuûa ñôøi soáng. Voán laø chuùng sanh, coøn ascetic practices which proved absolutely phaûi chòu sanh, laõo, beänh, töû, vaø aùi duïc, caùc vò futile during his struggle for enlightenment. tìm thoaùt ra voøng ñau khoå aáy ñeå ñeán choã They convinced one another as follow: khoâng sanh, khoâng laõo, khoâng, beänh, khoâng töû, “Friends, this ascetic Gotama is coming. He is khoâng phieàn naõo, khoâng aùi duïc, caûnh vaéng luxurious. He has given up striving and has laëng toät böïc voâ song, nieát baøn, caûnh chaân toaøn turned into a life of abundance. He should not tuyeät ñoái, nôi khoâng coøn sanh laõo beänh töû, be greeted and waited upon. His bowl and robe phieàn naõo vaø aùi duïc. Trí hueä phaùt sanh, naêm vò should not be taken. Nevertheless a seat thaáu hieåu raèng söï giaûi thoaùt cuûa caùc vò raát laø should be prepared in case he wished to sit vöõng chaéc, khoâng theå lay chuyeån, vaø ñaây laø down with us.” However, when the Buddha laàn sanh cuoái cuøng. Caùc vò khoâng bao giôø coøn continued to draw near, his august personality taùi sanh nöõa. Ñöùc Phaät ñaõ giaûng Kinh Chuyeån was such solemnly that they were compelled Phaùp Luaân, ñeà caäp ñeán Töù Dieäu Ñeá, laø baøi to receive him with due honour. One came phaùp ñaàu tieân maø Ñöùc Phaät giaûng cho naêm vò. forward and took his bowl and robe, another Khi nghe xong, Kieàu Traàn Nhö, nieân tröôûng prepared a seat, and yet another prepared trong naêm vò, ñaéc quaû Tu Ñaø Höôøn, taàng ñaàu water for his washing of feet. Nevertheless, tieân trong boán taàng Thaùnh. Veà sau boán vò kia they addressed him by name and called him cuõng ñaït ñöôïc quaû vò naày. Ñeán khi nghe Ñöùc friend (avuso), a form of address applied Phaät giaûng kinh Anattalakkhana Sutta, ñeà caäp generally to juniors and equals. At this time, ñeán phaùp voâ ngaõ thì taát caû naêm vò ñeàu ñaéc quaû the Buddha addressed them thus: “Do not, A La Haùn—According to The Buddha and His Bhikkhus, addressed the Tathagata by name, Teaching, written by Most Venerable Narada, or by title “friend.” An Exalted One, O the first five disciples of the Buddha were Bhikkhus, is the Tathagata. A fully enlightened Kondanna, Bhaddiya, Dasabala-Kasyapa, one is he. Give ear, O Bhikkhus! Mahanama, and Assaji. They were of the Deathlessness has been attained. I shall Brahmin clan. Kondanna was the youngest and instruct and teach the Dharma. If you act cleverest of the eight brahmins who were according to my instructions, you will before summoned by King Suddhodana to name the long realize, by your own intuitive wisdom, infant prince. The other four were the sons of and live, attaining in this life itself, that those older brahmins. All these five retired to supreme consummation of the holy life, for the the forest as ascetics in anticipation of the sake of which sons of noble families rightly Bodhisattva while he was endeavouring to leave the household for homelessness.” attain Buddhahood. When he gave up his Thereupon the five ascetics replied: “By that

useless penances and severe austerities and demeaner of yours, avuso Gotama, by that began to nourish the body sparingly to regain discipline, by those painful austerities, you did his lost strength, these favourite followers, not attain to any superhuman specific disappointed at his change of method, deserted knowledge and insight worthy of an Ariya. him and went to Isipatana. Soon after their How will you, when you have become departure the Bodhisattva attained luxurious, have given up striving, and have Buddhahood. Right after his enlightenment, turned into a life of abundance, gain nay such the Buddha started out to the Deer Park in superhuman specific knowledge and insight

worthy of an Ariya?" In further explanation, instructed by the Buddha, being themselves the Buddha said: "The Tathagata, O Bhikkhus, subject to birth, decay, death, sorrow, and is not not luxurious, has not given up striving, passions, realized the real nature of life and, and has not turned into a life of abundance. An seeking out the birthless, decayless, exalted one is the Tathagata. A fully diseaseless, deathless, sorrowless, passionless, enlightened one is he. Give ear, O Bhikkhus! incomparable supreme peace, Nirvana, Deathlessness has been attained. I shall attained the incomparable security, Nirvana, instruct and teach the Dharma. If you act which is free from birth, decay, disease, death, according to my instructions, you will before sorrow, and passions. The knowledge arose in long realize, by your own intuitive wisdom, them that their deliverance was unshakable, and live, attaining in this life itself, that that it was their last birth and that there would supreme consummation of the holy life, for the be no more of this state again. The sake of which sons of noble families rightly Dhammacakkappavattana Sutta, which deals leave the household for homelessness." For with the Four Noble Truths, was the first the second time the prejudiced ascetics discourses delivered by the Buddha to them. expressed their disappointment in the same heAring it, Kondanna, the eldest, attained the manner. For the second time the Buddha first stage of sainthood. After receiving further reassured theom of his attainment to instructions, the other four attained Sotapatti enlightenment. When the adamant ascetics later. On hearing the Anattalakkhana Sutta, refusing to believe him, expressed their view which deals with soullessness, all the five for the third time, the Buddha questioned them attained Arahantship, the final stage of thus: "Do you know, O Bhikkhus, of an sainthood. occasion when I ever spoke to you thus Naêm Ñieåm Phaûi Bieát Töï Xeùt Laáy Mình before?" The five ascetics replied: "Nay, Cuûa Ngöôøi Tu Tònh Ñoä: Theo Hoøa Thöôïng indeed Lord!" The Buddha then repeated for Thích Thieàn Taâm trong Lieân Toâng Thaäp Tam the third time that he had gained Toå, ñeå traùnh bò ma chöôùng treân ñöôøng tu, coù enlightenment and that they also could realize naêm ñieåm maø ngöôøi tu Tònh Ñoä phaûi töï xeùt laáy the truth if they would act according to his mình—According to Most Venerable Thích instructions. It was indeeda frank utterance, Thieàn Taâm in The Thirteen Patriarchs of issuing from the sacred lips of the Buddha. The Pureland Buddhism, to prevent demonic cultured ascetics, though adamant in their obstructions on the cultivating path, there are views, were then fully convinced of the great five

points any Pureland practitioner should achievements of the Buddha and of his know how to reflect on one's self. competence to act as their moral guide and 1) Muoán sanh veà Taây Phöông Cöïc Laïc, teacher. They believed his words and sat in khoâng phaûi chæ duøng chuùt ít phöôùc laønh silence to listen to his noble teaching. Three of hay ñoâi chuùt coâng haïnh lô laø maø ñöôïc: If the ascetics the Buddha instructed, while three wishing to gain rebirth in the Western went out for alms. With what the two ascetics Pureland of Ultimate Bliss, it takes much brought from their almsround the six more than a few good meritorious and maintained themselves. The next day, two of virtuous deeds. the ascetics he instructed, while the other three 2) Muoán thoaùt ñöôïc söï thoáng khoå luaân hoài ascetics went out for alms. With what the three trong vaïn kieáp, khoâng phaûi chæ duøng taâm brought back, six sustained themselves. And daàn daø, chôø heïn hay bieáng treã maø ñöôïc: If those five ascetics thus admonished and wishing to find liberation from the eternal

suffering in tens and thousands of While treading the Way but not yet reborn in reincarnations of the cycle of rebirths, it the Pure Land, the practitioner of Buddha cannot be accomplished by procastinating Recitation may also encounter demonic and being lazy. obstacles. However, in most cases, this is 3) Phaûi nghó raèng côn voâ thöôøng mau choùng, because he does not understand the Dharma môùi saùng sôùm ñoù ñaõ laïi ñeán xeá chieàu. Ñaâu and is not skillful at reining in his mind, letting neân khoâng sieâng naêng, lo döï bò tröôùc hay internal demons or afflictions spring up, which, sao?: It is necessary to think that the in turn, attract external demons. If he can keep impermanence of life is sudden, time truly his mind empty and still and recite the flies, the morning had just come but night Buddha's name, external demons will be has arrived. Why not be diligent and powerless and afflictions will gradually prepare in anticipation. disappear. Thus, for the Pure Land 4) Neân nhôù raèng söùc chí nguyeän khoâng thaéng practitioner, even if demonic obstacles do noåi söùc tình aùi ñöôïc: Remember the appear, they are few in number. Advanced "wheel power" is unable to overcome the Zen practitioners, on the other hand, face "powerful forces of love, lust and desires." many demonic occurrences because they rely 5) Laïi cuõng neân nhôù raèng taâm nieäm Phaät only on their own strength and self-power. A khoâng hôn noåi taâm duïc traàn ñöôïc: Also Zen follower should fulfill the following five remember that the Buddha Recitation conditions to be successful. If a Zen Mind is not stronger than the the mind of practitioner does not meet these five worldly desires. conditions, he is very easily subject to get Naêm Ñieàu Kieän Caàn Thieát Ñeå Taïo Neân harm from demons: Nghieäp Saùt Sanh: Five necessary conditions 1) Giôùi haïnh tinh nghieâm: He should keep to complete the evil of killing—See Saùt Sinh the precepts strictly. (B). 2) Caên taùnh leï laøng saùng suoát: His nature and roots should be quick and enlightened. Naêm Ñieàu Kieän Caàn Thieát Ñeå Thaønh 3) Phaûi hieåu roõ ñaïo lyù, kheùo phaân bieät töôùng Coâng Cuûa Ngöôøi Tu Thieàn: Five chaùnh taø, chaân, voïng: He should have a conditions to be successful for a Pure Land clear understanding of the Dharma, practitioner—Theo Hoøa Thöôïng Thích Thieàn skillfully distinguishing the correct from Taâm trong Nieäm Phaät Thaäp Yeáu, neáu

luaän xeùt the deviant, the true from the false. treân ñöôøng haønh ñaïo, khi chöa ñöôïc sanh veà 4) YÙ chí maïnh meõ vöõng beàn: He should be Cöïc Laïc, thì tu Tònh Ñoä cuõng coù theå bò ma firm and stable in his determination. chöôùng. Song phaàn nhieàu laø do haønh giaû khoâng 5) Phaûi nöông nôi baäc thieän tri thöùc thoâng hieåu giaùo lyù, chaúng kheùo trò taâm, ñeå noäi ma kinh ñieån, , ñaõ coù kinh nghieäm tu thieàn phaùt khôûi khieán chieâu caûm ngoaïi ma ñeán phaù nhieàu naêm ñeå nhôø söï höôùng daãn: He hoaïi. Neáu giöõ ñöôïc taâm bình tónh, thì vôùi oai should be guided by a good advisor, who löïc coâng ñöùc cuûa caâu hoàng danh, ngoaïi ma has a thorough understanding of the sutras khoâng laøm chi ñöôïc, vaø phieàn naõo cuõng laàn laàn and many years experience in meditation. bò tieâu tröø. Vì theá ngöôøi tu Tònh Ñoä, ma caûnh Naêm Ñieàu Lôïi Ích Cuûa Ngöôøi Giöõ Ñuû neáu coù cuõng laø phaàn ít. Traùi laïi ngöôøi tu Thieàn, ma caûnh hieän nhieàu, bôûi chæ nöông vaøo töï löïc. Giôùi: Theo Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Baäc Thieàn só phaûi ñuû naêm ñieàu kieän sau ñaây. Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm Neáu vò tu thieàn naøo khoâng hoäi ñuû naêm ñieàu ñieàu lôïi ích cho ngöôøi ñuû giôùi—According to kieän treân raát deã bò ma chöôùng laøm toån haïi— the Mahaparinibbana Sutta and the Sangiti

Sutta in the Long Discourses of the Buddha, 3) Ngöôøi aùc giôùi, khi vaøo hoäi chuùng saùt Ñeá there are five advantages to one of good Lôïi, Baø La Moân, Sa Moân hay cö só, ñeàu morality and of success in morality: vaøo moät caùch sôï seät vaø dao ñoäng: 1) Ngöôøi giöõ giôùi nhôø khoâng phoùng tuùng neân Whatever assembly he approaches, ñöôïc taøi saûn sung tuùc: Through careful whether of Khattiyas, Bramins, Ascetics, attention to his affairs, he gains much or Householders, he does so differently wealth. and shyly. 2) Ngöôøi giöõ giôùi tieáng toát ñoàn khaép: He gets 4) Ngöôøi aùc giôùi, cheát moät caùch meâ loaïn khi a good reputation for morality and good meänh chung: At the end of his life, he dies conduct. confused. 3) Ngöôøi giöõ giôùi, khi vaøo hoäi chuùng naøo, Saùt 5) Ngöôøi aùc giôùi, khi thaân hoaïi maïng chung Ñeá Lôïi, Baø La Moân, Sa Moân hay cö só, vò seõ sanh vaøo khoå giôùi, aùc thuù, ñoïa xöù, ñòa aáy vaøo moät caùch ñöôøng hoaøng, khoâng dao nguïc: After death, at the breaking up of ñoäng: Whatever assembly he approaches, the body, he arises in an evil state, a bad whether of Khattiyas, Brahmins, Ascetics, fate, in suffering and hell. or Householders, he does so with ** For more information, please see Naêm confidence and assurance. Ñieàu Lôïi Ích Cuûa Ngöôøi Ñuû Giôùi. 4) Ngöôøi giöõ giôùi khi meänh chung seõ cheát Naêm Ñöùc Tính Caên Baûn Cuûa Ngöôøi Tu moät caùch khoâng sôï seät, khoâng dao ñoäng: Thieàn: Five basic characteristics of any Zen At the end of his life, he dies unconfused. cultivators: 5) Ngöôøi giöõ giôùi, sau khi thaân hoaïi meänh 1) Giôùi haïnh tinh nghieâm: Strictly keep the chung ñöôïc sanh leân thieän thuù hay Thieân precepts. giôùi: After death, at breaking up of the 2) Caên taùnh nhanh nheïn saùng suoát: Nature body, he arises in a good place, a and roots should be active (swift) and heavenly world. enlightened. Naêm Ñieàu Nguy Hieåm Cuûa Ngöôøi AÙc 3) Thaáu trieät chaân lyù vaø kheùo phaân bieät Phaù Giôùi: Sampada—Five dangers to the chaùnh taø chaân nguïy: Understand clearly immoral through lapsing

from morality—Theo the Buddha teachings and skillfully Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng distinguish right from wrong, as well as trong Tröôøng Boä Kinh, coù naêm ñieàu nguy hieåm true from false. cuûa ngöôøi aùc giôùi—According to the 4) YÙ chí kieân ñònh: Firm and stable Mahaparinibbana Sutta and the Sangiti Sutta in determination. the Long Discourses of the Buddha, there are 5) Luoân nöông theo chö thieän höõu tri thöùc, five dangers to the immoral through lapsing nhöõng ngöôøi laøu thoâng kinh ñieån, tinh from morality (bad morality or failure in chuyeân tu haønh ñeå ñöôïc höôùng daãn ñuùng morality): ñaén: Should always cultivate with good 1) Ngöôøi aùc giôùi vì phaïm giôùi luaät do phoùng advisors, who have a thourough daät thieät haïi nhieàu taøi saûn: He suffers knowledge of the sutras and who great loss of property through neglecting zealously practise meditation to obtain the his affairs. right guidance. 2) Ngöôøi aùc giôùi, tieáng xaáu ñoàn khaép: He Naêm Huyeàn Nghóa: Five wonderful gets bad reputation for immorality and meanings or terms—See Nguõ Huyeàn Nghóa misconduct. Tam Luaän Toâng. Naêm Khi Möôøi Hoïa: Rarely

Naêm Loaïi Ngoân Ngöõ: Five courses of 12) Phæ: Piti (p)—Zest. speech—Theo Kinh Ví Duï Caùi Cöa trong 13) Duïc: Chando (p)—Desire. Trung Boä, Ñöùc Phaät daïy: “Chö Tyø Kheo, coù (C) Taâm Sôû Baát Thieän—Unwholesome naêm loaïi ngoân ngöõ maø caùc ngöôøi coù theå duøng Mental Factors: khi noùi vôùi caùc ngöôøi khaùc.” Ñoù laø—According a) Taâm Sôû Baát Thieän Phoå Thoâng— to the Kakacupama Sutta in the Middle Length Unwholesome Universal Mental Factors: Discourses of the Buddha, the Buddha taught: 14) Si: Moho (p)—Delusion. “Bhikkhus! There are five courses of speech 15) Voâ Taøm: Ahirikam (p)—Shamelessness. that others may use when they address you.” 16) Voâ Quyù: Anottappam (p)—Fearlessness of They are: wrong-doing. 1) Ñuùng thôøi hay phi thôøi: Their speech may 17) Phoùng Daät: Uddhaccam (p)— be timely or untimely. Restlessness. 2) Chaân thaät hay khoâng chaân thaät: True or b) Taâm Sôû Baát Thieän Rieâng Bieät— untrue. Unwholesome Occasional Mental Factors: 3) Nhö nhuyeãn hay thoâ baïo: Gentle or harsh. 18) Tham: Lobho (p)—Greed. 4) Coù lôïi ích hay khoâng lôïi ích: Connected 19) Taø Kieán: Ditthi (p)—Wrong views. with good or with harm. 20) Ngaõ Maïn: Mano (p)—Conceit. 5) Vôùi töø taâm hay vôùi saân taâm: Spoken with 21) Saân: Doso (p)—Hatred. a mind of loving-kindness or with inner 22) Ganh Tî: Issa (p)—Envy. hate. 23) Xan Tham: Macchariyam (p)—Avarice. Naêm Moùn Ngaên Che: Five hindrances or 24) Lo AÂu: Kukkuc-cam (p)—Worry. covers—See Nguõ AÙc, Nguõ Caùi, and Nguõ Trieàn 25) Hoân Traàm: Thinam (p)—Sloth. Caùi. 26) Thuïy Mieân: Middham (p)—Torpor. 27) Hoaøi Nghi: Vicikiccha (p)—Doubt. Naêm Möôi Hai Taâm Sôû: Theo Luaän Vi ** For more information, please see Möôøi Dieäu Phaùp (A Tyø Ñaït Ma), coù 52 taâm sôû— Boán Taâm Sôû Baát Thieän. According to the Abhidharma, there are fifty- (D) Taâm Sôû Ñeïp—Beautiful Mental Factors: two mental states: 28) Tín: Saddha (p)—Faith. (A) Taâm Sôû Phoå Thoâng—Universal Mental 29) Nieäm: Sati (p)—Mindfulness. Factors: 30) Taøm: Hiri (p)—Shame. 1) Xuùc: Phasso (p)—Contact. 31) Quyù: Ottappam (p)—Fear of wrong-doing. 2) Thoï: Vedana (p)—Feeling. 32) Khoâng Tham: Alobho (p)—Non-greed.

3) Töôûng: Sanna (p)—Perception. 33) Khoâng Saân: Adoso (p)—Non-hatred. 4) Taùc YÙ (Haønh): Cetana (p)—Volition. 34) Xaû: Tatramjjhattata (p)—Neutrality of 5) Nhaát Ñieåm: Ekagagta (p)—One- mind. pointedness. 35) Taâm Sôû Vaéng Laëng: Kayapassadhi (p)— 6) Maïng Caên: Jivitindriyam (p)—Life Tranquility of mental body. faculty. 36) Taâm Vaéng Laëng: Cittapassadhi (p)— 7) Chuù YÙ: Manasikaro (p)—Attention. Tranquility of consciousness. (B) Taâm Sôû Rieâng Bieät—Occasional Mental 37) Taâm Sôû Khinh An: Kayalahuta (p)— Factors: Lightness of mental body. 8) Taàm: Vitakko (p)—Initial application. 38) Taâm Khinh An: Cittalahuta (p)—Lightness 9) Saùt: Vicaro (p)—Sustained application. of consciousness. 10) Xaùc Ñònh: Adhimokkho (p)—Decision. 11) Tinh Taán: Viriyam (p)—Energy.

39) Taâm Sôû Nhu Thuaän: Kayamuduta (p)— on something, one has a tendency to want Malleability of mental body. to come in contact with it. 40) Taâm Nhu Thuaän: Cittamuduta (p)— 3) Thoï: Vedana (skt)—Moät khi “tieáp xuùc” ñaõ Malleability of consciousness. thaønh laäp, thoï lieàn khôûi leân—Feeling— 41) Taâm Sôû Thích ÖÙng: Kayakammannata Once contact is established, feeling arises. (p)—Wieldiness of mental body. 4) Töôûng: Samjna (skt)—Khi “thoï” ñaõ khôûi 42) Taâm Thích ÖÙng: Citta-kammannata (p)— leân thì töôûng lieàn xaûy ra— Wieldiness of consciousness. Conceptualization—Once feeling arises, 43) Taâm Sôû Tinh Luyeän: Kayapagunnata conceptualization occurs. (p)—Proficiency of mental body. 5) Tö: Cetana (skt)—Moät khi ñaõ coù “töôûng” 44) Taâm Tinh Luyeän: Citta-pagunnata (p)— laø “Tö” hay söï suy nghó lieàn theo sau— Proficiency of consciousness. Deliberation—Once there is 45) Taâm Sôû Chaùnh Tröïc: Kayujjukata (p)— “conceptualization,” then “deliberation” Rectitude of mental body. sets in. 46) Taâm Chaùnh Tröïc: Cittujjukata (p)— (B) Naêm taâm sôû bieät caûnh: Viniyata (skt) Rectitude of consciousness. Five particular states. (E) Taâm Sôû Tieát Cheá—Abstinences: 6) Duïc: Chanda (skt)—Duïc laø mong muoán 47) Chaùnh Ngöõ: Sammavaca (p)—Right caùi gì ñoù—Desire—Desire means to want speech. for something. 48) Chaùnh Nghieäp: Sammakammanto (p)— 7) Thaéng giaûi: Adhimoksha (skt)—Hieåu bieát Right action. roõ raøng, khoâng coøn nghi ngôø gì caû— 49) Chaùnh Maïng: Samma-ajivo (p)—Right Resolution—Supreme understanding. livelihood. There is no doubt at all. (F) Taâm Sôû Voâ Löôïng—Illimitables: 8) Nieäm: Smriti (skt)—Nhôù roõ raøng— 50) Bi: Karuna (p)—Compassion. Recollection—Remembering clearly. 51) Hyû: Mudita pana (p)—Appreciative joy. 9) Ñònh: Samadhi (skt)—Chuyeân chuù taâm taäp (G) Taâm Sôû Tueä Caên—Non-Delusion: trung tö töôûng vaøo moät caùi gì ñoù— 52) Tueä Caên: Pannindriya (p)—Wisdom Concentration—Exclusively pay attention faculty. to something. ** For more information, please see Naêm 10) Tueä (Hue)ä: Prajna (skt)—Khaû naêng phaùn Möôi Moát Taâm Sôû. ñoaùn maø moät ngöôøi bình thöôøng cuõng Naêm Möôi Moát Taâm Sôû: Theo Ñaïi Thöøa, coù—Judgment—Ability to judge which coù 51 taâm sôû—According to the Mahayana, average person possesses. there are fifty-one Dharmas interactive with (C) Möôøi moät thieän taâm: Eleven wholesome: the Mind: Kushala (skt)—Eleven Wholesome. (A) Naêm taâm sôû bieán haønh: Sarvatraga 11) Tín: Shraddha (skt)—Tin töôûng—Coù nieàm (skt)—Five

universally interactive. tin hay coù thaùi ñoä tin—Faith—To have a 1) Taùc yù: Manaskara (skt)—Chuù taâm vaøo sense of belief or an attitude of faith. vieäc gì—Attention—Pay attention on 12) Taá n: Virya (skt)—Moät khi ñaõ coù nieàm tin, something. chuù ng ta phaûi bieán nieàm tin thaønh haønh 2) Xuùc: Sparsha (skt)—Sau khi chuù taâm vaøo ñoäng vôùi söï tinh caàn—Vigor—Once one vieäc gì, ngöôøi ta coù khuynh höôùng tieáp xuùc has faith, one should put it into action with vôùi noù—Contact—After paying attention vigor.

13) Taøm: Hri (skt)—Coøn coù nghóa laø "töï xaáu meâ"—Ignorance—Once anger arises, one hoå hoái haän"—Shame—Also means has nothing but "ignorance." "Repentance." 25) Maïn: Mana (skt)—Ngaõ maïn Töï cao töï 14) Quí: Apatraya (skt)—Caûm thaáy theïn vôùi phuï laøm cho chuùng ta khinh thöôøng ngöôøi ngöôøi—Remorse—Embarrassment. khaùc—Arrogance—Arrogance means 15) Voâ tham (khoâng tham): Alobha (skt)— pride and conceit which causes one to look Absence of greed. down on others. 16) Voâ saân (khoâng saân): Advesha (skt)— 26) Nghi: vicikitsa (skt)—Khoâng tin hay Absence of anger. khoâng quyeát ñònh ñöôïc—Doubt—Cannot 17) Voâ si (khoâng si): Amoha (skt)—Absence believe or make up one's mind on of ignorance. something. 18) Khinh an: Prashraddhi (skt)—Nheï nhaøng 27) AÙc kieán: Drishti (skt)—Improper views— thô thôùi—Ngöôøi tu thieàn thöôøng traûi qua See Nguõ kieán vaø Taø kieán. giai ñoaïn "khinh an" tröôùc khi tieán vaøo (E) Hai möôi tuøy phieàn naõo: Upaklesha "ñònh"—Light ease, an initial expedient in (skt)—Twenty derivative afflictions. the cultivation of Zen. Before a) Möôøi Tieåu Tuøy phieàn naõo—Ten Minor samadhi is actually achieved, one Grade Afflictions: experiences "light-ease." 28) Phaãn: Krodha (skt)—Phaãn tôùi baát thình 19) Baát phoùng daät: Apramada (skt)—Khoâng lình vaø laø söï phoái hôïp cuûa giaän hôøn— buoâng lung maø theo ñuùng luaät leä—Non- Wrath which comes sudenly and is a laxness—To follow the rules. combination of anger and hatred. 20) Haønh xaû: Upeksha (skt)—Laøm roài khoâng 29) Haän: Upanaha (skt)—Haän xaõy ra khi chaáp tröôùc maø ngöôïc laïi xaû boû taát caû chuùng ta ñeø neùn söï caûm xuùc giaän vaøo saâu nhöõng hoaït ñoäng nguõ uaån— beân trong—Hatred—Hatred happens Renunciation—Not to grasp on the past, when one represses the emotional feelings but to renounce everything within the deep inside. activity skhandha which is not in accord 30) Naõo: Pradasa (skt)—Naõo laø phaûn öùng tình with the rules. caûm naëng neà hôn "haän"—Rage, of which 21) Baát haïi: Ahimsa (skt)—Khoâng laøm toån haïi the emotional reaction is much more sinh vaät—Non-harming—Not harming any severe than hatred. living beings. 31) Phuù: Mraksha (skt)—Che daáu—Covering (D) Saùu phieàn naõo caên baûn: Klesha (skt)—Six or hiding something inside. fundamental afflictions. 32) Cuoáng: Maya (skt)—Söï doái gaït— 22) Tham: Raga (skt)—Tham taøi, saéc, danh, Deceit—False kindness or phone thöïc, thuøy hay saéc, thinh, höông, vò, xuùc— intention. Greed—Greed for wealth, sex, fame, 33) Sieåm: Shathya (skt)—Nònh bôï—Flattery. food, sleep or greed for forms, sounds, 34) Kieâu: Mada (skt)—Conceit—Think high smells, tastes, and objects of touch. of self and low of others. 23) Saân: Pratigha (skt)—Khoâng ñaït ñöôïc caùi 35) Haïi: Vihimsa

(skt)—Muoán laøm toån haïi mình ham muoán seõ ñöa ñeán saân haän—ai—Harming—To want to harm other Anger—Not obtaining what one is greedy people. for leads to anger. 36) Taät (Ñoá kî ganh gheùt): Irshya (skt)—Baèng 24) Si: Moha (skt)—Khi giaän döõ ñaõ khôûi leân caùch naày hay caùch khaùc, ganh gheùt ñoá kî thì con ngöôøi seõ khoâng coøn gì ngoaøi "si vôùi ngöôøi hôn mình—Jealousy—To

become envious of the who surpass us in 45) Thaát nieäm: Mushitasmriti (skt)—Khoâng one way or other. giöõ ñöôïc chaùnh nieäm—Distraction—To 37) Xan (Boûn xeûn): Matsarya (skt)—Ngöôøi lose proper mindfulness. boûn xeûn töï goùi chaët taøi saûn, chöù khoâng 46) Baát chaùnh tri: Asamprajanya (skt)—Bieát muoán chia xeû vôùi ai—Stinginess—One is khoâng chôn chaùnh, taâm taùnh bò ueá nhieãm tight about one's wealth, not wishing to aùm aûnh—Improper knowledge—One share it with others. become obssesses with defilement. b) Hai Trung Tuøy Phieàn Naõo—Two 47) Baát Ñònh (Taùn loaïn): Wikshepa (skt)— Intermediate Grade Afflictions: Taâm roái loaïn—Scatteredness. 38) Voâ taøm: Ahrikya (skt)—Laøm sai maø töôûng (F) Boán baát ñònh: Aniyata (skt)—Four mình ñuùng neân khoâng bieát xaáu hoå—Lack unfixed. of shame—To do wrong, but always feel 48) Thuïy mieân: Middha (skt)—Buoàn nguõ laøm self-righteous. môø mòt taâm trí—To fall asleep to obscure 39) Voâ quí: Anapatrapya (skt)—Voâ quí coù the mind. nghóa laø khoâng bieát theïn, khoâng töï xeùt coi 49) Hoái: Kaudritya (skt)—AÊn naên vieäc laøm aùc mình coù theo ñuùng tieâu chuaån vôùi ngöôøi trong quaù khöù—Regret or repent for hay khoâng—Lack of remorse—Never wrong doings in the past. examine to see if one is up to the 50) Taàm: Vitarka (skt)—Tìm caàu söï vieäc laøm standards of others. cho taâm taùnh baát oån—Investigation (to c) Taùm Ñaïi Tuøy Phieàn Naõo—Eight Major cause the mind unstable). Grade Afflictions: 51) Tö: Vicara (skt)—Cöùu xeùt chính chaén laøm 40) Baát tín: Ashraddhya (skt)—Khoâng tín cho taâm taùnh yeân oån—Correct nhieäm hay tin töôûng ai, khoâng tin chaùnh Examination (to pacify the mind). phaùp—Lack of faith—Not trust or believe Naêm Nhaân Duyeân Khieán Cho Ngöôøi in anyone, not to believe in the truth. Vaõng Sanh Tònh Ñoä Khoâng Thoái 41) Giaûi ñaõi (Bieáng nhaùc treã naûi): Kausidya Chuyeån: Five reasons why those who are (skt)—Khoâng lo ñoaïn aùc tích thieän— reborn in the Pure Land achieve non-Laziness—Not to try to eliminate retrogression—Kinh Voâ Löôïng Thoï daïy raèng unwholesome deeds and to perform good nhöõng keû vaõng sanh Tònh Ñoä ñeàu truï nôi chaùnh deeds. ñònh, vaø ñeàu laø caùc baäc A Beä Baït Trí, töùc laø 42) Phoùng daät: Pramada (skt)—Laøm baát cöù caùi baäc Baát Thoái Chuyeån. Coå Ñöùc ñaõ daïy: "Khoâng gì mình thích chöù khoâng thuùc lieãm thaân nguyeän vaõng sanh Tònh Ñoä thì khoù loøng vaõng taâm theo nguyeân taéc—Laxiness—Not to sanh; tuy nhieân, moät khi ñaõ thöïc nguyeän thì taát let the body and mind to follow the rules caû ñeàu ñöôïc vaõng sanh. Khoâng sanh Tònh Ñoä but does whatever one pleases. thì khoù thaønh töïu Baát Thoái Chuyeån; tuy nhieân, 43) Hoân traàm: Styana (skt)—Môø toái hay nguû khi ñaõ vaõng sanh Tònh Ñoä thì taát caû ñeàu ñöôïc guïc trong tieán trình tu taäp—Torpor—To baát thoái chuyeån." Theo Hoøa Thöôïng Thích feel obscure

in mind or to fall asleep in Thieàn Taâm trong Tònh Ñoä Thaäp Nghi Hoaëc the process. Vaán Luaän, coù naêm nhaân duyeân khieán cho 44) Traïo cöû: Auddhatya (skt)—Ngöôøi luoân ngöôøi vaõng sanh Tònh Ñoä khoâng coøn bò thoái nhuùc nhích khoâng yeân—Restlessness— chuyeån nöõa—The Infinite Sutra confirms that One is agitated and cannot keep still. those who achieve rebirth in the Pure Land always dwell in correct samadhi, and are all at the stage of “Avaivartika” or non-

retrogression. The ancients have said: 5) Ñaõ ñöôïc sanh veà Tònh Ñoä thì thoï löôïng voâ “Without a vow to be reborn, rebirth cannot be cuøng, ñoàng vôùi chö Phaät vaø chö Boà Taùt, an achieved; however, with a sincere vow, all nhieân tu taäp traûi qua voâ bieân a taêng kyø achieve rebirth. Without rebirth in the Pure kieáp: Once they are reborn in the Pure Land, the stage of non-retrogression cannot Land, their life span is inexhaustible, easily be reached; however, with rebirth, all equal to that of the Buddhas and achieve non-retrogression. According to Most Bodhisattvas. Thus they can peacefully Venerable Thích Thieàn Taâm in the Treatise on cultivate the Dharma for countless eons. The Ten Doubts, question number 19, there Naêm Nhuaàn: Leap year. are five reasons why those who are reborn in Naêm Phaùp Noäi Taâm Moät Vò Tyø Kheo the Pure Land achieve non-retrogression: Caàn Phaûi Coù Neáu Muoán Chæ Trích Moät 1) Do nguyeän löïc ñaïi bi cuûa Phaät nhieáp trì: Vò Khaùc: Theo Kinh Phuùng Tuïng trong The power of the Buddha’s great, Tröôøng Boä Kinh, coù naêm phaùp noäi taâm moät vò compassionate vow embraces and protects Tyø Kheo caàn phaûi coù neáu muoán chæ trích moät them. vò khaùc—According to the Sangiti Sutta in the 2) AÙnh saùng hay trí hueä Phaät thöôøng soi ñeán Long Discourses of the Buddha, there are five thaân, neân loøng Boà Ñeà cuûa chö thieän nhaân points to be borne in mind by a monk wishing luoân luoân taêng tieán: The Buddha’s light or to rebuke another: wisdom always shines upon them, and, 1) Toâi noùi ñuùng thôøi, khoâng phaûi phi thôøi: I therefore, the Bodhi Mind of these will speak at the right time, not at the superior people will always progress. wrong time. 3) Nôi coõi Taây Phöông Tònh Ñoä, chim, nöôùc, 2) Toâi noùi ñuùng söï thaät, khoâng sai söï thaät: I röøng caây, gioù, aâm nhaïc thöôøng phaùt ra will speak (state) the truth, not what is tieáng phaùp ‘khoå, khoâng, voâ thöôøng vaø voâ false. ngaõ;’ haønh giaû nghe roài sanh loøng nieäm 3) Toâi noùi moät caùch töø toán, khoâng noùi lôøi aùc Phaät, nieäm Phaùp, nieäm Taêng: In the khaåu: I will speak gently, not roughly. Western Pure Land, the birds, water, 4) Toâi noùi lôøi coù lôïi ích, khoâng noùi lôøi khoâng forests, trees, wind and music all preach lôïi ích: I will speak for his good, not for his the Dharma of ‘suffering, emptiness, harm. impermanence and no-self.’ Upon hearing 5) Toâi noùi lôøi coù loøng töø, khoâng phaûi lôøi saân this, practitioners begin to focus on the haän: I will speak with love in my heart, not Buddha, the Dharma and the Sangha. with enmity. 4) Chuùng sanh ñöôïc sanh veà Cöïc Laïc, thì baïn laønh toaøn laø caùc baäc Boà Taùt thöôïng thieän, Naêm Pheùp Cung Kính Cuûa Choàng Ñoái tuyeät taát caû caùc chöôùng naïn, aùc duyeân, laïi Vôùi Vôï: Theo Kinh Toaùt Yeáu Ñaïo Lyù Cho khoâng coù ngoaïi ñaïo taø ma, neân taâm Ngöôøi Cö Só, Ñöùc Phaät ñaõ ban haønh naêm pheùp thöôøng an tònh: Those who are reborn in cung kính cuûa ngöôøi

choàng ñoái vôùi ngöôøi vôï the Pure Land have the highest level nhö sau—In the Sigalovada Sutta, the Buddha Bodhisattvas as their companions and are laid down the five ways for a husband to show free from all obstacles, calamities and evil compassion and respect for his wife as follows: conditions. Moreover there are no 1) Luoân leã ñoä vaø thanh tao nhaõ nhaën vôùi vôï: externalists or evil demons , so their He should always minister to her by Minds are always calm and still. courtesy.

2) Khoâng toû yù khinh thöôøng vôï: Not to Kheo ñoù khoâng höôùng veà noã löïc, chuyeân despise her. caàn, kieân trì, tinh taán—Here a bhikkhu is 3) Trung thaønh vôùi vôï: To be faithful to her. not free from lust, desire, affection, thirst, 4) Trao quyeàn haønh quaûn lyù trong nhaø cho fever, and craving for sensual pleasures, vôï: To delegate authority in the household and thus his mind does not incline to to her. ardour, devotion, perseverance, and 5) Mua saém nöõ trang cho vôï: To provide her striving. As his mind does not incline to with ornaments. ardour, devotion, perserverance, and Naêm Pheùp Cung Kính Cuûa Vôï Ñoái Vôùi striving. Choàng: Theo Kinh Toaùt Yeáu Ñaïo Lyù Cho 2) Phieàn tröôïc thöù hai chöa ñöôïc ñoaïn taän—Ngöôøi Cö Só, Ñöùc Phaät ñaõ ban haønh naêm pheùp The second shackle in the heart that he cung kính yeâu thöông cuûa ngöôøi vôï ñoái vôùi has not severed: Vò Tyø Kheo naøo ñoái vôùi choàng nhö sau—In the Sigalovada Sutta, the töï thaân khoâng phaûi khoâng tham aùi, khoâng Buddha laid down the guidelines of five ways phaûi khoâng duïc caàu, khoâng phaûi khoâng aùi for a wife to show compassion and respect to luyeán, khoâng phaûi khoâng khao khaùt, khoâng her husband as follows: phaûi khoâng nhieät tình, khoâng phaûi khoâng 1) Laøm troøn boån phaän cuûa mình: To perform khaùt aùi, thì taâm cuûa vò Tyø Kheo ñoù khoâng her duties well. höôùng veà noã löïc, chuyeân caàn, kieân trì, tinh 2) AÂn caàn tieáp ñoùn thaân baèng quyeán thuoäc taán—A bhikkhu is not free from lust, beân choàng: To be hospitable to her desire, affection, thirst, fever, and craving husband’s relatives and friends. for the body (the rest remains the same as 3) Trung thaønh vôùi choàng: To be faithful to in the last part of 1). her husband. 3) Phieà n tröôïc thöù ba chöa ñöôïc ñoaïn taän— 4) Caån thaän giöõ gìn tieàn baïc cuûa caûi maø The third shackle in the heart that he has choàng kieám ñöôïc: To protect what he not severed: Vò Tyø Kheo naøo ñoái vôùi caùc brings home. saéc phaùp khoâng phaûi khoâng tham aùi, 5) Luoân kheùo leùo, sieâng naêng caàn maãn trong khoâng phaûi khoâng duïc caàu, khoâng phaûi coâng vieäc: Be always skilled and khoâng aùi luyeán, khoâng phaûi khoâng nhieät industrious in discharging her duties. tình, khoâng phaûi khoâng khaùt aùi, thì taâm cuûa vò Tyø Kheo ñoù khoâng höôùng veà noã Naêm Phieàn Tröôïc Chöa Ñöôïc Ñoaïn löïc, chuyeân caàn, kieân trì, tinh taán—A Taän: Ñöùc Phaät daïy trong Trung Boä Kinh, kinh bhikkhu is not free from lust, desire, Taâm Hoang Vu, coù naêm phieàn tröôïc chöa ñöôïc affection, thirst, fever, and craving for ñoaïn taän—In the Middle Length Discourses of form (the rest remains the same as the last the Buddha, the Wilderness in the Heart Sutra, part of 1). the Buddha confirmed: “There are five 4) Phieàn tröôïc thöù tö chöa ñöôïc ñoaïn taän— shackles in the heart.” The fourth shackle in the heart that that he 1) Phieàn tröôïc thöù nhaát chöa ñöôïc ñoaïn has not severed: Vò Tyø Kheo

naøo aên cho taän—The first shackle in the heart that he ñeán thoûa theâ, cho ñeán buïng chöùa ñaày, has not severed: ÔÛ ñaây vò Tyø Kheo ñoái vôùi soáng thieân naëng veà khoaùi laïc, veà saøng toïa, nhöõng duïc, khoâng phaûi khoâng tham aùi, khoaùi laïc veà nguû nghæ, khoaùi laïc veà thuïy khoâng phaûi khoâng duïc caàu, khoâng phaûi mieân—A bhikkhu eats as much as he likes khoâng aùi luyeán, khoâng phaûi khoâng khao until his belly is full and indulges in the khaùt, khoâng phaûi khoâng nhieät tình, khoâng pleasures of sleeping, lolling, and phaûi khoâng khaùt aùi, thì taâm cuûa vò Tyø

drowsing… As his mind does not inclined kieân trì vaø tinh taán: Here a monk who has to ardour, devotion, perserverance, and doubts and hesitations about the Dhamma, striving. is dissatisfied and cannot settle his mind. 5) Phieàn tröôïc thöù naêm chöa ñöôïc ñoaïn taän: Thus his mind is not inclined towards Tyø Kheo naøo soáng phaïm haïnh vôùi mong ardour, devotion, persistence and effort. caàu ñöôïc sanh thieân giôùi vôùi yù nghó: “Ta 3) ÔÛ ñaây vò Tyø Kheo nghi ngôø ñoái vôùi Taêng, vôùi giôùi naày, vôùi haïnh naày, vôùi khoå haïnh do döï, khoâng quyeát ñoaùn, khoâng coù thoûa naày hay vôùi phaïm haïnh naày seõ ñöôïc sanh maõn ñoái vôùi Taêng. Theá neân vò aáy khoâng laøm chö Thieân naøy hay chö Thieân noã löïc ñuùng höôùng, khoâng haêng haùi, khoâng khaùc.”—A bhikkhu lives a holy life kieân trì vaø tinh taán: Here a monk who has aspiring to some order of gods thus: “By doubts and hesitations about the Sangha, is this virtue or observance or asceticism or dissatisfied and cannot settle his mind. holy life, I shall become a great god or Thus his mind is not inclined towards some lesser god,” and thus his mind does ardour, devotion, persistence and effort. not inclined to ardour, devotion, 4) ÔÛ ñaây vò Tyø Kheo nghi ngôø ñoái vôùi Hoïc perserverance, and striving. Phaùp, do döï, khoâng quyeát ñoaùn, khoâng coù Naêm Phieàn Tröôïc Ñaõ Ñöôïc (Moät Vò Tyø thoûa maõn ñoái vôùi Hoïc Phaùp. Theá neân vò aáy Kheo) Ñoaïn Taän: Five shackles in the heart khoâng noã löïc ñuùng höôùng, khoâng haêng haùi, that he has severed—See Naêm Phieàn Tröôïc khoâng kieân trì vaø tinh taán: Here a monk Chöa Ñöôïc Ñoaïn Taän (opposite meaning). who has doubts and hesitations about the training, is dissatisfied and cannot settle Naêm Suy Töôùng: Five signs of decay—See his mind. Thus his mind is not inclined Nguõ Suy. towards ardour, devotion, persistence and Naêm Taâm Haønh Saéc Giôùi: Five kinds of effort. Fine-Material-Sphere Functional 5) ÔÛ ñaây vò Tyø Kheo töùc giaän ñoái vôùi caùc vò Consciousness—See Taâm Saéc Giôùi (II) (C). ñoàng phaïm haïnh, khoâng hoan hyû, taâm dao Naêm Taâm Hoang Vu: Ceto-khila (p)—Five ñoäng, trôû thaønh hoang vu. Vì theá vò aáy mental blockages—Theo Kinh Phuùng Tuïng khoâng noã löïc ñuùng höôùng, khoâng haêng haùi, trong tröôøng Boä Kinh, coù naêm taâm hoang vu—khoâng kieân trì vaø tinh taán: Here a monk According to the Sangiti Sutta in the Long who is angry and displeased with his Discourses of the Buddha, there are five fellows in the holy life, he feels depressed mental blockages: and negative towards them. Thus his mind 1) ÔÛ ñaây vò Tyø Kheo nghi ngôø, do döï, khoâng is not inclined towards ardour, devotion, quyeát ñoaùn, khoâng coù thoûa maõn ñoái vôùi vò persistence and effort. Ñaïo Sö. Theá neân vò aáy khoâng noã löïc ñuùng Naêm Taâm Hoang Vu Ñaõ

Ñöôïc Ñoaïn höôùng, khoâng haêng haùi, khoâng kieân trì vaø Taän: Five Wilderness in the heart have been tinh taán: Here a monk who has doubts and completely abandoned (please see Naêm Taâm hesitations about the teacher, is Hoang Vu, just reversing the meaning, or place dissatisfied and cannot settle his mind. a “no” in front of each rule). Thus his mind is not inclined towards ardour, devotion, persistence and effort. Naêm Taâm Quaû Saéc Giôùi: Five kinds of 2) ÔÛ ñaây vò Tyø Kheo nghi ngôø ñoái vôùi Phaùp, Fine-Material-Sphere Resultant do döï, khoâng quyeát ñoaùn, khoâng coù thoûa Consciousness—See Taâ m Saéc Giôù i (II) (B). maõn ñoái vôùi Phaùp. Theá neân vò aáy khoâng noã löïc ñuùng höôùng, khoâng haêng haùi, khoâng

Naêm Taâm Thieän Saéc Giôùi: Five kinds of • Ñoái xöû vôùi thaân quyeán—Treating one’s Fine-Sphere-Material-Wholesome- relatives. Consciousness—See Taâm Saéc Giôùi (II) (A).• Ñoái xöû vôùi khaùch—Treating one’s visitors. Naêm Thieän Nghieäp Taïo Quaû Ñöôïc • Cuùng döôøng ñeå töôûng nhôù ñeán nhöõng ngöôøi ñaõ khuaát—Offering alms in memory Höôûng Trong Saéc Giôùi: Five kinds of of the departed. kusala kamma which may ripen in the realms • Daâng leã cuùng döôøng chö Thieân—Offering of form—See Möôøi Laêm Taâm Thieän Thuoäc merit to the deities. Saéc Giôùi (A). • Daâng leã cuùng döôøng chö Taêng Ni— Naêm Thieän Nghieäp Taïo Quaû Ñöôïc Offerings to monks and nuns. Höôûng Trong Voâ Saéc Giôùi: Five kinds of • Traû thueá vaø leä phí nhaø nöôùc ñuùng kyø kusala kamma which may ripen in the formless haïn—Payment of state taxes and dues in realms—See Töù Khoâng Xöù (B). time. Naêm Thôøi Kyø Phaùt Trieån Cuûa Thai Nhi: Naêm Tieåu Suy Töôùng Cuûa Chö Thieân The five evolutions of the embryo in the Khi Saép Maïng Chung: Theo Kinh Ñaïi Baùt womb: Nieát Baøn, chö Thieân naøo khi saép maïng chung 1) Thai tuï: Kalalam (skt)—Embryo-initiation. coù naêm töôùng suy hieän ra. Naêm suy töôùng naày 2) Sau 27 ngaøy: Arbudam (skt)—After 27 goïi laø naêm töôùng “tieåu suy”—According to the days. Parinirvana Sutra, heavenly beings who are 3) Sau 37 ngaøy: Pesi (skt)—After 37 days. nearing death will have the following five 4) Sau 47 ngaøy: Ghana (skt)—After 47 days. deterioration signs and characteristics. These 5) Sau 57 ngaøy khi taát caû caùc caên hình thaønh characteristics are known as the five “minor ñaày ñuû: Prasakha (skt)—After 57 days deterioration” characteristics: when all form and organs all complete. 1) Y phuïc vaø caùc ñoà trang nghieâm nôi thaân Naêm Thöù Chi Tieâu: Trong Kinh nhö voøng xuyeán vaø chuoãi anh laïc keâu Pattakamma, Ñöùc Phaät nhaéc nhôû moät ngöôøi vang ra nhöõng tieáng khoâng ñöôïc thanh tao neân chi tieâu cuûa caûi cuûa mình theo naêm choã eâm dòu nhö luùc bình thöôøng: Clothing and sau ñaây—In the Pattakamma Sutta, the other adorning items on the body such as Buddha reminded a person should spend his arm gem bracelets and jewel necklaces wealth in five areas: will no longer produce soothing and 1) Chi tieâu veà thöïc phaåm, quaàn aùo vaø caùc enchanting sounds as they usually did. nhu caàu khaùc: Expenditure on food and 1) AÙnh quang minh nôi thaân boãng nhieân môø clothing and other needs. yeáu: The auras around their bodies will 2) Nuoâi cha meï, vôï con vaø ngöôøi laøm: become dim. Maintain of parents, wife and children and 2) Sau khi taém goäi xong caùc gioït nöôùc dính servants. ñoïng nôi mình chôù khoâng khoâ ñi

nhö luùc 3) Chi tieâu veà thuoác thang vaø nhöõng tröôøng tröôùc: After bathing the water droplets will hôïp khaån caáp khaùc: For illness and other remain on their bodies and will not dry emergencies. spontaneously as they usually did. 4) Chi tieâu veà muïc ñích töø thieän: For 3) Taùnh tình bình thöôøng thong dong, phoùng charitable purposes. khoaùng nay bò trì treä laïi moät choã: Their 5) Chi tieâu vaøo nhöõng vieäc sau ñaây— personality ordinarily delightful and Expenditures on the followings: cheerful, today they seem uneasy and uncomfortable.

4) Maét luoân maùy ñoäng khoâng ñöôïc trong Buddha and make offerings with the laëng nhö moïi khi: The eyes will twitch purpose to pray for their homes and daily constantly and will not be as clear as they subsistence to remain prosperous. used to be. 4) Vì sôï tai naïn maø ñeán chuøa vaùi nguyeän aên Naêm Tröôøng Hôïp Ñeå Phaân Bieät Caûnh chay nieäm Phaät: Some people are afraid Ma Hay Caûnh Thaät: See Five of calamities and disasters so they come to circumstances (criteria) that can help us to the temple to vow to become vegetarians. determine which events are real and which 5) Vì muoán traû cho roài caùc lôøi vaùi van ñaõ lôõ belong to the demonic realms in English- phaùt nguyeän khi tröôùc: Some people Vietnamese Section. come to the temple because they wish to repay something they vowed before when Naêm Tröôøng Hôïp Ñi Chuøa Baát Ñaéc Dó: they experienced hardships. Five reluctant situations the majority of people go to temple—Theo Thöôïng Toïa Thích Haûi Naêm Xuaát Ly Giôùi: Nissaraniya-dhatuyo Quang trong Thö Göûi Ngöôøi Hoïc Phaät, ít thaáy (p)—The five elements making for coù ngöôøi vì thöïc tình muoán thoaùt neûo luaân hoài, deliverance—See Nguõ Xuaát Ly Giôùi. xa lìa sanh töû, caàu vaõng sanh Tònh Ñoä maø ñeán Naém: To grasp—To embrace. chuøa tu haønh. Coù naêm tröôøng hôïp ñi chuøa baát Naém Chaët: To hold tightly. ñaéc dó. Duø theá naøo ñi nöõa, vieäc tu haønh nhö theá Naém Cô Hoäi: To embrace an opportunity. cuõng gieo ñöôïc nhaân laønh vaø phöôùc ñöùc veà Naèm: To lie down. sau, coøn toát hôn laø khoâng tu haønh hay khoâng Naèm Ñaát: To lie on the ground. coù tín taâm gì caû—According to Venerable Naèm Moäng: To dream. Thích Haûi Quang in the Letters to Buddhist Followers, there are very few people who Naèm Nghieâng: To lie on one’s side honestly wish to escape the cycle of rebirths, Naèm Nguû: To lie dormant. be liberated from birth and death, to seek Naèm Ngöûa: To lie on one’s back. rebirth to the Pureland to come to temple to Naên Næ: To insist. cultivate. There are five reasons that Buddhists Naén Noùt: To write carefully. reluctantly go to temple. No matter what Naën OÙc: To puzzle one’s brain. reasons, such cultivation is still producing Naêng: some wholesome deeds, is still better than no 1) Khaû naêng: Sak (skt)—Able—Can— cultivation or having no faith. Capability—Power. 1) Coù ngöôøi vì beänh naëng maø ñi chuøa vaùi van 2) Thöôøng xuyeân: Naêng lui tôùi—Frequent— cho mau qua choùng khoûi: Some people go Often. to the temple to pray to quickly overcome their sickness or ailment. Naêng Duyeân: Naêng duyeân ñoái laïi vôùi sôû 2) Vì muoán caàu sieâu traû hieáu cho cha meï maø duyeân, nhö taâm thöùc cuûa nhaõn nhó laø naêng ñi chuøa tuïng kinh nieäm Phaät: Some people duyeân vì chuùng phaûi nöông vaøo ngoaïi caûnh saéc go to the temple to chant sutras and thanh (sôû duyeân)—The conditioning power in

practice Buddha Recitation with the contrast with the conditioned, e.g. the power of purpose to pray for their deceased parents seeing and hearing in contrast with that which as a way to repay their parents' kindness. is seen and heard. 3) Vì caàu cho nhaø cöûa, söï nghieäp vöõng beàn Naêng Ñaïi Sö: Coøn goïi laø Naêng Haønh Giaû, maø ñeán chuøa laïy Phaät, cuùng döôøng: Some hay Luïc Toå Hueä Naêng cuûa Thieàn Toâng Trung people come to the temple to prostrate to Hoa—The sixth patriarch, Hui-Neng of the

Chinese Ch'an School—See Hueä Naêng in Naêng Thieân Chuû: Able to be lord. Vietnamese-English Section, and Hui-Neng in Naêng Thuû: Grahaka or Grahana (skt). Sanskrit/Pali-Vietnamese Section. • Söï naém laáy hay söï nhaän thöùc: Seizing or Naêng Ñoaïn Kim Cang Kinh: perceiving. Vajracchedika-sutra (skt)—Kinh Kim Cang, • Ngöôøi naém chaáp hay nhaän thöùc: One who toùm löôïc cuûa Kinh Baùt Nhaõ Ba La Maät Ña seizes or perceives. Kinh, ñöôïc ngaøi Huyeàn Trang dòch sang Hoa Naêng Thuyeát: Able speak. ngöõ—The Diamond Sutra, translated by Naêng Tín: Naêng tín laø coù theå tin ñöôïc, ñoái laïi Hsuan-Tsang, an extract from the vôùi sôû tín hay caùi ñöôïc tin—Can believe, or Prajnaparamita-sutra. can be believed, contrasted with that which is Naêng Ñoäng: To be dynamic. believed. Naêng Laäp: Phöông phaùp cuûa nhaân minh luaän, Naêng Trì: Coù khaû naêng trì giöõ giôùi luaät (theo coù ñaày ñuû chính nhaân vaø chính duï ñeå thaønh laäp phaùp thoï giôùi trong Kinh Phaïm Voõng, Giôùi toân phaùp goïi laø naêng laäp—A proposition in Hoøa Thöôïng höôùng veà ngöôøi thoï giôùi maø noùi logic that can be established, or postulated. roõ töøng giôùi töôùng trong thaäp giôùi troïng caám Naêng Löïc: Power. roài hoûi: "OÂng coù theå giöõ ñöôïc giôùi ñoù khoâng?" Naêng Löïc Trí Naêng: Jnasaki (skt)— Ngöôøi thoï giôùi traû lôøi: "Naêng Trì hay coù theå Intellectual faculty. giöõ ñöôïc." Sau lôøi ñaùp "naêng trì" laø coi nhö ñaõ Naêng Löôïng: Energy. thoï giôùi ñoù)—Ability to keep or maintain the Naêng Nhaân: commandments. 1) Coù loøng nhaân: Mighty in loving-Naêng Y: Tuøy thuoäc vaøo, töø duøng ñeå ñoái laïi kindness—Able in generosity, indicating vôùi sôû y, nhö caây coû treân ñaát ñai; caây coû laø Sakyamuni's character. "naêng y" vaø ñaát ñai laø "sôû y."—Dependent on, 2) Ngöôøi coù khaû naêng: An able man. that which relies on something else, e.g. 3) Phaät Thích Ca: Sakyamuni Buddha. vegetation on land; land is that which 4) Moät vò vua thôøi coå, coù leõ do töôûng töôïng, vegetation relies on—See Sôû Y. trò vì 16 xöù ôû AÁn Ñoä, ngöôøi maø Ñöùc Phaät Naéng Chang Chang: Burning sun. ñaõ ñoïc laïi cho nghe Kinh Nhaân Vöông—Naéng gaét: See Naéng Chang Chang. An ancient king, probably imaginary, of Naèng Naèng: To insist stubbornly the "sixteen countries" of India, for whom Naëng: Heavy. the Buddha is said to have dictated the Naëng Ñaàu: To have a bad headache. Mighty in Loving-kindness Sutra. Naëng Gaùnh: Heavy load. Naêng Sôû: Phaùp töï ñoäng laø naêng, phaùp bò ñoäng laø sôû, nhö khaû naêng chuyeån hoùa laø "naêng hoùa," Naëng Nghieäp: Heavy karma. vaø vaät ñöôïc chuyeån hoùa laø "sôû hoùa" (naêng Naëng Nhoïc: Hard work. duyeân, sôû duyeân; naêng kieán, sôû kieán; luïc thöùc Naëng Tai: To be hard of hearing. vaø luïc caên coù khaû naêng phaùt khôûi moái caûm goïi Naëng Tróu: Overloaded—Overburdened. laø naêng, luïc traàn coù söùc thu

laáy moái caûm goïi laø Naëng Tròch: Very heavy. sôû)—Active and passive ideas , e.g. ability to Naâng Cao: To raise. transform or transformable and the object that Naâng Ñôõ: To support—To help. is transformed. Naáp: Naêng Thí Thaùi Töû: The great princely 1) To hide. almsgiver—See Ñaïi Thí Thaùi Töû and Ñaïi YÙ.

2) Lid—Cover. Neâ Toá Moäc Ñieâu: Nhöõng böùc töôïng (baèng Naáp Boùng: To be under someone's protection ñaát thì naén, baèng goã thì chaïm troå)—Modelled Naâu Soàng: Monk's clothes—Clothes which clay and carved wood, images. have been dyed in brown. Neâ Vi Traàn: Mritparamanu (skt)—Buïi ñaát— Naáu Caùt Laøm Côm: Clay-atom—Trong Kinh Laêng Giaø, Ñöùc Phaät 1) Cooking sands for food. daïy: "Moät khoái ñaát seùt thì khoâng khaùc, cuõng 2) Something which is impossible to khoâng phaûi khoâng khaùc vôùi caùc haït buïi hay achieve. nguyeân töû cuûa noù—In the Lankavatara Sutra, Naåy Leân: To bounce. the Buddha taught: "A lump of clay is neither different nor not-different from its atoms." Neù: To evade. Neû: Cracked. Neå: To respect. Neùm: To cast—To fling---To throw. Neám: To taste. Neùn: To restrain—To control. Neân: To ought to—Would rather—Had better. Neùn Giaän: To control one's anger. Neân Chi: Therefore. Neùn Loøng: To control oneself. Neàn Moùng: Foundation. Neo: To anchor. Neàn Taûng Duïc Voïng: Base passion. Neùo: To tighten. Neàn Taûng Phaät Phaùp: Basic Buddhist Teaching. Neûo: Way—Direction. Neáp Soáng: Life. Neùp Vaøo: To draw back. Neát: Conduct—Behavior—Morals. Neùt: Neâu: 1) Appearance. 1) To raise—To bring up a subject. 2) Line—Stroke. 2) A pole set up in front of the house during Neâ: Buøn. seven first days of the year. Neâ Lyù Ñeå: Nirrti (skt)—Moät trong caùc vua La Neáu Caàn: If necessary. Saùt—One of the raksa-kings. Neáu Coù Theå: If possible. Neâ Nhaân: Keû toäi ñoà trong choán ñòa nguïc—A Neáu Khoâng: If not. sufferer in niraya, or hell. Neâ Thaùp: Theo tuïc AÁn Ñoä, nghieàn höông Neáu theá: If so—If that is the case. thaønh boät, troän ñaëc laïi nhö buøn, ñeå laøm thaùp Ni: bhiksuni (skt)—Tyø Khöu Ni—Nun—A nhoû cao chöøng naêm saùu taác, ñeå kinh ñieån beân female bhiksu. trong maø cuùng döôøng. Maät Giaùo duøng phaùp Ni Ba La: Nepala (skt)—Nepal, xöa kia cuõng cuùng döôøng "Neâ Thaùp" naày ñeå caàu keùo daøi laø phaàn ñaát Nepal baây giôø, naèm veà phía Ñoâng tuoåi thoï vaø döùt boû moïi toãi loãi khoå ñau—Paste cuûa tænh Kathmandu—Nepal, anciently pagoda; a mediaeval Indian custom was to corresponding to that part of Nepal which lies make a small pagoda five or six inches high of east of Kathmandu. incense, place scriptures in and make offerings Ni Baùch Giôùi Chuùng Hoïc: See Baùch Giôùi to it. The esoterics adopted the custom, and Chuùng Hoïc Ni. worshipped for the purpose of prolonging life Ni Ca La: Niskala (skt). and ridding themselves of sins, or sufferings. 1) Caây Ni Ca La: The name of a tree. 2) Khoâng hoät hay trô troïi: Seedless or barren.

Ni Caøn Ñaø Nhöôïc Ñeà Töû: Nirgrantha- whose head is supposed to resemble this jnatiputra (skt)—Moät ngöôøi choáng ñoái Ñöùc mountain. Phaät khi Ngaøi coøn taïi theá, chuû thuyeát cuûa oâng Ni Di Löu Ñaø: Nirodha (skt). ta laø thuyeát "ñònh meänh," moïi thöù ñeàu coù saún 1) Dieät: Extinction—Annihilation. ñònh meänh, vaø khoâng coù söï tu haønh naøo coù theå 2) Dieät Ñeá hay Dieäu Ñeá thöù ba trong Töù caûi ñoåi ñöôïc ñònh meänh cuûa con ngöôøi—An Dieäu Ñeá. Moät khi daây nghieäp

bò böùt ñöùt opponent of Sakyamuni. His doctrines were thì seõ khoâng coøn dính maéc vaøo sanh töû determinist, everything being fated, and no luaân hoài nöõa: The third of the four noble religious practices could change one's lot. truths. With the breaking of the chain of Ni Caâu Ñaø: Nyag-rodha (skt). karma there is no further bond to 1) Moät loaïi caây gioáng nhö caây ña, taøng roäng, reincarnation. laù gioáng nhö laù hoàng, traùi goïi laø "ña laët" Ni Ñaø Na: Nidana (skt). ñöôïc duøng ñeå laøm thuoác ho—The down 1) The twelve causes or links in the chain of growing tree, Ficus Indica, or banyan; high existence—See Thaäp Nhò Nhaân Duyeân. and wide spreading, leaves like 2) Trong caùc kinh thöôøng coù baøi "Töï" nhö lôøi persimmon leaves, fruit called "to-lo" töïa neâu leân lyù do vì sao Ñöùc Phaät laïi used as a cough-medicine. thuyeát phaùp—Applied to the purpose and 2) Cuõng ñöôïc dieãn dòch nhö laø caây lieãu, coù leõ occasion of writing sutras, Nidana means: do tính chaát ruõ xuoáng cuûa taøng caây—Also a) Bieät Töï: Coù ngöôøi hoûi neân thuyeát söï ñoù— interpreted as the willow, probably from Those written because of a request or the drooping characteristic. query. Ni Chuùng Chuû: The Mistress of the nuns b) Thoâng Töï: Nidana (skt)—Vì nhaân duyeân (Gautami—Mahaprajapati, the foster-mother maø thuyeát söï hay noùi veà moät bieán coá ñaëc of Sakyamuni). bieät—Those written because of certain Ni Coâ: A nun—A young Buddhist Nun—See events. Tyø Kheo Ni. Ni Ñaø Na Muïc Ñaéc Ca: Nidana-matrka Ni Daï Ma: Niyama (skt). (skt)—Hai trong möôøi hai boä Kinh Phaät—Two 1) Nguyeän: Restraint—Vow— of the twelve divisions of the sutras: Determination—Resolve. 1) Ni Ñaø Na: Nidana (skt)—Kinh Nhaân 2) Baát Thoái Boà taùt: A degree of Bodhisattva Duyeân—Dealing with nidanas. progress, never turning back. 2) Muïc Ñaéc Ca: Matrka (skt)—Kinh Boån Söï—Dealing with previous incarnations. Ni Daân Ñaø La: Nimindhara (skt)— Nemimdhara (skt)—Ni Daân Ñaït La. Ni Ñaïi Sö: An abbess. 1) Ni Daân Ñaït La laø teân cuûa ngoïn nuùi ôû Ni Ñaøn: The nun's altar—A convent or ngoaøi cuøng cuûa baûy voøng nuùi kim sôn— nunery. Nimindhara maintaining the circle, i.e. the Ni Ñeå: Nidhi (skt)—Pranidhana (skt)—Nghi outermost ring of the seven concentric hoaëc—To be doubtful. ranges of the world, the mountain that Ni Giôùi: Rules for nuns (348). holds the land. Ni Kieàn: Nirgrantha (skt)—Ni Kieän—Ni Caøn 2) Ni Daân Ñaït La coøn laø teân cuûa moät loaïi caù Ñaø. coù caùi ñaàu ñöôïc coi nhö gioáng nuùi Ni Daân 1) Voâ heä, voâ keát hay khoâng bò troùi buoäc bôûi Ñaït La vaäy—The name of a sea fish nhöõng heä phöôïc cuûa tam giôùi: Freed from all ties.

2) Moät loaïi xuaát gia ngoaïi ñaïo tu theo loái Lilajana vôùi nöôùc trong xanh, tinh khieát vaø maùt khoå haïnh côûi truoàng boâi tro—A naked meû. Doøng soâng phaùt xuaát gaàn vuøng Simeria, heretic mendicant or devotee who is free trong quaän Hazaribad, mieàn trung tieåu bang from all ties, wanders naked, and covers Bihar, thuoäc vuøng ñoâng baéc AÁn Ñoä. Nôi maø himself with ashes. nhaø tu khoå haïnh Só Ñaït Ña ñaõ thaêm vieáng vaø Ni Kieän Ñaø Phaát Ñaùt La: Nirgrantha-putra taém sau khi Ngaøi töø boû loái tu khoå haïnh. Treân (skt)—See Ni Kieàn. bôø soâng Ni Lieân coù khu röøng Sa La, nôi Ñöùc Ni Kieän Ñoä: Bhiksu-khanda (skt)—Moät phaàn Phaät ñaõ nghæ ngôi vaøo buoåi chieàu tröôùc khi trong Töù Phaàn Luaät noùi veà luaät

cuûa Tyø Kheo Ngaøi leân ngoài thieàn ñònh 49 ngaøy döôùi coäi Boà Ni—A division of Vinaya, containing the rules Ñeà vaø thaønh ñaïo taïi Boà Ñeà Ñaïo Traøng, caùch for nuns. moät khoaûng ngaén veà phía taây soâng Ni Lieân— The name of a river Nairanjana (Nilajan) that Ni Kieän Tha Ca: Moät loaïi quyû Daï Xoa flows past Gaya, an eastern tributary of the khoâng coù caàn coå—A kind of throatless yaksa. Phalgu, during the Buddha's time. It is now Ni La: Nila (skt)—Maøu xanh da trôøi ñaäm hay called by Indian people the Phalgu or Lilajana maøu xanh laù caây—Dark blue or green. river with its clear, blue, pure and cold water. Ni La AÂu Baùt La: Nilotpala (skt)—Boâng sen The river has its source near the Simeria xanh—The blue lotus. region in the district of Hazaribad in the Ni La Baø Ñaø La: Nilavajra (skt)—Ni Lam central Bihar state of the northeast India. This Baø—Kim Cang chuøy maøu lam—The blue river was visited and bathed by Siddarttha vajra or thunderbolt. after he gave up his ascetic practices. There Ni La OÂ Baùt La: See Ni La AÂu Baùt La. was a Sala grove on the banks where the Ni La Phuø Ñaø: Nirarbuda (skt)—See Ni Laït Buddha spent the afternoon before the night of Boä Ñaø. his enlightenment after sitting meditation Ni La Teá Ñoà: Nilapita (skt)—Nhöõng chieáu forty-nine days under the Bodhi-Tree, located chæ vaø baùo caùo haøng naêm ñöôïc keå ñeán trong in the present-day Buddha-Gaya village which Taây Du Kyù—"The blue collection" of annals is situated at a short distance to the west of this and royal edicts, mentioned in the record of river. the Voyage to the West. Ni Ma La: Nirmanarati (skt)—Ni Ma La Ni La Öu Ñaøm Baùt La: Nila-udumbara Thieân—Hoùa Laïc Thieân—Laïc Bieán Hoùa (skt)—Loaïi hoa Öu Ñaøm Baùt La coù hoa maøu Thieân—Tu Maät Ñaø Thieân—Coõi trôøi hoùa laïc, xanh ñaäm—An udumbara with dark blue coõi trôøi thöù naêm trong saùu coõi trôøi duïc giôùi, nôi coloured flowers. thoï meänh laâu ñeán 8.000 naêm—Devas who Ni Laït Boä Ñaø: Nirarbuda (skt)—Ni La Phuø delight in transformations, the fifth of the six devalokas of desire, where life lasts for 8,000 Ñaø—teân goïi cuûa ñòa nguïc thöù hai trong taùm years. ñòa nguïc laïnh—Bursting tumours, the second naraka of the eight cold hells. Ni Phaùp Sö: A nun teacher—Effeminate. Ni Laâu Ñaø: Nirodha (skt)—See Ni Di Löu Ni Sö: An abbess. Ñaø. Ni Sö Ñaøn: Nisidana (skt)—A thing to sit or Ni Lieân Thieàn: Nairanjana (skt)—Neranjara lie on, a mat. (p)—Ni Lieân Thieàn Na—Teân cuûa con soâng Ni Ni Taùt Ñaøm: Nguyeân töû, thaønh phaàn vaät chaát Lieân Thieàn, moät phuï löu veà höôùng Ñoâng cuûa nhoû nhaát—An atom, the smallest possible soâng Phalgu. Baây giôø daân AÁn Ñoä goïi laø soâng particle.

Ni Taùt Kyø Ba Daät Ñeà: Naihsargika- gì, duy chæ moät mình Ca Dieáp mæm cöôøi. Nhaân prayascittika (skt)—Xaû Ñoïa, moät trong nguõ ñoù Ñöùc Theá Toân laïi noùi: "Ta coù chính phaùp thieân toäi: nhaõn taïng, Nieát Baøn dieäu taâm, thöïc töôùng voâ 1) Ni Taùt Kyø (Xaû): Toäi ñöôïc xaû boû vì ngöôøi töôùng trao laïi cho Ma Ha Ca Dieáp.")— phaïm bieát thuù toäi vaø saùm hoái—The sin is "Buddha held up a flower and Kasyapa being forgiven on confession and smiled." This incident does not appear till restoration being made. about 800 A.D., but is regarded as the 2) Ba Daät Ñeà (Ñoïa): Toäi phaûi bò ñoïa vì ngöôøi beginning of the tradition on which the Ch'an phaïm khoâng chòu thuù nhaän vaø saùm hoái— or Intuitional sect based its

existence. The sin is not being forgiven because of Nieâm Höông: Daâng höông cuùng Phaät—To refusal to confess and restore. take and offer incense. Ni Tröôûng: Master of the nuns. Nieâm Ngöõ: Phaùp Ngöõ Luïc, moät töø ngöõ ñaëc Ni Tö Phaät: Sugatacetana (skt)—Moät vò ñeä bieät trong nhaø Thieàn—To take up and pass on töû, ngöôøi ñaõ khinh thò Ñöùc Thích Ca Maâu Ni a verbal tradition, a Zen term. Phaät trong tieàn kieáp khi Ngaøi coøn laø Thöôøng Nieâm Y: Thaâu nhaët quaàn aùo—To gather up Baát Khinh Boà Taùt, nhöng veà sau naày nhôø Phaät the garment. Thích ca thoï kyù maø thaønh Phaät Ni Tö—A Nieàm An Laïc Saâu Xa: A profound peace disciple who slighted Sakyamuni in his former Nieàm Nôû: Warm—To welcome someone with incarnation of Never-Despite, but who a warm reception. afterwards attained through him to Nieàm Thöông: Affection. Buddhahood. Nieàm Tin: Belief—Faith—Saddhaâ (s). Ni Töï: A nunery or convent. Nieàm Tin Muø Quaùng: Blind acceptance. Ni Tyø Khöu: Tyø Khöu Ni—A female bhiksu Nieäm: Smrti (skt)—Sati (p). (bhiksuni)—A nun. 1) Kyù öùc khoâng queân ñoái vôùi caûnh: Ni Vieän: Ni töï—Nunnery—Ni vieän ñaàu tieân Recollection—Mindfulness—Memory— ñöôïc thaønh laäp taïi Trung Hoa döôùi trieàu ñaïi Wrath—Idea—Thought—To think on—nhaø Haùn—The first nunery in China is said to Remembrance—Thinking of or upon— have been established in the Han dynasty. Calling to mind—Reflect—To remember. Ních: Chaät ních—Crowded. 2) Nieäm Kinh: To read—To recite—To say. Nieâm Coå: Nieâm Ñeà—Neâu leân nhöõng nguyeân 3) Nieäm bao goàm nhöõng nghóa sau ñaây— taéc thôøi xöa—To refer to ancient examples. “Sati” has the following meanings: Nieâm Hoa Vi Tieáu: Söï vieäc naày khoâng xuaát • Söï chaêm chuù: Attentiveness. hieän cho maõi ñeán naêm 800 sau Taây Lòch (vì • Söï chuù taâm maïnh meõ vaøo vaán ñeà gì: khoâng ñöôïc caùc baäc toâng sö ñôøi Tuøy vaø Ñöôøng Fixing the mind strongly on any subject. noùi ñeán. Ñeán ñôøi Toáng thì Vöông An Thaïch laïi • Söï chuù taâm vaøo moät ñieåm: Mindfulness. noùi ñeán söï vieäc naày), nhöng laïi ñöôïc coi nhö laø • Söï hoài töôûng: Remembrance. ñieåm khôûi ñaàu cuûa Thieàn Toâng (theo Kinh Ñaïi • Kyù öùc (söï nhôù): Memory. Phaïm Thieân Vöông vaán Phaät thì Phaïm Vöông • Söï löu taâm: Attentiveness. nhaân ñeán nuùi Linh Thöùu, ñaõ daâng Phaät moät • Söï ngaãm nghó: Reflection. caønh hoa Ba La vaøng roài xaû thaân laøm saøng toïa • Söï töôûng nhôù: Recollection. thænh Phaät thuyeát phaùp. Ñöùc Theá Toân ñaêng • YÙ thöùc: Consciousness. toïa, giô caønh hoa leân cho ñaïi chuùng xem, • Taát caû nhöõng gì khôûi leân töø trong taâm: All nhöng khoâng ai hieåu Theá Toân muoán nhaén nhuû that arise from our mind.

Nieäm Bieát: Nieäm Nieäm Töông Tuïc: • Bieát theo trí phaân bieät cuûa phaøm phu: 1) Söï töông tuïc khoâng ngöøng nghæ: Unbroken Smriti-vijnanana (skt)—Knowing in continuity. accordance with ordinary people’s 2) Söï töông tuïc cuûa nieäm nieäm hay thieàn knowledge—A thought of knowing— quaùn vaøo moät vaät theå: Continuing instant Discerning thought. in unbroken thought or meditation on a • Nieäm tænh thöùc: Smriti-buddhi or Smriti- subject. jnanin (skt)—A thought of awareness 3) Nieäm Phaät töông tuïc khoâng ngöøng: Nieäm Caên: Smrtindriya (skt)—Moät trong naêm Unceasing intonation (invocation) of a caên—The root or organ of memory, one of the

Buddha’s name. five indriya. Nieäm Nieäm Voâ Thöôøng: Heát thaûy caùc phaùp ** For more information, please see Nguõ Caên. höõu vi sinh dieät khoâng döøng truï trong töøng saùt Nieäm Chaâu: Nieäm chuoãi—To tell beads. na—No-permanence of Instant after instant, Nieäm Chuoãi: See Nieäm chaâu. i.e. the impermanence of all phenomena— Unceasing change. Nieäm Ñònh: Chaùnh nieäm vaø chaùnh ñònh—Correct memory and correct samadhi. Nieäm Phaùp: To pray to the Dharma—Mindfulness of the Dharma. Nieäm Giaùc Chi: Moät trong baûy giaùc chi— Holding the memory continually, one of the Nieäm Phaät: Sapta bodhyanga. (I) YÙ nghóa cuûa Nieäm Phaät—The meanings of ** See Thaát Boà Ñeà Phaàn. Buddha Recitation: 1) Nieäm hoàng danh Phaät ra tieáng hay khoâng Nieäm Höông Buoåi Saùng: Incense Praise at ra tieáng (goïi teân Phaät baèng lôøi), hay quaùn morning recitation. töôûng veà töôùng toát cuûa Phaät—To repeat Nieäm Kinh: Ñoïc kinh hay tuïng kinh—To the name of a Buddha audibly or read prayers—To repeat the sutras. inaudibly, or visualization of the Buddha’s Nieäm Laäu: Doøng trí nhôù cuûa aûo töôûng—The auspicious marks. leakages or stream of delusive memory. (II) Muïc ñích cuûa nieäm Phaät—The purpose of Nieäm Luïc Töï Di Ñaø: See Recite Amitabha Buddha Recitation: Buddha. 1) Muïc ñích tröôùc maét cuûa vieäc nieäm Phaät laø Nieäm Löïc: Smrtibala (skt)—Moät trong nguõ ñaït ñöôïc nhaát taâm, töø nhaát taâm ngöôøi ta coù löïc hay moät trong thaát boà ñeà phaàn, söùc chuyeân theå töø töø thaáy taùnh ñeå roài ñaït ñöôïc muïc nieäm coù theå dieät tröø ñöôïc aûo töôûng giaû taïo— ñích toái haäu laø Phaät quaû—To pray to Power of memory or thought (mindfulness) Buddha—To repeat the name of a Buddha which destroys falsity, one of the five powers (audibly or inaudibly)—Mindfulness of the or bala, or one of the seven bodhyanga. Buddha—The intermediate goal of Nieäm Ngoân: Taâm nieäm theá naøo thì mieäng noùi Buddha Recitation is to achieve one- ra theá aáy—As the mind remember, so the pointed mind; from one-pointed mind mouth speaks; also the words of memory. gradually one can see one’s own nature or Nieäm Nieäm: Ksana of a ksana (skt)—Khoaûng to achieve the ultimate goal of caùch giöõa hai nieäm quaù ngaén, khoâng theå xen Buddhahood—See Recite Amitabha taïp bôûi baát cöù thöù gì—A ksana is the ninetieth Buddha. part of the duration of a thought—An instant— 2) Trong Kinh Voâ Löôïng Thoï, Ñöùc Thích Thought after thought. Toân coù lôøi huyeàn kyù nhö sau: “Ñôøi töông lai, kinh ñaïo dieät heát, ta duøng loøng töø bi

thöông xoùt, rieâng löu truï kinh Voâ Löôïng a low level, they will not be aware of any Thoï trong khoaûng moät traêm naêm. Neáu method other than Buddha Recitation. If chuùng sanh naøo gaëp kinh naày, tuøy yù sôû they do not believe in and practice Pure nguyeän, ñeàu ñöôïc ñaéc ñoä.”—In the Long Land, they will certainly remain mired in Amitabha Sutra, Sakyamuni Buddha made the cycle of Birth and Death. Within that the following prediction: “In the days to cycle, good actions are difficult to perform come, the paths of the sutras will come to while bad deeds are easy to commit. Thus extinction. I, with compassion and mercy, sooner or later they are bound to sink into will purposely make this sutra survive for the hellish realms. a hundred years. Anybody who encounters 5) Theo AÁn Quang phaùp sö, moät baäc cao this sutra will,

according to his wish, surely Taêng thôøi caän ñaïi ôû Trung Hoa, cuõng ñaõ attain Enlightenment.” baûo: “Söï cao sieâu nhieäm maàu cuûa phaùp 3) Trong Kinh Ñaïi Taäp, Ñöùc Theá Toân ñaõ moân nieäm Phaät, chæ coù Phaät vôùi Phaät môùi baûo: “Trong thôøi maït phaùp, öùc öùc ngöôøi tu hieåu bieát heát ñöôïc. Nhöõng keû khinh cheâ haønh, ít coù keû naøo ñaéc ñaïo, chæ nöông theo phaùp moân nieäm Phaät, khoâng phaûi chæ Phaùp moân Nieäm Phaät maø thoaùt luaân khinh cheâ haïng oâng giaø baø caû tu Tònh Ñoä, hoài.”—In the Great Heap Sutra, maø chính laø khinh cheâ luoân caû chö Phaät vaø Sakyamuni Buddha predicted: “In the caùc baäc ñaïi Boà Taùt nhö Vaên Thuø, Phoå Dharma-Ending Age, among multitude of Hieàn, Maõ Minh, vaø Long Thoï. Thôøi maït practitioners, very few will attain the Way. phaùp ñôøi nay, chuùng sanh nghieäp naëng The most they can expect is to rely on the taâm taïp. Neáu ngoaøi moân Nieäm Phaät maø tu Pure Land method to escape Birth and caùc moân khaùc, nôi phaàn gieo trí hueä phöôùc Death. ñöùc caên laønh thì coù, nôi phaàn lieãu sanh 4) Ngaøi Thieân Nhö Thieàn Sö, sau khi ñaéc thoaùt töû trong hieän theá thì khoâng. Tuy coù ñaïo, cuõng ñaõ khuyeân daïy: “Maït phaùp veà moät vaøi vò cao ñöùc hieän nhöõng kyø tích phi sau, caùc kinh dieät heát, chæ coøn löu boán chöõ thöôøng, song ñoù ñeàu laø nhöõng baäc Boà Taùt A Di Ñaø Phaät ñeå cöùu ñoä chuùng sanh. Neáu nöông theo baûn nguyeän ñeå daïy doã chuùng keû naøo khoâng tin, taát seõ bò ñoïa ñòa nguïc.” sanh ñôøi maït phaùp, nhö trong Kinh Laêng Bôûi ñôøi maït phaùp veà sau, khi caùc kinh ñeàu Nghieâm ñaõ noùi. Nhöng caùc vò aáy cuõng chæ dieät heát, chuùng sanh caên cô ñaõ yeáu keùm, vöøa theo trình ñoä cuûa chuùng sanh maø thò ngoaøi caâu nieäm Phaät, laïi khoâng bieát phaùp hieän ngoä ñaïo chôù khoâng phaûi chöùng ñaïo. moân naøo khaùc ñeå tu trì. Neáu khoâng tin caâu Chæ rieâng phaùp moân Tònh Ñoä, tuy ít ngöôøi nieäm Phaät maø tu haønh, taát phaûi bò luaân tu chöùng ñöôïc nieäm Phaät tam muoäi nhö hoài. Vaø trong neûo luaân hoài, vieäc laønh khoù khi xöa, nhöng coù theå nöông theo nguyeän taïo, ñieàu aùc deã laøm, neân sôùm muoän gì löïc cuûa mình vaø baûn nguyeän cuûa Phaät A cuõng seõ bò ñoïa ñòa nguïc—Elder Zen Di Ñaø, maø ñôùi nghieäp vaõng sanh veà coõi Master T’ien-Ju, having attained the Way, Taây Phöông Cöïc Laïc. Khi veà coõi aáy roài thì also admonished: “In the Dharma-Ending khoâng coøn luaân hoài, khoâng bò thoái chuyeån, Age, all sutras will disappear, and only the laàn laàn tu taäp cho ñeán luùc chöùng quaû voâ words”Amitabha Buddha” will remain to sanh.”—The Patriarch Yin Kuang, a bring liberation to sentient beings.” This is Chinese Pure Land Master of recent because, in the distant future, deep in the times, also said: “The magnificence and Degenerate Age, when all sutras have extraordinary nature of the Buddha disappeared and people’s capacities are at Recitation dharma can only be fully

understood among the Buddhas. For those caùc vò naày, coù nhöõng vò ñaõ ñaït ñöôïc ñaïi who look down on this dharma door of ngoä nhö Thieàn sö Vónh Minh, Thieân Y Buddha Recitation, not only will they Hoaøi, Vieân Chieáu Baûn, vaø Töû Taân, vaân belittle the ‘old men and elderly women’ vaân. Ñeán nhö ngaøi Baùch Tröôïng Hoaøi Haûi, who are practicing Pureland, they will also ñeä töû keá thöøa phaùp cuûa Thieàn sö Maõ Toå belittle the Buddhas and the Maha- Ñaïo Nhaát ôû Giang Taây, ngöôøi maø

nhöõng Bodhisattvas such as Manjusri, toøng laâm trong thieân haï ñeàu phaûi theo Samantabhadra, Asvaghosha, and caùch thöùc kieán laäp thanh quy phaùp cheá. Töø Nagarjuna. In the current Dharma-Ending xöa ñeán nay chöa coù ai daùm coù lôøi thò phi Age, sentient beings bear heavy karma hay traùi vôùi phaùp cheá naày. Theo thanh quy and their minds are deluded. If they cuûa ngaøi, thì nghi thöùc tuïng caàu cho nhöõng practice other methods rather than Buddha vò Taêng beänh naëng coù lôøi vaên nhö sau: Recitation, they can expect to sow the “Phaûi nhoùm chuùng laïi, taát caû ñoàng tuïng seeds of merit, virtue and wisdom but not baøi keä taùn Phaät A Di Ñaø, roài cao tieáng to escape the cycle of Birth and Death in nieäm Nam Moâ A Di Ñaø Phaät, hoaëc traêm their present lifetimes. Although there are caâu, hoaëc ngaøn caâu. Khi nieäm xong, hoài a few instances of great monks exhibiting höôùng phuïc nguyeän raèng ‘Neáu caùc duyeân extraordinary achievement, they are in chöa maõn, sôùm ñöôïc an laønh. Nhö haïn lôùn reality transformation Bodhisattvas. In ñeán kyø, nguyeän sanh veà An Döôõng Ñòa.’ accordance with their vows, they act as Ñaây roõ raøng laø baèng chöùng chæ quy Tònh examples for sentient beings in the Ñoä vaäy. Laïi trong nghi thöùc ñöa nhöõng vò Dharma-Ending Age, as is taught in the Taêng ñaõ tòch coù ñoaïn noùi: “Ñaïi chuùng Surangama Sutra (a key Zen text). Even ñoàng nieäm A Di Ñaø Phaät hoài höôùng phuïc then, these Bodhisattvas, adapting nguyeän raèng: Thaàn sieâu coõi Tònh, nghieäp themselves to people's ’apacities, can only döùt ñöôøng traàn, thöôïng phaåm sen nôû hieän take the expedient appearance of having kim thaân, nhöùt sanh Phaät trao phaàn quaû awakened to theWay, but not having kyù.” Ñeán nhö luùc traø tyø, trong thanh quy attained Enlightenment. In the specific laïi daïy: “Vò Duy Na chæ daãn khaùnh nieäm case of Pure Land, very few sentient ‘Nam Moâ Taây Phöông Cöïc Laïc Theá Giôùi beings can achieve the Buddha Recitation Ñaïi Töø Ñaïi Bi A Di Ñaø Phaät’ möôøi laàn, Samadhi these days, compared to earlier ñaïi chuùng ñoàng xöôùng hoïa theo. Khi times. However, through Buddha xöôùng xong laïi hoài höôùng raèng ‘Tröôùc ñaây Recitation, they can take their residual xöng döông möôøi nieäm, phuï giuùp vaõng karma along with them to the Pure Land sanh.’” Taát caû nhöõng thanh quy nhaø Thieàn by relying on their own vows and those of vöøa keå treân trong caùc thieàn gia, chöùng Amitabha Buddha. Once there, they have minh roõ raøng söï quy höôùng Tònh Ñoä cuûa escaped Birth and Death, achieved non- caùc ngaøi—Many great Zen masters in retrogression, and can progress in China, already achieved great cultivation until they reach the stage of enlightenment in Zen, quietly practiced Non-Birth.” and propagated Pure Land Teachings. (III) Tònh Ñoä vaø Thieàn—The Pure Land and Among them are found many Elder Zen—Nhieàu ñaïi thieàn sö Trung Quoác ñaõ Masters of high achievement, including ngoä beân Thieàn vaãn aâm thaàm haønh trì vaø Masters Yung Ming, T’ien-I-Huai, Yuan- hoaèng hoùa phaùp moân nieäm Phaät. Trong soá Chao-Pen, and Tzu-Shen, etc. Even Zen

Master Pai-Chang-Huai-Hai, direct mentioned Pure Rules clearly pointing the successor to the great Zen Master Ma- way back to the Pure Land. Tsu-Tao-I in Chiang-His. Zen (IV) Phaân loaïi Nieäm Phaät—Categories of communities throughout the world are Recitation of Buddha-name: Theo Hoøa established on his model and have Thöôïng

Thích Thieàn Taâm trong Tònh Ñoä adopted the “Pure Rules” for monasteries Thaäp Nghi Hoaëc Vaán Luaän, coù hai loaïi which he instituted. Since ancient times, nieäm Phaät—According to Most Venerable no one has dared to criticize or violate this Thích Thieàn Taâm in The Treatise on the set of rules. According to these rules, Ten Doubts, question number three, there prayers for the benefit of seriously ill are two kinds of Recitation of Buddha- monks and nuns include the following name: passage: “The fourfold assembly should 1) Duyeân Töôûng Nieäm Phaät: Nieäm Phaät laø gather together , and all shall recite verses duyeân töôûng theo ba möôi hai töôùng toát of praise to Amitabha Buddha and chant cuûa Phaät, laøm sao cho khi môû maét hay his name from one hundred to one nhaém maét cuõng ñeàu thaáy Phaät—One thousand times. At the end, the following method of Buddha Recitation is to focus words of transference should be read ‘If on or visualize the thirty-two auspicious conditions have not yet come to an end, let signs of the Buddha, concentrating the him quickly recover. If the time of death Mind so that, asleep or awake, you always has arrived, we pray that he will be reborn see the Buddha. in the Pure Land.’ This is clearly pointing 2) Chuyeân Xöng Danh Hieäu: Moät phöông the way back to the Pure Land.” phaùp khaùc thoâng duïng hôn laø chuyeân xöng Moreover, the liturgy for sending off danh hieäu, chaáp trì khoâng taùn loaïn, cöù beàn deceased monks includes this passage: giöõ nhö theá, trong ñôøi naày cuõng ñöôïc thaáy “The great assembly should all recite the Phaät. Pheùp xöng danh caàn phaûi laéng loøng name of Amitabha Buddha in unison, khoâng cho taùn loaïn, moãi nieäm noái tieáp transfering the merits and making the nhau, buoäc taâm nôi hieäu Phaät. Khi mieäng following vows: Let his soul be reborn in nieäm Nam Moâ A Di Ñaø Phaät, taâm phaûi soi the Pure Land, his karma in the world of theo moãi caâu moãi chöõ cho raønh reõ roõ raøng. dust severed; let him be rborn in the upper Khi xöng danh hieäu Phaät, khoâng luaän ít lotus grade, with a golden body. May he hay nhieàu, ñeàu phaûi moät loøng moät yù taâm also receive a prediction of Buddhahood taâm noái nhau. Nieäm nhö theá môùi coù theå in one lifetime.” Furthermore, at the time dieät ñöôïc taùm trieäu kieáp toäi naëng nôi of burial or cremation, the Pure Rules ñöôøng sanh töû. Neáu chaúng vaäy thì toäi stipulate: “The monk in charge of the chöôùng khoù tieâu tröø—Another, more service should lead the way, striking the common employed method is to small bell, and recite the name of concentrate exclusively on reciting the Amitabha Buddha ten times, with the great Buddha’s name, holding fast assembly following the unison. After singlemindedly and without interruption. recitation, the following words of In this way, the practitioner will see the transference should be read ‘We have just Buddha in this very life. This method intoned the Buddha’s name ten times to requires that the Mind be calm, still and assist in rebirth.” All of the above undisturbed, each recitation follows one before, the Mind focus on the Buddha

name. While the mouth recites the tieán böôùc. Neáu khoâng coù maét hoaëc coù maø Buddha’s name, the Mind should clearly lôø laïc, taát deã laïc ñöôøng. Neáu khoâng coù contemplate each and every utterance, so chaân, thì duø cho maét coù saùng toû bao nhieâu that each and every word is clear and cuõng chaúng laøm sao ñi ñeán nôi

ñeán choán distinct. During recitation, regardless of ñöôïc. Neáu nhö coù lyù maø khoâng coù söï, thì the number of utterances, Mind and cuõng nhö ngöôøi coù hoïa ñoà, bieát roõ ñöôøng thought should be utterly sincere and loái maø chaúng chòu ñi. Ví baèng coù söï maø focussed. Only with such singleminded khoâng coù lyù, thì cuõng nhö keû tuy coù ñi practice can each utterance erase ‘eight nhöng môø mòt ñöôøng ñi, khoâng ngöôøi million eons of heavy transgressions.’ höôùng ñaïo. Coù lyù laïi theâm coù söï, thì cuõng Otherwise, karmic obstructions are nhö ngöôøi ñaõ thoâng suoát ñöôøng loái roài, vöøa difficult to eradicate. caát böôùc haønh trình, taát seõ veà ñeán nôi baûo 3) Lyù Söï Nieäm Phaät—Theoretical and sôû. Cho neân treân ñöôøng tu haønh neáu coù söï Practical Buddha Recitation: Nieäm Phaät maø chaúng coù lyù thì chaúng ñi ñeán ñaâu, ñoâi ñeàu coù lyù vaø söï—Reciting Buddha has khi coøn bò laàm ñöôøng. Tuy nhieân, ñaùng sôï theory and practice. nhaát laø nhöõng keû hieåu lyù maø khoâng haønh a) Lyù Nieäm Phaät—Theoretical Buddha söï, töùc laø khoâng thöïc haønh, chæ ngoài noùi Recitation: Lyù laø leõ phaûi laø ñieàu suy luaän. suoâng, thì duø cho coù nhaøn ñaøm hyù luaän caû Ñaây laø caûnh giôùi giaûi ngoä thuoäc veà phaàn ñôøi cuõng chaúng tieán ñöôïc chuùt naøo. Vì vaäy chôn taùnh—Theories are truths, are the Phaät phaùp coù theå ñoä haïng ngöôøi ngu doát matter of thoughts and reflections. This is chaúng thoâng moät chöõ, chôù voâ phöông ñoä the realm of being able to penetrate nhöõng keû theá trí bieän thoâng maø khoâng chòu deeply into the True Nature. haønh trì—However, if this discussion is b) Söï Nieäm Phaät—Practical Buddha taken to the ultimate level, then theory is Recitation: Söï laø phöông tieän, laø coâng practice, practice is theory. True nature is haïnh haønh trì tu taäp, laø hình thöùc. Ñaây laø form characteristic, and form characteristic caûnh giôùi thuoäc veà phaàn töôùng—Practice is true nature. Theory and practice are is a skillful method or means toward an perfectly harmonious which the end, the effort put forth in cultivation and Avatamsaka Sutra called ‘Theory and application of theory. This is regarded as practice are without limitation, practice- the ralm of Form-Characteristic. practice without limitation.’ On the path of c) Tuy nhieân, neáu luaän ñeán choã cuøng cöïc thì cultivation, theory and practice are the lyù laø söï vaø söï laø lyù, taùnh laø töôùng, töôùng laø inside and outside of each other, taùnh. Lyù töùc söï, söï töùc lyù; lyù söï ñeàu vieân respectively combining to help each other dung laãn nhau maø Kinh Hoa Nghieâm goïi achieve completeness or enlightenment. laø lyù söï voâ ngaïi, söï söï voâ ngaïi. Treân Theory is necessary to provide purpose ñöôøng tu taäp, lyù söï laøm trong ngoaøi cho and direction; practice gives validation nhau, phoái hôïp cuøng giuùp ñôõ laãn nhau cho and proof for reasons and deductions of ñöôïc thaønh töïu. Coù lyù thì vieäc laøm môùi coù theory to reach goals and achive results of gieàng moái cöông laõnh, coù söï môùi chöùng gaining rebirth or enlightenment. Theory minh vaø thöïc hieän ñöôïc ñieàu suy luaän ñeå is like two shining eyes to look on the path ñi ñeán muïc tieâu vaø thaâu ñoaït keát quaû vaõng of enlightenment; practice is like a pair of sanh hay giaùc ngoä. Lyù nhö ñoâi maét saùng strong healthy legs making strides. If eyes ñeå nhìn ñöôøng; söï nhö ñoâi chaân khoûe ñeå are missing or blind, or are working

insufficiently, it is easy to get lost on the 1) Each recitation overfilled with Buddha path. If legs are missing, then no matter as the Mind, how sufficient the eyes are, it is 2) Buddha is Mind, do not waste time impossible to reach the aimed destination. searching. Moreover, knowing theory but not practice 3) Buddhahood is Mind and Environment in is similar to a person who has a map, and harmony. clearly knows the path to enlightenment, 4) Equality of Mind is the birth of a Buddha. but refusing to travel. Having practice but 5) Abandon the True Mind but wish to fllow not knowing theory is similar to a person Buddha is a delusional dream. who despite traveling finds the progress is 6) Attach to Mind is Buddha will not lead to slow, often gets lost, without anyone to goodness. rely on for guidance. Having both theory 7) Mind, Buddha is inherently artificial and and practice is similar to a person who ilusory. knows clearly the path and once the travel 8) Buddha, Mind both eliminated, attains begins knows the proper destination will Perfection." be reached. Therefore, on the cultivated Hoøa Thöôïng Thích Thieàn Taâm trong Lieân path, having practice but missing Toâng Thaäp Tam Toå ñaõ chuù giaûi—Most theoretical understanding will not be of Venerable explained in the Thirteen any help. However, the most disturbing Patriarchs of Pureland Buddhism: thing is those who understand theory but 1) Moãi caâu traøng haït Phaät laø Taâm—Khi laàn refuse to practice, instead always speak chuoãi nieäm Phaät, thì taâm phaûi thanh tònh, hollowly, and not practice what they nghóa laø mieäng nieäm, tai nghe roõ tieáng speak. Even though they are able to nieäm Phaät, vaø yù khoâng suy nghó vu vô, noùi debate, discuss, and analyze theory in the caùch khaùc, chôù neân khôûi sanh voïng töôûng, most magnificent manner throughout their thì ngay ñoù moãi caâu nieäm ñeàu ñöôïc caûm entire lives, they will never make any öùng ñaïo giao hay töông öng vôùi chö Phaät. progress in their whole life. Therefore, the Ñaây chính laø "Söï Töôùng Haønh Trì" laø Buddha Dharma can help those who are phaùp thöùc nieäm Phaät cuûa haøng lieân höõu ignorant and completely uneducated but hieän nay: Each recitation overfilled with have no means to help those with 'worldly Buddha as the Mind—When Pureland intelligence' who lack practice and cultivators count beads reciting Buddha, application of their knowledge. the Mind needs to be pure and quiescent; (V) Chôn Nieäm Phaät—Truthfully and mouth recites Buddha, ear listens clearly genuinely recite Buddha: Theo Ñaïi Sö AÁn to the sounds of Buddha Recitation, Mind Quang—According to Great Master Yin- does not wander and think about any thing Kuang: else, in other words, do not let any 1) Moãi caâu traøng haït Phaät laø Taâm, delusional thought arise. If this is 2) Phaät ñaõ laø Taâm chaïy uoång tìm. accomplished, in that very moment, each 3) Beå Phaät dung hoøa Taâm vôùi Caûnh. recitation will be harmonious, establishing 4) Trôøi Taâm bình ñaúng Phaät cuøng sanh. the "miraculous connections" with 5) Boû Taâm theo Phaät coøn mô moäng. Buddha. This is presently the "form- 6) Chaáp Phaät laø Taâm chaúng troïn laønh. Practice," which is the dharma practice of 7) Taâm Phaät nguyeân lai ñeàu huyeãn giaû. Buddha Recitation Lotus cultivators. 8) Phaät Taâm ñoàng dieät ñeán vieân thaønh.

2) Phaät ñaõ laø Taâm uoång chaïy tìm—Phaûi bieát Buddhahood is Mind and Environment in Phaät khoâng phaûi töø beân ngoaøi ñeán, maø harmony—If anyone wishes to attain the chính thaät laø do töø Taâm cuûa mình maø Emancipation and the fruit of Ultimate thaønh. Vì caùi taâm aáy noù bao haøm heát khaép Enlightenment of Buddhahood, it is caû möôøi phöông phaùp giôùi (see Taâm I-H). necessary to harmonize both Practice and Moät taâm maø hay sanh ra taát caû. Neáu haønh Theory. It is important to understand that giaû nhaát quyeát caàu Phaät ôû ngoaøi Taâm Mind is Theory because it is formless, and mình thì keû ñoù chöa roõ phaùp moân "Lyù Practice is Environment because it has Taùnh Duy Taâm." Coå ñöùc daïy: "Phaät taïi form. Taây Phöông voán chaúng xa. Taây phöông 4) Trôøi Taâm bình ñaúng Phaät cuøng sanh—Heã ngay ôû taïi loøng ta." Laïi nöõa, tam ñoà aùc Taâm bình ñaúng thì chính laø Taâm Phaät, vì ñaïo voán khoâng xa, tam ñoà ngay ôû taïi loøng caùc phaùp ñeàu bình ñaúng, ñeàu coù ñuû ba ta. Cho neân haønh giaû luoân bình taâm kieåm moân giaûi thoaùt laø Khoâng, Voâ Töôùng, vaø ñieåm xem trong Taâm mình coù Phaät hay chæ Voâ Nguyeän nhö nhau caû. Phaät ñöôïc goïi laø coù Tam Ñoà—Buddha is Mind, do not ñaáng Bình Ñaúng, vì ñoái vôùi taát caû caùc loaøi waste time searching—It is important to chuùng sanh, Ngaøi ñeàu duøng loøng töø bi, understand Buddha does not come from thöông xoùt vaø hoùa ñoä gioáng y nhö nhau. the outside, but is attained from within the Toå muoán nhaéc chuùng ta trong tu haønh cho cultivator's Mind. For the Mind ñöôïc thaønh ñaïo phaûi döùt boû caùi taâm phaân encompasses all the ten directions of bieät—Equality of Mind is the birth of dharma realms (see Taâm I-H). One Mind Buddha—If the Equality of Mind exists can give rise to everything. If anyone who then that is the Buddha's Mind for all cultivates but is determined to find dharmas are equal, fair, non-biased, and Buddha outside of his or her Mind, then are complete with the following three such a person is one who is not clear about doors of emancipation and enlightenment the dharma door of "Theory Nature Is of Emptiness, Non-Form, and Non-Vow. Within The Mind" or everything comes The Buddha is known as the "Equality from the Mind. Old saints taught: "The One" because in associating with all Buddha in the West is inherently not far, sentient beings, He uses compassion, Western direction truly exists within our mercy, and empathy to transform and aid nature." Moreover, it is necessary to know them regardless of their forms whether that the three domains, evil paths are they are heavenly beings or are hell inherently not far, three domains truly dwellers. The Patriarch wanted to remind exist from within our nature. Therefore, all of us on the cultivated path, if anyone sincere cultivators just calmly and wishes to attain enlightenment, it is peacefully re-examine our Minds to see if necessary to eliminate the "Discriminatory Buddha exists or the three domains and Mind." unwholesome paths exist. 5) Boû Taâm theo Phaät coøn mô moäng—Nhö coù 3) Beå Phaät dung hoøa Taâm vôùi Caûnh—Muoán keû naøo tu haønh maø cöù ñeå cho caùi Taâm cuûa ñöôïc thaønh ñaïo giaûi thoaùt, chöùng quaû vò mình cöù luoân luoân chaïy theo voïng töôûng, Ñaïi Boà Ñeà cuûa Phaät, haønh giaû phaûi dung töùc laø phan duyeân, queân maát caùi Chaân hoøa caû hai phaàn Söï vaø Lyù. Phaûi bieát Taâm Taâm cuûa mình

ñi, tu nhö theá maø muoán laø Lyù vì noù voâ hình voâ töôùng. Coøn Söï laø ñöôïc thaønh ñaïo hay ñöôïc Phaät röôùc veà Caûnh vì noù coù hình coù töôùng— choán Taây Phöông Cöïu Laïc, thì keû ñoù chæ

laø ngöôøi mô moäng maø thoâi, quyeát seõ is the need to chant sutra, leave home, or chaúng bao giôø thaønh Phaät ñöôïc. Phaät töû taking precepts? What is the need for chôn thuaàn phaûi ñeå cho Taâm cuûa mình going to temples to listen to the Dharma? luoân thanh tònh thì môùi hôïp vôùi Taâm cuûa Etc. Thus, they refuse to cultivate, refuse Phaät vaø môùi thaáy ñöôïc Phaät—Abandon to apply the teaching to practice, and their True Mind but wish to follow Buddha is a minds are filled with egotism and conceit. delusional dream—Anyone who cultivates Such people will never attain goodness. If for enlightenment but always continue to they never attain goodness, then clearly allow the Mind to follow delusional they will attain wickedness. The Patriarch thoughts or distractions, allowing for the would like to remind all of us that do not Mind to pull and dictate one's being, and speak hollowly by saying 'Buddha is to forget about one's True Mind or Mind' and then abandon all 'form Buddha Nature. If cultivated in this way practices and applications' because to say but wishes to attain the enlightened path, and to do so one is guaranteed to 'not or have Buddha delivered to the Western attain goodness' on the cultivated path. Ultimate Bliss World, then such a person 7) Taâm Phaät nguyeân lai ñeàu giaû huyeãn— is only a delusional dreamer, such an Trong caùi Chôn Nhö Phaùp Taùnh Giôùi aáy, individual is certain never see the Buddha. thì Taâm cuõng khoâng coù, nghóa laø Taâm baát Sincere cultivators should always allow khaû ñaéc, Phaät cuõng baát khaû ñaéc. Neáu their minds to be pure and quiescent in ngöôøi tu haønh naøo maø coøn thaáy coù Phaät coù order to accord with the Mind of the Taâm thì coøn bò dính maéc vaøo trong caùc söï Buddha, and once this happens they will chaáp tröôùc, aét seõ khoâng bao giôø giaûi thoaùt see the Buddha. ñöôïc. Toå muoán khai thò cho chuùng ta veà 6) Chaáp Phaät laø Taâm chaúng troïn laønh— Ñeä Nhaát Nghóa Khoâng laø caûnh giôùi ñaïi Ngöôøi tu haønh naøo maø cöù luoân mieäng noùi trieät, ñaïi ngoä cuûa caùc baäc Thaùnh nhaân giaûi lyù raèng taâm toâi ñaõ laø Phaät, caàn chi phaûi tu thoaùt, chöù khoâng phaûi laø caûnh giôùi cuûa haønh, caàn chi phaûi laïy Phaät hay nieäm haøng phaøm phu baït ñòa chuùng ta. Vì chuùng Phaät, caàn chi phaûi tuïnh kinh, xuaát gia, thoï ta laø phaøm phu chöa chöùng ñaéc moät chuùt giôùi, caàn chi phaûi ñi chuøa nghe phaùp, vaân gì caû neân caàn phaûi chaáp vaøo nôi söï töôùng vaân. Vì theá neân khoâng chòu tu theo caùch ñeå maø tu. Nghóa laø thaáy coù voïng taâm caàn Haønh Trì Söï Töôùng, khoâng chòu Y Giaùo döùt tröø, hay thaáy coù Phaät ñeå caàu tieáp Phuïng Haønh. Ngöôïc laïi, Taâm chöùa ñaày daãn—Mind, Buddha is inherently artificial nhöõng coáng cao, ngaõ maïn, keû ñoù aét chaúng and ilusory—In the True Dharma Realm ñöôïc troïn laønh. Khi laønh chaúng ñöôïc troïn, Characteristic, the Mind does not existthe aét phaûi laø troïn aùc. Toå muoán nhaéc chuùng ta Buddha does not exist either. Thus, if any chôù neân noùi lyù suoâng "Phaät laø Taâm" treân cultivator still sees or discriminates there ñaàu moâi choùt löôõi, maø boû ñi söï thöïc is Buddha, there is Mind, that cultivator is haønh—Attach to Mind is Buddha then will still

trapped and stucked in ‘attaching to not attain goodness—For cultivators who forms and discriminations’ and will never often speak hollowly and only in Theory, attain liberation and enlightenment. The such as my Mind is already Buddha, then Patriarch wanted to open our Minds to what is the need for a cultivated path? follow the Highest and Most Deeply What is the need for prostrating to Penetrating Doctrine belonging in the Buddha, or reciting Buddha’s name? What realm of the ‘Great Enlightenment’ of the

Saintly Beings who have attained (A) Khi nieäm Phaät, haønh giaû phaûi chuù taâm liberation and does not belong to the nghó töôûng ñeán phaùp thaân Phaät. Trong khi realm of the unenlightened mortals such nieäm Phaät, haønh giaû neân thôû ra voâ ñeàu as ourselves. Because we are ordinary ñaën theá naøo maø mình caûm thaáy thoaûi maùi mortals who have not attained nhaát, chöù ñöøng göôïng eùp thôû daøi thôû ngaén; enlightenment, it is necessary for us to be vì göôïng eùp seõ coù nguy cô bònh ñöôøng hoâ attached to the practice and form haáp. Ngöôøi laøm coâng quaû giuùp vieäc nhaø characteristics in order to cultivate, in beáp doát naùt, maët maøy lem luoác, nhöng other words, we need the dharma as chuyeân trì nieäm hoàng danh Phaät seõ thaønh means for us to attain enlightenment. This töïu vaõng sanh Cöïc laïc; ngöôïc laïi ngöôøi means we see the existence of the thoâng minh ñónh ngoä maø chæ nhaøn ñaøm hyù delusional mind needing to be eliminated, luaän, thì chuyeän vaøo ñòa nguïc laø khoâng theå and we see the existence of Buddha in nghó baøn—During repeating the Buddha’s order to pray for deliverance. name, the individual whole-heartedly 8) Phaät Taâm ñoàng dieät ñeán vieân thaønh—Neáu thinks of the appearance of the Buddha or nhö ai maø tu chöùng ñaéc ñeán ñöôïc caûnh of the Dharmakaya. During reciting the giôùi khoâng coøn thaáy coù Taâm nöõa nhö ngaøi Buddha’s name, one should inhale and Hueä Khaû traû lôøi ñöùc Ñaït Ma Toå Sö ‘Toâi exhale regularly and confortably; try not tìm Taâm khoâng ñöôïc,’ hay khoâng thaáy coù to lengthen or shorten your normal breath Phaät, thì caùc baäc aáy ñaõ chöùng ñaïo vaø trôû span because by trying to lengthen or veà ñöôïc caùi theå Nhöùt Chôn roài vaäy. Baùt shorten your breath, you may develop a Nhaõ Taâm Kinh goïi laø ‘Nguõ uaån giai respiratory problem. A person who come khoâng’ töùc laø phuûi chaân böôùc leân bôø giaûi to the temple to help in the kitchen, dull- thoaùt—Buddha, Mind both eliminated: witted, and face is covered with soot, but Attain Perfection—If anyone is able to diligently practises Buddha recitation will penetrate fully the state where the mind surely achieve the Pure Land rebirth; in no longer exists or no longer seen, as the contrast, an intelligent person spends all way the Second Patriarch said to time in gossiping, rebirth in hells is Bodhidharma ‘I cannot find the Mind,’ or inconceivable. There are two kinds of do not see the existence of Buddha; then samadhi: such a person has attained enlightenment 1) Ñònh Khaåu Tam Muoäi: A fixed mouth and has returned to Oneness of emptiness samadhi. and Nirvana. The Heart Sutra refers to the 2) Ñònh Taâm Tam Muoäi: A fixed mind Mind as the ‘Five Skandhas Emptiness.” If samadhi. this is achieved, one has crossed over and (B) Theo Ñaïi Sö Hueä Vieãn trong Lieân Toâng landed on the shore of enlightenment. Thaäp

Tam Toå, nieäm Phaät Tam Muoäi laø Nieäm Phaät Giaû: Haønh giaû tu haønh baèng caùch nhôù chuyeân vaø töôûng laëng—According to nieäm Phaät, ñaëc bieät laø Phaät A Di Ñaø, vôùi hy Great Master Hui-Yuan in The Thirteen voïng ñöôïc vaõng sanh Cöïc Laïc—One who Patriarchs of Pureland Buddhism, Buddha repeats the name of a Buddha, especially Recitation Samadhi means “often Amitabha, with the hope of entering the Pure remembering” and “having quiescence.” Land. 1) Nhôù Chuyeân—Often Remembering: Taâm Nieäm Phaät Tam Muoäi: Buddha Recitation trí luùc naøo cuõng chuyeân nghó nhôù ñeán Ñöùc Samadhi. Phaät A Di Ñaø, chôù khoâng bò chia cheû

nhieàu loái, do ñoù maø ñöôïc vaøo trong caûnh nôi taêm toái, khoâng choã toái taêm naøo maø “chí moät, taâm ñoàng.”—Often chaúng ñöôïc soi tôùi—Enlightened spirit remembering means always to think and means the spirit will shine to all darkness, remember Amitabha Buddha and if this is there is no area of ignorance does not the case, the mind will not be split into reach it. infinite directions; therefore, the cultivator Nieäm Phaät Taùn Loaïn: To recite the is able to penetrate the state of “single Buddha’s name in a disturbed and agitated mind of complete equality.” way—Phaät töû chaân thuaàn khoâng neân nieäm a) Chí moät—One mind: Ñaây laø taâm chæ coù Phaät taùn loaïn—Devoted practitioner should duy nhaát moät chí quyeát, aáy laø “caàu vaõng never recite the Buddha’s name in a disturbed sanh Cöïc Laïc.”—The mind that has only and agitated way. “one determination,” that is “to gain Nieäm Phaät Toâng: Toâng phaùi laáy vieäc xöng rebirth in the Ultimate Bliss World.” tuïng hoàng danh Ñöùc Phaät A Di Ñaø vôùi chuû b) Taâm Ñoàng—Complete Equality: Taâm ñích caàu nguyeän vaõng sanh Cöïc Laïc laøm toân gioáng y heät nhö taâm cuûa chö Phaät, töùc laø chæ, ñöôïc saùng laäp bôûi caùc ngaøi Ñaïo Xöôùc, taâm hoaøn toaøn laëng leõ, thanh tònh—This Thieän Ñaïo vaø caùc vò khaùc vaøo thôøi nhaø mind is similar to the Mind of Buddhas, Ñöôøng—The sect which repeats only the name which is a mind of complete purity and of Amitabha with the intention to go to (be quiescence. reborn) the Western Paradise after death, 2) Töôûng Laëng—Having Quiescence: Taát caû founded in the T’ang dynasty by Tao-Ch’o, caùc tö töôûng phuø phieám cuûa chuùng sanh Shan-Tao, and others. ñeàu bò laëng chìm heát caû. Laøm ñöôïc nhö Nieäm Phaät Vaø Luïc Ba La Maät: Theo ngaøi vaäy laø ñöôïc vaøo trong caûnh “khí thanh, Ngaãu Ích Ñaïi Sö, Toå thöù Chín cuûa Trung Quoác thaàn saùng.” Hai ñieàu naày töï nhieân thaàm Lieân Toâng Thaäp Tam Toå, nieäm Phaät vaø haønh hôïp, nöông veà maø phaùt sanh ra dieäu trì Luïc Ñoä khoâng sai khaùc—According to duïng—It is to have all our sentient beings’ Great Master Ou-I, the Ninth Patriarch of the delusional thoughts, filled with afflictions, Chinese Thirteen Patriarchs of the Pureland become completely tranquil and quiet. If Buddhism, there are no differences between this is achieved, the cultivator will be able practicing Buddha Recitation and practicing to enter the state of “pure mind and the Six Paramitas: enlightened spirit.” These two states will 1) Nieäm Phaät maø buoâng boû ñöôïc thaân taâm vaø naturally and spontaneously combine to theá giôùi aáy laø Ñaïi Boá Thí: Reciting the depend on each other to give rise to an Buddha’s name without being attached to unfathomable

connection with the Budhas mind and body is the practice of “Great and Bodhisattvas. Giving.” a) Khí Thanh—Pure Mind: Khi khí thanh thì 2) Nieäm Phaät maø khoâng khôûi tham saân si aáy trí hueä phaùt sanh. Trí naày coù khaû naêng soi laø Ñaïi Trì Giôùi: Reciting the Buddha’s ngoä ñeán taát caû caùc ñaïo lyù nhieäm maàu— name without having greed, hatred, and When pure mind exists, it will give rise to ignorance, is the practice of “Great Wisdom. This wisdom shines through and Maintaining Precepts.” penetrates all of the most profound and 3) Nieäm Phaät maø khoâng maøng ñeán caùc ñieàu magnificient Dharma teachings. nhôn ngaõ hay caùc lôøi thò phi, aáy laø Ñaïi b) Thaàn Saùng—Enlightened Spirit: Thaàn Nhaãn Nhuïc: Reciting the Buddha’s name saùng coù nghóa laø tinh thaàn chieáu suoát caùc without attachments to self, others, right,

wrong, better, worse or any similar gossip Nieäm Tröôùc: Töø loaïn nieäm daãn ñeán chaáp is the practice of “Great Tolerance.” tröôùc vaøo aûo töôûng—Through perverted 4) Nieäm Phaät khoâng giaùn ñoaïn, khoâng taïp memory to cling to illusion. voïng, aáy laø Ñaïi Tinh Taán: Reciting the Nieäm Tuïng: Buddha’s name without interruptions and 1) Nieäm hoàng danh moät vò Phaät: To recite, distractions is the practice of “Great repeat, intone the name of a Buddha. Vigor.” 2) Nieäm Ñaø La Ni hay nieäm chuù: To recite a 5) Nieäm Phaät khoâng coøn töôûng nghó ñeán caùc dharani or spell. vieäc traàn tuïc, duø lôùn hay duø nhoû, aáy laø Ñaïi Nieäm Voâ Thöôøng: Instant after instant, Thieàn Ñònh: Reciting the Buddha’s name always think about “no permanence.” without delusional and chaotic thoughts is Nieäm Xöù: Smrtyupasthana (skt)—Duøng trí ñeå the practice of “Great Meditation.” quaùn saùt caûnh—The presence in the mind of 6) Nieäm Phaät maø khoâng bò caùc phaùp khaùc loâi all memories, or the region which is keùo meâ hoaëc, aáy laø Ñaïi Trí Hueä: Reciting contemplated by memory—Objects on which the Buddha’s name without being allured memory or the thought should dwell. and attracted by other cultivated paths or ** For more information, please see Töù Nieäm Dharma doors is the practice of “Great Xöù. Wisdom.” Nieân: A year. Nieäm Phaät Vaõng Sanh: Moät ngöôøi chæ caàn nieäm Phaät, thì duø trong quaù khöù ngöôøi aáy coù Nieân Giaùm: Yearbook. phaïm phaûi loãi laàm, vaãn ñöôïc phöôùc ñöùc cuûa Nieân Giôùi: Soá naêm thuï giôùi—The number of Phaät A Di Ñaø vaø ñöôïc nhaän veà Taây phöông years since receiving the commandments. Cöïc Laïc—If a person merely repeat the name Nieân Kî: Ngaøy gioã (kî)—Anniversary of a of Amitabha, no matter how evil his life may death and the ceremonies associated with it. have been in the past, will acquire the merits Nieân Laïp: Cuoái naêm—The end of a year. of Amitabha and be received into Western Nieân Maõn Thoï Cuï: Nhaän cuï tuùc giôùi, thí duï Paradise. nhö thoï cuï tuùc giôùi vaøo tuoåi 20—To receive Nieäm Phaät Vaõng Sanh Nguyeän: The full commandments, i.e. be fully ordained at eighteenth vow of the forty-eight vows of the regulation age of 20. Amitabha—See Töù Thaäp Baùt Nguyeän. Nieân Thieáu Tònh Haïnh: Ngöôøi tònh haïnh Nieäm Phaät Vi Boån: Phaät A Di Ñaø seõ röôùc treû—A young brahman. ngöôøi veà Taây phöông Cöïc Laïc duø ngöôøi aáy chæ Nieân Tinh: The year-star of an individual. nieäm hoàng danh Ngaøi---Amitabha Buddha will Nieát: revert or receive

the one who merely repeat 1) Buøn ñen trong ñaùy ao: Black mud at the his name. bottom of a pool. Nieäm Taêng: Mindfulness of the Sangha. 2) Buøn laày: Muddy. Nieäm Thieân: Nieäm duïc giôùi Thieân hay nieäm 3) Nhuoäm ñen: To blacken. Tam Giôùi Thieân, moät trong saùu loaïi Duïc Thieân 4) Ueá nhieãm: To defile. (Tieåu Thöøa noùi nieäm Duïc giôùi Thieân, Ñaïi Nieát Baøn: Nirvana (skt)—Nibbana (p)—Baùt Thöøa noùi nieäm Tam Giôùi Thieân)—One of the Neâ Hoaøn—Baùt Nieát Baøn—Baùt Nieát Baøn Na— six devalokas, that of recollection and desire. Neâ Vieát—Neâ Hoaøn—Neâ Baïn—Nieát Baøn Na. Nieäm Trì: Duy trì trí nhôù khoâng giaùn ñoaïn—(I) Nghóa cuûa Nieát Baøn—The meanings of To apprehend and to hold in memory. Nirvana: Nirvana goàm 'Nir' coù nghóa laø ra

khoûi, vaø 'vana' coù nghóa laø khaùt aùi. cuøng quan troïng naày—Nirvana consists of Nirvana coù nghóa laù thoaùt khoûi luaân hoài 'nir' meaning exit, and 'vana' meaning sanh töû, chaám döùt khoå ñau, vaø hoaøn toaøn craving. Nirvana means the extinguishing tòch dieät, khoâng coøn ham muoán hay khoå or liberating from existence by ending all ñau nöõa (Tòch dieät hay dieät ñoä). Nieát Baøn suffering. So Nirvana is the total laø giai ñoaïn cuoái cuøng cho nhöõng ai ñaõ döùt extinction of desires and sufferings, or tröø khaùt aùi vaø chaám döùt khoå ñau. Noùi caùch release (giaûi thoaùt). It is the final stage of khaùc, Nieát Baøn laø chaám döùt voâ minh vaø those who have put an end to suffering by ham muoán ñeå ñaït ñeán söï bình an vaø töï do the removal of craving from their mind noäi taïi. Nieát Baøn vôùi chöõ "n" thöôøng ñoái (Tranquil extinction: Tòch dieät—Extinction laïi vôùi sanh töû. Nieát baøn coøn duøng ñeå chæ or extinguish: Dieät)—Inaction or without traïng thaùi giaûi thoaùt qua toaøn giaùc. Nieát effort: Voâ vi—No rebirth: Baát sanh— Baøn cuõng ñöôïc duøng theo nghóa trôû veà vôùi Calm joy: An laïc—Transmigration to taùnh thanh tònh xöa nay cuûa Phaät taùnh sau extinction: Dieät ñoä). In other word, khi thaân xaùc tieâu tan, töùc laø trôû veà vôùi söï Nirvana means extinction of ignorance töï do hoaøn toaøn cuûa traïng thaùi voâ ngaïi. and craving and awakening to inner Peace Traïng thaùi toái haäu laø voâ truï Nieát Baøn, and Freedom. Nirvana with a small "n" nghóa laø söï thaønh töïu töï do hoaøn toaøn, stands against samsara or birth and death. khoâng coøn bò raøng buoäc ôû nôi naøo nöõa. Nirvana also refers to the state of Nieát Baøn laø danh töø chung cho caû Tieåu liberation through full enlightenment. Thöøa laãn Ñaïi Thöøa. Theo Kinh Laêng Giaø, Nirvana is also used in the sense of a Ñöùc Phaät baûo Mahamati: "Naày Mahamati, return to the original purity of the Buddha- Nieát Baøn nghóa laø thaáy suoát vaøo truù xöù cuûa nature after the disolution of the physical thöïc tính trong yù nghóa chaân thaät cuûa noù. body, that is to the perfect freedom of the Truù xöù cuûa thöïc tính laø nôi maø moät söï vaät unconditioned state. The supreme goal of töï noù truù. Truù trong chính caùi choã cuûa Buddhist endeavor—An attainable state in mình nghóa laø khoâng xao ñoäng, töùc laø maõi this life by right aspiration, purity of life, maõi tónh laëng. Nhìn thaáy suoát vaøo truù xöù and the elimination of egoism—The cuûa thöïc tính ñuùng nhö noù nghóa laø thoâng Buddha speaks of Nirvana as "Unborn, hieåu raèng chæ coù caùi ñöôïc nhìn töø chính unoriginated, uncreated, and unformed," taâm mình, chöù

khoâng coù theå giôùi naøo beân contrasting with the born, originated, ngoaøi nhö theá caû." Sau khi Ñöùc Phaät vaéng created and formed phenomenal world. boùng, haàu heát caùc thaûo luaän suy luaän sieâu The ultimate state is the Nirvana of No hình taäp trung quanh ñeà taøi Nieát Baøn. Kinh Abode (Apratisthita-nirvana), that is to Ñaïi Baùt Nieát Baøn, nhöõng ñoaïn vaên baèng say, the attainment of perfect freedom, not tieáng Baéc Phaïn vöøa ñöôïc phaùt kieán môùi being bound to one place. Nirvana is used ñaây, moät ôû Trung AÙ vaø ñoaïn khaùc ôû Cao in both Hinayana and Mahayana Buddhist Daõ Sôn cho thaáy moät thaûo luaän soáng ñoäng schools. In the Lankavatara Sutra, the veà caùc vaán ñeà nhö Phaät taùnh, Chaân nhö, Buddha told Mahamati: "Oh Mahamati, Phaùp giôùi, Phaùp thaân, vaø söï khaùc nhau Nirvana means seeing into the abode of giöõa caùc yù töôûng Tieåu Thöøa vaø Ñaïi Thöøa. reality in its true significance. The abode Taát caû nhöõng chuû ñieåm ñoù lieân quan ñeán of reality is where a thing stands by itself. vaán ñeà Nieát Baøn, vaø cho thaáy moái baän taâm To abide in one's self-station means not to lôùn cuûa suy luaän ñöôïc ñaët treân vaán ñeà voâ be astir, i.e., to be eternally quiescent. By

seeing into the abode of reality as it is 1) Nieát Baøn coù theå ñöôïc vui höôûng ngay means to understand that there is only trong kieáp naày nhö laø moät traïng thaùi coù what is seen of one's own mind, and no theå ñaït ñöôïc: Nirvana may be enjoyed in external world as such." After the the present life as an attainable state. Buddha's departure, most of the 2) Theo Kinh Nieát Baøn thì Nieát Baøn coù ñaày metaphysical discussions and speculations ñuû nhöõng baûn chaát cuûa coõi sieâu vieät sau centered around the subject of Nirvana. ñaây—According to the Nirvana Sutra, The Mahaparinirvana Sutra, the Sanskrit Nirvana has all of the followings in the fragments of which were discovered transcendental realm: recently, one in Central Asia and another a) Thöôøng (khoâng coùn bò chi phoái bôûi voâ in Koyasan, indicates a vivid discussion on thöôøng): Permanence (permanence versus the questions as to what is 'Buddha- impermanence). nature,' 'Thusness,' 'the Realm of b) Laïc: Bliss (Bliss versus suffering). Principle,' 'Dharma-body' and the c) Ngaõ: Personality (Supreme self versus distinction between the Hinayana and personal ego). Mahayana ideas. All of these topics relate d) Tònh: Purity (Equanimity versus anxiety). to the problem of Nirvana, and indicate 3) Nieát Baøn coù ñaày ñuû nhöõng baûn chaát sau— the great amount of speculationundertaken Nirvana has all of the following on this most important question. characteristics—See Nieát Baøn Baùt Vò. (II) Ñaëc taùnh cuûa Nieát Baøn—The 4) Theo Boà Taùt Long Thoï trong Trieát Hoïc characteristics of Nirvana Trung Quaùn, Nieát Baøn hoaëc thöïc taïi tuyeät (A) Ñaëc tính toång quaùt cuûa Nieát Baøn— ñoái khoâng theå laø höõu (vaät toàn taïi), bôûi vì General characteristics of Nirvana: neáu noù laø höõu, noù seõ bò keàm cheá ôû nôi 1) Thöôøng Truï: Permanent. sanh, hoaïi, dieät, vì khoâng coù söï toàn taïi naøo 2) Tòch Dieät: Tranquil extinguish. cuûa kinh nghieäm coù theå traùnh khoûi bò hoaïi 3) Baát Laõo: No Aging. dieät. Neáu Nieát Baøn khoâng theå laø höõu, thì 4) Baát Töû: No Death. noù caøng khoâng theå laø voâ, hay vaät phi toàn 5) Thanh Tònh: Purity. taïi, bôûi vì phi toàn taïi chæ laø moät khaùi nieäm 6) Giaûi Thoaùt: Release—Liberated from töông ñoái, tuøy

thuoäc vaøo khaùi nieäm höõu existence. maø thoâi. Neáu chính 'höõu' ñöôïc chöùng 7) Voâ Vi: Inaction—Without effort— minh laø khoâng theå aùp duïng cho thöïc taïi, Passiveness. thì voâ laïi caøng khoâng theå chòu noåi söï soi 8) Baát Sanh: No rebirth. xeùt chi li, bôûi vì 'voâ' chæ laø söï tan bieán cuûa 9) An laïc: Calm joy. 'höõu' maø thoâi.' Nhö vaäy khaùi nieäm 'höõu' 10) Dieät Ñoä: Transmigration to extinction vaø 'voâ' khoâng theå aùp duïng ñoái vôùi thöïc taïi a) Dieät Sanh Töû: Cessation of rebirth— tuyeät ñoái, laïi caøng khoâng theå nghó tôùi Extinction or end of all return to chuyeän aùp duïng nhöõng khaùi nieäm naøo reincarnation. khaùc, bôûi vì moïi khaùi nieäm khaùc ñeàu tuøy b) Dieät Tham Duïc: Extinction of passion. thuoäc vaøo hai khaùi nieäm naày. Noùi toùm laïi, c) Chaám döùt heát thaûy khoå ñau ñeå ñi vaøo an tuyeät ñoái laø sieâu vieät ñoái vôùi tö töôûng, vaø laïc: Extinction of all misery and entry into vì noù sieâu vieät ñoái vôùi tö töôûng neân noù bliss. khoâng theå ñöôïc bieåu ñaït baèng tö töôûng, (B) Ñaëc Tính rieâng cuûa Nieát Baøn—Special nhöõng gì khoâng phaûi laø ñoái töôïng cuûa tö characteristics of Nirvana: töôûng thì chaéc chaén khoâng theå laø ñoái

töôïng cuûa ngoân töø—According to with a remnant—Nirvana with Nagarjuna Bodhisattva in the remainder—Nirvana with residue— Madhyamaka Philosophy, the absolute is Nirvana reached by those enlightened transcendent to both thought and speech. beings who have not yet completely rid Neither the concept of 'bhava' not themselves of their samsaric burden of 'abhava' is applicable to it. Nirvana or the skandhas—The cause has been Absolute Reality cannot be a 'bhava' or annihilated, but the remnant of effect still empirical existence, for in that case it remains. A saint may enter into this would be subject to origination, decay, and nirvana during life, but has continue to death; there is no empirical existence live in this mortal realm (has not yet which is free from decay and death. If it eliminated the five aggregates) till the cannot be 'bhava' or existence, far less death of his body—See Höõu Dö Nieát Baøn. can it be 'abhava' or non-existence, for 2) Voâ Dö Nieát Baøn: Anupadisesa-nibbana or non-existence is only the concept of Khandha-parinibbana (p)—Voâ Dö Y—Nôi absence of existence (abhava). When khoâng coøn nhaân quaû, khoâng coøn luaân hoài 'bhava' itself is proved to be inapplicable sanh töû—Remnantless Nirvana or nirvana to Reality, 'abhava' cannot stand scrutiny, without residue—Where there are no for abhava is known only as the more cause and effect, the connection disappearance of 'bhava.' When the with the chain of mortal life being ended. concept of 'bhava' or empirical existence, A saint enters this perfect nirvana upon and 'abhava' or the negation of bhava the death of his body (the aggregates have cannot be applied to the Abslute, the been eliminated)—Final nirvana— question of applying any other concept to Nothing remaining—No further mortal it does not arise, for all other concepts suffering—See Voâ Dö Nieát Baøn. depend upon the above two. In summary, (IV) Nhöõng vaán ñeà lieân quan ñeán Nieát Baøn— the absolute is transcendent to thought, Problems concerning Nirvana: and because it is transcendent to thought, 1) Theo Kinh Phaùp Cuù, moãi khi coù ngöôøi hoûi it is inexpressible. What cannot be an Phaät coøn toàn taïi sau khi cheát hay khoâng, object of thought cannot be an object of

hay Ngaøi ñi vaøo theá giôùi naøo sau khi Nieát speech. Baøn, luoân luoân Ngaøi im laëng. Khi Phaät im (III) Phaân loaïi Nieát Baøn—Categories of laëng tröôùc moät caâu hoûi caàn traû lôøi laø Nirvana: Theo Keith trong Trung Anh “phaûi” hay “khoâng,” thì söï im laëng cuûa Phaät Hoïc Töø Ñieån, coù hai loaïi Nieát Baøn— Ngaøi thöôøng coù nghóa laø thöøa nhaän. Nhöng According to Keith in The Dictionary of söï im laëng cuûa Ngaøi tröôùc caâu hoûi veà Nieát Chinese-English Buddhist Terms, there Baøn laø bôûi vì thính giaû cuûa Ngaøi khoâng theå are two kinds of Nirvana: hieåu noåi caùi trieát lyù saâu xa naèm trong ñoù: 1) Höõu Dö Nieát Baøn: Saupadisesa-nibbana In the Dharmapada Sutra, whenever the (p)—Höõu Dö Y—Nhöõng vò ñaõ ñaéc quaû Buddha was asked by a questioner Nieát Baøn, caùi nhaân sanh töû luaân hoài ñaõ whether he was to live after death or what heát, nhöng quaû khoå nguõ uaån vaãn chöa sort of world he was to enter after hoaøn toaøn döùt haún. Vò Thaùnh naày coù theå Nirvana, he always remained silent. When nhaäp Nieát Baøn ngay trong kieáp naày, nhöng the When the Buddha remained silent to a phaûi ñôïi ñeán luùc thaân nguõ uaån cheát ñi thì question requiring an answer of ‘yes’ or quaû khoå môùi thaät söï chaám döùt—Nirvana ‘no,’ his silence usually meant assent. Ut

his silence on the question concerning returning to his original state of Buddha-Nirvana was due to the fact that his nature, which is his Dharma-body, but not listeners could not understand the his scripture-body as misunderstood by profound philosophy involved. people. Dharma means the 'i‘eal' ’tself 2) Vaán ñeà then choát cuûa ñaïo Phaät, duø chuû which the Buddha conceived in his perfect tröông hình thöùc hay chuû tröông duy taâm, Enlightenment. Nirvana is this ideal body ñeàu quy vaøo söï taän dieät phieàn naõo; bôûi vì which is without any restricting conditions. traïng thaùi meùo moù ñoù cuûa taâm ñöôïc coi 4) Caùc nhaø chuû tröông hình thöùc chuû tröông nhö laø coäi nguoàn cuûa taát caû moïi toäi loãi kinh ñieån laø söï bieåu döông troïn veïn cho lyù trong ñôøi soáng con ngöôøi. Phieàn naõo coù theå cuûa Phaät. Do ñoù hoï quan nieäm Phaät theå bò dieät taän ngay trong hieän theá. Do ñoù, vónh vieãn toàn taïi trong thaân giaùo phaùp, coøn giaûi thoaùt söï meùo moù nhö theá cuûa taâm laø Nieát Baøn laø dieät taän voâ dö cuûa Ngaøi: The ñoái töôïng chính cuûa tu trì trong Phaät giaùo. formalists, on the other hand, hold that the Nieát Baøn hay söï taän dieät cuûa phieàn naõo, scripture is the perfect representation of cuûa duïc voïng, cuûa giaùc naêng, cuûa taâm trí, the ideal of the Buddha. Hence their vaø ngay caû dieät taän yù thöùc caù bieät cuûa con opinion that the Buddha lives forever in ngöôøi: The main problem of Buddhism the scripture-body, Nirvana being his either formalistic or idealistic, was entire annihilation and extinction concerning the extinction of human otherwise. passion, because this distorted state of 5) Nguyeân lyù Nieát Baøn hay traïng thaùi taét löûa mind is considered to be the source of all trong aùnh saùng cuûa thôøi gian vaø khoâng evils of human life. Human passion can be gian. Ñoái vôùi caùc trieát gia, nhaát laø trieát gia extinguished even during one’s lifetime. AÁn Ñoä, neáu tin raèng khoâng gian vaø thôøi Therefore liberation from such disorder of gian laø voâ haïn, thì ñoù laø moät aûo töôûng: mind is the chief object of Buddhist The principle of Nirvana or the state of a culture. Nirvana means the

extinction of fire blown out in the light of space and passion, of desire, of sense, of mind, and time. It was an illusion on the part of even of individual consciousness. philosophers, especially some of the 3) Trong taâm cuûa ngöôøi theo ñaïo Phaät, Nieát Indian philosophers, to believe that space Baøn khoâng chöùa baát cöù yù töôûng thaàn thaùnh and time were infinite. hoùa naøo veà Ñöùc Phaät. Noù ñôn giaûn chæ cho 6) Tuy nhieân, ñaïo Phaät chöa töøng noùi khoâng söï lieân tuïc vónh cöûu cuûa nhaân caùch cuûa gian vaø thôøi gian laø voâ haïn, vì ñaïo Phaät Ngaøi trong yù nghóa cao nhaát cuûa chöõ naày. coi chuùng laø nhöõng chaát theå vaät lyù. Lyù Noù chæ cho vieäc trôû veà Phaät taùnh baûn höõu thuyeát khoâng gian xoaén oác do caùc nhaø vaät cuûa Ngaøi, laø thaân Chaùnh Phaùp cuûa Ngaøi lyù hoïc hieän ñaïi ñeà ra, khaù ñaû thoâng thuyeát chöù khoâng phaûi laø thaân kinh ñieån nhö moät Nieát Baøn. Vuõ truï hay phaùp giôùi noùi theo soá laàm töôûng. Phaùp coù nghóa laø lyù theå maø thuaät ngöõ laø khu vöïc ñöôïc chieám cöù bôûi Phaät ñaõ nhaän ñöôïc trong giaùc ngoä vieân khoâng gian vaø thôøi gian, vaø trong khu vöïc maõn. Nieát baøn laø thaân lyù theå khoâng bò haïn ñoù chuùng kieåm soaùt nhöõng ngoïn soùng cuûa cuoäc trong ngoân ngöõ naøo caû: To Buddhist hieän höõu. Vaäy treân thöïc tieãn, theá giôùi mind, Nirvana did not contain any idea of thôøi-khoâng laø ñaïi döông cuûa nhöõng laøn deification of the Buddha. It simply meant soùng sinh töû. Noù laø moâi tröôøng cuûa chu kyø the eternal continuation of his personality sinh töû, theá giôùi cuûa saùng taïo, cuûa naêng in the highest sense of the word. It meant löïc, cuûa nhaân duyeân, cuûa yù theå, cuûa töï taïo,

vaø cuûa bieán haønh. Noù laø moâi tröôøng cuûa particularly noted that time has never duïc, cuûa saéc vaø taâm: Buddhism, however, been considered to exist separately from has never treated space and time as space. That is to say, every being or thing infinite, for Buddhism takes them to be has time of its own. Space and time are physical matters. The theory that space is always correlative. Men have an average curved, set forth by modern physicists, has lifetime of one hundred years. But a crane considerably facilitated the elucidation of is said to live for a thousand years, and a the doctrine of Nirvana. The universe, or tortoise even ten thousand years. And with the Realm of Principle (Dharmadhatu) as the heavenly beings, their one day and it is technically called, is the region which night is said to be as long as the whole is occupied by space and time and in fifty years of the earthly men. A day-fly, which they control all the waves of on the other hand, live a short wave-length existence. So in practice, the space-time of only one day. world is the ocean of the waves of life and (V) Lôøi Phaät daïy veà Nieát Baøn trong Kinh Phaùp death. It is the sphere of the flowing Cuù—The Buddha’s teaching on Nirvana in cycles of life or samsara, the world of the Dharmapada Sutra: Moät soá sinh ra töø creation, of energy, of action, of causation baøo thai, keû aùc thì ñoïa vaøo ñòa nguïc, ngöôøi and ideation, of self-creation and of chính tröïc thì sinh leân chö thieân, nhöng coõi dynamic becoming. It is the sphere of Nieát baøn chæ daønh rieâng cho nhöõng ai ñaõ desire, matter (form) and mind. dieät saïch nghieäp sanh töû—Some are born a) Khoâng gian ñöôïc coi nhö laø moät trong nguõ in a womb; evil-doers are reborn in hells; ñaïi hay naêm haønh chaát, vaø ñoâi

khi noù ñöôïc the righteous people go to blissful states; trình baøy laø coù hình daùng troøn: Space is the undefiled ones pass away into Nirvana considered one of the five elements (Dharmapada 126). (earth, water, fire, air, and space), and it is Nieát Baøn An Laïc Vónh Cöûu: Eternal sometimes represented to be of round peace-Nirvana. shape. Nieát Baøn AÁn: See Nieát Baøn Tòch Tónh AÁn. b) Moät soá tröôøng phaùi coi thôøi gian laø thöïc Nieát Baøn Baùt Vò: Taùm loaïi phaùp vò ñaày ñuû höõu, moät soá khaùc noùi noù baát thöïc. Nhöng cuûa Nieát Baøn—The eight rasa, i.e. flavours or caàn ghi nhaän ñaëc bieät raèng thôøi gian chöa characteristics of nirvana. heà ñöôïc coi nhö hieän höõu taùch bieät khoâng 1) Thöôøng Truï: Permanence. gian . Theá coù nghóa laø, moïi loaøi vaø moïi vaät 2) Tòch Dieät: Peace. ñeàu coù thôøi gian cuûa rieâng noù. Khoâng gian 3) Baát Laõo: No growing old. vaø thôøi gian luoân luoân nöông nhau. Loaøi 4) Baát Töû: No death. ngöôøi coù tröôøng ñoä soáng trung bình, hay 5) Thanh Tònh: Purity. tuoåi thoï khoaûng traêm naêm. Nhöng coù 6) Hö Khoâng Sieâu Vieät: Transcendence. ngöôøi noùi loaøi haïc laïi soáng caû ngaøn naêm , 7) Baát Ñoäng: Unperturbedness. ruøa soáng tôùi vaïn tuoåi. Vôùi caùc loaøi trôøi, 8) Khoaùi Laïc: Joy. ngöôøi ta noùi moät ngaøy moät ñeâm cuûa chuùng Nieát Baøn Baát Sinh: Anutpado-nirvanam daøi baèng caû 50 naêm cuûa ngöôøi traàn gian. (skt)—Nirvana means no-birth (anything that is Traùi laïi, ruoài nhaëng chæ soáng ngaén nguûi subject to birth-and-death is not Nirvana). trong moät ngaøy:Time is treated as real in some schools while in other schools it is Nieát Baøn Chaâu: Nieát Baøn Chaâu hay doøng treated as unreal. But it is to be sanh töû, nôi maø Ñöùc Phaät cöùu vôùt chuùng sanh baèng thuyeàn Baùt Chaùnh—Nirvana-island, i.e.

the stream of mortality, from which stream the b) Ñaïi Baùt Nieát Baøn Kinh, do ngaøi Phaùp Buddha save men with his eight-oar boat of Hieån dòch naêm 118—The truth. Mahaparinirvana Sutra, translated by Fa- ** For more information, please see Baùt Hsien around 118. Chaùnh Ñaïo. c) Baùt Neâ Hoaøn Kinh, dòch giaû voâ danh— Nieát Baøn Cung: Cung ñieän Nieát Baøn cuûa caùc The Mahaparinirvana Sutra, translator baäc Thaùnh—The nirvana palace of the saints. unknown. Nieát Baøn Ñöôøng: Dieân Thoï Ñöôøng—Tónh d) Tieåu Thöøa Nieát Baøn Kinh trong Kinh Haønh Ñöôøng—Voâ Thöôøng Vieän—Nôi ñöa chö Trung Boä—The Hinayana Nirvana Sutra Taêng ñau naëng ñeán ñeå nhaäp dieät, veà höôùng in the Middle Length Discourses of the maët trôøi laën, goùc taây baéc cuûa töï vieän—The Buddha. nirvana hall, or dying place of a monk in a 2) Ñaïi Thöøa—Mahayana: monastery, in the direction of the sunset at the a) Phaät huyeát Phöông Ñaúng Baùt Neâ Hoaøn north-west corner. Kinh, do ngaøi Phaùp Hoä Ñaøm Ma La Saùt ñôøi Taây Taán dòch sang Hoa ngöõ khoaûng Nieát Baøn Giôùi: Nirvana-dhatu (skt)—Nieát nhöõng naêm 256 ñeán 316 sau Taây Lòch— Baøn coù theå taøng giöõ muoân ñöùc voâ vi, nôi sanh Caturdaraka-samadhi-sutra, translated into ra caùc vieäc lôïi laïc theá gian vaø xuaát theá gian, Chinese by Dharmaraksa of the Western moät trong tam phaùp voâ vi—The realm of Chin 256-316 A.D. nirvana (the abode of Nirvana), or bliss, where b) Ñaïi Baùt Neâ Hoaøn Kinh, do ngaøi Phaùp all virtues are stored and whence all good Hieån cuøng vôùi ngaøi Giaùc Hieàn Phaät Ñaø comes, one of the three dharmas of inaction— Baït Ñaø La ñôøi

Ñoâng Taán dòch sang Hoa See Tam Voâ Vi Phaùp. ngöõ khoaûng nhöõng naêm 317 ñeán 420 sau Nieát Baøn Hoäi: Leã kyû nieäm ngaøy Ñöùc Phaät Taây Lòch—Mahaparinirvana sutra, nhaäp dieät, ngaøy raèm thaùng hai (coù nôi cho laø translated into Chinese by Fa-Hsien, ngaøy 8 thaùng 2, ngaøy 8 thaùng 8, ngaøy raèm together with Buddhabhadra of the thaùng ba, hay ngaøy 8 thaùng chín) —The Eastern Chin around 317-420 A.D. Nirvana assembly, second moon 15th day, on c) Töù Ñoàng Töû Tam Muoäi Kinh: Do Xaø Na the anniversary of the Buddha's death (some Quaät Ña ñôøi Tuøy dòch sang Hoa ngöõ, countries believe on different dates, 8th of 2nd khoaûng nhöõng naêm 589 ñeán 618 sau Taây moon, 8th of 8th moon, 15th of 3rd moon, or 8th of Lòch—Caturdaraka-samadhi-sutra, 9th moon). translated into Chinese by Jnana-gupta of Nieát Baøn Höõu Dö: Nirvana with the Sui dynasty, around 589-618 A.D. remainder—See Nieát Baøn (C) (1), and Höõu Dö d) Ñaïi Baùt Nieát Baøn Kinh Baéc Boån (ñaày ñuû) Nieát Baøn. do Ñaøm Voâ Saám dòch sang Hoa ngöõ vaøo Nieát Baøn Kinh: Nirvana Sutra—Coù hai boä— khoaûng nhöõng naêm 423 sau Taây Lòch—There are two versions: The complete translation of the 1) Tieåu Thöøa—Hinayana: Mahaparinirvana Sutra, northern book, a) Phaät Baùt Neâ Hoaøn Kinh, do Baïch Phaùp Toå translated by Dharmaraksa, around 423 ñôøi Taây Taán dòch—The Mahaparinirvana A.D. Sutra, translated into Chinese by Po-Fa- e) Ñaïi Baùt Nieát Baøn Kinh Nam Boån do hai Tsu from 290 to 306 A.D. of the Western nhaø sö Trung Hoa laø caùc ngaøi Tueä Vieãn vaø Chin dynasty. Tueä Quaân dòch sang Hoa ngöõ—The Mahaparinirvana-sutra, produced in

Chien-Yeh, the modern Nan-King, by two Tröôùc khi Ngaøi chöùng nhaäp Nieát Baøn, trong Chinese monks, Hui-Yen and Hui-Kuan, röøng Ta La song thoï trong thaønh Caâu Thi Na, and a literary man, Hsieh Ling-Yun. Ngaøi ñaõ noùi nhöõng lôøi di giaùo naày cho caùc ñeä ** For more information, please see Kinh Ñaïi töû: "Ñöøng than khoùc raèng Ñöùc ñaïo sö cuûa Baùt Nieát Baøn. chuùng ta ñaõ ñi maát, vaø chuùng ta khoâng coù ai ñeå Nieát Baøn Kî: Nieát Baøn Hoäi—Leã truy ñieäu tuaân theo. Nhöõng gì ta ñaõ daïy, Phaùp cuøng vôùi Ñöùc Phaät nhaäp dieät vaøo ngaøy raèm thaùng hai Luaät, seõ laø ñaïo sö cuûa caùc ngöôi sau khi ta (treo töôïng Nieát Baøn, tuïng Kinh Di Giaùo)— vaéng boùng. Neáu caùc ngöôøi tuaân haønh Phaùp vaø The nirvana assembly, 2nd moon 15th day, on Luaät khoâng heà giaùn ñoaïn, haù chaúng khaùc Phaùp the anniversary of the Budha's death. thaân (Dharmakaya) cuûa Ta vaãn coøn ôû ñaây maõi Nieát Baøn Laïc: Caûnh vui söôùng ôû Nieát Baøn, maõi: Just prior to his attaining Nirvana, in the moät trong ba nieàm an laïc—Nirvana-joy or Sala grove of Kusinagara, the Buddha spoke to bliss, one of the three kinds of joy. His disciples to the following effect: "Do not ** For more information, please see Tam Laïc. wail saying 'Our Teacher has pased away, and we have no one to follow.' What I have taught, Nieát Baøn Moân: the Dharma (ideal) with the disciplinary Cöûa vaøo Nieát Baøn: The gate or door into (Vinaya) rules, will be your teacher after my Nirvana. departure. If you adhere to them and practice Cöûa baéc nghóa ñòa: The northern gate of a them uninterruptedly, is it not the same as if cemetery. my Dharma-body (Dharmakaya) remained Nieát Baøn Nguyeân Lyù: The Principle of here forever?" Nirvana or Perfect

Freedom. Duø coù nhöõng lôøi giaùo huaán yù nhò ñoù, moät soá ñeä Ñeå hieåu ñaïo Phaät moät caùch chính xaùc, chuùng töû cuûa Ngaøi ñaõ naåy ra moät yù kieán dò nghò ngay ta phaûi baét ñaàu ôû cöùu caùnh coâng haïnh cuûa tröôùc khi leã taùng cuûa Ngaøi. Do ñoù ñöông nhieân Phaät. Naêm 486 tröôùc Taây Lòch, hay vaøo caùc baäc tröôûng laõo phaûi nghó ñeán vieäc trieäu taäp khoaûng ñoù, laø naêm ñaõ chöùng kieán thaønh keát moät ñaïi hoäi tröôûng laõo ñeå baûo trì giaùo phaùp hoaït ñoäng cuûa Ñöùc Phaät voùi tö caùch moät ñaïo chính thoáng cuûa Phaät. Hoï khuyeán caùo vua A sö taïi AÁn Ñoä. Caùi cheát cuûa Ñöùc Phaät, nhö moïi Xaø Theá laäp töùc ra leänh cho 18 Taêng vieän ngöôøi ñeàu roõ, ñöôïc goïi laø Nieát Baøn, hay tình chung quanh thuû ñoâ phaûi trang bò phoøng xaù cho traïng moät ngoïn löûa ñaõ taét. Khi moät ngoïn löûa caùc hoäi vieân cuûa Ñaïi Hoäi Vöông Xaù: In spite ñaõ taét, khoâng thaáy coøn löu laïi moät chuùt gì. of these thoughtful instructions some of his Cuõng vaäy, ngöôøi ta noùi Phaät ñaõ ñi vaøo caûnh disciples were expressing a dissenting idea giôùi voâ hình khoâng sao mieâu taû ñöôïc baèng lôøi even before his funeral. It was natural, hay baèng caùch naøo khaùc: To understand therefore, for the mindful elders to think of Buddhism properly we must begin at the end calling a council of elders in order to preserve of the Buddha’s career. The year 486 B.C. or the orthodox teaching of the Buddha. They thereabouts saw the conclusion of theBuddha's consulted King Ajatasatru who at once ordered activity as a teacher in India. The death of the the eighteen monasteries around his capital to Buddha is called, as is well known, ‘Nirvana,’ be repaired for housing the members of the or ‘the state of the fire blown out.’ When a fire coming Council of Rajagriha is blown out, nothing remain to be seen. So the Khi thôøi gian ñaõ tôùi, naêm traêm tröôûng laõo ñöôïc Buddha was considered to have enetered into choïn löïa cuøng hôïp nhau laïi. OÂng A Nan ñoïc an invisible state which can in no way be laïi kinh phaùp (Dharma) vaø Upali ñoïc laïi luaät depicted in word or in form. nghi (Vinaya). Thaät ra khoâng caàn ñoïc laïi caùc

Luaät, vì chuùng ñaõ ñöôïc Phaät soaïn taäp khi Ngaøi The date of the Buddha’s death, variously coøn taïi theá. Hoäi nghò ñaõ keát taäp tinh taán veà stated as 2nd moon 15th or 8th day; 8th moon 8th Phaùp vaø Luaät: When the time arrived five day; 3rd moon 15th day; and 9th moon 8th day. hundred selected elders met together. Ananda Nieát Baøn Phaàn: Moät phaàn cuûa Nieát Baøn— rehearsed the Dharmas (sutras) while Upali The part or lot of nirvana. explained the origin of each of the Vinaya Nieát Baøn Phaät: rules. There was no necessity of rehearsing the Hình thöùc Nieát Baøn cuûa Phaät (ÖÙng thaân giaùo Vinaya rules themselves since they had been hoùa cuûa Phaät ñaõ xong, laïi thò hieän dieät ñoä)— compiled during the Buddha’s lifetime for The Nirvana-form of Buddha. weekly convocation for confessions. At the Nieát Baøn Töôïng: The sleping Buddha, i.e. the council a fine collection of the Dharma and the Buddha entering nirvana—See Nieát Baøn Vinaya was made, the number of Sutras was Töôïng. decided, and the history of the disciplinary See Caâu Thi Na. rules was compiled. Nieát Baøn Phong: Gioù Nieát Baøn ñöa tín höõu Keát quaû hoaït ñoäng cuûa caùc tröôûng laõo ñöôïc vaøo neûo Boà Ñeà—The nirvana-wind which thöøa nhaän nhö laø coù thaåm quyeàn do nhöõng wafts the believers into bodhi. ngöôøi coù

khuynh höôùng chuû tröông hình thöùc Nieát Baøn Phöôïc: Heä phöôïc cuûa nieát baøn hay vaø thöïc taïi luaän. Tuy nhieân, coù moät soá quan nieàm vui baùm víu vaøo nieát baøn maø khoâng chòu ñieåm dò bieät, Phuù Laâu Na laø moät thí duï, vò naày vaøo Boà taùt ñòa ñeå laøm lôïi cho chuùng sanh— sau bò gieát cheát luùc ñang giaûng phaùp. Phuù Laâu The fetter of nirvana, i.e. the desire for Na ôû trong moät khu röøng tre gaàn thaønh Vöông nirvana, which hinders entry upon the Xaù suoát thôøi ñaïi hoäi, vaø ñöôïc moät cö só ñeán Bodhisattva life of saving others. hoûi, Ngaøi traû lôøi: “Ñaïi hoäi coù theå taïo ra moät keát taäp tinh teá. Nhöng toâi seõ giöõ nhöõng gì ñaõ Nieát Baøn Saéc: Maøu saéc nieát baøn, nhö maøu töï mình nghe töø Ñöùc Ñaïo Sö cuûa toâi.” Vaäy ñen töôïng tröng cho höôùng baéc—Nirvana- chuùng ta coù theå cho raèng ñaõ coù moät soá ngöôøi colour, i.e. black representing north. coù caùc khuynh höôùng duy taâm vaø töï do tö Nieát Baøn Sôn: Nuùi Nieát Baøn vöõng chaéc, ñoái töôûng: The result of the elders’ activity was laïi vôùi söï ñoåi thay cuûa doøng luaân hoài sanh töû— acknowledged as an authority by those who The steadfast mountain of nirvana in contrast had a formalistic and realistic tendency. There with the changing stream of mortality. were , however, some who differed from them Nieát Baøn Taêng: Nivasana (skt)—Neâ Hoaøn in their opinion. Purana, for instance, was Taêng—Neâ Phöôïc Ta Na—Quyeát Tu La—Noäi skilled in preaching. Purana was in a bamboo y cuûa chö Taêng Ni—An inner garment of grove near Rajagriha during the council, and, monks and nuns. being asked by some layman, is said to have Nieát Baøn Teá: Vuøng hay khu vöïc nieát baøn, ñoái answered: “The council may produce a fine laïi vôùi vuøng cuûa luaân hoài sanh töû—The region collection. But I will keep to what I heard from of nirvana in contrast with the region with my teacher myself. So we may presume that mortality or samsara (luaân hoài sanh töû). there were some who had idealistic and free- Nieát Baøn Thaùnh: Teân thöôøng goïi cuûa ngaøi thinking tendencies. Ñaïo Sinh ñôøi Taàn tìm thaáy boä Nieát Baøn Kinh Nieát Baøn Nguyeät Nhaät: Ngaøy thaùng Ñöùc Löôïc Baûn, phaùt minh ra nghóa Phaät thaân Theá Toân nhaäp Nieát Baøn, coù nhieàu thuyeát, ngaøy thöôøng truï—AKA of T’ao-Sheâng, pupil of raèm hay moàng 8 thaùng hai; ngaøy moàng 8 thaùng Kumarajiva, who translated part of the Nirvana taùm; ngaøy raèm thaùng ba; ngaøy 8 thaùng chín— sutra, asserted the eternity of Buddha.

Nieát Baøn Thaønh: Thaønh Nieát Baøn, laø nôi ôû broken China earthernware. Across the bas- cuûa caùc vò Thaùnh—The Nirvana city, the relief is a pennon pillar, 21 meters high, , with abode of the saints. 42 stairs with yellow and red enamelled tiles. Nieát Baøn Thöïc: Thöïc phaåm Nieát Baøn, laáy On the upper part of the pilar emerge three duïc voïng laøm cuûi ñoát, laáy trí hueä laøm löûa, hai branches of lotus. The statue of Buddha at His thöù chuaån bò naáu thöïc phaåm Nieát Baøn— Parinirvana, 12 meters in height and pinkish Nirvana food; the passions are faggots, wisdom brown in colour, is worshipped in the Main is fire, the two prepare nirvana as food. Hall. A dragon-deaded boat named Prajna, 12 meters long, is made of cement covered by Nieát Baøn Tòch Tónh AÁn: multicoloured enamelled tiles and placed on 1) Phaùp aán Nieát Baøn tòch tónh, moät trong ba the third floor. The monastery has still kept an phaùp

aán laø voâ thöôøng, voâ ngaõ vaø nieát incense burner having the shape of the four baøn—The seal or teaching of nirvana (one sacred animals. It was cast painstakingly by of the three proofs that the sutra was pieces of broken China earthernware. A great uttered by the Buddha, its teaching of bell of 3.8 meters in height, 3.8 meters in impermanence, non-ego, and nirvana). circumference and 3.5 tons in weight is also 2) AÁn kheá baûo chöùng ñeå ñöôïc chöùng quaû nieát placed in the monastery. baøn: The witness within to the attainment of nirvana. Nieát Baøn Toâng: Toâng phaùi döïa vaøo Kinh Nieát Baøn (moät trong 13 toâng phaùi Phaät giaùo Nieát Baøn Tònh Xaù: Teân cuûa moät tònh xaù noåi Trung Quoác). Theo Giaùo Sö Junjiro Takakusu tieáng trong thò xaõ Vuõng Taøu. Tònh xaù ñöôïc xaây trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, duø vieäc döïng vaøo naêm 1969 treân trieàn nuùi Nhoû ôû Vuõng nghieân cöùu kinh Nieát Baøn phaùt khôûi ôû caû hai Taøu vaø hoaøn taát naêm 1974. Tònh xaù goàm boán mieàn Nam vaø Baéc, nhöng Nieát Baøn toâng laïi taàng laàu, dieän tích 1.000 meùt vuoâng. ÔÛ coảng ñöôïc thaønh laäp ôû phöông Nam, vì ña soá hoïc vaøo tònh xaù coù böùc phuø ñieâu long maõ cao 4 giaû coù taøi naêng ñeàu quy tuï ôû phöông Nam. Veà meùt, roäng 2 meùt, laøm baèng nhieàu maûnh söù sau naày khi toâng Thieân Thai ñöôïc thaønh laäp thì traùng men beå gheùp laïi. Ñoái dieän laø caây truï Toâng Nieát Baøn ñöôïc saùp nhaäp vaøo toâng Thieân phöôùn cao 21 meùt, coù 42 taàng, cuõng oáp baèng Thai—The school based on the nhöõng maûnh söù traùng men beå coù maøu vaøng ñoû, Mahaparanirvana Sutra, one of the thirteen phía treân ñaàu chia thaønh hình ba nhaùnh sen. ÔÛ sects in China (Ñaïi Baùt Nieát Baøn Kinh). chaùnh ñieän coù töôïng Phaät Thích Ca nhaäp Nieát According to Prof. Junjiro Takakusu in The Baøn, daøi 12 meùt, maøu naâu hoàng. Treân taàng ba Essentials of Buddhist Philosophy, although coù thuyeàn Baùt Nhaõ ñaàu roàng, laøm baèng xi the study of the Nirvana text started and maêng ñaép gaïch men ñuû maøu, daøi 12 meùt. Tònh continued in the South and in the North, the xaù coøn giöõ chieác lö chaïm hình töù linh vaät, ñaép Nirvana School was founded in the South baèng caùc maûnh söù beå raát coâng phu vaø kheùo where most of the able scholars lived. When leùo. Tònh xaù coøn coù moät ñaïi hoàng chung cao 3 the T'ien-T'ai School appeared, the Southern meùt 8, naëng 3 taán 5—Name of a famous branch of the Nirvana Sect merged in the monastery, located in Vuõng Taøu City. The T'ien-T'ai Sect. monastery was built in 1969 on a slope of Mount Nhoû and completed in 1974. The Nieát Baøn Töôùng: Töôùng nhaäp dieät hoùa thaân monastery consists of four floors built on an thöù taùm cuûa Ñöùc Phaät, töùc laø töôùng nhaäp dieät area of 1,000 square meters. At the gateway, cuûa Ñöùc Theá Toân (Ñöùc Phaät giaùo hoùa chuùng there is a bas-relief of a horse-dragon, 4 sanh ñeán naêm 80 tuoåi thì hoùa duyeân heát, ngaøi meters high, 2 meters wide, made of pieces of lieàn ñeán giöõa hai caây Ta La beân bôø soâng Baït

Ñeà, taïi thaønh Caâu Thi Na, vuøng trung AÁn Ñoä, Ninh: Thaø laø—Better than—Rather. thuyeát giaûng xong Kinh Nieát Baøn roài nhaäp Ninh An: Deã chòu—At ease—Reposeful. dieät)—The 8th sign of the Buddha, his entry Nònh: To flatter. into nirvana, i.e. his death, after delivering "in Níu: To grab—To catch—To cling. one day

and night" the Parinirvana Sutra. No AÁm: To be in comfort. Nieát Baøn Töôïng: ÖÙng thaân giaùo hoùa cuûa Phaät ñaõ xong, laïi thò hieän dieät ñoä. Chæ coøn laïi Noaõn: AÁm—Warm—To warm. töôïng Nieát Baøn (luùc ngaøi nhaäp dieät an nhieân töï Noaõn Lieâu: Coøn goïi laø Noaõn Ñoäng, Noaõn taïi gioáng nhö luùc ngaøi naèm nguû)—The Tòch, hay Noaõn Töï. Ngöôøi môùi vaøo töï vieän sleeping Buddha, i.e. the Buddha entering ñöôïc cuùng döôøng hay ñöôïc saém söûa cho nhöõng nirvana. thöù nhö traø, quaû, vaân vaân. Cuõng chæ ngöôøi môùi Nieát Baøn Voâ Dö: Nirvana without vaøo phaûi mua saém nhöõng thöù naày ñeå môøi remainder—See Nieát Baøn (C)(2), and Voâ Dö nhöõng ngöôøi ñaõ truï taïi ñaây töø tröôùc—Presents Nieát Baøn. of tea, fruit, etc., brought to a monastery, or offered to a new arrival. Nieát Ca La: Niskala (skt). Tuyeät chuûng töû: Khoâng hoät—Seedless. Noaõn Phaùp: Phaùp ñaàu tieân trong töù gia haïnh; Baát khaû phaân: Indivisible. trong giai ñoaïn naày haønh giaû chæ truï taâm nôi töù Soáng trong giaây phuùt ngaén nguûi: A short time dieäu ñeá—The first of the four good roots; the to live. stage in which dialetic processes are left Moät thôøi gian ngaén: A short time. behind and the mind dwells only on the four Taïm thôøi: Temporary. dogmas and sixteen disciplines. Nieát Lyù Ñeå: Nirrti (skt). Noaõn Sanh: Nhöõng loaøi töø tröùng maø sanh ra, Söï hoaïi dieät: Destruction. moät trong töù sanh—Form of oviparous birth., Vò Nöõ Thaàn cuûa töû thaàn vaø söï hoaïi dieät, cai as with birds, one of the four ways of coming quaûn phía taây nam (Thaàn Nieát Lyù): The into existence. goddess of death and corruption, regent of the ** For more information, please see Töù Sanh. south-west. Noùi: Vatti (p)—Vakti (skt)—To speak—To Nieát Lyù Ñeå Phöông: Höôùng taây nam—The say—To tell. south-west quarter. Noùi AÁp UÙng: To speak indistinctly. Nieát Maït: Nimat or Calmadana (skt)—Theo Noùi Chuyeän Voâ Ích: Idle talk. Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Nieát Noùi Doái: Lying. Maït laø moät vöông quoác vaø thaønh phoá coå, naèm (A) Nghóa cuûa noùi doái—The meanings of veà phía ñoâng nam bieân giôùi sa maïc Gobi— lying—See Nguõ Giôùi (4), Baát Voïng Ngöõ, According to Eitel in The Dictionary of Baát YÛ Ngöõ, and Voïng Ngöõ. Chinese-English Buddhist Terms, Calmadana (B) Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa is an ancient kingdom and city at the south- Thöôïng Narada, coù boán ñieàu kieän caàn east borders of the desert of Gobi. thieát ñeå taïo neân nghieäp noùi doái— Nieäu Saøng Quyû Töû: Loaøi quyû luoân ñi tieåu According to The Buddha and His voâ cuøng hoâi thuùi—A urinating ghost. Teachings, there are four conditions that Nín: To be silent—To hold one's tongue. are necessary to complete the evil of lying: Nín Baët: To stop suddenly. 1) Coù söï giaû doái khoâng chaân thaät: An untruth. Nín Hôi: To hold one's breath Nín Cöôøi: To refrain from laughing

2) YÙ muoán ngöôøi khaùc hieåu sai laïc söï thaät: Noùi Lieàu: To speak thoughtlessly. Deceiving intention. Noùi Lòu: To repeat like a parrot. 3) Thoát ra lôøi giaû doái: Utterance. Noùi Lôøi Ñaâm Thoïc: Pisunavaca (p). 4) Taïo söï hieåu bieát sai laïc cho ngöôøi khaùc: Nghóa cuûa noùi lôøi ñaâm thoïc—The meaning of Actual deception. "slander" or pisunavaca: Noùi lôøi ñaâm thoïc laø (C) Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa coù noùi khoâng, khoâng noùi coù ñeå gaây chia reõ— Thöôïng

Narada, coù nhöõng haäu quaû khoâng To slander means to twist stories. traùnh khoûi cuûa söï noùi doái—According to The Buddha and His Teachings, written by Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng Most Venerable Narada, there are some Narada, coù boán ñieàu kieän caàn thieát ñeå thaønh inevitable consequences of lying as laäp nghieäp noùi lôøi ñaâm thoïc—According to follow: The Buddha and His Teachings, written by 1) Bò maéng chöôûi nhuïc maï: Being subject to Most Venerable Narada, there are four abusive speech. conditions that are necessary to complete the 2) Taùnh tình ñeâ tieän: Vilification. evil of slandering: 3) Khoâng ai tín nhieäm: Untrustworthiness. Nhöõng ngöôøi laø naïn nhaân cuûa söï chia reõ: 4) Mieäng moàm hoâi thuùi: Stinking mouth. Persons that are to be divided. Noùi Doâng Daøi: To talk at length. YÙ muoán phaân ly nhöõng ngöôøi aáy hay yù muoán Noùi Ñuùng: To speak accurately. laáy loøng moät ngöôøi: The intention to separate Noùi Gaït: To mislead someone by lying. them or the desire to endear oneself to Noùi Gieøm: To hint. another. Noùi Gôû: To talk of bad omen. Coá gaéng ñeå thöïc hieän söï phaân ly: Corresponding effort. Noùi Haønh: To backbite—To speak ill of Thoát ra lôøi noùi ñaâm thoïc: The communication. someone. Noùi Hôùt: To interrupt (intrude) in a Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng conversation. Narada, ñaây haäu quaû khoâng traùnh khoûi cuûa söï Noùi Huyeân Thuyeân: Vacala or Vagvana noùi lôøi ñaâm thoïc—According to The Buddha (skt)—To talk too much—Chattering. and His Teachings, there is one inevitable Noùi Khaùc Laøm Khaùc: Talking is one thing, consequences of slandering: Bò chia reõ vôùi baïn but doing is another. beø—The dissolution of friendship without any Noùi Khe Kheõ: To speak in a low voice. sufficient cause. Noùi Khích: To give someone encouragement. Noùi Lôøi Hung AÙc: Harsh spech. Noùi Khoaùc: To boast about—To brag. Noùi Lôøi Nhaûm Nhí: Samphappalapa (p)— Noùi Laûng: To divert by speaking on another Noùi lôøi nhaûm nhí voâ ích—Frivolous talk. subject. Theo Hoøa Thöôïng Narada trong Ñöùc Phaät vaø Noùi Laép Baép: To stutter—To gabble. Phaät Phaùp, coù hai ñieàu kieän caàn thieát ñeå thaønh Noùi Laàm Baàm: Japati (p & skt)—See Noùi laäp nghieäp noùi lôøi nhaûm nhí voâ ích—According to Most Venerable in The Buddha and His Thaàm. Teachings, there are two conditions that are Noùi Laåy: To talk in an aggressive tone. necessary to complete the evil of frivolous Noùi Leùn: To talk secretly talk: Noùi Leo: To interrupt adult. YÙ muoán noùi chuyeän nhaûm nhí: The inclination Noùi Leùp Nheùp: Vacata (skt)—Talkative. towards frivolous talk.

Thoát ra lôøi noùi nhaûm nhí voâ ích: Its narration. Noùi Ngaäp Ngöøng: To speak in a hesitating way. Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng Noùi Nghieâm Trang: To speak in earnest Narada, ñaây laø nhöõng haäu quaû khoâng traùnh Noùi Nhaây: To be everlastingly repeating the khoûi cuûa vieäc noùi lôøi nhaûm nhí—According to same story. The Buddha and His Teachings, written by Noùi Nhieàu: Talkative. Most Venerable Narada, these are the Nhöõng lôøi Phaät daïy veà “Noùi nhieàu” trong Kinh inevitable consequences of frivolous talk: Phaùp Cuù—The Buddha’s teachings on Caùc boä phaän trong cô theå bò khuyeát taät: “Talkative” in the Dharmapada Sutra: Defective bodily organs. Chaúng phaûi caäy nhieàu lôøi maø

cho laø ngöôøi coù Lôøi noùi khoâng minh baïch roõ raøng (laøm cho trí, nhöng an tònh khoâng cöøu oaùn, khoâng sôï haõi ngöôøi ta nghi ngôø): Incredible speech. môùi laø ngöôøi coù trí—A man is not called a Noùi Lôøi Thoâ Loã: Pharusavaca (p)—Lôøi noùi learned man because he talks much. He who is thoâ loã coäc caèn—Harsh speech. peaceful, without hatred and fearless, is called Theo Hoøa Thöôïng Narada trong Ñöùc Phaät vaø learned and wise (Dharmapada 258). Phaät Phaùp, coù ba ñieàu kieän caàn thieát ñeå thaønh Chaúng phaûi caäy nhieàu lôøi maø cho laø ngöôøi hoä laäp nghieäp noùi lôøi thoâ loã—According to The trì Chaùnh phaùp, nhöng tuy ít hoïc maø do thaân Buddha and His Teaching, written by Most thöïc thaáy Chaùnh phaùp, khoâng buoâng lung, môùi Venerable Narada, there are three conditions laø ngöôøi hoä trì Chaùnh phaùp—A man is not that are necessary to complete the evil of called a guardian of the Dharma because he harsh speech: talks much. He who hears little and sees Moät ngöôøi khaùc ñeå cho ta noùi lôøi thoâ loã: A Dharma mentally, acts the Dharma well, and person to be abused. does not neglect the Dharma, is indeed, a Tö töôûng saân haän: Angry thought. follower in the Dharma (Dharmapada 259). Thoát ra lôøi thoâ loã: The actual abuse. Noùi Nhö Veït: To speak like a parrot. Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng Noùi Phaùch: To brag—To boast. Narada, ñaây laø nhöõng haäu quaû khoâng traùnh Noùi Phôùt Qua: To scratch the surface of the khoûi cuûa söï noùi lôøi thoâ loã coäc caèn—According subject. to The Buddha and His Teachings, written by Noùi Quaøng Xieâng: Talk nonsense. Most Venerable Narada, these are inevitable Noùi Quanh: To beat about the bush. consequences of harsh speech: Noùi Saûng: To rave. Khoâng laøm gì haïi ai cuõng bò hoï gheùt boû: Being Noùi Suoàng Saõ: To use familiar terms with a detested by others though absolutely harmless. superior person or a stranger. Tieáng noùi khaøn khaøn, chöù khoâng trong treûo: Noùi Thaúng: To speak openly. Having a harsh voice. Noùi Thaàm: Noùi thaàm: Japati (p & skt)—Noùi Noùi Lôùn Tieáng: To talk loud. laàm baàm—To murmur—To mutter—To speak Noùi Löôõng Löï: To speak hesitatingly. to oneself—To whisper. Noùi Löu Loaùt: To speak fluently 1) Ñang noùi thaàm: Japanam (p)—Japa Noùi Moät Ñöôøng Laøm Moät Neûo: To talk in (skt)—Muttering—Whispering. one way and act in another way Noùi Thaät: To tell (speak) the truth. Noùi Moät Mình: To speak (talk) to oneself. Noùi Tæ Mæ: To tell all the details. Noùi Toaïc Ra: To speak openly.

Noùi Toát: To speak well of someone. Noã Löïc Giaùc Ngoä: To struggle for Noùi Traùi Laïi: To contracdict. enlightenment. Noùi Troâi Chaûy: See Noùi Löu Loaùt. Noã Löïc Thaønh Töïu Quaû Vò Phaät: To Noùi Tröôùc: To speak first. strive to gain Buddhahood. Noùi Tuïc Tóu: To use obsene language. Noái Doøng: To carry on the lineage. Noùi Uoång Tieáng: To waste one's words. Noái Duyeân: To marry again—To remarry. Noùi ÖÙng Khaåu: To speak impromptu—To Noái Nghieäp: To succeed—To take over. speak off-hand. Noåi Baät: Prominent. Noùi Vaén Taét: To speak briefly. Noåi Danh: Famous—Celebrated—Well- known—Eminent—Distinguished Noùi Xeùo: To talk at someone. Noåi Ñieân: To get mad. Noùi Xía: To take part in the conversation. Noåi Giaän: To get angry. Noùi Xoû: To talk sarcastically. Noåi Leânh Ñeânh: Floating. Noøi: Race. Noåi Loaïn: Atrocities. Nom:

To look—To visit—To see. Noåi Tieáng: Well-known—Celebrated. Non: Noãi Buoàn: Feeling of sadness. 1) Non treû: Young. Noãi Loøng: Feelings. 2) Nuùi non: Mountain. Noäi: Antar, Antah, Pratyag, or Pratyak (skt)— Non Choeït: Too young. Beân trong—Within—Inner—Internal— Non Gan: Chicken-hearted. Inside—Interior—Inward. Noõn Naø: White and soft. Noäi Bí: Taâm saâu kín bí maät beân trong cuûa Boà Taùt, maëc duø beân ngoaøi coù daùng veû cuûa Thanh Noùng Böùc: Very hot. Vaên—The inner mystic mind of the Noùng Loøng: Impatient—Anxious. bodhisattva, though externally he may appears Noùng Naûy: Hot-headed—Impatient. to be a sravaka (hearer—Thanh vaên). Noùng Ruoät: See Noùng Loøng. Noäi Chuùng: Chæ Taêng chuùng, ñeå phaân bieät Noùng Tính: Quick-tempered—Hot headed— vôùi chuùng taïi gia hay laø ngoaïi chuùng—The Furious—Angry inner company, i.e. the monks, in contrast with Noâ Boäc: A slave. the laity (Ngoïai tuïc). Noâ Hoùa: To enslave. Noäi Chuûng: Chuûng töû ñöôïc chöùa ñöïng trong Noâ Leä: Slaves. thöùc thöù taùm, laø caên baûn cuûa muoân ngaøn hieän Noå Buøng: To break out---To explode. töôïng—The seed contained in the eighth Noã Ñaït La Saùi: Durdharsa (skt). vijnana (Alaya-vijnana), the basis of all phenomena. Hoä phaùp trong noäi vieân Maïn Ñaø La cuûa Ñöùc Tyø Loâ Giaù Na: Guardian of the inner gate in Noäi Chöõ: Caùc moùn aên naáu trong Taêng phoøng Vairocana's mandala. laø moät trong nhöõng moùn baát tònh, do ñoù Tyø Khoù ñeå yù: Hard to behold. Kheo khoâng ñöôïc aên—Cooked food in a Khoù naém giöõ: Hard to hold. monastic bedroom, becoming thereby one of Khoù vöôït qua: Hard to overcome. the unclean foods—See Noäi tuùc thöïc. Noã Löïc: To strive—To endeavour. Noäi Chöùng: Pratyak-sakshatkara or Antar- Noã Löïc Cuûa Chính Mình: Own efforts. sakshatkriya (skt).

1) Noäi Chöùng: Inner assurance—Inner- Noäi Khaát: The bhiksu monk who seeks realization—Inner experience—Inner control from within himself (mental process, as witness. compared with Ngoaïi Khaát the one who aims 2) Chaân lyù maø mình chöùng ñöôïc töø trong at control by physical discipline such as taâm: The witness of realization within— observing moral disciplines, fasting, etc). One's own assurance of the truth. Noäi Khoâng: Empty within (no soul or self Noäi Chöôùng: Nhöõng chöôùng ngaïi xuaát phaùt within). töø beân trong—The internal or mental Noäi Kyù: Ngöôøi bieân cheùp soå saùch hay sôù trong hindrances or obstacles. töï vieän—The clerk or the writer of petitions, or Noäi Cung Phuïng: Noäi Cuùng—Vò Taêng phuï prayer in a monastery. traùch baøn thôø trong ñaïi noäi (cung vua)—A title Noäi Ma Ngoaïi Ma: Internal demons and for the monk who served at the altar in the external demons. Neáu chuùng ta ñeå noäi ma khôûi imperial palace. daäy thì laäp töùc ngoaïi ma seõ keùo ñeán phaù naùt Noäi Cuùng: See Noäi Cung Phuïng. coâng trình tu taäp ngaøn ñôøi cuûa ta—If we allow Noäi Duyeân: YÙ thöùc trong taâm phaân bieät caùc internal demons arise or spring up, external phaùp khôûi leân töø naêm thöùc—The condition of demons will immediately come to infiltrate to perception arising from the five senses— destroy our thousand years (lives after lives) of Immediate, conditional or environmental cultivation. causes, in contrast with the more remote. Noäi Minh:

Adhyatma-vidya (skt)—Moät trong Noäi Ñieån: Giaùo ñieån cuûa Phaät—Buddhist nguõ minh, noùi veà noäi giaùo cuûa Phaät phaùp—A scriptures. treatise on the inner meaning of Buddhism. Noäi Ñaïo Traøng: See Noäi Töï. Noäi Moân Chuyeån: Taâm thöùc duyeân vaøo Noäi Giaùo: Phaät giaùo, ñoái laïi vôùi ngoaïi toâng— phaù p maø chuyeån, chæ hai thöùc baûy vaø taùm trong Buddhism, in contrast with other cults. baù t thöùc—The psychological elements in the Noäi Giôùi: Taâm yù—The realm of mind as seventh and eighth consciousnesses contrast with that of the body (Ngoaïi giôùi). (categories). Noäi Hoïc: Hoïc Phaät phaùp—The inner learning Noäi Ngaõ: Chaáp thaân taâm cuûa mình baûo ñoù laø (Buddhism). thöôøng haèng, ngöôïc laïi vôùi ngoaïi ngaõ laø chaáp Noäi Huaân: Inner censing—Primal ignorance töï taïi thieân ngoaøi thaân, coi ñoù laø vò chuùa teå— The antaratman or ego within—One's own or unenlightenment, or fumigation within, or soul or self, in contrast with bahiratman (ngoaïi inner influence. According to the Awakening ngaõ/an external soul or personal or divine of faith, inner censing acts upon original ruler). intelligence causes the common uncontrolled mind to resent the miseries of mortality and to Noäi Ngoaïi: Internal and external—Subjective seek nirvana—Noäi Huaân, ôû trong caùi chaân nhö and objective. cuûa baûn giaùc, laëng leõ nung ñoát huaân taäp voïng Noäi Ngoaïi Ñaïo: taâm ñeå sinh ra Boà Ñeà Taâm. Coøn goïi laø Minh 1) Noäi giaùo vaø ngoaïi giaùo: Within and Huaân. Theo Khôûi Tín Luaän thì "noäi huaân" laø without the religion—Buddhists and non- baûn giaùc huaân taäp voâ minh trong taâm chuùng Buddhists. sanh, nhaân ñoù maø khieán voïng taâm chaùn noãi 2) Ngoaï i ñaïo trong noäi ñaïo: Heretics within khoå sinh töû, ñeå caàu caûnh vui söôùng cuûa Nieát the religion. Baøn. Noäi Ngoaïi Khoâng: 1) Khoaûng khoâng beân trong vaø beân ngoaøi.

2) Caên beân trong vaø traàn beân ngoaøi ñeàu Noäi Thöùc: Taâm thöùc ñoái vôùi ngoaïi caûnh— khoâng thaät—The space inside and Internal perception. outside—Internal organ and external Noäi Tình: Hoaøn caûnh hay tình hình beân object are both unreal, or not material. trong—Internal situation. Noäi Ngoaïi Kieâm Minh: Noäi ngoaïi ñeàu saùng. Noäi Traàn: Antar-guna or Antar-alambana Trong nguõ minh thì boán minh ñaàu laø ngoaïi (skt)—Inner mental objects—Noäi traàn laø minh, minh thöù naêm laø noäi minh—Inner and nhöõng phaùp sôû duyeân vôùi yù thöùc (mind outer both "bright," the first four of the consciousness), coøn phaùp sôû duyeân vôùi naêm Pancavidya are "outer" and the fifth "inner." thöùc laø ngoaïi traàn—The inner six gunas (the **For more information, please see Nguõ Minh. inner dusts), associated with mind, in contrast Noäi Ngoaïi Phaùp: Bahyamdhyamaka (skt)— with the other five gunas, qualities or attributes Caùc phaùp beân trong vaø beân ngoaøi—External of the visible, audible, etc. and internal dharmas. Noäi Traän: Phaàn tröôùc baøn thôø nôi chö Taêng 1) Noäi Phaùp: Theá giôùi beân trong—Internal ngoài laøm leã—The inner ranks, the part of the Dharmas or internal world. altar where the monks sit. 2) Ngoaïi Phaùp: Bahyabhava (skt)—Theá giôùi Noäi Trieàn: Inner tangle (network of craving). beân ngoaøi—External world—Trong Kinh Noäi Tuùc Thöïc: Thöïc phaåm daønh cho caùc vò Laêng Giaø, Ñöùc Phaät daïy: "Phaät töû muoán Tyø Kheo, ñeå qua moät ñeâm trong phoøng thì goïi ñöôïc thanh tònh, phaûi tu taäp baèng

caùch laø noäi tuùc thöïc, do ñoù laø moät trong nhöõng moùn khoâng chaáp vaøo söï hieän höõu hay phi hieän aên baát tònh, Tyø Kheo khoâng ñöôïc aên—Food höõu cuûa ngoaïi phaùp.”—In the Lankavatara that has been kept overnight in a monastic Sutra, the Buddha taught: “Buddhists who bedroom and is therefore one of the unclean want to be purified, must not cling to the foods. existence or non-existence of an external world.” Noäi Töï: Noäi Ñaïo Traøng—Thaùp Phaät hay töï vieän trong cung, nôi chö Taêng teà töïu veà haønh Noäi Phaøm: See Phaøm Phu (2) (a). leã trong ngaøy sanh nhaät cuûa nhaø vua—The Noäi Phaùp: Buddhism, in contrast with other Buddhist shrines or temples in the palace religions (Ngoaïi phaùp). where Buddhist ceremonies in the palace on Noäi Söù: The clerk or writer of petitions. the emperor’s birthday. Noäi Taâm: Insight—The mind or heart within. Noäi Vieän: Thieän phaùp ñöôøng hay noäi ñöôøng Noäi Taâm Maïn Ñaø La: Bí Maät Maïn Ñaø cuûa cung Trôøi Ñaâu Suaát, nôi Phaät Di Laëc ngoài La—Maïn Ñaø La trung taâm trong kinh Ñaïi thuyeát giaûng—The inner court of the Tusita Nhöït hay laø Trung Toøa trong Kim Cang Lieân heaven, where Maitreya dwells and preaches. Hoa Giôùi—The central heart madala of the Noäi Voâ Vi: Inner quiescence. Vairocana Sutra, or the central throne in the Noäi Y: Antaravasaka (skt)—Moät trong ba loaïi diamond realm lotus. y maø chö Taêng Ni thöôøng maëc beân trong—One Noäi Teà: See Noäi Töï. of the three regulation garments of a monk— Noäi Thai: Beân trong thai taïng giôùi hay laø taùm The inner garment. vaät trong taùm caùnh hoa ôû trung taâm cuûa maïn Noâng: ñaø la—The inner Garbhadhatu or the eight 1) Caïn: Shallow—Not deep. objects in the eight leaves in the central group 2) Nhaø noâng: Farmer—Agriculture— of the mandala. Farming.

3) Thuû ñaø la: Giai caáp thaáp nhöùt ôû AÁn Ñoä Nuoâi: To nourish. trong thôøi Ñöùc Phaät coøn taïi theá—Sudra Nuoâi Döôõng: To rear—To bring up. caste, the lowest class in India at the time Nuoát: To swallow. of the Buddha. Nuoát Leä: To control one’s tears. Nôï: To owe. Nuoát Lôøi: To swallow (break) one’s words. Nôï Ñôøi: Debt of nature. Nuoát Nhuïc: To swallow an insult. Nôï Luùt Ñaàu: Deep in debt—Sunk in debt. Nuoát Soáng: To swallow something raw Nôï Naàn: Dents. (uncooked). Nôï Nhaø: Duty towards one’s family Nuoát Troïng: To swallow without chewing. Nôï Nöôùc: Duty towards one’s country Nuoät: Naõo nuoät—Agonizing. Nôi Khaùc: Elsewhere. Nuùp: To hide—To take cover or shelter. Nôi Sinh: Birthplace. Nöõ: Woman—Female. Nôùi: To loosen. Nöõ Bònh: Nôùi Roäng: To broaden. 1) Ngöôøi nöõ nhö moät caên beänh: Woman as a Nôm Nôùp: Fearful. disease. Nuùi: Mountain. 2) Beänh cuûa ngöôøi nöõ: Beänh ñaøn baø— Nuùi Ñao: Mountain of swords and knives— Feminine disease. Quaû nuùi toaøn baèng ñao kieám; nhöõng keû coù toäi Nöõ Caên: Yoni (skt)—Boä phaän sinh duïc cuûa bò nghieäp löïc mang leân taän ñænh, keá ñeán gioù ngöôøi nöõ—The female sex-organ. laïnh thoåi laøm cho teâ coùngchaân caúng. Khi hoï bò Nöõ Cö Só: Upasika (skt)—Nöõ Phaät töû taïi gia teù thì thaân theå bò ñao kieám phanh ra töøng phuïng söï Phaät giaùo maø khoâng trôû thaønh ni mieáng nhoû. Nuùi ñao daønh cho nhöõng keû treân coâ—Laywomen—A lay woman who devotes döông theá coù toäi saùt sanh hay ngöôøi laøm ngheà herself to Buddhism at home without becoming ñoà teå—A mountain which is composed entirely a nun. of swords and

knives; those with offenses will Nöõ Ñöùc: A woman of virtue—Vua Toáng Huy be brought to the top by their karmic power. Toâng ñôøi nhaø Toáng (1102-1126 sau Taây Lòch) The cold wind gusts freeze the prisoners' feet. ñaõ ñoåi danh töø "Ni" hay "Tyø Kheo Ni" ra "Nöõ As they fall and tumble down the mountain, Ñöùc"—The emperor Hui-Tsung of the Sung their bodies are maimed to little pieces. This dyansty (1101-1126 A.D.) changed the term mountain is reserved for those who often "Nun" or "Bhiksuni" to "A woman of virtue." murder sentient beings as well as those who Nöõ Haïnh: Feminine virtue. work as butchers. Nöõ Kieät: Heroine. Nuùi Kyø Xaø Quaät: Mount Grdhrakuta. Nöõ Nhaân: Nuùi Tu Di: Mount Sumeru. 1) Ngöôøi nöõ: Woman. Nuùm:To seize. 2) Theo Kinh Nieát Baøn thì Phaät noùi ñoù laø nôi Nung: cö truù cuûa chö aùc: According to the 1) Muû: Pus. Nirvana Sutra, the Buddha described 2) Naáu nöôùng: To burn—To bake. Woman as the "abode of all evil." Nung Ñuùc: To form. Nöõ Nhaân Baùi: Loái chaøo cuûa ngöôøi nöõ—A Nung Huyeát Ñòa Nguïc: Ñòa nguïc ñaày muû woman's salutation, greeting, or obeisance: maùu cuûa toäi nhaân—The hell of pus and blood. 1) Ñöùng vaùi: performed by standing. 2) Nhuùn goái: Bending the knees.

3) Ñeå hai tay tröôùc ngöïc vaø hôi cuùi mình: Buddha said: "Woman beauty is a chain of Putting hands together before the breast serious delusion, a grievous calamity." and bending the body. 2) Theo Trí Ñoä Luaän, thaø duøng saét noùng ñoát Nöõ Nhaân Baùt Duïc: Taùm loaïi maø ngöôøi nöõ chaùy ñoâi maét coøn hôn laø ngaém nhìn ngöôøi öa thích—The eight feminine attractions: nöõ vôùi traùi tim rung ñoäng—According to 1) Saùu duïc ñaàu cuõng gioáng nhö trong Nöõ the sastra on the Prajna-Paramita-Sutra, it Nhaân Luïc Duïc—See Nöõ Nhaân Luïc Duïc— is better to burn out the eyes with a red-From one to six are the same to that of the hot iron than behold woman with unsteady Six Feminine Attractions. heart. 7) Teá hoaït duïc: Attraction to Refinement. Nöõ Taëc: According to the Sastra on the 8) Nhaân töôùng duïc: attraction to Appearance. Prajna-Paramita Sutra, woman as a robber, the Nöõ Nhaân Caám Cheá: Taïi moät vaøi nôi thôø cause of sexual passion, stealing away the phöôïng coù baûng caám Phuï nöõ ñeán—"Women riches of religion. forbidden to approach," a sign placed on Nöõ Taêng: Ni Coâ hay Ni Sö—A Nun or certain altars. Bhiksuni. Nöõ Nhaân Luïc Duïc: Saùu loaïi duïc maø ngöôøi Nöõ Thaàn: Goddess. nöõ öa thích—The six feminine attractions: Nöõ Thieân: Thieân nhaân nöõ tính trong Duïc giôùi; 1) Saéc duïc: Attraction to Colour. tuy nhieân, khoâng coù nöõ thieân trong coõi saéc vaø 2) Hình maïo duïc: Attraction to Looks. voâ saéc—Female devas in the desire realm; 3) Uy nghi duïc: Attraction to Style. however, there are no female devas in the 4) Ngoân ngöõ duïc: Attraction to Talk. realms of form and formlessness. 5) AÂm thanh duïc: Attraction to Voice. Nöõ Tính: Femaleness. 6) Hình thaùi duïc: Attraction to Carriage. Nöõ Tình: Sexual desire. Nöõ Nhaân Quyeán Thuoäc Luaän Sö: Moät Nöõ Töû Xuaát Ñònh: Chuyeän naøng Ly-YÙ nhaäp trong 20 phaùi ngoaïi ñaïo cho raèng Ma Heâ Thuû ñònh Tam Muoäi ôû gaàn toøa Phaät maø ngaøi Vaên La Thieân taïo ra ngöôøi nöõ ñaàu tieân, roài vò naày Thuø khoâng theå ñaùnh thöùc daäy ñöôïc; ngöôøi naày sanh ra heát thaûy chuùng sanh—One of the chæ coù theå bò ñaùnh thöùc daäy bôûi moät vò Boà taùt twenty heretical sects, who held that ñaõ loät boû ñöôïc nguõ uaån vaø thaønh ñaït giaùc ngoä

Mahesvara created the first woman, who begot Boà Ñeà maø thoâi—The story of a woman named all creatures. Li-I who was so deeply in samadhi before the Nöõ Nhaân Vaõng Sanh Nguyeän: Lôøi nguyeän Buddha that Manjusri could not arouse her; she thöù 35 trong 48 lôøi nguyeän cuûa Phaät A Di could only be aroused by a bodhisattva who Ñaø—The thirty-fifth vow of Amitabha has sloughed off the skandhas and attained Buddha—See Töù Thaäp Baùt Nguyeän (35). enlightenment. Nöõ Phaïm: The woman offence—Sexual Nöûa: Half. immortality on the part of a monk. Nöûa Chín Nöûa Soáng: Half-cooked. Nöõ Quoác: Vöông quoác Nöõ nôi chaùnh quyeàn Nöûa Ñöôøng: Half way. Maãu Heä chieám öu theá—The woman-kingdom, Nöûa Ñuøa Nöûa Thaät: Half in jest, half in where matriarchal government is said to have earnest prevailed. Nöûa Thöùc Nöûa Nguû: Drowsy Nöõ Saéc: Woman beauty. 1) Ñöùc Phaät daïy nöõ saéc laø moät chuoãi phieàn Nöûa Tænh Nöûa Meâ: Semi-consciousness naõo, moät tai öông phieàn muoän.”—The Nöûa Toái Nöûa Saùng: Half-light

Nöõ Saéc: Erotism maøy ngaøi (Tam Nga goàm Ñaïi Nga, Trung Nga, Nöõa: More. Tieåu Nga, chu vi khoaûng 1000 daäm, goàm treân 40 thaïch ñoäng lôùn nhoû)—O-Mei-Shan, or Nöùc Danh: Very famous. Mount Omi, one of the four famous peaks in Nöùc Loøng: Enthusiastic. China, in Omi district, Szech-Wan province. Nöïc Muøi: To exhale odour. Two of its peaks are said to be like a moth’s Nöïng Nòu: To caress. eyebrows. Nöôùc: Water. Nga Mi Töï: See Quang Töôùng Töï. Nöôùc Ñoå Laù Moân: To preach to deaf ears— Nga Thuù Ñaêng Hoûa: Con ngöôøi chaïy theo To water off a duck’s back duïc voïng nhö nhöõng con thieâu thaân phoùng Nöôùc Thaùnh: Holy water. mình vaøo aùnh ñeøn vaäy—Like a moth flying Nöôøm Nöôïp: Crowded—Flocked. into the lamp, is man after his pleasures. Nöông: Lady—Wife—Mother—Aunt. Nga Vöông: Raja-hamsa (skt). Nöông Naùu: To take refuge in. 1) Nga vöông ñöôïc so saùnh vôùi Ñöùc Phaät, Nöông Nhôø: To depend on. trong 32 töôùng toát cuûa Phaät laø tay chaân maïn voõng töôùng hay coù töôùng löôùi ñan Nöông Tay: To handle with care. (giöõa caùc ngoùn chaân vaø tay cuûa Ñöùc Phaät Nöông Töïa Vaøo Chính Mình: To rely on coù maøng löôùi ñan lieàn gioáng nhö chaân cuûa oneself. loaøi ngoãng: The king-goose, leader of the Nöông Vaøo Phaät Phaùp Maø Hoùa Giaûi Trôû flight, i.e. Buddha, one of whose thirty-two Ngaïi: To base on the dharma to resolve marks is webbed hands and feet. hindrnaces. 2) Töôùng ñi uy nghi cuûa Ñöùc Phaät gioáng nhö Nöôùng: To grill—To roast—To bake. loaøi ngoãng: The walk of a Buddha is Nöùt: A crack. dignified like that of the goose. Nga Vöông Bieät Nhuõ: Trong moät hôïp chaát nöôùc vaø söõa, thì vua cuûa loaøi ngoãng coù theå chæ uoáng chaát söõa, coøn boû nöôùc laïi, duøng hình aûnh naày ñeà ví vôùi vò Boà Taùt chæ thaám nhuaàn chôn lyù Phaät vaø boû ñi nhöõng thöù taïp nhaïp khaùc—A

NG king-goose is reputed to be able to absorb the milk from a mixture of milk and water, leaving the water behind, so with a bodhisattva and truth. Nga Vöông Nhaõn: Duøng hình aûnh vua cuûa Nga: loaøi ngoãng bieát phaân bieät söõa vaø nöôùc, ñeå ví 1) Cao: High. vôùi hoïc giaû coù Phaùp Nhaõn bieát choïn löïa saùng 2) Ñoùi: Hungry. suoát—The eye of the king-goose, 3) Ñoøi hoûi: Demanding. distinguishing milk from water, used for the 4) Con ngaøi cuûa taèm: A moth. eye of the truth-discerner. 5) Con

ngoãng: Hamsa (skt)—A goose. Ngaø Ngaø Say: To be slightly drunk Nga Mi Sôn: Nuùi Nga Mi laø moät trong boán Ngaû: To incline—To lean. ngoïn nuùi noåi tieáng ôû phía taây huyeän Nga Mi, Ngaû Mình: To lie down. thuoäc tænh Töù Xuyeân. Hai nuùi ñoái nhau nhö

Ngaõ: Atta (p)—Atman (skt)—Ego—I—Me— personality—The atman—Soul—Self—This Self—Myself. holding is an illusion—The clinging to the idea 1) Toâi—Cuûa toâi—Caùi cuûa toâi—Caù nhaân— of self—The false tenet of a soul, or ego, or Chuû teå cuûa thaân so vôùi vò vua trò vì trong permanent individual, that the individual is moät xöù—I, My, Mine—Personality—The real, the ego an independent unit and not a master of the body, compared to the ruler mere combination of the five skandhas of the country. produced by cause and effect disintegrating. 2) Ngoaïi ñaïo cho raèng ngaõ laø thaân ta, coøn Ngaõ Ñaúng Maïn: Manatimana (skt)—Ngaõ ñaïo Phaät thì cho raèng Giaû Ngaõ laø söï hoøa maïn cho raèng ta baèng nhöõng keû hôn ta, ñaây laø hôïp cuûa nguõ uaån, chöù khoâng coù thöïc theå moät trong chín loaïi ngaõ maïn—The pride of (voâ thöôøng, vaø voâ ngaõ)—The erroneous thinking oneself equal to those who surpass us, ideas of a permanent self continued in one of the nine kinds of pride. reincarnation is the sources of all ilusion. Ngaõ Ñieân Ñaûo: Phieàn naõo vì cho raèng ngaõ laø Buï the Nirvana sutra definitely asserts a coù thöïc—One of the four inverted or upside- permanent ego in the transcendental down ideas, the illusion that the ego is real— world, above the range of reincarnation; The illusion that the ego has real existence. and the trend of Mahayana supports such ** For more information, please see Töù Ñieân permanence. Ego composed of the five Ñaûo. skandhas and hence not a permanent Ngaõ Ñöùc: Söùc maïnh hay ñöùc cuûa ngaõ ñöôïc entity. It is used for Atman, the self, ñònh nghóa nhö laø töï taïi, khaéc phuïc vaø giaûi personality. Buddhism take as a thoaùt—Power or virtue of the ego, the ego fundamental dogma, i.e. impermanence, being defined as sovereign, master, free. no permanent ego, only a temporal or Ngaõ Höõu: AÛo töôûng cho raèng caùi ngaõ laø coù functional ego. The erroneous ida of a thaät—The ilusion that the ego has real permanent self continued in reincarnation existence. is the souce of all illusion. Ngaõ Khoâng: The non-reality of the atman, Ngaõ AÙi: Yeâu caùi ta, yeâu hay chaáp vaøo thöïc the soul, the person. ngaõ, khôûi leân vôùi thöùc thöù taùm—Self-love; the Ngaõ Khoâng: Chuùng Sanh Khoâng—The love of or attachment to the ego, arising with emptiness of a self or egolessness—Nhaân the eighth vijnana. Khoâng—Chuùng sanh tuy heát thaûy ñeàu coù caùi Ngaõ Ba La Maät: Ngaõ Ba La Maät laø moät taâm thaân do nguõ uaån hoøa hôïp giaû taïm maø trong thöù ñöôïc noùi ñeán trong kinh Nieát Baøn, laø thaønh, nhöng khoâng coù caùi thöïc theå thöôøng caùi ngaõ sieâu vieät vaø töï taïi laø thöôøng, laïc, ngaõ, nhaát cuûa mình, neân goïi laø ngaõ khoâng—Illusion tònh—The ego paramita in the four based on of the concept of the reality of the ego, man the Nirvana sutra in which transcendental ego being composed of elements and disintegrated is sovereign, i.e. has a real and permanent when these are dissolved—See Voâ Ngaõ. nature; the four are permanence, joy, Ngaõ Khoâng Chaân Nhö: Giaùo thuyeát Tieåu personality, and purity. Thöøa veà “Ngaõ Khoâng Chaân Nhö.” Kyø thaät

Ngaõ (Nhaân) Chaáp: Atma-graha (skt)—Chaáp khoâng coù caùi thöïc ngaõ—The Hinayana vaøo khaùi nieäm cuûa moät caùi ngaõ thaät—Chaáp doctrine of impersonality in the absolute, that vaøo Thöôøng ngaõ—Chaáp vaøo caùi ngaõ thöôøng in truth there is no ego; this position abrogates haèng chöù khoâng phaûi laø söï phoái hôïp cuûa naêm moral responsibility. uaån sanh bôûi nhaân duyeân—Holding to the concept of the reality of the ego—Permanent

Ngaõ Kieán: Thaân Kieán—Taø kieán cho raèng statements about the ego, one of the four kinds thaân töù ñaïi do nguõ uaån hôïp thaønh maø cho laø of attchment. thöïc, laø thöôøng truï coá ñònh—False view that ** For more information, please see Töù Thuû. every man has a permanent lord within— Ngaõ Nhaân Töù Töôùng: Boán töôùng ngaõ Wrong view on the existence of a permanent nhaân—Four ejects of the ego in the Diamond ego—The erroneous doctrine that the ego or sutra (Kinh Kim Cang): self composed of the temporary five skandhas, 1) Ngaõ töôùng: The appearance of ego—Nôi is a reality and permanent. nguõ uaån maø aûo chaáp laø coù thöïc ngaõ neân Ngaõ Lieät Maïn: Unamana (skt)—Söï ngaõ maïn sanh loøng khinh khi ngöôøi ngheøo, keû cho raèng ta khoâng keùm hôn keû hôn ta laø bao, ngu—The illusion that in the five skandhas ñaây laø moät trong cöûu maïn—The pride of there is a real ego; thus creating the idea thinking myself not much inferior to those who of looking down on the poor, stupid and far surpass me, one of the nine kinds of pride. deluded. ** For more information, please see Cöûu Maïn. 2) Nhaân töôùng: Human appearance—Chaáp Ngaõ Loøng: To lose courage—To lose heart— caùi ngaõ laø ngöôøi khaùc hay ñaïo khaùc—The Discouraged—Disheartened. ego of a man or that this ego is a man and different from beings of the other paths— Ngaõ Maïn: Asmimana (p)—Abhimana or Man is different from other organisms. atma-mada (skt). 3) Chuùng sanh töôùng: Living beings 1) Söï kieâu haõnh cuûa töï ngaõ: Self- appearance—Chaáp ngaõ ñöa vaøo nguõ uaån superiority—Self-sufficiency—Pride of maø sanh—The ego of all beings, that all self. beings have an ego born of the five 2) Caäy vaøo caùi ta maø khinh maïn hay kieâu skandhas—All the living are produced by ngaïo ngöôøi khaùc: Exalting self and the skandhas. depreciating others—Self-intoxication or 4) Thoï giaû töôùng: The appearance of pride of self. longevity—Chaáp thoï meänh moät thôøi cuûa 3) Tính töï cao töï ñaïi cuûa caùi ta: Ego- caùi ngaõ, töø ñoù sanh ra chaáp tröôùc vaøo conceit—Egotism. töôùng söï vaø ao öôùc phuùc lôïi—Life is Ngaõ Maïn Coáng Cao: Pride—The pride of limited to the organism—The ego has age, thinking oneself is superior to equals— i.e. a determined or fated period of Exalting self and depreciating others—Egotism existence, thus creating the idea of or overweening pride. attaching all appearances and desiring for Ngaõ Maën: See Khai Toá. welfare and profit. Ngaõ Ngaõ Sôû: Toâi vaø caùi cuûa toâi (thaân ta vaø Ngaõ Phaùp: Ngaõ vaø phaùp—The self or ego caùc söï vaät ngoaøi thaân ta nhöng thuoäc veà ta)—I and things. and mine—The self and its possession. Ngaõ Phaùp Caâu Höõu Toâng: Ñoäc Töû Boä—Ngaõ Ngu: Söï ngu si cuûa caùi ngaõ, hay söï chaáp Ngaõ Phaùp Caâu Höõu Toâng laø moät toâng phaùi chaët vaøo aûo töôûng cuûa moät thöïc ngaõ—Ego Tieåu Thöøa cho raèng ngaõ vaø phaùp ñeàu coù thaät— ignorance, holding to the illusion of the reality

The school that regards the ego and things as of the ego. real, the Vatsiputriya school. Ngaõ Nguõ: Concluded—Settled. Ngaõ Quyû: See Ngaï Quyû. Ngaõ Ngöõ Thuû: Ngoân ngöõ cuûa keû meâ chaáp ñuû Ngaõ Si: Ego-infactuation, confused by the loaïi ngaõ kieán, goïi laø ngaõ ngöõ thuû, laø moät trong belief in the reality of the ego. töù thuû—The attachment to doctrines or

Ngaõ Sôû: Attaniya or Atmaniya (p)—Atmiya Ngaï Quyû: Pretas (skt)—Tieáng Phaïn aâm laø (skt)—Caùi thuoäc veà cuûa toâi hay caùi do ta sôû Tieát Leä Ña, dòch laø quyû ñoùi. Ngaï quyû laø moät höõu—Mine—Belonging to oneself. trong ba ñöôøng aùc. Ngaï quyû laø loaïi quyû mieäng Ngaõ Sôû, Ngaõ Sôû Höõu, Ngaõ Sôû Söï: nhö caây kim nhoû, ñeán ñoä khoâng theå aên uoáng. 1) Ngaõ Sôû: Caùi ta coù—Mine. Ngaï quyû coù nhieàu loaïi vaø tuøy theo quaû baùo maø 2) Ngaõ Sôõ Höõu: Personal—Subjective. thoï khoå khaùc nhau. Ngöôøi coù chuùt phuùc ñöùc thì 3) Ngaõ Sôû Söï: Personal conditions, chòu khoå ít, ngöôøi khaùc ít phuùc ñöùc hôn thì possessions, or anything related to the self. khoâng ñöôïc aên uoáng laïi phaûi chòu cöïc hình lieân Ngaõ Sôû Kieán: Taø kieán cho raèng söï vaät thuoäc tuïc; coù keû ñöôïc laøm chuùa nguïc cho Dieâm veà ta, vì söï vaät chæ laø giaû hôïp chöù khoâng coù Vöông, laïi coù keû phaûi lang thang trong choán thaät—The incorrect view that anything is nhaân gian, nhöùt laø luùc veà ñeâm. Theo Tyø Kheo really mine, for all things are but temporal Khantipalo trong Ñaïo Phaät Ñöôïc Giaûi Thích, combinations. ngaï laø luoân luoân caûm nhaän nhöõng khaùt aùi khoâng bao giôø thoûa maõn, vaø trong naác thang Ngaõ Sôû Taâm: Taâm nghó raèng noù laø chuû cuûa taâm thöùc, ngaï quyû laø loaøi chuùng sanh ôû döôùi vaïn höõu—The mind that thinks it is owner of con ngöôøi. Chuùng sanh ñi veà caûnh giôùi ngaï quyû things. do bôûi loøng tham. Haõy nghó ñeán nhöõng ngöôøi Ngaõ Söï: cöù baùm chaët vaøo tieàn taøi, vaøo nhöõng sôû höõu vaät 1) Thaân toâi: My body. chaát. Nhöõng ngöôøi haø tieän, nhöõng ngöôøi thích 2) Chính toâi: Myself. thuù trong söï thuû ñaéc caùc thöù nhieàu hôn, toát hôn, 3) Coâng vieäc cuûa toâi: My affairs. lôùn hôn so vôùi ngöôøi khaùc; nhöõng ngöôøi nhö Ngaõ Thaéng Maïn: Adhimana (skt)—Ngaõ theá ñang trieån khai caùc yeáu toá taâm thöùc maø maïn cho raèng ta hôn nhöõng keû ngang haøng vôùi neáu hoï chaáp chaët vaøo ñoù thì chuùng seõ daãn hoï ta—The pride of thinking onself superior to thaùc sanh vaøo loaøi ngaï quyû—Hungry spirits, equals, one of the nine kinds of pride. one of the three lower destinies. They are also ** For more information, please see Cöûu Maïn. called needle-mouth ghosts, with mouths so Ngaõ Thaát: “Ngaõ” chính laø nhaø chöùa ñöïng small that they cannot satisfy their hunger or nhöõng khoå ñau phieàn naõo—The ego as the thirst. They are of varied classes, and are in abode of all suffering. differing degrees and kinds of suffering, some Ngaõ Thöùc: Atman-vijnana (skt)—I- wealthy and light torment, others possessing consciousness. nothing and in perpetual torment; some are Ngaõ Töôùng: Egoism—YÙ nieäm cho raèng coù jailers and executioners of Yama in the hells, thöïc ngaõ hay baát cöù ai tin raèng coù thöïc ngaõ— others wander to and fro amongst men, The concept of the ego as real or anyone who especially at night. According to Bikkhu believes in a real ego. Khantipalo, “Hungry” means experiencing ** For more information, please see Ngaõ

Nhaân constantly unsatisfied cravings, and preta is a Töù Töôùng. kind of being which is below man in the Ngaõ Töôûng: Töôûng nghó ñeán töï ngaõ vì cho spiritual scale. With greed, sentient beings raèng töï ngaõ laø coù thöïc—Thought of self—The some to the state of pretas. Think of peopl thought that the ego has reality. whose attachments to money and material Ngaõ Xuoáng: To collapse possessions are very strong. The misers of this world are those who rejoice in having more, Ngaï: Ñoùi—Hungry—Famished—Starving. better and bigger things than other people.Such people are developing factors of mind which if

they persist in them, will lead them to uprise 1) Bôø soâng: Kula (skt)—River bank—Shore. among these hungry ghosts. 2) Hoaøn thaønh: Accomplished. Ngaï Quyû AÙi: Moät trong hai loaïi aùi, haïng Ngaïn Ñaït Phöôïc: Coøn goïi laø Caøn Thaùt Baø—phaøm phu aùi tröôùc nguõ duïc nhö söï ham muoán See Gandharva in Sanskrit/Pali-Vietnamese cuûa loaøi quyû ñoùi—Desire as eager as that of a Section. hungry ghost, one of the two kinds of love. Ngaïn Ñaàu: Bôø bieån khoå—The shore of the ** For more information, please see Nhò AÙi. ocean of suffering. Ngaï Quyû Ñaïo: Con ñöôøng cuûa ngaï quyû hay Ngaïn Ngöõ: Proverb. cuûa nhöõng keû coù nghieäp nhaân ngaï quyû, moät Ngaïn Thoï: Caây moïc beân bôø soâng, noùi veà söï trong luïc ñaïo (ñòa nguïc, ngaï quyû, suùc sanh, a tu soáng khoâng chaéc chaén—A tree on a river's la, nhaân vaø thieân)—The destiny of the hungry brink, life's uncertainty. ghosts, one of the six paths. Ngaïn Toâng: Sö Ngaïn Toâng, ngöôøi goác mieàn Ngaï Quyû Giôùi: Theá giôùi cuûa loaøi ngaï quyû, baéc Trung Quoác. OÂng laø moät dòch giaû vaø cuõng moät trong thaäp giôùi—The realm of hungry laø moät nhaø tröôùc taùc noåi tieáng vaøo khoaûng 557- ghosts, one of the ten realms or states of 610 sau Taây Lòch—Yen-T'sung, a famous existence. monk, native of Northern China, a translator Ngaï Quyû Thaønh: Thaønh trì cuûa loaøi ngaï and writer, about 557-610 A.D. quyû—The city or region of the hungry Ngaïn Tung: Ngaïn Tung laø moät vò Taêng ñôøi ghosts—See Ngaï Quyû Giôùi. nhaø Ñöôøng, oâng laø moät dòch giaû vaø cuõng laø Ngaï Quyû Thuù: See Ngaï Quyû Ñaïo. moät nhaø tröôùc taùc, nhöng khoâng roõ vaøo khoaûng Ngaïc Ngö: Caù saáu—An alligator. thôøi gian naøo—Yen-Ts'ung, a T'ang monk, Ngaïc Nhieân: To be surprised (astonished). translator and writer, date unknown. Ngaùch: Back street. Ngang Böôùng: Stubborn. Ngaïch: Ngang Haøng: Equal—To be on the same 1) Boãng nhieân: Suddenly. rank (class). 2) Caùi traùn: The forehead. Ngang Nhieân: Proudly—Haughty. 3) Con soá coá ñònh: A fixed number. Ngang Taøng: Unsubmissive. Ngaïch Cöûa: Threshold of door. Ngang Traùi: Obstacles. Ngaïch Thöôïng Chaâu: Haït chaâu kim cöông Ngaïnh: Öông ngaïnh—Hard—Obstinate. treân traùn, yù noùi moïi ngöôøi ñeàu coù Phaät taùnh— Ngaïnh Nhu: Hard and soft. The pearl on the forehead, e.g. the Buddha- Ngao Du: To travel. nature in every one. Ngao Ngaùn: Disgusted—Discouraged— Ngaïi: Disappointed. 1) Chöôùng ngaïi: Hindrance—A stumbling- Ngaïo Ngheã: Disdainful—Scornful. block. 2) Lo ngaïi: Hesitant—Worried. Ngay: Straight—Direct. Ngaïi Nguøng: To hesitate. Ngay Laäp Töùc: Immediately—At once. Ngaùn: To be sick of (disgusted). Ngay Sau Khi: Soon after. Ngaøn: Ngay Thaät: Sincere—Honest—Candid. 1) Moät ngaøn: Thousand. Ngaøy Cuùng

Coâ Hoàn: All Soul's Day. 2) Nuùi röøng: Mountains and forests. Ngaøy Laønh: Lucky day. Ngaïn:

Ngaøy Phaät Thích Ca Xuaát Gia: Ngaøy Ñöùc Ngaät: Phaät Thích Ca xuaát gia laø ngaøy moàng taùm 1) AÊn—To eat. thaùng hai aâm lòch—Sakyamuni Buddha's 2) Chaám döùt: To finish—To end—To stop. Leaving Home Day, the 8th day of the second Ngaät Khí La: Khakkhara (skt)—Caây gaäy cuûa month Lunar calendar. vò sö truï trì—A beggar's staff—An abbot's Ngaøy Xaáu: Unlucky day. staff. Ngaøy Xöa: Formerly. Ngaät Toá: AÊn chay—To eat vegetarian food. Ngaém Nhìn: To behold. Ngaãu: Ngaên Caûn: See Ngaên ngöøa. 1) Ngaãu nhieân: Suddenly. Ngaên Naép: Well-ordered. 2) See Ngaãu Töôïng. Ngaên Ngöøa: To prevent. Ngaãu Ngoä: Sudden meeting. Ngaén: Short. Ngaãu Nhieân: Suddenly—Unexpectedly. Ngaét: Ngaãu Töôïng: An idol—An image. 1) Ngaét (caét): To pick—To pluck. Ngaày Ngaät: To feel sick. 2) Ngaét ñöùt: To interrupt. Ngoaïi Ñieån: Giaùo ñieån theá gian—Ordinary 3) Chaùn ngaét: Tiresome—Wearisome. scriptures—Non-Buddhist scriptures. . Ngaët: Strict—severe—Stern—Dangerous— Ngoaïi Giaùo: Non-Buddhist cults, in contrast Difficult. with Buddhism. Ngaët Vì: Unfortunately. Ngoaïi Phaøm: See Phaøm Phu (2) (b). Ngaâm: To chant—To mutter—To hum. Nghe: To hear. Ngaâm Phuùng: Ngaâm Vònh—To intone—To Nghe Boùng Nghe Gioù: To hear vague repeat. rumours. Ngaâm Vònh: See Ngaâm Phuùng. Nghe Ñoàn: To hear a rumour. Ngaãm Nghó: To reflect—To meditate—To Nghe Ñöôïc: Hearable. think. Nghe Leùn: To listen secretly. Ngaäm Caâm: To hold one's tongue—To be Nghe Loùm: To overhear. silent. Nghe Lôøi: To obey. Ngaäm Ñaéng Nuoát Cay: To endure hardships Nghe Mang Maùng: To hear vaguely. Ngaäm Hôøn: To keep (habour) a resentment. Nghe Ngoùng: To keep one's ears open. Ngaäm Mieäng: To shut (close) one's mouth. Nghe Phaùp: Listen to the Dharma—If we Ngaäm Nguøi: To have compassion—To pity. listen to the Dharma teaching but don't Ngaäm Oan: To bear injustice in silence. practice it, we are like a spoon in a pot of soup. Ngaäm Vaønh: To be grateful forever. Every day, the spoon is in the pot but it never Ngaân: Rupya (skt). knows the taste of the soup—Neáu chuùng ta chæ 1) Baïc—Silver. nghe Phaùp maø khoâng thöïc haønh Phaùp, chuùng ta 2) Tieàn baïc: Money. cuõng nhö caùi muoãng trong noài canh. Haèng ngaøy, caùi muoãng ôû trong noài canh, nhöng noù Ngaân Saéc: Maøu baïc—Silver-colour. khoâng bao giôø bieát ñöôïc vò cuûa canh. Vì theá Ngaàn Ngaïi: To hesitate. cho neân chuùng ta phaûi quaùn saùt vaø haønh thieàn Ngaång Ñaàu: To hold up (raise) one's head. moãi ngaøy. Ngaát Ñi: To be unconscious. Nghe Phong Phanh: To hear vaguely.

Nghe Tin: To hear the news. the five covers or mental and moral Nghe Vaêng Vaúng: To hear vaguely in the hindrances. distance. ** For more information, please see Nguõ Trieàn Caùi. Ngheõn: Obstructed—Blocked. Ngheïn: Chocked. Nghi Chaáp: The holding to doubt. Nhgeïn Ngaøo: To be chocked by tears. Nghi Hoaëc: Doubtful—Suspicious—Uncertain—Doubt and delusion. Ngheøo: Poor. Nghi Hoaëc Thoâ Thieån: Gross doubt. Ngheøo Ñoùi: Poor—Poverty. Nghi Hoaëc Vi Teá: Subtle doubt. Ngheøo Khoù: See Ngheøo Ñoùi. Nghi Hoái: To repent of doubt. Ngheøo Khoå: Wretched—Needy. Nghi Keát: Do nghi ngôø lyù chaân ñeá, gaây voâ soá Ngheøo Naøn: Needy. voïng nghieäp,

neân bò troùi buoäc vaøo tam giôùi Ngheøo Tieàn: Poor in money. khoâng thoaùt ra ñöôïc—The bondage of doubt. Ngheøo Tín Ngöôõng (Phaät phaùp): Poverty Nghi Kieán: Söï nghi ngôø chaân lyù Phaät phaùp of the religion. goïi laø nghi kieán, moät trong thaäp taø kieán— Ngheït: Blocked—Choked. Doubtful views—Doubtfully to view, one of Ngheà Heøn Moïn: Ignoble trades—Nhöõng the ten wrong views. ngheà maø moät Phaät töû neân traùnh, bao goàm ngheà ** For more information, please see Thaäp Taø xeû thòt, saên baén, caâu caù, ñaùnh traän, laøm vuõ khí, Kieán in Vietnamese-English Section. baùn chaát ñoäc, thuoác vaø röôïu laøm haïi ngöôøi— Nghi Kî: To suspect—To distrust. Trades which a Buddhist should avoid, Nghi Leã: Rites—Rituals includes butchery, hunting, fishing, warfare, Nghi Nan: To doubt—To suspect. weapon makers, dealers of poisons, drugs and Nghi Ngaïi: To worry—To suspect—To doubt. drinks which cause stupefaction and intoxication. Nghi Nghóa: Ambiguity. Ngheà Löông Thieän: Honest profession. Nghi Ngôø: To doubt—To suspect. Ngheânh: Ngheânh tieáp—To go to meet. Nghi Nguùt: To emit thick smoke. Ngheânh Tieáp: Ñöôïc Ñöùc Phaät A Di Ñaø Nghi Söû: Bò nghi hoaëc sai khieán maø löu ngheânh tieáp veà Taây Phöông Cöïc Laïc—To chuyeån trong tam giôùi—The messenger, receive—To be received by Amitabha into his tempter, or lictor, of doubt. Paradise. Nghi Taâm: Caùi taâm luoân nghi hoaëc— Ngheâu Ngao: To sing to oneself. Suspicious or dublious mind—A doubting heart. Nghi: 1) Nghi leã: Ceremony. Nghi Thaønh Thai Cung: Vuøng bieân ñòa 2) Nghi ngôø: Vicikitsa (skt)—Doubtful. quoác ñoä cuûa Ñöùc Phaät A Di Ñaø coù moät toøa 3) Uy nghi: Manner—Mode—Style. cung ñieän goïi laø “Nghi Thaønh Thai Cung,” nôi truù nguï cuûa nhöõng ngöôøi ñaõ vaõng sanh maø Nghi Caùi: Taùnh hay nghi hoaëc che laáp maát trong loøng coøn nghi ngôø Ñöùc A Di Ñaø. Hoï seõ ôû taâm thöùc, khieán khoâng thaáy ñöôïc chaân lyù, ñaây 500 naêm maø khoâng nghe thaáy Tam Baûo— khoâng thöïc haønh ñöôïc thieän nghieäp, ñaây laø The palace womb for doubters outside moät trong naêm trieàn caùi—The overhanging Amitabha’s heaven, or those who call on him cover of doubt, which prevents sentient beings but are in doubt of him (where all doubters of from seeing and practicing good deeds, one of

Amitabha) are confined for 500 years until fit One, but where does the One finally to enjoy his paradise (born into the Pure Land). return? I say to them: ‘Make this inquiry Nghi Thích: Caùi gai hay chöôùng ngaïi cuûa with all the strength that lies in your nghi hoaëc—The thorn of doubt. personality, giving yourself no time to Nghi Thöùc: Mode—Style—Manner. relax in this effort. In whatever physical position you are, and in whatever business Nghi Tình Vaø Ñaïi Ngoä: Inquiring spirit and you are employed, never pass your time great enlightenment. idly. Where does the One finally return? 1) Theo Thieàn sö D.T. Suzuki trong Thieàn Try to get a definite answer to this query. Luaän, Taäp II, Cao Phong laø ngöôøi chuû Do not give yourself up to a state of doing tröông tu taäp coâng aùn nhö vaày: “Coâng aùn nothing; do not exercise your fantastic toâi thöôøng ñaët cho caùc moân nhaân laø ‘vaïn imagination, but try to bring about a state phaùp qui Nhaát, Nhaát qui haø xöù?’ Toâi of identification by pressing your spirit of khuyeân hoï haõy tham cöùu caâu naày. Tham inquiry forward, steadily and

cöùu caâu aáy töùc laø ñaùnh thöùc moät moái nghi uninterruptedly. You will be then like a tình lôùn ñoái vôùi yù nghóa cöùu caùnh cuûa coâng person who is critically ill, having no aùn. Vaïn phaùp thieân sai vaïn bieät ñöôïc qui appetite for what you eat or drink. Again veà Moät, nhöng roài Moät trôû veà ñaâu? Toâi you will be like an idiot, with no baûo hoï, haõy ñem heát söùc maïnh bình sinh knowledge of what is what. When your maø ñeo moãi moái nghi tình naày, ñöøng luùc searching spirit comes to this stage, the naøo xao laõng. Duø ñi, ñöùng, naèm, ngoài, hay time has come for your mental flower to laøm caùc coâng vieäc, ñöøng ñeå thôøi giôø luoáng burst out." troâi qua. Roài ra caùi Moät trôû veà ñaâu? Haõy 2) Thieàn Sö Coå AÂm Tònh Caàm, vaøo khoaûng coá maø ñi tìm moät caâu traû lôøi chính xaùc cho cuoái theá kyû thöù 15, ñaõ noùi roõ veà nghi tình caâu hoûi naày. Ñöøng buoâng troâi mình trong vaø ñaïi ngoä nhö sau: "Coâng phu coù theå caùi voâ söï; ñöøng luyeän taäp töôûng töôïng ñöôïc thöïc haønh toát ñeïp nhaát laø ôû nôi phieâu du, maø haõy coá thöïc hieän cho ñöôïc khoâng coù tieáng ñoäng vaø taïp loaïn: haõy döùt caùi traïng thaùi toaøn nhaát vieân maõn baèng boû taát caû nhöõng ñieàu kieän quaáy nhieãu, haõy caùch ñaåy nghi tình löôùt tôùi, beàn bæ vaø döøng laïi suy tö vaø nghó töôûng, ñeå heát taâm khoâng hôû. Roài caùc ngöôi seõ thaáy mình nhö chí vaøo vieäc tieán haønh coâng aùn, ñöøng bao moät keû bònh ngaët, chaúng coøn muoán aên giôø buoâng thaû noù ra khoûi trung taâm cuûa uoáng gì nöõa. Laïi nhö moät thaèng khôø, 'thöùc,' duø khi ñi, ñöùng, naèm hay ngoài. khoâng hieåu caùi gì ra caùi gì heát. Khi coâng Ñöøng bao giôø quan taâm ñeán vieäc mình phu ñeán ñaây, giôø laø luùc taâm hoa cuûa caùc ñang ôû trong caûnh ngoä naøo, duø khi vöøa ngöôi böøng nôû."—According to Zen loøng hay traùi yù, maø luoân luoân haõy coá giöõ master D.T. Suzuki in the Essays in laáy coâng aùn trong loøng, phaûn quang töï Buddhism, Book II, Zen master Kao-Fengchieáu, vaø töï hoûi ai laø keû ñang theo ñuoåi Yuan-Miao talked about the koans as coâng aùn chaúng bieát meät theá, vaø töï hoûi nhö follows: "The koan I ordinarily give to my vaäy khoâng ngôùt. Cöù tieán haønh nhö theá, heát pupils is 'All things return to One; where söùc laø haêng haùi, nghi chính keû ñang nghi, does the One return?' I make them search chaéc chaén seõ ñeán luùc khoâng coøn nghi vaøo after this. To search after it means to ñaâu ñöôïc nöõa, tuoàng nhö caùc ngöôøi ñaõ ñi awaken a great inquiring spirit for the ñeán chính taän nguoàn cuûa doøng suoái vaø ultimate meaning of the koan. The thaáy mình ñang bò nhöõng ngoïn nuùi vaây multitudiness of things is reducible to the

haõm chung quanh. Ñaây laø luùc goác caây khoân ngoan löøa loïc cuûa theá gian, haõy döùt cuøng saén bìm chaèng chòt gaãy ñoå, töùc laø khi ra khoûi mình nhöõng tham saân do ngaõ chaáp, söï phaân bieät chuû khaùch hoaøn toaøn bò xaùo vaø ñöøng ñeå nhöõng moái suy nghó nhò bieân troän, khi keû bò nghi vaø caùi bò nghi hoøa hôïp (phaân hai) quaáy phaù, ñeå cho taâm thöùc thaønh moät khoái duy nhaát. Moät khi thöùc ñöôïc lau chuøi saïch seõ. Khi ñaõ thanh loïc tænh töø söï hôïp nhaát naày, thì caùi ngoä lôùn seõ ñöôïc nhö vaäy roài, haõy ñeà khôûi coâng aùn hieän ñeán—Zen master Ku-Yin-Ching- tröôùc taâm 'Vaïn phaùp qui Nhaát, Nhaát qui Ch'in, late in the fifteenth century, has this haø xöù?' Haõy nghieàn ngaãm vaán ñeà naày töø

saying regarding the inquiring spirit and thuûy chí chung, hoaëc baèng nhieàu nghi vaán, great enlightenment: “Searching and hoaëc ñôn ñoäc moät suy nghó, hoaëc chæ contriving (kung-fu) may best be practised nghieàn ngaãm caùi Moät ôû nôi ñaâu. Baát cöù where noise and confusion do not reach; baèng caùch naøo, cöù ñeå cho heát thaûy ñaàu cut yourself off from all disturbing moái cuûa caùc caâu hoûi ghi ñaäm treân yù thöùc conditions; put a stop to speculation and cuûa caùc ngöôøi, khieán cho noù trôû thaønh caùi imagination; and apply yourself ñoäc nhaát laø caùi ñích chuù taâm. Neáu caùc wholeheartedly to the task of holding on to ngöôøi ñeå phaân bieät lyù luaän xen vaøo chuoãi your koan, never letting it go off the daây lieân tuïc beàn bæ cuûa nhöõng nghi tình, center of consciousness, whether you are keát quaû seõ laøm suïp ñoå heát caû coâng trình tu sitting or lying, walking or standing still. taäp. Moät khi caùc ngöôøi chaúng ñöôïc coâng Never mind in what condition you are aùn tröôùc taâm, chaúng coù cô duyeân naøo ñeå placed, whether pleasing or disagreeable, chöùng ngoä heát. Luùc ñoù söï tu taäp thieàn but try all the time to keep the koan in quaùn cuûa caùc ngöôøi chaúng khaùc khaùc naøo mind, and reflect within yourself who it is naáu caùt maø muoán thaønh côm. Caùi coát yeáu that is pursuing the koan so untiringly and baäc nhaát laø khôi daäy caùi ñaïi nghi vaø gaéng asking you this question so unremittingly. thaáy cho ñöôïc caùi Moät qui veà ñaâu. Luùc As you thus go on, intensely in earnest, nghi tình ñöôïc giöõ linh hoaït lieân tuïc, khieán inquiring after the inquirer himself, the cho nhöõng giaûi ñaõi, hoân traàm, taùn loaïn time will most assuredly come to you khoâng coøn cô hoäi moùng khôûi; khoâng caàu when it is absolutely impossible for you to tìm kieám raùo rieát, roát roài thôøi cô cuõng seõ go on with your inquiry, as if you had ñeán, ñaây laø luùc taâm hoaøn toaøn nhaäp ñònh. come to the very fountain of a stream and Theá laø duø ñi hay ñöùng, duø naèm hay ngoài were blocked by the mountains all around. maø khoâng phaûi ñeå yù haún vaøo nhöõng vieäc This is the time when the tree together ñang laøm aáy, cuõng khoâng hay bieát mình with the entwining wistaria breaks down, ñang ôû ñaâu, ñoâng hay taây, nam hay baéc; that is, when the distinction of subject and queân luoân caû luïc tình; ngaøy ñeâm nhö nhau object is utterly obliterated, when the caû. Nhöng ñaây chæ laø môùi nöûa ñöôøng cuûa inquiring and the inquired are fused into ngoä, chöù chöa phaûi laø ngoä hoaøn toaøn. Caùc one perfect identity. Awakening from this ngöôøi caàn phaûi noã löïc kyø cuøng vaø quyeát identification, there takes place a great lieät ñeå xuyeân qua ñaây, moät traïng thaùi sieâu enlightenment that brings peace to all your thoaùt nôi ñoù hö khoâng seõ bò ñaäp vôõ thaønh inquiries and searchings. töøng maûnh vaø vaïn höõu ñeàu ñöôïc qui veà 3) Hoøa Thöôïng Thieân Kyø Thuïy ñaõ coù lôøi caùi bình ñaúng toaøn dieän. Ñaáy laïi nhö maët khuyeân veà ‘nghi tình vaø ñaïi ngoä’ nhö sau: trôøi loù daïng khoûi maây muø, thì caùc phaùp theá “Haõy goät saïch taâm khoûi taát caû nhöõng gian hay xuaát theá gian ñeàu hieän ra roõ

reät.”—Most Venerable T’ien-Ch’i-Shui’s you forget that you are in possession of advice to students of Zen as follows: the six senses; the day is like the night, the “Have your mind thoroughly washed off of vise-versa. But this is still midway to all cunning and crookedness, sever enlightenment, and not enlightenment yourselves from greed and

anger which itself. You will have yet to make another rise from egotism, and let no dualistic final and decided effort to break through thoughts disturb you any longer that your this, a state of ecsatcy, when the vacuity consciousness is wiped perfectly clean. of space will be smashed to pieces and all When this purgation is effected, hold up things reduced to perfectevenness. It is your koan before the mind 'All things are again like the sun revealing itself from resolvable into the One, and when is this behind the clouds, when things worldly One resolved? Where is it really and super-worldly present themselves in ultimately resolved? Inquire into this perfect objectivity." problem from beginning to end, several as 4) Thaät vaäy, chuùng ta khoâng ñeà khôûi coâng aùn so many queries, or undividedly as one hieän tieàn, maø phaûi ñaët noù vaøo trong taâm piece of thought, or simply inquire into the baèng taát caû söùc maïnh cuûa nghi tình. Moät whereabouts of the One. In any event, let khi coâng aùn ñöôïc chi trì bôûi moät tinh thaàn the whole string of questions be distinctly nhö theá, thì theo Thieàn Sö Ñaïi Hueä, noù impressed upon your consciousness so as gioáng nhö moät ngoïn löûa chaùy lôùn ñoát chaùy to make in the exclusive object of taát caû nhöõng con saâu hyù luaän ñang xaêm attention. If you allow any idle thought to tôùi. Vaø cuõng chính vì vaäy maø taát caû caùc enter into the one solid uninterruptible Thieàn sö ñeàu ñoàng yù raèng 'Trong söï tham chain of inquiries, the outcome will ruin Thieàn, ñieàu troïng yeáu nhaát laø giöõ vöõng the whole exercise. When you have no nghi tình; nghi tình caøng maïnh, ngoä caøng koan to be held before your minds, there lôùn. Quaû thöïc chaúng bao giôø coù ngoä neáu will be no occasion for you to realize a khoâng coù nghi— In fact, we can't just hold state of enlightenment. To seek up a koan before the mind, we must make enlightenment without a koan is like it occupy the very center of attention by boiling sands which will never yield the sheer strength of an inquiring spirit. nourishing rice. The first essential thing is When a koan is cultivated with such a to awaken a great spirit of inquiry and spirit, according to Zen master Ta-Hui, it strive to see where the One finally is like a great consuming fire which burns resolves itself. When this spirit is kept up every insect of idle speculation that constantly alive so that no chance is given approaches it. Therefore, it is almost a to languor or heaviness or otioseness to common sense saying among Zen masters assert itself, the time will come to you to declare that , 'In the mastery of Zen the without your specially seeking it when the most important thing is to keep up a spirit mind attains a state of perfect of inquiry; the stronger the spirit the concentration. That is to say, when you are greater will be the enlightenment that sitting, you are not conscious of the fact; follows; there is, indeed, no enlightenment so with your walking or lying or standing, when there is no spirit of inquiry. you are not all conscious of what you are Nghi Vaán: A doubtful question. doing; nor are you aware of your Nghæ: To rest. whereabouts, east or west, south or north; Nghó:

1) Suy nghó: To think. fisherman. After leaving home he became a 2) Toan lieäu: To estimate—To compare—To disciple of Zen Master Xue-T'ou. Guess—To adjudge—To decide—To • Trong laàn gaëp gôõ ñaàu tieân, Tuyeát Ñaäu hoûi: Intend. "Ngöôi teân gì?" Sö thöa: "Teân Nghóa Nghó Ñeán Phuùc Lôïi Cuûa Tha Nhaân: To Hoaøi." Tuyeât

Ñaäu hoûi: “Sao chaúng ñaët think of the welfare of others. Hoaøi Nghóa?” Sö thöa: “Ñöông thôøi ñeán Nghó Laïi: To think over. ñöôïc.” Tuyeát Ñaäu laïi hoûi: “Ai vì ngöôi ñaët teân?” Sö thöa: “Thoï giôùi ñeán giôø ñaõ möôøi Nghó Ngôïi: To think—To meditate—To naêm.” Tuyeát Ñaäu hoûi: “Ngöôi ñi haønh ponder. khaát ñaõ raùch bao nhieâu ñoâi giaøy?” Sö Nghó Thaàm: To think inwardly. thöa: “Hoøa Thöôïng chôù löøa ngöôøi toát.” Nghó Toäi: To judge a case. Tuyeát Ñaäu noùi: “Ta khoâng xeùt toäi loãi, Nghó Töôûng: Ideations. ngöôi cuõng khoâng xeùt toäi loãi, aáy laø sao?” Nghò Löïc: Energy. Sö khoâng ñaùp ñöôïc. Tuyeát Ñaäu ñaùnh, baûo: Nghò Quyeát: Resolution. “Keû roãng noùi suoâng, ñi ñi!” Sö vaøo thaát, Nghóa: Tuyeát Ñaäu baûo: “Theá aáy chaúng ñöôïc, 1) Con kieán: Ant. chaúng theá aáy cuõng chaúng ñöôïc.” Sö suy 2) Ñôõ ñaàu: Foster (father, mother, brother, nghó. Tuyeát Ñaäu laïi ñaùnh ñuoåi ra. Nhö theá sister, son, daughter, etc). ñeán boán laàn—At their first encounter, 3) Ñuùng: Right—Proper—Righteous—Loyal. Xue-Tou said: “What is your name?” Yi- 4) Nghóa lyù: Artha (skt)—Meaning— Huai-T’ian-Yi said: “Yi-Huai.” Chong- Significance. Xian said: “Why isn’t it Huai-Yi?” Nghóa Boùng: Figurative sense (meaning). (Reversing the order of the two characters of this name creates the Chinese word Nghóa Cöû: Good deed. ‘doubt’). Yi-Huai said: “The name was Nghóa Duõng: Loyal abd courageous. given to me.” Chong-Xian asked: “Who Nghóa Ñaø La Ni: Naêng löïc toång trì khoâng ñeå gave you this naem?” Yi-Huai said: “I maát chaân thöïc nghóa cuûa Nhö Lai, ñaây laø haïnh received it at my ordination nearly ten tu cuûa Boà Taùt laø giöõ ñöôïc taát caû nhöõng gì maø years ago.” Chong-Xian asked: “How caùc ngaøi nghe—Truth dharani, the power of many pairs of sandals have you worn out bodhisattvas to retain all truth they hears. since you set out traveling?” Yi-Huai said: Nghóa Ñen: Literal sense of a word. “The master shouldn’ deceive people!” Nghóa Heïp: Narrow meaning (sense). Chong-Xian said: “I haven’ said anything Nghóa Hieäp: Chivalrous—Knightly. improper. What do you mean?” Yi-Huai Nghóa Hoaøi Thieân Y: See Nghóa Hoaøi Thieàn remained silent. Chong-Xian then hit him Sö. and said: “Strip off the silence and there’s a fraud! Get out!” Later when Yi-Huai Nghóa Hoaøi Thieàn Sö: Zen master Yi-Huai- was in Chong-Xian’s room for an T’ien-Yi—Thieàn sö Nghóa Hoaøi Thieân Y sanh interview, Chong-Xian said: “Practicing naêm 993, queâ ôû Laïc Thanh, tænh Trieát Giang, like this you won’t attain it. Not practicing con nhaø chaøi löôùi. Sau khi xuaát gia, sö laø ñeä töû like this you won’t attain it. This way or cuûa Thieàn Sö Tuyeát Ñaäu—Zen master Yi- not this way, neither way will attain it.” Huai-T’ien-Yi was born in 993 in Luo-Qing, Yi-Huai began to speak out Chong-Xian Zhe-Jiang Province. He was the son of a drove him out of the room with blows.

• Hoâm sau khi sö nhôn gaùnh nöôùc, ñoøn gaùnh and addressed the monks, saying: “A gaãy laøm rôi caëp thuøng. Sö ñaïi ngoä, laøm baøi distinguished teacher of our sect said: keä: “You must drive away the ox from the “Nhaát nhò tam töù nguõ luïc thaát plowman, grab away the starving man’s Vaïn nhaãn phong ñaàu ñoäc tuùc laäp food, regard the mean as noble, and Ly long haøm haï ñoaït minh chaâu regard the noble as mean. If you drive the Nhaát ngoân khaùm phaù Duy Ma Caät.” ox away, then the plowman’ crop will be (Moät hai ba boán naêm saùu baûy abundant. If you snatch

away the food, Choùt nuùi muoân nhaãn moät chôn ñöùng then you will forever end the starving Döôùi haøm Ly Long ñoaït minh chaâu man's hunger and thirst. Taking the mean Moät lôøi ñuû phaù Duy Ma Caät). as noble, a handful of dirt becomes gold. The next day, while Yi-Huai fetched Taking the noble as mean, you change water from the well and carried it with a gold into dirt.' But as for me, I don't drive shoulder pole back to the temple, the away the plowman's food. Why is that? people suddenly broke. As the bucket Moreover, I don't turn a handful of dirt crashed to the ground Yi-Huai was into gold, or gold into dirt. And why is suddenly enlightened. He then composed this? Because gold is gold; dirt is dirt; jade the following verse that Xue-Tou greatly is jade; stone is stone; a monk is a monk; praise: and a layperson is layperson. Since "One, two, three, four, five, six, seven, antiquity there have existed heaven and Alone atop the 80,000-foot peak, earth, sun and moon, mountains and rivers, Anatching the pearl from the jaws of the people and their relationships. This being black dragon, so, how many of the deluded can break A single exposes Vimalakirti. through the San Mountain Pass and meet • Sö thöôïng ñöôøng daïy chuùng: "Phaøm laø Bodhidharma?" Toâng Sö (Thaày trong Thieàn toâng) phaûi ñoïa Nghóa Keo Sôn: Close friendship. traâu cuûa keû ñi caøy, cöôùp thöùc aên cuûa ngöôøi Nghóa Khí: Sense of justice. ñoùi, gaëp ngheøo thì sang, gaëp sang thì Nghóa Kinh: The meaning of the sutras. ngheøo, ñuoåi traâu cuûa ngöôøi ñi caøy khieán Nghóa Leä: cho luùa maï toát töôi. Cöôùp thöùc aên cuûa 1) YÙ nghóa vaø luaät leä: Meaning and rules, or ngöôøi ñoùi khieán hoï haèng döùt ñoùi khaùt. Gaëp method. ngheøo thì sang naém ñaát thaønh vaøng, gaëp 2) Teân taét cuûa chæ quaùn: An abbreviation for sang thì ngheøo bieán vaøng thaønh ñaát. Laõo "Samatha and Vipasyana"—See Chæ Taêng cuõng chaúng ñuoåi traâu cuûa ngöôøi caøy, Quaùn. cuõng chaúng cöôùp thöùc aên cuûa ngöôøi ñoùi. Sao goïi laø traâu cuûa ngöôøi caøy, ta naøo caàn Nghóa Lyù: Sense—Meaning. duøng. Thöùc aên cuûa ngöôøi ñoùi, ta naøo muoán Nghóa Moân: Coång vaøo Chaùnh Nghóa, hay aên. Ta cuõng chaúng bieán vaøng thaønh ñaát. nhöõng tröôøng phaùi giaûng giaûi chaân thöïc nghóa Sao vaäy? Vì vaøng laø vaøng, ñaát laø ñaát, ngoïc cuûa Nhö Lai—The gate of righteousness; the laø ngoïc, ñaù laø ñaù. Taêng laø Taêng, tuïc laø tuïc. schools, or sects of the meaning or truth of Trôøi ñaát xöa nay, nhaät nguyeät xöa nay, nuùi Buddhism. soâng xöa nay, con ngöôøi xöa nay. Tuy Nghóa Saâu Roäng: A deep and wide nhieân nhö theá, ñaäp naùt caùi coång meâ seõ gaëp meaning—Liberal sense. Ñöùc Ñaït Ma—Yi-Huai entered the hall Nghóa Só: Righteous man.

Nghóa Sôù: Meaning and comments on or baûo: "Ngaäm laáy mieäng choù, neáu noùi laêng explanations. xaêng, Ta buoàn noân." Sau ñoù ba naêm, Nghóa Thanh Thieàn Sö: Ñaàu Töû—Zen Giaùm ñem toâng chæ cuûa toâng Taøo Ñoäng chæ Master Yi-Qing-T'ou-Tzi—Thieàn sö Nghóa daïy, sö ñeàu dieäu kheá. Giaùm trao giaøy, y Thanh Ñaàu Töû sanh naêm 1032, laø Phaùp töû cuûa cuûa Ñaïi Döông Huyeàn vaø daën doø: "Ngöôi tröôøng phaùi Taøo Ñoäng, nhöng khoâng phaûi laø ñeä thay ta noái doøng toâng Taøo Ñoäng, khoâng töû tröïc tieáp cuûa Thieàn Sö Ñaïi Döông—Zen neân ôû ñaây laâu phaûi kheùo hoä trì." Sau ñoù master Yi-Qing-T'ou-Tzi was born in 1032, Giaùm noùi keä: was the Xao-T'ong Zen school Dharma heir, "Tu Di laäp Thaùi Hö but

not the direct student of T’a-Yang. Nhaät nguyeät phuï nhi chuyeån • Sö xuaát gia naêm leân baûy tuoåi taïi chuøa Quaàn phong tieäm yû tha Dieäu Töôùng. Thoaït tieân sö hoïc Luaän Baùch Baïch vaân phöông y caûi bieán Phaùp cuûa Toâng Duy Thöùc. Veà sau sö nghe Thieáu Laâm phong khôûi tuøng kinh Hoa Nghieâm, ñeán caâu “Töùc taâm töï Taøo Kheâ ñoäng lieâm quyeän taùnh,” sö lieàn phaùt tænh, noùi: “Phaùp lìa vaên Kim Phuïng tuùc long saøo töï ñaâu coù theå giaûng ö?” Sö beøn caát böôùc Thaàn ñaøi khôûi xa tieån.” du phöông qua caùc thieàn hoäi—He left (Tu Di döïng trong khoâng, home at the age of seven to live at Miao- Nhaät nguyeät caïnh maø chuyeån Xiang Temple. Initially, he studied the Nhieàu ñaûnh ñeàu nöông y “Hundred Dharmas Doctrine” of the Maây traéng môùi bieán ñoåi Consciousness-Only school of Buddhism. Thieáu Laâm gioù toøng tay Later, he undertook the practices of the Ñoäng Taøo Kheâ cuoán saùo Hua-Yen school, but upon reading the Phuïng vaøng ñaäu oå roàng words “Mind is self-nature,” he had an Nhaø reâu ñaäu xe nghieàn). insight, saying: “Dharma is not found in At that time, Zen master Yuan-Jian was the written word, and how can one speak staying at Sacred Peak. One night he saw of it?” He then went traveling to find and a blue eagle in a dream and took it as an study under a Zen teacher. omen. The next morning, T’ou-Tzi arrived • Thieàn Sö Vieân Giaùm ôû hoäi Thaùnh Nham, and Yuan-Jian received him moät ñeâm naèm moäng thaáy coù nuoâi con ceremoniously. Now because a non- chim öng saéc xanh, tænh giaác oâng cho laø Buddhist once asked the Buddha: “I don’t moät ñieàm laønh. Ñeán saùng ngaøy aáy, sö lieàn ask about that which may be spoken of, ñi ñeán . Sö leã ra maét, Giaùm nhaän cho ôû vaø and I don’t ask about what may not be daïy khaùn caâu “Ngoaïi ñaïo hoûi Phaät: spoken of… After three years Yuan-Jian ‘Chaúng hoûi coù lôøi, chaúng hoûi khoâng lôøi.’” asked T’ou-Tzi: “Let’s see if you Sö khaùn caâu naày traûi qua ba naêm, moät remember your ‘hua-t’ou.’ T’ou-Tzi hoâm Giaùm hoûi: “Ngöôi ghi ñöôïc thoaïi ñaàu began to answer when Yuan-Jian suddenly chaêng, thöû neâu ra xem?” Sö nghó ñaùp laïi, covered T’ou-Tzi’s mouth with his hand. bò Giaùm buïm mieäng. Boãng nhieân sö khai T’ou-Tzi the experienced enlightenment. ngoä, beøn ñaûnh leã. Giaùm baûo: “Ngöôi dieäu He bowed. Yuan-Jian said: “Have you ngoä huyeàn cô chaêng?” Sö thöa: “Neáu coù awakened to the mysterious function?” cuõng phaûi möûa boû.” Luùc ñoù, thò giaû ôû beân T’ou-Tzi said: “Were it like that I’d have caïnh noùi: “Hoa Nghieâm Thanh ngaøy nay to spit it out.” At that time an attendant nhö beänh ñöôïc ra moà hoâi.” Sö ngoù laïi, standing to one side said: “Today Qing

Hua-Yan (T’ou-Tzi) is sweating as if he going for an interview with that teacher at were ill!” T’ou-Tzi turned to him and said: the appointed time, he remained sleeping “Don’t speak insolently! If you do so again in the monk’s hall. The head monk I’ll vomit!” After three more years, Yuan- reported this to Yuan-Tong, saying: Jian revealed to T’ou-Tzi the essential “There is a monk who’s sleeping in the doctrine passed down from T’ong-Shan hall during the day. I’ll go deal with it and T’ou-Tzi grasped it entirely. Yuan- according to the rules.” Yuan-Tong asked: Jian presented T’ou-Tzi with T’a-Yang’s “Whi is it?” The head monk said: “The portrait, sandals, and robe. He then monk Qing.” Yuan-Tong said: “Leave it instructed him to carry on the method of be. I’ll

go find about it.” Yuan-Tong then this school in my behalf, so that it will not took his staff and went into the monk’s end here. Well and befittingly sustain and hall. There he found T’ou-Tzi-Yi-Qing in preserve it.” Yuan-Jian then wrote a verse a deep sleep. Hitting the sleeping platform and presented to T’ou-Tzi: with his staff, he scolded him: “I don’t “Mt. Sumeru stands in the greta void. offer any ‘leisure rice’ here for monks so It supports the spinning sun and moon. that they can go to sleep.” T’ou-Tzi-Yi- Upon its countless peaks do rest, Qing woke up and asked: “How would the The white clouds there transformed. master prefer that I practice?” Yuan-Tong The Shao-Lin wind sows a forest. said: “Why don’t you try practicing Zen?” The Cao-T’ong screen rolled up. Yi-Qing said: “Fancy food doesn’t interest A golden phoenix lives in a dragon’s nest. someone who’s sated.” Yuan-Tong said: Imperial moss is crushed by a wagon. “But I don’t think you’ve gotten there • Sö ñeán Vieân Thoâng khoâng thöa hoûi gì, chæ yet.” Yi-Qing said: “What point would aên côm xong roài nguû. Tri söï thaáy theá, baïch there be in waiting until you believe it?” vôùi Vieân Thoâng: “Trong Taêng ñöôøng coù vò Yuan-Tong said: “Who have you been Taêng caû ngaøy lo nguû, xin thöïc haønh theo studying with?” Yi-Qing said: “Fu-Shan.” qui cheá.” Vieân Thoâng baûo: “Khoan! Ñôïi ta Yuan-Tong said: “No wonder you’re so xeùt qua.” Vieân Thoâng caàm gaäy ñi vaøo obstinate!” They then held each other’s Taêng ñöôøng, thaáy sö ñang naèm nguû, Vieân hands, laughed, and went to talk in Yuan- Thoâng goõ vaøo giöôøng, quôû: “Trong ñaây toâi Tong’s room. From this incident Yi-Qing’s khoâng coù côm dö cho Thöôïng Toïa aên xong reputation spread widely. roài nguû.” Sö thöa: “Hoøa Thöôïng daïy toâi • Ban ñaàu Sö truï trì taïi Baïch Vaân. Sau sö laøm gì?” Vieân Thoâng baûo: “Sao chaúng dôøi ñeán Ñaàu Töû. Sö thöôïng ñöôøng daïy tham thieàn?” Sö thöa: “Moùn aên ngon chuùng: “Neáu luaän vieäc naày nhö loan khoâng caàn ñoái vôùi ngöôøi buïng no.” Vieân phuïng bay giöõa hö khoâng chaúng ñeå daáu Thoâng baûo: “Taïi sao coù nhieàu ngöôøi veát, nhö con linh döông moïc söøng ai tìm khoâng chaáp nhaän Thöôïng Toïa?” Sö thöa: ñöôïc daáu chôn, roàng vaøng chaúng giöõ ñaàm “Ñôïi hoï chaáp nhaän ñeå laøm gì? Vieân Thoâng laïnh, thoû ngoïc ñaâu gaù boùng coùc. Neáu laäp hoûi: “Thöôïng Toïa ñaõ gaëp ai roài ñeán ñaây?” chuû khaùch thì phaûi ngoaøi coõi Oai AÂm lay Sö thöa: “Phuø Sôn.” Vieân Thoâng baûo: “Laï! ñaàu, hoûi ñaùp noùi baøy vaãn coøn ôû giöõa Ñöôïc caùi gì maø löôøi bieáng.” Vieân Thoâng ñöôøng. Neáu ñöùng troøng chaúng nhoïc thaáy beøn naém tay, hai ngöôøi cöôøi roài trôû veà nhau—T’ou-Tzi-Yi-Qing first taught on phöông tröôïng.”—When T’ou-tzi-Yi-Qing White Cloud Temple in Jian-Chou. He arrived at Yuan-Tong’s place, rather than later moved to the Sheng-Yin Monastery

in Shu-Chou (located on Mt. Qian) Zen dong buoàm ñi AÁn Ñoä, traûi qua hôn 25 naêm, ñi master Yi-Qing entered the hall and qua hôn 30 quoác gia; tuy nhieân, ngaøi duøng raát addressed the monks, saying: “To speak of nhieàu thì giôø taïi tu vieän Na Lan Ñaø. Naêm 695, this affair is like a phoenix soaring into the ngaøi trôû veà Laïc Döông, Trung Quoác, ñöôïc tieáp heavens, not leaving a trace behind. It’s ñoùn noàng haäu vaø ñaày vinh döï (ngöôøi ta noùi like a ram whose horns are entangled in a Thieân Haäu ñaõ ra taän cöûa Thöôïng Ñoâng ñeå ñoùn tree, and thus does not touch

the ground. ngaøi). Ngaøi mang veà hôn 400 boä kinh. Ñaàu Where will you find any tracks? A golden tieân ngaøi hôïp taùc vôùi Thöïc Xoa Nan Ñaø dragon in not concealed in a cold swamp. (ngöôøi nöôùc Vu Ñieàn) dòch Kinh Hoa Nghieâm. A jade rabbit nests in the moonlight. In Sau ñoù ngaøi coøn dòch raát nhieàu boä kinh khaùc order to establish the guest and host, you goàm 56 boä kinh vôùi 230 quyeån. Caùc cuoäc haønh must stick your head out beyond the noisy trình cuûa ngaøi khoâng coù söï ña daïng vaø chuû world. If you answer my questions ñích khoa hoïc nhö cuûa ngaøi Huyeàn Trang, properly, you're singing at the edge of the nhöng laïi quan taâm nhieàu ñeán con ngöôøi. mysterious road. But in that case, you're Trong chuyeán ñi naêm 671, ngaøi ñaõ ôû laïi taùm still only halfway there. If you're still thaùng taïi Sumatra, saùu thaùng taïi Srivijaya, moät staring in miscomprehension, don't quoác gia vuøng bieån ñang phaùt trieån, nay laø belabor what you see!" Palembang, vaø hai thaùng taïi Maõ Lai. Ngaøi leân • Naêm 1083, luùc gaàn thò tòch, sö coù laøm baøi boä taïi Tamralipti vaøo naêm 673 vaø töø ñoù ñi ñeán keä: Ma Kieät Ñaø (Magadha), thaùnh ñòa haøng ñaàu, "Löôõng xöù truï trì roài ñeán chieâm baùi Bodh-Gaya cuøng caùc thaùnh Voâ khaû trôï ñaïo ñòa khaùc. Ngaøi löu laïi vieän ñaïi hoïc Na Lan Ñaø Traân troïng chö nhôn möôøi naêm, nghe baøi giaûng cuûa caùc baäc thaày veà Baát tu taàm thaûo." giaùo phaùp vaø thu thaäp kinh saùch. Ngaøi rôøi AÁn (Truï trì hai nôi, khoâng theå giuùp ñaïo Ñoä cuõng baèng ngaõ Tamralipta, soáng boán naêm Traân troïng caùc ngöôi, Chaúng caàn tìm taïi Srivijaya, trau doài Phaïn ngöõ ñeå sau naày thaûo)—When Yi-Qing was near death, he dòch kinh saùch. Vaøo naêm 689, ngaøi trôû laïi composed a poem: Trung Quoác. Ngaøi ñaõ ñeå laïi nhöõng kyù söï quyù "As the abbot of two temples, baùu veà "Taây Vöïc Caàu Phaùp Cao Taêng" (Hoài I couldn't assist the Buddha way. Kyù veà Caùc Tu Só Xuaát Chuùng Ñi Tìm Chaùnh My parting message to you all, Phaùp ôû Phöông Taây), ñöôïc Chavannes dòch Don't go seeking after something." sang Phaùp ngöõ. "Ghi Nhaän Veà Ñaïo Phaät Taïi Nghóa Thuù: Con ñöôøng chaùnh ñaïo—The path AÁn Ñoä vaø Quaàn Ñaûo Maõ Lai," ñöôïc J. of truth, the right direction, or objective. Takakusu dòch sang Anh. Saùch cho chuùng ta Nghóa Thuaät: See Nghóa Veä. moät yù nieäm khaù roõ veà söï soát saéng taän tuïy cuûa nhöõng ngöôøi haønh höông maø soá löôïng ñoâng Nghóa Tònh: Ngaøi Nghóa Tònh Tam Taïng hôn ta töôûng, veà tinh thaàn chaáp nhaän hieåm Phaùp Sö (635-713), moät vò sö noåi tieáng thôøi nguy cuûa hoï. Thaät vaäy, ñaây laø moät chuoãi daøi Ñöôøng. Khi ngaøi ñöôïc möôøi tuoåi thì Huyeàn buoàn thaûm veà caùc caâu chuyeän ñaày nhöõng bieán Trang trôû veà Trung Hoa, nhöng ngaøi ñaõ töï coá laâm ly, caû treân boä laãn döôùi bieån. Nghóa Tònh chuaån bò cho mình moät cuoäc soáng tu só Phaät ñaõ ngaäm nguøi noùi: "Tuy coù thaønh coâng nhöng Giaùo. Ngaøi gia nhaäp giaùo ñoaøn naêm 14 tuoåi. con ñöôøng ñaày nhöõng gian nan. Vuøng Thaùnh Tuy ñaõ nuoâi yù ñònh ñi AÁn Ñoä töø naêm 652, ñòa thaät quaù xa vôøi vaø bao la. Trong soá ñoâng nhöng maõi ñeán khi 37 tuoåi ngaøi môùi thöïc haønh nhöõng ngöôøi toan tính, coù maáy ngöôøi ñaït ñöôïc ñöôïc yù ñònh. Naêm 671 ngaøi môùi coù theå baét ñaàu

keát quaû thaät söï, coù maáy ngöôøi hoaøn thaønh ñöôïc Tamralipti in 673 and thence went to nhieäm vuï cuûa mình. Nhöõng sa maïc meânh Magadha, the holy land and worshipped at moâng ñaày soûi ñaù cuûa vuøng ñaát Voi (AÁn Ñoä), Bodh-Gaya and other sacred spots. He spent nhöõng doøng soâng lôùn choùi chang aùnh maët trôøi ten years at Nalanda, hearing the teaching doäi söùc noùng thieâu ñoát, hoaëc nhöõng vöïc saâu, from different masters, and collecting holy nhöõng ñôït soùng cao ngaát. Khi ñi treân boä moät books. In 685, he left India, again by way of mình beân kia Thieát Moân giöõa Samarquand vaø Tamralipti. He spent four years in Srivijaya to Bactria, ngöôøi ta laïc vaøo giöõa haøng ngaøn ngoïn learn more Sanskrit in order to translate sacred nuùi, deã rôi xuoáng ñaùy vöïc töø nhöõng vaùch ñaù works later on. In 689, he returned to China to döïng ñöùng; khi ñi thuyeàn ñôn ñoäc beân kia truï fetch collaborators for his work and after went ñoàng (phía nam Tonkin) thì phaûi baêng qua voâ back to stay at Srivijaya for another five years. soá vuøng chaâu thoå vaø coù theå bò thieät maïng. Vì He finally returned to China in 695. One of I- theá cho neân trong soá naêm chuïc ngöôøi ra ñi thì Ch'ing's works, A Record of the Buddhist soá soáng soùt trôû veà chæ ñeám treân ñaàu ngoùn tay." Religion as practised in India and the Malay Theo Nghóa Tònh, nhieàu tu só Cao Ly, baêng qua Archipelago, has been translated into English vuøng Trung AÙ, hay ñi ñöôøng bieån, raát nhieàu by a Japanese scholar, J. Takakusu. More trong soá hoï ñaõ cheát taïi AÁn Ñoä, chöù khoâng bao interesting in some ways are his Memoirs on giôø ñöôïc nhìn thaáy laïi xöù sôû cuûa mình. Ngaøi thò the Eminent Monks who went in Search of the tòch naêm 79 tuoåi—I-Ching, 635-713 A.D., the Law in the Western Countries, which famous monk during the T'ang dynasty, who translated into French by Chavannes. This was only about ten years old when Hsuan- gives us a fair idea of the earnestness and Tsang returned to China, but he had already devotion of the pilgrims whose numbers were prepared himself for the life of a Buddhist large than we are apt to imagine and of the monk. He was admitted to the Order when he spirit with which they braved the dangers of was fourteen. Though he formed the idea of their enterprises. It is, in fact, a melancholy travelling to India in 652, but he did not carry it succession of tales, full of pathetic incidents out till he was thirty-seven years old. In 671, both on land and sea. I-Ch'ing remarks he set out by the sea route for India, where he wistfully: "However, triumphal, the path was remained for over twenty years, travelling strewn with difficulties; the Holy Places were over 30 countries; however, he spent half this far away and vast. Of dozen who brought forth period in the Nalanda monastery. He returned leaves and flowers, and of several who made to China (Lo-Yang) in 695, was received with an attempt, there was scarcely one who bore much honour, brought back some four hundred any fruit or produced any real results, and few works, translated with Siksananda the who competed their task. The reason for this Avatamsaka Sutra, later translated many other was the immensity of the stony deserts of the works (56 sutras comprised of 230 books) and Land of the Elephant (India), the great rivers left valuable account of his travels and life in and the briliance of the sun which pours forth India. His itineraries lack the variety and its burning heat, or else

the towering waves scientific interest of those of Hsuan-Tsang, but heaved up by the giant fish, the abysses, and they are full of human interest. On his outward the waters that rise and swell as high as the voyage in 671, he spent eight months in heavens. When marching solitary, beyond the Sumatra, six at Srivijaya, a rising maritime Iron Gates between Samarquand and Bactria, State, now Palembang, and two months in one wandered amongst the ten thousand Malaysia in the neighborhood. He landed at mountains, and fell into the bottom of

precipices; when sailing alone beyond the ñöôøng vöôïn bay ñaûnh nuùi ñi.” Ñoäng Sôn Columns of Coper (south of Tontkin), one baûo: “Coù ngöôøi chaúng töø ñöôøng vöôïn bay crossed the thousand deltas over fifty in ñaûnh nuùi ñi, ngöôi bieát chaêng?” Sö thöa: number, while those who survive were only a “Chaúng bieát.” Ñoäng Sôn hoûi: “Taïi sao handful of men." According to I-Ch’ing, chaúng bieát?” Sö thöa: “Y khoâng maët several Korean monks had gone to India, the maøy.” Ñoäng Sôn baûo: “Ngöôi ñaõ chaúng majority across Central Asia, some by the sea bieát, sao bieát khoâng maët maøy?” Sö khoâng route; of them, I-Ch’ing says: “They died in ñaùp ñöôïc—When Xue-Feng left Tong- India, and never saw their country again. He Shan, Tong-Shan asked him: “Where are died at age 79. you going?” Xue-Feng said: “I’m Nghóa Toàn Tuyeát Phong Thieàn Sö: Zen returning to Ling-Zhong. Tong-Shan said: Master Xue-Feng-Yi-Cun—Thieàn sö Nghóa “When you left Ling-Zhong to come here, Toàn Tuyeát Phong sanh naêm 822 taïi Tuyeàn what road did you take?” Xue-Feng said: Chaâu (baây giôø thuoäc tænh Phuùc Kieán). Naêm “I took the road through the Flying Ape möôøi hai tuoåi sö ñeán ôû chuøa vaø xuaát gia naêm Mountain.” Tong-Shan asked: “And what 17 tuoåi—Zen Master Xue-Feng-Yin-Cun was road are you taking to go back there?” born in 822 in Quan-Chou (now Fu-Jian Xue-Feng said: “I’m returning through the Province). He left home to stay at Yu-Jian Flying Ape Mountains as well.” Tong- temple and became a monk at the age of Shan said: “There’s someone who doesn’t seventeen. take the road through Flying Ape • Taïi Ñoäng Sôn, sö laøm tröôûng ban trai phaïn Mountains. Do you know him?” Xue-Feng (Phaïn Ñaàu) ñang ñaõi gaïo. Khaâm Sôn hoûi: said: “I don’t know him.” Tong-Shan said: “Ñaõi caùt boû gaïo hay ñaõi gaïo boû caùt?” Sö “Why don’t you know him?” Xue-Feng ñaùp: “Gaïo caùt ñoàng thôøi boû.” Khaâm Sôn said: “Because he doesn’t have a face.” hoûi: “Nhö vaäy ñaïi chuùng laáy gì aên?” Sö Tong-Shan said: “If you don’t know him, beøn laät uùp thau ñaõi gaïo. Khaâm Sôn noùi: how do you know he doesn’t have a “Cöù theo nhôn duyeân naày, huynh hôïp ôû face?” Xue-Feng was silent. Ñöùc Sôn.”—Xue-Feng served as a rice • Sö cuøng Nham Ñaàu ñi ñeán Ngao Sôn ôû Leã cook at T’ong-Shan. One day as he was Chaâu gaëp tuyeát xuoáng quaù nhieàu neân straining the rice, T’ong-Shan asked him: döøng laïi. Nham Ñaàu moãi ngaøy cöù nguû, sö “Do you strain the rice out from the sand, moät beà ngoài thieàn. Moät hoâm, sö goïi Nham or do you strain the sand out from the Ñaàu: “Sö huynh! Sö huynh! Haõy daäy.” rice?” Xue-Feng said: “Sand and rice are Nham Ñaàu hoûi: “Laøm caùi gì?” Sö noùi: both strained out at once.” T’ong-Shan “Ñôøi nay chaúng giaûi quyeát xong, laõo Vaên said: “In that case, what will the monks Thuùy ñi haønh khaát ñeán nôi choán, bò y cheâ eat?” Xue-Feng

then tipped over the rice cöôøi, töø ngaøy ñeán ñaây sao chæ lo nguû?" pot. T'ong-Shan said: "Go! Your affinity Nham Ñaàu naït: "Nguû ñi! Moãi ngaøy ngoài accords with Te-Shan!" treân giöôøng gioáng nhö thoå ñòa, ngaøy sau • Sö ñeán taïm bieät Ñoäng Sôn, Ñoäng Sôn hoûi: boïn ma quyû nam nöõ vaãn coøn." Sö chæ trong "Ngöôi ñi ñaâu?" Sö thöa: "Ñi veà trong ngöïc noùi: "Toâi trong aáy coøn chöa oån, ñaûnh nuùi." Ñoäng Sôn hoûi: "Ñöông thôøi töø khoâng daùm töï doái." Nham Ñaàu noùi: "Toâi ñöôøng naøo ra?" Sö thöa: "Töø ñöôøng vöôïn baûo oâng sau naày leân choùt nuùi caát thaûo am bay ñaûnh nuùi ra." Ñoäng Sôn hoûi: "Nay xieån döông ñaïi giaùo, seõ noùi caâu aáy." Sö quay laïi ñöôøng naøo ñi?" Sö thöa: "Töø thöa: "Toâi thaät coøn chöa oån." Nham Ñaàu

baûo: "Neáu oâng thaät nhö theá, cöù choã thaáy hut. In the future you'll just spook the men cuûa oâng moãi moãi thoâng qua, choã phaûi toâi and women of the village." Xue-Feng seõ chöùng minh cho oâng, choã chaúng phaûi toâi pointed to his own chest and said: "I feel seõ vì oâng ñuoåi deïp." Sö thöa: "Khi toâi môùi unease here. I don't dare cheat myself by ñeán Dieâm Quan, thaáy thöôïng ñöôøng noùi not practicing diligently." Yan-T'ou said: nghóa saéc khoâng, lieàn ñöôïc choã vaøo." "I always say that some day you'll build a Nham Ñaàu noùi: "Töø ñaây ñeán ba möôi naêm cottage on a lonely mountain peak and raát kî khoâng neân noùi ñeán." Sö thöa: "Toâi expound a great teaching. Yet you still thaáy baøi keä cuûa Ñoäng Sôn qua soâng 'Thieát talk like this!" Xue-Feng said: "I'm truly kî tuøng tha mít, ñieàu ñieàu giöõ ngaõ sô, cöø anxious." Yan-T'ou said: "If that's really kim chaùnh thò ngaõ, ngaõ kim baát thò cöø.'" so, then reveal your understanding, and Nham Ñaàu noùi: "Neáu cuøng aáy töï cöùu cuõng where it is correct I'll confirm it for you. chöa toät." Sau sö hoûi Ñöùc Sôn 'Vieäc trong Where it's incorrect I'll root it out." Xue- toâng thöøa töø tröôùc con coù phaàn chaêng?' Feng said: "When I first went to Yan- Ñöùc Sôn ñaùnh moät gaäy hoûi: 'Noùi caùi gì?' Kuan's place, I heard him expound on Toâi khi ñoù gioáng nhö thuøng luûng ñaùy." emptiness and form. At that time I found Nham Ñaàu naït: "OÂng chaúng nghe noùi "Töø an entrance." Yan-T'ou said: "And then I cöûa vaøo chaúng phaûi cuûa baùu trong nhaø." saw Tong-Shan's poem that said: 'Avoid Sö thöa: "Veà sau laøm theá naøo môùi phaûi?" seeking elsewhere, for that's far from the Nham Ñaàu baûo: "Veà sau, neáu muoán xieån Self, now I travel alone, everywhere I döông Ñaïi Giaùo, moãi moãi töø trong hoâng meet it, now it's exactly me, now I'm not ngöïc mình löu xuaát, sau naày cuøng ta che it." Yan-T'ou said: "If that's so, you'll trôøi che ñaát ñi!" Sö nhôn caâu aáy ñaïi ngoä never save yourself." Xue-Feng said: lieàn ñaûnh leã, ñöùng daäy keâu luoân: Sö "Later I asked De-Shan: 'Can a student huynh! Ngaøy nay môùi laø thaønh ñaïo ôû understand the essence of the ancient Ngao Sôn." At that moment it was like the teachings?' He struck me and said: 'What botom falling out of a bucket of water."— did you say?' At that moment it was like When Xue-Feng was traveling with Yan- the bottom falling out of a bucket of T'ou on Tortoise Mountain in Li-Chou water." Yan-T'ou said: "Haven't you Province, they were temporarily stuck in heard it said that 'what comes in through an inn during a snowstorm. Each day Yan- the front gate isn't the family's jewels?" T'ou spent the entire day sleeping. Xue-

Xue-Feng said: “Then, in the future, what Feng spent each day sitting in Zen should I do?” Yan-T’ou said: “In the meditation. One day, Xue-Feng called out: future, if you want to expound a great “Elder Brother! Elder Brother! Get up!” teaching, then it must flow forth from your Yan-T’ou said: “What is it?” Xue-Feng own breast. In the future your teaching said: “Don’t be idle. Monks on pilgrimage and mine will cover heaven and earth.” have profound knowledge as their When Xue-Feng heard this he companion. This companion must experienced unsurpassed enlightenment. accompany us at all times. But here today, He then bowed and said: “Elder Brother, all you are doing is sleeping.” Yan-T’ou at last today on Tortoise Mountain I’ve yelled back: “Just eat your fill and sleep! attained the Way!” Sitting there in meditation all the time is • Moät vò Taêng hoûi: “Hoøa Thöôïng thaáy Ñöùc like being some day figure in a villager’s Sôn ñöôïc caùi gì lieàn thoâi?” Sö ñaùp: “Ta ñi

tay khoâng, veà tay khoâng.”—After Xue- took a piece of firewood and threw it in Feng asumed the abbacy at Snow Peak, a through the window. Xue-Feng then monk asked him: “When the Master was opened the door. at Te-Shan’s place, what was it you • Sö thöôïng ñöôøng daïy chuùng: “Nuùi Nam coù attained and allowed you to stop looking moät con raén muõi to, heát thaûy caùc oâng ñeàu further?” Xue-Feng said: “I went with phaûi kheùo xem.” Tröôøng Khaùnh böôùc ra empty hands and returned with empty thöa: “Hoâm nay trong nhaø naøy coù ngöôøi hands.” taùn thaân maát maïng.” Vaân Moân laáy caây • Sö hoûi vò Taêng môùi ñeán: “Vöøa rôøi choã naøo gaäy neùm tröôùc sö roài ra boä sôï. Coù ngöôøi ñeán?” Vò Taêng thöa: “”Phuù Thuyeàn ñeán.” ñem vieäc naày thuaät laïi Huyeàn Sa. Huyeàn Sö hoûi: “Bieån sanh töû chöa qua, vì sao laïi Sa noùi: “Phaûi laø Huynh Laêng môùi ñöôïc. phuù thuyeàn (uùp thuyeàn)?” Vò Taêng khoâng Tuy nhieân nhö theá, neáu ta thì chaúng vaäy.” ñaùp ñöôïc, beøn trôû veà thuaät laïi cho Phuù Vò Taêng hoûi: “Hoøa Thöôïng laøm theá naøo?” Thuyeàn. Phuù Thuyeàn baûo: “Sao khoâng noùi Huyeàn Sa noùi: “Duøng nuùi Nam laøm gì?”— y khoâng sanh töû.” Vò Taêng trôû laïi noùi lôøi Zen master Xue-Feng entered the hall and naày. Sö baûo: “Ñaây khoâng phaûi lôøi cuûa oâng. addressed the monks, saying: “South Vò Taêng thöa: “Phuù Thuyeàn noùi theá aáy.” Mountain has a turtle-nosed snake. All of Sö baûo: “Ta coù 20 gaäy gôûi cho Phuù you here must take a good look at it.” Thuyeàn, coøn ta töï aên 20 gaäy, chaúng can heä Chang-Qing came forward and said: gì ñeán Xaø Leâ.”—Xue-Feng asked a monk: “Today in the hall there and many who are “Where have you come from?” The monk losing their bodies and lives.” Yun-Men said: “From Zen master Fu-Chuan’s then threw a staff onto the ground in front place.” Xue-Feng said: “You haven’t of Xue-Feng and affected a pose of being crossed the sea of life and death yet. So frightened. A monk told Xuan-Sha about why have you overturned the boat?" ”he this and Xuan-Sha said: “Granted that monk was speechless. He later returned Chang-Qing understands, still I don’t and told Zen master Fu-Chuan about this. agree.” The monk said: “What do you say, Fu-Chuan said: "W“y didn't you say ‘It is Master?” Xuan-Sha said: “Why do you not subject to life and death’?” The monk need South Mountain?” returned to Xue-Feng and repeated this • Sö thò tòch naêm 908, ñöôïc vua ban hieäu phrase. Xue-Feng said: “This isn’t “Ñaïi Sö

Chôn Giaùc”—He died in 908. something you said yourself.” The monk After his death he received the said: “Zen master Fu-Chuan said this.” posthumous title “Great Teacher True Xue-Feng said: : Isend twenty blows to Awakening.” Fu-Chuan and give twenty blows to myself Nghóa Töôùng: Nghóa lyù vaø töôùng traïng— as well for interfering your own affairs.” Meaning and form, truth and its aspect. • Moät hoâm, sö ôû trong nhaø Taêng doùng cöûa Nghóa Veä: Thuaät ñeå cöùu ñaøn kieán (taïi moät nôi tröôùc cöûa sau xong noåi löûa ñoát, laïi keâu: ngaäp nöôùc, ñaøn kieán bò nöôùc cuoán troâi, coù “Cöùu löûa! Cöùu löûa! Huyeàn Sa ñem moät ngöôøi laáy caønh caây baéc ngang qua cho chuùng thanh cuûi töø cöûa soå neùm vaøo trong. Sö beøn boø leân)—The duty and mode of saving lives of môû cöûa—One day, Xue-Feng went into ants. the monk’s hall and started a fire. The he Nghóa Voâ Ngaïi: Hieåu bieát thoâng ñaït vaø giaûng closed and locked the front and back giaûi nghóa lyù chö phaùp moät caùch troâi chaûy doors and yelled “Fire! Fire!” Xuan-Sha khoâng trôû ngaïi, moät trong töù voâ ngaïi cuûa chö

Boà Taùt—Unobstructed knowledge of the Laõo Trang—The Lokayata were materialistic meaning, or the truth; complete knowledge, and “worldly” followers of Carvaka school; the one of the four unobstructed eloquences of Vama-lokayata were opposed to the Bodhisattvas. conventions of the world. An earlier ** For more information, please see Töù Voâ interpretation of Lokayata is, Ill response to Ngaïi. questions, the sophistical method of Chuang- Nghóa YÙ: Meaning and aim. Tsu being mentioned as Evil questioning, Nghòch: Vama (skt)—Choáng laïi hay ñoái which is above method reversed. nghòch laïi—To go against—Opposite— Nghòch Luaân: Contrary to morality— Contrary—Resist—In the opposite direction. Immoral. Nghòch Baùng: Choáng baùng laïi—To resist and Nghòch Löu: abuse. 1) Tìm ñöôøng giaûi thoaùt khoûi nhöõng phieàn Nghòch Caûnh: Adverse circumstances— tröôïc baèng caùch ñi ngöôïc laïi doøng ñôøi— Adversity. To resist it and seek a way of escape by getting rid of life’s delusions. Nghòch Duï: Pheùp daãn duï ñi ngöôïc laïi töø quaû 2) Ñi ngöôïc laïi doøng sanh töû luaân hoài vaø trôû veà nhaân, töø ngoïn veà goác, thí duï nhö bieån coù nhaäp vaøo ñaïo quaû Nieát Baøn, giai ñoaïn nguoàn laø soâng to, soâng to coù nguoàn laø soâng Thanh Vaên hay thöù nhaát cuûa A La Haùn: nhoû, soâng nhoû coù nguoàn laø suoái, vaân vaân— To go against the current (the stream of Argument by illustration from effect to cause, transmigration and enter the path of e.g. the source of the ocean is the river, of the nirvana), the first stage of the arhat, that of river the streams, of the small rivers the a sravaka. streams, etc. Nghòch Duyeân: Baát thuaän duyeân, ñoái laïi vôùi Nghòch Lyù: Opposed (contrary) to common sense. thuaän duyeân; thieän vôùi Phaät quaû laø thuaän duyeân, aùc laø nghòch duyeân (thuaän vôùi ñöôøng Nghòch Maét: To offend the eyes. loái ñaïo Phaät laø thuaän duyeân, ngöôïc vôùi ñöôøng Nghòch Ngôïm: Restless. loái ñaïo Phaät laø nghòch duyeân)—Resisting Nghòch Nhó: To shock the ears. accessory cause, in contrast with the accordant Nghòch Quaùn: Laøm ngöôïc laïi vôùi thöù töï hay cause (thuaän duyeân); as goodness is the phöông thöùc quaùn laø nghich quaùn (thí duï nhö accordant cause so evil is the resisting cause of quaùn thaäp nhò nhaân duyeân thì

khoâng nöông the Buddha way. theo thöù töï voâ minh, haønh, thöùc, vaân vaân; maø Nghòch Ñöùc: Contrary to virtue. laïi ñi ngöôïc töø töû, laõo, beänh, sanh, höõu, vaân Nghòch Hoùa: Khaû naêng cuûa chö Phaät vaø chö vaân; hay laø theo quaû maø doø nhaân)—The Boà Taùt, giaùo hoùa nhöõng keû theo taø giaùo hay inverse method in meditation. nhöõng ngöôøi ñoái ñòch vôùi mình—The ability of Nghòch Thuaän: Coøn goïi laø "Vi Thuaän." Traùi the Buddhas and bodhisattvas to convert the ngöôïc vôùi chaân lyù goïi laø nghòch, thuaän vôùi heterodox or opponents. chaân lyù laø thuaän—The adversaties, resisting Nghòch Loä Giaø Da Ña: Vama-lokayata and complying, opposing and according with, (skt)—Loä Giaø Da Ña laø teân cuûa moät phaùi reverse or direct, backward or forward. ngoaïi ñaïo thuaän theo tình ñôøi. Nghòch Loä Giaø Nghòch Tu: Döï Tu—Nhöõng Phaät söï sau khi Da Ña hay Taû Thuaän Theá Ngoaïi Ñaïo, laø phaùi moät ngöôøi ñaõ quaù vaõng—To observe in choáng laïi thuaän theá ngoaïi ñaïo. Loä Giaø Da Ña contrary order; to observe before death the hay Thuaän Theá laø haïng vöùt boû Thaùnh thö cuûa Buddhist rites in preparation for it.

Nghòch YÙ: Against one's will. heard by saying: "So and so said this or Nghieâm: that unkind thing about you." There is no 1) Nghieâm khaéc: Strict. fire that may be compared to this fire. 2) Nghieâm troïng: Severe—Grave. 3) Chæ cho nhöõng ngöôøi bieát cho laïi: Ñoà trong nhaø chæ neân cho nhöõng ngöôøi naøo möôïn Nghieâm Caám: To prohibit—To forbid. roài bieát traû laïi—Give only to those that Nghieâm Caån: Solemn and careful. wish to return the give. Things should be Nghieâm Chính: Severe—Strict. lent to those who do return borrowed Nghieâm Ñöôøng: Father. articles. Nghieâm Ñöôøng Huaán Nöõ Thaäp Giaùo: 4) Khoâng cho nhöõng ngöôøi khoâng bieát cho Trong Ñöùc Phaät vaø Phaät Phaùp, Ñöùc Phaät ñaõ laïi: Khoâng neân cho nhöõng ngöôøi möôïn ñoà töøng daïy raèng ngoaøi cuûa hoài moân raát quan roài giöõ luoân chöù khoâng chòu traû laïi—Do troïng, vaø nhöõng moùn trang söùc quyù giaù, ngöôøi not give to those that do not deserve the cha khoân ngoan coøn daïy con gaùi möôøi ñieàu sau give. No article should be lent to those ñaây—In The Buddha and His Teaching, the who do not return them (borrowed Buddha taught: "The marriage festival was articles). conducted on an elaborate scale. On the 5) Ñoái vôùi baø con baïn beø, thì phaûi cho caû hai, wedding day, in addition to a large dowry and duø hoï coù bieát traû laïi hay khoâng: Give both an exquisitely rich ornament, a wise father to kinsmen and frinds that give and do not should also gave his daughter the following ten give. It is to say, poor kinsfolk and friends admonitions: should be helped even if they do not 1) Khoâng ñem löûa trong nhaø ra ngoaøi ngoõ: repay. Ngöôøi vôï khoâng bao giôø neân noùi xaáu 6) Ngoài moät caùch an vui: Phaûi ngoài ñuùng choã choàng vaø cha meï choàng vôùi ngöôøi ngoaøi. thích nghi. Khi thaáy cha meï choàng ñeán Cuõng khoâng neân ñem chuyeän xaáu beân nhaø phaûi ñöùng daäy ñeå toû loøng kính troïng, chöù choàng maø thuaät laïi cho ngöôøi ngoaøi, vì khoâng ñöôïc ngoài—Sit happily. A wife khoâng coù löûa naøo teä haïi hôn löûa naày—Do should sit in a becoming way. On seeing not carry outside the indoor fire. A wife her parents-in-law or her husband, she should never speak ill of her husband and should

stand up as a sign of respect, and parents-in-law to others. Neither should not remained seated. their shortcomings nor household quarrels 7) AÊn moät caùch an vui: Coù nghóa laø tröôùc khi be reported elsewhere, for there is no fire aên côm phaûi coi coù doïn ñaày ñuû cho cha that may be compared to this fire. meï choàng vaø choàng chöa. Cuõng phaûi coi 2) Khoâng ñem löûa ngoaøi ngoõ vaøo nhaø: Ngöôøi chöøng ngöôøi laøm trong nhaø, phaûi xem coi vôï khoâng neân nghe lôøi noùi xaáu cuûa ngöôøi hoï coù ñöôïc chaêm soùc ñaày ñuû khoâng—Eat khaùc. Ngöôøi vôï khoâng neân ñem nhöõng lôøi happily means that before partaking of her phæ baùng nghe ñöôïc töø haøng xoùm, ñem veà meals, a wife should first see that her keå laïi vaø noùi raèng: “Ngöôøi noï ngöôøi kia ñaõ parents-in-law and husband are served. noùi xaáu ñieàu naày hay ñieàu khaùc.” Khoâng She should also see that her servants are coù löûa naøo teä haïi hôn löûa naày—Do not well cared for. take inside the outdoor fire. A wife should 8) Nguû moät caùch an vui: Nghóa laø tröôùc khi ñi not listen to the reports and stories of other nguû phaûi quan saùt nhaø cöûa, baøn gheá. Cöûa households. In other words, a wife must neûo phaûi then gaøi caån thaän. Phaûi xem coi not bring home the slander that she has nhöõng ngöôøi laøm trong nhaø coù laøm ñuû boån

phaän cuûa hoï chöa, vaø cha meï choàng ñaõ ñi Nghieâm Tònh: Trang nghieâm thanh tònh— nguû chöa. Theá thöôøng ngöôøi vôï phaûi thöùc Glorious and pure, gloriously pure. khuya daäy sôùm. Tröø khi naøo oám ñau beänh Nghieâm Trang: Solemn—Serious— hoaïn, khoâng bao giôø nguû ngaøy—Sleep Severe—Grave. happily means before sleeping, a wife Nghieâm Trò: See Nghieâm Phaït. should see that all doors are closed, Nghieâm Troïng: Serious—Grave. furniture is safe, servants have performed their duties, and parents-in-law have Nghieâm Töø: Parents. retired. As a rule, a wife should rise early Nghieâm Vöông: See Dieäu Trang Nghieâm in the morning and, unless unwell, she Vöông in Vietnamese-English Section. should not sleep during the day. Nghieãm Nhieân: All of a sudden—By 9) Coi chöøng cuûi löûa: Phaûi xem choàng vaø cha accident. meï choàng nhö löûa. Moãi khi coù vieäc vôùi Nghieäm: cha meï choàng vaø choàng phaûi neân heát söùc 1) Chöùng nghieäm: Experience—Try—Test— thaän troïng nhö phaûi thaän troïng vôùi löûa Examine—To verify—To hold an vaäy—Tend the fire. Parents-in-law and inquest—To come true—To verify. husband should be regarded as flames of 2) Hieäu nghieäm: Efficient. fire. One should deal carefully with them Nghieäm Sinh Nhaân Trung: Xem xeùt coi as one would deal with fire. moät ngöôøi sau khi cheát seõ taùi sanh vaøo caûnh 10) Toân troïng caùc vò trôøi trong nhaø: Cha meï giôùi nhaân, Thieân, hay ñòa nguïc, ngaï quyû, suùc choàng vaø choàng phaûi ñöôïc toân kính nhö sanh—An inquiry into the mode of a person’s nhöõng vò trôøi trong nhaø. Neân nhôù Ñöùc death, to judge whether he will be eborn as a Phaät thöôøng nhaéc ñeán cha meï choàng nhö man, deva, and so on with the other possible nhöõng vò trôøi trong nhaø—Honour the destinies such as hells, hungry ghosts, animals. household divinities. Parents-in-law and Nghieân Cöùu: To examine—To study. husband should be regarded as divinities. Nghieàn: To crush. It is noteworthy that the Buddha himself refers to parents-in-law as

divinities Nghieàn Ngaãm: To ponder (reflect) over deserving her respect. something. Nghieâm Hình: Severe punishment. Nghieâng: Inclined—Sloping. Nghieâm Khaéc: To be very severe (strict, Nghieâng Mình: To bend—To lean—To stern, hard) with. stoop. Nghieâm Khieát: Lieâm khieát—Pure—Clean. Nghieâng Ngöûa: Full of ups and downs— Unstable. Nghieâm Meänh: strict order. Nghieäp: Karma (skt)—Kamma (p) Nghieâm Minh: Severe and just. (A) YÙ nghóa cuûa Nghieäp—The meanings of Nghieâm Nghò: Grave—Severe. Karma: Nghieäp laø moät trong caùc giaùo lyù Nghieâm Phaùp: Severe or strict laws. caên baûn cuûa Phaät giaùo. Moïi vieäc khoå vui, Nghieâm Phaït: To punish severely. ngoït buøi trong hieän taïi cuûa chuùng ta ñeàu Nghieâm Phuï: See Nghieâm Ñöôøng. do nghieäp cuûa quaù khöù vaø hieän taïi chi Nghieâm Sö: Severe or strict master (teacher). phoái. Heã nghieäp laønh thì ñöôïc vui, nghieäp Nghieâm Söùc: Alamkaraka (skt)—Trang aùc thì chòu khoå. Vaäy nghieäp laø gì? Nghieäp nghieâm—Gloriously adorned. theo chöõ Phaïn laø 'karma' coù nghóa laø haønh ñoäng vaø phaûn öùng, quaù trình lieân tuïc cuûa

nhaân vaø quaû. Luaân lyù hay haønh ñoäng toát previous lives. Our present life and xaáu (tuy nhieân, töø 'nghieäp' luoân ñöôïc hieåu circumstances are the product of our past theo nghóa taät xaáu cuûa taâm hay laø keát quaû thoughts and actions, and in the same way cuûa haønh ñoäng sai laàm trong quaù khöù) xaûy our deeds in this life will fashion our ra trong luùc soáng, gaây neân nhöõng quaû baùo future mode of existence. A karma can by töông öùng trong töông lai. Cuoäc soáng hieän created by body, speech, or mind. There taïi cuûa chuùng ta laø keát quaû taïo neân bôûi are good karma, evil karma, and haønh ñoäng vaø tö töôûng cuûa chuùng ta trong indifferent karma. All kinds of karma are tieàn kieáp. Ñôøi soáng vaø hoaøn caûnh hieän taïi accumulated by the Alayavijnana and cuûa chuùng ta laø saûn phaåm cuûa yù nghó vaø Manas. Karma can be cultivated through haønh ñoäng cuûa chuùng ta trong quaù khöù, vaø religious practice (good), and uncultivated. cuõng theá caùc haønh vi cuûa chuùng ta ñôøi nay, For Sentient being has lived through seõ hình thaønh caùch hieän höõu cuûa chuùng ta inumerable reincarnations, each has trong töông lai. Nghieäp coù theå ñöôïc gaây boundless karma. Whatever kind of karma taïo bôûi thaân, khaåu, hay yù; nghieäp coù theå is, a result would be followed accordingly, thieän, baát thieän, hay trung tính (khoâng sooner or later. No one can escape the thieän khoâng aùc). Taát caû moïi loaïi nghieäp result of his own karma. ñeàu ñöôïc chaát chöùa bôûi A Laïi Da vaø Maït (B) Nghieäp vaø Quaû Baùo—Karmas and Na thöùc. Chuùng sanh ñaõ leân xuoáng töû sanh Recompenses: Nhö treân ñaõ noùi, nghieäp laø trong voâ löôïng kieáp neân nghieäp cuõng voâ saûn phaåm cuûa thaân, khaåu, yù, nhö haït gioáng bieân voâ löôïng. Duø laø loaïi nghieäp gì, khoâng ñöôïc gieo troàng, coøn quaû baùo laø keát quaû sôùm thì muoän, ñeàu seõ coù quaû baùo ñi theo. cuûa nghieäp, nhö caây traùi. Khi thaân laøm Khoâng moät ai treân ñôøi naày coù theå troán vieäc toát, khaåu noùi lôøi hay, yù nghó chuyeän chaïy ñöôïc quaû baùo—Karma is one of the ñeïp, thì nghieäp laø haït gioáng thieän. Ngöôïc fundamental doctrines of Buddhism. laïi thì nghieäp laø haït gioáng aùc. Chính vì Everything that we encounter in this life, vaäy maø Ñöùc Phaät daïy: "Muoán soáng moät good or bad, sweet or bitter, is a result of

ñôøi cao ñeïp, caùc con phaûi töøng ngaøy töøng what we did in the past or from what we giôø coá gaéng kieåm soaùt nhöõng hoaït ñoäng have done recently in this life. Good nôi thaân khaåu yù chôù ñöøng ñeå cho nhöõng karma produces happiness; bad karma hoaït ñoäng naày laøm haïi caû ta laãn ngöôøi." produces pain and suffering. So, what is Nghieäp vaø quaû baùo töông öùng khoâng sai karma? Karma is a Sanskrit word, literally chaïy. Gioáng laønh sanh caây toát quaû ngon, means a deed or an action and a reaction, trong khi gioáng xaáu thì caây xaáu quaû teä laø the continuing process of cause and effect. chuyeän taát nhieân. Nhö vaäy, töø khi naøo Moral or any good or bad action (however, chuùng ta hieåu roõ raøng vaø haønh trì tinh the word 'karma' is usually used in the chuyeân theo luaät nhaân quaû hay nghieäp sense of evil bent or mind resulting from baùo, chuùng ta khoâng theå naøo kieåm soaùt past wrongful actions) taken while living hay kinh qua moät cuoäc soáng nhö chuùng ta which causes corresponding future ao öôùc ñaâu. Theo Phaät Phaùp thì khoâng coù retribution, either good or evil thieân thaàn quyû vaät naøo coù theå aùp ñaët söùc transmigration (action and reaction, the maïnh leân chuùng ta, maø chuùng ta coù hoaøn continuing process of cause and effect)— toaøn töï do xaây döïng cuoäc soáng theo caùch Our present life is formed and created mình muoán. Neáu chuùng ta tích tuï thieän through our actions and thoughts in our nghieäp, thì quaû baùo phaûi laø haïnh phuùc

söôùng vui, chöù khoâng coù ma quyû naøo coù in vaøo tieàm thöùc cuûa chuùng ta. Haït gioáng theå laøm haïi ñöôïc chuùng ta. Ngöôïc laïi, neáu cuûa haønh ñoäng hay nghieäp ñaõ ñöôïc gieo chuùng ta gaây taïo aùc nghieäp, duø coù laïy luïc troàng ôû ñaáy. Nhöõng haït gioáng naày ñôïi ñeán van xin thì haäu quaû vaãn phaûi laø ñaéng cay khi coù ñuû duyeân hay ñieàu kieän laø naåy ñau khoå, khoâng coù trôøi naøo coù theå cöùu laáy maàm sanh caây troå quaû. Cuõng nhö vaäy, khi chuùng ta—As mentioned above, karma is ngöôøi nhaän laõnh laáy haønh ñoäng cuûa ta a product of body, speech and mind; while laøm, thì haït gioáng cuûa yeâu thöông hay thuø recompense is a product or result of haän cuõng seõ ñöôïc gieo troàng trong tieàm karma. Karma is like a seed sown, and thöùc cuûa hoï, khi coù ñuû duyeân hay ñieàu recompense is like a tree grown with kieän laø haït gioáng aáy naåy maàm sanh caây vaø fruits. When the body does good things, troå quaû töông öùng—When we act, either the mouth speaks good words, the mind good or bad, we see our own actions, like thinks of good ideas, then the karma is a an outsider who witnesses. The pictures of good seed. In the contrary, the karma is an these actions will automatically imprint in evil seed. Thus the Buddha taught: "To our Alaya-vijnana (subconscious mind); lead a good life, you Buddhists should the seed of these actions are sown there, make every effort to control the activities and await for enough conditions to spring of your body, speech, and mind. Do not let up its tree and fruits. Similarly, the effect these activities hurt you and others." in the alaya-vijnana (subconscious mind) Recompense corresponds Karma without of the one who has received our actions. any exception. Naturally, good seed will The seed of either love or hate has been produce a healthy tree and delicious fruits, sown there, waiting for enough conditions while bad seed

gives worse tree and fruits. to spring up its tree and fruits. Therefore, unless we clearly understand (D) Laøm theá naøo ñeå chuùng ta trieät tieâu and diligently cultivate the laws of cause nghieäp?—How do we eliminate karma?: and effect, or karma and result, we cannot Ñöùc Phaät daïy neáu ai ñoù ñem cho ta vaät gì control our lives and experience a life the maø ta khoâng laáy thì dó nhieân ngöôøi ñoù phaûi way we wish to. According to the Buddha- mang veà, coù nghóa laø tuùi chuùng ta khoâng Dharma, no gods, nor heavenly deities, chöùa ñöïng vaät gì heát. Töông töï nhö vaäy, nor demons can assert their powers on us, neáu chuùng ta hieåu raèng nghieäp laø nhöõng gì we are totally free to build our lives the chuùng ta laøm, phaûi caát chöùa trong tieàm way we wish. If we accumulate good thöùc cho chuùng ta mang qua kieáp khaùc, thì karma, the result will surely be happy and chuùng ta töø choái khoâng caát chöùa nghieäp joyous. No demons can harm us. In the nöõa. Khi tuùi tieàm thöùc troáng roãng khoâng coù contrary, if we create evil karma, no gì, thì khoâng coù gì cho chuùng ta mang vaùc. matter how much and earnestly we pray Nhö vaäy laøm gì coù quaû baùo, laøm gì coù khoå for help, the result will surely be bitter and ñau phieàn naõo. Nhö vaäy thì cuoäc soáng painful, no gods can save us. cuoäc tu cuûa chuùng ta laø gì neáu khoâng laø (C) Nghieäp ñi vaøo tieàm thöùc nhö theá naøo— ñoaïn taän luaân hoài sanh töû vaø muïc tieâu giaûi How does karma enter the Alaya- thoaùt roát raùo ñöôïc thaønh töïu—The Buddha vijnana?: Khi chuùng ta haønh ñoäng, duø taught: “If someone give us something, but thieän hay aùc, thì chính chuùng ta chöùng we refuse to accept. Naturally, that person kieán roõ raøng nhöõng haønh ñoäng aáy. Hình will have to keep what they plan to give. aûnh cuûa nhöõng haønh ñoäng naày seõ töï ñoäng This means our pocket is still empty.”

Similarly, if we clearly understand that Nghieäp Baùo Thaân: Theo toâng Hoa Nghieâm, karmas or our own actions will be stored chö Boà Taùt vì thöông soùt chuùng sanh maø hieän in the alaya-vijnana (subconscious mind) ra thaân caûm thuï hay nghieäp baùo thaân, gioáng for us to carry over to the next lives, we nhö thaân cuûa chuùng sanh ñeå cöùu ñoä hoï— will surely refuse to store any more karma According to the Hua-Yen sect, the body of in the ‘subconscious mind’ pocket. When karmaic retribution, especially that assumed by the ‘subconscious mind’ pocket is empty, a bodhisattva to accord with the conditions of there is nothing for us to carry over. That those he seeks to save. means we don’t have any result of either **For more information, please see Thaäp Thaân happiness or suffering. As a result, the Phaät. cycle of birth and eath comes to an end, Nghieäp Baát Thieän: Unwholesome kamma—the goal of liberation is reached. See Baát Thieän Nghieäp. (E) Phaân Loaïi Nghieäp—Categories of karma: Nghieäp Bònh: Beänh nghieäp hay beänh gaây ra 1) Nhò Nghieäp: Two kinds of karma—Coù hai do nghieäp cuûa nhieàu ñôøi tröôùc—Illness as the loaïi nghieäp hoaëc toát hoaëc xaáu, hoaëc coá yù result of previous karma. hoaëc khoâng coá yù—There are two kinds of Nghieäp Boä: Boä soå ghi nghieäp cuûa chuùng sanh karma: One is good and the other is bad ñöôïc giöõ bôûi nhöõng vò “Cai Quaûn Nhaân Quaû” karma or intentional and unintentional hay Minh Quan trong ñòa nguïc—The record or karma—See Nhò Chuûng Nghieäp. account book,

believed to be kept by the rulers 2) Tam Nghieäp: Three kinds of karma—Coù of "Cause and Effect" or the rulers of Hades nhieàu loaïi nghieäp, nhöng ñaïi ñeå coù ba who record the deeds of all sentient beings. loaïi: thaân nghieäp, khaåu nghieäp vaø yù nghieäp—Three types of karmas: body Nghieäp Caûm: Söï caûm öùng hay aûnh höôûng karma, speech karma, and mental cuûa nghieäp (tuøy thuoäc vaøo nghieäp nhaân thieän karma—See Tam Nghieäp, and Tam Baùo. hay aùc maø caûm thoï laïc hay khoå)—The 3) Töù Nghieäp: Four kinds of karma—See influence of karma; caused by karma. Boán Loaïi Nghieäp. Nghieäp Caûm Duyeân Khôûi: See Duyeân 4) Luïc Nghieäp: Six kinds of karma—See Luïc Khôûi (I) (1). Ñaïo. Nghieäp Caûnh: Karma-mirror. 5) Thaäp Nghieäp: Thaäp aùc vaø thaäp thieän—Ten Nghieäp Caän Töû: Asanna (p)—Death- evil actions and/or ten paths of good proximate karma—Theo A Tyø Ñaït Ma Luaän action—See Thaäp AÙc, and Thaäp Thieän (Vi Dieäu Phaùp), caän töû nghieäp laø ñieàu gì maø ta Nghieäp in Vietnamese-English Section. laøm hay nghó ñeán lieàn tröôùc luùc laâm chung. Nghieäp AÙch: Nhöõng tai aùch ñôøi naày laø haäu Neáu moät ngöôøi xaáu maø nhôù laïi hoaëc ñöôïc laøm quaû cuûa nghieäp gaây taïo trong ñôøi tröôùc—The moät vieäc thieän tröôùc luùc laâm chung, coù theå nhôø constraints of karma; i.e. restricted conditions ñoù maø ngöôøi aáy ñöôïc taùi sanh vaøo caûnh giôùi toát now as resulting from previous life. (may maén) hôn; ngöôïc laïi, neáu moät ngöôøi toát Nghieäp AÛnh: Nghieäp nhö boùng theo saùt maø tröôùc khi laâm chung laïi nhôù ñeán moät haønh hình—Karma-shadow, karma dogging one's ñoäng baát thieän cuûa mình, ngöôøi aáy coù theå taùi steps like a shadow. sanh vaøo moät traïng thaùi baát haïnh. Chính vì lyù Nghieäp Baùo: Quaû baùo söôùng khoå töông öùng do quyeát ñònh taùi sanh ñoù maø caùc xöù Phaät Giaùo vôùi thieän aùc nghieäp—Karma-reward; the coù phong tuïc nhaéc nhôû ngöôøi saép cheát nhöõng retribution of karma (good or evil). haønh ñoäng laønh ngöôøi aáy ñaõ laøm trong ñôøi, vaø taïo cô hoäi cho ngöôøi aáy taïo thieän nghieäp tröôùc

phuùt laâm chung. Khi khoâng coù troïng nghieäp, vaø gaây ra laøm ngaên caûn boà ñeà (aùc nghieäp ngaên nghieäp caän töû ñöôïc thaønh laäp, thì nghieäp caän töû caûn chaùnh ñaïo)—The screen or hindrance of seõ giöõ vai troø chính trong vieäc taùi sanh. Ñieàu past karma which hinders the attainment of naày khoâng coù nghóa laø ngöôøi aáy seõ troán thoaùt bodhi (hindrance to the attainment of Bodhi, ñöôïc nhöõng nghieäp thieän aùc ñaõ taïo ra trong which rises from the past karma). ñôøi. Khi gaëp ñieàu kieän thì nhöõng nghieäp thieän Nghieäp Chöôùng Tröø: Daáu hieäu ñoaïn tröø aùc seõ troå quaû töông xöùng—According to the nghieäp chöôùng baèng löôõi kieám trí tueä—A Abhidharma, death-proximate karma is an symbol indicating the cutting away of all action, or a potent karma remembered or done karmaic hindrances by the sword of wisdom. shortly before death (dying moment), that is, Nghieäp Coá YÙ: Karma-vipaka (skt)—Nghieäp immediately prior to the last javana process. If gaây taïo bôûi söï coá yù, ñoái laïi vôùi nghieäp voâ a person of bad character remembers a good tình—Intentional karma, in contrast with deed he has done, or performs a good deed just unintentional karma (karma-phala). before dying, he may receive a fortunate Nghieäp Duyeân: Nhaân duyeân ñem laïi haäu quaû

rebirth; and conversely, if a good person töø nôi nghieäp (thieän nghieäp laø nhaân duyeân dwells on an evil deed done earlier, or mang laïi laïc quaû, aùc nghieäp laø nhaân duyeân performs an evil deed just before dying, he mang laïi khoå quaû)—Karma-cause, karma may undergo an unhappy rebirth. For this circumstance, condition resulting from karma. reason, or its significant in determining the Nghieäp Dö: Moät trong tam dö, chuùng sanh tu future birth, in Buddhist countries it is haønh (haïng nhò thöøa) sau khi ñaõ lìa khoûi sinh töû customary to remind a dying person of his hay höõu laäu nghieäp, vaãn coøn laïi voâ laäu nghieäp good deeds or to urge him to arouse good coù theå laøm bieán dòch sinh töû beân ngoaøi ba thoughts during the last moment of his life. coõi—A remnant of karma after the six paths of When there is no weighty karma, and a potent existence, one of the three after death death-proximate karma is performed, this remainders. karma will generally takes on the role of ** For more information, please see Tam Dö. generating rebirth. This does not mean that a person will espcape the fruits of the other good Nghieäp Ñaïo: Moät trong tam ñaïo maø taát caû and bad deeds he has committed during the chuùng sanh phaûi daãm leân, vieäc xaûy ra duø thieän course of life. When they meet with hay duø aùc ñeàu daãn chuùng sanh ñi trong ba neûo conditions, these karmas too will produce their saùu ñöôøng—The way of karma; the path of due results. works, action or doing, either good or bad, productive of karma, one of the three paths all Nghieäp Caáu: Söï ueá nhieãm cuûa nghieäp— have to tread on. Karma defilement. **For more information, please see Tam Ñaïo Nghieäp Chuû: Property owner. (A). Nghieäp Chuûng: Karmabija (skt)—Nghieäp Nghieäp Ñaïo Thaàn: Vò Thaàn quan saùt nhöõng sanh ra quaû khoå laïc trong luaân hoài sanh töû, nghieäp gaây taïo cuûa chuùng sanh—The gods gioáng nhö haït gioáng theá gian—Karma-seed who watch over men's deeds. which springs up in happy or in suffering Nghieäp Ñieàn: Khu ruoäng nghieäp, hay cuoäc rebirth. soáng maø trong ñoù nhöõng chuûng töû ñöôïc gieo Nghieäp Chuûng Töû: Karma-bija (skt)— taïo cho nhöõng kieáp lai sanh—The field of Karma-seed—See Nghieäp Chuûng. karma; the life in which the seeds of future Nghieäp Chöôùng: Karmavarana (skt)— harvests are sown. Nhöõng chöôùng ngaïi vaø ngaên trôû do aùc nghieäp

Nghieäp Haûi: AÙc nghieäp thì nhieàu voâ soá nhö thöùc cuûa chuùng ta bò chuû nôi naøo maïnh nhöùt loâi ñaïi döông saâu roäng—The vast, deep ocean of keùo tröôùc tieân—The power of karma is the evil karma. strength of karma which produces good or evil Nghieäp Haønh: Nhöõng haønh ñoäng aûnh höôûng fruit. Karmic power is the strength of karma. It ñeán söï taùi sanh trong töông lai—Deeds, is similar to a debt collector. There are many actions; karma deeds, moral action which different strong and weak debt collectors. influences future rebirth. When we die, our consciousness will be taken by the strongest and greatest debt collector. Nghieäp Heä: Heä phöôïc hay söï troùi buoäc cuûa nghieäp—Karma-bonds; karma-fetters Nghieäp Löïc Khoâng Kieâng Neå Moät Ai, Nghieäp Heä Khoå Töôùng: Traïng thaùi khoå gaây Duø Taøi Trí Hay Ñaàn Ñoän: The power of neân bôûi söï troùi buoäc cuûa nghieäp—The karma respect nobody, the talented or the suffering state of karma bondage. dull. Nghieäp

Hoûa: Löûa döõ cuûa aùc nghieäp hay löûa Nghieäp Ma: Karma-maras (skt)—Ma hay aùc cuûa ñòa nguïc—The fires of evil karma; the fire nghieäp luoân theo chuùng sanh quaáy roái vaø ngaên of the hells. caûn vieäc tu haønh vaø laøm haïi thieän ñaïo—The demons who or the karma which hinders and Nghieäp Hoaëc: Nghieäp gaây ra bôûi loøng nghi harms goodness. hoaëc—The karma caused by doubt. ** For more information, please see Thaäp Nghieäp Höõu: Reality of karma—See Thaát Phieàn Naõo. Chuûng Höõu. Nghieäp Naõo: Nghieäp Keát: 1) Söï phieàn naõo gaây ra bôûi nghieäp: Karmaic 1) Söï keát troùi cuûa nghieäp: The bond of distress. karma. 2) Nghieäp vaø söï phieàn naõo (caùi naày laø nhaân 2) Nghieäp vaø söï keát troùi cuûa duïc voïng: cuûa caùi kia, caùi kia laø quaû cuûa caùi naày): Karma and the bond (of the passion). Karma and distress (one is the cause of Nghieäp Khoå: Thoï quaû khoå do taùc aùc nghieäp another, and vice versa). (taïo taùc aùc nghieäp, nöông vaøo aùc nghieäp maø Nghieäp Naëng Tu Vuïng: Heavy karma, ñaéc quaû khoå)—Karmaic suffering. perfunctory practice. Nghieäp Kim Cang: Karmavajra. Nghieäp Ngaên Trôû: Upapilaka (p)— Nghieäp Kính: Taám göông nghieäp, coõi u minh Obstructive karma—Theo A Tyø Ñaït Ma Luaän duøng ñeå soi thieän aùc nghieäp cuûa chuùng sanh— (Vi Dieäu Phaùp), nghieäp ngaên trôû khoâng coù quaû Karma-mirror, that kept in Hades reveals all thieän aùc cuûa chính noù, nhöng coù theå ngaên caûn karma. hay laøm chaäm treã söï troå quaû cuûa caùc nghieäp Nghieäp Luaân: Baùnh xe nghieäp coù luaân khaùc—According to the Abhidharma, an chuyeån chuùng sanh luaân hoài trong saùu neûo— obstructive karma is a karma which cannot The wheel of karma which turns men into the produce its own result (wholesome or six paths of transmigration. unwholesome), but nevertheless obstructs, Nghieäp Löïc: Nghieäp löïc laø söùc maïnh cuûa frustrates, or delays some other karma from nghieäp taïo ra quaû laïc khoå (söùc maïnh cuûa thieän producing results, countering its efficacy or nghieäp sinh ra laïc quaû, söùc maïnh cuûa aùc shortening the duration of its pleasant or nghieäp gaây ra khoå quaû). Nghieäp löïc ví nhö painful results. ngöôøi chuû nôï. Coù nhieàu thöù chuû nôï maïnh yeáu 1) Cho duø nghieäp taùi taïo coù cöôøng thònh vaøo khaùc nhau loâi keùo, neân khi laâm chung thì thaàn luùc thaønh laäp, maø bò nghieäp ngaên trôû tröïc

tieáp ñoái laïi, seõ laøm cho nghieäp taùi taïo trôû quyû—An unwholesome productive karma neân voâ hieäu quaû—Even though a tends to produce rebirth in the great hells productive karma may be strong at a time may be couteracted by an obstructive it is accumulated, an obstructive karma wholesome karma and produce rebirth in directly opposed to it may conteract it so the minor hells or among the hunghry that it becomes impaired when producing ghosts. its results. Nghieäp Nhaân: Caùc haønh ñoäng thieän aùc ñaõ 2) Tyû nhö moät nghieäp taùi taïo thieän coù khuynh laøm xong ñeàu trôû thaønh nghieäp nhaân daãn ñeán höôùng ñöa chuùng sanh taùi sanh vaøo coõi luaân hoài (thieän nghieäp laø nhaân cuûa laïc quaû, aùc cao hôn, coù theå bò nghieäp ngaên trôû ñöa vaøo nghieäp laø nhaân cuûa khoå quaû)—Karma-cause— taùi sanh nôi coõi thaáp hôn—For example a The deed as cause; the cause of good or bad wholesome karma tending to produce karma leads to the next form of existence.

rebirth in a superior plane of existence Nghieäp Phaïm: The constraints of karma. may be impeded by an obstructive karma Nghieäp Phong: Karma wind. so that it generates rebirth in a lower 1) Gioù maïnh caûm thuï do aùc nghieäp: The plane. fierce wind of evil karma. 3) Nghieäp taùi taïo toát coù khuynh höôùng ñöa 2) Gioù thoåi töø ñòa nguïc trong thôøi maït kieáp chuùng sanh taùi sanh vaøo nhöõng gia ñình (nhöõng keû ôû döôùi ñòa nguïc tuøy theo toäi cao sang, coù theå bò nghieäp ngaên trôû laøm naëng nheï maø phaûi choáng ñôõ nhieàu hay ít cho taùi sanh vaøo nhöõng gia ñình haï tieän— vôùi côn gioù maïnh naày): The wind from the A wholesome productive karma tends to hells, at the end of the age. produce rebirth among high families may 3) Nghieäp gioáng nhö côn gioù thoåi, ñöa chuùng be impeded by an obstructive karma, sanh nhöõng choã taùi sanh thieän aùc: Gioù therefore, it may produce rebirth among thieän thoåi vaøo choã chuùng sanh toát neân low families ñöôïc sung söôùng, gioù aùc thoåi vaøo choã 4) Nghieäp taùi taïo toát coù khuynh höôùng mang chuùng sanh xaáu neân chòu khoå sôû—Karma laïi tröôøng thoï cho chuùng sanh, laïi bò as wind blowing a person into good or evil nghieäp ngaên trôû laøm cho ñoaûn thoï—A rebirth. wholesome productive karma tends to Nghieäp Phöôïc: Phieàn tröôïc hay söï troùi buoäc produce longevity may be impeded by an cuûa nghieäp—Karma-bonds; the binding power obstructive karma, therefore life may of karma. become shortened. 5) Nghieäp taùi taïo toát coù khuynh höôùng mang Nghieäp Quaû: Nghieäp quaû laø haäu quaû taát laïi saéc dieän ñeïp ñeõ, coù theå bò nghieäp ngaên nhieân cuûa haønh ñoäng theo luaät nhaân quaû cuûa trôû laøm cho dung maïo trôû neân taàm nhaø Phaät. Haäu quaû cuûa nghieäp taùi sanh tuøy thöôøng—A wholesome productive karma thuoäc vaøo nghieäp gaây taïo cuûa nhöõng ñôøi tends to produce beauty may be impeded tröôùc—The natural reward or retribution for a by an obstructive karma, therefore it may deed, brought about by the law of karma produce a plain appearance. mentioned by the Buddha. The fruit of karma, 6) Nghieäp taùi taïo baát thieän coù khuynh höôùng conditions of rebirth depending on previous ñöa chuùng sanh taùi sanh vaøo nhöõng ñaïi ñòa karmaic conduct. nguïc, coù theå bò nghieäp ngaên trôû ñoái khaùng Nghieäp Taùi Taïo: Janaka (p)—Productive laïi vaø chuùng sanh aáy coù theå taùi sanh vaøo Karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu nhöõng ñòa nguïc nheï hôn hay vaøo coõi ngaï Phaùp), nghieäp thieän hay baát thieän, trôï duyeân

cho söï taùi sanh vaøo luùc laâm chung. Vaøo luùc and the karma-born types of materiality ñöôïc meï thoï thai, do nghieäp taùi taïo maø thöùc taùi constituting the physical body of the new sanh ñöôïc phaùt sanh, cuøng luùc aáy nhöõng thaønh being. During the course of existence it phaàn vaät chaát cuûa moât con chuùng sanh môùi produces other resultant cittas and the cuõng ñöôïc thaønh laäp nhö caùc caên, söï xaùc ñònh continuities of karma-born materiality, such as tính nam nöõ. Chæ coù nghieäp taùi taïo daãn tôùi taùi the sense faculties, sexual determination, and sanh, nhöng taát caû caùc nghieäp thieän aùc ñeàu the heart-base. Only a karma that has attained phaûi troå quaû trong nhöõng ñôøi keá tieáp, khoâng coù the status of a full course of action can perform ngoaïi leä. Theo Phaät giaùo, chaäp tö töôûng cuoái the function of producing rebirth-linking, but cuøng thaät laø quan troïng vì chính caùi

nghieäp coù all wholesome and unwholesome karmas naêng löïc maïnh nhöùt trong giôø laâm chung, laønh without exception can produce results during hay döõ, taïo ñieàu kieän cho söï taùi sanh keá lieàn the course of existence. Every subsequent ñoù. Nghieäp naày goïi laø nghieäp taùi taïo. Caùi cheát birth, according to Buddhism, is conditioned by cuûa moät chuùng sanh chæ laø söï giaùn ñoaïn taïm the good or bad karma which predominant at thôøi cuûa moät hieän töôïng taïm thôøi. Maëc daàu theå the moment of death. This kind of karma is xaùc hieän taïi tieâu dieät, nhöng moät hình theå technically known as reproductive karma. The khaùc seõ phaùt sanh tuøy theo tö töôûng maïnh nhaát death of a person is merely the temporary end trong giôø laâm chung; hình theå sau naày khoâng of a temporary phenomenon. Though the hoaøn toaøn gioáng hình theå tröôùc, maø cuõng present form perishes, another form which is khoâng phaûi tuyeät ñoái laø khaùc. Theå xaùc tan raõ, neither absolutely the same nor totally nhöng luoàng nghieäp löïc vaãn toàn taïi. Tieán trình different takes place according to the thought tö töôûng cuoái cuøng aáy, goïi laø nghieäp taùi taïo, that was powerful at the death moment since quyeát ñònh caûnh giôùi cuûa kieáp soáng tôùi. Thoùi the karmic force which hitherto actuated it is thöôøng thì tieán trình tö töôûng cuoái cuøng cuûa not annihilated with the dissolution of the moät ngöôøi tuøy thuoäc nôi phaåm haïnh cuûa ngöôøi body. It is this last thought process, which is aáy trong cuoäc soáng haèng ngaøy. Tuy nhieân cuõng termed “reproductive karma,” that determines coù tröôøng hôïp ñaëc bieät maø ngoaïi caûnh taïo neân the state of a person in his subsequent birth. cô hoäi thuaän lôïi hay baát lôïi laøm cho moät ngöôøi As a rule, the last thought-process depends on toát coù theå coù nhöõng tö töôûng xaáu, hay moät the general conduct of a person in daily life. In ngöôøi xaáu coù theå coù nhöõng tö töôûng toát trong some exceptional cases, perhaps due to giôø phuùt laâm chung. Trong tröôøng hôïp naày favourable or unfavourable circumstances, at phaåm haïnh cuûa ngöôøi kia trong cuoäc soáng the moment of death a good person may khoâng ñem laïi aûnh höôûng naøo cho söï taùi sanh, experience a bad thought, and a bad person a nhöng khoâng coù nghóa laø quaû phaûi coù cho good one. The future birth will be determined nhöõng haønh ñoäng trong quaù khöù ñaõ tieâu maát. by this last thought-process, irrespective of the Quaû aáy seõ troå luùc töông xöùng vôùi nhaân ñaõ general conduct. This does not mean that the gieo—According to the Abhidharma, effects of the past actions are obliterated. They productive karma is wholesome or will produce their inevitable results as the unwholesome volition which produces appropriate moment. resultant mental states and karma-born Nghieäp Taëc: Nghieäp coù khaû naêng laøm haïi materiality, both at the moment of rebirth- chuùng sanh nhö moät teân cöôùp neân goïi laø linking and during the course of existence. At nghieäp taëc—Robber-karma; evil karma harms the moment of conception, productive karma as does a robber. generates the rebirth-linking consciousness

Nghieäp Thaèng: Sôïi daây troùi buoäc cuûa nghieäp Nghieäp Thöïc: Nghieäp laø loaïi dinh döôõng caên hay nghieäp nhö sôïi daây troùi buoäc—Karma baûn cuûa söï hieän höõu cuûa chuùng sanh—Karma cords; the bonds of karma. as nutritive basis for succeeding existence. Nghieäp Theå: See Nghieäp Tính. ** For more information,

please see Töù Thöïc. Nghieäp Thieân: Nghieäp Thieân hay luaät töï Nghieäp Thöôøng: Acinna (p)—Habitual nhieân khoâng theå traùnh khoûi cuûa “nhaân quaû”—karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu The karma of heaven, i.e. the natural Phaùp), nghieäp thöôøng hay thöôøng nghieäp laø inevitable law of cause and effect. nhöõng thoùi quen maø chuùng sanh thöôøng laøm, Nghieäp Thoï: Keát quaû cuûa nghieäp ñôøi tröôùc, daàu toát hay xaáu (coù khuynh höôùng taïo neân taâm nhö cuoäc soáng daøi ngaén ôû hieän taïi ñöôïc quyeát taùnh cuûa chuùng sanh). Nhöõng thoùi quen haèng ñònh bôûi nghieäp ñôøi tröôùc—That which is ngaøy, duø laønh hay duø döõ, daàn daàn trôû thaønh received as the result of former karmaic baûn chaát ít nhieàu uoán naén taâm taùnh con ngöôøi. conduct, i.e. long or short life determined by Trong khi nhaøn roãi, taâm ta thöôøng duyeân theo previous karma. nhöõng tö töôûng, nhöõng haønh vi quen thuoäc moät caùch töï nhieân laém khi voâ yù thöùc. Neáu khoâng coù Nghieäp Thoâng: Baùo Thoâng—Söùc thaàn thoâng troïng nghieäp hay caän töû nghieäp thì thöôøng cuûa nghieäp baùo, moät trong nguõ thoâng. Coù ñöôïc nghieäp quyeát ñònh taùi sanh—According to the nghieäp thoâng laø nhôø coâng ñöùc tu haønh trong Abhidharma, habitual karma is a deed that one nhieàu ñôøi tröôùc (chö Thieân Long Hoä Phaùp, chö habitually or constantly performs either good Boà Taùt, chö Thieân ñeàu döïa vaøo tuùc nghieäp tu or bad. Habits, whether good or bad, become haønh cuûa nhöõng ñôøi tröôùc maø coù ñöôïc söùc thaàn second nature. They more or less tend to thoâng)—Supernatural powers that have been mould the character of a person. In the acquired as karma by demons, spirits, nagas, absence of weighty karma and a potent-death- etc.—Supernatural powers obtained from proximate karma, this type of karma generally former karma, one of the five supernatural assumes the rebirth generative function. powers. ** For more information, please see Nguõ Nghieäp Tích Tuï: Katatta (p)—Reserve Thoâng. karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), nghieäp tích tuï laø baát cöù nghieäp naøo ñuû Nghieäp Thöùc: Karma-vijnana (skt)—Theo maïnh ñeå quyeát ñònh taùi sanh, maø khoâng phaûi laø Khôûi Tín Luaän, nghieäp thöùc laø caùi thöùc caên nghieäp taùi taïo, nghieäp caän töû, hay nghieäp tieâu baûn löu chuyeån trong caùc loaøi höõu tình, laø yù dieät. Loaïi nghieäp naày seõ quyeát ñònh taùi sanh nieäm döïa vaøo caên baûn voâ minh khieán chaân taâm neáu khoâng coù caùc nghieäp kia chen vaøo. Nghieäp nhaát nhö baét ñaàu chuyeån ñoäng hay voâ minh löïc naày gioáng nhö caùi voán döï tröû cuûa moät caù nhaân, laøm cho taâm baát giaùc chuyeån ñoäng, laø keát quaû goàm boán loaïi—Reserve karma is any other cuï theå hieän taïi cuûa nhöõng haønh ñoäng trong quaù deed, not included productive, death-khöù—According to The Awakening of Faith, proximate, destructive karmas, which is potent karmic consciousness; activity-consciousness enough to take on the role of generating in the sense that through the agency of rebirth. This type of karma becomes operative ignorance an enlightened mind begins to be when there is no karma of other three types to disturbed; consciousness as the result of past exercise this function. This is as it were the behavior, that is concrete consciousness in the reserve fund of a particular being, divided into present. four classifications: 1) Haønh ñoäng baát thieän,

taïo quaû döõ troå sanh trong duïc giôùi: Akusala (p)—Coù möôøi

haønh ñoäng baát thieän—Evil actions which 1) Moät ngöôøi nguyeân lai do nghieäp taùi taïo coù may ripen in the sense-sphere. There are theå sanh tröôøng thoï, nhöng nghieäp tieâu ten evil actions: dieät khôûi leân gaây neân hoaïnh töû—A man a) Ba haønh ñoäng baát thieän bieåu hieän nôi may, through his productive karma, have thaân—Three evil actions committed by been originally destined for a long life- deed: span, ut a destructive karma may arise and • Saùt sanh: Panatipata (p)—Killing. bring about a premature death. • Troäm caép: Adinnadana (p)—Stealing. 2) Vaøo luùc caän töû, thoaït tieân moät caûnh giôùi • Taø daâm: Kamesu-micchacara (p)—Sexual taùi sanh xaáu hieän ra vì nghieäp löïc xaáu, misconduct. nhöng moät nghieäp tieâu dieät toát khôûi leân, b) Boán haønh ñoäng baát thieän bieåu hieän nôi trieät tieâu aùc nghieäp, do ñoù ñöôïc taùi sanh khaåu—Four evil actions committed by vaøo caûnh giôùi toát hôn—At the time of word: near-death, at first a sign of bad • Noùi doái: Musavada (p)—Lying. destination may appear by the power an • Noùi lôøi ñaâm thoïc: Pisunavaca (p)— evil karma, heralding bad rebirth, but then Slandering. a good karma may emerge, expel the bad • Noùi lôøi thoâ loã coäc caèn: Pharusavaca (p)— karma, and having caused the sign of good Harsh speech. destination to appear. • Noùi lôøi nhaûm nhí voâ ích: Samphappalapa 3) Moät nghieäp xaáu coù theå thình lình khôûi leân, (p)—Frivolous talk. tieâu dieät khaû naêng cuûa nghieäp taùi taïo toát, c) Ba haønh ñoäng baát thieän bieåu hieän nôi yù— ñeå ñöa ñeán vieäc taùi sanh vaøo caûnh giôùi Three evil actions committed by mind: aùc—A bad karma may suddenly arise, cut • Tham lam: Abhijjha (p)—Covetousness. off the productive potential of a good • Saân haän: Vyapada (p)—Ill-will. karma, an generate rebirth in a woeful • Taø kieán: Micchaditthi (p)—False views. realm. 2) Haønh ñoäng thieän, taïo quaû laønh troå sanh Nghieäp Tính: Nghieäp theå hay töï theå cuûa trong duïc giôùi: Kusala (p)—Good actions nghieäp—The nature of karma, its essential which may ripen in the sense-sphere. being. 3) Haønh ñoäng thieän, taïo quaû laønh troå sanh Nghieäp Traàn: Söï ueá nhieãm cuûa aùc nghieäp— trong saéc giôùi: Good actions which may Karma-dirt, the defilement or remains of evil ripen in the realms of form (rupaloka). karma. 4) Haønh ñoäng thieän, taïo quaû laønh trong voâ Nghieäp Trôï Duyeân: Upatthambaka (p)— saéc giôùi: Good actions which may ripen in Supportive karma—Theo A Tyø Ñaït Ma Luaän the formless realms (arupaloka). (Vi Dieäu Phaùp), nghieäp trôï duyeân khoâng ñaït Nghieäp Tieâu Dieät: Upaghataka (p)— ñöôïc cô hoäi sanh quaû cuûa chính noù (nghóa laø noù Destructive karma—Theo A Tyø Ñaït Ma Luaän khoâng coù taùnh caùch thieän hay baát thieän), nhöng (Vi Dieäu Phaùp), nghieäp tieâu dieät laø thöù nghieäp, noù ñeán gaàn vaø naâng ñôõ nghieäp taùi taïo vaø caùc thieän hay aùc, coù khaû naêng trieät tieâu nghieäp taùi nghieäp khaùc baèng caùch laøm cho nhöõng nghieäp taïo, khoâng cho noù troå quaû—According to the naày coù theå taïo neân nhöõng quaû sung söôùng hay Abhidharma, a destructive karma is a khoå ñau—According to the Abhidharma, wholesome or unwholesome karma which supportive karma does not gain an opportunity supplants other weaker karma, prevents it from to produce its own result (it is to say it does rippening, and

produces instead its own result. have the wholesome or unwholesome nature), but which, when some other karma or

productive karma is exercising a productive töû—The net of karma which entangles beings function, supports it either by enabling it to in the sufferings of rebirth. produce its pleasant or painful results over an Nghieäp Voâ Haïn Ñònh: extended time without obstruction or by Aparapariyavedaniya (p)—Indefinitely reinforcing the continum of aggregates effective karma—Theo A Tyø Ñaït Ma Luaän (Vi produced by another karma. Dieäu Phaùp), nghieäp voâ haïn ñònh laø loaïi nghieäp 1) Khi nghieäp thieän ñöôïc trôï duyeân coù theå: maø quaû cuûa noù coù theå troå baát cöù luùc naøo noù coù When through the productive function of dòp troå quaû trong nhöõng kieáp taùi sanh. Nghieäp wholesome karma, it may: voâ haïn ñònh khoâng bao giôø bò voâ hieäu löïc. a) Laøm cho moät chuùng sanh ñöôïc sanh vaøo Khoâng coù baát cöù ai, keå caû Ñöùc Phaät hay moät vò coõi ngöôøi: Cause one to be reborn as a A La Haùn, coù theå traùnh khoûi haäu quaû cuûa human being. nghieäp naày. Ngaøi Muïc Kieàn Lieân ñaõ laø moät vò b) Goùp phaàn laøm cho ñôøi soáng keùo daøi hôn: A La Haùn trong thôøi quaù khöù xa xoâi, ñaõ nghe Contribute to the extension of one's life lôøi ngöôøi vôï aùc taâm, aâm möu aùm haïi cha meï. span. Do haønh ñoäng sai laàm aáy, ngaøi ñaõ traûi qua moät c) Baûo ñaûm söùc khoûe toát vaø giaøu coù: Ensure thôøi gian laâu daøi trong caûnh khoå vaø, trong kieáp that one is healthy and wealthy. cuoái cuøng, ngaøi bò moät boïn cöôùp gieát cheát. Ñöùc d) Cung caáp ñaày ñuû nhöõng thöù caàn thieát cho Phaät cuõng bò nghi laø ñaõ gieát cheát moät nöõ tu só cuoäc soáng: Well provide with the tu theo ñaïo loõa theå. Theo Kinh Tieàn Thaân Ñöùc necessities of life. Phaät thì Ngaøi phaûi chòu tieáng oan nhö vaäy laø vì 2) Khi nghieäp baát thieän ñöôïc trôï duyeân, coù trong moät tieàn kieáp Ngaøi ñaõ thieáu leã ñoä vôùi theå—When an unwholesome karma has moät vò ñoäc giaùc Phaät. Ñeà Baø Ñaït Ña toan gieát exercised its productive function, it may: Ñöùc Phaät, oâng ñaõ laên ñaù töø treân nuùi cao laøm a) Laøm cho moät chuùng sanh sanh vaøo coõi thuù: traày chôn ngaøi, theo truyeän Tieàn Thaân Ñöùc Cause one to be reborn as an animal. Phaät thì trong moät tieàn kieáp Ñöùc Phaät ñaõ lôõ tay b) Gaây ra beänh naëng: Cause a painful gieát cheát moät ngöôøi em khaùc meï ñeå ñoaït cuûa disease. trong moät vuï tranh chaáp taøi saûn—According to c) Laøm cho thuoác khoâng coøn khaû naêng höõu the Abhidharma, indefinitely effective karma hieäu khi trò beänh do ñoù maø beänh bò keùo is a karma which can ripen at any time from daøi: Prevent medicines from working the second future existence onwards, effectively, thereby prolonging the whenever it gains an opportunity to produce disease. results. It never becomes defunct so long as Nghieäp Töôùng: Moät trong tam töôùng vi teá the round of rebirth continues. No one, not trong Khôûi Tín Luaän, döïa vaøo voâ minh caên baûn even a Buddha or an Arahant, is exempt from maø chaân taâm baét ñaàu hoaït ñoäng—Action, or experiencing the results of indefinitely activity, the karmaic, condition of karmaic effective karma. No one is exempt from this action. The first of the three subtle marks of class of karma. Even the Buddhas and the Awakening of Faith, when mental activity Arahants may reap the effects of their past is stirred to

action by unenlightenment. karma. Arahant Moggallana in the remote ** For more information, please see Tam past, instigated by his wicked wife, attempted Töôùng Vi Teá. to kill his mother and father. As a result of this Nghieäp Voõng: Löôùi nghieäp laøm chuùng sanh he suffered long in a woeful state, and in his vöôùng maéc trong khoå ñau cuûa luaân hoài sanh last birth was clubbed to death by bandits. To the Buddha was imputed the murder of a

female devotee of the naked ascetics. This 3) Con vôï leõ: An illicit son (son of a was the result of his having insulted a Pacceka concubine). Buddha in one of his previous kalpa. The 4) Quaû baùo: Retribution. Buddha's foot was slightly injured when Nghieät Ñaø Cöï Tra: Gandhakuti (skt)— Devattava made a futile to kill him. This was Höông Ñaøi Ñieän hay caên buoàng maø Ñöùc Theá due to his killing a step-brother of his previous Toân ñaõ laøm leã daâng höông trong tònh xaù Kyø birth with the object of appropriating his Vieân hay baát cöù nôi naøo maø Ngaøi ñaõ ñi qua— property. A temple for offering incense in the Jetavana Nghieäp Voâ Hieäu Löïc: Ahosi (p)—Defunct monastery and elsewhere. karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Nghieät La Ha: Grha or Graha (skt)—Nghieät Phaùp), töø "Ahosi" khoâng chæ moät loaïi nghieäp Lyù Ha—Teân cuûa moät loaøi quyû chuyeân ñi baét rieâng bieät, maø noù duøng ñeå chæ nhöõng nghieäp ngöôøi—Name of a demon, the seizer. khi phaûi troå quaû trong kieáp hieän taïi hoaëc keá Nghieät Laït Baø: Garbha (skt)—Thai Taïng tieáp, maø khoâng gaëp ñieàu kieän ñeå troå. Trong (beân trong thai)—The womb, interior part. tröôøng hôïp cuûa caùc vò A La Haùn, taát caû nghieäp Nghieät Lyù Ha: Grha (skt)—See Nghieät La ñaõ tích luõy trong quaù khöù, ñeán hoài troå quaû Ha. trong nhöõng kieáp vò lai thì bò voâ hieäu hoùa khi Nghieät Toäi: See Toäi Nghieät. caùc vò aáy ñaéc quaû voâ sanh—According to the Abhidharma, the term "ahosi" does not Nghìn Phöôùc: Thousand blessing. designate a special class of karma, but applies Nghinh: To meet—To receive—To to karma that was due to ripen in either the welcome—To greet. present existence or the next existence but did Nghinh Giaù: To meet the king. not meet conditions conductive to its Nghinh Hoân: To meet the bride and bring her maturation. In the case of Arahants, all their home. accumulated karma from the past which was Nghinh Nieân: To welcome the New Year. due to ripen in future lives becomes defunct Nghinh Ngang: Arrogant—Haughty. with their final passing away with their Nghinh Taân: To receive guests. achievement of "non-birth" fruit. Nghinh Tieáp: To receive someone. Nghieäp Voâ Tình: Karma phala (skt)—Unitentional karma—See Nghieäp Coá YÙ. Ngoù: 1) To see—To look at. Nghieäp Xöù: Karmasthana (skt)—Nôi nhaäp 2) Root (lotus). ñònh laøm cho taâm döøng laïi, nhö coõi Tònh Ñoä— A place for working, of business, or a condition Ngoù Choøng Choïc: To stare. in which the mind is maintained in meditation, Ngoù Chöøng: To keep watching. by influence, the Pure Land. Ngoù Lô: Nghieäp Xöùng: Caùi caân ñeå caân nghieäp naëng 1) To be careless. nheï cuûa Minh Quan nôi ñòa nguïc—The scales 2) To avoid someone. of karma, in which good and evil are weighed Ngoù Ngoaùi: To look back. by the rules of causes and effects or the rulers Ngoù Sen: Lotus root. of Hades. Ngoù Thaáy: To see. Nghieät: Ngoù Traân Traân: See ngoù choøng choïc. 1) AÙc nghieät:

Cruel—Wicked. Ngoû Lôøi: To express—To speak to someone. 2) Choài non: A shrub—A tree-stump.

Ngoû YÙ: To express (make known) one's Ngoïa Phaät Töï: Chuøa Phaät Naèm (tö theá luùc intention. Ngaøi nhaäp Nieát Baøn)—A shrine of the Ngoõ: Gate. Sleeping Buddha, i.e. of the dying Buddha. Ngoï: Ngoaùi: 1) Vaøo giöõa tröa: At noon time. 1) Naêm ngoaùi: Last (year). 2) The seventh Earth's stem (xem Möôøi Hai 2) Nhìn ngoaùi laïi: To look back. Con Giaùp). Ngoaøi: Outside—Without—Exterior— Ngoï Cuùng: Cuùng ngoï—The noon offering of External. incense. Ngoaøi Möa: In the rain. Ngoa: To talk nonsense. Ngoaøi Naéng: In the sun. Ngoa Ngoân: False stories. Ngoaøi Ra: Besides. Ngoa Truyeàn: Handed down falsely from the Ngoaïi: Bahya (skt). past. 1) Outside—See Ngoaøi. Ngoõa: 2) Phía beân ngoaïi: Maternal side. 1) Mieáng Ngoùi—Tile. Ngoaïi Bieân: Peripheral 2) Ñoà Söù: Pottery. Ngoaïi Caûnh: External things—External Ngoõa Baùt: Bình baùt baèng ñoà söù—An world. earthernware begging bowl. Ngoaïi Chuùng: Ngoaïi Tuïc—Chuùng taïi gia ñeå Ngoõa Khí Kim Khí: phaân bieät vôùi chuùng xuaát gia hay noäi chuùng Ngoõa Khí: Moät caùi bình baèng saønh, aùm chæ Taêng Ni—The laity, in contrast with the inner Phöông Phaùp Thanh Vaên—An Earthern company or the monks and nuns. Vessel, implies the Sravaka Method. Ngoaïi Dieän: Appearance—External— Kim Khí: Moät caùi bình baèng kim khí, aùm chæ Outward show. Phöông Phaùp Boà Taùt—A golden vessel, Ngoaïi Duïng: External manifestation implies the Bodhisattva-Method. (function or use). Ngoõa Sö: Ñöùc Phaät trong moät tieàn kieáp laø moät Ngoaïi Duyeân: Ngoaïi duyeân laø hieän traïng ngöôøi thôï ñoà goám—The Buddha in a previous naêm thöùc duyeân vaøo ngoaïi caûnh—The incarnation as a potter. condition in which the five internal senses Ngoïa: Sayana (skt). attach to the five external objects. 1) Naèm—Lying down. Ngoaïi Ñieån (Ngoaïi Giaùo): External 2) Nguû: Sleeping. doctrine—Non-Buddhist scriptures. Ngoïa Bònh: To fall ill—To confine to bed by Ngoaïi Ñaïo: Chæ caùc ñaïo khoâng phaûi laø Phaät sickness—Forced to stay in bed due to illness. giaùo—Externalists—Outsiders—Outside Ngoïa Cuï: Vaät duïng ñeå naèm nhö giöôøng, doctrines—Non-Buddhist—Heresy—Heretics. chieáu, ñoà nguû—A couch, bed, mat, bedding, Ngoaïi Ñaïo Luïc Sö: See Luïc Sö Ngoaïi Ñaïo sleeping garments. and Luïc Khoå Haïnh. Ngoïa Phaùp: Tö theá nguû cuûa chö Taêng Ni— Ngoaïi Ñaïo Luïc Sö Ca Vöông: Name of the The sleeping manner of monks and nuns. king who, thirteen years after the destruction Ngoïa Phaät: Phaät naèm (tö theá luùc Ngaøi nhaäp of the jetavana vihara, which had been rebuilt Nieát Baøn)—The Sleeping Buddha (the posture "five centuries" after the nirvana, again when he entered Nirvana). restored it. Ngoaïi Giaùo: Non-Buddhist cults.

Ngoaïi Giôùi: Ngoaïi Phaùp: External doctrines. 1) Thaân theå: The realm of the body, as See Noäi Ngoaïi Phaùp (2). contrast with that of the mind (Noäi giôùi). Ngoaïi Tham Duïc: YÙ nghó ham muoán tình 2) Naêm giôùi caên baûn cuûa Phaät giaùo: The Five duïc vôùi ngöôøi khaùc, khoâng phaûi laø vôï hay Basic Precepts of Buddhism (no killing, no choàng cuûa mình—Sexual thoughts towards stealing, no lying, no sexual misconduct, others than one's own wife, or husband. no use of drugs or alcohol).

Ngoaïi Thaân: Maternal family—Mother's 3) Vuøng phuï caän: Environment. family. Ngoaïi Haûi: Bieån bao quanh töù chaâu—The sea Ngoaïi Tình: Adultery. that surrounds the four world-continents. Ngoaïi Traàn: Saùu caûnh traàn beân ngoaøi—The Ngoaïi Hình: Exteriority. external objects of the six senses. Ngoaïi Hoïc: Hoïc nhöõng giaùo thuyeát khoâng Ngoaïi Trieàn: Outer tangle. phaûi cuûa ñaïo Phaät—Study of outside, or non- Ngoaïi Tuïc: Chuùng taïi gia ñeå phaân bieät vôùi Buddhist doctrines. chuùng xuaát gia hay noäi chuùng Taêng Ni—The Ngoaïi Hoä: Nhöõng che chôû beân ngoaøi nhö laity, in contrast with the monks or inner quaàn aùo vaø thöïc phaåm cho Taêng Ni, ñoái laïi vôùi company (noäi chuùng). Noäi Hoä hay giôùi phaùp do Phaät cheá ñònh nhaèm Ngoaïi Töôùng: Hình töôùng hay haønh vi beân giuùp cho thaân khaåu yù traùnh ñieàu sai traùi— ngoaøi—External appearance or conduct. External protection or aid, such as food, Ngoaïi Voâ Vi: Ñoái vôùi ngoaïi caûnh chaúng ñoäng clothing for monks and nuns, contrasted with taâm hay giaùc quan chaúng bò khuaáy ñoäng (maét the internal aid of the Buddha's teaching. chaúng thaáy saéc, tai chaúng nghe thanh, muõi Ngoaïi Khaát: Vò Taêng khaát só tìm caàu töï kieåm chaúng ngöûi höông, löõõi chaúng neám vò, thaân baèng nhöõng phöông thöùc beân ngoaøi nhö aên chaúng tieáp xuùc caùc thöù mòn maøng, yù chaúng chay, ñoái laïi vôùi Noäi Khaát laø vò Taêng khaát só voïng nieäm)—Unmoved by externals, none of tìm caàu töï kieåm baèng nhöõng phöông thöùc töø the senses stirred. trong noäi taâm—The Mendicant monk who Ngoaïm: To snap—To bite. seeks self-control by external means, such as Ngoan: abstinence from food, as contrasted with the 1) Ngang ngaïnh: Stupid—Obstinate. mendicant monk who seeks self-control by 2) Ngoan ngoaõn: Well-behaved—Good. internal means or spiritual methods. Ngoan Coá: Stubborn—Obstinate. Ngoaïi Khoâng: External space. Ngoan Ñaïo: Pious—Devoted—Devout. Ngoaïi Lai: Exotic. Ngoan Ñoàng: Stupid child. Ngoaïi Ngaõ: Bahiratman—External Ego—An external soul, or personal or divine ruler—A Ngoan Khoâng: Caùi "Khoâng" sai laàm maø Creator or ruler of the world, such as Siva. nhöõng keû cuoàng thieàn thöôøng hay chaáp vaøo— False emptiness, improper and crooked Ngoaïi Ngoaïi Ñaïo: Ngoaïi ñaïo ngoaøi Phaät understanding of emptiness which "Mad Zen" phaùp—Outside outsiders, those of other cults. practitioners always attach to—See Baùc Ngoaïi Phaùp: Töôùng. Ngoaïi Chaáp: Non-Buddhist or heretical rules Ngoan Ngoaõn: To be obedient—Docile— or tenets. Well-behaved Ngoaïi Ñieån: Kinh ñieån vaø saùch vôû cuûa theá gian vaø ngoaïi ñaïo—Non-Buddhist doctrines. Ngoan Phuï: Stubborn woman. Ngoaïi Giaùo: Non-Buddhist religions.

Ngoaïn Thaïch Ñieåm Ñaàu: Kinh Nieát Baøn Ngoïc Nhö YÙ: Cintamani (skt)—Fabulous moät khi ñöôïc thuyeát giaûng thì ngay caû ñaù cuõng gem—The philosopher's stone—Wish- phaûi gaät ñaàu (theo Lieân Xaõ Cao Hieàn Truyeän, fulfilling jewel—Wish-gem. thì ngaøi Truùc Ñaïo Sinh vaøo nuùi Hoå Khaâu xeáp Ngoïc Nöõ: A pretty girl, a precious maidens. ñaù laøm hoïc troø cho ngaøi giaûng kinh Nieát Baøn, ** For more information, please see Baûo Nöõ. caùc hoøn ñaù ñeàu caûm ñoäng gaät ñaàu. Ngaøy nay Ngoïc Phaät: Moät töôïng Phaät baèng ngoïc thaïch muoán dieãn ñaït yù ñaõ caûm hoùa ñöôïc ngöôøi ta noåi tieáng ñöôïc tìm thaáy khi ñaøo moät caùi

gieáng moät caùch saâu saéc thì goïi laø Ngoan Thaïch Ñieåm ôû Khotan, cao khoaûng töø 3 ñeán 4 boä Anh—A Ñaàu)—Moved by the reciting of the famous jade Buddha recovered while digging a Mahaparinirvana Sutra, even the stupid stones well in Khotan, 3 to 4 feet high. nodded their heads. Ngoïc Phöông: Teân cuûa moät ngoâi tònh xaù noåi Ngoaïn: To make an excursion. tieáng naèm trong quaän Goø Vaáp, thaønh phoá Saøi Ngoaïn Caûnh: To enjoy scenery. Goøn, Nam Vieät Nam. Tònh xaù ñöôïc Ni Sö Ngoaïn Muïc: Pleasant to the eyes. Huyønh Lieân kieán laäp vaøo naêm 1958, vaø ñöôïc Ngoay Ngoaûy: To turn away. truøng tu laïi trong nhöõng naêm 1970 vaø 1972. — Ngoaèn Ngoeøo: Winding (zigzag). Name of a famous monastery located in Goø Vaáp district, Saigon City, South Vietnam. It Ngoaét: To wave—To beckon. was built 1958 by Venerable Elder Bikkhuni Ngoaét Ngoeùo: Complicated. Huyønh Lieân. It was rebuilt in 1970 and in 1972. Ngoùc: To lift up one's head. Ngoïc Thaïch: Gem and stone. Ngoïc: Precious stone—Gem—Jade. Ngoïc Trai: Pearl. Ngoïc Da: Yu-Hua—Teân cuûa moät thieáu nöõ maø Ngoïc Tuyeàn Ngoïc Hoa Löôõng Toâng: Hai Ñöùc Phaät ñaõ nhaân ñoù noùi Ngoïc Hoa Nöõ toâng phaùi Ngoïc Tuyeàn vaø Ngoïc Hoa—The two Kinh—Name of the woman to whom the sutra schools of the Jade-fountain and Jade-flower: Yu-Hua is addressed. Ngoïc Tuyeàn Toâng: Thieân Thai Toâng (T'ien-Ngoïc Da Nöõ Kinh: Yu-Hua Sutra—See T'ai Sect)—Ngoïc Tuyeàn laø teân cuûa moät töï Ngoïc Da. vieän ôû Ñang Döông thuoäc tænh Hoà Baéc, nôi Trí Ngoïc Haøo: Chuøm loâng traéng (baïch mao) giöõa Khaûi Ñaïi Sö (Trí Nhaát), sô toå cuûa toâng Thieân hai chaân maøy cuûa Phaät nôi Ngaøi phoùng quang Thai ñaõ soáng—Yu-Ch'uan sect, was the name ñi khaép caùc coõi—The urna or white curl of the monastery in Tang-Yang, Hupei, where between the Buddha's eyebrows, from which Chih-I, the founder of the T'ien-T'ai school he sent forth his ray of light illuminating all lived. worlds. Ngoïc Tuyeàn Toâng: Phaùp Töôùng Toâng Ngoïc Hoa: Yu-Hua Palace—See Ngoïc (Dharmalaksana Sect)—Ngoïc Hoa laø teân cuûa Tuyeàn Ngoïc Hoa Löôõng Toâng (2). moät töï vieän, nôi Huyeàn Trang, toå cuûa toâng Ngoïc Hoaøn: Voøng ngoïc thaïch ñeo ôû moät phaùi naày ñaõ soáng vaø laøm vieäc. Nôi ñaây oâng ñaõ trong nhöõng caùnh tay phaûi cuûa "Thieân-Thuû" dòch 600 cuoán cuûa boä kinh Ñaïi Baùt Nhaõ Ba La Quaùn AÂm (Ngaøn Tay Quaùn AÂm)—The jade Maät Ña—Yu-Hua, was the name of a palace ring in one of the right hands of the "thousand- which was transformed into a temple where hand" Kuan-Yin. Hsuan-Tsang, the founder in China, lived and Ngoïc Hoaøng: Emperor of Jade. worked. There he translated the Mahaprajna- Ngoïc Nhu: Pliable jade, i.e. beef. Paramita-Sutra, 600 books (chuan).

Ngoïc Vieân: Teân cuûa moät ngoâi Toå Ñình thuoäc c) Laøm tænh ngoä: Sambodhana (skt)— heä phaùi Khaát Só, toïa laïc trong thò xaõ Vónh Arousing—Awaking—Recognizing. Long, tænh Vónh Long, Nam Vieät Nam. Toå ñình d) Nhaän ra ñieàu gì mình ñaõ queân: ñöôïc Toå Sö Minh Ñaêng Quang xaây döïng naêm Pratyabhijanati or Pratyabhijna (skt)—To 1948. Ngoâi chaùnh ñieän hình chöõ nhaät, töôïng recognize—To recover consciousness— tröng cho "Thuyeàn Baùt Nhaõ." Giöõa chaùnh ñieän Regaining knowledge or recognition. laø Phaùp thaùp nôi ñaët toân töôïng cuûa Ñöùc Phaät e) Nhaän ra roõ raøng: Vabodha or Thích Ca—Name of a

monastery, a Patriarch Sakshatkarana (skt)—Realization. Temple of the Vietnamese Medicant Sect, f) Töi chöùng ngoä: Self-realization—To located in Vinh Long Town, Vinh Long becom aware. province, South Vietnam. It was established g) Töi môû maét taâm, ñeå bieát roõ baûn taùnh vaø do and built in 1948 by the Most venerable ñoù bieát roõ baûn taùnh cuûa cuoäc sinh toàn: Master and Zen Master Minh Ñaêng Quang. Opening the Mind's eye—Awakening to The Main Hall is rectangular symbolizing the one's True-nature and hence of the nature "Prajna Boat." In the middle of the Main Hall of all existence. is the Dharma stupa where the statue of Lord h) See Enlightenment in English-Vietnamese Sakyamuni Buddha is placed and worshipped. Section. Ngoi: To rise up (above mud or water). Ngoä AÂn: Vò sô toå cuûa toâng Thieân Thai Sôn Ngon: Delicious—Tasty. Ngoaïi, thò tòch naêm 986 sau Taây Lòch (Ngaøi Ngoä AÂn chuøa Töø Quang ñôøi Toáng, laø chi phaùi Ngon Laønh: Flavoursome. cuûa Cao Luaän Toân Giaû Thanh Tuøng, vaø laø sô Ngoùn Tay Chæ Traêng: Finger pointing to the toå cuûa phaùi Thieân Thai Sôn Ngoaïi. Ngaøi tôùi moon. hoïc yeáu chæ Tam Quaùn vôùi ngaøi Chí Nhaân, Ngoïn: Top (of tree or mountain)—End— danh tieáng löøng laãy. Ngoä AÂn truyeàn cho Hoàng Extremity—Crest (of waves)—Blade (of Maãn vaø Nguyeân Thanh; Nguyeân Thanh truyeàn grass)—Summit (of hill or mountain). cho Trí Vieân; Trí Vieân truyeàn cho Quaûng Ngoïn Ngaønh: In detail. Chieáu; Quaûng Chieáu truyeàn cho Keá Teà vaø My Ngoùng: To wait impatiently. Nhuaän)—Founder of the external school of the Ngoùp: Loùp ngoùp—To get up with difficutlty. T'ien-T'ai, died in 986 A.D. Ngoït Dòu: Sweetish. Ngoä AÁn: Thieàn Sö Ngoä AÁn (1019-1088)—Zen Ngoït Gioïng: Sugary tone. Master Ngoä AÁn—Ngöôøi ta noùi raèng meï ngaøi Ngoït Maät Cheát Ruoài: You catch more flies boû ngaøi töø khi coøn laø moät ñöùa treû. Moät nhaø sö Chieâm Thaønh löôïm ngaøi ñem veà nuoâi. Naêm 19 with honey than with verjuice. tuoåi ngaøi thoï cuï tuùc giôùi. Veà sau ngaøi hoïc thieàn Ngoã Nghòch: Insubordinate—Disobedient. vôùi Thieàn sö Quaûng Trí vaø trôû thaønh Phaùp töû Ngoä: ñôøi thöù taùm doøng Voâ Ngoân Thoâng. Roài ngaøi tôùi 1) Ñeïp Ñeõ: Pretty. Thieân ÖÙng döïng thaûo am tu thieàn. Haàu heát 2) Gaëp gôõ: Tri ngoä—To meet. cuoäc ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa 3) Giaùc Ngoä: Budh (skt). Phaät giaùo ôû Baéc Vieät. Ngaøi thò tòch naêm 1088, a) Böøng tænh: Tænh thöùc: Jagarati (p)—Jagara thoï 69 tuoåi—It is said that he was abandoned (skt)—To apprehend—To awake—To by his mother when he was child. A Champa awaken—To wake up. monk picked him up and raised him in his b) Giaùc ngoä: Sambodhi (skt)—Knowledge— temple. He received complete precepts at the Enlightenment. age of 19. Later he studied meditation with

Zen master Quaûng Trí at Quaùn Ñaûnh Temple. Ngoä Nhaän: To mistake. The latter transmitted Dharma to him to be the Ngoä Nhaäp: Dharma heir of the eighth generation of the Giaùc ngoä lyù thöïc töôùng, hay nhaäp vaøi lyù thöïc Wu-Yun-T'ung Zen Sect. Later, he went to töôùng (tænh ngoä vaø ñaéc nhaäp laø hai trình ñoä Thieân ÖÙng to build a thatch hut and stayed lieân tieáp cuûa ngöôøi tu Phaät. Trong Kinh Phaùp there to practice meditation. He spent most of Hoa, phaåm Phöông Tieän, Ñöùc Phaät ñaõ daïy: his life to revive and expand Buddhism in the "Muoán laøm cho

chuùng sanh ngoä nhaäp tri kieán North. He passed away in 1088, at the age of Phaät, neân ngaøi ñaõ thò hieän ôû ñôøi.")—To 69. aprehend or perceive and enter into the idea of Ngoä Bieán: To meet with a danger. reality. Ngoä Chaân Long Coác: Zen Master Ngoä Sugandhara, teân cuûa moät nhaø sö ngöôøi Chaân Long Coác—Thieàn sö Ngoä Chaân Long Kashmir: Sugandhara, name of a Kashmir Coác, queâ ôû Nam Vieät. Ngaøi laø moät thieàn sö monk. thuoäc doøng Laâm Teá, nhöng khoâng roõ ñôøi naøo. Ngoä Nhaát Thöøa: Ekayanavabodha (skt)— Ngaøi khai sôn chuøa Ñöùc Vaân treân nuùi Chöùa Realization of the One Vehicle—See Nhaát Chan ôû Bieân Hoøa. Luùc cuoái ñôøi ngaøi ñi vaân du, Thöøa. ngaøi thò tòch hoài naøo vaø ôû ñaâu khoâng ai bieát— Ngoä Phaùn: Mistrial. A Vietnamese zen master from South Ngoä Phaät, Meâ Phaøm: Those who greatly Vietnam. He was a monk from the the Linn realize delusion are Buddhas; those who are Chih Zen Sect; however, his generation was greatly deluded are ordinary people. unknown. He built Ñöùc Vaân Temple on Mount Ngoä Saùt: Chöa Chan in Bieân Hoøa province. Late in his Coõi nöôùc nôi nhöõng ngöôøi giaùc ngoä an truï ñeå life, he became a wandering monk. His töi ngoä vaø giaùc ngoä cho chuùng sanh, nhö Ta Baø whereabout and when he passed away were theá giôùi laø ngoä saùt cuûa Ñöùc Phaät Thích Ca: The unknown. ksetra or land of enlightenment or perception, Ngoä Dieän: Face to face. i.e. Saha world is the Buddha's ksetra. Ngoä Ñaïo: To realize (enlighten) the path. Gieát haïi chuùng sanh, nhöng khoâng coá yù saùt Theo Kinh Phaùp Cuù, caâu 280, Ñöùc Phaät daïy— sinh: To kill through negligence—According to the Dharmapada Sutra, verse Manslaughter. 280, the Buddha taught: "Khi ñaùng noã löïc, Ngoä Taân Töû Taâm Thieàn Sö: Thieàn Sö Ngoä khoâng noã löïc, thieáu nieân cöôøng traùng ñaõ löôøi Taân Töû Taâm ôû Hoaøng Long, sanh naêm 1044 taïi bieáng, yù chí tieâu traàm vaø nhu nhöôïc: keû bieáng Thieàu Chaâu. Sö xuaát gia vaø thoï cuï tuùc giôùi taïi nhaùc laøm gì coù trí ñeå ngoä Ñaïo—One who does tuvieän Phaät Ñaø luùc coøn raát treû. Veà sau sö vaân not strive when it is time to strive, who though du tôùi vieáng Thieàn Sö Hoaøng-Long-Toå Taâm young and strong but slothful with thoughts thuoäc doøng Laâm Teá—Zen master Wu-Xin-depressed; such a person never realizes the Tzu-Xin-Huang-Lung was born in 1044 in path." Shao-Chou. As a very young man, he entered Ngoä Ñoäc: Poisoned. Fo-Tuo Monastery where he gained Ngoä Giaûi: Understand wrongly. ordination. Later he traveled to visit the Ngoä Hieåm: To be in danger. teacher Huang-Lung-Zu-Xin of the Lin-Chi Ngoä (Laõnh) Hoäi: To understand wrongly. lineage. Ngoä Naïn: To be in danger. • Moät hoâm ngaøi thöôïng ñöôøng thuyeát phaùp: "Naøy chö Thöôïng Toïa, thaân ngöôøi khoù Ngoä Nghónh: Lovely—Pretty.

ñöôïc, Phaät phaùp khoù nghe. Thaân naày know perfectly well what it is. This is the khoâng nhaém ñôøi nay ñoä, coøn ñôïi ñôøi naøo moment when you can transform this great ñoä thaân naày? Nay coøn soáng ñoù, caùc ngaøi earth into solid gold, and the great rivers haõy tham thieàn ñi, tham thieàn laø ñeå buoâng into an ocean of milk. What a satisfaction boû. Buoâng boû caùi gì? Buoâng boû töù ñaïi, nguõ this is then to your daily life! Being so, do uaån; buoâng boû bao nhieâu nghieäp thöùc töø not waste your time with words and voâ löôïng kieáp ñeán nay; haõy nhìn xuoáng

phrases, or by searching for the truth of döôùi goùt chaân cuûa mình maø suy xeùt cho Zen in books; for the truth is not to be thaáu ñaùo ñeå thaáy ñaïo lyù aáy laø gì? Suy tôùi found there. Even if you memorize the lui hoát nhieân taâm hoa böøng nôû, chieáu khaép whole Tripitaka as well as all the ancient möôøi phöông. Söï chöùng ngoä thì khoâng theå classics, they are mere idle words which trao truyeàn duø chính caùc ngaøi bieát roõ noù laø are of no use whatever to you at the caùi gì. Ñaây laø luùc caùc ngaøi coù theå bieán ñaát moment of your death. ” lôùn thaønh vaøng roøng, quaäy soâng daøi thaønh • Sö thò tòch naêm 1115. Thaùp coát cuûa sö ñaõ bieån söõa. Haù khoâng söôùng khoaùi bình sinh ñöôïc xaây veà phía baéc cuûa tu vieän Hoái hay sao! Vaäy thì ñöøng phí thì giôø nieäm Ñöôøng—He died in 1115. The master’s ngoân nieäm ngöõ maø hoûi ñaïo hoûi thieàn nôi stupa was built north of the abbot’s room saùch vôû; bôûi vì ñaïo thieàn khoâng ôû nôi saùch at Hui-T’ang Monastery. vôû. Duø cho thuoäc loøng moät boä Ñaïi Taïng Ngoài: To sit. cuõng nhö Baùch gia chö töû, chaúng qua laø Ngoài Boù Goái: To sit with one’s arms around nhöõng lôøi roãi raõi, khi cheát ñi chaúng duøng one’s knees. ñöôïc gì.”—One day he entered the hall to Ngoài Cheãm Cheä: To sit solemnly (in state). preach his disciples: “O brothers, to be Ngoài Khoâng: To stay idle. born as a human being is a rare event, and so is the opportunity to listen to discourses Ngoài Lì: To sit tight. on Buddhism. If you fail to achieve Ngoài Thieàn: To sit in meditative position— emancipation in this life, when do you To meditate. again expect to achieve it? While still Ngoài Treùo Ngoaûy: To sit with one leg across alive, be therefore assiduous in practicing (over) the other. meditation. The practice consists of Ngoài Xeáp Cheùo Loûng: Theá ngoài Thieàn theo abandonments. The abandonments of kieåu Nhaät Baûn, ngoài xeáp cheùo loûng, khoâng what? You may ask. Abandon your four phaûi baùn giaø maø cuõng khoâng phaûi kieát giaø— elements (bhuta), abandon your five The loose cross-legged sitting position aggregates (skandha), abandon all the originated from Japan. It is neither the half- workings of your relative consciousness lotus nor the full-lotus. (karmavijnana), which you have been Ngoài Yeân: To sit still. cherishing eternity; retire within your Ngoân: Vaca (p & skt)—Lôøi noùi—Words— inner being and see into the reason of it. Speech—To speak. As your self-reflection grows deeper and Ngoân Cuù: Caâu—Sentence. deeper, the moment will surely come upon you when the spiritual flower will Ngoân Giaùo: Spoken teaching. suddenly burst into bloom, illuminating the 1) Giaùo thuyeát nguyeân thuûy cuûa Phaät Toå entire universe. The experience is Thích Ca, chöa ñöôïc ghi laïi baèng chöõ vieát incommunicable, though you yourselves cho ñeán ñaàu theá kyû thöù nhöùt Taây lòch, khi maø Taïng Kinh Pali ñöôïc ghi laïi treân nhöõng

laù keø, trong caùc töï vieän ôû Tích Lan—The Ngoån Ngang: In disorder—Out of order—In original teaching of the Buddha, which confusion. was not recorded in writing until the 1st Ngoäp: To feel dizzy. century B.C., when Pali canon was written Ngoäp Thôû: To suffocate—To chock. on palm leaves in the monasteries in Sri Ngô Ngaån: Foolish—Feather-brained. Lanka. 2) Giaùo Thuyeát cuûa Ñöùc Phaät bieåu hieän baèng Ngôø Ngheäch: Stupid—Idiot. ngoân ngöõ: The teaching of Buddha as Ngôø Vöïc: Suspect—Doubt. embodied in words. Ngôõ: To believe—To think. Ngoân

Haønh: Vaci-sankhara (p)—Vacika- Ngôïi Khen: To praise—To congratulate—To samskara (skt)—Lôøi noùi vaø haønh ñoäng— compliment. Saying and doing—Words and deeds—Verbal Ngôïm: Stupid—Idiot. functions of the mind. Ngôùt: To die down—To decrease. Ngoân Luaän: Speech. Ngôùt Möa: Rain is dying down (almost over). Ngoân Ngöõ: Language—Words—Speech— Ngu: Monkey-witted—Silly—Stupid— Verbal expression. Ignorant. Ngoân Thuyeân: Ngoân ngöõ laø coâng cuï ñeå giaûi Ngu Daïi: Foolish—Stupid. thích, laøm roõ nghóa lyù, gioáng nhö caùi nôm laø Ngu Ñoän: Voâ minh vaø ñaàn ñoän—Ignorant and duïng cuï ñeå baét caù—Words as explaining dull-witted. meaning; explanation. Ngu Hoaëc: Meâ hoaëc bôûi voâ minh—Deluded Ngoân Thuyeát: See Ngoân Ngöõ. by ignorant, the delusion of ignorance. Ngoân Thuyeát Phaùp Töôùng: See Desana in Ngu Kieán: My humble (modest) opinion. Sanskrit/Pali-Vietnamese Section. Ngu Muoäi: Ignorance. Ngoân Traàn: Nhöõng ñieàu ñöôïc trình baøy ra Ngu Phaùp: Coøn goïi laø Tieåu Thöøa Ngu Phaùp, baèng lôøi noùi, nhö phaùp suy luaän trong Nhaân moät trong hai loaïi Tieåu Thöøa, Thanh Vaên vaø Minh Hoïc—Things set out in words, i.e. a Duyeân Giaùc, chæ meâ chaáp ôû ngu phaùp maø syllogism. khoâng hieåu ñöôïc dieäu lyù phaùp khoâng cuûa Ñaïi Ngoân Töø: Words—Language—Trong Kinh Thöøa—Ignorant, or immature law, or method, Laêng Giaø, Ñöùc Phaät daïy: “Chính do con ngöôøi i.e. that of sravakas and pratyeka-buddhas, khoâng bieát roõ caùi baûn taùnh cuûa caùc ngoân töø, Hinayana. neân ngöôøi ta xem ngoân töø laø ñoàng nhaát vôùi yù Ngu Phu: Bala (skt). nghóa.”—In the Lankavatara Sutra, the Buddha 1) Ngöôøi khoâng giaùc ngoä: A man not yet taught: “It is owing to his not perfectly illuminated, i.e., ignorant. understanding the nature of words that he 2) Keû bò voâ minh cheá ngöï—Ignorant, regards them as identical with the sense.” immature, a simpleton, dominated by Ngoân Y: Tuøy vaøo ngoân ngöõ maø giaûi thích. Taát avidya (ignorance). caû caùc phaùp höõu vi ñeàu quy vaøo loaïi coù theå Ngu Phu Sôû Haønh Thieàn: Balopacarikam ñònh nghóa hay giaûi thích baèng ngoân ngöõ (khaùc (skt)—Theo Kinh Laêng Giaø, ñaây laø moät trong vôùi phaùp voâ vi khoâng theå goïi ra baèng teân, boán thöù Thieàn ñònh. Duø ngöôøi thöïc haønh loaïi khoâng theå dieãn taû baèng lôøi)—Word- Thieàn ñònh naày bò xem laø keû ngu si keùm trí, dependence, i.e. that which can be expressed ñaây vaãn laø moät loaïi Thieàn thoâng duïng maø in words, the phenomenal or describable. phaàn ñoâng ngöôøi ta thöïc taäp, trong ñoù coù caû

nhöõng ngöôøi thoâng minh vaø nhaïy trí. Tuy 2) Trung A Haøm: Mahdyamagama. nhieân, Ñaïi Thöøa coøn ñi xa hôn caùc loaïi Thieàn 3) Taïp A Haøm: Taêng Duïc Ña A Haøm— ñònh naày laø nhöõng thöù voán ít nhieàu vaãn coù tính Samyuktagama. caùch töông ñoái, thieáu töï nhieân vaø khoâng phaûi 4) Taêng Nhaát A Haøm: Öông Quaät Ña La A laø loaïi toái thöôïng; vì loaïi Thieàn naày chuù troïng Haøm—Ekottarikagama. veà quaùn baát tònh, veà söï voâ thöôøng cuûa caùc söï 5) Khuaát Ñaø Ca A Haøm: Ksudrakagama. vaät vaø veà nhöõng khoå ñau cuûa cuoäc ñôøi, vaân Nguõ A Haøm Thieân: See Nguõ Tònh Cö thieân. vaân, laø baøi hoïc ñaàu tieân cho nhöõng ngöôøi môùi Nguõ AÙc: Nivarana (skt)—The five sins: nhaäp moân Phaät giaùo—According to the 1) Saùt sanh: Killing. Lankavatara Sutra, this is one of

the four kinds 2) Troäm caép: Stealing. of Dhyanas. Though he is regarded as ignorant 3) Taø daâm: Sexual misconduct. or dull-witted (bala) who practices this kind of 4) Voïng ngöõ: Lying. Dhyana, this is the ordinary form of meditation 5) Uoáng chaát cay ñoäc: Drinking intoxicants. carried on by most people, some of whom are Nguõ AÙc Thuù: See Nguõ Thuù. quiteintelligent and sharp-witted. However, Nguõ AÂm: The five notes of the musical scale the Mahayana goes beyond these meditations (instrument). which are more or less relative and artificial and not of the highest sort; for meditating on Nguõ AÁm Ma: The five maras associated with impurities, the impermanence of things, the five skandhas—See Nguõ Uaån. sufferings of life, etc., is the first lesson for the Nguõ AÁn: See Nguõ Ñoä (B). beginners of Buddhism. Nguõ Ba La Maät: Naêm Ba La Maät—The five Ngu Si: Mudha (skt)—Tieáng Phaïn laø Moä Haø, paramitas: coù nghóa taâm tính aùm muoäi, hay voâ minh vaø 1) Boá thí: Dana—Almsgiving. khoâng giaùc ngoä, khoâng coù trí saùng suoát ñeå 2) Trì giôùi: Sila—Commandment-keeping. thoâng ñaït söï lyù (coøn goïi laø voâ trí, voâ kieán, voâ 3) Nhaãn nhuïc: Ksanti—Patience under hieän quan, hoân muoäi, ngu si, voâ minh, vaø haéc provocation. aùm)—Thick-skulled (headed)—Stupid— 4) Tinh taán: Virya—Zeal. Ignorant and unenlightened. 5) Thieàn ñònh: Dhyana—Meditation. Ngu Taêng: Vò taêng bò voâ minh khoáng cheá— Nguõ Baùch Dò Boä: Naêm traêm boä phaùi khaùc Ignorant monk. nhau ñöôïc thaønh laäp 500 naêm sau ngaøy Phaät Ngu Xuaån: Foolish—Stupid. nhaäp dieät—The five hundred sects according to the five hundred years after the Buddha's Nguø Ngôø: Simple-minded—Nave. death. Nguû Chaäp Chôøn: To sleep with one eye Nguõ Baùch Do Tuaàn: Theo Kinh Phaùp Hoa open. thì con ñöôøng ñi ñeán ñaát chaâu baûo laø con Nguû Li Bì:To sleep all day (around the ñöôøng daøi naêm traêm do tuaàn ñaày khoù khaên clock). nguy hieåm—According to the Lotus Sutra, the Nguû Meâ Nhö Cheát: To sleep heavily. journey to the Land of Treasure is the five Nguû Ngon: To sleep well. hundred Yojanas of difficult and perilous Nguû Nöôùng: To lie late abed. journey. Nguû Tænh: To sleep with one's eyes open. Nguõ Baùch Ñaïi La Haùn: Naêm traêm vò Ñaïi Nguõ: Panca (skt)—Five. La Haùn laø nhöõng vò ñaõ soaïn ra boä Vi Dieäu Nguõ A Haøm: The five Agamas: Phaùp Tyø Ba Sa Luaän, boán traêm naêm sau ngaøy 1) Tröôøng A Haøm: Dirghagama. Phaät nhaäp dieät—Five hundred great arhats

who formed the synod under Kaniska and are 1) Chuùng sanh voâ bieân baát khaû tö nghì: The supposed compilers of the Abhidharma- number of living beings—Innumerable Mahavibhasa-Sastra, four hundred years after number of sentient beings is Buddha entered nirvana. inconceivable. Nguõ Baùch Giôùi: 500 giôùi Tyø Kheo Ni, thaät söï 2) Nghieäp quaû baùo baát khaû tö nghì: All the laø 348—The five hundred rules for nuns, consequences of karma—Karmic actually 348—See Giôùi Cuï Tuùc. consequence is inconceivable. Nguõ Baùch Sinh: Five hundred generations. 3) Ñònh löïc cuûa Thieàn giaû laø baát khaû tö nghì: The powers of a state of dhyana—The Nguõ Baùch Theá: Five hundred generations. concentration power of a zen practitioner Nguõ Baùch Vaán Söï: Naêm traêm caâu hoûi cuûa is inconceivable. ngaøi Muïc Kieàn Lieân hoûi Phaät veà vaán ñeà giôùi 4) Löïc cuûa caùc roàng laø baát

khaû tö nghì: The luaät—The five hundred questions of powers of nagas—The power of dragons is Mahamaudgalyayana to the Buddha on inconceivable. discipline. 5) Phaät phaùp laø baát khaû tö nghì: The powers Nguõ Baûo: Naêm thöù quí laø vaøng, baïc, traân of the Budhas—The Buddha Law is chaâu, san hoâ, maõ naõo—The five precious inconceivable. things such as gold, silver, pearls, coral and Nguõ Baát Naêng Xöù: Theo Kinh Phuùng Tuïng amber. trong Tröôøng Boä Kinh, coù naêm baát naêng xöù Nguõ Baûo Thieân Quan: See Nguõ Phaät Baûo (naêm ñieàu maø moät vò Tyø Kheo khoâng theå laøm Quan. ñöôïc)—According to the Sangiti Sutta, there Nguõ Baát Chính Thöïc: Naêm thöù khoâng hôïp are five impossible things: cho moät vò Taêng aên—Five improper things for 1) Moät vò laäu taän Tyø Kheo khoâng theå coá yù saùt a monk to eat: haïi ñôøi soáng loaøi höõu tình: An Arahant is 1) Caønh non: Twigs. incapable of deliberately taking the life of 2) Laù caây: Leaves. a living being. 3) Boâng: Flowers. 2) Moät vò laäu taän Tyø Kheo khoâng theå coá yù 4) Traùi: Fruit. laáy cuûa khoâng cho ñeå taïo toäi troâm caép: An 5) Boät: Powder. Arahant is incapable of taking what is not Nguõ Baát Hoaøn Quaû: See Nguõ Tònh Cö given so as to constitute theft. Thieân. 3) Moät vò laäu taän Tyø Kheo khoâng theå coá yù Nguõ Baát Hoaøn Thieân: Naêm taàng trôøi maø haønh daâm: An Arahant is incapable of chuùng sanh khoâng coøn bò taùi sanh vaøo caùc committing sexual intercourse. ñöôøng döõ nöõa—Five Heavens-from-which- 4) Moät vò laäu taän Tyø Kheo khoâng theå töï mình there-is-no-return because the residents do not bieát maø noùi laùo: An Arahant is incapable ever fall back to the lower realms. of telling a deliberate lie. ** For more information, please see Nguõ Tònh 5) Moät vò laäu taän Tyø Kheo khoâng theå tieâu Cö Thieân. duøng caùc vaät chöùa caát vaøo caùc thuù vui duïc Nguõ Baát Khaû Tö Nghì: Theo Trí Ñoä Luaän, laïc nhö khi coøn laø cö só: An Arahant is coù naêm thöù baát khaû tö nghì—According to the incapable of storing up goods for sensual Sastra on the Prajna-Paramita Sutra, there are indulgence as he did formerly in the five inconceivable or thought-surpassing or household life. beyond mentation things.

Nguõ Baát Thoái: Naêm ñieàu baát thoái theo Phaùp 5) Maïn Kim Cang: Bodhisattvas of Pride— Töôùng Toâng—The five non-backslidings Vò ñaõ töï taïi nôi Nieát Baøn, ñöôïc ñaët ôû phía according to the Dharmalaksana: Baéc—One who entered Nirvana (pride 1) Tín Baát Thoái: Never receding from the here means the power of nirvana), in the faith obtained. North. 2) Vò Baát Thoái: Never receding from the Nguõ Bí Maät Maïn Ñaø La: Maïn Ñaø La goàm position attained. möôøi baûy hình aûnh, goàm naêm vò Kim Cang Boà 3) Chöùng Baát Thoái: Never receding from the Taùt (see Nguõ Bí Maät) vaø möôøi hai vò thò giaû realization attained. theo haàu—The Mandala of this group contains 4) Haïnh Baát Thoái: Never receding from a seventeen figures representing the five right course of action. esoteric Bodhisattvas with their twelve 5) Luaät Nghi Baát Thoái: Never receding from subordinates. being in accordance with procedures. Nguõ Bieân: Naêm loaïi bieân kieán—The five Nguõ Bí Maät: Naêm vò Kim cang Boà Taùt—The alternatives: five Bodhisattvas of the Diamond realm: 1) Thò Höõu: Things exist. 1) Kim Cang Taùt Ñoûa: Taát caû caùc loaøi chuùng 2) Thò Voâ: Things do not exist. sanh ñeàu coù luïc ñaïi töï taùnh, ôû ñaây noùi veà 3) Dieäc Höõu Dieäc Voâ:

Both exist and non- caùc loaøi höõu tình chuùng sanh, ñöôïc ñaët ôû exist. trung taâm—Vajrasattva represents the six 4) Phi Höõu Phi Voâ: Neither exist nor non-fundamental elements of sentient exist. existence and here indicates the birth of 5) Phi Phi Höõu, Phi Phi Voâ: Neither non-exist bodhisattva sentience, in the middle. nor are without non-existence. 2) Duïc Kim Cang: Bodhisattvas of Desire— Nguõ Bieán Haønh: Naêm loaïi taâm sôû töông öùng Boà taùt Duïc hay phaøm phu môùi gaëp ñöôïc vôùi moïi taâm vöông—The five universal mental giaùo thoï A Xaø Leâ, ñöôïc ñaët ôû phía Ñoâng. activities associated with every thought: Duïc ôû ñaây laø muoán phaùt taâm Boà Ñeà vaø 1) Taùc YÙ: The idea. cöùu ñoä chuùng sanh—Ordinary people who 2) Xuùc: Contact. have just met the Acarya, in the East— 3) Thoï: Reception. Desire is that of bodhi and the salvation of 4) Töôûng: Conception. all. 5) Tö: Perception. 3) Xuùc Kim Cang: Boà Taùt Xuùc hay vò ñaõ Nguõ Bình: Naêm caùi bình maø Phaät giaùo Maät phaùt taâm Boà Ñeà, tu haïnh ñaïi bi, vaø muoán Toâng duøng ñeå daâng hoa cuùng Phaät, hoa trong tieáp xuùc vôùi theá giôùi beân ngoaøi ñeå cöùu ñoä, bình ñöôïc caém chung vôùi naêm quyù vaät, naêm ñöôïc ñaët ôû phía Nam—Bodhisattvas of loaïi haït vaø naêm loaïi thuoác troän vôùi nöôùc hoa— Contact—One who has resolved the The five vases used by the esoteric school for Bodhicitta, vowed to practice great loving offering flowers to their Buddha, the flowers kindness, and wanted to contact with the are stuck in a mixture of the five precious needy world for its salvation, in the South. things, the five grains and the five medicines 4) AÙi Kim Cang: Bodhisattvas of Love—Vò mingled with scented water. ñaõ thaønh töïu Phaät quaû vaø phaùt nguyeän Nguõ Bình Quaùn Ñaûnh: Leã Quaùn Ñaûnh vôùi thöông yeâu chuùng sanh, ñöôïc ñaët ôû phía naêm bình töôïng tröng cho trí hueä cuûa naêm vò Taây—One who has attained the Phaät—Baptism with water of the five vases Buddhahood and vowed to love all representing the wisdom of the five Buddhas—sentient beings. See Nguõ Phaät.

Nguõ Bình Trí Thuûy: Naêm bình laø bieåu 1) Du Giaø Sö Ñòa Luaän: Ceremonials of the töôïng cuûa naêm phaàn trong Kim Cang Giôùi vaø esoteric cult for ridding from calamity. nöôùc hoa trí hueä cuûa naêm vò Phaät—The five 2) Phaân Bieät Du Giaø Luaän: Ceremonials of vases are emblems of the five departments of the esoteric cult for prosperity. the Vajradhatu, and the fragrant water of the 3) Ñaïi Thöøa Trang Nghieâm Kinh Luaän: wisdom of the five Wisdom-Buddhas—See Ceremonials of the esoteric cult for Nguõ Phaät Trí. subduing evils (spirits). Nguõ Boá Thí: Five kinds of dana or charity— 4) Bieän Trung Bieân Luaän Tuïng: Ceremonials See Nguõ Chuûng Boá Thí. of the esoteric cult for seeking the love of Buddhas. Nguõ Boá UÙy: Five Fears—See Nguõ UÙy. 5) Kim Cang Baùt Nhaõ Luaän: Ceremonials of Nguõ Boà Ñeà: The five bodhi or stages of the esoteric cult for calling the good to aid. enlightenment: Nguõ Boä Ñaïi Luaät: The first five volumes of 1) Phaùt taâm boà ñeà: Vì voâ thöôïng Boà Ñeà maø Vinayana of Hinayana Sects. phaùt taâm—Resolve on supreme bodhi. 1) Ñaøm Ma Cuùc Ña: Töù Phaàn Luaät (Phaùp 2) Phuïc taâm boà ñeà: Cheá phuïc phieàn naõo maø chính, phaùp hoä, phaùp kinh, phaùp maät)— tu haønh caùc haïnh Ba La Maät—Mind Dharmagupta. control (the passions and observance of 2) Taùt Baø Ñeá

Baø: Thaäp Tuïng Luaät— the paramitas). Sarvastivada. 3) Minh taâm boà ñeà: Quaùn saùt caùc phaùp ñeå tu 3) Di Sa Taéc Boä: Nguõ Phaàn Luaät— haønh Baùt Nhaõ Ba La Maät—Mental Mahisasaka. enlightenment, study and increase in 4) Ca Dieáp Di Boä: Giaûi Thoaùt Giôùi Kinh— knowledge and in the prajnaparamitas. Kasyapiya. 4) Xuaát ñaùo boà ñeà: Xuaát ly tam giôùi vaø ñaït 5) Baø Thu Phuù La Boä: Vatsiputriya. ñeán nhaát thieát trí—Mental expansion, freedom from the limitations of Nguõ Boä Ñaïi thöøa Kinh: Naêm boä kinh lôùn reincarnation and attainment of Complete trong tröôøng phaùi Thieân Thai—The five chief knowledge. Mahayana Sutras in the T'ien-T'ai Sect: 5) Voâ thöôïng boà ñeà: Ñaït tôùi tình traïng voâ duïc 1) Hoa Nghieâm: Avatamsaka Sutra. vaø voâ thöôïng Boà Ñeà—Attainment of a 2) Ñaïi Taäp: Mahasanghata Sutra. passionless condition and of supreme 3) Ñaïi Baùt Nhaõ: Mahaprajna Sutra. perfect enlightenment. 4) Phaùp Hoa: Lotus Sutra. 5) Nieát Baøn: Nirvana Sutra. Nguõ Boä: The five classes or groups. (A) Töù Dieäu Ñeá vaø Tu Ñaïo: The Four Noble Nguõ Boä Giaùo Chuû: The five Dhyani- truths and Practice—See Töù Dieäu Ñeá and Buddhas—See Nguõ Trí Nhö Lai. Tu Ñaïo. Nguõ Boä Hôïp Ñoaïn: Naêm boä hôïp ñoaïn—To (B) Tieåu Thöøa Nguõ Boä: The five early cut off the five classes of misleading things— Hinayana Sects—See Nhaát Thieát Höõu See Nguõ Boä (A). Boä. Nguõ Boä Toân Phaùp: See Nguõ Chuûng Tu (C) Naêm boä cuûa Kim Cang Giôùi: The five Phaùp. groups of Vajradhatu Mandala—See Kim Nguõ Caùi: Naêm naép che hay naêm chöôùng ngaïi Cang Giôùi Nguõ Boä. veà tinh thaàn vaø luaân lyù khieán chuùng sanh Nguõ Boä Ñaïi Luaän: The five great sastras: chaúng thaáy chaúng trì ñöôïc thieän phaùp—Five covers, mental and moral hindrances, which

prevent sentient beings from seeing and also with them, we can practise the right practicing good deeds. way. 1) Tham duïc: Desire. (B) Naêm Caên Khaùc—Five more faculties: 2) Saân nhueá: Anger. 1) Laïc Caên: Sukha (p)—Pleasant bodily 3) Thuïy mieân: Drowsiness. feeling. 4) Traïo hoái: Söï xao ñoäng aên naên trong taâm— 2) Khoå Caên: Dukkha (p)—Pain. Excitability. 3) Hyû Caên: Somanassa (p)—Gladness. 5) Nghi phaùp: Doubt. 4) Öu Caên: Domanassa (p)—sadness. ** See Nguõ AÙc and Nguõ Trieàn Caùi. 5) Xaû Caên: Upekha (p)—Indifferent feeling. Nguõ Canh: (C) Naêm Caên Khaùc—Five more faculties— (A) Naêm canh hay naêm thôøi trong ñeâm: The The five positive agents—The five roots five night watches. that give rise to other wholesome (B) Canh thöù naêm trong ñeâm: The fifth period dharmas: or watch of the night. 1) Tín Caên: Sraddhendriya (skt)—Saddha Nguõ Caûnh: Naêm caûnh hay naêm phaùp, laø caûnh (p)—Tin töôûng vöõng chaéc nôi Tam Baûo vaø giôùi sôû duyeân cuûa nguõ caên—The five objects Töù Dieäu Ñeá—Faith or virtue of belief— of the five senses, corresponding to the senses: Sense of belief in the Triple Gem and the 1) Saéc: Form. Four Noble Truths. 2) Thanh: Sound. 2) Taán Caên: Viryendriya (skt)—Tinh taán tu 3) Höông: Smell. taäp thieän phaùp—Energy (vigor) or virtue 4) Vò: Taste. of active vigor—Sense of endeavor or 5) Xuùc: Touch. vigor to cultivate good deeds. 3) Nieäm Caên: Smrtindriya (skt)—Nhôù tôùi Nguõ Caên: Pancendriyani (skt) chaùnh nieäm—Memory, mindfulness, or (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä virtue of midfulness—Sense of memory or Kinh, coù naêm caên—According to the

right memory. Sangiti Sutta in the Long Discourses of 4) Ñònh Caên: Samadhindriya (skt)—Ñònh taâm the Buddha, there are five roots or laïi moät choã hay chuyeân chuù taâm vaøo moät faculties (indriyani)—The five organs of choã—Visionary meditation, samadhi, or the senses—Five spiritual faculties: virtue of concentration—Concentration— 1) Maét: Eyes. Sense of meditation. 2) Tai: Ears. 5) Hueä Caên: Prajnendriya (skt)—Trí hueä 3) Muõi: Nose. saùng suoát khoâng voïng töôûng hay söï hieåu 4) Löôõi: Tongue. bieát hay suy nghó chaân lyù—Virtue of 5) Thaân: Body. wisdom vor awareness—Sense of wisdom ** Nguõ caên coù theå laø nhöõng cöûa ngoõ ñi vaøo or thinking of the truth. ñòa nguïc, ñoàng thôøi chuùng cuõng laø nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì töø Nguõ Caên Baûn: See Nguõ Caên Baûn Phieàn Naõo. ñoù maø chuùng ta gaây toäi taïo nghieäp, nhöng Nguõ Caên Baûn Phieàn Naõo: Naêm phieàn naõo cuõng nhôø ñoù maø chuùng ta coù theå haønh trì caên baûn—The five great passions or disturbers chaùnh ñaïo—The five sense-organs can be or Klesas: entrances to the hells; at the same time, 1) Tham: Desire. they can be some of the most important 2) Saân: Anger or hatred. entrances to the great enlightenment; for 3) Si: Stupidity or ignorance. with them, we create karmas and sins, but 4) Maïn: Pride.

5) Nghi: Doubt. Arahant, a fully-enlightened Buddha, Nguõ Caên Saéc: The five senses correspond to perfected in knowledge and conduct, a colours: Well-Farer, Knower of the world, 1) Tín Caên töông öùng vôùi saéc Traéng coù nghóa unequalled Trainer of men to be tamed, laø vì tin nôi Tam Baûo vaø Töù Dieäu Ñeá neân Teacher of gods and humans, a Buddha, a chuùng sanh coù theå vöôït qua moïi caáu Blessed Lord." nhieãm: The sense of belief corresponds to 2) Vò aáy thieåu beänh, thieåu naõo, söï tieâu hoùa White colour, signifies that owing to the ñöôïc ñieàu hoøa, khoâng laïnh quaù, khoâng belief in the Triple Gem and the Four noùng quaù, trung bình hôïp vôùi söï tinh taán: Noble Truths, sentient beings are able to He is in good health, suffers little distress overcome all defilements. sickness, having a good digestion that is 2) Taán Caên töông öùng vôùi saéc Ñoû, coù nghóa neither too cold nor too hot, but of a laø ñaïi caàn duõng: Energy or Vigor middling temperature suitable for corresponds to Red colour, signifies great exertion. endeavor. 3) Vò aáy khoâng löôøng ñaûo, doái gaït, neâu roõ töï 3) Nieäm Caên töông öùng vôùi saéc Vaøng, coù mình moät caùch chôn thaät ñoái vôùi baäc Ñaïo nghóa laø ñaït ñeán chaùnh nieäm ñeå coù Ñònh Sö, ñoái vôùi caùc vò saùng suoát hay ñoái vôùi Tueä: Mindfulness corresponds to Yellow caùc vò ñoàng phaïm haïnh: He is not colour, signifies that cultivators try to fraudulent or deceitful, showing himself as reach right memory so that they can obtain he really is to his teacher or to the wise both Concentration and Wisdom. among his companion in the holy life. 4) Ñònh Caên töông öùng vôùi saéc Xanh, coù 4) Vò aáy soáng sieâng naêng, tinh taán, töø boû caùc nghóa laø Ñaïi Khoâng Tam Muoäi: aùc phaùp, thaønh töïu caùc thieän phaùp, cöông Concentration corresponds to Blue colour, quyeát, kieân trì noã löïc, khoâng traùnh neù ñoái signifies Great Empty samadhi. vôùi caùc thieän phaùp: He keeps his energy 5) Hueä Caên töông öùng vôùi saéc Ñen, coù nghóa constantly stirred up for abandoning laø saéc cöùu caùnh cuûa Nhö Lai: Wisdom

unwholesome states and arousing corresponds to Black colour, signifies the wholesome states, and is steadfast, firm in supreme colour of the Tathagata. advancing and persisting in wholesome Nguõ Caám: See Nguõ Giôùi. states. 5) Vò aáy coù trí tueä, thaønh töïu trí tueä höôùng Nguõ Caàn Chi: Theo Kinh Phuùng Tuïng trong ñeán söï sanh dieät cuûa caùc phaùp, thaønh töïu Tröôøng Boä Kinh, coù naêm caàn chi—According Thaùnh quyeát traïch, ñöa ñeán söï ñoaïn dieät to the Sangiti Sutta in the Long Discourses of chôn chaùnh caùc khoå ñau: He is a man of the Buddha, there are five factors of wisdom, endowed with wisdom endeavour: concerning rising and cessation, wuth the 1) ÔÛ ñaây vò Tyø Kheo coù loøng tin, tin töôûng söï Ariyan penetration that leads to the giaùc ngoä cuûa Nhö Lai: "Ñaây laø Theá Toân, complete destruction of suffering. baäc A La Haùn, Chaùnh Ñaúng Giaùc (Chaùnh Ñaúng Chaùnh Giaùc), Minh Haïnh Tuùc, Nguõ Caâu Luaân: Naêm vò ñoàng tu vôùi Phaät Thieän Theä, Theá Gian Giaûi, Voâ Thöôïng Só, Thích Ca vaø cuõng laø naêm ñeä töû quy-y ñaàu tieân Ñieàu Ngöï Tröôïng Phu, Thieân Nhaân Sö, vôùi Ngaøi—Sakyamuni's five comrades— Phaät, Theá Toân."—Here a monk has faith, Sakyamuni five old companions in asceticism trusting in the enlightenment of the and first converts. Tathagata: "Thus this Blessed Lord is an Nguõ Chaùnh Haønh: See Nguõ Chaùnh Haïnh.

Nguõ Chaùnh Haïnh: The five proper courses 5) Sa Di Ni: Female novices. to ensure the bliss of the Pure Land: Nguõ Chuûng A Na Haøm: See Nguõ Tònh Cö 1) Tuïng ñoïc chaùnh haïnh: Tuïng ñoïc Kinh A Thieân. Di Ñaø, Kinh Voâ Löôïng Thoï vaø Kinh Quaùn Nguõ Chuûng A Xaø Leâ: Naêm loaïi giaùo thoï— Voâ Löôïng Thoï—Intone the three sutras Five categories of acarya. (Amitabha, Infinite Life, Meditation on 1) Xuaát Gia A Xaø Leâ: Ngöôøi sôû y ñaéc xuaát the Infinite Life). gia hay ngöôøi phuï traùch daïy doã nhöõng 2) Quaùn saùt chaùnh haïnh: Quaùn saùt veà Taây ngöôøi môùi xuaát gia—One who has Phöông Tònh Ñoä—Meditate on the Pure charged of novices. Land. 2) Giaùo Thoï A xaø Leâ: Giaùo Thoï Taêng—A 3) Leã baùi chaùnh haïnh: Leã baùi Ñöùc Phaät A Di teacher of the discipline. Ñaø—Worship solely Amitabha. 3) Yeát Ma A Xaø Leâ: Thoï Giôùi Taêng hay vò 4) Xöng danh chaùnh haïnh: Xöng tuïng hoàng Taêng laøm pheùp thoï giôùi yeát ma—A danh Ñöùc Phaät A Di Ñaø—Invoke the teacher of duties. name of Amitabha Buddha. 4) Thoï Kinh A Xaø Leâ: Vò Taêng daïy kinh cho 5) Taùn thaùn cuùng döôøng chaùnh haïnh: Taùn ngöôøi khaùc—A teacher of the scriptures. thaùn cuùng döôøng Ñöùc Phaät A Di Ñaø— 5) Y Chæ A Xaø Leâ: Thaày y chæ (duø chæ trong Extol and make offerings to Amitabha moät thôøi gian raát ngaén)—The master of Buddha. the community (though in a very short ** For more information, please see Nguõ period of time). Chuûng Phaùp Sö. Nguõ Chuûng AÙc Beänh: Naêm loaïi beänh ngaët Nguõ Chaùnh Saéc: See Nguõ Saéc. ngheøo trong thaønh Vaisali vaøo thôøi cuûa Ñöùc Nguõ Chaâu: The five continents. Phaät—Five epidemics in Vaisali during the Nguõ Chi Taùc Phaùp: Avayava (skt)—Naêm Buddha's lifetime: chi taïo phaùp—The five parts of a syllogism: 1) Xuaát Huyeát Maét: Bleeding from the eyes. 1) Laäp Toâng: Noùi veà sôû tính cuûa chö phaùp— 2) Xuaát Muû Tai: Pus discharged from the Pratijna (skt)—The proposition. ears. 2) Bieän Nhaân: Döïa

theo caùc phaùp maø kieán 3) Xuaát Huyeát Muõi: Nose-bleeding. laäp ra ngoân luaän thuaän ích vôùi ñaïo lyù— 4) Chöùng Cöùng Haøm: Chöùng khít haøm— Hetu (skt)—The reason. Lockjaw. 3) Daãn Duï: So saùnh vôùi caùc phaùp deã hieåu— 5) Chöùng Taùo Boùn: Astringent taste of all Udaharana (skt)—The example. food. 4) Hôïp: Upanaya (skt)—The application. Nguõ Chuûng AÁn: The signs of the five kinds 5) Keát: Nigamana (skt)—The summing up or of vision—See Nguõ Nhaõn. conclusion. Nguõ Chuûng Baùt: See Nguõ Chuûng Baát Hoaøn. Nguõ Chuùng Ma: The five maras associated Nguõ Chuûng Baát Hoaøn: Theo Kinh Phuùng with the five skandhas—See Nguõ Uaån. Tuïng trong Tröôøng Boä Kinh, coù naêm loaïi baát Nguõ Chuùng Xuaát Gia: Five groups of the hoaøn hay nguõ chuûng Na Haøm—According to order: the Sangiti Sutta in the Long Discourses of the 1) Tyø Kheo: Monks. Buddha, there are five kinds of anagamins (Na 2) Tyø Kheo Ni: Nuns. Haøm) who never return to the desire-real: 3) Thöùc Xoa Ma Na: Nun-Candidates. 1) Trung Gian Baùt Nieát Baøn: Thaùnh giaû baát 4) Sa Di: Male novices. hoaøn cheát ôû Duïc giôùi roài vaõng sanh veà Saéc

giôùi—The “less-than-half-timer”—The Nguõ Chuûng Baát Phieân: Naêm loaïi töø ngöõ anagamin who enters on the intermediate chaúng phieân dòch ñöôïc do Ngaøi Huyeàn Trang stage between the realm of desire and the ñôøi Ñöôøng quy ñònh—Five kinds of terms higher realm of form. which Hsuan-Tsang did not translate but 2) Sinh Baùt Nieát Baøn: Ñaõ sanh ra trong coõi transliterated: Saéc giôùi thì khoâng bao laâu sau seõ ñoaïn lìa 1) Bí Maät Chi: Vì huyeàn bí thaâm maät neân taát caû moïi phieàn naõo coøn soùt laïi—The khoâng phieân dòch ñöôïc maø chæ phieân aâm “more-than-half-timer”—The anagamin nhö Chuù Ñaø La Ni—The Esoteric— who is born into the form world and soon Cannot be translated such as Dharani overcome the remains of illusions. mantras. 3) Höõu Haïnh Baùt Nieát Baøn: Ñaõ sanh vaøo coõi 2) Haøm Ña Nghóa: Vì nhieàu nghóa neân khoâng baát hoaøn moät thôøi gian sau khi tinh taán tu dòch ñöôïc maø chæ phieân aâm—Those with taäp seõ ñi ñeán quaû vò cuoái cuøng laø Nieát several meanings. Baøn—The “gainer with exertion”—The 3) Thöû Phöông Sôû Voâ: Nhöõng thöù khoâng coù anagamin who diligently works his way nôi naày (Trung Hoa) neân khoâng dòch ñöôïc through the final stage. maø chæ phieân aâm—Those without 4) Voâ Haïnh Baùt Nieát Baøn: Ñaõ sanh vaøo coõi equivalent in China. baát hoaøn maø khoâng chòu tinh taán tu haønh 4) Thuaän Theo Coå Leä: Coù theå phieân dòch thì quaû vò cuoái cuøng seõ bò trì hoaûn—The ñöôïc, nhöng vì muoán theo coå leä neân giöõ “gainer without exertion”—The anagamin nguyeân chöõ maø chæ phieân aâm—Old- whose final departure is delayed through established terms. lack of aid and slackness. 5) Vi Sinh Thieän: Muoán laøm caûm ñoäng ngöôøi 5) Thöôïng Löu Baùt Thuù A-Ca-Ni-Sa: Ngöôøi nghe ñeå hoï phaùt thieän taâm neân khoâng ñaõ sanh vaøo coõi baát hoaøn ñi töø Haï Thieân phieân dòch—Those which would be less tieán leân Thöôïng Thieân ñeå cuoái cuøng ñaït impressive when translated. ñeán cöùu caùnh Nieát Baøn—He who goes Nguõ Chuûng Boá Thí: Naêm loaïi boá thí—The upstreamto the highest—The anagamin five kinds of almsgiving or danas: who proceeds from lower to higher 1) Thí cho keû ôû phöông xa

laïi: Alsmgiving to heavens into nirvana. those from afar (a distance). Nguõ Chuûng Baát Nam: Pandakas (skt)— 2) Thí cho keû saép ñi xa: Almsgiving to those Naêm loaïi baát nam—Five kinds of impotent going afar (going to a distance). males or eunuchs: 3) Thí cho keû bònh taät oám ñau: Almsgiving to 1) Sinh Baát Nam: Impotent male by birth. the sick. 2) Kieàn Baát Nam: Bò thieán maát nam caên— 4) Thí cho ngöôøi ñoùi khaùt: Almsgiving to the Impotent male by emasculation. hungry. 3) Ñoà Baát Nam: Loaïi thaáy ngöôøi khaùc daâm 5) Thí trí hueä vaø ñaïo ñöùc cho ngöôøi: laø xuaát tinh khí—Impotent male by Almsgiving to those wise in Buddhist uncontrollable emission. doctrine. 4) Bieán Baát Nam: Loaïi gaëp nam thì nöõ caên Nguõ Chuûng Chaùnh Haønh: See Nguõ Chaùnh khôûi, maø gaëp nöõ thì nam caên khôûi— Haïnh. Hermaphrodite. Nguõ Chuûng Chaùnh Saéc: See Nguõ Chaùnh 5) Baùn Baát Nam: Loaïi chæ duøng ñöôïc nam Haïnh. caên trong nöûa thaùng—Impotent for half a Nguõ Chuûng Cuùng Döôøng: Five kinds of month. offerings—See Nguõ Cuùng Döôøng.

Nguõ Chuûng Duïc Voïng: Five types of Nguõ Chuûng Phaùp Sö: Naêm loaïi Phaùp Sö—desire—See Nguõ Duïc. The five kinds of masters of the Law: Nguõ Chuûng Duy thöùc: Naêm loaïi Duy 1) Thuï Trì Phaùp Sö: Ghi nhôù vaø trì giöõ khoâng Thöùc—Five kinds of wisdom or insight or queân: Receives and keeps. idealistic representation in the sutras and 2) Ñoïc Kinh Phaùp Sö: Phaùp sö chuyeân nhìn sastras (the first four are objective and the fifth vaøo kinh maø ñoïc—Reads. is subjective): 3) Tuïng Kinh Phaùp Sö: Phaùp sö ñaõ thuoäc 1) Caûnh Duy thöùc: Caên cöù vaøo caûnh maø kinh khoâng caàn ñoïc maø vaãn tuïng ñöôïc— thuyeát veà Duy Thöùc—Wisdom or insight Recites. in objective conditions. 4) Giaûng Thuyeát Phaùp Sö: Phaùp sö coù khaû 2) Giaùo Duy thöùc: Giaûi thích veà Duy Thöùc— naêng ñem caùc lôøi kinh Phaät maø giaûng giaûi Wisdom or insight in interpretation. cho ngöôøi khaùc—Expounds. 3) Lyù Duy thöùc: Luaän veà thaønh töïu ñaïo lyù 5) Thö Taû Phaùp Sö: Phaùp sö chuyeân ghi cheùp Duy Thöùc—Wisdom or insight in laïi kinh ñieån ñeå truyeàn baù—Copies the principles. sutra. 4) Haønh Duy thöùc: Noùi roõ quaùn phaùp cuûa ** For more information, please see Nguõ Duy Thöùc—Wisdom or insight in Chaùnh Haïnh. meditation and practice. Nguõ Chuûng Phaùp Thaân: Naêm loaïi phaùp 5) Quaû Duy thöùc: Noùi veà dieäu caûnh giôùi cuûa thaân cuûa Phaät—The five kinds of a Buddha’s Phaät quaû—Wisdom or insight in the fruits dharmakaya: or results of Buddhahood. (A) Theo tröôøng phaùi Thieân Thai—According Nguõ Chuûng Ñaøn Phaùp: Naêm loaïi taát ñòa— to the T’ien-T’ai Sect: The five kinds of Mandala ceremonials—See 1) Nhö nhö trí phaùp thaân: Caùi thöïc trí ñaõ Nguõ Chuûng Tu Phaùp. chöùng ngoä lyù nhö nhö—The spiritual body Nguõ Chuûng Haïnh: See Nguõ Chuûng Phaùp Sö. of bhutatathata-wisdom (Sambhogakaya). 2) Coâng ñöùc phaùp thaân: Heát thaûy coâng ñöùc Nguõ Chuûng Hoä Ma: Five kinds of braziers. thaønh töïu—The spiritual body of all 1-4) From one to four—See Hoä Ma (2). virtuous achievement (Sambhogakaya). 5) Kính AÙi Hoä Ma: Ñöôïc söï thöông yeâu hoä trì 3) Töï phaùp thaân: ÖÙng thaân—The spiritual cuûa chö Phaät vaø chö Boà Taùt—To obtain the body of incarnation in the world loving protection of the Buddhas and (Nirmakaya). Bodhisattvas. 4) Bieán hoùa phaùp thaân: The spiritual body of Nguõ Chuûng Kim Cang Söù: See Nguõ Ñaïi

unlimited powers of transformation Söù Giaû. (Nirmakaya). Nguõ Chuûng Linh: The five kinds of bells— 5) Hö khoâng phaùp thaân: Lyù nhö nhö lìa taát caû See Nguõ Linh. töôùng cuõng nhö hö khoâng—The spiritual Nguõ Chuûng Ma: The five kinds of Maras body of unlimited space (Dharmakaya). associated with the five skandhas—See Nguõ (B) Theo Kinh Hoa nghieâm—According to Uaån. the Flower Adornment Sutra: Nguõ Chuûng Na Haøm: See Nguõ Chuûng Baát 1) Phaùp taùnh sanh thaân: Thaân Nhö Lai do Hoaøn phaùp taùnh sanh ra—The body or person of Nguõ Chuûng Quaùn Ñaûnh: See Nguõ Chuûng Buddha born from the dharma-nature. Tu Phaùp. 2) Coâng ñöùc phaùp thaân: Thaân do muoân ñöùc Nguõ Chuûng Phaùp Giôùi: See Nguõ Phaùp Giôùi. cuûa Nhö Lai maø hôïp thaønh—The

dharmakaya evolved by Buddha-virtue, or 1) Töù Thieàn Baùt Ñònh trong luaân hoài sanh achievement. töû: On mortality, four meditations and 3) Bieán hoùa phaùp thaân: Thaân bieán hoùa voâ eight concentrations. haïn cuûa Nhö Lai, heã coù caûm laø coù hieän, coù 2) Thanh Vaên Töù Ñeá: Sravaka on the four cô laø coù öùng—The dharmakaya with truths (axioms). unlimited powers of transformation. 3) Duyeân Giaùc Thaäp Nhò Nhôn Duyeân: 4) Thöïc töôùng phaùp thaân: Thöïc thaân hay thaân Pratyeka-buddha on the twelve nidanas. voâ töôùng cuûa Nhö Lai—The real 4) Boà Taùt Luïc Ñoä Vaïn Haïnh: Bodhisattva dharmakaya. on the six paramitas and ten thousand 5) Hö khoâng phaùp thaân: Phaùp thaân Nhö Lai good practices. roäng lôùn traøn ñaày khaép caû hö khoâng. Phaùp 5) Phaät Thöøa bao truøm taát caû: The Buddha- thaân cuûa Nhö Lai dung thoâng caû ba coõi, vehicle which includes all others. bao truøm taát caû caùc phaùp, sieâu vieät vaø Nguõ Chuûng Tam Quy: Naêm giai ñoaïn quy thanh thònh—The universal dharmakaya. y—There are five stages of taking refuges: The dharmakaya as being like space (A) which enfolds all things, omniscient and 1) Quy Y Phaät: Take refuge in the Buddha. pure. 2) Quy Y Phaùp: Take refuge in the Dharma. ** For more information, please see Nguõ 3) Quy Y Taêng: Take refuge in the Sangha. Phaàn Phaùp Thaân and Nguõ Thaân. 4) Quy Y Baùt giôùi: Take refuge in the eight Nguõ Chuûng Quaùn Ñaûnh: Naêm loaïi quaùn commandments. ñaûnh—The five abhisecani baptisms of the 5) Quy Y Thaäp giôùi: Take refuge in the Ten esoteric school: commandments. 1) Quaùn ñaûnh daønh cho A Xaø Leâ (Giaùo thoï (B) The five modes of trisarana, or sö): Abhisecani baptism for ordaining formulas of trust in the Triratna, taken by acaryas, teachers or preachers of the Law. those who: 2) Quaùn ñaûnh daønh cho thu nhaän ñeä töû: 1) Phieân taø: Turn from heresy. Abhisecani baptism for admitting 2) Trì nguõ giôùi: Take the five disciples. commandments. 3) Quaùn ñaûnh daønh cho chaám döùt tai öông, 3) Trì baùt giôùi: Take the eight khoå ñau vaø toäi loãi: Abhisecani baptism for commandments. putting an end to calamities or suffering 4) Trì Thaäp giôùi: Take the ten for sins. commandments. 4) Quaùn ñaûnh daønh cho söï tieán boä vaø thaønh 5) Trì cuï tuùc giôùi: Take the complete coâng: Abhisecani baptism for commandments. advancement or success. Nguõ Chuûng Taùn Loaïn: See Nguõ Taùn Loaïn. 5) Quaùn ñaûnh daønh cho vieäc kieåm soaùt Nguõ Chuûng Taïng: Taùm vaïn boán ngaøn phaùp nhöõng thoùi hö taät xaáu: Abhisecani baptism moân cuûa Ñöùc Phaät coù theå ñöôïc chia ra

laøm for controlling evil spirits or getting rid of naêm taïng (tuøy theo caên cô trình ñoä cuûa chuùng difficulties. sanh, hoï phaûi duøng moät trong naêm chuûng taïng ** For more information, please see Nguõ naày maø tu taäp. Khi Ñöùc Phaät coøn taïi theá, Ngaøi Chuûng Tu Phaùp. quan saùt trong haøng ñeä töû cuûa Ngaøi, thaáy ai coù Nguõ Chuûng Tam Muoäi: Naêm loaïi Tam sôû tröôøng chuyeân moân naøo thì phoù chuùc giaùo muoäi—Five kinds of samadhi: phaùp cho hoï thoï trì vaø truyeàn baù, töùc laø thoï laõnh giaùo phaùp töø kim khaåu cuûa Ñöùc Phaät. Sau

khi Ñöùc Phaät dieät ñoä, caùc vò naày y theo chaùnh the ranks of the sages and becomes the phaùp maø truyeàn trì dieäu lyù, nhö toân giaû A Nan saints). (Ananda) ña vaên, thoï trì Taïng Kinh, Toân giaû 5) Ñaúng Giaùc Chuûng Taùnh: Ngoâi Boà Ñeà coù Öu Ba Ly (Upali) thoï trì Taïng Luaät, toân giaû Ca khaû naêng tieán ñeán Phaät quaû—The bodhi- Chieân Dieân (Katyayana) thoï trì Taïng Luaän, Boà rank germ-nature which produces taùt Vaên Thuø Sö Lôïi (Manjusri) coù ñaïi trí neân Buddhahood. thoï trì Baùt Nhaõ Ñaïi Thöøa, ngaøi Kim Cang Thuû Nguõ Chuûng Taïp Haïnh: See Nhuõ Chaùnh Boà Taùt (Vajrapani) ñöôïc truyeàn thoï Maät chuù Haïnh. Ñaø La Ni (Dharani), vaân vaân—The five Nguõ Chuûng Taêng Thöôïng Duyeân: Five “stores” or the five differentiations of the one excellent causes—See Nguõ Duyeân. Buddha-nature: Nguõ Chuûng Tham: Theo Thanh Tònh Ñaïo, 1) Nhö Lai Taïng: The Tathagata-nature, coù naêm loaïi tham—According to The Path of which is the fundamental universal nature Purification, there are five kinds of avarice: possessed by all the living. 1) Tham ñoái vôùi choã ôû: Avarice about 2) Chaùnh Phaùp Taïng: Phaùp giôùi taïng—The dwellings. source or treasury of all right laws and 2) Tham ñoái vôùi quyeán thuoäc: Avarice about virtues. families. 3) Phaùp Thaân Taïng: The storehouse of the 3) Tham ñoái vôùi lôïi loäc: Avarice about gain. dharmakaya obtained by all saints. 4) Tham ñoái vôùi phaùp: Avarice about 4) Xuaát Theá Taïng: Xuaát theá gian thöôïng Dharma. thöôïng taïng—The eternal spiritual nature, 5) Tham ñoái vôùi tieáng khen: Avarice about free from earthly errors. praise. 5) Töï Taùnh Thanh Tònh Taïng: The Nguõ Chuûng Thieân: Naêm loaïi chö Thieân— storehouse of the pure Buddha-nature. Five classes of devas Nguõ Chuûng Taùnh: The five germ-natures or 1) Töø 1 ñeán 3 cuõng gioáng nhö trong Tam roots of bodhisatva development: Chuûng Thieân: From 1 to 3 are similar to 1) Taäp Chuûng Taùnh: Ngoâi vò thaäp truï, tu taäp that of the three classes of devas—See khoâng quaùn, phaù boû caùc hoaëc kieán—The Tam Chuûng Thieân. germ-nature of study of the void or 1) Nghóa Thieân: Caùc baäc Boà Taùt töø Thaäp Truï immaterial, which corrects all illusions of trôû leân coù khaû naêng ngoä giaûi thaâm nghóa time and space (Thaäp truï). Ñaïi Thöøa—All Bodhisattvas above the ten 2) Taùnh Chuûng Taùnh: Ngoâi vò thaäp haïnh, coù stages. khaû naêng phaân bieät baûn taùnh cuûa vaïn 2) Ñeä Nhaát Nghóa Thieân: Chö Phaät vaø Boà phaùp—The germ-nature of ability to Taùt chaúng bieán dòch, vì thöôøng truï neân discriminate all the natures of phenomena chaúng sinh, chaúng giaø, chaúng bònh, chaúng and transform the living (Thaäp haïnh). cheát—A supreme heaven with 3) Ñaïo Chuûng Taùnh: The middle-way germ- Bodhisattvas and Buddhas in eternal nature, which attains insight into

Buddhaimmutability. laws (Thaäp hoài höôùng). Nguõ Chuûng Thieàn: The five varieties of 4) Thaùnh Chuûng Taùnh: Ngoâi vò thaäp ñòa, boà meditation. taùt phaù boû voâ minh ñeå ñi töø Hieàn giaû ñeán 1) Phaøm Phu Thieàn: Thieàn phaøm phu daønh Thaùnh—The saint germ-nature which cho taát caû moïi ngöôøi, giuùp ta taäp trung vaø produces holiness by destroying ignorance kieåm soaùt taâm, laø loaïi thieàn khoâng chöùa (Thaäp ñòa in which the bodhisattva leaves ñöïng noäi dung trieát lyù hay toân giaùo. Thieàn

phaøm phu laø thöù thieàn thöïc haønh thuaàn tuùy Phaät—An outside way of meditation or vì tin raèng noù coù theå caûi thieän söùc khoûe Outsider Zen, i.e. Indian (Hindu) Yoga, tinh thaàn laãn theå xaùc. Tuy nhieân, duø thieàn the quiet sitting of Confucianism, phaøm phu coù ích lôïi raát nhieàu trong vieäc tu contemplation practices in Christianity, taäp hôn laø ñoïc voâ soá saùch ñaïo ñöùc trieát etc. One aspect of the outsider Zen is that hoïc, vaãn khoâng theå giaûi quyeát ñöôïc vaán it is often practiced in order to cultivate ñeà neàn taûng cuûa con ngöôøi vaø moái töông various supranormal powers or skills, or to quan cuûa con ngöôøi vaø vuõ truï, vì noù khoâng master certain arts beyond the reach of theå phaù vôõ ñöôïc caùi meâ hoaëc cô baûn veà ordinary man, i.e walking barefooted on chính mình cuûa haïng ngöôøi thöôøng, laø sharp sword blades or staring at sparrows mình roõ raøng khaùc vôùi vuõ truï—Ordinary so that they become paralized. Another Zen for anybody and everybody, which aspect of the outsider Zen is that it is help people learn to concentrate and practiced to obtain rebirth in various control their mind, being free from any heavens. These aspects of the outsider philosophic or religious content. Ordinary Zen are not the objects of Zen Buddhism; is a pure Zen practice, in the belief that it the ultimate goal of Buddhist meditators is can improve both physical and mental to become a Buddha. health. However, the fact remains that 3) Tieåu Thöøa Thieàn: Thieàn Tieåu Thöøa nhaèm ordinary Zen, although far more beneficial chæ daïy chuùng ta caùch ñöa töø traïng thaùi for the cultivation of the mind than the taâm naày ñeán traïng thaùi taâm khaùc, thí duï reading of countless books on ethics and nhö töø meâ môø ñeán giaùc ngoä. Tuy nhieân, philosophy, is unable to resolve the Thieàn Tieåu Thöøa chæ chuù troïng ñeán söï an fundamental problem of man and his taâm cuûa moät mình mình maø thoâi. Muïc ñích relation to the universe, because it cannot cuûa Thieàn Tieåu Thöøa laø ñaït ñöôïc moät pierce the ordinary man’s basic delusion trong töù Thaùnh quaû cuûa Tieåu Thöøa— of himself as distinctly other than the Hinayana Zen or Zen of Small Vehicle. universe. This is the vehicle or teaching that is to 2) Ngoaïi Ñaïo Thieàn: Thieàn ngoaïi ñaïo hay take you from one state of mind to another thieàn theo con ñöôøng beân ngoaøi Phaät giaùo, state of mind, i.e. from delusion to thí duï nhö pheùp Yoga cuûa AÁn Ñoä, pheùp enlightenment. However, Zen of the Smal tónh toïa cuûa Khoång giaùo, hay pheùp tónh Vehicle looks only into one’s own peace taâm thöïc haønh cuûa Ki Toâ giaùo, vaân vaân. of mind. The purpose of Zen of Small Moät khía caïnh cuûa thieàn ngoaïi ñaïo laø noù Vehicle is to attain one of the four degrees thöôøng ñöôïc thöïc haønh ñeå luyeän caùc naêng of saintliness of Hinayana. löïc hoaëc kyõ naêng sieâu nhieân khaùc naøo ñoù ** For more

information, please see Töù ngoaøi taàm vôùi cuûa ngöôøi thöôøng, chaúng Thaùnh Quaû. haïn nhö ñi chaân traàn treân nhöõng löôõi kieám 4) Ñaïi Thöøa Thieàn: Thieàn Ñaïi Thöøa hay laø beùn, hoaëc nhìn nhöõng con chim seõ khieán thieàn ñöôïc chuyeân chôû baèng coå xe lôùn. chuùng trôû neân teâ lieät. Moät khía caïnh khaùc Ñaây chính laø moät loaïi thieàn Phaät giaùo vì cuûa thieàn ngoaïi ñaïo laø thöïc haønh ñeå ñöôïc muïc ñích cuûa noù laø kieán taùnh ngoä ñaïo taùi sanh vaøo caùc coõi trôøi. Taát caû nhöõng trong cuoäc soáng haèng ngaøy cuûa mình. khía caïnh naày ñeàu khoâng phaûi laø muïc tieâu Trong thöïc haønh thieàn Ñaïi thöøa, khôûi ñaàu cuûa thieàn Phaät giaùo; muïc tieâu toái thöôïng laø yù thöùc veà chaân taùnh, nhöng khi ñaõ ngoä cuûa ngöôøi tu thieàn Phaät giaùo laø thaønh thì chuùng ta môùi nhaän ra raèng toïa thieàn

coøn hôn laø moät phöông tieän ñeå ngoä, vì toïa chö Phaät trong quaù khöù nhö Phaät Thích Ca thieàn laø söï thöïc hieän thaät söï cuûa chaân Maâu Ni vaø Phaät A Di Ñaø. Ñaây laø söï bieåu taùnh. Trong Thieàn Ñaïi Thöøa thì ñoái töôïng loä cuûa söï soáng tuyeät ñoái, söï soáng trong laø giaùc ngoä, neân ngöôøi ta deã nhaän laàm toïa hình thöùc tinh khieát nhaát. Ñaây laø caùch toïa thieàn chæ laø moät phöông tieän maø thoâi. Kyø thieàn maø thieàn sö Ñaïo Nguyeân beânh vöïc, thaät taát caû nhöõng vò Thaày ñaõ ngoä ñaïo ñeàu noù khoâng dính daùng gì ñeán vieäc phaán ñaáu cho raèng toïa thieàn chính laø söï thöïc hieän ñeå ngoä hay ñaït ñöôïc baát cöù moät ñoái töôïng cuûa Phaät taùnh voán coù chöù khoâng phaûi chæ naøo khaùc. Trong phöông phaùp thöïc haønh laø moät kyõ thuaät ñeå ñaït ñöôïc söï ngoä ñaïo. cao nhaát naày, phöông tieän vaø cöùu caùnh laø Neáu toïa thieàn khoâng khaùc hôn moät kyõ moät. Thieàn Ñaïi Thöøa vaø Thieàn Toái thuaät nhö theá, ngöôøi ta seõ thaáy raèng sau Thöôïng Thöøa kyø thaät boå sung cho nhau. khi ngoä ñaïo thì toïa thieàn seõ khoâng coøn caàn Khi ñöôïc thöïc haønh ñuùng baïn ngoài trong thieát nöõa. Nhöng chính Ñaïo Nguyeân ñaõ nieàm tin kieân ñònh raèng toïa thieàn chính laø chæ roõ raèng ngöôïc laïi môùi ñuùng, CAØNG theå hieän Chaân taùnh khoâng oâ nhieãm cuûa CHÖÙNG NGOÄ SAÂU CAØNG THAÁY CAÀN mình, vaø ñoàng thôøi baïn ngoài trong nieàm THÖÏC HAØNH—Mahayana Zen or Great tin troïn veïn raèng caùi ngaøy aáy seõ ñeán, khi Vehicle Zen, this is a truly Buddhist Zen, baïn keâu leân: “OÂ, noù ñaây roài!” Baïn seõ nhaän for it has its central purpose, seeing into ra chaân taùnh naày khoâng laàm laãn. Vì theá, your essential nature and realizing the veà maët töï thöùc, baïn khoâng caàn coá gaéng ñeå way in your daily life. In the practice of ngoä—Zen of the highest vehicle. This is Mahayana Zen your aim in the beginning the culmination and crown of Buddhist is to awaken to your true-nature, but upon Zen. This Zen was practiced by all enlightenment you realize that meditation Buddhas of the past, namely Sakyamuni is more than a means to enlightenment. It and Amitabha. It is the expression of the is the actualization of your true-nature. Absolute Life, life in its purest form. It is The object of the Mahayana Zen is the meditation that T’ao-Yuan chiefly Awakening, it is easy to mistakenly regard advocated and it involves no struggle for meditation as but a means. However, any awakening or any other objects. In this enlightened masters point out from the highest practice, means and end are just

beginning that meditation is in fact the one, Mahayana Zen and Zen of the actualization of the innate Buddha-nature highest vehicle are in fact complementary and not merely a technique for achieving for one another. When rightly practiced, enlightenment. If meditation were no you sit in the firm conviction that more than such a technique, it would meditation is the actualization of your follow that after awakening meditation undefiled True-nature, and at the same would be unnecessary. But T'ao-Yuan time you sit in complete faith that the day himself pointed out, precisely the reverse will come when, exclaiming "Oh, this is is true; THE MORE DEEPLY YOU it!" You will unmistakably realize this EXPERIENCE AWAKENING, THE True-nature. Therefore you need not self- MORE YOU PERCEIVE THE NEED consciously strive for enlightenment. FOR PRACTICE. Nguõ Chuûng Thoâng: See Nguõ Thoâng. 5) Toái Thöôïng Thöøa Thieàn: Toái thöôïng thöøa Nguõ Chuûng Thuyeát Nhaân: The five kinds thieàn laø ñænh cao cuøng toät cuûa thieàn trong of those who have testified to Buddhism: Phaät giaùo. Thieàn naày ñöôïc thöïc haønh bôûi (A)

1) Phaät töï khaåu thuyeát: The Buddha. Nguõ Chuûng Tyû Löôïng: Naêm phöông phaùp 2) Phaät ñeä töû thuyeát: Ñeä töû Phaät thuyeát suy lyù trong Phaät giaùo—The five inferences in phaùp—Buddhist disciples. Buddhism logic: 3) Baäc Hieàn trieát thuyeát hay tieân nhaân 1) Töôùng Tyû Löôïng: Caên cöù vaøo thöù ñaõ thaáy thuyeát: The sages. maø suy lyù ra nhöõng thöù khaùc—Inference 4) Baäc Thaùnh nhaân hay chö Thieân thuyeát: from appearance (fire from smoke). The saints—Devas. 2) Theå Tyû Löôïng: Töø boä phaän maø suy ra caùi 5) Hoùa nhaân hay Phaøm phu thuyeát: The lyù cuûa toaøn theå—Inference from the incarnated beings. corporeal (two or more things from one). (C) Theo Kinh Hoa Nghieâm—According to 3) Nghieäp Tyû Löôïng: Töø nghieäp taùc maø suy the Flower Adornment Sutra: lyù nghieäp taùc—Inference from action 1) Phaät thuyeát: The Buddha. (animal from its footmark). 2) Boà Taùt thuyeát: Bodhisattvas. 4) Phaùp Tyû Löôïng: Töø moät boä phaän söï vaät 3) Thanh vaên thuyeát: Sravakas (hearers). maø suy lyù ra caùc boä phaän khaùc—Inference 4) Nhaân thuyeát: Men. from recognized law (old age from birth). 5) Khí hay Chö phaùp (vaïn vaät) thuyeát: All 5) Nhaân quaû tyû löôïng: Thaáy caùi nhaân maø suy things. ra caùi lyù cuûa quaû—Inference from cause Nguõ Chuûng Tín Taâm: The five right objects and effect (a traveller has a destination). of faith: Nguõ Chuyeân: Naêm thöù chuyeân caàn—Theo 1) From one to four: See Töù Tín Taâm. Chaân Toâng cuûa Nhaät Baûn, muoán vaõng sanh 5) Nguõ Ba La Maät—The five Tònh Ñoä, Phaät töû phaûi tu moät trong naêm thöù paramitas: chuyeân sau ñaây—According to the Japanese • Boá Thí: Almsgiving. Shin Sect, to ensure rebirth in the Pure Land, • Trì Giôùi: Morality. Buddhists must devote practicing one of the • Nhaãn Nhuïc: Patience. following devotions: • Tinh Taán: Zeal (Progress). 1) Chuyeân Leã: Devotion in worship. • Thieàn Ñònh: Meditation. 2) Chuyeân Ñoäc Tuïng kinh ñieån: Devotion in Nguõ Chuûng Tu Phaùp: Naêm loaïi tu phaùp— reciting or reading sutras. Five kinds of esoteric ceremonial: 3) Chuyeân Quaùn: Devotion in meditation. 1) Phieán Ñeå Ca: Töùc Tai hay Tòch Tai coù 4) Chuyeân nieäm hoàng danh Phaät: Devotion in nghóa laø daäp taét tai hoïa—Santika (skt)— invocation of the name of

Amitabha For stopping calamities. Buddha. 2) Boá Saéc Tröøng Ca: Paustika (skt)—Taêng 5) Chuyeân Taùn thaùn chö Phaät: Devotion in ích hay Taêng vinh coù nghóa laø taêng praising Buddhas. tröôûng—For success or prosperity. Nguõ Chuyeån: Naêm chuyeån hay naêm giai 3) A Tyø Giaø Loã Ca: Ñieàu phuïc hay haøng ñoaïn phaùt trieån töø nhaân ñeán quaû theo Maät phuïc—Abhicaraka (skt)—For supressing Giaùo—The five evolutions or developments or exorcising. according to the Esoteric Sects: 4) A Yeát Sa Ni: Caâu trieäu hay Nhieáp trieäu coù 1) Phaùt Taâm Boà Ñeà hay nguyeän ñaéc thaønh nghóa laø vôøi ñeán—Akarsani (skt)—For quaû vò Phaät: To resolve on Buddhahood. calling or attracting of good beings or aid. 2) Tu Haønh hay trì giöõ giôùi luaät: Observance 5) Phaït Thi Ca La Naõ: Kính aùi hay Khaùnh of the rules. aùi—Vasikarana (skt)—For seeking the aid of Budhas and Bodhisattvas.

3) Giaùc ngoä Boà Ñeà: Do nhaân haønh maø chöùng ** For more information, please see Nguõ ñöôïc ñaïo quaû—Attainment of Chöôùng Ngaïi. enlightenment. Nguõ Chöôùng Ngaïi: Naêm chöôùng ngaïi cho söï 4) Naêng löïc cöùu ñoä tha nhaân: Ñaït tôùi khaû tieán boä tinh thaàn, laøm roái loaïn söï nhìn saâu vaøo naêng cöùu ñoä tha nhaân—Attainment of vaïn höõu, ngaên caûn con ngöôøi ñaït tôùi söï taäp power to aid others according to need. trung hoaøn toaøn, cuõng nhö khaùm phaù ra chaân 5) Ñaït thaønh quaû vò Nieát baøn: Attainment of lyù—Five hindrances to spiritual progress that Nirvana. hinder the mind, obstruct insight, and prevent Nguõ Chuyeån Thaønh Thaân: See Nguõ cultivators from attaining complete Chuyeån and Nguõ Töôùng Thaønh Thaân. concentration and from knowing the truth (Five Nguõ Chöôùng: Naêm chöôùng ngaïi—The five factors (hindrances) which blind hindrances. our vision from the truth): (A) Naêm chöôùng ngaïi maø Phaät noùi tôùi trong (A) Theo quan ñieåm Phaät Giaùo Ñaïi Thöøa— Kinh Phaùp Hoa—The five hindrances According to the point of view of which the Buddha mentioned in the Lotus Mahayana Buddhism: Sutra: 1) Tham duïc: Kamachanda (p)—Tham aùi 1) Tín Chöôùng: Khi deã hay löøa doái laø moät duyeân theo duïc giôùi—Sensuous lust— chöôùng ngaïi cho nieàm tin—Deception is a Greed. bar to faith. 2) Saân haän: Vyapada (p)—Ill-will—Hatred. 2) Tieán Chöôùng: Löôøi bieáng laø moät chöôùng 3) Si meâ: Ignorance—Physical and mental ngaïi cho tinh caàn tu taäp—Sloth or laziness torpor. is a bar to zeal of cultivation. 4) Lo aâu: Uddhaccakukkucca (p)— 3) Nieäm Chöôùng: Saân haän hay giaän döõ laø Restlessness and worry. moät chöôùng ngaïi cho chaùnh nieäm—Anger 5) Nghi hoaëc: Vicikiccha (p)—Doubt. is a bar to remembrance. (B) Theo quan ñieåm Phaät Giaùo Nguyeân 4) Ñònh Chöôùng: Thuø haän laø moät chöôùng Thuûy—According to the point of view of ngaïi cho thieàn ñònh: Hatred is a bar to Theravada Buddhism: meditation. 1) Tham duïc hay tham aùi duyeân theo duïc 5) Tueä Chöôùng: Oaùn gheùt laø moät chöôùng giôùi: Kamachanda (p)—Sensual desires. ngaïi cho vieäc phaùt sanh trí tueä—The 2) Saân haän: Vyapada (p)—Hatred. discontent is a bar to wisdom. 3) Hoân traàm daõ döôïi: Thinamiddha (p)— (B) Theo Kinh Ñaïi Nhaät, coù naêm chöôùng Sloth and torpor. ngaïi—According to the Vairocana Sutra, 4) Phoùng daät lo aâu: Uddhaccakukkucca (p)— there are five hindrances: Restlessness and worry. 1) Phieàn Naõo Chöôùng: The hindrances of 5)

Hoaøi nghi: Vicikiccha (p)—Doubt, or passion-nature (original sin). indecision. 2) Nghieäp Chöôùng: The hindrances of karma ** For more information, please see Five caused in previous lives. kinds of Hindrances in English- 3) Sinh Chöôùng: The hindrances of the Vietnamese Section. affairs of life. Nguõ Chöôùng Cuûa Nöõ Nhaân: Theo phaåm 4) Phaùt Chöôùng: The hindrances of no Ñeà Baø trong Kinh Phaùp Hoa, ngöôøi nöõ coù naêm friendly or competent preceptor. chöôùng ngaïi—According to the Lotus Sutra, 5) Sôû tri Chöôùng: The hindrances of partial Devadatta Chapter, there are five hindrances knowledge. or obstacles of women:

1) Chaúng ñöôïc laøm Phaïm Thieân Vöông: 3) Taùc Nguyeän Moân: Höôùng veà A Di Ñaø Inability to become Brahma-kings. Phaät maø phaùt nguyeän sanh veà coõi Cöïc 2) Chaúng ñöôïc laøm Ñeá Thích: Inability to Laïc—Vow to Amitabha Buddha. become Indras. 4) Quaùn saùt Moân: Ñem trí hueä thieàn ñònh 3) Chaúng ñöôïc laøm Ma Vöông: Inability to xem xeùt caùc coâng ñöùc cuûa coõi Phaät A Di become Mara-kings. Ñaø—Meditate on Amitabha Buddha. 4) Chaúng ñöôïc laøm Chuyeån Luaân Vöông: 5) Hoài höôùng Moân: Saún saøng chòu khoå ñeå Inability to become Cakravarti-kings. cöùu doä chuùng sanh, ñem taát caû coâng ñöùc 5) Chaúng ñöôïc laøm Phaät: Inability to become cuûa mình boá thí laïi cho heát thaûy chuùng Buddhas. Kyø thaät, moät ngöôøi mang thaân sanh—Willingness to suffer for universal nöõ muoán thaønh Phaät thì phaûi tu trong kieáp salvation. naày sao cho chuyeån thaønh ngöôøi nam Nguõ Cuï Tuùc: Naêm thöù ñoà thôø ñaày ñuû—The trong kieáp lai sanh tröôùc khi thaønh Phaät— five complete utensils for worship: In fact, if a woman wants to become a 1) (2) Hai bình boâng: Two flower vases. Buddha, that person has to cultivate in this 2) (2) Hai chaân ñeøn: Two candlesticks. life so that in her next rebirth she can 3) (1) Lö höông: a censer. become a man. Nguõ Cuùng Döôøng: Naêm thöù leã vaät ñeå cuùng Nguõ Chöôùng Tam Toøng Cuûa Nöõ Nhaân: döôøng—The five kinds of offerings—The five Naêm chöôùng ngaïi vaø ba phuïc toøng cuûa ngöôøi Buddhist offerings: nöõ—The five hindrances and the three (A) subbordinations of women: 1) Ñoà Höông: Höông xöùc—Thuoác cao— (I) Naêm Chöôùng Ngaïi—The five Unguents. hindrances—See Nguõ Chöôùng Cuûa Nöõ 2) Hoa Man: Traøng haït—Chaplets. Nhaân. 3) Thieâu Höông (nhang hay höông thaép): (II) Tam Toøng—The three subordinations: Incense. 1) Taïi gia toøng phuï: ÔÛ nhaø thì phuïc toøng 4) Phaïn Thöïc: Thöïc phaåm—Food. cha—At home she must subordinate to her 5) Ñaêng Minh: Ñeøn hay neán thaép—Lamps or father. candles. 2) Xuaát giaù toøng phu: Khi laáy choàng thì phaûi (B) phuïc toøng choàng—When she gets married, 1) Nöôùc: Water. she must subordinate to her husband. 2) Nhang: Incense. 3) Phu töû toøng töû: Khi choàng qua ñôøi thì phaûi 3) Hoa: Flowers. phuïc toøng ngöôøi con trai caû—When her 4) Gaïo: Rice. husband dies, she must subordinate to her 5) Ñeøn: Candles. eldest son. (C) Theo Kinh Ñaïi Baûo Tích, Ñöùc Phaät daïy coù Nguõ Coâng Ñöùc Moân: Naêm loaïi coâng ñöùc naêm thöù cuùng döôøng Phaùp Thaân vaø Sanh phaûi thaønh töïu ñeå ñöôïc vaõng sanh veà coõi Tònh Thaân Phaät: “Naøy chö Tyø Kheo! Cho duø Ñoä cuûa Ñöùc Phaät A Di Ñaø—The five effective chuùng sanh cuùng döôøng Phaùp Thaân hay or meritorious gates to Amitabha’s Pure Land: Sinh Thaân ta cuõng ñeàu nhaän, thoï cho ñoù. 1) Leã Baùi

Moân: Ñem thaân nghieäp thôø kính Bôûi do nôi cuùng döôøng nhö vaäy, caùc chuùng Phaät A Di Ñaø—Worship Amitabha Budha. sanh aáy seõ ñöôïc ñaày ñuû caùc quaû baùo thieän 2) Taùn thaùn Moân: Ñem khaåu nghieäp xöng laønh, chöùng ñöôïc tam thöøa, taâm khoâng danh hieäu Ñöùc Phaät A Di Ñaø—Praise thoái chuyeån. Caùc ngöôøi thieän nam tín nöõ Amitabha Buddha. höõu taâm vaø cuùng thí nhö vaäy, coù theå thanh

tònh ñöôïc thaân taâm, trang nghieâm quaû vò worship, etc, to make offerings to me, I voâ thöôïng Boà Ñeà, coù theå ñöôïc an laïc vi will immediately accept. dieäu, hay boá thí taát caû vaät cho taát caû 2) Neáu coù chuùng sanh naøo taïo döïng röøng ngöôøi, trong taát caû thôøi gian. Ngöôøi aáy coù caây, vöôøn hoa, giaûng ñöôøng, tònh xaù ñeå theå thoï ñöôïc taát caû caùc quaû baùo laønh. Laïi cuùng döôøng ta, thôøi ta lieàn thoï duïng: Build nöõa, taát caû caùc vaät thöïc duø tònh hay baát parks, flower gardens, roads, and temples tònh, duø laø thöôïng vò hay ñoà toái dôû, cho chí to make offerings to me, I will ñeán caùt, ñaù, buøn, ñaát, soûi, saïn, gaïch, ngoùi, immediately accept. ñoäc döôïc, vaân vaân moãi khi ñöa vaøo trong 3) Neáu caùc haøng ñeä töû coù nhöõng aåm thöïc, mieäng cuûa Nhö Lai thì ñeàu hoùa thaønh ra ngoïa cuï nhö giöôøng, neäm, chaên, chieáu, chaát thöôïng vò Cam Loà heát caû.”— vaân vaân, thuoác men, phoøng nhaø daâng cuùng According to the Great Jewel Collection ta thôøi ta lieàn thoï duïng: The various level Sutra, there are five kinds of offerings for of Buddhists who have foods, bedding the purpose of the Buddha’s Dharma Body materials such as mattresses, blankets, and Birth-Body: “Bhikshus! Whether etc., medicines, and places to live, etc, sentient beings make offerings to the make offerings to me, I will accept. Dharma-Body or Birth-Body, I will 4) Neáu coù caùc Phaùp sö thaêng toøa thuyeát receive and approve of them. Through phaùp, thôøi luùc aáy ta cuõng chí taâm laéng their offerings, those sentient beings will nghe: If any Dharma Master build high acquire complete wholesome thrones to speak of the Dharma, during consequences, attain the three vehicles, such time, I will concentrate to listen. and their minds will not regress. For the 5) Neáu coù ngöôøi cuùng thí cho vò phaùp sö aáy good men and faithful women who have nhöõng y phuïc aåm thöïc, ngoïa cuï, thuoác faith and make offerings in that way, it is men, phoøng nhaø, vöôøn röøng, xe coä, ruoäng possible for them to purify their bodies nöông, tyø noâ, thôøi ta cuõng lieàn nhaän thoï and minds, adorn the achievement of the cho ñoù: If someone makes offerings to that Ultimate Enlightenment of Buddhahood. It Dharma Master, such as Buddhist robes, is possible to have the ultimate peace and foods, bedding materials, medicines, a happiness, and they often make offerings room, a garden, vehicle, crop field, of all materials goods to all people across servants during such time I will also all periods past, present, and future. Such accept those offerings. a person will reap all the wholesome Nguõ Cö: See Nguõ Tònh Cö Thieân. consequences of those actions. Moreover, Nguõ Dieäu: Naêm thöù tinh dieäu chæ naêm caûnh with all edible items, whether they are cuûa Saéc, Thanh, Höông, Vò, vaø Xuùc trong coõi pure or impure, most tasteful or greatly Tònh Ñoä—The five wonders of purified or distasteful, including items such as sand, transcendental sight, sound, smell, taste, and rock, dirt,

mud, brick, roof tile, poison, touch in the Pure Land. etc., when they are placed into the Nguõ Dieäu Caûnh Giôùi Laïc: Caûnh giôùi hyû laïc Tathagata's mouth. All are turned into the cuûa Saéc, Thanh, Höông, Vò vaø Xuùc nôi coõi most delicious and holiest of foods." Tònh Ñoä—The joys of purified or 1) Neáu coù chuùng sanh naøo vì Phaùp Thaân transcendental sight, sound, taste, smell and hoaëc sanh thaân cuûa ta maø taïo döïng nhaø touch in the Pure Land. cöûa, choã kinh haønh, ñeå cuùng döôøng ta, thôøi Nguõ Duïc: Five Desires—Phaøm phu ñònh ta lieàn thoï duïng: Build homes, places of nghóa haïnh phuùc laø ñöôïc thoûa maõn nhöõng ham

muoán cuûa mình, nhöng theo ñaïo Phaät thì caøng 2) Saéc Duïc: Ham muoán saéc duïc—Desire of ham muoán nhieàu thì caøng khoå nhieàu, vì ham sex or beauty. muoán cuûa con ngöôøi thöôøng laø voâ cuøng voâ taän 3) Danh Duïc: Ham muoán danh tieáng, aûnh maø söùc löïc cuûa con ngöôøi laïi höõu haïn. Moät khi höôûng vaø tieáng khen—Desire of fame, ham muoán khoâng ñöôïc thoûa maõn laø ñau khoå. influence and praises. Khi chæ thoûa maõn ñöôïc moät phaàn ham muoán, 4) Thöïc Duïc: Ham muoán aên uoáng—Desire of thì chuùng ta vaãn tieáp tuïc theo ñuoåi chuùng, vaø vì food and drink or eating. ñoù maø chuùng ta gaây theâm nhieàu ñau khoå. Chæ 5) Thuøy Duïc: Ham muoán nguû nghæ—Desire khi naøo chuùng ta töï bieát ñuû hay khoâng coøn of sleep and rest. chaïy theo ham muoán thì chuùng ta môùi thaät söï ** Ñöùc Phaät ví chuùng sanh chaïy theo duïc laïc coù ñöôïc söï yeân oån nôi thaân taâm—Ordinary cuûa theá gian nhö nhöõng ñöùa treû ñang lieám people define happiness as the satisfaction of maät treân löôõi dao. Khoâng coù caùch gì maø all desires, but Buddhism believes that more hoï khoâng bò caét ñöùt löôõi—Buddha desire brings more suffering because these Sakyamuni compared sentient beings desires are boundless but our ability to realize chasing after the fleeting pleasures of this them is limited. Once desires are unfulfilled, world to a child licking honey off a sharp we suffer. When desires are partially fulfilled, knife. There is no way they can avoid we continue to pursue their complete hurting themselves. fulfillment, and we create more suffering. It is Nguõ Duïc Coâng Ñöùc: Panca-kama-guna only after we feel self-sufficient with few (p)—Five strands of sense-desire—Theo Kinh desires, and no longer pursue fulfillment of Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm desires, we then can have a peaceful state of duïc coâng ñöùc—According to the Sangiti Sutta mind. in the Long Discourses of the Buddha, there (I) Nghóa cuûa Nguõ Duïc—The meanings of are five strands of sense-desire (cords of Five Desires: sensual pleasure): (A) Naêm thöù daáy leân loøng duïc cuûa con ngöôøi 1) Saéc do nhaõn nhaän thöùc, saéc naày khaû aùi, töø beân trong laø saéc, thanh, höông, vò, vaø khaû hyû, khaû laïc, khaû yù, kích thích vaø haáp xuùc—The five creature desires stimulated daãn loøng duïc: A sight seen by the eye as by the objects of the five earthly senses— being desire, attractive, nice, charming, The five desires, arising from the objects associated with lust and arousing passion. of the five senses or internal organs, such 2) AÂm thanh do tai nhaän thöùc, aâm thanh naày as things seen, heard, smelt, tasted, or khaû aùi, khaû hyû, khaû laïc, khaû yù, kích thích touched. vaø haáp daãn loøng duïc—A sound heard by (B) Nguõ duïc laø naêm

thöù duïc daáy leân duïc voïng the ear as being desire, attractive, nice, cuûa con ngöôøi töø beân ngoaøi—Five desires charming, associated with lust and are five kinds of desire stimulated by arousing passion. external materials. 3) Muøi höông naày do muõi nhaän thöùc, muøi naày (II) Noäi dung cuûa Nguõ Duïc—The contents of khaû aùi, khaû hyû, khaû laïc, khaû yù, kích thích Five kinds of Desires: vaø haáp daãn duïc voïng—A smell smelt by 1) Taøi Duïc: the nose as being desire, attractive, nice, • Ham muoán cuûa caûi, theá löïc vaø tieàn taøi— charming, associated with lust and Desires of wealth, power, and money. arousing passion. • Ham muoán veà taøi naêng: Desires for talent. 4) Vò do löôõi nhaän thöùc, vò naày khaû aùi, khaû hyû, khaû laïc, khaû yù, kích thích vaø haáp daãn

loøng duïc—A flavour tasted by the tongue 2) Haønh: Onion. as being desire, attractive, nice, charming, 3) Boät hoaøng tinh: Arrowroot. associated with lust and arousing passion. 4) Cuû caûi ñoû: Radish or carrot. 5) Xuùc chaïm do thaân nhaän thöùc, xuùc chaïm 5) Reã caây khöû ñoäc: A root curing poison. naày khaû aùi, khaû hyû, khaû laïc, khaû yù, kích Nguõ (Troïng) Ñaùi: The five heavy thích vaø haáp daãn duïc voïng—A tangible blockacges or serious hindrances—See Nguõ object felt by the body as being desire, Ñoän Söû. attractive, nive, charming, associated with Nguõ Ñaøi: See Nguõ Ñaøi Sôn. lust and arousing passion. Nguõ Ñaøi Sôn: Pancasirsha—Pancasikha— Nguõ Duy: Pancatanmatrani (skt)—Naêm yeáu Moät trong boán ngoïn nuùi thieâng lieâng cuûa Phaät toá sanh ra töø ngaõ maïn, vi teá vaø thoâ thieån—The giaùo Trung quoác (gaàn höôùng ñoâng baéc cuûa tænh five subtle and rudimentary elements out of Sôn Taây). Nguõ Ñaøi Sôn laø phaùp hoäi cuûa Vaên which rise the five sensations: Thuø Sö Lôïi Boà Taùt—One of the four 1) Thanh Duy: Sensation of sound. mountains sacred to Buddhism in China (near 2) Xuùc Duy: Sensation of touch. the north-eastern border of Shansi). The 3) Saéc Duy: Sensation of form. mountain that contains the Buddhist 4) Vò Duy: Sensation of taste. Congregation of the Manjusri Maha 5) Höông Duy: Sensation of smell. Bodhisattva. Nguõ Duy Löôïng: See Nguõ Duy. Nguõ (Troïng) Vaân: The five banks of clouds Nguõ Duyeân: Five excellent causes of or obstructions for a woman—See Nguõ blessedness: chöôùng. (A) Nguõ Ñaïi: 1) Trì giôùi: Keeping the commandments. (A) Naêm theá heä: Five generations. 2) Ñuû ñaày thöïc phaåm vaø quaàn aùo: Sufficient (B) Naêm trieàu ñaïi thôøi coå Trung Quoác: The food and clothing. five dynasties of Ancient China. 3) Soáng aån daät: Living and practicing in a (C) Naêm ñaïi hay naêm yeáu toá lôùn—The five secluded abode. elements: 4) Chaám döùt moïi lo aâu: Cessation of worry. 1) Ñaát: Earth. 5) Choïn ñuùng thieän höõu tri thöùc: Selecting or 2) Nöôùc: Water. choosing good friendship. 3) Löûa: Fire. (B) 4) Gioù: Wind. 1) Loaïi tröø toäi loãi: Riddance of sins. 5) Hö khoâng: Space. 2) Hoä trì tröôøng thoï: Protection through long ** Nhöõng toâng phaùi Maät giaùo duøng naêm ngoùn life. tay, khôûi ñaàu baèng ngoùn tay uùt, laøm bieåu 3) Quaùn töôûng Phaät hay Ñöùc A Di Ñaø: Vision hieäu cho nguõ ñaïi—The esoteric sects use of Buddha or Amitabha. the five fingers, beginning with the little 4) Phoå Cöùu A Di Ñaø: Universal salvation by finger, to symbolize the five elements. Amitabha. Nguõ Ñaïi Chaâu: The five continents: 5) Chaéc chaén vaõng sanh Taây Phöông Cöïc 1) AÙ chaâu: Asia. Laïc:

Assurance of Amitabha's heaven. 2) AÂu chaâu: Europe. Nguõ Döôïc: See Nguõ Döôïc Thaûo. 3) Myõ chaâu: America. Nguõ Döôïc Thaûo: Five kinds of roots used as 4) Phi chaâu: Afirca. food in sickness. 5) UÙc chaâu: Australia. 1) Cuû caûi: Turnip.

Nguõ Ñaïi Döông: The five oceans: 4) Khoå: Sufferings—Earthly laws and 1) AÁn Ñoä döông: Indian Ocean. punishments. 2) Baéc Baêng döông: Arctic Ocean. 5) Cheát: Death. 3) Ñaïi Taây döông: Atlantic Ocean. Nguõ Ñaïi Thieân Söù Giaû: See Nguõ Ñaïi Söù 4) Nam Baêng döông: Antarctic Ocean. Giaû. 5) Thaùi Bình döông: Pacific Ocean. Nguõ Ñaïi Toâng Phaùi: The five great Nguõ Ñaïi Hình: Naêm bieåu tröng cuûa naêm yeáu Buddhist schools: toá lôùn—The symbols of the five elements: 1) Tröôøng phaùi giaùo thuyeát: The Teaching 1) Ñaát hình vuoâng: Earth as square. school. 2) Nöôùc hình troøn: Water round. 2) Tröôøng phaùi Luaät: The Vinaya school. 3) Löûa hình chöõ nhaät: Fire triangular. 3) Thieàn toâng: The Zen school. 4) Gioù hình baùn nguyeät: Wind half moon. 4) Maät toâng: The Secret school. 5) Hö khoâng bao goàm taát caû caùc hình treân: 5) Tònh Ñoä toâng: The Pure Land school. Space is the combination of the other four. Nguõ Ñaûnh: Pancasikha (skt)—The five locks Nguõ Ñaïi Löïc Boà Taùt: The five powerful on a boy's head—See Nguõ Phaät Ñaûnh Toân. Bodhisattvas guardians of the four quarters and Nguõ Ñaûnh Luaân Vöông: See Nguõ Phaät the center. Ñaûnh Toân. Nguõ Ñaïi Phi Tình: Chuùng voâ tình quan heä Nguõ Ñaûnh Sôn: See Nguõ Ñaøi Sôn. tröïc tieáp vôùi nguõ ñaïi, trong khi chuùng höõu tình Nguõ Ñao: The five swords—The five quan heä vôùi nguõ ñaïi coäng theâm taâm thöùc—The skandhas—See Nguõ Uaån. inanimate connected directly with the five Nguõ Ñaïo: The five gati—See Nguõ Thuù. great elements, while the animate connected Nguõ Ñaïo Chuyeån Luaân Vöông: Moät trong with the same five, plus the mind or Thaäp Nguïc Vöông, ngöôøi xöû laïi toäi nhaân sau perception. ba naêm thoï nguïc—One of the ten kings of Nguõ Ñaïi Quaùn: Meditation on the five Hades who retries the sufferers on their third elements—See Nguõ Ñaïi. year of imprisonment. Nguõ Ñaïi Saéc: Naêm maøu chính—The five Nguõ Ñaïo Luïc Ñaïo: Naêm neûo saùu ñöôøng— chief colours: The five gati, the six gati—See Nguõ Ñaïo and 1) Maøu vaøng bieåu tröng cho ñaát: Yellow for Luïc Ñaïo. earth. Nguõ Ñaïo Minh Quan: Moät vò quan trong 2) Maøu traéng bieåu tröng cho nöôùc: White for Thaäp Nguïc Vöông—An officer in the retinue water. of the ten kings of Hades. 3) Maøu ñoû bieåu tröng cho löûa: Red for fire. 4) Maøu ñen bieåu tröng cho gioù: Black for Nguõ Ñaïo Taâm: Theo A Tyø Ñaït Ma Luaän, coù wind. naêm loaïi ñaïo taâm—According to the 5) Maøu xanh da trôøi bieåu tröng cho hö khoâng: Abhidharma, there are five kinds of path Azure for space or sky. consciousness. Nguõ Ñaïi Söù Giaû: Nguõ Thieân Söù Giaû—Naêm A. Ñaïo Taâm Nhaäp Löu—Path consciousness of stream-entry: söù giaû lôùn—The five duta—Five great lictors 1) Taâm Nhaäp Löu Ñaïo Sô Thieàn, ñoàng phaùt or deva-messengers: sanh cuøng Taàm, Saùt, Phæ, Laïc vaø Nhaát 1) Sanh: Birth. Ñieåm: The first jhana path consciousness 2) Giaø: Old-age. of stream-entry together with initial 3) Bònh: Disease.

application, sustained application, zest, 4) Caûnh ñeá: Sôû tri ñeá hay Dieät ñeá—The end happiness, and one-pointedness. or cure (the extinction of suffering). 2) Taâm

Nhaäp Löu Ñaïo Nhò Thieàn, ñoàng phaùt 5) Thaéng ñeá: Chaân Nhö—The supreme sanh cuøng Saùt, Phæ, Laïc, vaø Nhaát Ñieåm: axiom. The second jhana path consciousness of Nguõ Ñieàu Caø Sa: See Nguõ Ñieàu Y. stream-entry together with sustained Nguõ Ñieàu Y: application, zest, happiness, and one- 1) Nguõ ñieàu caø sa—AÙo cuûa ngöôøi xuaát gia tu pointedness. Phaät thöôøng ñöôïc may baèng naêm maûnh 3) Taâm Nhaäp Löu Ñaïo Tam Thieàn, ñoàng chaáp laïi—The monk's robe of five phaùt sanh cuøng Phæ, Laïc, vaø Nhaát Ñieåm: patches, ordinarily worn in the monastery, The third jhana path consciousness of when abroad and for general purposes. stream-entry together with zest, happiness, 2) Haï Y: Termed as the lowest of the grades and one-pointedness. of patch-robes. 4) Taâm Nhaäp Löu Ñaïo Töù Thieàn, ñoàng phaùt 3) Vieän Noäi Ñaïo Haønh Taïp Taùc Y: AÙo maëc sanh cuøng Laïc vaø Nhaát Ñieåm: The fourth ñeå laøm vieäc trong khuoân töï vieän—It is jhana path consciousness of stream-entry styled the garment ordinary worn in the together with happiness and one- monastery. pointedness. Nguõ Ñình Taâm Quaùn: Naêm pheùp quaùn ñeå 5) Taâm Nhaäp Löu Ñaïo Nguõ Thieàn, ñoàng phaùt laéng taâm vaø dieät tröø nguõ duïc—The five sanh cuøng Nhaát Ñieåm: The fifth jhana path meditations for settling the mind and ridding it consciousness of stream-entry together of the five errors of desires, hate, ignorance, with one-pointedness. the self, and a wayward or confused mind— B. Nguõ Nhöùt Lai Ñaïo Taâm—Five kinds of The five-fold procedures for quieting the mind. path conscious of once-returning—The (A) Naêm pheùp quaùn theo Phaät Giaùo Ñaïi same as in (A), just replace "Stream- Thöøa—The five meditations for setting entry" with "Once-returning." the mind in Mahayana Buddhism: C. Nguõ Baát Lai Ñaïo Taâm—Five kinds of 1) Quaùn Baát Tònh: Quaùn thaân baát tònh— path consciousness of non-returning—The Contemplation of the impurity of the same as in (A), just replace "Stream- body—Quaùn theá gia baát tònh ñeå dieät tröø entry" with "Non-returning." tham duïc vaø keo kieät. Ngoaøi ra, Phaät daïy D. Nguõ Voâ Sanh Ñaïo Taâm—Five kinds of neân quaùn Thaân vaø chö phaùp baát tònh. Kyø path consciousness of Arahantship—The thaät döôùi lôùp da, thaân theå chuùng ta chöùa same as in (A), just replace "Stream- ñöïng toaøn laø nhöõng thöù nhô nhôùp vaø hoâi entry" with "Arahantship." thuùi nhö thòt, xöông, maùu, muû, ñaøm, daõi, Nguõ Ñaïo Töôùng Quaân: Moät vò töôùng quaân phaân, nöôùc tieåu, vaân vaân. Theá neân sau khi trong Thaäp Nguïc Vöông chuyeân giöõ soå boä quaùn saùt töôøng taän, chuùng ta thaáy roõ khoâng ñôøi—A general in the retinue of the ten kings coù gì ñeå oâm aáp thaân naày—Meditation on of Hades, who keeps the book of life. impurity of the worldly life to adjust the Nguõ Ñeá: Naêm chaân lyù—The five parijnanas, mind with regard to passion and avarice. ordinarily those arising from the five senses: Besides, the Buddha also advised us to 1) Nhaân ñeá: Taäp ñeá—The cause. contemplate that the body and all things as 2) Quaû ñeá: Khoå ñeá—The effect (suffering). impure or filthy (vileness of all things). In 3) Trí ñeá: Naêng tri ñeá hay Ñaïo ñeá— fact, beneath the layers of skin, our body Diagnosis. contains filthy and smelly substances such

as meat, bones, blood, pus, phlegm, saliva, ñieåm, ñeå dieät töø ngaõ kieán—Meditation on excrement, urine, etc. After reflecting diversity of realms to see the difference of carefully of it, we can conclude that our standpoints and to get rid of selfish views. body is hardly worth cherishing. a) Quaùn giôùi phaân bieät laø phaân bieät vaø quaùn 2) Quaùn Töø bi: Quaùn töø bi ñeå thöông xoùt caùc töôûng söï giaû hôïp cuûa 18 giôùi goàm 6 caên, 6 loaøi höõu tình, ñoàng thôøi vun boài yù nieäm traàn vaø saùu thöùc ñeå thaáy chuùng khoâng thaät thieän caûm vôùi moïi ngöôøi cuõng nhö dieät töø coù "ngaõ phaùp." Muïc ñích laø ñeå dieät töø saân nhueá, laáy töø bi dieät töø saân haän. Chuùng ngaõ chaáp vaø phaùp chaáp: Contemplation on ta neân quaùn raèng taát caû chuùng sanh, nhaát the Relativity of the eighteen realms aims laø con ngöôøi, ñeàu ñoàng moät chaân theå bình at discerning the falsity of the union of the ñaúng. Vì theá, neáu muoán, hoï cuõng coù theå 18 realms of six sense organs, six objects, ñoaïn töø loøng thuø haän vaø môû roäng loøng and six related Alaya consciousnesses, so yeâu thöông cöùu ñoä chuùng sanh— as to get rid of the ego-attachment and the Contemplation on Compassion and dharma-attachment. Loving-kindness—Meditation on pity b) Quaùn chö phaùp ñeå coù söï phaân bieät chaân (mercy) for all and to rid of hate and to chaùnh cuõng nhö dieät töø baûn ngaõ: cultivate the idea of sympathy to others Contemplation on all dharmas to obtain and to stop the tendency of anger and right discrimination and to rid of the self. destroy resentment. We must visualize 5) Quaùn Soå töùc (trì töùc nieäm): Ñeám soá hôi that all sentient beings, especially people thôû nhaèm ñöa ñeán söï taäp trung tö töôûng vaø equally have a Buddha-nature. So, they dieät töø loaïn taâm. Ñaây laø phöông thöùc hay are able, if they want, to eradicate hatred nhaát cho ngöôøi sô cô kieåm soaùt vaø thanh and develop kindness and compassion to tònh taâm mình baèng caùch ñeám hôi thôû vaøo save others. thôû ra: Contemplation on counting breath 3) Quaùn Nhaân Duyeân: Quaùn saùt lyù möôøi hai (Breathing) leading to concentration so as nhaân duyeân ñeå töø khöû voâ minh ñeå thaáy to rid of scattered (inattentive— raèng vaïn phaùp vaïn höõu, höõu hình cuõng nhö distracted—unsettled—confused) mind (to voâ hình ñeàu voâ thöôøng. Chuùng do duyeân correct the tendency of mental dispersion). sanh maø coù. Thaân ta, sau khi töôûng thaønh, This is the best way for beginners to giaø, beänh, cheát; trong khi taâm ta luoân thay control and pacify their mind by counting ñoåi, khi giaän khi thöông, khi vui khi their breathing in and out. buoàn—Contemplation on the twelve links (B) Naêm pheùp quaùn theo Phaät Giaùo Nguyeân of Dependent Origination or Causality to Thuûy. Trong kinh Trung A Haøm, Ñöùc Phaät rid of ignorance. Contemplation on Cause ñaõ chæ vaïch 5 ñieàu maø haønh giaû caàn quaùn and Condition to see that all things in the chieáu, ñeå loaïi töø nhöõng tö töôûng baát world either visible or invisible are thieän, taâm trôû laïi an truï vöõng vaøng vaø impermanent. They come into being vaéng laëng, hôïp nhaát vaø ñònh vaøo ñeà muïc through the process of conditions. Our maø mình ñang quaùn chieáu, ñeå töï mình laøm body, after adulthood, grows older, chuû laáy con ñöôøng maø tieán trình tö töôûng delibitates and dies; whle our mind is mình ñaõ traûi qua. Töï mình caét lìa

tham aùi always changing, at times filled with anger vaø troïn veïn thaùo gôõ thaèng thuùc phaùt sanh or love, at times happy or sad. bôûi tham aùi. Laøm ñöôïc nhö vaäy laø töï mình 4) Quaùn giôùi phaân bieät: Quaùn giôùi phaân bieät ñaõ khaéc phuïc ngaõ maïn vaø chaám döùt khoå ñeå nhaän thöùc söï sai khaùc giöõa caùc quan ñau—The five meditations for setting the

minh in the Theravada Buddhism. In vaéng laëng, hôïp nhaát vaø ñònh vaøo ñeà muïc Majjhima Nikaya, the Buddha pointed out mình ñang quaùn chieáu: If the evil thoughts five things a cultivator should always still arise in a meditator who reflects on reflect on in order to remove evil another object which is wholesome, he thoughts, and to help the mind stand firm should consider the disadvantages of evil and calm, become unified and thoughts thus: “Indeed, these thoughts of concentrated within its subject of mine are unwholesome, blameworthy, and meditation. To accomplish these, that bring painful consequences.” Then his evil meditator is called the master of the paths thoughts are removed, they disappear. By along which thoughts travel. He thinks the their removal the mind stands firm and thought that he wants to think. He has cut becoming calm, unified and concentrated off craving and removed the fetter fully; within his subject of meditation. mastering pride he has made an end of 3) Neáu ñaõ suy xeùt veà hieåm hoïa cuûa nhöõng tö suffering: töôûng baát thieän maø noù vaãn coøn phaùt sanh, 1) Neáu khi suy nieäm veà moät ñeà muïc maø haønh giaû neân phaùt lôø ñi, khoâng ñeå yù ñeán, nhöõng tö töôûng xaáu xa toäi loãi, baát thieän, khoâng löu taâm suy nieäm veà caùc phaùp baát keát hôïp vôùi tham saân si phaùt sanh ñeán thieän aáy nöõa. Chöøng aáy nhöõng tö töôûng haønh giaû, ñeå loaïi tröø nhöõng tö töôûng baát baát thieän seõ bò loaïi tröø tan bieán. Do söï loaïi thieän aáy, vò naày neân höôùng taâm suy nieäm tröø naày maø taâm haønh giaû trôû laïi vöõng vaøng veà moät ñeà muïc khaùc coù tính caùch thieän an truï, vaø trôû neân vaéng laëng, hôïp nhaát vaø laønh. Chöøng aáy taâm baát thieän bò loaïi tröø. ñònh vaøo ñeà muïc mình ñang quaùn chieáu: Do söï loaïi tröø naày, taâm trôû laïi vöõng vaøng If the evil thoughts still arise in a an truï, vaø trôû neân vaéng laëng, hôïp nhaát vaø meditator who thinks over their ñònh vaøo ñeà muïc mình ñang quaùn chieáu: If disadvantages, he should pay no attention through reflection on an object, evil, to, and not reflect on those evil thoughts. unwholesome thoughts associated with The the evil thoughts are removed, they desire, hate and delusion arise in a disappear. By their removal the mind meditator, in order to get rid of them he stands firm and becoming calm, unified should reflect of another object which is and concentrated within his subject of wholesome. Then the evil, unwholesome meditation. thoughts are removed; they disappear. By 4) Neáu ñaõ khoâng ñeå yù ñeán, khoâng löu taâm their removal the mind stands firm and suy nieäm veà caùc tö töôûng baát thieän aáy nöõa, becoming calm, unified and concentrated maø chuùng vaãn coøn phaùt sanh, haønh giaû neân within his subject of meditation. suy nieäm veà vieäc loaïi tröø nguoàn goác cuûa 2) Neáu khi ñaõ höôùng taâm veà ñeà muïc khaùc coù nhöõng tö töôûng baát thieän aáy. Chöøng aáy, tính caùch thieän laønh maø nhöõng tö töôûng nhöõng tö töôûng baát thieän bò loaïi tröø tan baát thieän vaãn coøn phaùt sanh, haønh giaû

neân bieán. Do söï loaïi tröø naày maø taâm haønh giaû suy xeùt veà moái hieåm hoïa cuûa noù nhö sau: trôû laïi vöõng vaøng an truï, vaø trôû neân vaéng “Quaû thaät vaäy, nhöõng tö töôûng naày cuûa ta laëng, hôïp nhaát vaø ñònh vaøo ñeà muïc mình roõ raøng laø baát thieän, ñaùng bò cheâ traùch, vaø ñang quaùn chieáu: If the evil thoughts still chuùng seõ ñem laïi quaû khoå.” Chöøng aáy, arise in a meditator who pays no attention nhöõng tö töôûng baát thieän seõ bò loaïi tröø tan to and does not reflect on evil thoughts, he bieán. Do söï loaïi tröø naày maø taâm cuûa haønh should reflect on removing the roof of giaû trôû laïi vöõng vaøng an truï, vaø trôû neân those thoughts. Then the evil

unwholesome thoughts are removed, they 4) Tinh taán: Zeal. disappear. By their removal, the mind 5) Thieàn ñònh: Meditation. stands firm and becoming calm, unified ** See Luïc Ñoä Ba La Maät. and concentrated within his subject of (B) Naêm vöông quoác AÁn Ñoä hay naêm toân giaùo meditation. lôùn ôû AÁn Ñoä—The five kingdoms of 5) Neáu ñaõ suy nieäm veà vieäc loaïi tröø nguoàn ancient India or five great religions of goác cuûa nhöõng tö töôûng baát thieän aáy maø India. chuùng vaãn coøn phaùt sanh, haønh giaû neân Nguõ Ñoäc: The five kysaya periods of caén raêng laïi vaø eùp löôõi vaøo ñoùc gioïng, thu turbidity, impurity or chaos: thuùc, khaéc phuïc vaø laáy taâm thieän kieåm 1) Kieáp ñoäc: The kalpa in decay, when it soaùt taâm baát thieän. Chöøng aáy, nhöõng tö suffers deterioration and gives rise to the töôûng baát thieän bò loaïi tröø tan bieán. Do söï ensuing form—The defilement of the loaïi tröø naày maø taâm haønh giaû trôû laïi vöõng world-age, when war and natural disasters vaøng an truï, trôû neân vaéng laëng, hôïp nhaát are rife. vaø ñònh vaøo ñeà muïc maø mình ñang quaùn 2) Kieán ñoäc: Deterioration of view, chieáu: If the evil thoughts still arise in a egoism—The defilement of views, when meditator who reflects on the removal of incorrect, perverse thoughts and ideas are their root, he should with clenched teeth, predominant. and tongue pressed against his palate 3) Phieàn naõo ñoäc: The passions and delusions restraint, overcome and control the evil of desire, anger, stupidity, pride, and doubt mind with the good mind. Then the evil prevail—The defilement of passions, thoughts are removed, they disappear. By when all kinds of transgressions are their removal the mind stands firm and exalted. becoming calm, unified and concentrated 4) Chuùng sanh ñoäc: In consequence human within his subject of meditation. miseries increase and happiness Nguõ Ñình Töù Nieäm: Nguõ Ñình Taâm quaùn vaø decreaces—The defilement of the human Töù Nieäm Xöù nhaèm giuùp cho taâm ñònh tónh being condition, when people are usually cuõng nhö thoaùt khoûi nguõ duïc vaø loaïn taâm— dissatisfied and unhappy. Five meditations and four foundations of 5) Meänh ñoäc: Human lifetime gradually mindfulness for settling the mind and ridding it diminishes to ten years—The defilement of the five errors of desire, hate, ignorance, of the life-span, when the human life-span self, and wayward or confused mind. as a whole decreases. (A) Nguõ Ñình Taâm Quaùn: Five Nguõ Ñoän Söû: Panca-klesa—Naêm thöù meâ môø meditations—See Nguõ Ñình Taâm Quaùn. aùm ñoän baét nguoàn töø thaân kieán maø sanh ra— (B) Töù Nieäm Xöù: Four foundations of Five dull, unintelligent, or stupid vices or mindfulness—See Töù

Nieäm Xöù. temptations—Five envoys of stupitity caused Nguõ Ñoä: Naêm phöông tieän ñöa chuùng sanh by the illusion of the body or self: qua bieån sanh töû—The five means of 1) Tham: Desire—Hankering after—Greed, transportation over the sea of mortality to which causes clinging to earthly life and salvation (five paramitas): things, therefore reincarnation. (A) 2) Saân: Anger or resentment. 1) Boá thí: Almsgiving. 3) Si: Stupidity or foolishness. 2) Trì giôùi: Commandment-keeping. 4) Maïn: Arrogance. 3) Nhaãn nhuïc: Patience under provocation. 5) Nghi: Doubt.

Nguõ Ñoàng Duyeân YÙ Thöùc: YÙ thöùc cuøng vôùi Nguõ Giaû Danh Haûo Taâm Boá Thí Nhaân: naêm thöùc khaùc duyeân vôùi naêm caûnh—The Naêm loaïi ngöôøi giaû danh haûo taâm maø boá thí— mental conception combines with the Five kinds of people who pretend to give out perceptions of the five senses. of goodness of their hearts. Nguõ Ñöùc Töï Töù: Naêm ñöùc töï töù—Cöû haønh 1) Mieäng noùi toát, hoaëc noùi boá thí maø khoâng nghi thöùc töï töù cöû toäi trong ngaøy keát thuùc an cö bao giôø chòu thöïc haønh, chæ laø nhöõng lôøi kieát haï—The five virtues require in a höùa troáng roãng: Talk of goodness or confessor at the annual confessional ending the giving, but they never carry out what they rainy retreat: say, only hollow speech or empty 1) Baát AÙi: Khoâng luyeán aùi—Freedom from promises. predilections. 2) Lôø i noùi vaø haønh ñoäng ñeàu traùi ngöôïc nhau, 2) Baát Nhueá: Khoâng saân haän—Freedom töù c laø ngoân haønh baát töông öng: Speech from anger. and actions contradict one another. 3) Boá thí maø trong taâm luoân mong caàu ñöôïc 3) Baát Boá: Khoâng sôï haõi—Freedom from boài hoaøn baèng caùc söï ñeàn ôn ñaùp nghóa: fear. 4) Baát Si: Khoâng si meâ—Freedom from Give but their minds always hope that ignorance or not easily deceived. their actions will be compensated and be 5) Trò töï töù baát döõ töï töù: Bieát töï töù vaø khoâng returned in some way. bieát töï töù—Discernment of shirkers of 4) Boû ra coù moät taác maø muoán thaâu vaøo moät confession. thöôù c: Give little but want a great deal in return. Nguõ Gia Sôû Coäng: Naêm nhaø cuûa chung hay 5) Gieo troàng ít maø muoán ñaëng traùi nhieàu: tieàn cuûa theá gian ñeàu coù moät thöù caùm doã Plant few seeds but wish to harvest chung—The five classes of wealth in the world abundance of fruits. which have their common prey, the wealth struggled for by others: Nguõ Giaùc: (A) Laàu naêm goùc: Pentagon. 1) Vua: Rulers. (B) Naêm loaïi giaùc—The five states of bodhi 2) Giaëc: Thieves. or states of enlightenment: 3) Löûa: Fire. 4) Nöôùc: Water. 1) Boå n giaùc: Trí hueä hay söï hieåu bieát tuyeät 5) Con aùc: Prodigal sons ñoá i beân trong hay Boà Ñeà voán saún coù trong moãi ngöôøi—Absolute eternal wisdom, or Nguõ Gia Thaát Toâng: Naêm nhaø baûy phaùi, chæ bodhi which possessed by everyone. söï phaân chia toâng phaùi trong Thieàn toâng Trung 2) Thuûy giaùc: Theå giaùc hay trí hueä Boà Ñeà Hoa. Thieàn Toâng Trung Hoa chia laøm hai phaùi trong giai ñoaïn cuoái cuøng, döïa vaøo coâng Baéc Thaàn Tuù, Nam Hueä Naêng. Baéc Thaàn Tuù phu tu haønh maø coù—Bodhi in its initial vaãn duy trì moät toâng khoâng bò phaân chia, Nam stages or in action, arising from right Hueä Naêng chia ra laøm baûy phaùi (Qui Ngöôõng, observances. Laâm teá, Taøo Ñoäng, Vaân Moân, Phaùp Nhaõn, 3) Töông töï giaùc: Boà Taùt ôû ngoâi Thaäp Tín Hoaøng Long vaø Döông Kyø)—Divisions of the ñöôïc giaùc

theå töông töï nhö Thuûy Giaùc— Chinese Zen or Meditative School. It divided Bodhisattva-attainment of bodhi in action into Northern and Southern schools under of the ten faiths. Shen-Hsiu and Hui-Neng respectively. The 4) Tuøy phaàn giaùc: Boà Taùt ôû ngoâi Thaäp Truï, northern school continued as a unit, the Thaäp Haønh vaø Thaäp Hoài Höôùng, töøng southern divided into seven sects. phaàn ñöôïc thuûy giaùc—Further

Bodhisattva-enlightenment in action of the sanh. Nhôø thaân khinh an, laïc thoï sanh. ten grounds, ten necessary activities and Nhôø laïc thoï, taâm ñöôïc ñònh tænh—Here, ten kinds of dedications, according to their the teacher or a respected fellow-disciple capacity, attain Bodhi in its final stages. teaches a monk Dhamma. Anh he receives 5) Cöùu caùnh giaùc: Dieäu Giaùc—Thaønh töïu the teaching, he gains a grasp of both the vieân maõn boån giaùc—To reach the final or spirit and the letter of the teaching. At this, complete enlightenment—To reach the joy arises in him, and from this joy, perfect quiescent stage of orginal bodhi. delight; and by this delight his sense are Nguõ Giaûi Thoaùt Luaân: The five wheels of calmed, he feels happiness as a result, and liberation or salvation (the five mandala in with this happiness his mind is established. which are the Five Dhyani-Buddhas)—See 2) ÔÛ ñaây vò Tyø Kheo khoâng nghe giaùo phaùp, Nguõ Phaät. nhöng vò aáy, theo ñieàu ñaõ nghe ñaõ hoïc töø Nguõ Giaûi Thoaùt Thaønh Thuïc Töôûng: tröôùc, thuyeát phaùp moät caùch roäng raõi cho Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, caùc ngöôøi khaùc, vò aáy ñoái vôùi phaùp aáy, coù naêm giaûi thoaùt thaønh thuïc töôûng— hieåu ñöôïc nghóa lyù vaø vaên cuù. Nhôø vaäy maø According to the Sangiti Sutta in the Long sanh khoan khoaùi, nhôø khoan khoaùi sanh Discourses of the Buddha, there are five hyû. Nhôø hyû taâm maø thaân khinh an. Nhôø perceptions of making for maturity of thaân khinh an, laïc thoï sanh. Nhôø laïc thoï liberation: taâm ñöôïc ñònh tænh—Here a monk who 1) Voâ Thöôøng Töôûng: Anicca-sanna (p)— has not heard the teaching, but in the The perception of impermanence. course of teaching Dhamma to others he 2) Khoå Töôûng Trong Voâ Thöôøng: Anicce- has learnt it by heart as he has heard it. At dukkha-sanna (p)—The perception of this, joy arises in him, and from this joy, suffering in impermanence. delight; and by this delight his senses are 3) Voâ Ngaõ Töôûng trong Khoå: Dukkhe-anatta- calmed, he feels happiness as a result, and sanna (p)—The perception of with this happiness his mind is established. impersonality in suffering. 3) Giaû i Thoaùt Xöù Thöù Ba—The third base of 4) Ñoaïn Tröø Töôûng: Pahana-sanna (p)—The deliverance: ÔÛ ñaây vò Tyø Kheo khoâng perception of abandoning. ñöôïc nghe baäc Ñaïo Sö hay moät vò ñoàng 5) Voâ Tham Töôûng: Viraga-sanna (p)—The phaïm ñaùng kính naøo thuyeát phaùp, cuõng perception of dispassion. khoâng theo ñieàu ñaõ nghe, ñieàu ñaõ hoïc thuyeát phaùp moät caùch roäng raõi cho caùc Nguõ Giaûi Thoaùt Xöù: Vimuttayatanani (p)— ngöôøi khaùc. Vò aáy theo ñieàu ñaõ nghe ñaõ Five bases of deliverance—Theo Kinh Phuùng hoïc, tuïng ñoïc phaùp moät caùch roõ raøng, do Tuïng trong Tröôøng Boä Kinh, coù naêm giaûi thoaùt vaäy ñoái vôùi phaùp aáy hieåu ñöôïc nghóa lyù vaø xöù—According to the Sangiti Sutta in the Long vaên cuù. Nhôø hieåu ñöôïc nghóa lyù vaø vaên cuù Discourses of the Buddha, there

are five bases maø thaân ñöôïc khinh an. Nhôø thaân khinh of deliverance: an, laïc thoï sanh. Nhôø laïc thoï, taâm ñöôïc 1) Giaûi Thoaùt Xöù Thöù Nhaát—The first base ñònh tænh—Here a monk who has not of deliverance: ÔÛ ñaây vò Tyø Kheo, khi heard the teaching, but as he is chanting nghe baäc Ñaïo Sö, hay moät vò ñoàng phaïm the Dhamma, joy arises in him, and from haïnh ñaùng kính naøo thuyeát phaùp, ñoái vôùi this joy, delight; and by this delight his phaùp aáy, hieåu ñöôïc nghóa lyù vaø vaên cuù. senses are calmed, he feels happiness as a Nhôø vaäy maø sanh khoan khoaùi, nhôø khoan khoaùi hyû sanh. Nhôø hyû taâm, thaân khinh an

result, and with this happiness his mind is ñònh tænh—Here a monk who has not established. heard the teaching from a teacher or a 4) Giaûi Thoaùt Xöù Thöù Tö—The fourth base respected fellow-disciple; nor has he of deliverance: ÔÛ ñaây vò Tyø Kheo, khoâng taught the Dhamma; nor has he chanted nghe moät baäc Ñaïo Sö hay moät vò ñoàng the Dhamma; nor has he thought or phaïm haïnh thuyeát phaùp; cuõng khoâng theo pondered over the Dhamma; but when he ñieàu ñaõ nghe ñaõ hoïc maø thuyeát phaùp roäng has properly grasped some concentration- raõi cho caùc ngöôøi khaùc; cuõng khoâng theo sign (samadhi-nimittam), has well ñieàu ñaõ nghe ñaõ hoïc, tuïng ñoïc moät caùch considered it, applied his mind to it roõ raøng. Vò aáy theo nhöõng ñieàu ñaõ nghe ñaõ (supadharitam), and has well penetrated it hoïc, duøng taâm taàm caàu, suy tö, quaùn saùt with wisdom (suppatividdham-pannaya). phaùp aáy. Nhôø vaäy maø ñoái vôùi phaùp aáy At this, joy arises in him, and from this hieåu ñöôïc nghóa lyù vaø vaên cuù. Nhôø hieåu joy, delight; and by this delight his senses nghóa lyù vaø vaên cuù, khoan khoaùi sanh. Nhôø are calmed, he feels happiness as a result, khoan khoaùi sanh, hyû taâm sanh. Nhôø hyû and with this happiness his mind is taâm, thaân khinh an. Nhôø khinh an, laïc thoï established. sanh. Nhôø laïc thoï, taâm ñöôïc ñònh tænh: Nguõ Giaùn Saéc: See Nguõ Saéc. Here a monk who has not heard the Nguõ Giaùo: Naêm giaùo phaùi cuûa toâng Hoa teaching from a teacher or a respected Nghieâm. Coù hai nhoùm—The five divisions of fellow-disciple; nor has he taught the Buddhism according to the Hua-yen School. Dhamma; nor has he chanted the There are two groups: Dhamma; but when he applies his mind to (A) Töø sö Ñoã Thuaän xuoáng ñeán sö Hieàn the Dhamma, thinks and ponders over it Thuû—From Tu-Shun down to Hsien- and concentrates his attention on it, joy Shou: arises in him, and from this joy, delight; 1) Tieåu Thöøa Giaùo: Theravada (skt)—Phaùi and by this delight his senses are calmed, Tieåu Thöøa Theravada giaûi thích veà “ngaõ he feels happiness as a result, and with khoâng,” chö phaùp laø coù thaät, vaø nieát baøn laø this happiness his mind is established. ñoaïn dieät (daønh cho haïng chuùng sanh coù 5) Giaûi Thoaùt Xöù Thöù Naêm—The fifth base caên cô thaáp keùm nhoû nhoi). Giaùo lyù naày of deliverance: ÔÛ ñaây vò Tyø Kheo khoâng thuoäc kinh ñieån A Haøm. Maëc duø chuùng nghe baäc Ñaïo Sö hay moät vò ñoàng phaïm phuû nhaän söï hieän höõu cuûa moät baûn ngaõ caù haïnh ñaùng kính naøo thuyeát phaùp, cuõng bieät, laïi chuû tröông thöïc höõu vaø thöøa nhaän khoâng theo ñieàu ñaõ nghe ñaõ hoïc thuyeát söï hieän höõu cuûa taát caû phaùp sai bieät hay giaûng moät caùch roäng raõi cho caùc ngöôøi phaùp höõu. Theo kinh ñieån naày thì Nieát khaùc, cuõng khoâng

theo ñieàu ñaõ nghe ñaõ Baøn laø cöùu caùnh dieät taän, nhöng laïi khoâng hoïc duøng taâm taàm caàu, suy tö, quaùn saùt, thaáu trieät veà tính caùch baát thöïc (phaùp nhöng vò Tyø Kheo aáy kheùo naém giöõ moät khoâng) cuûa chö phaùp. Veà duyeân khôûi, ñònh töôùng, kheùo taùc yù, kheùo thoï trì, kheùo luaän, giaùo lyù naày thuoäc veà nghieäp caûm theå nhaäp nhôø trí tueä, neân ñoái vôùi phaùp aáy duyeân khôûi—The Doctrine of the Small hieåu ñöôïc nghóa lyù vaø vaên cuù. Nhôø hieåu Vehicle or Hinayana. The Hinayana ñöôïc nghóa lyù vaø vaên cuù, neân khoan khoaùi corresponds to the Agama sutras which sanh. Nhôø khoan khoaùi sanh, hyû taâm sanh. interpret that the self is without substance, Nhôø hyû taâm, thaân khinh an. Nhôø thaân the separate elements or dharmas are real, khinh an, laïc thoï sanh. Nhôø laïc thoï, taâm and nirvana is their total annihilation. This

doctrine refers to the teaching of the four store (Alaya-vijnana) on the basis of Agamas. Although they deny the phenomenal charateristics (laksana) and existence of the personal self (pudgala- does not recognize the unity of fact and sunyata), they are realistic and admit the principle. Also, since it maintains the basic existence of all separate elements distinction of five species of men, it does (dharma). They hold that Nirvana is total not admit that all men can attain extinction, and yet they do not understand Buddhahood. much of the unreality of all elements b) Khoâng Thuûy Giaùo: Giaùo lyù nhaäp moân y cöù (dharma-sunyata). As to the causation treân söï phuû ñònh veà taát caû caùc phaùp hay theory, they attribute it to action- phaùp khoâng, nhö Tam Luaän Toâng. Khoâng influence. Thuûy Giaùo daïy veà leõ khoâng cuûa chö phaùp, 2) Ñaïi Thöøa Thuûy Giaùo: Khôûi thuûy Ñaïi ñöôïc tìm thaáy trong caùc kinh Baùt Nhaõ— Thöøa, ñöôïc chia laøm hai chi (giaùo lyù daïy The elementary doctrine based on cho nhöõng ngöôøi vöøa böôùc leân Ñaïi Thöøa). negation of all elements or dharma- Caû hai ñeàu khoâng thöøa nhaän söï hieän höõu sunyata, e.g., San-Lun School. This is the cuûa Phaät taùnh trong moïi loaøi, neân caû hai Idealistic Mahayana that holds all dharmas ñöôïc xem nhö laø nhaäp moân sô thuûy—The are non-substantial, found in Prajna or Elementary Doctrine of the Great Vehicle Wisdom Sutras. (Mahayana). The primary or elementary • Tam Luaän toâng chuû tröông thieân chaáp veà stage of Mahayana is divided into two “Khoâng” treân caên cöù cuûa “töï taùnh” sections. Since neither admits the (Svabhava-alaksana) hay taùnh voâ töôùng existence of the Buddha-nature (Buddha- khoâng coù baûn chaát toàn taïi, nhöng laïi thöøa svabhava) in all beings, both are nhaän nhaát theå cuûa höõu, neân toâng naày xaùc considered to be elementary: nhaän raèng moïi ngöôøi trong tam thöøa vaø a) Töôùng Thuûy Giaùo: Giaùo lyù nhaäp moân y cöù naêm chuûng taùnh ñeàu coù theå ñaït ñeán Phaät treân sai bieät töôùng cuûa chö phaùp, nhö Phaùp quaû—The San-Lun holds the one-sided Töôùng Toâng. Töôùng Thuûy Giaùo phaân taùch view of “Void” on the basis of “own veà taùnh ñaëc thuø cuûa chö phaùp, ñöôïc tìm nature” or no abiding nature, but admitting thaáy trong caùc kinh Du Giaø—The the unity of being and non-being, it affirms elementary doctrine based on the specific that men of the three vehicles and the five character of all elements (dharma- species are all able to attain Buddhahood. laksana), e.g., the Idealistic School or 3) Ñaïi Thöøa Chung Giaùo:

Ñaïi Thöøa trong Dharmalaksana. Realistic Mahayana giai ñoaïn cuoái daïy veà Chaân Nhö which analyzes the specific and distinct (dharmatathata) vaø Phaät taùnh phoå quaùt, character of the dharmas, found in the daïy veà leõ chaân nhö bình ñaúng, vaø khaû Yogachara Sutras. naêng thaønh Phaät cuûa chuùng sanh, tìm thaáy • Phaùp Töôùng toâng neâu leân thuyeát A-Laïi-Da trong Kinh Laêng Giaø, Ñaïi Baùt Nieát Baøn duyeân khôûi treân neàn taûng phaùp töôùng vaø hay Ñaïi Thöøa Khôûi Tín Luaän, vaân vaân. khoâng bieát ñeán nhaát theå cuûa söï vaø lyù. Vì Giaùo lyù naày thöøa nhaän raèng taát caû chuùng toâng naày chuû tröông söï sai bieät caên ñeå cuûa sanh ñeàu coù Phaät taùnh vaø ñeàu coù theå ñaït naêm haïng ngöôøi, neân khoâng thöøa nhaän ñeán Phaät quaû. Thieân Thai toâng theo giaùo raèng moïi ngöôøi ñeàu coù theå ñaït ñeán Phaät lyù naày. Chaân lyù cöùu caùnh Ñaïi Thöøa ñöôïc quaû—The Dharmalaksana School sets trình baøy baèng giaùo lyù naày. Do ñoù, noù forth the theory of causation by ideation- ñöôïc goïi laø giaùo lyù thuaàn thuïc hay Thuïc

Giaùo. Trong thuûy giaùo, söï vaø lyù luoân taùch tri kieán—This teaching emphasized on rôøi nhau, trong khi ôû chung giaùo, söï luùc one's own insight by which one can attain naøo cuõng laø moät vôùi lyù, hay ñuùng hôn caû enlightenment all at once. All words and hai laø moät. Nhö Lai Taïng Duyeân Khôûi laø speech will stop at once. Reason will ñaëc ñieåm cuûa giaùo lyù naày. Noù cuõng coøn present itself in its purity and action will ñöôïc goïi laø Chaân Nhö Duyeân Khôûi—The always comply with wisdom and Final Mahayana teaching, or the knowledge. Mahayana in its final stage which teaches c) Ñoán giaùo baèng chaùnh ñònh nôi tö töôûng the Bhutatathata and universal hay nieàm tin chöù khoâng baèng tu trì thieän Buddhahood, or the essentially true nature nghieäp. Giaùo lyù naày daïy cho ngöôøi ta of all things and the ability of all beings to chöùng ngoä töùc thì döïa treân nhöõng giaûng attain Buddhahood. This is the final giaûi baèng lôøi hay qua tieán trình thöïc haønh metaphysical concepts of Mahayana, as tu taäp caáp toác, tìm thaáy trong Kinh Duy presented in the Lankavatara Sutra, the Ma Caät—The Mahayana immediate, Mahaparinirvana text, and the Awakening abrupt, direct, sudden, or intuitive school, of Faith, etc. This doctrine asserts that all by right concentration of thought, or faith , living beings have Buddha-nature and can apart from good works (deeds). This attain Buddhahood. The T'ien-T'ai School teaching expounds the abrupt realization adheres to this doctrine. By this teaching of the ultimate truth without relying upon the Ultimate Truth of Mahayana is verbal explanations or progression through expounded. Therefore, it is called the various stages of practice, found in Doctrine of Maturity. As it agrees with Vimalakirti Sutra. reality, it also called the True Doctrine. In d) Giaùo lyù naày chuû tröông neáu tö töôûng the elementary doctrine, fact and principle khoâng coøn moáng khôûi trong taâm cuûa haønh were always separate, while in this final giaû thì ngöôøi aáy laø moät vò Phaät. Söï thaønh doctrine, fact is always identified with ñaït naày coù theå gaët haùi ñöôïc qua söï im principle, or in short, the two are one. The laëng, nhö ñöôïc Ngaøi Duy Ma Caät chöùng causation theory by Matrix of the toû, hay qua thieàn ñònh nhö tröôøng hôïp cuûa Thuscome is special to this doctrine. It is Toå Boà Ñeà Ñaït Ma, sô toå Thieàn Toâng also called the

theory of causation by Trung Hoa—This doctrine holds that if Thusness or Tathata. thought ceases to arise in one's mind, the 4) Ñaïi Thöøa Ñoán Giaùo: The Abrupt Doctrine man is a Buddha. Such an attainment may of the Great Vehicle. be gained through silence as shown by a) Giaùo lyù naày chæ cho ta söï tu taäp khoâng caàn Vimalakirti, a saintly layman in Vaisali, or ngoân ngöõ hay luaät nghi, maø goïi thaúng vaøo through meditation as in the case of tröïc kieán cuûa moãi ngöôøi—This means the Bodhidharma, the founder of Chinese training without word or order, directly Ch'an School. appealing to one's own insight. 5) Vieân Giaùo: Vieân giaùo daïy veà Nhaát Thöøa b) Giaùo lyù naày nhaán maïnh ñeán "tröïc kieán," hay Phaät Thöøa. Vieân giaùo Hoa Nghieâm, nhôø ñoù maø haønh giaû coù theå ñaït ñeán giaùc phoái hôïp taát caû laøm thaønh moät toâng, ñöôïc ngoä vieân maõn töùc khaéc. Taát caû vaên töï vaø tìm thaáy trong caùc Kinh Hoa Nghieâm vaø ngoân ngöõ ñeàu ñình chæ ngay. Lyù taùnh seõ töï Phaùp Hoa. Coù hai trình ñoä cuûa Ñaïi Thöøa bieåu loä trong thuaàn tuùy cuûa noù, vaø haønh Vieân Giaùo—The Round Doctrine of the ñoäng seõ luoân luoân tuøy thuaän vôùi trí hueä vaø Great Vehicle or the Perfect teaching

expounds the One Vehicle, or the Buddha Nhaát Thöøa cao hôn ba thöøa kia. Nhaát thöøa Vehicle. The complete or perfect teaching laø chaân thaät coøn ba thöøa ñöôïc coi nhö laø of the Hua-Yen, combining the rest into quyeàn bieán (tam quyeàn nhaát thaät): One one all-embracing vehicle, found in the Vehicle of the Distinct Doctrine in which Avatamsaka and Lotus Sutras. There are the One Vehicle is set forth entirely two grades of the round or perfect distinct or independent from the other doctrine. Vehicles, as in the case of the teaching of a) Nhaát Thöøa Ñoàng Giaùo: One Vehicl of the the Avatamsaka School, in which the Identical Doctrine—Trong ñoù nhaát thöøa doctrine of the world of totalistic harmony ñöôïc giaûng thuyeát baèng phöông phaùp ñoàng mutually relating and penetrating is set nhaát hay töông töï vôùi caû ba thöøa. Nhaát forth. The One Vehicle is higher than the Thöøa cuûa toâng Hoa Nghieâm bao goàm taát other three. The One Vehicle is real while caû caùc thöøa. Tuy nhieân, tuøy theo caên cô the three are considered as temporary. maø giaûng ba thöøa ñeå chuaån bò cho nhöõng (B) Theo Khueâ Phong—According to Kuei- keû khaùt ngöôõng. Caû ba ñeàu tuoân chaûy töø feng: Nhaát Thöøa vaø ñöôïc giaûng daïy baèng 1) Nhaân Thieân Giaùo: Nhöõng ai giöõ nguõ giôùi phöông phaùp ñoàng nhaát nhö laø moät. Theo seõ taùi sanh trôû laïi vaøo coõi ngöôøi vaø nhöõng toâng Hoa Nghieâm thì ba thöøa naày laø—In ai haønh thaäp thieän seõ ñöôïc taùi sanh vaøo which the One Vehicle is taught an coõi trôøi—Rebirth as human beings for identical or similar method with the other those who keep the five commandments three Vehicles. The One Vehicle of the and as devas for those who keep the ten Avatamsaka School is inclusive of all commandments. Vehicles. However, for the convenience 2) Tieåu Thöøa Giaùo: See Tieåu Thöùa Giaùo in the three vehicles are taught to prepare (A). the aspirants. The three flow out of the 3) Ñaïi Thöøa Phaùp Töôùng: See Ñaïi Thöøa One Vehicle and are taught in the Thuûy Giaùo (a). identical method as the one. The three 4) Ñaïi Thöøa Phaùp Töôùng Giaùo: See Ñaïi Vehicles recognized by the Avatamsaka Thöøa Thuûy Giaùo (b). School. 5) Nhaát Thöøa Hieån Tính Giaùo: Trình baøy i) Tieåu Thöøa:

Hinayana (skt)—The Small Phaät taùnh phoå quaùt. Nhaát Thöøa Hieån Giaùo Vehicle. bao goàm caû Ñaïi thöøa chung giaùo, Ñoán ii) Ñaïi Thöøa Tieäm Giaùo: The Gradual giaùo vaø Vieân giaùo—The one vehicle Mahayana. which reveals the universal Buddha- • Ñaïi Thöøa Thuûy Giaùo: The Elementary nature. It includes the Mahayana in its Mahayana. final stage, the immediate and the • Ñaïi Thöøa Chung Giaùo: The Final complete or perfect teaching of the Hua- Mahayana. Yen. iii) Ñaïi Thöøa Ñoán Giaùo: The Abrupt Doctrine ** For more information, please see Nguõ Thôøi of the Great Vehicle. Giaùo. b) Nhaát Thöøa Bieät Giaùo: Trong ñoù nhaát thöøa Nguõ Giaùo Chöông: Coâng trình cuûa Ñaïi sö ñöôïc neâu leân hoaøn toaøn khaùc bieät hay ñoäc Phaùp Taïng thôøi nhaø Ñöôøng giaûi thích giaùo laäp vôùi nhöõng thöøa khaùc nhö tröôøng hôïp nghóa cuûa Nguõ Giaùo—The work prepared by giaùo lyù Hoa Nghieâm trong ñoù noùi leân hoïc Fa-Tsang of the T'ang dynasty, explaining the thuyeát veà theá giôùi hoã töông dung nhieáp. doctrine of the five schools.

Nguõ Giaùo Hoa Nghieâm: See Nguõ Giaùo. a) Khoâng saùt sanh hay taøn haïi sinh maïng cuûa Nguõ Giôùi: Panca Veramani (skt)—Five loaøi höõu tình. Trong giôùi luaät thì giôùi naày Precepts—Trong caû hai tröôøng phaùi Nguyeân ñöùng ñaàu. Khoâng saùt sanh coøn coù nghóa laø Thuûy vaø Ñaïi Thöøa, Ñöùc Phaät daïy caùc ñeä töû khoâng coá taâm gieát haïi sinh maïng, duø cho cuûa Ngaøi, nhaát laø Phaät töû taïi gia giöõ gìn nguõ sanh maïng aáy laø sinh maïng cuûa loaøi vaät, giôùi. Duø Kinh Phaät khoâng ñi vaøo chi tieát, vì loaøi vaät cuõng bieát ñau khoå nhö chuùng ta. nhöng caùc ñaïo sö caû hai tröôøng phaùi ñaõ giaûi Traùi laïi, phaûi luoân toân troïng vaø cöùu soáng thích raát roõ raøng veà naêm giôùi naày—In both sinh maïng cuûa muoân loaøi. Ñöùc Phaät ñaõ forms of Buddhism, Theravada and Mahayana, daïy "toäi aùc lôùn khoâng gì baèng gieát haïi sinh the Buddha taught his disciples, especially lay- maïng; coâng ñöùc lôùn khoâng gì baèng cöùu disciples to keep the Five Precepts. Although soáng sinh maïng."—Not to take life— details are not given in the canonical texts, Against murder—Not to kill or injure any Buddhist teachers have offered many good living being—Refraining from taking life. interpretations about these five precepts: This is the first of the five commandments. (I) Nghóa cuûa nguõ giôùi—The meanings of Pranatipata-viratih also means not to have Panca-veramani: any intention to kill any living being; this (A) The five commandments of Buddhism includes animals, for they feel pain just as (against murder, theft, lust, lying and human do. On the contrary, one must lay drunkenness)—Naêm giôùi caám cuûa Phaät töû respect and save lives of all sentient taïi gia vaø xuaát gia, tuy nhieân Phaät cheá nguõ beings. The Buddha always taught in his giôùi ñaëc bieät cho nhöõng Phaät töû taïi gia. sutras: "The greatest sin is killing; the Ngöôøi trì giöõ naêm giôùi seõ ñöôïc taùi sanh highest merit is to save sentient lives." trôû laïi vaøo kieáp ngöôøi (giôùi coù nghóa laø b) Theo Hoøa Thöôïng Dhammananda trong ngaên ngöøa, noù coù theå chaän ñöùng caùc haønh Nhöõng Haït Ngoïc Trí Tueä Phaät Giaùo, söï ñoäng, yù nghó, lôøi noùi aùc, hay ñình chæ caùc caám laáy ñi maïng soáng khoâng nhöõng chæ nghieäp baùo aùc trong khi phaùt khôûi. Naêm cho loaøi ngöôøi maø cho taát caû caùc sinh vaät giôùi laø ñieàu kieän caên baûn laøm ngöôøi, ai thuoäc moïi loaøi, caû lôùn laãn beù, töø con

saâu giöõ troøn caùc ñieàu kieän cô baûn naày môùi con kieán. Moãi ngaøy, moät soá lôùn suùc vaät bò xöùng ñaùng laøm ngöôøi. Traùi laïi thì ñôøi naày gieát ñeå laøm thöïc phaåm, ngöôøi aên thòt chæ soáng baèng thaân ngöôøi, maø phi nhaân nhieàu, trong khi ngöôøi aên chay laïi ít. Trong caùch, thì sau cheát do nghieäp caûm thuaàn laõnh vöïc khoa hoïc, nhieàu con vaät ñöôïc thuïc, khoù giöõ ñöôïc thaân ngöôøi, maø phaûi duøng trong nhieàu cuoäc khaûo cöùu vaø thöû taùi sanh löu chuyeån trong caùc ñöôøng aùc nghieäm. Trong laõnh vöïc haønh phaùp, vuõ khí thuù. Do ñoù ngöôøi hoïc Phaät, thoï tam ñöôïc xöû duïng ñeå dieät toäi phaïm. Nhöõng cô quy/Saranagamana, phaûi coá gaéng trì nguõ quan baûo veä luaät phaùp tröøng trò keû phaïm giôùi/Panca-veramana)—The five basic phaùp. Nhöõng keû hieáu chieán xöû duïng vuõ commandments of Buddhism—The five khí ñeå gieát haïi laãn nhau. Nhöõng haønh basic prohibitions binding on all ñoäng keå ra treân ñaây laø nhöõng thí duï khoâng Buddhists, monks and laymen alike; bò coi laø baát hôïp phaùp hay ñi ngöôïc laïi leà however, these are especially for lay loái sinh hoaït haèng ngaøy treân theá giôùi. Thaät disciples. The observance of these five ra, ngöôøi ta coøn coù theå cho laø sai khi caám ensures rebirth in the human realm: laøm nhöõng haønh ñoäng ñoù. Ngaøy nay nhieàu 1) Khoâng saùt sanh: Pranatipataviratih (skt)— ñoäng vaät bò caáy nhöõng vi truøng, vaø nhôø Panatipata (p). nhöõng vi truøng, nhöõng maàm beänh, vaø

nhieàu loaïi vi truøng ñaõ ñöôïc khaùm phaù. are caught by filter; microbes can pass Haàu heát moïi thöù ñeàu chöùa vi truøng, ngay through. So infinite microbes pass into our caû ñeán nöôùc uoáng. Tuy coù moät phaàn lôùn throats with each draught of water. It is the nhöõng baát tònh ñöôïc ngaên laïi bôûi maùy loïc, same medicines. Whenever they are used, vi truøng vaãn qua ñöôïc. Cho neân voâ soá vi either externally or internally, they truøng vaøo trong cuoáng hoïng ta vôùi moãi destroy myriads of microbes. Are these nguïm nöôùc. Cuõng gioáng nhö vaäy vôùi thuoác microbes to be considered as living beings men, baát cöù luùc naøo thuoác men ñöôïc duøng in the sense of the first sila or are they ñeán, voâ soá vi truøng bò gieát. Nhöõng vi truøng not? If so, perhaps no one can fully coù ñöôïc coi nhö laø chuùng sinh hay khoâng comply with it. Besides, some are of the phaûi laø chuùng sinh? Neáu nhö vaäy, khoâng ai opinion that people who refrain from coù theå hoaøn toaøn tuaân theo giôùi naày ñöôïc. taking the life of animals should also Ngoaøi ra coù moät soá ngöôøi quan nieäm laø refrain from eating meat, because it ngöôøi khoâng gieát maïng soáng con vaät cuõng amounts to encouraging slaughter and is neân khoâng aên thòt, vì aên thòt laø khuyeán no less sinful according to them. khích ngöôøi khaùc saùt sanh, toäi cuõng khoâng ** For more information, please see Saùt Sinh, keùm gì ngöôøi gieát—According to Most and Khoâng Saùt Sinh in Vietnamese- Venerable Dhammananda in the Gems of English Section. Buddhism Wisdom, the prohibition against 2) Khoâng troäm caép: Adattadanaviratih the taking of any life applies not only to (skt)—Adinnadana (p)—Laáy baát cöù thöù gì humanity but also to creatures of every maø khoâng ñöôïc cho bôûi chuû nhaân hay troäm kind, both big and small; black ants as well caép cuõng sai ngay caû veà maët phaùp lyù. as red ants. Each day a

vast number of Khoâng troäm caép coù nghóa laø khoâng tröïc animals are slaughtered as food, for most tieáp hay giaùn tieáp phænh gaït ñeå laáy cuûa people eat meat, while vegeterians are not ngöôøi. Traùi laïi coøn phaûi coá gaéng boá thí cho common. In the field of science, animals muoân loaøi. Ñöùc Phaät ñaõ töøng daïy “hoïa lôùn are used in many researches and khoâng gì baèng tham lam; phöôùc lôùn khoâng experiments. In the administrative field, gì baèng boá thí”—Taking possession of arms are used in crime suppression. Law anything that has not been given by its enforcement agencies punish law owner or stealing, is also wrong, even breakers. Belligerents at war use arms to legally speaking. Not to steal—Against destroy one another. The actions cited theft—Not to take anything which does here as wxamples are not regarded as not belong to you or what is not given to illegal or as running counter to normal you—Refraining from taking what is not worldly practice. Indeed, it may even be given. Adattadana-viratih means not considered wrong to abstain from them, as directly or indirectly taking other’s is the case when constables or soldiers fail belongings. On the contrary, one should in their police or military duties. give things, not only to human beings, but Nowadays many kinds of animals are also to animals. The Buddha always taught known to be carriers of microbes and, in his sutras “desire brings great thanks to the microscope, germs and many misfortune; giving brings great fortune.” sorts of microbes have been detected. ** For more information, please Troäm Caép, Almost everything contains them, even and Khoâng Troäm Caép in Vietnamese- drinking water. Only the larger impurities English Section.

3) Khoâng taø daâm: Kamamithyacaradviratih hai chieàu, khoâng noùi lôøi gian traù, nhö coù (skt)—Kamesu-micchacara (p)—Khoâng taø noùi khoâng, khoâng noùi coù. Traùi laïi, phaûi noùi daâm coù nghóa laø khoâng lang chaï vôùi vôï lôøi chaân thaät ngay thaúng hieàn hoøa, lôïi hay choàng ngöôøi, hoaëc vôùi ngöôøi khoâng mình lôïi ngöôøi. Tuy nhieân, trong nhöõng phaûi laø vôï hay choàng cuûa mình. Gian daâm tröôøng hôïp ñaëc bieät, ñoâi khi ngöôøi ta laø sai. Ngöôøi phaïm toäi gian daâm khoâng khoâng theå noùi ñöôïc söï thaät, chaúng haïn hoï coøn ñöôïc kính neå vaø khoâng ñöôïc ai tin phaûi noùi doái ñeå khoûi bò haïi, vaø baùc só noùi caäy. Taø daâm dính líu tôùi nhöõng ngöôøi maø doái ñeå giuùp ñôõ tinh thaàn beänh nhaân. Noùi moái lieân heä vôï choàng phaûi traùnh theo taäp doái vaøo nhöõng tröôøng hôïp nhö vaäy coù theå tuïc, hay vôùi nhöõng ngöôøi caám bôûi phaùp traùi ngöôïc vôùi giôùi luaät, nhöng khoâng haún luaät, hay bôûi Phaùp, laø sai. Cho neân eùp laø traùi ngöôïc vôùi loøng töø bi hay muïc ñích. buoäc baèng phöông tieän vuõ löïc hay tieàn Caám noùi doái muïc ñích laø ñem laïi lôïi ích baïc moät ngöôøi ñaõ coù gia ñình hay ngöôøi hoã töông baèng caùch gaén vaøo söï thaät vaø chöa coù gia ñình öng thuaän laø taø daâm. Muïc traùnh söï xuùc phaïm baèng lôøi noùi. Gioáng ñích cuûa giôùi thöù ba laø gìn giöõ söï kính nhö vaäy, lôøi phaùt bieåu laøm haïi haïnh phuùc troïng gia ñình vaø moãi ngöôøi lieân heä ñeå ngöôøi khaùc, chaúng haïn nhö lôøi noùi hieåm baûo veä tính caùch thieâng lieâng baát khaû xaâm ñoäc, sæ nhuïc, phæ baùng nhaèm nhaïo baùng phaïm—Not to engage in improper sexual ngöôøi khaùc vaø khoe khoang mình laø ngöôøi conduct. Against lust, not to commit ñaùng tin, coù theå laø

söï thaät, nhöng nhöõng adultery, to abstain from all sexual excess, lôøi nhö vaäy bò coi laø sai vì chuùng traùi vôùi or refraining from sexual misconduct. This giôùi luaät—Not to lie, deceive or slander— includes not having sexual intercourse Against lying, deceiving and slandering— with another's husband or wife, or being Refraining from lying speech. Not to lie irresponsible in sexual relationship. includes not saying bad things, not Adultery is wrong. One who commits it gossiping, not twisting stories, and not does not command respect nor does one lying. On the contrary, one must use the inspire confidence. Sexual misconduct right gentle speech, which gives benefit to involving person with whom conjugal oneself and others. However, sometimes relations should be avoided to custom, or they are unable to speak the truth; for those who are prohibited by law, or by the instance, they may have to lie to save Dharma, is also wrong. So is coercing by themselves from harm, and doctors lie to physical or even financial means a bolster their patients' morale. Lying under married or even unmarried person into these circumstances may be contrary to consenting to such conduct. The purpose the sila, but it is not entirely contrary to of this third sila is to preserve the the loving-kindness and to its purpose. respectability of the family of each person This sila aims at bringing about mutual concerned and to safeguard its sanctity benefits by adhering to truth and avoiding and inviolability. verbal offences. Similarly, utterances ** For more information, please see Baát Daâm harmful to another's well-being, for Duïc, Taø Daâm, and Khoâng Taø Daâm in example, malicious, abusive or slanderous Vietnamese-English Section. speech intended either to deride others or 4) Khoâng voïng ngöõ: Mrsavadaviratih (skt)— to vaunt oneself may be truthful, yet they a) Khoâng noùi doái bao goàm khoâng noùi lôøi ñoäc must be regarded as wrong, because they aùc, khoâng noùi lôøi theâu deät, khoâng noùi löôõi are contrary to the sila.

b) Coù boán bieåu hieän voïng ngöõ—There are multitude of reasons as to why we should four committed by word: follow this precept. • Noùi doái: Musavada (p)—Lying. "Ngöôøi say choái boû leõ phaûi • Noùi ñaâm thoïc hay noùi lôøi huûy baùng: Maát trí nhôù Pisunavaca (p)—Slandering. Bieán theå khoái oùc • Noùi lôøi thoâ loã coäc caèn: Pharusavaca (p)— Suy yeáu söùc löïc Harsh speech. Laøm vieâm maïch maùu • Noùi lôøi nhaõm nhí voâ ích: Samphappalapa Gaây neân caùc veát noäi vaø ngoaïi thöông (p)—Frivolous talk. baát trò ** For more information, please see Baát Laø muï phuø thuûy cuûa cô theå Voïng Ngöõ, Baát YÛ Ngöõ, and Voïng Ngöõ in Laø con quyû cuûa trí oùc Vietnamese-English Section. Laø keû troäm tuùi tieàn 5) Khoâng uoáng röôïu: Madyapanaviratih Laø keû aên xin gheâ tôûm (skt)—Sura-meraya-majja-pamadatthana Laø tai öông cuûa ngöôøi vôï (p)—Khoâng uoáng röôïu, khoâng uoáng nhöõng Laø ñau buoàn cuûa con caùi chaát say, cuõng nhö khoâng duøng caàn sa ma Laø hình aûnh moät con vaät tuùy—Not to drink alcohol, refrain from Laø keû töï gieát mình intoxicants, not to abuse drug. Uoáng söùc khoûe cuûa ngöôøi khaùc a) Röôïu laø thöù laøm roái loaïn tinh thaàn, laøm Vaø cöôùp ñoaït söùc khoûe cuûa chính maát trí tueä. Trong hieän taïi, röôïu laø nguyeân mình." nhaân sanh ra nhieàu taät beänh; trong vò lai "Drunkenness expels reason, thì röôïu chính

laø nguyeân nhaân cuûa ngu si Drowns memory, meâ muoäi. Kinh Phaät thöôøng ví röôïu haïi Deface the brain, hôn thuoác ñoäc. Muoán tu taäp hay phaùt huy Diminish strength, trí tueä phaûi tuyeät ñoái khoâng uoáng röôïu. Inflames the blood, Ngoaøi ra, cuõng khoâng ñöôïc duøng caùc thöù Causes incurable external and thuoác kích thích thaàn kinh nhö thuoác internal wounds. phieän—Alcohol and other intoxicating Is a witch to the body, substances cause mental confusion and A devil to the mind, reduce memory. Not to drink intoxicants A thief to the purse, (alcohol) means against drunkenness, to The beggar's curse, abstain from all intoxicants, or refraining The wife's woe, from strong drink and sloth-producing The children's sorrow, drugs. If one wants to improve his The picture of a beast, knowledge and purify his mind, he should And self murder, not to drink alcohol or take any drugs such Who drinks to other's health, as cocaine, which excites the nervous And rob himself of his own. system. c) Ruôïu ñaõ töøng ñöôïc xem nhö laø moät trong b) Ñöùc Phaät baûo chuùng ta khoâng neân duøng nhöõng nguyeân nhaân chính cuûa söï sa ñoïa chaát say. Coù raát nhieàu lyù do taïi sao phaûi vaø tinh thaàn con ngöôøi. Hieän nay caùc loaïi giöõ giôùi naày. Moät thi só ñaõ vieát veà ngöôøi ma tuùy ñöôïc xem laø ñoäc haïi vaø nguy hieåm say nhö sau—The Buddha has asked us to hôn caû ngaøn laàn. Vaán ñeà naày ñaõ vaø ñang refrain from intoxicants. There are a trôû thaønh vaán naïn treân khaép theá giôùi. Troäm caép, cöôùp boùc, baïo daâm vaø löøa ñaûo

ôû taàm möùc lôùn lao ñaõ xaõy ra do aûnh höôûng 2) Saân Keát (Saân Nhueá Keát—Phieàn naõo cuûa ñoäc haïi cuûa ma tuùy—Alcohol has been söï giaän döõ): Dislike—Ill-will— described as one of the prime causes of Resentment. man's physical and moral degradation. 3) Thaân Kieán Keát (Phieàn naõo cuûa ngaõ kieán): Currently heroin is considering a thousand Sakkaya-ditthi (p)—Thaân kieán vaø taø kieán times more harmful and dangerous. This veà töï ngaõ—Wrong view on Personality- problem is now worldwide. Thefts, belief, self, identity view, or egoism. robberies, sexual crimes and swindling of 4) Giôùi Thuû Keát (Phieàn naõo cuûa chaáp thuû vast amgnitude have taken place due to giôùi caám hay taø kieán moät caùch phi lyù): the pernicious influence of drugs. Silabbata-paramasa (p)—Heretical ** For more information, please see Khoâng ideals—Attachment to rite and ritual— Uoáng Röôïu in Vietnamese-English Distorted grasp of rules and vows—False Section. tenets. (II) Coâng Duïng Cuûa Nguõ Giôùi: Nguõ giôùi giuùp 5) Nghi Keát (Phieàn naõo cuûa söï nghi hoaëc): chuùng ta nhöõng ñieàu sau ñaây—The Doubt—Hoaøi nghi, khoâng tin chaéc veà benefits of the five precepts. Observing of Phaät, Phaùp, Taêng vaø söï tu taäp tam hoïc, the five precepts will help us with the giôùi, ñònh, hueä—Doubt about the Buddha, followings: the Dharma, the Sangha and the 1) Khieán cho ñôøi soáng chuùng ta coù phaåm chaát cultivation on the three studies of hôn: Help make our life have more discipline, concentration and wisdom. quality. (B) Theo Vi Dieäu Phaùp—According to 2) Khieán cho chuùng ta ñöôïc moïi ngöôøi kính Abhidharma: troïng: Help us obtain dignity and respect 1) Tham Keát: Phieàn naõo cuûa tham duïc— from others. Desire. 3) Khieán cho chuùng ta trôû thaønh moät thaønh 2) Saân Nhueá Keát: Phieàn naõo gaây ra do saân vieân toát trong gia ñình, moät ngöôøi cha giaän—Dislike. hieàn, meï toát, con

ngoan: Help make us a 3) Maïn Keát: Phieàn naõo gaây ra do ngaõ maïn good member of the family, a good father coáng cao—Pride. or mother, a filial child. 4) Taät Keát: Phieàn naõo gaây ra do taät ñoá— 4) Khieán chuùng ta trôû thaønh coâng daân toát cuûa Envy. xaõ hoäi: Help make us good citizens of the 5) Xan Keát: Phieàn naõo gaây ra do tham lam society. boûn xeûn—Stinginess. Nguõ Haï Phaàn Keát: Theo Kinh Phuùng Tuïng Nguõ Haûi: Naêm bieån hay naêm loaïi nghóa phaàn trong Tröôøng Boä Kinh, coù naêm thöù Keát hoaëc trong voâ taän vieân minh tính haûi maø Boà Taùt Phoå cuûa Duïc giôùi trong tam giôùi—According to the Hieàn thaáy ñöôïc trong Kinh Hoa Nghieâm—The Sangiti Sutta in the Long Discourses of the five “seas” or infinities seen in a vision by P’u- Buddha, there are five bonds in the lower Hsien in the Flower Adornment Sutra: desire-realms or the lower fetters which hold 1) Nhaát thieát chuùng theá giôùi haûi: All the the individual in the realms of desire: worlds. (A) 2) Nhaát thieát chuùng sanh haûi: All the living 1) Tham Keát (Phieàn naõo cuûa tham duïc): beings. Desire—Sensual desire—Sensuality. 3) Phaùp giôùi nghieäp haûi: Universal karma.

4) Nhaát thieát chuùng sanh duïc laïc chö caên haûi: 1) Töû hình: Death penalty. The roots of desire and pleasure of all the 2) Chung thaân: Life sentence. living. 3) Caám coá höõu haïn: Sentence for a limited 5) Nhaát thieát tam theá chö Phaät haûi: All the term. Buddhas, past, present, and future. 4) Caâu löu: Detention. Nguõ Haønh: Naêm haønh—The five elements: 5) Phaït vaï: Fine. (A) Theo Töù Thö—According to the four Nguõ Hoaëc: Naêm thöù meâ môø aùm ñoän—The Saint Books: five fundamental passions and delusions: 1) Kim: Metal. 1) Taø kieán: Wrong views. 2) Moäc: Wood. 2) Chaáp vaøo duïc giôùi: Clinging or attachment 3) Thuûy: Water. to the desire-realm. 4) Hoûa: Fire. 3) Chaáp vaøo saéc giôùi: Clinging or attachment 5) Thoå: Earth. to the form-realm. (B) Theo Khôûi Tín Luaän—According to the 4) Chaáp vaøo voâ saéc giôùi: Clinging or Awakening of Faith: attachment to the formless-realm. 1) Boá Thí Haønh: Almsgiving. 5) Si meâ: The state of unenlightenment or 2) Trì Giôùi Haønh: Keeping the ignorance. commandments. Nguõ Hoïc Xöù: Five rules of training—See 3) Nhaãn Nhuïc Haønh: Patience under insult. Nguõ Giôùi. 4) Tinh Taán Haønh: Zeal or Progress. Nguõ Hoái: The five stages in a penitential 5) Thieàn Ñònh Haønh: Meditation. service: (C) Theo Kinh Nieát Baøn—According to the (A) Nguõ Hoái Thieân Thai—The five stages in a Nirvana Sutra: penitential service in T’ien-T’ai Sect: 1) Thaùnh Haønh: Chæ haønh tu taäp Giôùi Ñònh 1) Saùm Hoái: Phaùt loà saùm hoái toäi loãi ñaõ qua Tueä cuûa chö Boà Taùt—Saintly or ñeå ngaên ngöøa taùi phaïm—Confess of past bodhisattva deeds. sins and forbidding them for the future. 2) Phaïm Haønh: Tu haønh phaïm haïnh cuûa chö 2) Khuyeán Thænh: Khuyeán thænh thaäp phöông A-La-haùn—Arhat or noble deeds. chö Phaät chuyeån phaùp luaân: Appeal to the 3) Thieân Haønh: Boà Taùt nhôø vaøo chaân lyù maø universal Buddhas to keep the law-wheel thaønh dieäu haïnh—Deva deeds. rolling. 4) Anh Nhi Haønh: Boà taùt duøng taâm töø bi thò 3) Tuøy Hyû: Tuøy hyû thieän taùc hay ñoái vôùi moïi hieän nhaân thieân Tieåu thöøa—Children’s thieän caên ñeàu hoan hyû taùn thaùn— deeds or normal good deeds of men, devas Rejoicing over the good in self and others. and Hinayanists. 4)

Hoài Höôùng: Hoài höôùng coâng ñöùc hay ñem 5) Beänh Haønh: Boà Taùt vì loøng töø bi cöùu ñoä taát caû thieän caên sôû tu höôùng vaøo chuùng maø hoøa vôùi chuùng sanh, cuõng coù phieàn sanh vaø Phaät ñaïo—Offering all one's naõo vaø beänh khoå nhö chuùng sanh— goodness to all the living and to the Sickness conditions, illness or delusions— Buddha-way. Bodhisattvas enter into these lines of 5) Phaùt Nguyeän: Theä nguyeän thaønh Phaät conduct and conditions to save sentient baèng caùch laøm taát caû caùc haïnh laønh, traùnh beings. taát caû caùc vieäc aùc, thanh tònh taâm yù vaø hoài Nguõ Hieàn: Five sages. höôùng coâng ñöùc hay phaùt nguyeän tu trì töù Nguõ Hieån: See Nguõ Thoâng Thaàn. hoaèng theä nguyeän—To vow to become a Nguõ Hình: The five punishments: Buddha by doing all good deeds, avoiding

all bad deeds, purifying the mind and Nguõ Huyeàn Nghóa Tam Luaän Toâng: Theo bestowal of acquired merits or resolve to Ngaøi Long Thoï Boà Taùt trong Trung Quaùn observe and practice the four universal Luaän, thì Nhò Ñeá Trung Ñaïo ñöôïc baèng "Naêm vows (magnanimous vows). Huyeàn Nghóa"—According to Nagarjuna (B) Chaân Ngoân Nguõ Hoái: Naêm phaùp saùm hoái Bodhisattva in the Madhyamika Sastra, the cuûa toâng Chaân ngoân—The five stages in a Middle Path of the Twofold Truth is penitential service in Shingon Sect— expounded by the "five terms." Shingon Sect divides the ten great vows of 1) Tuïc Ñeá Phieán Dieän: The one-sided the Universal Good Bodhisattva worldly truth—Chuû tröông thuyeát thöïc (Samantabhadra) into five stages of sinh thöïc dieät cuûa theá giôùi hieän töôïng—penitential service: Maintains the theory of the real production 1) Qui Meänh—Submission: and the real extinction of the phenomenal a) Leã Kænh chö Phaät: Worship and respect all world. Buddhas. 2) Chaân Ñeá Phieán Dieän: The one-sided b) Xöng Taùn Nhö Lai: Praise the Thus Come higher truth—Chaáp vaøo thuyeát baát dieät Ones. cuûa theá giôùi hieän töôïng—Adheres to the c) Quaûng Tu Cuùng Döôøng: Make abundanct theory of the non-production and non- offerings. extinction of the phenomenal world. 2) Saùm Hoái: Saùm hoái nghieäp chöôùng— 3) Trung Ñaïo Tuïc Ñeá: The middle path of Repentance—repent misdeeds and mental worldly truth—Thaáy raèng khoâng coù giaû hindrances or karmic obstacles. sinh hay giaû dieät—One sees that there is a 3) Tuøy Hyû: Tuøy hyû coâng ñöùc—Rejoicing—temporary production and temporary Rejoice at others' merits and virtues. extinction of phenomenon. 4) Khuyeán Thænh—Appeal to the Buddhas: 4) Trung Ñaïo Chaân Ñeá: The middle path of a) Thænh Chuyeån Phaùp Luaân: Request the the higher truth—Giaû baát sinh giaû baát dieät Buddha to turn the dharma wheel. hay thaáy raèng khoâng coù giaû sinh hay giaû b) Thænh Phaät Truï Theá: Request the Buddha dieät—One sees there is neither to remain in the world. contemporary production nor c) Thöôøng Tuøy Phaät Hoïc: Follow the contemporary extinction. teachings of the Buddha at all times. 5) Nhò Ñeá Hieäp Minh Trung Ñaïo: Neáu ta 5) Hoài Höôùng—Bestowal of all acquired nhaän ñònh raèng khoâng coù sinh dieät hay baát merits: sinh baát dieät thì ñoù laø trung ñaïo, ñöôïc bieåu a) Haèng Thuaän Chuùng Sanh: Accommosate thò baèng söï keát hôïp cuûa tuïc ñeá vaø chaân and benefit all

sentient beings. ñeá—One considers that there is neither b) Phoå Giai Hoài Höôùng: Transfer merits and production-and-extinction nor non- virtues universally. production-and non-extinction, it is the Nguõ Hoäi Nieäm Phaät: Naêm caùch nieäm Phaät middle path elucidated by the union of A Di Ñaø do Sö Phaùp Chieáu ñôøi nhaø Ñöôøng both popular and higher truths. saùng laäp ra—Five ways of intoning Amitabha Nguõ Höông: Nguõ phaàn höông—Laáy naêm thöù established by Fa-Chao of the T'ang dynasty. höông ví vôùi nguõ phaàn phaùp thaân—Five kinds Nguõ Hoäi Phaùp Sö: See Nguõ Hoäi Nieäm Phaät. of incense—The five attributes of dharmakaya Nguõ Hoäi Phaùp Söï Tuïng: See Nguõ Hoäi or spiritual body of the Tathagata—Five kinds Nieäm Phaät. of incense or fragrance, corresponding with the five kinds of dharmakaya:

1) Giôùi höông: The dharmakaya is above all only one who deserve this praise; no one moral conditions. else who deserves this. 2) Ñònh höông: The dharmakaya is tranquil 5) Phaùp Khan: Moät mình ta bieát thaâm nghóa and apart from all false ideas. cuûa kinh naày chöù chaúng cho ngöôøi khaùc 3) Hueä höông: The dharmakaya is wise and bieát—I am the only one who has the omniscient. knowledge of truth, but I don't want to 4) Giaûi thoaùt höông: The dharmakaya is free, share with any one else. unlimited, unconditioned, which is the Nguõ Khoå: Naêm noãi khoå ñau cuûa con ngöôøi— state of nirvana. The five afflictions that are the lot of every 5) Giaûi thoaùt tri kieán höông: The dharmakaya man: has perfect knowledge. 1) See Töù Khoå. Nguõ Keát: Theo A Tyø Ñaït Ma Luaän, coù naêm 2) AÙi Bieät Ly Khoå: Sufferings due to keát hay naêm loaïi voïng hoaëc gioáng nhö daây troùi separation (parting) from the loved ones— buoäc chuùng sanh vaøo luaân hoài sanh töû— See Baùt Khoå (5). According to the Abhidharma, there are five 3) Oaùn Taéng Hoäi Khoå: Sufferings due to bonds which bind men to mortality: meeting with the uncongennial (the 1) Tham Keát: Tham lam—Desire. hated)—See Baùt Khoå (6). 2) Saân Keát: noùng giaän hay phaãn noä—Hate. 4) Caàu Baát Ñaéc Khoå: Sufferings due to 3) Maïn Keát: Kieâu maïn hay caäy mình khinh unfulfilled wishes, or failure in one's ngöôøi—Pride. aims—See Baùt Khoå (7). 4) Taät Keát: Ghen gheùt (vôùi söï giaøu sang hay 5) Nguõ AÁm Thaïnh Suy Khoå: Sufferings due hay ho cuûa ngöôøi)—Envy. to the raging aggregates, or sufferings 5) Xan Keát: Boûn xeûn hay tham tieác cuûa caûi— caused by the five skandhas—See Baùt Grudging. Khoå (8). Nguõ Keát Nhaïc Töû: Moät trong nhöõng thaàn Nguõ Kieán Thoâ Thieån: Five gross servants: nhaïc cuûa trôøi Ñeá Thích, ngöôøi duøng saùo thuûy 1) Tham: Greed. tinh ñeå taùn thaùn Phaät—One of Indra's 2) Saân: Anger. musicians who praised Buddha on a crystal 3) Si: Stupidity. lute. 4) Maïn: Arrogance. Nguõ Khan: Naêm loaïi buûn xæn—Five kinds of 5) Nghi: Doubt. selfishness or meanness: Nguõ Kieán Vi Teá: Panca drstayah (skt)—Naêm 1) Truï Xöù Khan: Moät mình ta ôû ñaây, chaúng loaïi kieán giaûi sai laàm, traùi vôùi ñaïo phaùp—The cho ai khaùc vaøo ñaây—This abode (house five sharp wrong views—Five sharp or place) is mine and no one else's. servants—Five sharp views: 2) Gia Chuû Thí Khan: Moät mình ta ôû nhaø naày 1A) Thaân kieán: Chaúng bieát raèng thaân naày laøm vieäc boá thí, chöù chaúng ai khaùc—This chaúng thöôøng haèng, chæ do naêm

uaån giaû almsgiving household is mine and no one hôïp—View of the body—The view that else's. there is a real and permanent body or 3) Thí Khan: Moät mình ta nhaän cuûa boá thí 1B) Ngaõ kieán: Cho raèng coù moät baûn ngaõ naày—I am the only one who receive this tröôøng toàn—View of egoism—The view alms. that there is a real self or ego, or 4) Dö Taùn Khan: Moät mình ta nhaän söï taùn 1C) Ngaõ kieán sôû: Cho raèng coù caùi sôû höõu thaät thaùn naày chöù chaúng ai khaùc—I am the cuûa mình vaø cuûa ngöôøi—View of mine

and thine—The view that there is a real Nguõ Linh: Naêm loaïi chuoâng ñöôïc duøng trong mine and thine. tröôøng phaùi Chaân Ngoân taïi Nhaät—The five 2) Bieân kieán: Chaáp raèng cheát roài laø ñoaïn tuyeät kinds of bells used by the Shingon in Japan: hoaëc coù thaân thöôøng truï sau khi cheát— 1) Nguõ Ñieåm Linh: Chuoâng naêm ñieåm—The Extreme view (of extinction and/or five-pronged bell. permanence)—Being prejudiced to one 2) Baùu Linh: The Precious bell. extreme or another. 3) Nhöùt Ñieåm Linh: The one-pronged bell. 3) Taø kieán: Phuû nhaän lyù nhaân quaû—Perverse 4) Tam Ñieåm Linh: The three-pronged bell. view which denying cause and effect— 5) Thaùp Linh: Thaùp linh ñöôïc ñaët chính giöõa, Deviant views. coøn taát caû nhöõng chuoâng khaùc ñöôïc ñaët ôû 4) Kieán thuû: Chaáp laáy ñuû moïi tri kieán thaáp caùc goùc cuûa baøn thôø—The bell of the keùm maø cho raèng hay raèng tuyeät—The stupa which is placed in the centre while view of grasping at views—Stubborn other bells are placed at four corners of perverted views, viewing inferior thing as the altar. superior, or counting the worse as the Nguõ Loaïi Thieân: See Nguõ Thieân. better Nguõ Loaïi Thuyeát Phaùp: See Nguõ Chuûng 5) Giôùi caám thuû: Chaáp trì nhöõng giôùi caám Thuyeát Nhaân. phi lyù maø cho laø con ñöôøng ñeå ñi ñeán coõi Nguõ Lôïi Söû: Naêm thieän nghieäp—The five Nieát Baøn—View of grasping at precepts higher wholesome deeds: and prohibitions—Rigid view in favor of (A) rigorous ascetic prohibitions. 1) Khoâng tham: No greed. Nguõ Kieáp Tö Duy: Naêm kieáp tö duy—Ñöùc 2) Khoâng saân: No hatred (hate). Phaät A Di Ñaø ñaõ traûi qua naêm kieáp tö duy 3) Khoâng si: No stupidity. tröôùc khi laäp ra boán möôi taùm lôøi boån 4) Khoâng ngaõ maïn coáng cao: Nor pride nor nguyeän—The five kalpas spent by Amitabha arrogance. thinking out and preparing for his forty-eight 5) Khoâng nghi hoaëc: No doubt. vows. (B) Nguõ Kieát: The five bonds to mortality: 1) Thaân kieán: The wrong views or illusion of 1) Tham duïc: Desire. the body or self. 2) Saân haän: Hate. 2) Bieân kieán: The extreme views. 3) Ngaõ maïn coáng cao: Pride. 3) Taø kieán: Wrong views. 4) Ñoá kî: Envy. 4) Thuû kieán: Wrong views in self-grasping. 5) Ghen gheùt: Grudging. 5) Giôùi kieán: Wrong views in understanding Nguõ Kim: The five metals: the precepts. 1) Vaøng: Gold. Nguõ Luaân: The five wheels or things that 2) Baïc: Silver. turn: 3) Ñoàng: Copper. (A) Naêm qui taéc luaân lyù trong thôøi phong 4) Saét: Iron. kieán—The five moral obligations in the 5) Chì: Lead. feudal regime: ** Number (5) is sometimes also 1) Quaân thaàn: Between king and subject. mentioned as Thieát (tin). 2) Phuï töû: Between father and son. Nguõ Kinh: The five classics (from 3) Phu phuï: Between husband and wife. Confucius). 4) Huynh ñeä: Between brothers. 5) Baèng höõu: Between friends.

(B) Theo Maät Giaùo, coù naêm yeáu toá luaân 3) Hoûa (löûa) töông öùng vôùi hình Tam Giaùc vaø chuyeån—Theá giôùi naèm treân naêm baùnh xe maøu Ñoû: Fire corresponds to Triangular ñang luaân chuyeån—Five elements and Red color. according to the Esoteric Sects—The earth 4) Phong (gioù) töông öùng vôùi Baùn Nguyeät vaø rests on the five revolving spheres or maøu Ñen: Wind or air corresponds to Half- wheels: moon and Black color. 1) Ñòa Luaân: Ñaát—The wheel of Earth. 5) Hö Khoâng töông öùng vôùi hình Troøn vaø 2) Thuûy Luaân: Nöôùc—The wheel of Water. maøu Xanh da trôøi: Space corresponds to 3) Hoûa Luaân: Löûa—The wheel of Fire. Spherical shape and Blue color. 4) Phong Luaân: Gioù—The wheel of Wind or Nguõ Luaân Tam Muoäi: See Nguõ Luaân Quaùn. air. Nguõ Luaân Teá: Hö Khoâng Luaân—Taàng thaáp 5) Hö Khoâng Luaân: The wheel of Space. nhaát cuûa theá giôùi—The fifth wheel limit or (C) Naêm thöù taïo neân theá giôùi theo Caâu Xaù—world foundation. Five foundations of the world according Nguõ Luaân Thaùp Baø: Theo Maät Giaùo (Chaân to Kosa: ngoân), ñaây laø hình Tam Muoäi treân ñænh thaùp 1) Hö Khoâng Luaân: The wheel or circle of cuûa Ñöùc Ñaïi Nhaät Nhö Lai, thöôøng ñöôïc xaây Space. treân phaàn moä—A stupa with five wheels at the 2) Phong Luaân: The wheel or circle of Wind top; chiefly used by the Shingon Sect on or Air—See Phong Luaân. graves as indicating the indwelling Vairocana. 3) Thuûy Luaân: The wheel or circle of Water. Nguõ Löïc: Panca-balani—Naêm söùc maïnh hay 4) Hoûa Luaân: The wheel or circle of Fire. khaû naêng taâm linh ñöôïc phaùt trieån baèng caùch 5) Ñòa Luaân: Kim Cang Luaân: The wheel or cuûng coá nguõ caên—The five powers or faculties circle of Vajra or Earth. for any cultivator—The powers of five (D) Nguõ theå—Five members of the body: spiritual faculltties which are developed 1-2) (2) Hai ñaàu goái: Two knees. through strengthening the five roots. These 3-4) (2) Hai cuøi choû: Two elbows. powers are: 5) (1) Ñaàu: Head. (A) ** For more information for (D), please see 1) Tín löïc: Söùc maïnh cuûa loøng tin coù khaû Nguõ Theå Ñaàu Ñòa. naêng loaïi boû moïi taø tín—Power of Faith or Nguõ Luaân Quaùn: Quaùn veà naêm yeáu toá ñaát, force of belief which precludes all false nöôùc, löûa, gioù, vaø hö khoâng, vôùi hình thöùc vaø belief—The faith to believe. maøu saéc cuûa töøng thöù—Contemplation on the 2) Taán löïc: Söùc maïnh cuûa nghò löïc giuùp five elements—A meditation of the esoteric chuùng ta vöôït thaéng moïi trôû löïc—Power school on the five elements, earth, water, fire, of Zeal or force of active vigor which air and space with their germ-words, their leads to overcoming all obstacles—The forms, and their colors. will to make the endeavor. 1) Ñòa (ñaát) töông öùng vôùi hình Vuoâng vaø 3) Nieäm löïc: Söùc maïnh cuûa söï caûnh giaùc hay maøu Vaøng: The Earth corresponds to laø söï chuù taâm ñaït ñöôïc nhôø thieàn ñònh— Square and Yellow. Power of Memory, or mindfulness, or 2) Thuûy (nöôùc) töông öùng vôùi hình Troøn vaø force of mindfulness which is achieved maøu Traéng: Water corresponds to Round through meditation—The faculty of and White color. alertness. 4) Ñònh löïc: Söùc maïnh cuûa Tam Ma ñòa nhaèm loaïi boû ñam meâ duïc voïng—Power

of Meditation (Dhyana) or force of learning of communication which includes concentration which leads to eliminate all all means of communication, all passions

and desires—The ability to languages, writings, and the modern concentrate one's mind. techniques of transmitting ideas and 5) Hueä löïc: Söùc maïnh cuûa trí naêng, döïa vaøo images, i.e., radio, television, telephone, chaân lyù Töù Dieäu Ñeá daãn ñeán nhaän thöùc telegraph, fax, etc—See Thanh Minh (4). ñuùng vaø giaûi thoaùt—Power of Wisdom 2) Coâng Xaûo Minh: Silpakarmasthana (skt)— (awareness) or force of wisdom which Thuyeát minh veà ngheä thuaät vaø toaùn phaùp, rests on insight into the four noble truths hay moân hoïc veà kyõ thuaät maø trong thôøi and leads to the knowledge that Ñöùc Phaät coøn taïi theá bao goàm nhöõng kyõ liberates—The ability to maintain clear thuaät veá noâng nghieäp, thöông nghieäp, wisdom. thieân vaên, ñòa lyù, kieán truùc, vaø caùc loaïi (B) coâng ngheä. Trong thôøi ñaïi hoâm nay, coâng 1) Ñònh löïc: The power of meditation. xaûo minh bao goàm nhöõng ngaønh phaùt trieån 2) Thoâng löïc: The resulting supernatural gia cö vaø thaønh thò, vaän taûi, naêng löôïng, powers. thuûy lôïi, kieán thieát, quaûn lyù kyõ ngheä vaø 3) Taù Thöùc löïc: Adaptability or power of kinh doanh—The arts and mathematics. borrowing or revolving any required organ The learning of technology, which in the of sense or knowledge, by being above the Buddha's time included the arts of second dhyana. agriculture, commerce, astronomy, 4) Ñaïi Nguyeän löïc: The power of geography, architecture, and various kinds accomplishing a vow by a Buddha or of crafts. Nowadays, Silpakarmasthana bodhisattva. includes housing and urban development, 5) Phaùp Uy Ñöùc löïc: The august power of transportation, technologies, Dharma. transportation, energy, irrigation, Nguõ Ma: Five maras—See Nguõ Uaån. construction, industrial and business Nguõ Ma Löïc: Naêm thöù ma löïc (saéc, thinh, management. höông, vò, vaø xuùc)—Five kinds of Mara powers 3) Y Phöông Minh: Cikitsa (skt)—Thuyeát (Saéc: sight, Thinh: hearing, Höông: smell, Vò: minh veà y thuaät hay y hoïc. Moân hoïc veà y taste, Xuùc: touch). khoa, hoaëc veà beänh lyù trò lieäu. Trong thôøi Ñöùc Phaät coøn taïi theá, moân naày bao goàm Nguõ Minh: Pancavidya (skt)—Naêm minh hay nhöõng phöông phaùp vaø caùc thöù thuoác chöõa naêm moân hoïc xöa cuûa AÁn Ñoä giuùp con ngöôøi nhöõng beänh noäi ngoaïi khoa, thuû thuaät, vaø phaùt trieån trí hueä—The five sciences or studies nhöõng caùch veä sinh phoøng ngöøa ôû trình ñoä of India which help people improve their sô khai. Hieän nay, Y phöông minh bao knowledge or wisdom: goàm taát caû caùc moân sinh vaät hoïc, sinh lyù 1) Thanh Minh: Sabdavidya (skt)—Thuyeát hoïc, theå chaát hoïc, giaûi phaåu hoïc, y döôïc minh veà ngöõ phaùp vaø luaän vaên trong ngoân hoïc, vaø taâm lyù trò lieäu vôùi caùch chöõa trò ngöõ. Ñaây laø moân hoïc veà truyeàn ñaït hay phoái hôïp caû theå chaát laãn tinh thaàn— truyeàn tin, goàm nhöõng phöông tieän thoâng Medicine, or the learning of medicine, or tin, ngoân ngöõ, chöõ vieát, vaø nhöõng kyõ thuaät the knowledge of curable diseases. At the hieän ñaïi veà söï loan truyeàn tö töôûng vaø Buddha's time, it consisted of methods and hình aûnh, nhö voâ tuyeán truyeàn thanh, medicines for treating internal and truyeàn hình, ñieän thoaïi, vieãn aán, ñieän thö, external diseases, surgical operations to a vaân vaân—Grammar and composition. The

certain extent, and hygenic precautions. In realization of the inner Truth, perfect modern time, biological, physiological, wisdom and all the high knowledge of the

physical, medical and the art of healing enlightened. We can see that the Buddha the body and mind can be included under laid down directions for Bodhisattvas to this science. follow. They must be able to offer their 4) Nhaân Minh: Hetuvidya (skt)—Thuyeát services to the community, or generral minh veà lyù luaän hay leõ chaùnh taø chaân public, as a professional or practitioner of nguïy. Moân hoïc veà luaän lyù vaø khoa hoïc, one of the branches of knowledge. At the lieân quan tôùi kieán thöùc veà nguoàn goác cuûa same time, they must cultivate the vuõ truï, traùi ñaát, nöôùc, naêng löôïng vaø khoâng Buddha's wisdom by constantly learning, khí. Thôøi xöa, laõnh vöïc kieán thöïc naày bò lisitening, meditating and contemplating. cheá ngöï bôûi caùc ngaønh luaän lyù vaø trieát Nguõ Moân Thieàn: Naêm moân thieàn—A hoïc, nhöng hieän nay noù chuù troïng vaøo taát fivefold meditations on: caû nhöõng moân toaùn hoïc, vaät lyù, hoùa hoïc (A) vaät lyù nguyeân töû, thieát keá lyù luaän trong 1) Voâ thöôøng: Impermanence. caùc loaïi maùy ñieän toaùn, vaø taát caû nhöõng 2) Khoå: Suffering. moân khoa hoïc cô baûn duøng vaøo cô khí vaø 3) Khoâng: Void. coâng ngheä—Logic—Reason—The 4) Voâ ngaõ: Non-ego. learning of Logic and Science is 5) Nieát baøn: Nirvana. concerned with the knoeledge of the (B) See Nguõ Ñình Taâm Quaùn. origin of the universe, the earth, water, Nguõ Moäng: Naêm caûnh moäng cuûa vua A Xaø energy, and air. Originally, this realm of Theá trong ñeâm Döùc Nhö Lai nhaäp Nieát Baøn— knowledge was dominated by realm of The five bad dreams of King Ajatasatru on the knowledge was dominated by logic and night that Buddha entered nirvana: phylosophy, but in modern time, they are 1) Khi maët traêng laën thì maët trôøi moïc leân töø concerned mathematics, physics, ñaát: As the moon sank the sun rose from chemistry, the science, logistic physical. the earth. 5) Noäi Minh: Adhyatmatidya (skt)—Trieát 2) Sao sa nhö möa: The stars fell like rain. hoïc veà toâng phaùi Phaät giaùo hay trí toái 3) Khoùi töø ñaát boác leân: Smoke rose from the thöôïng. Moân hoïc veà "Theå Hieän Chaân Lyù earth. Noäi Taâm," veà ñaïi trí hueä vaø Baùt nhaõ. Ñöùc 4) Baûy sao choåi hieän leân treân trôøi: Seven Phaät ñaõ ñeà xöôùng nhöõng höôùng ñi cho caùc comets appeared. vò Boà Taùt. Caùc vò Boà Taùt phaûi coù taøi naêng 5) Treân trôøi coù ñaùm löûa lôùn che kín coõi hö ñeå coù theå phuïc vuï cho chuùng sanh vaø xaõ khoâng roài rôùt xuoáng ñaát: A great hoäi, vôùi tö caùch laø nhöõng ngöôøi taïi gia, conflagration filling the sky then fell on Phaät töû phaûi thaáy raèng Ñöùc Phaät ñaõ ñeà the earth. xöôøng nhöõng höôùng ñi cho caùc vò Boà Taùt. Nguõ Na Haøm Thieân: See Nguõ Tònh Cö Caùc vò Boà Taùt phaûi coù taøi naêng ñeå coù theå Thieân. phuïc vuï xaõ hoäi vaø chuùng sanh, maø coøn Nguõ Naïp Y: A monk's garment of five phaûi trau doài Phaät hueä baèng caùch khoâng patches. ngöøng tu hoïc, tham thieàn, suy tö vaø quaùn töôûng—Philosophy or the knowledge of Nguõ Ngaïi: See Nguõ Chöôùng Ngaïi. the supreme spirit or atman—Nguõ Nghi: See Five Doubts in English- Authoritative of the scriptures. The Vietnamese Section.

Nguõ Nghòch: Phaïm moät trong naêm troïng toäi soáng tu haønh—To disrupt the Buddhist treân, chuùng sanh phaûi sa vaøo A tyø voâ giaùn ñòa Order—Causing dissension within the nguïc vaø chòu khoå hình khoâng ngöøng trong taän

Sangha—Causing disturbance and cuøng ñòa nguïc—Goïi laø “nghòch” hay “toäi” vì disruption of harmony (disunity— thay vì phaûi hieáu kính, ñaùp laïi baèng töø aùi vaø destroying the harmony) among Bhiksus cuùng döôøng hay nuoâi döôõng, thì ngöôøi ta laøm and nuns in monasteries by spreading lies ngöôïc laïi (trong Töù Thaäp Baùt Nguyeän cuûa Ñöùc and gossip, forcing them into abandoning Phaät A Di Ñaø, ñieàu nguyeän thöù 18 coù noùi raèng: their religious lives. “Neáu toâi ñöôïc laøm Phaät, thì chuùng sanh möôøi 5) Laøm thaân Phaät chaûy maùu baèng caùch ñaâm, phöông chí taâm tín laïc, muoán sanh veà nöôùc toâi, hay huûy hoaïi hình töôïng Phaät, hay gaây cho ñeán möôøi nieäm maø chaúng sanh ñoù, xin thöông tích cho thaân Phaät, hoaëc huûy baùng chaúng giõõ laáy ngoâi Chaùnh Giaùc. Chæ tröø ra keû Phaät phaùp: Causing the Buddhas to phaïm toäi nguõ nghòch, deøm pha Chaùnh Phaùp.” bleed—To spill the Buddha’s blood— Nhö theá chuùng ta thaáy toäi nguõ nghòch laø cöïc kyø Stabbing and causing blood to fall from nghieâm troïng—See Töù Thaäp Baùt Nguyeän)— Buddha or destroying Buddha statues— Five hellish deeds—Five Cardinal Sins—Five Injuring the body of a Buddha or insult the ultimate betrayals—Five grave sins (offenses) Dharma. which cause rebirth in the Avici or hell of (B) Ñeà Baø Nguõ Nghòch—The five interrupted (endless) suffering in the deepest unpardonable sins of Devadatta: and most suffering level of hell—They are 1) Phaù hoøa hôïp Taêng: Destroyed the considered “betrayals” or “sin” because harmony of the community. instead of being filial, repaying kindness, 2) Neùm ñaù lôùn laøm thaân Phaät chaûy maùu: offering, and providing nourishment, one Injured Sakyamuni with a big stone, commits the ultimate betrayals—The five shedding his blood. grave sins are: 3) Xuùi vua A Xaø Theá thaû voi say ñeå giaøy xeùo (A) Tieåu Thöøa Nguõ Nghòch—The five deadly Phaät: Induced King Ajatasatruto let loose sins in Hinayana. a rutting elephant to trample down 1) Gieát cha (saùt phuï): Killing (murdering) Sakyamuni. one’s father. 4) Ñaám cheát Tyø Kheo Ni Hoa Saéc: Killed a 2) Gieát meï (saùt maãu): Killing (murdering) nun. one’s mother. 5) Taåm thuoác ñoäc vaøo nhöõng moùng tay, ñònh 3) Gieát A La Haùn: Gieát hay laøm toån haïi A- khi vaøo leã Phaät seõ haïi ngaøi: Put poison on La-Haùn, moät vò ñaõ giaùc ngoä, hoaëc haõm his finger-nails and saluted Sakyamuni hieáp moät nöõ tu cuõng laø phaïm moät trong intending to destroy him thereby. nguõ nghòch—Killing (murdering) or (C) Ñoàng toäi Nguõ Nghòch—Five Sins that hurting an Arhat (a saint—an enlightened equal to the first five: one)—Intentionally murder an Arhat, who 1) Xuùc phaïm tôùi meï vaø Tyø Kheo Ni thuoäc has already achieved enlightenment or haøng voâ hoïc laø ñoàng vôùi toäi gieát meï: raping a Buddhist nun also considered as Violation of a mother, or a fully ordained an Ultimate Betrayal. nun is equal to the sin of killing one’s 4) Gaây baát hoøa trong Taêng chuùng: Gaây baát mother. hoøa hay roái loaïn trong Taêng chuùng baèng 2) Gieát Boà Taùt ñang nhaäp ñònh ñoàng vôùi toäi caùch loan truyeàn nhöõng tin ñoàn hay noùi gieát cha: Killing a bodhisattva in dhyana is chuyeän nhaõm nhí laøm cho hoï pheá boû ñôøi equal to the sin of killing one’s father.

3) Gieát baäc Thaùnh giaû höõu hoïc ñoàng toäi gieát pheá cuûa Phaät phaùp—The five periods each of baäc Thaùnh voâ hoïc A La Haùn: Killing 500 years after the

Buddha’s death (five anyone in training to be an arhat is equal successive periods): to the sin of killing an arhat. 1) Thôøi kyø Giaûi Thoaùt Kieân Coá trong naêm 4) Khoâng ñeå cho thaønh töïu hoøa hôïp Taêng laø traêm naêm ñaàu: The period of strong ñoàng toäi vôùi phaù hoøa hôïp Taêng: salvation in the first five hundred years. Preventing the restoration of harmony in a 2) Thôøi kyø Thieàn Ñònh Kieân Coá trong naêm sangha is equal to the sin of destroying the traêm naêm thöù nhì: The period of strong harmony of the sangha. meditation in the second five hundred 5) Phaù thaùp Phaät laø ñoàng toäi vôùi laøm thaân years. Phaät chaûy maùu: Destroying the Buddha’s 3) Thôøi kyø Ña Vaên Kieân Coá trong naêm traêm stupa is equal to the sin of shedding the naêm thöù ba: The period of strong learning blood of a Buddha. in the third five hundred years. (D) Ñaïi Thöøa Nguõ Nghòch—The five great 4) Thôøi kyø Thaùp Töï Kieân Coá trong naêm traêm sins in the Mahayana: naêm thöù tö: The period of stupa and 1) Phaù haïi chuøa thaùp, thieâu huûy kinh töôïng, temple building in the fourth five hundred laáy vaät cuûa Phaät hay chö Taêng, hoaëc years. khuyeán khích ngöôøi laøm, hoaëc thaáy ngöôøi 5) Thôøi kyø Ñaáu Tranh Kieân Coá trong naêm laøm maø sanh taâm hoan hyû: Sacrilege, such traêm naêm thöù naêm: The period of as destroying temples, burning sutras or dissension in the fifth five hundred years. images of Buddhas, stealing a Buddha’s or Nguõ Nhaõn: Naêm loaïi maét hay thò giaùc—The monk’s things, inducing others to do so, or five kinds of eye or vision: taking pleasure therein. 1) Phaøm Nhaõn: Maét thòt cuûa nhuïc thaân, coù 2) Huûy baùng phaùp cuûa Thanh Vaên, Duyeân taàm nhìn giôùi haïn—Human eye—Physical Giaùc hay Boà Taùt: Slander or abuse the eye—The flesh eye, or eye of the body—teaching of Sravakas, Pratyeka-buddhas, Limited vision. or Bodhisattvas. 2) Thieân nhaõn: Deva-Cakkhu (p)—Maét cuûa 3) Ngöôïc ñaõi gieát choùc chö Taêng Ni hoaëc chö Thieân ôû coõi trôøi saéc giôùi, nhöng ngöôøi buoäc hoï phaûi hoaøn tuïc: Ill-treatment, or phaøm tu thieàn ñònh vaãn ñaït ñöôïc loaïi maét killing of monks or nuns, or force them to naày (vôùi thieân nhaõn thì chaúng luaän xa gaàn, leave the monasteries to return to worldly trong ngoaøi, saùng toái, ñeàu thaáy ñöôïc life. heát)—Celestial (god or deva) eye— 4) Phaïm moät trong naêm troïng toäi treân: Heavenly eye—Unlimited eye— Commit any one of the five deadly sins Attainable by men in dhyana. given above. 3) Hueä Nhaõn: Panna-Cakkhu (p)—Maét cuûa 5) Choái boû luaät nhôn quaû nghieäp baùo, thöôøng caùc baäc Thanh Vaên, Duyeân Giaùc vaø A La xuyeân gaây nghieäp baát thieän maø coøn daïy Haùn, hay laø trí hueä soi roõ lyù chaân khoâng ngöôøi gaây aùc nghieäp, luoân soáng ñôøi xaáu voâ töôùng—Eye of wisdom—Hinayana xa: Denial of the karma consequences of wisdom—Eye that sees all things as ill deeds, acting or teaching others unreal. accordingly, and unceasing evil life. 4) Nhö Thò Nhaõn hay Phaùp Nhaõn: Nguõ Nguõ Baùch Nieân: Naêm laàn naêm traêm Bodhisattva-Cakkhu (p)—Maét trí hueä cuûa naêm sau khi Phaät nhaäp dieät, trong moãi thôøi kyø chö Boà Taùt hay phaùp nhaõn nhìn thaáu suoát naày ñeàu thuyeát moät kieân coá ñeå chæ söï höng söï vaät ñeå cöùu ñoä chuùng sanh—Objective

eye—Bodhisattva truth—Phaùp nhaõn—The Nguõ Nhaãn: Naêm loaïi nhaãn nhuïc Ba La Dharma Eye that penetrates all things, to Maät—Five kinds of Paramita Tolerance—The see the truth that releases men from five stages of Bodhisattva-ksanti, patience or reincarnation. endurance: 5) Phaät Nhaõn: Buddha-Cakhu (p)—Thöïc 1) Phuïc nhaãn: Ñieàu phuïc nhaãn—Vôùi loaïi Nhaõn—Maét cuûa baäc giaùc ngoä thaáu suoát nhaãn naày haønh giaû coù theå nhaän chìm tham, moïi vaät (Ñöùc Phaät coù ñuû maét Phaät vaø boán saân, si, nhöng haït gioáng duïc voïng vaø phieàn maét treân)—Buddha eye—Buddha naõo vaãn chöa döùt haún. Ñaây laø ñieàu kieän tu vision—Eye of the Enlightened One who haønh cuûa caùc baäc Boà Taùt Bieät Giaùo, tam see all and are omniscient. hieàn thaäp truï, thaäp haønh, vaø thaäp hoài Nguõ Nhaân: Naêm nguyeân nhaân—The five höôùng—Self-control or conquering causes (four elements of earth, water, fire and tolerance—With this tolerance, the wind which are the causers or producers and cultivator is able to drown all greed, maintainers of infinite forms of nature hatred and ignorance—The causes of (results): passion and illusion controlled but not (A) finally cut off, the condition of the 1) Sinh nhaân: Producing cause. Differentiated Bodhisattvas, ten stages, 2) Y nhaân: Supporting cause. ten practices, and ten dedications. 3) Laäp nhaân: Holding or establishing cause. 2) Tín nhaãn: Kieân trì ñöùc tin töø Hoan Hyû ñòa, 4) Trì nhaân: Maintaining cause. Ly Caáu ñòa, ñeán Phaùt Quang ñòa, haønh giaû 5) Döôõng nhaân: Nourishing or Strengthening thuaàn khieát tin töôûng heã nhaân laønh thì quaû cause. laønh—Faith Tolerance from the stage of (B) Joy, to the Land of Purity and the Land of 1) Sinh nhaân: Chuùng sanh theo nghieäp quaû Radiance. The cultivator purely believes maø taùi sanh—Cause of rebirth. that good deeds will result good 2) Hoøa hôïp nhaân: Thieän taâm hoøa hôïp vôùi consequences. thieän phaùp; baát thieän taâm hoøa hôïp vôùi baát 3) Thuaän nhaãn: Tuøy thuaän nhaãn töø Dieãm thieän phaùp; voâ kyù taâm hoøa hôïp vôùi voâ kyù Hueä ñòa, ñeán Cöïc Nan Thaéng ñòa vaø Hieän phaùp—Intermingling cause (good with Tieàn ñòa, giai ñoaïn tu trì khieán cho haønh good, bad with bad, neutral with neutral). giaû coù ñöôïc ñöùc nhaãn nhuïc cuûa Phaät vaø 3) Truù nhaân: Taát caû chuùng sanh truï vaøo Boà Taùt (töø töù ñòa ñeán luïc ñòa)—Natural nhöõng ñieàu kieän hieän taïi maø truï—Cause Tolerance from the Blazing Land to the of abiding in the present condition (the Land of Extremely Difficult to conquer— self in its attachment). This tolerance using the pure Buddha-like 4) Taêng tröôûng nhaân: Nhaân cuûa söï phaùt trieån intrinsic and natural that only Bodhisattvas hay tröôûng döôõng baûn thaân nhö thöïc phaåm have or the patience progress towards the aùo quaàn—Cause of development (food, end of mortality. clothing, etc). 4) Voâ sanh nhaãn: Voâ sanh nhaãn töø Vieãn 5) Vieãn nhaân: Nhaân xa nhö tinh huyeát cuûa Haønh ñòa ñeán Baát Ñoäng ñòa vaø Thieän Hueä cha meï ñeå sinh ra thaân naày—Remoter ñòa, giai ñoaïn tu ñöùc nhaãn khieán haønh giaû cause, the parental seed. nhaäp caùi lyù caùc phaùp ñeàu voâ sinh (töø thaát Nguõ Nhaân Thuyeát Kinh: See Nguõ Chuûng ñòa ñeán cöûu ñòa)—No-thought Tolerance Thuyeát Nhaân. from the Far-Reaching Land to the Immovable Land and the Land of Good

Thoughts—This is tolerance as vast and quyeån Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc wide as the open sky or patience for full Phaät ñaõ nhaéc nhôû Ngaøi A Nan veà naêm Nieát apprehension of the truth of no rebirth. Baøn nhö sau: “Laïi coù ngöôøi thieän nam, trong 5) Tòch dieät nhaãn: Tòch dieät nhaãn cuûa haïng tam ma ñòa, chính taâm yeân laëng kieân coá. Ma Phaùp Vaân ñòa hay Dieäu Giaùc, giai ñoaïn chaúng tìm ñöôïc choã tieän. Cuøng toät caên baûn cuûa haønh giaû döùt tuyeät moïi meâ hoaëc ñeå ñaït tôùi caùc loaøi sinh. Xem caùi traïng thaùi u thanh, nieát baøn tòch dieät—Maha-Nirvana thöôøng nhieãm ñoäng baûn nguyeân. Chaáp sau khi Tolerance, or Nirvana Tolerance, or the cheát phaûi coù, khôûi so ño chaáp tröôùc. Ngöôøi ñoù patience nirvana, the tolerance in the last bò ñoïa vaøo luaän naêm Nieát Baøn.” Vì so ño chaáp stage of Dharmamegha or the Land of tröôùc naêm Nieát Baøn maø phaûi ñoïa laïc ngoaïi Dharma Clouds—This is the tolerance of ñaïo, vaø meâ laàm tính Boà Ñeà—According to the Buddha, everything is peaceful and Surangama Sutra, book Nine, in the section of tranquil or the patience that leads to the ten states of formation skandha, the complete nirvana. Buddha reminded Ananda about the five kinds Nguõ Nhieáp Luaän: Moät boä luaän cuûa Ngaøi Voâ of immediate Nirvana: “Further, in his practice Tröôùc, thaâu toùm taát caû yeáu nghóa cuûa Ñaïi of samadhi, the good person’s mind is firm, Thöøa; veà sau Ngaøi Thieân Thaân vaø Voâ Tính unmoving, and proper and can no longer be toùm taét vaø giaûi thích. Ngaøi Huyeàn Trang Tam distrubed by demons. He can thoroughly Taïng dòch ra Haùn vaên—A sastra of Asanga, investigate the origin of all categories of giving a description of Mahayana doctrine; beings and contemplate the source of the which later on Vasubandhu and Wu-Hsing subtle, fleeting, and constant fluctuation. But if prepared a summary and interpretation. he begins to speculate on existence after Hsuan-Tsang translated this sastra into death, he could fall into error with five Chinese. theories of Nirvana. Because of these Nguõ Nhö Lai: The five Dhyani-Buddhas or speculations about five kinds of immediate Tathagatas—See Nguõ Phaät. Nirvana, he will fall into externalism and become confused about the Bodhi nature. Nguõ Nieäm Moân: Naêm cöûa haønh ñaïo cuûa 1) Hoaëc laáy Duïc Giôùi laøm Nieát Baøn, xem toâng phaùi Tònh Ñoä—The five devotional gates thaáy vieân minh, sinh ra öa meán: He may of the Pure Land sect: consider the Heavens of the Desire Realm 1) Leã Baùi Moân: Thaân nieäm—Worship of a true refuge, because he contemplates Amitabha with the body. their extensive brightness and longs for it. 2) Khen Ngôïi Moân: Khaåu nieäm—Invocation 2) Hoaëc laáy Sô Thieàn vì tính khoâng lo: He with the mouth. may take refuge in the First Dhyana, 3) Taùc Nguyeän Moân: Quyeát ñònh Vaõng Sanh because there his nature is free from nieäm—Resolve the mind to be reborn in worry. the Pure Land. 3) Hoaëc laáy Nhò Thieàn taâm khoâng khoå: He 4) Quaùn Saùt Moân: Thieàn ñònh Vaõng Sanh may take refuge in the Second Dhyana, nieäm—Meditation on the glories of the because there his mind is free from Pure Land. suffering. 5) Hoài Höôùng Moân: Hoài höôùng nieäm— 4) Hoaëc laáy Tam Thieàn raát vui ñeïp: He may Resolve to bestow one’s merits (works on take refuge in the Third Dhyana, because superogation on all creatures). he delights in its extreme joy. Nguõ Nieát Baøn: Five kinds of immediate

Nirvana—Theo Kinh Thuû Laêng Nghieâm,

5) Hoaëc laáy Töù Thieàn khoå vui ñeàu maát, (nama), Appearance (nimitta), chaúng bò luaân hoài sanh dieät. Meâ trôøi höõu Discrimination (Right Knowledge laäu cho laø voâ vi. Naêm choã an oån cho laø (samyagijnana), and Suchness (tathata). thaéng tònh. Cöù nhö theá maø bò xoay vaàn: He Those who are desirous of attaining to the may take refuge in the Fourth Dhyana, spirituality of the Tathagata are urged to reasoning that suffering and bliss are both know what these five categories are; they ended there and that he will no longer are unknown to ordinary minds and, as undergo transmigration. These heavens they are unknown, the latter judge are subject to outflows, but in his wrongly and become attached to confusion he thinks that they are appearances. unconditioned; and he takes these five 1) Danh: Teân goïi caùc töôùng hay hieän töôïng. states of tranquility to be refuge of Danh khoâng phaûi laø nhöõng caùi gì thöïc, supreme purity. Considering back and chuùng chæ laø töôïng tröng giaû laäp, chuùng forth in this way, he decides that these five khoâng ñaùng keå ñeå cho ngöôøi ta chaáp vaøo states are ultimate. nhö laø nhöõng thöïc tính. Phaøm phu cöù troâi Nguõ Phaùi Thieàn: Naêm phaùi Thieàn cuûa Thieàn laên theo doøng chaûy cuûa nhöõng caáu truùc Toâng Nam Trung Quoác. Naêm phaùi thieàn naày khoâng thöïc maø luùc naøo cuõng nghó raèng quaû ñeàu laø truyeàn thöøa töø Luïc Toå Hueä Naêng (638- thöïc laø coù nhöõng thöù nhö “toâi” vaø “cuûa 713)—The five branches of the Southern toâi.” Hoï cöù naém chaéc laáy nhöõng ñoái töôïng school of Ch’an Buddhism in China. All the giaû töôûng naøy, töø ñoù maø hoï toân giöõ tham Southern Zen schools traced their lineage to lam, saân haän vaø si meâ, taát caû ñeàu che laáp Hui-Neng (638-713), the sixth patriarch of aùnh saùng cuûa trí tueä. Caùc phieàn naõo naày Chinese Ch’an. daãn hoï ñeán caùc haønh ñoäng maø nhöõng haønh 1) Laâm Teá: Lin-Chi—Rinzai. ñoäng naày cöù taùi dieãn, tieáp tuïc deät caùi keùn 2) Khueâ Ngöôõng: Vó Ngöôõng—Kuei-Yang. cho chính taùc nhaân. Taùc nhaân naày giôø ñaây 3) Taøo Ñoäng: Ts’ao-Tung. ñöôïc giam giöõ moät caùch an toaøn trong caùi 4) Vaân Moân: Yun-Men. keùn aáy vaø khoâng theå thoaùt ra khoûi sôïi chæ 5) Phaùp Nhaõn: Fa-Yen. roái ren cuûa caùc phaùn ñoaùn sai laàm. Anh ta Nguõ Phaùp: Pancadharma or troâi daät dôø treân bieån luaân hoài sanh töû, vaø Dharmapancakam (skt)—Five laws or nhö con taøu voâ chuû, anh ta phaûi troâi theo categories: caùc doøng nöôùc bieån aáy. Anh laïi coøn ñöôïc (A) Töôùng Danh Nguõ Phaùp: Theo Thieàn Sö ví nhö baùnh xe keùo nöôùc, cöù luoân quay Suzuki trong Nghieân Cöùu Kinh Laêng Giaø, troøn treân cuøng moät caùi truïc maø thoâi. Anh coù naêm phaùp laø Töôùng, Danh, Phaân Bieät, khoâng bao giôø vöôn leân hay phaùt trieån, Chaùnh Trí, vaø Nhö Nhö. Nhöõng ai muoán anh vaãn chính laø anh chaøng xöa cuõ khôø ñaït tôùi tinh thaàn cuûa Ñöùc Nhö Lai thì caàn khaïo, muø quaùng moø maãm vaø phaïm toäi aáy. phaûi bieát naêm phaùp naày, nhöõng ngöôøi taàm Do bôûi si muoäi, anh khoâng theå thaáy ñöôïc thöôøng thì khoâng bieát chuùng, vì khoâng bieát raèng taát caû caùc söï vaät ñeàu nhö huyeân chuùng neân thöôøng phaùn ñoaùn sai laàm vaø thuaät, aûo aûnh hay boùng traêng trong nöôùc. trôû neân chaáp tröôùc vaøo nhöõng hình töôùng Do bôûi si muoäi, anh khoâng theå thoaùt ra beân

ngoaøi—According to Zen Master D. khoûi yù nieäm hö nguïy veà ngaõ theå hay töï T. Suzuki in The Studies In The tính veà “toâi” vaø “cuûa toâi,” veà “chuû theå” vaø Lankavatara Sutra, there are five “ñoái töôïng,” veà “sinh truï dò dieät.” Anh categories of forms. They are Name khoâng theå hieåu ñöôïc raèng taát caû nhöõng thöù

naày ñeàu laø nhöõng saùng taïo cuûa taâm vaø bò that he can never be freed from the wheel dieãn dòch sai laàm. Vì lyù do aáy maø cuoái of ignorance. cuøng anh trôû neân toân giöõ nhöõng khaùi nieäm 2) Töôùng: Caùc phaùp höõu vi hay hieän töôïng. nhö ñaáng Töï Taïi, Thôøi Gian, Nguyeân Töû, Töôùng nghóa laø caùc tính chaát thuoäc ñoái vaø Thaéng Giaû, ñeå roài trôû neân dính chaët töôïng caûm quan nhö maét, muõi, vaân vaân— trong caùc hình töôùng maø khoâng theå naøo Appearances or phenomena. Appearances thoaùt ra ñöôïc baùnh xe voâ minh—Names of (nimitta) mean qualities belonging to all appearance or phenomena. Names are sense-objects such as visual, olfactory, etc. not real things, they are merely 3) Phaân bieät (Voïng töôûng): Phaân bieät laø söï symbolical, they are not worth getting ñaët teân cho taát caû caùc ñoái töôïng vaø tính attached to as realities. Ignorant minds chaát naày maø phaân bieät caùi naày khaùc vôùi move along the stream of unreal caùi kia. Taâm phaøm phu phaân bieät töôùng vaø constructions, thinking all the time that hieän töôïng, chuû quan laãn khaùch quan, vì there are really such things as “me” and theá maø baûo raèng caùi naày laø nhö theá naày “mine.” They keep tenacious hold of these chöù khoâng phaûi nhö theá kia. Töø ñoù chuùng imaginary objects , over which they learn ta coù nhöõng teân goïi nhö voi, ngöïa, baùnh to cherish greed, anger, and infatuation, xe, ngöôøi haàu, ñaøn baø, ñaøn oâng, töø ñoù maø altogether veiling the light of wisdom. phaân bieät xaõy ra—Discrimination These passions lead to actions, which, (vikalpa) means the naming of all these being repeated, go on to weave a cocoon objects and qualities, distinguishing one for the agent himself. He is now securely from another. Ordinary mental imprisoned in it and is unable to free discrimination of appearance or himself from the encumbering thread of phenomena, both subjective and objective, wrong judgments. He drifts along on the saying “this is such and not otherwise;” ocean transmigration, and, like the and we have names such as elephant, derelict, he must follow its currents. He is horse, wheel, footman, woman, man, again compared to the water-drawing wherein Discrimination takes place. wheel turning around the same axle all the 4) Chaùnh trí: Samyagjnana (skt)—Trí hueä time. He never grows or develops, he is chaân chaùnh thaáy roõ nhöõng loãi laàm cuûa söï the same old blindly-groping sin- phaân bieät cuûa phaøm phu. Chaùnh trí bao commiting blunderer. Owing to this goàm hieåu ñuùng baûn chaát cuûa Danh vaø infatuation, he is unable to see that all Töôùng nhö laø söï xaùc nhaän vaø quyeát ñònh things are like maya, mirage, or like a laãn nhau. Chaùnh trí laø ôû choã nhìn thaáy caùi lunar reflection in water; he is unable to taâm khoâng bò dao ñoäng bôûi caùc ñoái töôïng free himself from the false idea of self- beân ngoaøi, ôû choã khoâng bò mang ñi xa bôûi substance (svabhava), of “me and mine,” nhò bieân nhö ñoaïn dieät hay thöôøng haèng, of subject and object, of birth, staying and vaø ôû choã khoâng bò rôi vaøo traïng thaùi cuûa death; he does not realize that all these Thanh

Vaên hay Duyeân Giaùc, hay luaän are creations of mind and wrongly ñieäu cuûa caùc trieát gia—Corrective interpreted. For this reason he finally wisdom, which correct the deficiencies of comes to cherish such notions as Isvara, errors of the ordinary mental Time, Atom, and Pradhana, and becomes discrimination. Right Knowledge consists so inextricably involved in appearances in rightly comprehending the nature of Names and Appearances as predicating or

determining each other. It consists in 1) Taâm phaùp: Töï töôùng cuûa thöùc—Mind—seeing mind as not agitated by external Taùm taâm phaùp bieät laäp nhau. Naêm thöùc objects, in not being carried away by ñaàu laäp thaønh nhaän thöùc giaùc quan, thöù dualism such as nihilism and eternalism, saùu laø yù thöùc (mano-vijnana), thöù baûy laø and in not faling the state of Sravakahood maït na thöùc (manas) vaø thöù taùm laø A Laïi and Pratyekabuddhahood as well as into Da thöùc (citta). Theo töï taùnh, taát caû caùc the position of the philosopher. thöùc naày leä thuoäc vaøo moät phaùp khaùc, töùc 5) Chaân nhö (Nhö nhö): Bhutatathata (skt)— laø y tha khôûi töôùng (paratantra-laksana) Tathata (skt)—Chaân nhö do chaùnh trí maø nhöng chuùng khoâng phaûi chæ laø töôûng thaáy ñöôïc. Khi theá giôùi cuûa Danh vaø töôïng (parikalpitalaksana). Giaû thuyeát veà Töôùng ñöôïc nhìn baèng con maét cuûa Chaùnh thöïc taïi bieät laäp cuûa 8 thöùc naày laø lyù Trí thì ngöôøi ta coù theå hoäi ñöôïc raèng phaûi thuyeát rieâng cuûa Hoä Phaùp vaø khoâng theå bieát Danh vaø Töôùng khoâng phaûi laø phi tìm thaáy ôû ñaâu khaùc trong Phaät giaùo, ngay hieän höõu, cuõng khoâng phaûi laø hieän höõu. caû trong Tieåu Thöøa—Eight Chuùng voán vöôït treân caùi nhò bieân veà consciousnesses (mind) are all separate. khaúng ñònh vaø baùc boû, vaø raèng taâm truï The first five constitute sense- trong moät traïng thaùi yeân tónh tuyeät ñoái, consciousness (Vijnana), the sixth is the khoâng bò Danh vaø Töôùng laøm sai laïc. sense-center (mano-vijnana), the seventh Ñöôïc nhö theá laø ñaït ñöôïc traïng thaùi Nhö is the thought-center of self-consciousness Nhö (tathata) vaø vì trong hoaøn caûnh (citta). By nature all of these naàykhoâng aûnh höôûng naøo noåi leân neân vò consciousnesses are dependent on Boà Taùt theå nghieäm an laïc—Bhutatathata something else, i.e., cause (paratantra- or absolute wisdom reached through laksana), but they are not mere understanding the law of the absolute or imagination (parikalpita-laksana). The ultimate truth. When a word of Names and assumption of the separate reality of the Appearances is surveyed by the eye of eight consciousnesses is Dharmapala's Right-Knowledge, the realisation is special tenet and nowhere else in achieved that they are to be known as Buddhism can it be seen, not even in neither non-existent nor existent, that they Hinayana (see Boán Phaàn Cuûa Thöùc, vaø are in themselves above the dualism of Tam Caûnh). assertion and refutation, and that the mind 2) Taâm sôû phaùp: Caùc phaùp töông öùng vôùi taùm abides in a state of absolute tranquility thöùc maø khôûi leân—Mental conditions or undisturbed by Names and Appearances. activities. With this is attained with the state of 3) Saéc phaùp: Caùc phaùp do taâm phaùp vaø taâm Suchness (tathata), and because in this sôû phaùp bieán ra—The actual states or condition no images are reflected the categories as conceived. Bodhisattva experiences joy. 4) Baát töông öng phaùp: Phaùp

giaû laäp— (B) Söï Lyù Nguõ Phaùp: Theo Phaùp Töôùng Toâng, Hypothetic categories. heát thaûy söï lyù cuûa phaùp ñöôïc chia laøm 5) Voâ vi phaùp: Thöïc tính tónh laëng cuûa chö naêm loaïi—According to the phaùp—The state of rest, or the inactive Dharmalaksana School, there are five principle pervading all things. categories into which things and their (C) Lyù Trí Nguõ Phaùp: The five categories of principles are divided: essential wisdom: 1) Chaân nhö: The absolute.

2) Ñaïi vieân caûnh trí: Wisdom as the great Phaät giaùo ñöôïc chia laøm hai boä phaän lôùn laø perfect mirror reflecting all things. Hieån giaùo vaø Maät giaùo. Hieån giaùo ñöôïc Ñöùc 3) Bính ñaúng trí: Wisdom of the equal Phaät Thích Ca Maâu Ni thuyeát baèng ngoân ngöõ Buddha-nature of all beings. vaên töï, trong khi Maät giaùo khoâng duøng ngoân 4) Dieäu quaùn saùt trí: Wisdom of mystic ngöõ, maø duøng toång trì Ñaø La Ni do Ñöùc Ñaïi insight into all things and removal of Nhaät Nhö Lai chuû xöôùng. Khoâng coù söû lieäu ignorance and doubt. xaùc thaät veà vieäc keát taäp kinh ñieån Maät giaùo; 5) Thaønh sôû taùc trí: Wisdom perfect in action tuy nhieân, theo caùc toâng phaùi Maät toâng taïi Taây and bringing blessing to self and others. Taïng thì Giaùo phaùp Maät toâng ñöôïc chia laøm (D) Ñeà Baø Nguõ Phaùp: See Ñeà Baø Nguõ Phaùp. naêm phaàn—According to Most Venerable Nguõ Phaùp Giôùi: Naêm loaïi phaùp giôùi—Five Thích Huyen Vi in His “Phaät Lyù Caên Baûn,” forms of dharmadhatu. Buddhism is composed of two main divisions: 1) Höõu vi phaùp giôùi: Söï phaùp giôùi—The The open, or general teaching; and the esoteric phenomenal realm. schools. The open or general teaching 2) Voâ vi phaùp giôùi: Lyù phaùp giôùi—The preached by Sakyamuni Buddha with clear inactive/noumenal realm. words, while the esoteric teaching, not by clear 3) Dieäc Höõu Vi Dieäc Voâ Vi Phaùp Giôùi: Söï lyù words, but by dharani from Mahavairocana voâ ngaïi phaùp giôùi (caû höõu vi laãn voâ vi): Tathagata. There is no documentation on the Interactive/Interdependent. gathering of the esoteric canon; however, 4) Phi höõu vi phi voâ vi: Söï Lyù voâ ngaïi phaùp according to the esoteric sects in Tibet, the giôùi—Neither active nor inactive. correct doctrine of the Buddha is divided into 5) Söï söï voâ ngaïi: Voâ chöôùng ngaïi phaùp five parts. giôùi—The unimpeded realm, the unity of 1) Taïng Kinh: Do ngaøi A Nan/Ananda truøng phenomenal and noumenal (collective and tuïng—Sutra-pitaka. individual). 2) Taïng Luaät: Do ngaøi Öu Ba Ly/Upali truøng Nguõ Phaùp Thaønh Thaân: See Nguõ Töôùng tuïng—Vinaya-pitaka. Thaønh Thaân. 3) Taïng Luaän: Do ngaøi Ca Chieân Dieân/Katyayana truøng tuïng—Nguõ Phaåm: Naêm phaåm ñeä töû ñöôïc Phaät noùi Abhidharma-pitaka. ñeán trong Kinh Phaùp Hoa—Five grades of 4) Trí Hueä Ba La Maät: Vaän duïng trí hueä ñeå disciples mentioned in the Lotus Sutra: vöôït qua bieån khoå sanh töû, ñeå ñeán bôø giaûi 1) Tuøy Hyû Phaåm: Nghe phaùp thöïc töôùng maø thoaùt Nieát Baøn (lyù naày ñöôïc noùi roõ trong tín thoï vaø tuøy hyû—Those who hear the caùc boä kinh Baùt Nhaõ)—Do ngaøi Vaên Thuø Buddha dharma and rejoice. Sö Lôïi/Manjusri thoï trì—Prajnaparamita. 2) Ñoäc Tuïng Phaåm: Ñoäc tuïng Phaät phaùp— 5) Toång Trì: Ñaø La Ni hay chuù ngöõ bí giaùo Read and repeat Buddha-sutras. thoï trì—Do ngaøi Kim Cang Thuû Boà 3) Thuyeát Phaùp Phaåm: Thuyeát giaûng Phaät Taùt/Vajrapani

Bodhisattva thoï trì vaø phaùp—Preach the Buddha-dharma. truyeàn baù—Dharani. 4) Kieâm Haønh Luïc Ñoä Phaåm: Trì nieäm vaø thöïc haønh Luïc Ñoä Ba La Maät—Observe Nguõ Phaàn Giôùi Boån: Giôùi Kinh Nguõ Phaàn and meditate on the six paramitas. Luaät cuûa Sa Di—The five divisions of the Law 5) Chính Haønh Luïc Ñoä: Töï ñoä vaø ñoä tha— in the Mahisasaka Vinaya. Transform self and others. Nguõ Phaàn Höông: See Nguõ Höông. Nguõ Phaàn Giaùo Phaùp: Theo Hoøa Thöôïng Nguõ Phaàn Phaùp Thaân: Panca- Thích Huyeàn Vi trong boä Phaät Lyù Caên Baûn, dharmakaya—Naêm loaïi phaùp thaân coâng ñöùc

cuûa Nhö Lai—The five attributes of the 2) Nam Phaät: Ratnasambhava (skt)—Baûo dharmakaya or spiritual body of Tathagata. Sanh Phaät, töôïng tröng cho phöôùc ñöùc huy These five attributes surpass all conditions of hoaøng (baûo hoä cho caùc kho baùu)— form or the five skandhas, all materiality Ratnasambhava as bliss and glory. (rupa), all sensations (vedana), all 3) A Di Ñaø Phaät: Amitabha (skt)—Coøn goïi laø consciousness (samjna), all moral activity Taây Phaät, laø vò Phaät töôïng tröng cho trí tueä (karman), all knowledge (vijnana): trong haønh ñoäng: Also called Buddha of 1) Giôùi: Ba nghieäp thaân khaåu yù cuûa Nhö Lai the Western Pure Land. Amitabha as vöôït treân moïi loãi laàm sai traùi—Budhha is wisdom in action. above all moral conditions. 4) Phaät Thích Ca cho hoùa thaân ñoä chuùng: 2) Ñònh: Chaân taâm cuûa Nhö Lai tòch tónh vaø Sakyamuni as incarnation nirmanakaya . xa lìa moïi voïng nieäm—Tranquil and apart (B) Gioáng nhö phaàn (A) chæ thay theá Phaät A Di from all false ideas. Ñaø baèng Ly Boá UÙy Nhö Lai, hay Baéc 3) Hueä: Chaân trí Nhö Lai vieân minh sieâu Phaät—Same as in (A) with Amoghasiddhi, phaøm—Wise and omniscient. or the Northern Buddha replaces 4) Giaûi thoaùt: Thaân taâm Nhö Lai giaûi thoaùt Amitabha—See Amoghasiddhi in moïi heä phöôïc, ñoù laø traïng thaùi Nieát baøn— Sanskrit/Pali-Vietnamese Section. Free, unlimited, unconditioned, which is (C) Theo Chaân Ngoân toâng—According to the the state of nirvana. Shingon Sect (Real or substantive word): 5) Giaûi thoaùt tri kieán: Nhö Lai bieát ñöôïc 1) Döôïc Vöông Phaät: Bhaisajya. traïng thaùi thöïc söï giaûi thoaùt—Buddha has 2) Ña Baûo Phaät: Prabhutaratna. perfect knowledge of this state. 3) Tyø Loâ Giaù Na Phaät: Vairocana. Nguõ Phaàn Phaùp Thaân Höông: See Nguõ 4) A Suùc Beä Phaät: Aksobhya. Höông. 5) Ly Boá UÙy Phaät: Amoghasiddhi. Nguõ Phaät: Naêm vò Phaät—The five Dhyani- (D) Buddhas. 1) Döôïc Vöông Phaät: Bhaisajya. (A) Naêm vò Phaät cuûa Kim Cang vaø Thai taïng 2) Ña Baûo Phaät: Prabhutaratna. giôùi—The five Dhyani-Buddhas of the 3) Tyø Loâ Giaù Na Phaät: Vairocana. Vajradhatu and Garbhadhatu—The five 4) A Suùc Beä Phaät: Aksobhya. Buddhas in their five manifestations: 5) Thích Ca Maâu Ni Phaät: Sakyamuni. 1) Phaät Tyø Loâ Giaù Na: Vairocana (skt)—Phaät Nguõ Phaät Baûo Quan: Phaät Ñaûnh goàm naêm Ñaïi Nhöït, töôïng tröng cho phaùp thaân vónh vò. Ñöùc Tyø Loâ Giaù Na trong Kim Cang Giôùi cöûu vaø thanh tònh. Coøn ñöôïc goïi laø Ñaïi Tyø ñoäi vöông mieän coù naêm ñieåm aùm chæ naêm ñaëc Loâ Giaù Na Phaät (laø tinh tuùy cuûa chö Phaät). taùnh toaøn trí ñöôïc ñaïi dieän bôûi Nguõ Phaät Baûo Ngaøi ngöï taïi trung taâm Thai Taïng vaø Kim Quan—A Buddha-crown containing the Five Cang giôùi—Vairocana as eternal and pure Dhyani-Buddhas. The five Buddhas

are always dharmakaya. Also called Mahavairocana. crowned when holding the sakti, and hence are He situated in the centre of both called by the Tibetans the “Crowned Garbhadhatu and Vajradhatu. Buddhas.” Vairocana in the Vajradhatu wears 1) A Suùc Beä Phaät: Aksobhya (skt)—Coøn goïi a crown with five points indicative of the five laø Ñoâng Phaät, hay vò Phaät töôïng tröng cho qualities of perfect wisdom, as represented by Baát Lai Chuyeån—Aksobhya, also called the five dhyani-buddhas. the Buddha of the Eastern Pure Land, as Nguõ Phaät Ñaûnh Phaùp: Maät Giaùo laáy haïnh immutable and sovereign. tu cuûa naêm vò Boà Taùt trong Nguõ Phaät Ñaûnh

Toân maø tu haønh—Buddhists of the esoteric Nguõ Phaät Kieát Ma AÁn: Naêm daáu aán baèng sect practice in accordance with the practices tay cuûa moãi moät trong naêm vò Phaät trong Kim of the Five Bodhisattvas who sometimes stand Cang Giôùi—The manual signs by which the on the left of Sakyamuni—See Nguõ Phaät Ñaûnh characteristic of each of the five Dhyani- Toân. Buddhas is shown in the diamond realm group: Nguõ Phaät Ñaûnh Toân: Nguõ Ñaûnh Luaân 1) Phaät Tyø Loâ Giaù Na hai tay naém laïi, daáu Vöông—Naêm vò Boà Taùt thöôøng ñöùng beân traùi aán cuûa trí tueä—Vairocana, the closed cuûa Phaät Thích Ca, töôïng tröng cho naêm trí hand of wisdom. tueä—Five Bodhisattvas sometimes placed on 2) Phaät A Suùc Beä, nhöõng ngoùn tay phaûi chaïm the left of Sakyamuni, indicative of five forms ñaát, daáu aán cuûa trí tueä vöõng chaéc— of wisdom: Aksobhya, right fingers touching the 1) Baïch Taûn Phaät Ñænh: Laáy loïng traéng laøm ground, firm wisdom. hình Tam Muoäi Da, töôïng tröng cho ñöùc 3) Nam Phaät, tay phaûi môû ra vaø naâng leân, ñaïi töø bi trong traéng truyeàn khaép phaùp daáu aán cuûa theä nguyeän—Ratnassambhava, giôùi, moät trong nhöõng danh hieäu cuûa Quaùn right hand open uplifted, vow-making sign. Theá AÂm Boà Taùt—Sitatapatra (skt)—with 4) Phaät A Di Ñaø, daáu aán Tam Ma Ñòa, baøn white parasol, symbol of pure mercy, one tay traùi boïc laáy nhöõng ngoùn tay phaûi, of the title of Avalokitesvara. giaûng phaùp döùt nghi—Amitabha, samadhi 2) Thaéng Phaät Ñaûnh: Jaya (skt)—Laáy thanh sign, right fingers in left palm, preaching baûo kieám laøm hình Tam Muoäi Da, töôïng and ending doubt. tröng cho trí tueä—With sword, symbol of 5) Ly Boá UÙy Nhö Lai hay Phaät Thích Ca wisdom or discretion. Maâu Ni, Nghieäp aán vaø Nieát baøn vónh 3) Toái Thaéng Phaät Ñaûnh: Vijaya (skt)—Toái cöûu—Amoghasiddhi or Sakyamuni, the Thaéng Kim Luaân Phaät Ñaûnh—Chuyeån karma sign, final nirvana. Luaân Vöông Phaät Ñaûnh—Laáy baùnh xe Nguõ Phaät Nguõ Ñaïi: Nguõ Phaät töông öùng vôùi vaøng laøm hình Tam Muoäi Da, töôïng tröng nguõ ñaïi—The five Buddhas correspond to five cho coâng ñöùc chuyeån phaùp luaân khoâng gì elements: saùnh baèng—With golden wheel symbol of 1) Phaät Tyø Loâ Giaù Na töông öùng vôùi Hö unexcelled power of preaching. Khoâng: Vairocana Buddha corresponds to 4) Hoûa Tuï Phaät Ñaûnh: Tejorasi (skt)—Coøn Space (Ether). goïi laø Hoûa Quang, Quang Tuï hay Phoùng 2) Phaät A Suùc Beä töông öùng vôùi Ñaát: Quang Phaät Ñaûnh—Laáy aùnh saùng laøm Aksobhya Buddha corresponds to Earth. hình Tam Muoäi Da, töôïng tröng cho söï thu 3) Baûo Sanh Phaät hay Nam Phaät töông öùng nhieáp chuùng sanh—Collected brilliance vôùi Löûa: Ratnasambhava Buddha with insignia authority

or a flame. corresponds to Fire. 5) Xaû Tröø Phaät Ñaûnh: Vikirna (skt)—Tröø 4) Phaät A Di Ñaø töông öùng vôùi Nöôùc: Chöôùng Phaät Ñaûnh—Thoâi Toaùi Phaät Amitabha Buddha corresponds to Water. Ñaûnh—Tröø nghieäp Phaät Ñaûnh—Tröø Caùi 5) Phaät Ly Boá UÙy hay Baát khoâng Phaät töông Chöôùng Phaät Ñaûnh—Laáy caùi moùc laøm öùng vôùi Gioù: Amoghasiddhi Buddha hình Tam Muoäi Da, töôïng tröng cho coâng corrsponds to Wind or Air. ñöùc phaù naùt taát caû phieàn naõo—Scattering Nguõ Phaät Nguõ Quan: Nguõ Phaät töông öùng and destroying all distressing delusion, vôùi nguõ quan—The five Buddhas correspond with a hook as symbol. to five senses:

1) Phaät Tyø Loâ Giaù Na töông öùng vôùi Thò Nguõ Phaät Quaùn Ñaûnh: Leã quaùn ñaûnh vôùi giaùc: Vairocana Buddha corresponds to naêm loï nöôùc thôm töôïng tröng cho naêm trí hueä Sight. cuûa Phaät—Baptism with five vases of 2) Phaät A Suùc Beä töông öùng vôùi Thính giaùc: perfumed water, symbol of Budha-wisdom in Aksobhya Buddha corresponds to Sound. its five forms—See Nguõ Phaät Ñaûnh Toân. 3) Phaät baûo Sanh hay Nam Phaät töông öùng Nguõ Phaät Sinh Nguõ Boà Taùt: See Nguõ Phaät vôùi Khöùu giaùc: Ratnasambhava Sinh Nguõ Boà Taùt, Nguõ Kim Cang, Nguõ Phaån corresponds to Smell. Noä from (1) to (5) (a). 4) Phaät A Di Ñaø töông öùng vôùi Vò giaùc: Nguõ Phaät Sinh Nguõ Boà Taùt, Nguõ Kim Amitabha Buddha corresponds to Taste. Cang, Nguõ Phaån Noä: A bodhisattva who 5) Phaät Ly Boá UÙy hay Baát Khoâng töông öùng represents the Buddha's dharmakaya, or vôùi Xuùc giaùc: Amoghasiddhi Buddha spiritual body; wisdom in graciousness and a corresponds to Touch. pierce or angry form against evil: Nguõ Phaät Nguõ Saéc: Naêm vò Phaät töông öùng 1) Phaät Tyø Loâ Giaù Na döôùi ba hình thöùc: vôùi Naêm maøu saéc—The five Buddhas Vairocana (Ñaïi Nhaät Nhö Lai) appears in correspond to five colours: the three forms: 1) Phaät Tyø Loâ Giaù Na töông öùng vôùi saéc a. Chuyeån Phaùp Luaân Boà Taùt: Vajra- Traéng: Vairocana Buddha corresponds to paramita Bodhisattva. White. b. Bieán Chieáu Kim Cang: Universally 2) Phaät A Suùc Beä töông öùng vôùi saéc Xanh: Shining Vajrasattva. Aksobhya Buddha corresponds to Blue. c. Baát Ñoäng Minh Vöông: Arya-Acalanatha 3) Phaät Baûo Sanh hay Nam Phaät töông öùng Raja. vôùi saéc Vaøng: Ratnasambhava Buddha 2) A Suùc Beä Phaät döôùi ba hình thöùc: corresponds to Yellow. Aksobhya appears in the three forms: 4) Phaät A Di Ñaø töông öùng vôùi saéc Ñoû: a. Hö Khoâng Taïng: Akashagarbha. Amitabha Buddha corresponds to Red. b. Nhö YÙ: Complete Power. 5) Phaät Ly Boá UÙy hay Baát Khoâng Phaät töông c. Quaân Traø Lôïi Minh Vöông: Kundali-Raja. öùng vôùi saéc Xanh laù caây: Amoghasiddhi 3) Nam Phaät (Baûo Sanh Phaät) döôùi ba hình Buddha coresponds to Green. thöùc: Ratnasambhava's three forms: Nguõ Phaät Nguõ Vò: Naêm vò Phaät töông öùng a. Phoå Hieàn: Samantabhadra. vôùi naêm vò theá—The five Buddhas correspond b. Taùt Ñoûa: Sattva-vajra. to five positions: c. Giaùng Tam theá Minh vöông: 1) Phaät Tyø Loâ Giaù Na ôû Trung taâm: Trailokyavijaya-raja. Vairocana Buddha in the Center. 4) A Di Ñaø: Amitabha Buddha: 2) Phaät A Suùc Beä ôû Ñoâng Ñoä: Aksobhya a. Quaùn Theá AÂm: Avalokitesvara. Buddha in the East. b. Phaùp Kim Cang: Dharmaraja. 3) Phaät Baûo Sanh hay Nam Phaät ôû Nam Ñoä: c. Maõ ñaàu Minh

vöông: Hayagriva—The Ratnasambhava Buddha in the South. horse-head Dharmapala. 4) A Di Ñaø Phaät ôû Taây Phöông: Amitabha 5) Amoghasiddhi's (Baát Khoâng Phaät) three Buddha in the West. forms: 5) Ly Boá UÙy hay Baát Khoâng Phaät ôû phöông a. Di Laëc: Maitreya. Baéc: Amoghasiddhi Buddha in the North. b. Nghieäp Kim Cang: Karmavajra. Nguõ Phaät Quan: See Nguõ Phaät Baûo Quan. c. Kim Cang Daï Xoa: Vajrayaksa.

Nguõ Phaät Sinh Nguõ Kim Cang: See Nguõ 1) Phuù (Giaøu sang): Rich. Phaät Sinh Nguõ Boà Taùt, Nguõ Kim Cang, Nguõ 2) Quyù (Danh voïng): Honour. Phaån Noä from (1) to (5) (b). 3) Thoï (Tröôøng thoï)ï: Long-life. Nguõ Phaät Sinh Nguõ Phaån Noä: See Nguõ 4) Khöông (Khang kieän): Healthy. Phaät Sinh Nguõ Boà Taùt, Nguõ Kim Cang, Nguõ 5) Ninh (An laønh): Peace. Phaån Noä. Nguõ Phöông: The five directions: Nguõ Phaät Taùnh (Tính): Naêm baûn taùnh ñaëc 1) Ñoâng: East. bieät cuûa Phaät taùnh—The five characteristics of 2) Taây: West. a Buddha's nature: 3) Nam: South. (A) Töï Taùnh Phaät: Tam Nhôn Phaät Taùnh— 4) Baéc: North. Natural attributed Buddha-nature: 5) Trung Taâm: Center. 1) Töï tính truù Phaät taùnh: The Buddha's Nguõ Quaû: Pancaphala (skt)—Naêm quaû—The nature which is in all living beings, even five fruits or effects: those in the three evil paths (gati). (A) 2) Daãn xuaát Phaät taùnh: The Buddha's nature 1) Dò Thuïc Quaû:Vipakaphala (skt). developed by the right discipline. a) Khi chaïm phaûi moät haønh ñoäng xaáu, ngöôøi 3) Trí ñaéc quaû Phaät taùnh: The final or phaïm phaûi chòu khoå ñau; khi laøm ñöôïc perfected Buddha-nature resulting from moät haønh ñoäng toát, ngöôøi aáy höôûng sung the development of the original söôùng. Sung söôùng vaø khoå ñau trong töï potentiality. chuùng laø khoâng thuoäc tính caùch ñaïo ñöùc, (B) Tu Taäp Phaät taùnh: Acquired Buddha- xeùt veà nghieäp cuûa chuùng thì chuùng trung nature: tính. Do ñoù maø quaû naày coù teân "Dò Thuïc" 4) Quaû Phaät taùnh: The fruition of perfect hay "chín muoài theo nhöõng caùch khaùc enlightenment. nhau."—When an evil deed is committed, 5) Quaû quaû Phaät taùnh: The fruition of that the doer suffers pain; when a good deed is fruition, or the revelation of parinirvana. done, he enjoys pleasure. Pleasure and Nguõ Phaät Töû: Naêm loaïi Phaät töû—Five pain in themselves are unmoral and classes of Budhists: neutral as far as their karmic character is (A) Naêm vò Phaät töû ñaàu tieân cuûa Phaät—The concerned. Hence the name "differently Buddha's first five disciples. ripening." (B) b) Quaû khoå ñau hay an laïc cuûa ñôøi naày laø do 1) Tyø Khöu: Taêng—Bhikkhu. nghieäp aùc thieän cuûa ñôøi tröôùc—Fruit 2) Tyø Khöu Ni: Ni—Bhikkhuni. ripening divergently (pleasure and 3) Öu Baø Taéc: Caän söï nam—Upasaka. goodness are in different categories; 4) Öu Baø Di: Caän söï nöõ—Upasika. present organs accord in pain or pleasure 5) Caän truï: Ngöôøi môùi tu—Novice. with their past good or evil deeds). (C) 2) Ñaúng Löu Quaû: Nishyanda (skt) 1) Döï Löu: Stream-enterer. a) Khi laøm moät haønh ñoäng xaáu hay toát, khieán 2) Nhaát Lai: Once-returner. cho ngöôøi laøm haønh ñoäng aáy deã coù xu 3) Baát Lai: Non-returner. höôùng tieán ñeán nhöõng haønh ñoäng xaáu hay 4) A-La-Haùn: Arhat. toát. Vì nhaân quaû thuoäc cuøng moät baûn chaát, 5) Bích Chi: Pratyeka-buddha. neân quaû naày ñöôïc goïi laø "chaûy trong cuøng moät doøng" hay "ñaúng

löu.”—When an evil Nguõ Phuùc Theá Gian: The five worldly or a good deed is done, this tends to make blessings:

the doer more easily disposed towards When thus the co-existence of things is evils or goods. As cause and effect are of regarded as the result of universal the same nature, this “phala” is called mutuality, it is called “the helping.” “flowing in the same course.” b) Quaû sieâu vieät ñôøi naày laø do khaû naêng sieâu b) Do thieän taâm ñôøi tröôùc maø chuyeån thaønh vieät ñôøi tröôùc hay caùi quaû do taêng thöôïng thieän taâm sau khi taùi sanh; do aùc taâm ñôøi duyeân maø sinh ra, nhö nhaõn thöùc ñoái vôùi tröôùc maø aùc taâm ñôøi naày taêng tröôûng— nhaõn caên laø taêng thöôïng quaû—Dominant Fruit of the same order (goodness reborn effect—Increased or superior effect (fruit) from previous goodness)—See Ñaúng Löu or position arising previous earnest Quaû. endeavour and superior capacity, e.g. eye- 3) Ñoä Duïng Quaû: Purushakara (skt). sight as an advance on the eye-organ. a) Nghóa ñen coù nghóa laø söï vaän duïng cuûa 5) Ly Heä Quaû: Visamyoga (skt). ngöôøi. Noù laø keát quaû cuûa nhaân toá trong a) Quaû khoâng bò raøng buoäc bôûi baát cöù heä luïy coâng vieäc: Literally means man-working. naøo, quaû Nieát baøn—Fruit of freedom from It is the effect produced by a human agent all bonds, nirvana fruit. at work. b) Nieát Baøn laø keát quaû cuûa söï tu taäp taâm linh, b) Rau quaû hay nguõ coác sinh soâi töø ñaát leân do vaø vì noù khieán cho ngöôøi ta thoaùt khoûi söï bôûi yù chí, trí tueä, vaø söï caàn maãn cuûa ngöôøi troùi buoäc cuûa sinh vaø töû neân noù ñöôïc goïi noâng daân; vì muøa gaët laø keát quaû do bôûi laø “giaûi thoaùt khoûi söï troùi buoäc” hay “ly heä nhaân toá con ngöôøi mang laïi, neân “Ñoä quaû.”—Nirvana is the fruit of spiritual Duïng Quaû” ñöôïc ñaët teân cho keát quaû discipline, and as it enables one to be naày—Vegetables or cereals grow released from the bondage of birth-and-abundantly from the earth owing to the death, it is called “freeing from bondage.” will, intelligence, and hard work of the (B) farmer; as the harvest is the fruit brought 1) Thöùc: Conception (viewed about by a human agency, the name psychologically). purusha is given to this form of effect. 2) Danh Saéc: Formation mental and physical. c) Vò theá hieän taïi vaø quaû haønh veà sau, söï 3) Luïc Nhaäp (Luïc xöù): The six organs of thöôûng phaït ñôøi naày do coâng ñöùc ñôøi tröôùc perception complete. maø ra: Present position and function fruit, 4) Xuùc: The birth and contact with the world. the reward of moral merit in previous life. 5) Thoï: Consciousness. 4) Taêng Thöôïng Quaû: Adhipatiphala (skt). Nguõ Quan: Naêm giaùc quan—The five senses: a) Heã coù söï vaät naøo hieän höõu ñöôïc laø do bôûi 1) Thò giaùc (Maét): Sight. söï hôïp taùc tích cöïc hay tieâu cöïc cuûa taát caû 2) Thính giaùc (Tai): Hearing. caùc söï vaät khaùc, vì neáu söï hôïp taùc naày 3) Khöùu giaùc (Muõi): Small. thay ñoåi theo moät caùch naøo ñoù thì söï vaät 4) Vò giaùc (Löôõi): Taste. kia seõ khoâng coøn hieän höõu nöõa. Khi söï 5) Xuùc giaùc (Thaân): Touch. ñoàng hieän höõu cuûa caùc söï vaät nhö theá Nguõ Quan Ñaïi Söù: Naêm ñaïi söù giaû kieåm ñöôïc xem laø keát quaû cuûa tính hoã töông soaùt sanh, giaø, beänh, khoå vaø cheát—The five phoå quaùt, thì noù ñöôïc goïi laø “taêng thöôïng controlling powers (magistrates) of birth, old- duyeân.”—That anything at all exists is due age, sickness, suffering, death. to the cooperation positive or

negative of Nguõ Quan Vöông: Vò vöông thöù tö trong all other things; for if the latter interfere in thaäp ñieän minh vöông—Wu-Kuan-Wang, the any way, the former will cease to exist. fourth of the ten rulers of Hades.

Nguõ Quaùn: Naêm phaùp quaùn trong Kinh Phaùp reborn in calamities or to stay calamities Hoa—The five meditations in Lotus Sutra: by sacrificing himself. 1) Chaân quaùn: Khoâng quaùn hay quaùn veà lyù 2) Tuøy Loaïi Sinh: Tuøy loaøi chuùng sanh naøo chaân ñeá maø ñoaïn tröø kieán hoaëc vaø tö caàn thì caùc ngaøi taùi sanh vaøo ñoù maø hoùa hoaëc—Meditation on the truth (Khoâng ñoä—To be reborn in any class that may quaùn)—Meditation on the reality of the need him. void, or infinite, in order to be rid of 3) Thaéng Sinh: Caùc ngaøi sinh vaøo choã phuù illusion in views and thoughts. quyù giaøu sang, töôùng maïo ñeïp ñeõ ñeå hoùa 2) Thanh tònh quaùn: Quaùn thanh tònh ñeå ñoaïn ñoä chuùng sanh—To be reborn in superior tröø nhöõng baát tònh coøn xoùt laïi— conditions, handsome, wealthy or noble. Meditations on purity, to be rid of any 4) Taêng Thöôïng Sinh: Caùc ngaøi sinh ra laøm remains of impurity connected with the nhieàu thöù baäc vua chuùa ñeå tieän beà hoùa ñoä temporal things. chuùng daân—To be reborn in various 3) Quaûng ñaïi trí hueä quaùn: Quaùn veà trí hueä grades of kingship. quaûng ñaïi vaø roäng lôùn—Meditations on 5) Toái Haäu Sinh: Caùc ngaøi taùi sanh laàn cuoái the wider and greater wisdom. cuøng ñeå ñoä chuùng sanh tröôùc khi thaønh 4) Bi quaùn: Duøng ba pheùp quaùn keå treân maø Phaät—Final rebirth before Buddhahood. quaùn veà nhöõng ñieàu kieän ñaùng thöông cuûa Nguõ Sôû Y Ñoä: Naêm coõi sôû y—The five chuùng sanh ñeå cöùu ñoä hoï—Meditation on Buddha-ksetra or dependencies, the realms or pitifulness, or the pitiable condition of the conditions of a Buddha: living, and by the above three meditations 1) Phaùp Tính Ñoä: Coõi nöông töïa cuûa phaùp to meditate on their salvation. thaân thanh tònh cuûa Ñöùc Nhö Lai, laáy 5) Töø quaùn: Duøng ba caùch quaùn keå treân maø Chaân Nhö laøm theå, nhöng thaân vaø coõi ñoù quaùn roäng ra vôùi bi quaùn ñeå mang laïi söï khoâng sai bieät—The Buddha's an laïc cho chuùng sanh—Meditations on dharmakaya-ksetra, or realm of his mercy and the extension of the first three spiritual nature, depend on and yet meditations to carrying of joy to all the identical with Bhutatathata. living. 2) Thöïc Baùo Ñoä: Töï Thoï Duïng Ñoä—Coõi maø Nguõ Sanh: Five rebirths—Five states or baùo thaân vieân maõn cuûa Ñöùc Nhö Lai conditions of a bodhisattva's rebirth—See Nguõ nöông töïa vaøo, laáy naêm uaån voâ laäu laøm Sinh. theå—The Buddha's sambhogakaya realm Nguõ Saéc: The five primary colors: with its five immortal skandhas, i.e. his 1) Traéng: White. glorified body for his own enjoyment. 2) Xanh: Blue. 3) Saéc Töôùng Ñoä: Coõi vi traàn töôùng haûi cuûa 3) Vaøng: Yellow. Ñöùc Nhö Lai, laáy haäu ñaéc trí töï haønh 4) Ñoû: Red. theå—The land or condition of his self- 5) Ñen: Black. expression as wisdom. ** For more information, please see Nguõ Caên 4) Tha Thuï Duïng Ñoä: Tha duïng thaân cuûa Saéc. Ñöùc Nhö Lai, laáy haäu ñaéc trí lôïi tha laøm theå—The Buddha's sambhogakaya realm Nguõ Sinh: Naêm caùch sinh cuûa chö Boà Taùt— for the joy of others. Five rebirths or states or conditions of a 5) Bieán Hoùa Ñoä: Coõi nöông töïa cuûa bieán hoùa bodhisattva's rebirth: thaân, tuøy theo taâm cuûa chuùng sanh maø

1) Töùc Khoå Sinh: Caùc ngaøi sanh ra trong ñôøi bieán hieän thaønh ñuû moïi coõi nöôùc tònh ueá— khoå hay töï hy sinh ñeå cöùu khoå—To be

The realm on which the Buddha's They no longer find their place nirmanakaya depends, which results in his pleasurable. relation to every kind of condition. Nguõ Suy Töôùng: Five marks of decay—See Nguõ Sôn: Naêm nuùi—Five mountains and Nguõ Suy. monasteries: Nguõ Sö: Naêm loaïi phaùp sö—The five masters (A) Naêm nuùi AÁn Ñoä—Five mountains in or teachers: India: (A) 1) Beà-Ba-La-Baït-Thöù: Vaibhara-vana. 1) Kinh Sö: Teachers of the sutras. 2) Taùt Ña Baùt Na Caàu Ha: Saptaparnaguha. 2) Luaät Sö: Teachers of the Vinaya. 3) Nhaân Ñaø La Theá La Caàu Ha: 3) Luaän Sö: Teachers of the sastras. Indrasailaguha. 4) Phaùp Sö: Teachers of the Abhidharma. 4) Taùt Pha Thöù Hoàn Tröïc Ca Baùt Baø La: 5) Thieàn Sö: Teachers of the Zen. Or Sarpiskundika-Pragbhara meditation. 5) Kyø Xaø Quaät: Grdhrakuta. (B) Dò Theá Nguõ Sö—Teachers of different (B) Naêm nuùi Trung Hoa—Five mountains in periods: China: 1) Ma-Ha-Ca-Dieáp: Mahakasyapa. 1) Kính Sôn: Ching Shan. 2) A-Nan: Ananda. 2) Baéc Sôn: Bei Shan. 3) Ma Ñieàn Ñeà: Madhyantika. 3) Nam Sôn: Nan Shan. 4) Thöông Na Hoøa Tu: Sanavasa. 4) A Duïc Vöông Sôn: King Asoka Shan. 5) Öu Baø Cuùc Ña: Upagupta. 5) Thaùi Baïch Sôn: T'ai Po Shan. (C) Dò Theá Nguõ Sö lieân heä tôùi Luaät Taïng— Nguõ Suy: Theo Kinh Ñaïi Baùt Nieát Baøn, Ñöùc Teachers of the same periods connected Phaät daïy coù naêm thöù töôùng suy thoaùi hay naêm with the Vunaya: daáu hieäu roõ raøng cuûa söï cheát hay tieán gaàn ñeán 1) Öu Baø Ly: Upali. söï cheát cuûa chö Thieân khi caùc ngaøi ñaõ höôûng 2) Ñaû Taû Caâu: Dasaka. heát phöôùc nôi coõi trôøi, saép ñi ñaàu thai— 3) Tu Na Caâu: Sonaka. According to the Parinirvana Sutra, the Buddha 4) Taát Daø Baø: Siggava. mentioned about five signs of decay which 5) Muïc Kieàn Lieân Töû Ñeá Tu: Moggaliputra refer to symptoms of imminent death or Tissa. approaching death and rebirth in the lower Nguõ Sö Töû: Naêm sö töû phoùng ra töø naêm ngoùn realms, experienced by celestials and deities tay Phaät—The five lions that sprang from the at the end of their transcendental lives: Buddha's finges. 1) Quaàn aùo baån thæu hoâi haùm: Unpleasant Nguõ Söù Giaû: See Nguõ Ñaïi Söù Giaû. odor from dirty robes. Nguõ Söï Thaønh Töïu: Sampada (p)—Five 2) Ñoå moà hoâi naùch: Sweating under one's kinds of gain—Theo Kinh Phuùng Tuïng trong armpit. Tröôøng Boä Kinh, coù naêm söï thaønh töïu— 3) Ñaàu coå roái buø nhö hoa heùo: One's hair- According to the Sangiti Sutta in the Long flower on the head withers. Discourses of the Buddha, there are five kinds 4) Thaân theå hoâi thoái nhô nhôùp: One's body of gain: smelling bad due to uncontrolled 1) Thaân Thuoäc Thaønh Töïu: Gain of relatives. discharges (body will emit an unpleasant 2) Taøi Saûn Thaønh Töïu: Gain of wealth. odor). 3) Voâ Beänh Thaønh Töïu: Gain of health. 5) Khoâng yeân oån hay khoâng coøn öa thích choã ** Khoâng coù loaøi höõu tình naøo, vì ñöôïc thaân ôû cuûa mình nöõa: Uneasiness or anxiety— thuoäc, taøi saûn hay voâ beänh thaønh töïu maø

ñöôïc sanh leân thieän thuù hay Thieân giôùi— 2) Bieân Kieán: One-sided view—See Bieân No beings arise in a happy, heavenly state Kieán. after death because of the gain of 3) Taø Kieán: Improper view—See Taø Kieán. relatives, wealth and health. 4) Kieán

Thuû: Obstinate view—See Kieán Thuû 4) Giôùi Thaønh Töïu: Gain of morality. Kieán. 5) Kieán Thaønh Töïu: Gain of right views. 5) Giôùi Kieán Thuû: Precept Fixation view— ** Loaøi höõu tình, vì giôùi vaø kieán thaønh töïu See Giôùi Kieán Thuû. maø ñöôïc sanh leân thieän thuù hay Thieân Nguõ Taø Meänh: See Nguõ Taø Sö. giôùi—Beings are reborn in a happy or Nguõ Taø Sö: Naêm thöù taø meänh cuûa chö heavenly state because of gains in Taêng—Five improper ways of gaining a morality and right views. livelihood for a monk—Five kinds of deviant ** For more information, please see Nguõ Söï livelihood: Toån Thaát. 1) Traù hieän dò töôùng: Giaû doái hieän ra dò Nguõ Söï Toån Thaát: Vyasanani (p)—Theo töôùng ñeå gaït ngöôøi—Changing his Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù appearance theatrically—Displaying an naêm söï toån thaát—According to the sangiti unusual appearance. Sutta in the Long Discourses of the Buddha, 2) Töï thuyeát coâng naêng: Noùi ra caùi hay gioûi there are five kinds of loss: cuûa mình hay töï khoe taøi gioûi ñeå caàu lôïi 1) Thaân thuoäc toån thaát: Loss of relatives. döôõng—Advertise his own power or 2) Taøi saûn toån thaát: Loss of wealth. virtue—Using low voice in order to 3) Taät beänh toån thaát: Loss of health. appear awesome. ** Khoâng coù loaïi höõu tình naøo, vì thaân thuoäc 3) Chieâm töôùng kieát hung: Xem boùi töôùng toån thaát, taøi saûn toån thaát, taät beänh toån thaát, noùi ñieàu laønh döõ cuûa ngöôøi ñeå caàu lôïi maø sau khi hoaïi maïng bò sanh vaøo khoå döôõng—Fortune-telling—Performing giôùi, aùc thuù, ñoïa xöù hay ñòa nguïc—No divination and fortune telling. beings fall into an evil state or a hell state 4) Cao thinh hieän oai: Noùi phaùch nhöõng lôøi after death because of loss of relatives, maïnh döõ hoaëc noùi hueânh hoang ñeå caàu lôïi wealth or health. döôõng—Hectoring and bullying. 4) Giôùi toån thaát: Loss of morality. 5) Thuyeát sôû ñaéc lôïi dó ñoäng nhôn taâm: Noùi 5) Chaùnh kieán toån thaát: Loss of right view. ra caùi moái lôïi mình kieám ñöôïc ñeå laøm ** Beings do fall into an evil state or a hell ñoäng loøng ngöôøi—Praising the generosity state by loss of morality and right views. of another to induce the hearer to bestow Nguõ Söï Voïng Ngöõ: Naêm ñieàu voïng ngöõ— presents. The five kinds of false speech: Nguõ Taùc Nghieäp Caên: See Nguõ Taùc Nghieäp 1) Noùi lôøi phi lyù: Nonsense or trangression Thaân in Vietnamese-English Section. speech. Nguõ Taùc Nghieäp Thaân: Naêm caên taïo 2) Noùi lôøi doái traù: Lying or false speech. nghieäp—The five working organs: 3) Noùi lôøi phæ baùng: Slandering. 1) Khaåu: Ngoân ngöõ—Mouth—Speech. 4) Noùi lôøi khoe khoang loá bòch: False 2) Thuû: Tay—Hands. boasting. 3) Cöôùc: Chaân—Feet. 5) Noùi lôøi doái gaït: Deception. 4) Phaùi tính hay Sinh thöïc khí: Choã tieåu Nguõ Taø Kieán: Five types of false views. tieän—Sex organ. 1) Thaân Kieán: Body view—See Thaân Kieán. 5) Haäu moân: Choã ñaïi tieän—Anus.

Nguõ Tam Baùt Nhò: Theo Kinh Laêng Giaø, 1-3) From one to three are similar as in (B). naêm phaùp, ba taùnh, taùm thöùc vaø hai voâ ngaõ laø 4) Baùt Nhaõ Ba La Maät: The Prajnaparamita. nhöõng phöông tieän ñöa haønh giaû ñeán cöùu caùn 5) Ñaø La Ni: Dharanis. Phaät quaû—According to the Lankavatara Nguõ Taùnh: See Nguõ Tính. Sutra, Five Dharmas, Three Natures, Eight Nguõ Taâm: Naêm taâm khôûi leân theo tieán trình Consciousnesses, Two kinds of Non-ego are giaùc tri ngoaïi caûnh—The five

condition of all means to the end of Buddhahood. mind produced by objective perception: Nguõ Taùn Loaïn: Naêm thöù taùn loaïn—The five 1) Toát Di taâm: Baát chôït naåy sinh taâm— senses of mental distraction: Immediate or instantaneous—The first 1) Töï nhieân taùn loaïn: Naêm thöùc chaúng giöõ töï impression tính, chaïy theo ngoaïi caûnh, nieäm nieäm 2) Taàm caàu taâm: Attention or Inquiry. bieán thieân—The five senses themselves 3) Quyeát ñònh taâm: Conclusion or decision. are not functioning properly. 4) Nhieãm tònh taâm: The effect, evil or good. 2) Ngoaïi taùn loaïn: YÙ caên trì ñoän, theo ñuoåi 5) Ñaúng löu taâm: The production therefrom ngoaïi traàn neân khoâng coù khaû naêng ñònh of the causation. tónh hay chuù yù—External distraction or Nguõ Taâm Hoang Vu: Five mental inability to concentrate the attention. blockages—See Naêm Taâm Hoang Vu. 3) Noäi taùn loaïn: Taâm sinh cao thaáp, nieäm Nguõ Taâm Trieàn Phöôïc: Cetaso-vinibandha nieäm chuyeån dôøi baát ñònh—Internal (p)—Five mental bondages—Theo Kinh distraction or mental confusion. Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm 4) Thoâ taùn loaïn: Chaáp vaøo ngaõ vaø ngaõ sôû maø taâm trieàn phöôïc—According to the Sangiti bò taùn loaïn—Distraction caused by of me Sutta in the Long Discourses of the Buddha, and mine, personality and possession. there are five mental bondages: 5) Tö duy taùn loaïn: Taùn loaïn tö töôûng bôûi 1) ÔÛ ñaây vò Tyø Kheo taâm khoâng ly tham, Tieåu thöøa—Confusion of thought khoâng ly duïc, khoâng ly aùi, khoâng ly khao produced by Hinayana. khaùt, khoâng ly nhieät tình, khoâng ly aùi Nguõ Taïng: nhieãm ñoái vôùi caùc DUÏC VOÏNG (kame). (A) Naêm boä phaän beân trong cô theå—The five Taâm cuûa vò aáy khoâng höôùng veà noã löïc, inner organs (viscera): haêng haùi, kieân trì vaø tinh taán: Here a monk 1) Taâm (Tim): Heart. has not got rid of the passion, desire, love, 2) Can (Gan): Liver. thirst (pipasa), fever, craving (tanha) for 3) Tyø (Bao töû): Stomach. SENSE DESIRE. Thus his mind is not 4) Pheá (Phoåi): Lungs. inclined towards ardour, devotion, 5) Thaän (Thaän): Kidneys. persistence and effort. (B) Nguõ Taïng Ñaïi Thöøa (kinh ñieån)—The 2) ÔÛ ñaây vò Tyø Kheo taâm khoâng ly tham, fivefold Mahayana Canon: khoâng ly duïc, khoâng ly aùi, khoâng ly khao 1) Kinh Taïng: The sutras. khaùt, khoâng ly nhieät tình, khoâng ly aùi 2) Luaät Taïng: The vinaya. nhieãm ñoái vôùi THAÂN. Taâm cuûa vò aáy 3) Luaän Taïng: The Abhidharma. khoâng höôùng veà noã löïc, haêng haùi, kieân trì 4) Taïp Taïng: The miscellaneous collection. vaø tinh taán: Here a monk has not got rid of 5) Boà Taùt Taïng: Bodhisattva collection, passion, desire, love, thirst, fever, craving or Chuù Taïng: Spells. for the BODY (kaye). Thus his mind is (C) Nguõ Taïng Maät Giaùo (kinh ñieån)—The not inclined towards ardour, devotion, esoteric fivefold canon: persistence and effort.

3) ÔÛ ñaây vò Tyø Kheo taâm khoâng ly tham, taân laø nhöõng chaát kích thích cho nhuïc duïc. Vaõ khoâng ly duïc, khoâng ly aùi, khoâng ly khao laïi, hôi thôû cuûa ngöôøi aên nguõ taân seõ laøm cho khaùt, khoâng ly nhieät tình, khoâng ly aùi caùc thieän thaàn khoâng chòu ñöôïc vaø boû ñi luùc nhieãm ñoái vôùi SAÉC. Taâm cuûa vò aáy khoâng ngöôøi aáy tuïng kinh. Chính vì theá maø Phaät giaùo höôùng veà noã löïc, haêng haùi, kieân trì vaø tinh khuyeân neân traùnh nguõ taân vì chuùng khuaáy taán: Here a monk has not got rid of ñoäng söï yeân tænh cuûa taâm—According to the

passion, desire, love, thirst, fever, craving Surangama Sutra, the five forbidden pungent for PHYSICAL OBJECTS (rupe). Thus his roots. If eaten raw they are said to cause mind is not inclined towards ardour, irretability of temper or anger and disputes. If devotion, persistence and effort. eaten cooked, to act as an aphrodisiac, or they 4) ÔÛ ñaây vò Tyø Kheo khoâng ly tham, khoâng will increase one's sexual desire; moreover, ly duïc, khoâng ly aùi, khoâng ly khao khaùt, the breath of the eater, if reading the sutras, khoâng ly nhieät tình, khoâng ly aùi nhieãm ñoái will drive away the good spirits. Thus vôùi THÖÏC (aên uoáng). Vò Tyø Kheo naày aên Buddhism advises practitioners to avoid them, quaù söùc bao töû chòu ñöïng , höôûng thoï söï as their consumption tends to disturb the sung söôùng veà naèm, ngoài, xuùc chaïm vaø peacefulness of the mind: thuïy mieân. Taâm cuûa vò aáy khoâng höôùng veà 1) Ñaïi toaùn (toûi): Garlic. noã löïc, haêng haùi, kieân trì vaø tinh taán: Here 2) Ba loaïi Caùch thoâng (haønh): Onion. a monk has not got rid of passion, desire, 3) Neùn: Another form of onion. love, thirst, fever, craving for EATING as 4) Kieäu: Another form of onion. much as his belly will hold, he abandons 5) Töø thoâng (heï): Leeks. himself to the pleasure of lying down, of Nguõ Tham Nhöït: Boán ngaøy leã baùi: moàng 5, contact, of sloth. Thus his mind is not 10, 20 vaø 25 trong thaùng—Worship on the four inclined towards ardour, devotion, days: the fifth, the tenth, the twentieth, and the persistence and effort. twenty-fifth. 5) Vò Tyø Kheo soáng ñôøi phaïm haïnh vôùi hy Nguõ Tham Thöôïng Ñöôøng: See Nguõ Tham voïng mong ñöôïc thaønh moät loaïi chö Nhöït. Thieân: "Vôùi luaät phaùp naày, vôùi giôùi luaät Nguõ Thaùnh: See Nguõ Thoâng Thaàn. naày, vôùi khoå haïnh naày hay vôùi phaïm haïnh Nguõ Thaïnh AÁm Khoå: naày, toâi seõ trôû thaønh moät loaïi chö Thieân (A) Khoå ñau tinh thaàn vaø vaät chaát khôûi leân do naøy hay loaïi chö Thieân khaùc." Taâm cuûa vò nhöõng hoaït ñoäng cuûa Nguõ Uaån—The naày khoâng höôùng veà noã löïc, haêng haùi, mental and physical sufferings arising kieân trì vaø tinh taán: A monk who practises from the full-orbed activities of the the holy life for the sake of becoming a skandhas. member of some body of devas (deva- (B) Moät trong Baùt Khoå: Nguõ AÁm thaïnh suy nikaya), thinking: "By means of these rites khoå—One of the eight sufferings—See or this discipline, this austerity or this holy Nguõ Uaån. life I shall become one of the devas, great or small." Thus his mind is not inclined Nguõ Thaân: towards ardour, devotion, persistence and (A) Five kinds of Buddha's Dharmakaya: effort. 1) Nhö Nhö Phaùp Thaân: The spiritual body of wisdom. Nguõ Taân: Theo Kinh Thuû Laêng Nghieâm, nguõ 2) Coâng ñöùc phaùp thaân: The spiritual body of vò taân ñeàu bò caám. Neáu aên nguõ taân soáng seõ gaây all virtuous achievement. neân noùng naõy hay gaây goã. Neáu aên chín thì nguõ

3) Töï thaân: The body of incarnation in the Nguõ Thaàn Thoâng: Pancabhijna (skt)—Naêm world. thaàn thoâng hay nguõ thoâng hay nguõ trí chöùng— 4) Bieán hoùa thaân: The body of unlimited The five supernatural powers—The five power of transformation. mystical powers: 5) Hö khoâng thaân: The body of unlimited 1) Thieân Nhaõn Thoâng: Divyacaksus (skt)— space. Thieân Nhaõn trí chöùng—Khaû naêng thaáu roõ (B) The five closest relatives (kinships) in the moïi söï moïi vaät khaép trong

saéc giôùi— family: Deva-vision, instantaneous view of 1) Cha: Father. anything anywhere in the form-realm. 2) Meï: Mother. 2) Thieân Nhó Thoâng: Divyasrotra (skt)— 3) Anh em: brothers. Thieân Nhó trí chöùng—Khaû naêng nghe ñöôïc 4) Chò em: Sisters. aâm thanh ôû khaép moïi nôi—Deva 5) Choàng vôï: Husband and wife. hearing—Ability to hear any sound Nguõ Thaân Baát Tònh: Five types of impurity anywhere. of the body: 3) Tha Taâm Thoâng: Paracitta-jnana (skt)— 1) Chuûng töû baát tònh: The impurity of its Tha taâm trí chöùng—Khaû naêng bieát ñöôïc seeds—Chuûng töû taïo neân thaân theå cuûa taâm cuûa ngöôøi khaùc—Ability to know the chuùng ta baát tònh vì chuùng ñöôïc taïo neân thoughts of all other minds (knowledge of bôûi tinh cha huyeát meï—The seeds of our the minds of all others). bodies are impure because they are 4) Tuùc Maïng Thoâng: Purvanivasanusmrti- created from our father's semen and jnana (skt)—Tuùc maïng trí chöùng—Khaû mother's blood (egg). naêng bieát ñöôïc ñôøi tröôùc cuûa mình vaø cuûa 2) Cö truù baát tònh: The impurity of its ngöôøi—Knowledge of all former dwelling—Thai nhi naèm trong buïng meï, laø existence or transmigrations of self and nôi khoâng tònh—The embryo dwells in the others. mother's womb which is not pure. 5) Thaàn Tuùc Thoâng: Rddhi-Saksatkriya 3) Baûn chaát baát tònh: The impurity of its own (skt)—Thaàn Tuùc trí chöùng—Khaû naêng nature—Nhöõng chaát ñaát, nöôùc, löûa, gioù xuaát hieän moïi nôi nhö yù, khoâng gì ngaên taïo neân cô theå chuùng ta ñeàu baát tònh— ngaïi—Power to be anywhere or do Elements of earth, water, fire, air of which anything at will. our bodies are formed are unclean. Nguõ Thaäp: Fifty. 4) Ngoaïi töôùng baát tònh: The impurity of the Nguõ Thaäp AÙc: Naêm möôi thöù aùc (Saéc coù 17, outer marks—Chín loå beân ngoaøi cuûa cô Thoï coù 8, Töôûng coù 8, Haønh coù 9, vaø Thöùc coù theå ñeàu baát tònh (nhö gheøn ôû maét vaø cöùt 8)—The fifty evils produced by the five raùi ôû tai)—Nine apertures of our outer skandhas (seventeen for form or rupa, eight for bodies are always impure (i.e., eyes have feelings, eight for sensation, nine for volition, eye mucus, ears have ear wax, etc). and eight for consciousness). 5) Caên baûn baát tònh: The ultimate impurity of Nguõ Thaäp AÁm Ma: The Fifty Skandha- the body—Sau khi cheát, cô theå chuùng ta Demon States—Theo Kinh Laêng Nghieâm, sình leân, trôû maøu xanh vôùi ñaày doøi boï raát ö quyeån thöù Chín, coù naêm möôi aám ma— laø baát tònh—After death our bodies swell According to The Surangama Sutra, book up, turn green, and breed worms, all of Nine, there are fifty skandha-demon states. which is impure. 1) Thaäp Saéc AÁm Ma: Ten states within the form skandha—See Thaäp Saéc AÁm Ma.

2) Thaäp Thoï AÁm Ma: Ten states within the Nguõ Thaäp Nhò Taâm Sôû: Fifty-two mental feeling skandha—See Thaäp Thoï AÁm Ma. factors—See Naêm Möôi Hai Taâm Sôû. 3) Thaäp Töôûng AÁm Ma: Ten states within the Nguõ Thaäp Nhò Vò: Naêm möôi hai giai ñoaïn thinking skndha—See Thaäp Töôûng AÁm trong tieán trình thaønh Phaät—The fifty stages in Ma. the process of becoming a Buddha; of these 4) Thaäp Haønh AÁm Ma: Ten states within the fifty-one are to Bodhisattvahood (Thaäp tín: ten formation skandha—See Thaäp Haønh AÁm stages of faith; Thaäp truï, Thaäp Haïnh, Thaäp hoài Ma. höôùng, thaäp ñòa, Ñaúng giaùc vaø Dieäu giaùc): the 5) Thaäp Thöùc

AÁm Ma: Ten states within the fifty-first stage is “the balanced state of truth,” consciousness skandha—See Thaäp Thöùc and the fifty second stage to Buddhahood is AÁm Ma. “the fine state of truth.” Nguõ Thaäp Baùt Giôùi: Naêm möôi taùm giôùi Nguõ Thaäp Phaùp: Naêm möôi phaùp haønh thieàn goàm möôøi giôùi troïng vaø boán möôi taùm giôùi trong Ñaïi Phaåm Baùt Nhaõ—Fifty modes of khinh trong Kinh Phaïm Voõng—Fifty-eight meditation mentioned in the Maha-Prajna: commmandments include the ten primary 1) (3) Tam Tam Muoäi: Three kinds of commandments and the forty-eight secondary Samadhi—See Tam Tam Muoäi). commandments in the Brahma Net Sutra. 2) (4) Töù Thieàn—Four foundations of (A) Möôøi giôùi troïng: Ten Primary meditation—See Töù Nieäm Xöù. Commandments—See Möôøi Giôùi Troïng 3) (4) Töù Voâ Löôïng Taâm: Four trong Kinh Phaïm Voõng. Immeasurable Minds—See Töù Voâ Löôïng (B) Boán Möôi Taùm Giôùi Khinh: The forty- Taâm. eight secondary commmaandments—See 4) (4) Töù Voâ Saéc Ñònh: Four balanced states Boán Möôi Taùm Giôùi Khinh. which transcend the world of matter—See Nguõ Thaäp Chu Nieân: Fiftieth anniversary. Töù Voâ Saéc Ñònh. Nguõ Thaäp Chuyeån: See Nguõ Thaäp Trieån 5) (8) Taùm Boäi Xaû: Eight liberations—See Chuyeån. Baùt Giaûi Thoaùt Tam Muoäi. Nguõ Thaäp Coâng Ñöùc: See Nguõ Thaäp Trieån 6) (8) Baùt Thaéng Xöù: Eight victorious stages Chuyeån. or degrees—See Baùt Thaéng Xöù and Baùt Nguõ Thaäp Luïc ÖÙc Thaát Thieân Vaïn Tueá: Giaûi Thoaùt. Naêm möôi saùu öùc baûy ngaøn vaïn naêm, keå töø khi 7) (9) Cöûu Thöù Ñeä Ñònh: Samadhi of the nine Ñöùc Phaät Thích Ca nhaäp dieät ñeán khi Phaät Di degrees—See Cöûu Thöù Ñeä Ñònh. Laëc xuaát theá—The period to elapse between 8) (10) Thaäp Nhöùt Thieát Xöù: Ten kinds of Sakyamuni Buddha’s nirvana and the advent universal dhyana. of Maitreya Buddha (56,070,000,000 years). Nguõ Thaäp Tam Phaät: Naêm möôi ba vò Phaät Nguõ Thaäp Nhò Chuùng: Naêm möôi hai loaïi trong phaåm Nhaäp Phaùp Giôùi cuûa Kinh Hoa chuùng sanh, nhôn vaø phi nhôn, theo Kinh Nieát Nghieâm—Fifty-three past Buddhas or fifty- Baøn, ñeàu hoäi tuï veà nieát baøn cuûa Phaät—Fifty- three honoured ones (wise ones) of the Hua- two groups of living beings, human and not Yen Sutra. human, who, according to the Nirvana Sutra, Nguõ Thaäp Tam Thieän Tri Thöùc: Fifty- assembled at the nirvana of the Buddha. three good advisors. Nguõ Thaäp Nhò Loaïi: See Nguõ Thaäp Nhò Nguõ Thaäp Thieân Cuùng: Naêm möôi moùn Chuùng. cuùng döôøng ñeå dieät tröø ma quaân ñeå ñöôïc an cö laïc nghieäp—The fifty objects of worship for

supressing demons and pestilences, and Nguõ Thieân Söù Giaû: See Nguõ Ñaïi Söù Giaû. producing peace, good harvests, etc. Nguõ Thieân Thöôïng Maïn: Naêm ngaøn Taêng Nguõ Thaäp Tieåu Kieáp: Naêm möôi tieåu kieáp thöôïng maïn. Khi Ñöùc Phaät saép thuyeát kinh ñöôïc noùi ñeán trong Kinh Phaùp Hoa, sieâu phaøm Phaùp Hoa thì coù naêm ngaøn Tyø Kheo toû loøng ñeán ñoä chæ chöøng nhö trong nöûa ngaøy—The kieâu maïn, nghó raèng ta ñaõ ñöôïc quaû caàn gì fifty minor kalpas which mentioned in the phaûi nghe kinh Phaùp Hoa, vì theá maø töï ñoäng Lotus Sutra, are supernaturally made to seem ruùt lui—The five thousand supremely arrogant as but hallf a day. monks who left the great aembly, refusing to Nguõ Thaäp

Trieån Chuyeån: Xoay vaàn ñeán hear the Buddha preach the new doctrine of ngöôøi thöù naêm möôi, duø ngöôøi thöù 50 ñöôïc the Lotus Sutra—For more information, please nghe kinh Phaùp Hoa, coøn ñöôïc coâng ñöùc tuøy see The Lotus Sutra, Skill in Means Chapter. hyû voâ löôïng voâ bieân, huoáng laø ngöôøi ñaàu tieân Nguõ Thieân Truùc: See Nguõ Ñoä (B). ôû trong chuùng hoäi ñöôïc nghe maø tuøy hyû—The Nguõ Thieân Tuï: Naêm toäi cuûa ngöôøi xuaát fiftieth turn, the greatness of the bliss of one gia—The five kinds of wrong-doing: who hears the Lotus sutra even at fiftieth hand; 1) Ba La Di Toäi: Parajika (skt)—Toäi naëng how much greater that of him who hears at first nhaát neân bò truïc xuaát ra khoûi giaùo ñoaøn hand! (Tyø Kheo coù boán giôùi, Tyø Kheo Ni coù taùm Nguõ Thaäp Töï Moân: Maãu töï phaïn goàm coù giôùi)—Sins demanding expulsion from the naêm möôi chöõ caùi—The Sanskrit alphabet order, four for monks and eight for nuns— given as of ffifty letters. See Töù Ñoïa. Nguõ Theå Ñaàu Ñòa: Trong caùch laïy toû loøng 2) Taêng Taøn Toäi: Sanghavasesa (skt)—Taêng toân kính, haønh giaû buoâng thoûng caû naêm boä Giaù Baø Thi sa—Phaïm toäi naëng ñaùng lyù bò phaän trong cô theå xuoáng saùt ñaát: ñaàu, ñaàu goái truïc xuaát khoûi Taêng Ñoaøn, nhöng vì tyø traùi, ñaàu goái phaûi, cuøi choû traùi, cuøi choû phaûi— kheo bieát saùm hoái vôùi Taêng chuùng, neân In a devotional prostration, the practitioner vaãn ñöôïc ôû laïi giaùo ñoaøn (Tyø Kheo coù 13 drops five parts of the body to the ground: gôùi vaø Tyø Kheo Ni coù 17 giôù)—Sins forehead, left knee, right knee, left elbow, verging on expulsion, which demand right elbow. confession before and absolution by the Nguõ Thieân: Five devas: assembly, 13 for monks and 17 for nuns. (A) Five devas in the Garbhadhatu who reside 3) Ba Daät Ñeà Toäi: Prayascitta (skt)—Toäi in north, south, east, west and central. ñaùng ñoïa ñòa nguïc (Tyø Kheo coù 120 giôùi (B) The five kinds of devas: vaø Tyø Kheo Ni coù 208 giôùi)—Sins 1) Thöôïng giôùi thieân: Devas in the upper deserving hell which may be forgiven, 120 realms of form and non-form. for monks and 208 for nuns. 2) Hö khoâng thieân: Devas in the sky (four of 4) Ñeà Xaù Ni Toäi: Pratidesaniya (skt)—Ba La the six devas in the desire realm). Ñeà Xaù Ni—Nhöõng toäi nheï neân chæ caàn 3) Ñòa cö thieân: Devas on the earth (Other saùm hoái vôùi chö Taêng (Tyø Kheo coù 4 giôùi two of six devas on Sumeru). vaø Tyø Kheo Ni coù 8 giôùi)—Sins which 4) Du Hö khoâng thieân: Wandering devas of must be confessed, four for monks and 8 the sky (sun, moon, stars, etc). for nuns. 5) Ñòa haï thieân: Under-world devas (nagas, 5) Ñoät Caùt La Toäi: Duskrta (skt)—AÙc Taùc asuras, maras, etc). hay nhöõng sai phaïm, loãi laàm hay toäi nheï Nguõ Thieân Söù: See Nguõ Ñaïi Söù Giaû. hôn nôi thaân (goàm 109 giôùi cho caû Tyø Kheo laãn Tyø Kheo Ni)—Light sins, errors,

or faults in body, 109 for both monks and muïc ñích cuûa giaùo phaùp vaãn khoâng thay ñoåi— nuns—See Thaát Dieät Tranh Phaùp and Cuï In the centuries that followed the Buddha’s Tuùc Giôùi Tyø Kheo. death, various attempts were made to organize Nguõ Thieân Töû: Naêm vò trôøi ôû meù ñoâng baéc and formulate his teachings. Different systems Kim Cöông Boä ngoaøi Maïn Ñoà La cuûa Thai appeared, basing themselves on the recorded Taïng Giôùi—The five devas in the scriptures, each purporting to express the Garbhadhatu-mandala located in the northeast. Buddha’s

intended meaning from the time of 1) Baéc Thieân: Devas in the North. his enlightenment until his nirvana. The reason 2) Nam Thieân: Devas in the South. of his teachings of different sutras is for the 3) Ñoâng Thieân: Devas in the East. benefits of many different living beings, but 4) Taây Thieân: Devas in the West. the purpose of his doctrine was always the 5) Trung Thieân: Devas in the Centre. same: Nguõ Thieän: Five good things—The first five (A) Toâng Thieân Thai chia moät ñôøi thuyeát phaùp commandments—See Nguõ Giôùi. cuûa Ñöùc Phaät ra laøm naêm thôøi kyø—A T'ien-T'ai classification of the Buddha's Nguõ Thieâu: The five burnings—Söï traùi phaïm teaching into five periods: naêm giôùi seõ daãn ñeán hình phaït trong kieáp naày 1) Thôøi kyø Hoa Nghieâm (Nhuõ Vò): Ksira— cuõng nhö ñoïa ñòa nguïc trong kieáp lai sanh— Thôøi kyø naày ñöôïc ví nhö söõa töôi hay thôøi The infraction of the first five commandments kyø thuyeát phaùp ñaàu tieân cuûa Phaät, goïi laø leads to state punishment in this life and the Hoa Nghieâm Thôøi cho chö Thanh Vaên vaø hells in the next life. Duyeân Giaùc—Thôøi kyø naày laïi ñöôïc chia Nguõ Thoï: Naêm thoï—The five vedanas or laøm ba giai ñoaïn moãi giai ñoaïn baûy ngaøy sensations: ngay sau khi Phaät thaønh ñaïo khi Ngaøi (A) Thuoäc veà tinh thaàn: Limited to mental Thuyeát Kinh Hoa Nghieâm. Toâng Thieân emotion. Thai cho raèng Phaät Thích Ca Maâu Ni 1) Öu Thoï: Saàu bi—Sorrow. thuyeát Kinh Hoa Nghieâm ngay sau khi 2) Hyû Thoï: Vui möøng do coù söï phaân bieät— ngaøi ñaït ñöôïc giaùc ngoä; tuy nhieân ñieàu Joy. naày laø moät nghi vaán vì Kinh Hoa Nghieâm (B) Thuoäc veà caûm giaùc: Limited to the senses: chæ coù trong Phaät Giaùo Ñaïi Thöøa maø 3) Khoå Thoï: Ñau khoå—Pain. thoâi—Fresh milk—Buddha's first 4) Laïc Thoï: Sung söôùng khoâng coù söï phaân preaching. This period is called bieät—Pleasure. Avatamsaka (Hoa Nghieâm) for sravakas (C) Thuoäc veà caû tinh thaàn laãn caûm giaùc: and pratyeka-buddhas—This period is Limited to both mental emotion and the divided into three divisions each of seven senses: days, after his enlightenment, when he 5) Xaû Thoï: Trung tính, khoâng khoå khoâng preached the content of the Avatamsaka laïc—Indiffernce. Sutra. According to the T'ien-T'ai sect, Nguõ Thôøi Giaùo: The five periods of the the Avatamsaka Sutra was delivered by Buddha's teaching—Nhieàu theá kyû sau thôøi Sakyamuni Buddha immediately after his Phaät nhaäp dieät, coù raát nhieàu coá gaéng khaùc enlightenment; however, this is nhau ñeå phaân chia caùc thôøi giaùo thuyeát cuûa questionable because the Hua-Yen Sutra Ñöùc Phaät, thöôøng laø caên cöù treân noäi dung caùc is a Mahayana creation. kinh ñieån töø luùc Ñöùc Phaät thaønh ñaïo ñeán luùc 2) A Haøm (Agamas): Loäc Uyeån—Laïc vò Ngaøi nhaäp Nieát Baøn, giaùo thuyeát cuûa Ngaøi tuøy (dadhi)—Söõa coâ ñaëc ñöôïc cheá ra töø söõa cô quyeàn bieán ñeå lôïi laïc chuùng sanh, nhöng

töôi—Thôøi kyø 12 naêm Ñöùc Phaät thuyeát the Agamas) began and the distinction of Kinh A Haøm trong vöôøn Loäc Uyeån— the three vehicles, as represented by the Coagulated milk for the Hinayana—The four Noble Truths for Sravakas, the twelve years of the Buddha's preaching of Twelve Nidanas for Pratyeka-buddhas, Agamas in the Deer Park. and the Six Paramitas for Bodhisattvas. 3) Phöông ñaúng (Vaipulyas): Sanh toâ vò 2) Tam Thöøa Thoâng Giaùo: Voâ Töôùng—Giaùo (navanita) for the

Mahayana—Thôø kyø taùm lyù thuyeát chung cho caû ba thöøa nhö ñöôïc naêm Phaät thuyeát kinh Phöông Ñaúng ñöôïc thaáy trong Kinh Nieát Baøn—The teaching ví nhö phoù saûn söõa ñaëc. Ñaây laø thôøi kyø common to all three vehicles, as seen in taùm naêm Ñöùc Phaät thuyeát roäng taát caû caùc the Nirvana Sutra. kinh cho caû Tieåu laãn Ñaïi thöøa—The 3) ÖÙc Döông Giaùo: ÖÙc Döông—Thuyeát Vaipulya period—The eight years of giaûng Kinh Duy Ma, Tö Ích Phaïm Thieân preaching Mahayana-cum-Hinayana Sôû Vaán Kinh vaø caùc kinh khaùc ñeå taùn doctrines. döông Boà Taùt vaø haï thaáp Thanh Vaên. 4) Baùt Nhaõ (Prajna): Thuïc toâ vò (ghola or Giaùo thuyeát naày ñöôïc Nieát Baøn Toâng butter) for the Mahayana—Thôøi kyø 22 Trung Hoa xieån döông—The teaching of naêm Phaät thuyeát Kinh Baùt Nhaõ hay Trí the Vimalakirti Sutra, and Tö ích Phaïm Tueä ñöôïc ví nhö phoù saûn cuûa söõa ñaëc ñaõ Thieân Sôû Vaán Kinh and other sutras cheá thaønh bô—Twenty two years of his extolling the Bodhisattva teaching at the preaching the prajna or wisdom sutra. expense of that for Sravakas. This 5) Phaùp Hoa (Lotus) and Nieát Baøn (Nirvana teaching was held by the Nirvana sect of sutra): Ñeà hoà vò (sarpirmanda or clarified China. butter) for the Mahayana—Thôøi kyø Phaùp 4) Ñoàng Qui Giaùo: Hoäi Tam Qui Nhaát—Phaät Hoa Nieát Baøn ñöôïc ví vôùi thôøi kyø söõa ñaõ thuyeát kinh Phaùp Hoa khieán ba thöøa qui ñöôïc tinh cheá thaønh phoù maùt. Ñaây laø thôøi veà Nhaát Thöøa—The common objective kyø taùm naêm Phaät thuyeát Kinh Phaùp Hoa teaching calling three vehicles, through vaø moät ngaøy moät ñeâm Phaät thuyeát Kinh the Lotus, to union in the one vehicle. Nieát Baøn—The eight years of his 5) Thöôøng Truï Giaùo: Vieân Thöôøng—Phaät preaching of Lotus sutra, and in a day and thuyeát kinh Nieát Baøn ñeå chöùng minh Phaät a night, the Nirvana sutra. quaû thöôøng truï—The teaching of eternal ** For more information, please see Thieân life; the revelation through the Nirvana Thai Nguõ Thôøi Baùt Giaùo. Sutra of the eternity of Buddhahood. (B) Theo toâng phaùi Nieát Baøn maø baây giôø laø (C) Theo Phaùp Baûo Ñaïi Sö vaøo ñôøi nhaø moät phaàn cuûa Thieân Thai—According to Ñöôøng—According to Great Monk Fa- the Nirvana School which is now part of Pao of the T'ang dynasty: the T'ien-T'ai: 1) Tieåu Thöøa: Hinayan—See Hoa Nghieâm 1) Tam Thöøa Bieät Giaùo: Höõu Töôùng—Giai Thôøi in (A). ñoaïn khi bieät giaùo (nhö chuùng ta coù theå 2) Baùt Nhaõ: Ñaïi Thöøa—Prajna—See Baùt tìm thaáy trong caùc kinh A Haøm) baét ñaàu Nhaõ in (A). vaø söï phaân bieät Tam thöøa, ñaïi dieän bôûi Töù 3) Thaâm Maät: Tam Thöøa—Three Vehicles— Ñeá cho haøng Thanh Vaên, Möôøi Hai Nhaân See Tam Thöøa Bieät Giaùo vaø Tam Thöøa Duyeân cho haøng Duyeân Giaùc vaø Luïc Ñoä Thoâng Giaùo in (B). cho haøng Boà Taùt—The period when the 4) Phaùp Hoa: Nhaát Thöøa—One Vehicle— differentiated teaching (as we can find in See Ñoàng Qui Giaùo in (B).

5) Nieát Baøn: Phaät Tính Giaùo—The Nirvana Nguõ Thoâng Tieân: Ngöôøi baèng phöông phaùp or Buddha-nature—See Phaùp Hoa and ngoaïi ñaïo chöùng ñöôïc nguõ thaàn thoâng—One Nieát Baøn in (A) and Thöôøng Truï Giaùo in who by non-Buddhistic methods has attained to (B). the five supernatural powers. Nguõ Thoâng: Naêm loaïi thaàn thoâng—Five Nguõ Thoáng: The five pains—See Nguõ

Thieâu. kinds of supernatural powers: Nguõ Thuù: Gatiyo (p)—Theo Kinh Phuùng (A) Tuïng trong Tröôøng Boä Kinh, coù naêm neûo aùc 1) Ñaïo thoâng: Nhôø chöùng ngoä lyù thöïc töôùng (nguõ thuù)—According to the Sangiti Sutta in trung ñaïo maø ñöôïc nhö chö Boà Taùt thoâng the Long Discourses of the Buddha, there are löïc voâ ngaïi—Supernatural powers of five gati (destinations, destinies): Bodhisattvas through their insight into 1) Ñòa nguïc: Nirayo (p)—Hells. truth. 2) Ngaï quyû: Peta (p)—Hungry ghosts— 2) Thaàn thoâng: Nhôø tu ñònh maø ñöôïc nhö chö Starving demons—The realm of hungry A-La-Haùn thoâng löïc töï taïi—Supernatural ghosts. powers of arhats through their mental 3) Suùc sanh: Tiracchana-yoni (p)— concentration. Animals—Animal-rebirth. 3) Y thoâng: Nhôø vaøo thuoác men phuø chuù maø 4) Nhaân: Human beings—Man—Humankind. ñöôïc—Supernatural or magical powers 5) Thieân: Devas—Heaven—Deva world. dependent on drugs, charms, incantations, Nguõ Thuù Sanh Töû Luaân: Moät loaït hình aûnh etc. veà sanh töû gaùn cho Nhöùt Thieát Höõu Boä Luaät— 4) Baùo thoâng (Nghieäp thoâng): Nhôø quaû baùo A series of pictures to show the course of life maø ñöôïc nhö chö Thieân vaø long thaàn— and death, ascribed in the Sarvativada Vinaya Reward of karma powers of 34 to the Buddha. transformation possessed by devas, nagas, Nguõ Thuø Thaéng Ñöùc: Buddha receives the etc. respect of the world because of the five 5) Yeâu thoâng: Do yeâu quaùi löïc maø ñöôïc nhö superior virtues: tính cuûa caùo hoà hay nhöõng caây ñaïi thuï laâu 1) Haønh vi thuø thaéng: Superior conduct. naêm—Magical powers of goblins, satyrs, 2) Kieán giaûi thuø thaéng: Superior point of etc. view. (B) See Nguõ Thaàn Thoâng. 3) Trí hueä thuø thaéng: Superior or perfect Nguõ Thoâng Boà Taùt: Naêm vò Boà Taùt ôû Tu wisdom. vieän Keâ Ñaàu Ma taïi AÁn Ñoä, nhöõng ngöôøi coù 4) Minh thuyeát thuø thaéng: Superior preaching ñaày ñuû nguõ thoâng, ñi ñeán Taây Phöông Cöïc Laïc ability. ñeå thænh aûnh töôïng Phaät Di Laëc, töø ñoù ñem veà 5) Khaû naêng thuø thaéng daãn ñaïo chuùng sanh y truyeàn khaép AÁn Ñoä—The five Bodhisattvas of ñaïo tu haønh: Superior ability to lead Chi-Thou-Moa monastery in India, who, people to the practice of His Teaching. possessed of supernatural powers, went to the Nguõ Thuû Uaån: Naêm troùi buoäc cuûa naêm uaån Western Paradise and begged the image of höõu laäu khieán chuùng sanh maõi luyeán aùi trong Maitreya, whence it is said to have been voøng luaân hoài sanh töû—The five tenacious spread over India. bonds or skandhas, attaching to mortality—See Nguõ Thoâng Thaàn: Nhöõng vò thaàn ñaõ chöùng Nguõ Uaån. ñöôïc nguõ thoâng—Spirits possessed of the five Nguõ Thuaän Haï Phaàn Keát: Naêm moái keát supernatural powers. trong caûnh duïc giôùi—The five ties in the lower

realm, which hold the individual in the realms five commandments (Panca-veramani)— of desire: See Nguõ Giôùi. 1) Tham duïc: Desire. 2) Thieân thöøa: Devayana (skt)—Taùi sanh 2) Thuø haän: Resentment. vaøo coõi trôøi nhôø tu trì thaäp thieän—Rebirth 3) Chaáp ngaõ: Egoism. among the devas by observing the ten 4) Taø chaáp: False tenets. forms of good actions or ten 5) Nghi hoaëc: Doubt. commandments (Dasa-kusala). ** For more information, please see Nguõ Haï 3) Thanh vaên: Arava-kayanam (skt)—Taùi Phaàn Keát. sanh vaøo quaû vò Thanh Vaên nhôø tu trì

phaùp Nguõ Thuaän Thöôïng Phaàn Keát: Naêm moái Töù Dieäu Ñeá—Rebirth among the sravakas keát vôùi caûnh giôùi ñi leân cuûa saéc vaø voâ saéc— by observing the four noble truths The five ties in the higher realm which hold an (Catvari-arya-satyani). individual in the realms of form and and 4) Duyeân giaùc: Pratyeka-Buddhayanam formlessness: (skt)—Taùi sanh vaøo Duyeân Giaùc nhôø tu trì 1) Mong muoán ñaït ñeán saéc giôùi: Desire for thaäp nhò nhaân duyeân maø chöùng quaû Bích form. Chi Phaät—Rebirth among pratyeka- 2) Mong muoán ñaït ñeán caûnh giôùi voâ saéc: Buddhas and Bodhisattvas by observing Desire for formlessness. the twelve nidanas (Dvadasanga- 3) Thao thöùc boàn choàn: Restlessness. pratiyasamutpada). 4) Ngaõ maïn: Pride. 5) Boà Taùt: Bodhisattva-yanam (skt)—Nhôø tu 5) Si meâ: Ignorance. trì luïc ñoä Ba La Maät maø ñaït ñeán quaû vò Boà ** For more information, please see Nguõ Taùt vaø cuoái cuøng ñaït ñöôïc quaû vò Phaät—Thöôïng Phaàn Keát. Among the Buddhas and bodhisattvas by Nguõ Thuyeát: See Nguõ Chuûng Thuyeát Nhaân. the six paramitas (Sdaparamita). ** For more information, See Tam Thöøa in Nguõ Thöøa: Naêm coã xe coù theå ñöa ngöôøi tôùi Vietnamese-English Section. quaû vò Phaät (giaùo phaùp cuûa Phaät töø caïn ñeán (B) Theo Tieåu Thöøa—According to the saâu chia ra naêm trình ñoä, haønh giaû chæ caàn y Hinayana: theo moãi giaùo phaùp thöïc haønh, ñeàu coù theå ñaït 1) Phaät: Buddha. ñöôïc thaønh quaû toát ñeïp)—The five vehicles 2) Thanh Vaên: Sravakas. conveying to the karma-reward which differs 3) Duyeân Giaùc: Pratyeka-buddhas. according to the vehicle. They are summed up 4) Chö Thieân coõi trôøi Phaïm Thieân: The gods as. of the brahma-heavens. (A) Theo Ñaïi Thöøa—According to the 5) Chuùng sanh trong coõi duïc giôùi: Those of Mahayana: desire realm. 1) Nhaân thöøa: Narayana (skt)—Taùi sanh vaøo (C) Theo Maät giaùo—According to the Esoteric nhaân gian hay coõi ngöôøi nhôø tu trì nguõ giôùi cult: (höõu tình quan Phaät Giaùo laáy loaøi ngöôøi 1) Nhaân, töông öùng vôùi ñaát: Men, laøm troïng taâm. Con ngöôøi coù theå laøm laønh corresponding with earth. maø cuõng coù theå laøm aùc, laøm aùc thì bò sa 2) Thieân, töông öùng vôùi nöôùc: Devas, ñoïa trong ba ñöôøng döõ nhö ñòa nguïc, ngaï corresponding with water. quyû, suùc sanh; laøm laønh thì ñöôïc sanh leân 3) Thanh Vaên, töông öùng vôùi löûa: Sravakas, caùc ñöôøng laønh nhö nhôn vaø thieân, A La corresponding with fire. Haùn, Bích Chi Phaät, vaân vaân)—Rebirth among men conveyed by observing the

4) Duyeân giaùc, töông öùng vôùi gioù: Pratyeka- 3) Hieän Thöùc: Döïa vaøo taùc duïng cuûa naêng buddhas, corresponding with wind. kieán maø khôûi leân sôû kieán—Observation of 5) Boà Taùt, töông öùng vôùi hö khoâng: the object as it appears. Bodhisattvas, corresponding with the 4) Tri Thöùc: Höôùng vaøo caùc caûnh giôùi hieän ra “void.” töø taâm sôû maø sanh ra moïi thöù phaân bieät Nguõ Thöøa Teà Nhaäp: Naêm thöøa ñeàu nhaäp— sai laàm—The deductions derived from its Nhôø nguyeän löïc cuûa Ñöùc Phaät A Di Ñaø maø appearance. chuùng sanh trong naêm thöøa ñeàu ñöôïc nhaäp 5) Töông Tuïc Thöùc: Do voâ minh maø phaân chaân thöïc baùo ñoä—All different classes will bieät sai laàm neân sanh ra vui söôùng vôùi caùi obtain an entrance into the Pure Land by the mình yeâu thích, vaø khoå sôû vôùi caùi

mình vow of Amitabha. chaùn gheùt, nieäm khoå vui lieân tuïc chaúng ** For more information, please see döùt, do ñoù maø luaân hoài sanh töû töông tuïc— Nguõ Thöøa. The consequent feelings of like or dislike, Nguõ Thöùc: Pancavijnana (skt)—Naêm thöùc pleasure or pain, from which arise the hay taâm thöùc döïa vaøo maét, tai, muõi, löôõi vaø delusions and incarnations. thaân maø sinh vaø duyeân vaøo naêm caûnh saéc, Nguõ Thöùc Thaân: Pancavijnanakaya (skt)— thinh, höông, vò, xuùc—The five senses of Heä thoáng caùc thöùc—The system of the consciousness or five parijnanas, perceptions Vijnanas—See Nguõ Thöùc. or cognitions; ordinarily those arising from the Nguõ Thöïc: Naêm loaïi thöùc aên tinh thaàn nuoâi five senses form, sound, smell, taste, touch: döôõng thieän caên—The five kinds of spiritual (A) Theo Ñaïi Thöøa—According to the food by which roots of goodness are nourished: Mahyana, the five senses of 1) Nieäm thöïc: Correct thoughts. consciousness: 2) Phaùp hyû thöïc: Delight in the Law. 1) Nhaõn thöùc: Visual sense. 3) Thieàn duyeät thöïc: Pleasure in meditation. 2) Nhó thöùc: Auditory sense. 4) Nguyeän thöïc: Firm resolve, or vows of 3) Tyû thöùc: Olfactory sense. self-control. 4) Vò thöùc: Gastatory. 5) Giaûi thoaùt thöïc: Deliverance from the 5) Xuùc thöùc: Tactile sense. karma of illusion. (B) Theo Khôûi Tín Luaän—The five Nguõ Thöôøng: Naêm ñaïo laøm ngöôøi—The five parijnanas according to the Awakening of cardinal virtues: Faith: 1) Nhôn: Thöông ngöôøi thöông vaät— 1) Nghieäp Thöùc: Nöông vaøo goác reã voâ minh Benevolence. baét ñaàu ñoäng leân töø baûn taâm maø khôûi ra 2) Nghóa: ÔÛ phaûi vôùi moïi ngöôøi— meâ laàm thaønh ra taùc ñoäng hay thaønh Righteousness. nghieäp—Initial functioning of mind under 3) Leã: Bieát keû lôùn ngöôøi nhoû—Civility— the influence of the original Propriety. unenlightenment or state of ignorance. 4) Trí: Bieát phöông keá möu löôïc löông 2) Chuyeån Thöùc: Nghieäp thöùc chuyeån laàn maø thieän—Good knowledge. sanh ra naêng kieán hay töï thaáy mình maø 5) Tín: Bieát giöõ söï tin caäy—Loyalty (faith or khôûi leân taùc duïng—The act of turning sincerity). towards the apparent object for its Nguõ Thöôïng Phaàn Keát: Nguõ Thöôïng Phaàn observation. Kieát Söû—Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh vaø Caâu Xaù Luaän, coù naêm phaàn keát sinh khôûi trong caùc caûnh giôùi cao hôn

cuûa saéc giôùi vaø voâ saéc giôùi hay nguõ thöôïng (A) Phaùp Tính toâng chia cô loaïi cuûa taát caû phaàn keát vì chuùng troùi buoäc höõu tình vaøo nguõ chuùng sanh ra laøm naêm tính—The five uaån ñeå sanh vaøo caùc coõi cao—According to different natures as grouped by the the Sangiti Sutta in the Long Discourses of the Dharmalaksana Sect: Buddha and Kosa Sastra, there are five higher 1) Thanh Vaên Tính: Sravakas for Arhats— bonds of desire still exist in the upper realms Nhöông ngöôøi coù chuûng töû voâ laäu coù theå of form and formlessness, for they fetter sanh quaû voâ sanh A La Haùn, döùt ñoaïn luaân beings to aggregates, etc., produced in the hoài sanh töû, nhöng khoâng theå ñaït ñöôïc higher forms of becoming: Phaät quaû—Who are able to attain non- 1) Saéc aùi keát: Tham saéc—Phieàn naõo cuûa söï return to mortality, but are unable to reach tham tröôùc nguõ duïc ôû coõi saéc giôùi hay söï Buddhahood. luyeán aùi coõi saéc—Rupa-raga (p)—Lust or 2) Duyeân Giaùc Tính: Coù chuûng töû voâ laäu desire for form—Attachment to the world sanh ra Bích

Chi Phaät, döùt ñoaïn luaân hoài of forms—Greed for the fine-material— sanh töû, nhöng chöa coù theå ñaït ñeán quaû vò Love in the realm of form—Craving for Phaät—Pratyeka-buddhas for Pratyeka- the world of form. buddhahood—Who are able to attain to 2) Voâ saéc aùi keát: Tham voâ saéc—Phieàn naõo non-return to mortality, but are unable to cuûa söï tham tröôùc caûnh giôùi thieàn ñònh cuûa reach Buddhahood. coõi voâ saéc hay söï luyeán aùi coõi voâ saéc— 3) Boà Taùt Tính: Coù chuûng töû voâ laäu, döùt ñoaïn Arupa-raga (p)—Attachment to the sanh töû ñeå naûy sanh quaû Phaät— formless world—Lust or desire for Bodhisattva for Buddhahood. formlessness—Greed for the immaterial— 4) Baát Ñònh Tính: Coù vaøi chuûng töû voâ laäu, Love in the realm of formlessness— nhöng chöa döùt sanh töû luaân hoài—Craving for the formless world. Indefinite—Who have some 3) Traïo keát: Traïo cöû—Phieàn naõo vì taâm dao unconditioned seeds, but are not able to ñoäng maø boû maát thieàn ñònh—Uddhacca attain to non-return to mortality. (p)—Restlessness. 5) Voâ Tính: 4) Maïn keát: Phieàn naõo gaây ra do bôûi caäy a) Nhöõng keû ngoaïi ñaïo khoâng tín haønh nhaân mình hay maø laán löôùt ngöôøi khaùc—Mana quaû neân khoâng coù taâm Phaät—Outsiders (p)—Pride—Conceit. who have not the Buddha-mind. 5) Voâ minh keát: Phieàn naõo gaây ra bôûi ngu b) Loaøi höõu tình coù ñuû chuûng töû höõu laäu cuûa muoäi—Ignorance. trôøi vaø ngöôøi, khoâng coù voâ laäu chuûng töû Nguõ Tì Kheo: See Nguõ Tyø Kheo. cuûa baäc tam thöøa, cho neân maõi maõi xoay Nguõ Tieån: The five arrows which the Buddha vaàn trong voøng luïc ñaïo—Men and devas compared with the five desires—See Nguõ with passions and devoid of natures for Duïc. enlightenment, hence destined to remain in the six paths of transmigration. Nguõ Tín Taâm: See Nguõ Chuûng Tín Taâm. (B) Theo Kinh Vieân Giaùc—According to Nguõ Tinh: Naêm haønh tinh—The five planets: Complete Enlightenment Sutra: 1) Moäc tinh: Jupiter. 1) Phaøm Phu Tính: Daàu laø nhöõõng ngöôøi toát 2) Hoûa tinh: Mars. nhöng vaãn chöa ñoaïn tröø ñöôïc chuûng töû 3) Thoå tinh: Saturn. höõu laäu—Ordinary good people. 4) Veä Nöõ Tinh: Venus. 2) Nhò Thöøa Tính: Chæ ñoaïn tröø ñöôïc hoaëc 5) Thuûy tinh: Mercury. kieán vaø tö kieán töùc laø söï chöôùng, chöù chöa Nguõ Tính: The five natures.

ñoaïn tröø ñöôïc lyù chöôùng hay traàn sa voâ Nguõ Tình: Naêm caûm giaùc khôûi leân bôûi nguõ minh—Sravakas and Pratyeka-buddhas. caên—The feelings or passions, which are 3) Boà Taùt Tính: Ñaõ töø töø ñoaïn tröø ñöôïc caû stirred by the five senses—See Nguõ Caên. hai söï vaø lyù chöôùng—Bodhisattvas. Nguõ Tònh: Naêm moùn thanh tònh cuûa boø—The 4) Baát Ñònh Tính: Indefinite—See Baát Ñònh five “clean” products of the cow—The cow’s tính in (A). panca-gavya: 5) Voâ Tính: Heretics or outsiders who have 1) Nöôùc tieåu: Urine. no Buddha-mind—See Voâ Tính in (A). 2) Phaân: Dung. (C) Naêm chuûng taùnh ñöôïc toâng Phaùp Töôùng 3) Söûa: Milk. thaønh laäp—The five germ-natures or 4) Kem: Cream. roots of Bodhisattva development 5) Phoù maùt: Cheese. established by the Dharmalaksana Sect: Nguõ Tònh Cö Thieân: 1) Taäp Chuûng Tính: Ngoâi vò thaäp truï, tu taäp (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä khoâng quaùn, phaù boû caùc kieán hoaëc—The Kinh, coù Nguõ Tònh Cö hay nguõ saéc giôùi ñeä germ-nature of study of the void or töù thieàn thieân, laø choã

vaõng sanh cuûa caùc immaterial which correscts all illusions of baäc A-La-Haùn (Baát Hoaøn)—According to time and space. It corresponds to the ten the Sangiti Sutta in the Long Discourses of grounds. the Buddha, there are five pure-dwelling 2) Tính Chuûng Tính: Ngoâi vò thaäp haønh, heavens in the fourth dhyana heaven, into khoâng truï laïi ôû "khoâng," coù khaû naêng phaân which arhats are finally born: bieät taát caû phaùp tính vaø chuyeån hoùa chuùng 1) Voâ phieàn thieân: Choán khoâng coøn moïi söï sanh—The germ-nature of ability to phieàn naõo—Avrhas—The heaven free discriminate all the natures of phenomena from all trouble. and transform the living. It corresponds to 2) Voâ nhieät thieân: Choán khoâng coøn söï naõo the ten necessary activities of a nhieät—Atapas—Heaven of no heat or Bodhisattva. distress—Unworried. 3) Ñaïo Chuûng Tính: Laø ngoâi vò thaäp hoài 3) Thieän hieän thieân: Choán naêng hieän thaéng höôùng, tu taäp dieäu quaùn trung ñaïo ñeå phaùp—Sudrsas (skt)—Heaven of beautiful thoâng ñaït taát caû Phaät phaùp—The middlepresentation. way germ-nature, which attains insight 4) Thieän kieán thieân: Choán coù theå thaáy ñöôïc into Buddha-laws. It corresponds to theten thaéng phaùp—Sudrsanas—Heaven of kinds of dedications. beauty. 4) Thaùnh Chuûng Tính: Ngoâi vò thaäp ñòa, döïa 5) Saéc cöùu caùnh thieân: Coõi trôøi saéc giôùi cao vaøo dieäu quaùn trung ñaïo ñeå phaù boû voâ nhaát—Akanisthas—The highest heaven of minh vaø chöùng nhaäp Thaùnh vò—The saint the form-realm—Peerless. germ-nature which produces holiness by (B) Theo Kinh Thuû Laêng Nghieâm, quyeån destroying ignorance. The bodhisattva Chín, Ñöùc Phaät ñaõ noùi vôùi ngaøi A Nan veà leave the ranks of freedom from desire in Nguõ Tònh Cö Thieân nhö sau: "OÂng A Nan, the ten stages to become a saint. trong Töù Thieàn laïi coù naêm Tònh Cö Thieân 5) Ñaúng Giaùc Chuûng Tính: Chuûng tính Boà Ñeà hay Baát Hoaøn Thieân, ñaõ döùt heát chín tieán veà Phaät quaû—The bodhi-rank germphaåm taäp khí coõi döôùi. Heát söï khoå vui, nôi nature which produces Buddhahood. xaû taâm chuùng ñoàng phaän an laäp choã ôû."— In the Surangama Sutra, book Nine, the Buddha told Ananda about the Five Pure

Dwelling Heavens as follows: "Ananda! 5) Saéc Cöùu Caùnh Thieân—The Ultimate Form Beyond the four Dhyana Heavens, are the Heaven: Saéc traàn töø töôùng ñeán choã cöùu five pure dwelling heavens or heavens of caùnh chaúng ñoäng, cuøng toät taùnh saéc chaúng no return. For those who have completely coù bôø beán, haïng naày goïi laø Saéc Cöùu Caùnh cut off the nine categories of habits in the Thieân—Those who reach the ultimately lower realms, neither suffering nor bliss subtle level come to the end of the nature exist, and there is no regression to the of form and emptiness and enter into a lower levels. All whose minds have boundless realm. They are among those in achieved this renunciation dwell in these the Heaven of Ultimate Form. heavens together. Nguõ Tònh Nhuïc: The five kinds of clean 1) Voâ Phieàn Thieân—No Affliction Heaven: flesh. Nhöõng vò maø khoå vaø vui ñaõ dieät, taâm 1-3) See Tam Tònh Nhuïc. chaúng baän roän, laø nhöõng vò ñang truï trong 4) Con thuù töï cheát: Creatures that have died coõi Voâ Phieàn Thieân—Those who have put a natural death. an end to suffering and bliss and who do 5) Thòt thuù coøn thöøa do thuù khaùc

gieát xong aên not get involved in the contention between coøn dö laïi: Creatures that have been killed such thoughts are among those in the by other creatures. Heaven of No Affliction. Nguõ Toäc Nhö Lai: The five Dhyani-Buddhas 2) Voâ Nhieät Thieân—No Heat Heaven: of the Vajradhatu. Nhöõng vò töï taïi phoùng xaû, chaúng coù naêng Nguõ Toâng: Naêm toâng phaùi trong Phaät giaùo— sôû, taâm chaúng ñoái ñaõi, haïng naày goïi laø Voâ The five great schools in Buddhism—Naêm Nhieät Thieân—Those who isolate their toâng phaùi Ñaïi Thöøa—Five sects in the practice, whether in movement or in Mahayana: restraint, investigating the baselessness of (A) that involvement, are among those in the 1) Thieàn Toâng: Zen Sect. Heaven of No Heat. 2) Phaùp Töôùng Toâng: Teaching Sect. 3) Thieän Kieán Thieân—The Good View 3) Luaät Toâng: Vinaya Sect. Heaven: Möôøi phöông theá giôùi, dieän kieán 4) Maät Toâng: Secret Sect. trong laëng, chaúng coøn taát caû caáu nhieãm 5) Tònh Ñoä Toâng: Pure Land Sect. cuûa caûnh traàn, haïng naày goïi laø Thieän Kieán (B) Thieân—Those whose vision is 1) Thieân Thai Toâng: T'ien-T'ai. wonderfully perfect and clear, view the 2) Hoa Nghieâm: Hua-Yen. realms of the ten directions as free of 3) Phaùp Töôùng: Teaching Sect. defiling appearances and devoid of all dirt 4) Tam Luaän: Madhyamika-Sastra Sect— and filth. They are among those in the Three Sastra Sect. Heaven of Good View. 5) Luaät Toâng: Vinaya Sect. 4) Thieän Hieän Thieân—The Good (C) Naêm toâng phaùi Thieàn cuûa Phaät giaùo ôû Manifestation Heaven: Dieäu kieán hieän Trung Hoa baét nguoàn töø Nguoàn Thieàn tieàn, bieán taïo voâ ngaïi, haïng naày goïi laø "Tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät" Thieän Hieän Thieân—Those whose subtle cuûa Luïc Toå Hueä Naêng. Naêm toâng naày vision manifests as all their obstructions goàm Vaân Moân, Phaùp Nhaõn, Taøo Ñoäng, are refined away are among those in the Quy Ngöôõng, vaø Laâm Teá—Five sects or Heaven of Good Manifestation. schools of Chinese Zen Buddhism. The five traditions arise from one origin which

is "Directly Point to Mind to see one's 3) Bình Ñaúng Taùnh Trí: Samata-jnana (skt)—True Nature and to realize the Trí chuyeån töø Maït Na thöùc maø ñöôïc, laø trí Buddhahood" taught by the Sixth Zen taïo thaønh taùc duïng bình ñaúng cuûa caùc Patriarch Hui-Neng. These five sects phaùp, töông öùng vôùi löûa vaø Nam Phaät ôû include Yun-Men, Fa-Ran, T'ao-Tung, Nam Ñoä—The wisdom which derived Kui-Yang, and Lin-Chi. from manovijnana or mano consciousness, Nguõ Traàn: Pancavisayarasa (p)—Five wisdom in regard to all things equally and indulgences of the senses—Naêm traàn hay naêm universally, corresponds to fire and is caûnh saéc—The objects of the five senses, associated with Ratnasambhava and the which being dusty or earthly things can taint south. the true nature—Five dusts. 4) Dieäu Quaùn Saùt Trí: Pratyaveksana-jnana 1) Saéc Traàn: Form. (skt)—Trí chuyeån töø yù thöùc maø ñöôïc, trí 2) Thinh Traàn: Sound. phaân bieät caùc phaùp haûo dieäu phaù nghi, 3) Höông Traàn: Smell. töông öùng vôùi nöôùc vaø Phaät A Di Ñaø ôû 4) Vò Traàn: Flavor. Taây phöông. Theo Tònh Ñoä vaø Chaân Toâng, 5) Xuùc Traàn: Touch. Phaät A Di Ñaø thuø thaéng hôn caû trong soá Nguõ Tri Caên: Naêm tri caên—The five Nguõ Trí Nhö Lai; maëc duø quoác ñoä cuûa indriyas or organs of perception—See Nguõ Ngaøi ôû Taây

Phöông chöù khoâng ôû trung Caên. öông. Trong soá Nguõ Trí Nhö Lai, Ñöùc Phaät A Di Ñaø ôû phöông Taây coù theå ñoàng nhaát Nguõ Trí: Five kinds of wisdom—Theo tröôøng vôùi Trung öông Ñaïi Nhaät Nhö Lai, laø Ñöùc phaùi Chaân ngoân—According to the Shingon Phaät cuûa Phaùp Giôùi Theå Taùnh. Caùc boån Sect nguyeän cuûa Ñöùc A Di Ñaø, söï chöùng ñaéc 1) Phaùp Giôùi Theå Tính Trí: Dharmadhatu- Phaät quaû Voâ Löôïng Quang vaø Voâ Löôïng prakrti-jnana (skt)—Trí chuyeån töø Yeâm-Thoï, vaø söï thieát laäp Cöïc Laïc quoác ñoä ñaõ Ma-La thöùc maø ñöôïc—Phaùp giôùi theå taùnh ñöôïc moâ taû ñaày ñuû trong Kinh A Di Ñaø— töùc laø luïc ñaïi vôùi Ngaøi Tyø Loâ Giaù Na hay The wisdom derived from wisdom of Ñaïi Nhaät Nhö Lai truï nôi Trung ñoä. Goïi laø profound insight (yù thöùc), or phaùp giôùi theå taùnh trí vì trí naày laøm chuû discrimination, for exposition and doubt- ñöùc phöông tieän cöùu caùnh—The wisdom destruction; corresponds to water, and is derived from the pure consciousness associated with Amitabha and the west. (amala-vijnana)—The wisdom of the According to the T'ien-T'ai and Shingon, embodied nature of dharmadhatu, defined Amita is superior over the five Wisdom as the six elements, and is associated with Buddhas (Dhyani-Buddhas), even though Vairocana in the center. he governs the Western Quarter, not the 2) Ñaïi Vieân Caûnh Trí: Adarsana-jnana center. Of the five Wisdom Buddhas, (skt)—Laø trí chuyeån töø A-Laïi-Da thöùc maø Amitabha of the West may be identical ñöôïc, laø trí hieån hieän vaïn töôïng cuûa phaùp with the central Mahavairocana, the giôùi nhö taám göông troøn lôùn, töông öùng vôùi Buddha of homo-cosmic identity. theá giôùi vaø lieân heä vôùi A Suùc Beä Phaät Amitabha's original vows, his attainment cuõng nhö Ñoâng Ñoä—The great ground of Buddhahood of Infinite Light and Life, mirror wisdom, derived from alaya- and his establishment of the Land of Bliss vijnana (alaya consciousness), reflecting are all fully described in the Sukhavati all things; corresponds to the earth, and is text. associated with Aksobhya and the east.

5) Thaønh Sôû Taùc Trí: Krtyanusthana-jnana concentration. Sensuality is due to non- (skt)—Trí chuyeån töø nguõ caên (nhaõn, nhó, restraint of the six senses, which when tyû, thieät vaø thaân), trí thaønh töïu dieäu nghieäp unguarded give rises to thoughts of lust so töï lôïi lôïi tha, töông öùng vôùi hö khoâng vaø that the mind-flux is defiled. Hence the Phaät Di Laëc ôû Baéc Ñoä—The wisdom need for any Buddhist is to be on his guard derived from the five senses (nguõ caên), against this hindrance which closes the the wisdom of perfecting the double work door to deliverance. of self-welfare and the welfare of others; 2) Saân haän Trieàn Caùi: Vyapada (p)—Cuõng corresponds to the air and is associated nhö tham duïc, söï chuù taâm sai laàm, keùm with Amoghasiddhi (Di Laëc Maitreya) and khoân ngoan, khoâng saùng suoát, daãn ñeán saân the north. haän. Neáu khoâng kieåm soaùt kòp thôøi, nhöõng Nguõ Trí Baûo Quan: See Nguõ Phaät Baûo tö töôûng baát thieän naày seõ thaám nhuaàn taâm Quan. vaø che laáp maát trí tueä. Noù coù theå laøm meùo Nguõ Trí Nguõ Phaät: See Nguõ Phaät. moù toaøn theå taâm thöùc vaø caùc taâm sôû, cuõng nhö gaây trôû ngaïi cho aùnh saùng chaân lyù, Nguõ Trí Nhö Lai: The five kinds of wisdom ñoùng maát cöûa giaûi thoaùt. Tham duïc vaø saân of the Tathagata—See Nguõ Trí, and Nguõ Phaät.

haän ñaët neàn taûng treân voâ minh, chaúng Nguõ Trieàn Caùi: Five hindrances—Theo Kinh nhöõng laøm chaäm treå söï phaùt trieån cuûa taâm Phuùng Tuïng trong tröôøng Boä Kinh, coù naêm trí, maø coøn ñoát chaùy caû röøng coâng ñöùc maø trieàn caùi, chuùng laøm chöôùng ngaïi vaø che daáu ta ñaõ tích taäp töø bao ñôøi kieáp—The thöïc taïi khoûi taâm thöùc—According to the hindrance of ill-will. As in the case of Sangiti Sutta in the Long Discourses of the sense-desire, it is unwise and unsystematic Buddha, there are five hindrances which, in attention that brings about ill-will. When the sense of obstructing and hindering and not under control, ill-will propagates itself, concealing reality from consciousness: saps the mind and clouds the vision. It (A) Naêm Trieàn Caùi—Five hindrances: distorts the entire mind and thus hinders 1) Tham Duïc Trieàn Caùi: Kamacchanda (p)— awakening to ignorance, not only hamper Tham duïc laø söï ham muoán duyeân theo mental growth, but also destroy the whole nhuïc duïc nguõ traàn. Nhöõng tö töôûng tham forest of merits which we had duïc chaéc chaén laøm chaäm treå söï phaùt trieån accumulated in so many lives. tinh thaàn. Noù laøm taâm chao ñoäng vaø trôû 3) Hoân Traàm Thuïy Mieân trieàn Caùi: Thina- ngaïi coâng trình laéng taâm an truï. Sôû dó coù middha (p)—Hoân traàm thuïy mieân hay hoân tham duïc phaùt sanh laø vì chuùng ta khoâng traàm daõ döôïi, moät traïng thaùi taâm ueå oaûi, chòu thu thuùc luïc caên. Vì khoâng caån maät khoâng buoàn hoaït ñoäng. Ñaây khoâng phaûi laø canh phoøng saùu cöûa neân nhöõng tö töôûng traïng thaùi ueå oaûi vaät chaát cuûa cô theå (vì tham aùi coù theå xaâm nhaäp vaøo laøm oâ nhieãm cho duø laø baäc A La Haùn, ñoâi khi vaãn caûm taâm thöùc. Do vaäy ngöôøi tu theo Phaät caàn thaáy thaân theå meät moûi). Traïng thaùi naày phaûi caån troïng thu nhieáp luïc caên, khoâng laøm cho haønh giaû tu thieàn maát loøng nhieät deã duoâi hôø höûng ñeå cho chöôùng ngaïi tham thaønh, keùm quyeát taâm, roài tinh thaàn trôû aùi ngaên chaën laøm bít maát con ñöôøng giaûi neân öông yeáu vaø löôøi bieáng. Söï hoân traàm thoaùt cuûa mình—Lust—The hindrance of laøm cho taâm thaàn caøng theâm daõ döôïi vaø sensuality (sensual desire). Sensual desire cuoái cuøng ñöa ñeán traïng thaùi taâm chai ñaù is lust for sense objects. Sensual thoughts höûng hôø—Stiffness and torpor—The definitely retarded mental development. hindrance of sloth and torpor. This is a They disturb the mind and hinder

morbid state of mind and mental bò lung laïc nhö ngöôøi ngoài treân haøng raøo, properties. It is not the state of khoâng theå naøo trau doài taâm trí ñöôïc—The sluggishness of the body (for even the hindrance of sceptical doubt or arhats, who are free from this ill, also uncertainty. The hindrance of doubt is the experience bodily fatihue). This sloth and inability to decide anything definitely. It torpor lessens the yogi’s enthusiasm and includes doubt with regard to the earnestness for meditation so that the possibility of attaining the jhana, and meditator becomes mentally sick and lazy. uncertain on what we are doing. Unless Laxity leads to greater slackness until we shed our doubts, we will continue to finally there arises a state of callous suffer from it. As long as we continue to indifference. take skeptical view of things, sitting on the 4) Traïo Cöû Hoái Quaù Trieàn Caùi: Uddhacca- fence, this will most detrimental to

mental kukkucca (p)—Coøn goïi laø phoùng daät lo aâu, development. moät chöôùng ngaïi laøm chaäm treå böôùc tieán (B) Laøm theá naøo ñeå cheá ngöï naêm trieàn caùi tinh thaàn. Khi taâm phoùng daät thì nhö baày naày?—How can we overcome these five ong vôõ oå, cöù vo vo bay quanh quaån khoâng hindrances? ngöøng, khoù loøng an truï ñöôïc. Tình traïng 1) Phaät töû neân luoân tu taäp chaùnh tinh taán ñeå chao ñoäng naày laø moät trôû ngaïi treân ñöôøng cheá ngöï naêm trieàn caùi naày: A Buddhist ñi ñeán ñònh tónh. Khi haønh giaû maõi lo aâu must always practice the right efforts to suy nghó heát chuyeän naày ñeán chuyeän khaùc, overcome these five hindrances: heát vieäc noï ñeán vieäc kia, nhöõng vieäc laøm a) Ngaên ngöøa nhöõng töø töôûng baát thieän chöa xong, cuõng nhö nhöõng vieäc chöa xong, phaùt sanh, khoâng cho noù phaùt sanh: To luoân lo aâu veà nhöõng may ruûi cuûa ñôøi soáng, prevent the arsing of evil unwholesome thì chaéc chaén ngöôøi aáy seõ chaúng bao giôø thoughts that have not yet arisen in the coù an laïc—Agitation and worry—The mind. hindrance of worry and flurry, also called b) Loaïi tröø nhöõng töø töôûng baát thieän ñaõ phaùt restlessness and remorse. This is another sanh: To discard such evil thoughts disadvantage that makes progress more already arisen. difficult. When the mind becomes restless c) Khai trieån nhöõng töø töôûng thieän chöa phaùt like flustered bees in a shaken hive, it sanh: To produce wholesome thoughts not cannot concentrate. This mental agitation yet arisen. prevents calmness and blocks the upward d) Cuûng coá vaø baûo trì nhöõng töø töôûng thieän path. Worry is just as harmful. When a ñaõ phaùt sanh: To promote and maintain man worries over one thing and another, the good thoughts already present. over things done or left undone, and over 2) Theo Tyø Kheo Piyadassi Mahathera trong misfortunes, he can never have peace of Phaät Giaùo Nhìn Toaøn Dieän, ñeå ñieàu phuïc mind. All this bother and worry, this naêm trieàn caùi, haønh giaû cuõng caàn phaûi fidgeting and unsteadiness of mind, trau doài vaø phaùt trieån naêm yeáu toá taâm lyù prevent concentration. goïi laø chi thieàn—According to Bhikkhu 5) Nghi Trieàn Caùi: Vicikiccha (p)—Coøn goïi Piyadassi Mahathera in The Spectrum of laø hoaøi nghi, khoâng tin töôûng veà söï chöùng Buddhism, to overcome these five ñaéc thieàn ñònh, khoâng quyeát ñònh ñöôïc hindrances, one has to develop five ñieàu mình ñang laøm. Ngaøy naøo mình coøn psychic factors known as five factors of taâm traïng hoaøi nghi, ngaøy ñoù tinh thaàn coøn jhana:

a) Taàm: Vitakka (p)—Taàm ñöôïc duøng ñeå 3) Saéc aùi truï ñòa: Duïc voïng vaø luyeán aùi trong cheá ngöï hoân traàm daõ döôïi—Applied coõi saéc giôùi—The desires in the form thought is used to subdue sloth and torpor. realm—Clinging or attachment in the b) Saùt: Vicara (p)—Saùt ñöôïc duøng ñeå cheá form-realm. ngöï hoaøi nghi—Sustained thought is used 4) Höõu aùi truï ñòa: Nhöõng duïc voïng luyeán aùi to subdue doubt. trong coõi voâ saéc giôùi vaãn coøn phaûi chòu c) Phæ: Piti (p)—Phæ hay hyû laïc ñöôïc duøng ñeå luaân hoài sanh töû—The desires (clinging or cheá ngöï saân haän—Joy is used to subdue attachment) in the formless realm which is ill-will. still mortal. d) Laïc: Sukha (p)—An laïc ñöôïc duøng ñeå cheá (B) Caên Baûn Voâ Minh—Original ignorance: ngöï phoùng daät vaø lo aâu—Happiness is 5) Voâ

minh truï ñòa: Taát caû nhöõng si aùm hay used to subdue restlessness and worry. meâ muoäi trong tam giôùi laø goác nhaân cuûa e) Truï: Ekaggata (p)—Truï ñöôïc duøng ñeå cheá moïi phieàn naõo—The state of ignorance— ngöï tham duïc—One pointedness or The state of unenlightenment or ignorance unification of the mind which is used to in the trailokya which is the root-cause of subdue sense desire. all distressful delusion—The ground in ** For more information, please see Nguõ which spring the roots of the countless Chöôùng Ngaïi and Five Kinds of passions and delusions of all mortal Hindrances. beings. Nguõ Truù Ñòa: See Nguõ Hoaëc. Nguõ Truï Hoaëc: See Nguõ Truï Ñòa. Nguõ Truï Ñòa: Naêm truï ñòa trong sanh töû luaân Nguõ Truøng Huyeàn Nghóa: Naêm taàng nghóa hoài hay naêm phieàn naõo caên baûn—Taát caû nhöõng huyeàn vi khi giaûi thích moät boä kinh—Five aûo töôûng ñöa ñeán taø kieán vaø duïc voïng cuûa layers of mystic meaning when one explicates chuùng sanh sanh töû—The five fundamental the text of a sutra. conditions of the passions and delusions—The 1) Thích nghóa roõ caùi teân ñeà cuûa boä kinh: To five states or conditions found in mortality; explain the title of the sutra. wherein are the delusions of misleading views 2) Bieän luaän theå chaát cuûa boä kinh: To discern and desires. These five states condition all the essence of the sutra. error, and are the ground in which spring the 3) Noùi veà toân chæ cuûa boä kinh: To explain the roots of the countless passions and delusions of guiding principle of the sutra. all mortal beings: 4) Noùi veà löïc duïng cuûa boä kinh: To explain (A) Chi Maït Voâ Minh—“Branch or twig the sutra’s powerful function. ignorance.” 5) Noùi veà giaùo töôùng cuûa boä kinh: To explain 1) Kieán nhöùt thieát truï ñòa: Kieán hoaëc ôû tam forms of the Buddhist teaching in the giôùi khi thaáy söï vaät theo veû daùng chöù sutra. khoâng nhö thaät—Delusions arising from Nguõ Tröôïc: Five turbidities—Naêm thöù oâ seeing things as they seem, not as they tröôïc, hay naêm thöù dô ôû coõi Ta Baø. Trong Kinh really are—Wrong views which are Thuû Laêng Nghieâm, quyeån Boán, Ñöùc Phaät ñaõ common to the trailokya. nhaéc oâng A Nan veà nguõ tröôïc nhö sau: “OÂng A 2) Duïc aùi truï ñòa: Nhöõng duïc voïng hay luyeán Nan! Trong thaân oâng, chaát ñaëc laø ñòa, chaát aùi trong duïc giôùi—The desires in the loûng laø thuûy, chaát aám laø hoûa, lay ñoäng laø desire realm—Clinging or attachment in phong. Do boán caùi raøng buoäc, neân chia caùi taâm the desire-realm. traïng vieân dieäu giaùc minh cuûa oâng laøm thaáy, nghe, bieát, xeùt, töø ñaàu ñeán cuoái taïo thaønh naêm

lôùp hoãn tröôïc hay vaãn ñuïc. Theá naøo laø ñuïc? nhau. Caùi khoâng chaúng coù thaät theå. Caùi OÂng A Nan, ví nhö nöôùc trong, baûn nhieân trong thaáy khoâng phaûi thaät bieát. Hai caùi xen loän, saïch, coøn kia laø nhöõng buïi, ñaát, tro, caùt, baûn giaû doái thaønh laäp lôùp thöù nhaát, goïi laø Kieán chaát ngaên ngaïi. Hai thöù ñoù khaùc nhau. Coù Tröôïc: In the Surangama Sutra, book Four, ngöôøi laáy ñaát boû vaøo nöôùc trong, ñaát maát tính the Buddha explained to Ananda about the ngaên ngaïi, nöôùc maát tính trong treûo, troâng vaån kalpa turbidity as follows: “Ananda! You ñuïc, neân goïi laø ñuïc. Naêm lôùp ñuïc cuûa oâng laïi see that emptiness pervades the ten cuõng nhö vaäy—Five corruptions—Five directions. There is no

division between Turbidities, defilements, or depravities—Five emptiness and seeing. However, , stages of a world existence. In the Surangama although emptiness has no substance and Sutra, book Four, the Buddha reminded your seeing has no awareness, the two Ananda about the five turbidities as follows: become entangled in a falseness. This is “Ananda! While you are in your body, what is the first layer, called the turbidity of time. solid is of earth, what is moist is of water, what b) Sieâu vieät Kieáp Tröôïc—The transcendency is warm is of fire, and what moves is of wind. of the turbidity of kalpa—Trong Kinh Thuû Because of these four bonds, your tranquil and Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ perfect, wonderfully enlightened bright mind daïy ngaøi A Nan veà sieâu vieät kieáp tröôïc divides into seeing, hearing, sensation, and nhö sau: “OÂng A Nan! OÂng neân bieát, oâng cognition. From beginning to end there are the ngoài trong ñaïo traøng, tieâu heát caùc nieäm. five layers of turbidity. What is meant by Caùc nieäm heát thì caùc ly nieäm ñeàu saùng toû ‘turbidity?’ Ananda! Pure water, for instance, roõ raøng, ñoäng tónh khoâng rôøi, nhôù queân is fundamentally clear and clean, whereas nhö moät möïc. Ñang ôû choã ñoù vaøo tam ma dust, dirt, ashes, silt, and the like, are basically ñòa, ví nhö ngöôøi saùng maét ôû choã toái taêm. solid substances. Such are the properties of the Tính tinh minh ñöôïc dieäu vaø tònh, taâm two; their natures are not compatible. Suppose, chöa phaùt saùng. AÁy laø coøn bò raøng buoäc then, that an ordinary person takes some dirt trong saéc aám. Neáu maét saùng suoát, möôøi and tosses it into the pure water. The dirt loses phöông roãng thoâng, khoâng coøn toái taêm. its solid quality and the water is deprived of its Goïi laø saéc aám heát. Ngöôøi ñoù sieâu vieät transparency. The cloudiness which results is Kieáp Tröôïc. Xem choã sôû nhaân, kieân coá called ‘turbidity.’ Your five layers of turbidity voïng töôûng laøm goác—In the Surangama are similar to it.” Sutra, book Nine, the Buddha taught 1) Kieáp Tröôïc: The Kalpa turbidity. Ananda about how to transcend the kalpa a) YÙ nghóa cuûa Kieáp Tröôïc—The meanings turbidity as follows: “Ananda! You should of the kalpa turbidity: know that as a cultivator sits in the • Ñôøi soáng trong coõi Ta Baø ñaày daãy oâ tröôïc Bodhimanda, he is doing away with all vaø ñang giaûm daàn—Life is turbid or this thoughts. When his thoughts come to an Saha world is filled with impurity—The end, there will be nothing in his mind. defilement of the life-span, when the This state of pure clarity will stay the human life-span as a whole decreases. same whether in movement or stillness, in • Trong Kinh Thuû Laêng Nghieâm, quyeån remembrance or forgetfulness. When he Boán, Ñöùc Phaät ñaõ giaûi thích cho ngaøi A dwells in this place and enters samadhi, he Nan veà Kieáp tröôïc nhö sau: “OÂng A Nan! is like a person with clear vision who finds OÂng thaáy hö khoâng khaép möôøi phöông theá himself in total darkness. Although his giôùi. Caùi khoâng vaø caùi thaáy khoâng theå rôøi nature is wonderfully pure, his mind is not

yet illuminated . This is the region of the and earth fluctuate between sensation and form skandha. If his eyes become clear, he cognition and become entangled in a will then experience the ten directions as falseness. This is the second layer, called an open expanse, and the darkness will be the turbidity of views. gone. This is the end of the

form skandha. b) Sieâu vieät Kieán Tröôïc—Transcendency of He will then be able to transcend the the affliction turbidity—Trong Kinh Thuû turbidity of kalpas. Contemplating the Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ cause of the form skandha, one sees that daïy ngaøi A Nan veà caùch sieâu vieät kieán false thoughts of solidity are its source. tröôïc nhö sau: "OÂng A Nan! Ngöôøi thieän 2) Kieán Tröôïc: The view turbidity or the nam ñoù tu tam ma nan ñeà veà Sa Ma Tha, turbidity of view. saéc aám heát, nhìn thaáy taâm chö Phaät nhö a) YÙ nghóa cuûa Kieán Tröôïc—The meanings trong göông saùng hieån hieän caùc vaät. Nhö of the view turbidity: coù choã sôû ñaéc maø chöa theå duøng ñöôïc, ví • Kieán tröôïc laø taát caû caùc söï thaáy bieát caên nhö nguû bò boùng ñeø, chaân tay vaãn ñuû, thaáy cöù treân nhaän thöùc sai laàm cuûa chuùng sanh. nghe khoâng laàm, maø khoâng cöû ñoäng ñöôïc. Chuùng laø nhöõng thò phi, hôn thua, danh lôïi, Ñoù laø bò raøng buoäc trong thuï aám. Neáu heát nhôn, ngaõ, bæ, thöû, vaân vaân: Turbidity of boùng ñeø, thì taâm rôøi thaân, trôû laïi xem maët, view means all different views, ñi ôû töï do, khoâng coøn löu ngaïi. Ñoù laø heát perceptions, and knowledge of sentient thuï aám. Ngöôøi ñoù sieâu vieät kieán tröôïc. beings that are based on false conceptions. Xem sôû nhaân, hö minh voïng töôûng laøm They are gossip, competition, fame, self, goác—In the Surangama Sutra, book Nine, egotism, right, wrong, etc. the Buddha taught Ananda about the • Nhöõng oâ tröôïc cuûa taø kieán vaø aùc kieán hay transcendency of the affliction turbidity as nguõ lôïi söû (do kieán tröôïc hay kieán thöùc taø follows: "Ananda! When the good person vaïy maø con ngöôøi chaáp quaáy boû phaûi, theo who is cultivating samadhi and samatha taø boû chaùnh, ñieân ñaûo thieân leäch)—View has put an end to the form skandha, he can turbid (false and evil views)—The see the mind of all Buddhas as if seeing an defilement of views, or perverse image reflected in a clear mirror. He thoughts—See Nguõ Lôïi Söû. seems to have obtained something, but he • Trong Kinh Thuû Laêng Nghieâm, quyeån cannot use it. In this he resembles a Boán, Ñöùc Phaät ñaõ giaûi thích cho ngaøi A paralyzed person. His hands and feet are Nan veà Kieán Tröôïc nhö sau: "OÂng A Nan! intact, his seeing and hearing are not Thaân oâng hieän gom töù ñaïi laøm theå. Caùi distorted, and yet his mind has come under thaáy, nghe, hay, bieát bò haïn cheá thaønh coù a deviant influence, so that he is unable to ngaên ngaïi. Ñòa, thuûy, hoûa, phong laïi coù move. This is the region of the feeling hay bieát. Hai beân xen loän, giaû doái thaønh skandha. Once the problem of paralysis laäp lôùp thöù hai, goïi laø Kieán Tröôïc: In the subsides, his mind can then leave his body Surangama Sutra, book Four, the Buddha and look back upon his face. It can go or explained to Ananda about the turbidity of stay as it pleases without further views as follows: "Ananda! Your body hindrance. This is the end of the feeling appears in full, with the four elements skandha. This person can then transcend composing its substance, and from this, the turbidity of views. Contemplating the seeing, hearing, sensation, and cognition cause of the feeling skandha, one sees that become firmly defined. Water, fire, wind,

false thoughts of illusory clarity are its Apart from cognition they have no nature. source. But they become entangled in a falseness. 3) Phieàn Naõo Tröôïc: The affliction

turbidity, This is the third layer, called the turbidity turbidity of affliction. of afflictions." a) YÙ nghóa cuûa Phieàn Naõo Tröôïc—The b) Sieâu vieät Phieàn Naõo tröôïc— meanings of the affliction turbidity: Transcendency of the turbidity of • Phieàn naõo tröôïc coù nghóa laø chuùng sanh afflictions—Trong Kinh Thuû Laêng luoân bò caùc thöù phieàn naõo, buoàn raàu, töùc Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ daïy giaän, oaùn thuø, taø kieán, vaân vaân, traøn ngaäp ngaøi A Nan veà caùch sieâu vieät Phieàn Naõo thaân taâm, chôù ít khi coù loøng töø bi hyû xaû. Tröôïc nhö sau: "OÂng A Nan! Ngöôøi thieän Chính vì theá maø gaây ra khoâng bieát bao nam kia, tu tam ma ñeà, thuï aám heát roài, duø nhieâu laø phieàn naõo cho nhau: Turbidity of chöa heát laäu hoaëc, taâm ñaõ xa hình theå, nhö affliction means sentient beings are chim ra khoûi loàng, ñaõ ñöôïc thaønh töïu. Töø constantly plagued with afflictions, phaøm thaân naày tieán leân, traûi qua 60 Thaùnh worries, anger, vengeance, false views, Vò Boà taùt, ñöôïc yù sinh thaân, theo nguyeän etc. All such impure thoughts consume ñi ñeán, khoâng bò chöôùng ngaïi. Ví nhö coù their minds and bodies, but kindness, ngöôøi noùi meâ khi nguû, ngöôøi ñoù duø khoâng compassion, joy, and equanimity are very bieát, maø lôøi noùi thaønh tieáng laøm cho ngöôøi rare. Thus, they cause one another thöùc nghe bieát. Ñoù laø bò raøng buoäc trong innumerable afflictions. töôûng aám. Neáu ñoäng nieäm heát, phuø töôûng • Nhöõng ueá tröôïc cuûa duïc voïng hay nguõ ñoän tieâu töø, ñoái vôùi giaùc minh taâm, nhö boû buïi söû (con ngöôøi trong taâm chöùa ñaày nhöõng nhô. Tröôùc sau vieân chieáu moät loaïi sinh tham lam, hôøn giaän, meâ muoäi, ngu si)— töû. Ñoù laø töôûng aám heát. Ngöôøi aáy sieâu vieät The Affliction Turbidity or affliction turbid phieàn naõo tröôïc. Xem nguyeân nhaân, dung (constantly in turmoil)—The defilement of thoâng voïng töôûng laøm goác."—In the passions, when all kinds of transgressions Surangama Sutra, book Nine, the Buddha are exalted—See Nguõ Ñoän Söû. taught Ananda about the transcendency of • Trong Kinh Thuû Laêng Nghieâm, quyeån the affliction turbidity as follows: Boán, Ñöùc Phaät ñaõ giaûi thích cho ngaøi A "Ananda! When the good person who is Nan veà phieàn naõo tröôïc nhö sau: "OÂng A cultivating samadhi has put an end to the Nan! Laïi trong taâm oâng, nhôù bieát hoïc taäp, feeling skandha, although he has not phaùt ra tri kieán, dung naïp phaùt hieän saùu achieved freedom from outflows, his mind traàn. Rôøi traàn khoâng coù töôùng, rôøi giaùc ra can leave his body the way a bird escapes khoâng coù tính, xen nhau giaû doái thaønh. AÁy from a cage. From within his ordinary, he laø lôùp thöù ba, goïi laø Phieàn Naõo Tröôïc.": In already has the potential for ascending the Surangama Sutra, book Four, the through the Bodhisattvas' sixty levels of Buddha explained to Ananda about the the sagehood. He attains the 'body produced affliction turbidity as follows: "Ananda! by intent' and can roam freely without Further, the functions of memory, obstruction. This is like someone talking in discrimination, and verbal comprehension his sleep. Although he does not know he is in your mind bring into being knowledge doing it, his words are clear, and his voice and views. From out of them appear the and inflection are all in order, so those six defiling objects. Apart from the who are awake can understand what he is defiling objects there are no appearances. saying. This is the region of the

skandha. If he puts an end to his stirring patterns constantly move you to various thoughts and rids himself of superfluous places. This entanglement becomes a thinking, it is as if he has purged falseness, which is the fourth layer, called defilement from the enlightened, the turbidity of living beings." understanding mind. Then he is perfectly b) Sieâu vieät chuùng sanh tröôïc—The clear about the births and deaths of all transcendency of the turbidity of living categories of beings from beginning to beings—Trong Kinh Thuû Laêng Nghieâm, end. This is the end of the thinking quyeån Chín, Ñöùc Phaät ñaõ daïy ngaøi A Nan skandha. He can then transcend the veà caùch sieâu vieät chuùng sanh tröôïc nhö turbidity of afflictions. Contemplating the sau: "OÂng A Nan! Ngöôøi thieän nam kia, tu cause of the thinking skandha, one sees tam ma ñeà, töôûng aám heát roài. Ngöôøi aáy that interconnected false thoughts are its bình thöôøng moäng töôûng tieâu dieät, nguû vaø source. thöùc nhö moät, giaùc minh troáng roãng, yeân 4) Chuùng Sanh Tröôïc: The living beings laëng, döôøng nhö khoâng tònh, khoâng coøn coù turbidity, or turbidity of sentient beings. aûnh thoâ troïng cuûa tieàn traàn. Xem caùc nuùi a) YÙ nghóa cuûa Chuùng sanh Tröôïc—The soâng, ñaïi ñòa ôû theá gian nhö göông soi meanings of the living turbidity: saùng. Vaät ñeán khoâng bò dính, vaät ñi khoâng • Chuùng sanh sanh ra ôû ñôøi vôùi ñaày daãy coøn daáu veát. Ñeán thì soi, ñi thì maát, nhö tham, saân, si, maïn, nghi, taø kieán, vaø baát göông soi caùc vaät. Roõ raøng taäp khí cuõ veà tònh. Chuùng sanh oâ tröôïc, haèng bò khoå naõo traàn caûnh khoâng coøn. Chæ coøn moät theå tinh vaø baát toaïi; ñaây laø giai ñoaïn maø chuùng chaân. Caùi caên nguyeân sinh dieät töø ñoù toû sanh trôû neân ñaàn ñoän vaø baát tònh—The baøy, thaáy 12 loaøi chuùng sanh ôû möôøi Living Beings Turbidity or sentient beings phöông, cuøng toät caùc loaøi aáy. Duø chöa turbid; everyone is filled with greed, thoâng moái manh caùc maïng caên cuûa hoï. hatred, ignorance, egoism, skepticism, etc. Thaáy ñoàng moät neàn taûng sinh ra, cuøng bò The defilement of human condition, thieân löu, döôøng nhö aùnh saùng loùng laùnh, people are always dissatisfied and laø caùi choã then choát cuûa trong thaân. Ñoù laø unhappy. The period where all creatures bò raøng buoäc haønh aám. Nhö traïng thaùi aùnh are stupid and unclean. naéng loùng laùnh, caên nguyeân tính aáy, tieán • Trong Kinh Thuû Laêng Nghieâm, quyeån vaøo nôi nguyeân traïng. Heã moät phen ñaõ Boán, Ñöùc Phaät ñaõ giaûi thích cho ngaøi A laéng heát caùc caên nguyeân taäp khí, ví duï nhö Nan veà Chuùng Sanh tröôïc nhö sau: "OÂng heát soùng thì hoùa ra nöôùc ñöùng. Ñoù laø haønh A Nan! Ngaøy ñeâm sinh dieät khoâng ngöøng, aám heát. Ngöôøi aáy sieâu vieät chuùng sanh caùi thaáy bieát haèng muoán ôû trong theá gian. tröôïc. Xem nguyeân nhaân, u aån, voïng Nghieäp baùo xoay vaàn thöôøng ñoåi dôøi trong töôûng laøm goác."—In the Surangama Sutra, caùc coõi, xen nhau giaû doái thaønh. AÁy laø lôùp book Nine, the Buddha taught Ananda thöù tö, goïi laø chuùng sanh tröôïc.": In the about the transcendcy of the turbidity of Surangama Sutra, book Four, the Buddha living beings as follows: "Ananda! When explained to Ananda about the turbidity of the good person who is cultivating living beings as follows: "Ananda! And samadhi has put an end to

the thinking then day and night there is endless skandha, he is ordinarily free of dreaming production and extinction as your and idle thinking, so he stays the same knowledge and views continually wish to whether in wakefulness or in sleep. His remain in the world, while your karmic mind is aware, clear, empty, and still, like

a cloudless sky, devoid of any coarse thaät, noù gheâ tôûm ñeán noãi chaúng ai daùm tôùi sense-impressions. he Contemplates gaàn—The Life Turbidity, or body turbid everything in the world, the mountains, the (body of impurity). The defilement of the rivers, and the earth, as reflections in a world-age, when war and natural disasters mirror, appearing without attachment and are rife—Human lifetime gradually vanishing without any trace; they are diminishes to ten years. Furthermore, the simply received and reflected. He does body is the accumulation of the four away with all his old habits, and only the elements of earth, water, fire, and air, essential truth remains. From this point on, wrapped around a thin layer of skin as the origin of production and destruction masking the internal wreaking odors of the is exposed, he will completely see all the flesh, blood, bone, phlegm and other twelve categories of living beings in the bodily secretions, and upon death, ten directions. Although he has not becomes rotten and eaten by worms. In fathomed the source of their individual fact, it becomes so disgusting that no one lives, he will see that they share a dare to go near. common basis of life, which appears as a • Trong Kinh Thuû Laêng Nghieâm, quyeån mirage, shimmering and fluctuating, and is Boán, Ñöùc Phaät ñaõ giaûi thích cho ngaøi A the ultimate, pivotal point of the illusory Nan veà maïng tröôïc nhö sau: “OÂng A Nan! sense faculties and sense objects. This is Caùi thaáy, nghe cuûa oâng voán khoâng coù tính the region of the formations skandha. rieâng. Vì caùc traàn chia caùch neân thaønh Once the basic nature of this shimmering khaùc. Trong tính bieát nhau, trong duïng fluctuation returns to its original clarity, khaùc nhau. Gioáng vaø khaùc khoâng coù chuaån his habits will cease, like waves subsiding ñích, giaû doái xen laãn nhau maø thaønh. AÁy laø to become clear, calm water. This is the lôùp thöù naêm, goïi laø maïng tröôïc.”: In the end of the formations skandha. This Surangama Sutra, book Four, the Buddha person will then be able to transcend the explained to Ananda about the life turbidity of living beings. Contemplating turbidity as follows: “Ananda! Originally, the cause of the formations skandha, one your seeing and hearing were not different sees that subtle and hidden false thoughts natures, but a multitude of defiling objects are its source. has divided them until suddenly they 5) Maïng Tröôïc: The life turbidity, or became different. Their natures have a turbidity of life (physical body). mutual awareness, but their functions are a) YÙ nghóa cuûa Maïng Tröôïc—The meanings in opposition. Sameness and difference of the life turbidity: arise and they lose their identity. This • Nhöõng ueá tröôïc trong cuoäc soáng laøm giaûm entanglement becomes a falseness, which tuoåi thoï, keå caû chieán tranh vaø thieân tai. is the fifth layer, called the turbidity of a Tuoåi thoï con ngöôøi, do bôûi chieán tranh vaø lifespan.” thieân tai, maø giaûm töø töø xuoáng coøn möôøi b) Sieâu vieät Maïng tröôïc—The transcendency naêm. Hôn nöõa, thaân xaùc naày chæ laø söï keát of the life turbidity: trong Kinh Thuû Laêng hôïp cuûa töù ñaïi, beân trong lôùp da

moûng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ daïy beân ngoaøi chæ laø maùu, thòt, xöông, ñôøm, vaø ngaøi A Nan veà caùch sieâu vieät maïng tröôïc nhöõng chaát hoâi tanh khaùc. Ñeán khi cheát roài nhö sau: "OÂng A Nan! Ngöôøi thieän nam seõ phaûi chòu moät söï phaân hoùa, tanh hoâi, kia, tu tam ma ñeà, haønh aám heát, caùc tính thoái tha, gôùm ghieát, ruoài bu kieán ñaäu. Kyø theá gian, u thanh nhieãu ñoäng, ñoàng phaän

sinh cô, boãng nhieân phaù hö gieàng moái traàm beings throughout the ten directions, he teá, thaân trung höõu ñeàn nghieäp tröôùc thaâm can contemplate that source without being maät, caûm öùng huyeàn tuyeät. Trôøi Nieát Baøn drawn into any of the categories. He has ñaõ gaàn saùng nhieàu, ví duï nhö gaø gaùy laàn become identical with with the realms of choùt, nhìn veà phöông ñoâng ñaõ coù tinh saéc. the ten directions. The light does not fade, Saùu caên hö tònh, khoâng coøn dong ruoãi nöõa. and what was hidden before is now Trong ngoaøi ñöùng laëng vaø saùng suoát, tieán revealed. This is the region of the vaøo choã khoâng bò vaøo. Raát thoâng ñaït consciousness skandha. If he has become nguyeân do thoï maïng cuûa 12 loaïi chuùng identical with the beckoning masses, he sanh trong möôøi phöông. Quaùn saùt caùi may obliterate the individuality of the six nguyeân do aáy, chaáp laøm choã baûn nguyeân. gates and succeed in uniting and opening Caùc loaïi khoâng caûm trieäu, ñi thuï thai. Nôi them. Seeing and hearing become linked möôøi phöông coõi ñaõ ñöôïc ñoàng moät. Tinh so that they function interchangeably and saéc chaúng traàm, phaùt hieän caùi u uaån. Ñoù laø purely. The worlds of the ten directions bò buoäc trong thöùc aám. Nhö caùc loaøi thuï and his own body and mind are as bright sinh caûm trieäu ñaõ nhaän thaáy caùi choã ñoàng, and transparent as vaidurya. This is the tieâu ma saùu moân, khai hôïp thaønh töïu, thaáy end of the consciousness skamdha. This nghe thoâng suoát, ñaép ñoåi duïng thanh tònh. person can then transcend the turbidity of Möôøi phöông theá giôùi cuøng vôùi thaân taâm life span. Contemplating the cause of the nhö ngoïc löu ly, trong ngoaøi trong suoát. consciousness skandha, one sees that the Ñoù laø thöùc aám heát. Ngöôøi ñoù sieâu vieät negation of existence and the negation of maïng tröôïc. Xem nguyeân nhaân, voõng non-existence are both unreal, and that töôïng hö voâ, ñieân ñaûo voïng töôûng laøm upside-down false thoughts are its source. goác." In the Surangama Sutra, book Nine, Nguõ Tuaàn: the Buddha taught Ananda about the (A) Naêm möôi tuoåi—Fifty years of age. transcendency of the turbidity of life span (B) Pancabhijna (skt)—The five supernatural as follows: "Ananda! When that good or magical powers—See Nguõ Thaàn person, in cultivating samadhi, has put an Thoâng. end to the formations skandha, the subtle, Nguõ Töôùc: The five degrees (classes) of fleeting fluctuations, the deep, nobility (in European countries): imperceptible , pivotal source and the 1) Coâng: Duke. common foundation from which all life in 2) Haàu: Marquis. the world springs, are suddenly 3) Baù: Count. obliterated. In the submerged network of 4) Töû: Viscount. the retributive karma of the pudgala, the 5) Nam: Baron. karmic resonances are interrupted. There Nguõ Töôùng Thaønh Thaân: Naêm giai ñoaïn is about to be a great illumination in the hieän thaønh chaùnh ñaúng chaùnh giaùc cuûa Ñöùc Tyø sky of

Nirvana. It is like gazing east at the Loâ Giaù Na—The five stages in Vairocana cock's final crow to see the light of dawn. Buddhahood: The six sense faculties are empty and still; 1) Thoâng ñaït baûn taâm Boà Ñeà: Entry into the there is no further racing about. Inside and Bodhi-mind. outside there is a profound brightness. He 2) Taâm tu chaùnh giaùc: Maintenance of that enters without entering. Fathoming the Bodhi-mind. source of life of the twelve categories of

3) Thaønh Kim Cang taâm: Attainment of the the roots of all ignorance. They keep diamond mind. sentient beings from realizing their 4) Chöùng Kim Cang thaân: Realization of the always-existing Buddha-Nature. The five diamond embodiment. aggregates are considered as maras or 5) Vieân maõn Phaät quaû: Perfect attainment of demons fighting against the Buddha- Buddhahood. nature of men. In accordance with the ** For more information, please see Nguõ Dharma, life is comprised of five Chuyeån. aggregates (form, feeling, perception, Nguõ Töôùng Thaønh Thaân Quaùn: Quaùn mental formation, consciousness). Matter töôûng veà naêm giai ñoaïn thaønh Chaùnh Ñaúng plus the four mental factors classified Chaùnh Giaùc cuûa Phaät Tyø Loâ Giaù Na—A below as feeling, perception, mental contemplation of the five stages in Vairocana formation and consciousness combined Buddhahood. together from life. The real nature of ** For more information, please see Nguõ these five aggregates is explained in the Töôùng Thaønh Thaân. Teaching of the Buddha as follows: Nguõ Tyø Kheo: Naêm vò Tyø Kheo ñaàu tieân "Matter is equated to a heap of foam, ñöôïc Phaät ñoä—The first five of Buddha's feeling is like a bubble, perception is converts: described as a mirage, mental formations 1) A Nhaõ Kieàu Traàn Nhö: Ajnata-Kaundinya. are like a banana tree and consciousness 2) Nghaïch Beà: Asvajit. is just an illusion: 3) Baït Ñeà: Bhadrika. (A) Moïi thöù vaät chaát—To be physical or form: 4) Thaäp Löïc Ca Dieáp: Dasabala-Kasyapa. 1) Saéc uaån: Rupa (p)—Tính vaät theå goàm boán 5) Ma-Nam-Caâu-Lôïi: Mahanama-Kulika. yeáu toá, raén, loûng, nhieät vaø di ñoäng; caùc giaùc quan vaø ñoái töôïng cuûa chuùng— Nguõ Uaån: Panca-skandha (skt)—Panca- Form—Aggregate of matter (four khandha (p). elements of our own body and other (I) Theo Kinh Phuùng Tuïng trong Tröôøng Boä material objects such as solidity, fluidity, Kinh, coù naêm nhoùm caáu thaønh moät con heat and motion comprise matter)— ngöôøi (nguõ uaån). Nguõ uaån laø naêm thöù laøm Material or physical factors—The thaønh con ngöôøi. Nguõ uaån laø caên ñeá cuûa aggregate of form includes the five moïi si meâ laøm cho chuùng sanh xa rôøi Phaät physical sense organs and the Taùnh haèng höõu cuûa mình. Nguõ uaån ñöôïc corresponding physical objects of the coi nhö laø nhöõng ma quaân choáng laïi vôùi sense organs (the eyes and visible objects, Phaät tính nôi moãi con ngöôøi. Saéc cuøng boán the ears and sound, the nose and smell, the yeáu toá tinh thaàn cuøng nhau keát hôïp thaønh tongue and taste, the skin and tangible ñôøi soáng. Baûn chaát thöïc söï cuûa naêm uaån objects). naày ñöôïc giaûi thích trong giaùo lyù cuûa nhaø (B) Lieân heä tôùi taâm vöông—To be associated Phaät nhö sau: "Saéc töông ñoàng vôùi moät with mental functioning: ñoáng boït bieån, thoï nhö boït nöôùc, töôûng moâ 2) Thoï uaån: Vedana (skt&p)—Feeling or taû nhö aûo aûnh, haønh nhö caây chuoái vaø thöùc

sensation—Tính tri giaùc goàm taát caû caùc nhö moät aûo töôûng—According to the loaïi caûm giaùc sung söôùng, khoù chòu hay Sangiti Sutta in the Long Discourses of the döûng döng—Aggregate of feeling or Buddha, there are five aggregates—Five sensation of three kinds pleasant, Skandhas—The aggregates which make unpleasant and indifferent. When an up a human being. The five skandhas are

object is experienced, that experience nhö sau: “OÂng A Nan! OÂng coøn chöa bieát takes on one of these emotional tones, heát thaûy caùc töôùng huyeãn hoùa nôi phuø traàn either of pleasure, of displeasure or of ñeàu do nôi voïng nieäm phaân bieät maø sinh indifference. ra, laïi cuõng do nôi ñoù maø maát. Huyeãn 3) Töôûng uaån: Samjna (skt)—Sanna (p)— voïng laø caùi töôùng beân ngoaøi. Tính saâu xa Thought, cognition or perception—YÙ thöùc vaãn laø dieäu giaùc minh. Nhö vaäy cho ñeán chia caùc tri giaùc ra laøm saùu loaïi (saéc, nguõ aám, luïc nhaäp, töø thaäp nhò xöù ñeán thaäp thinh, höông, vò, xuùc, vaø nhöõng aán töôïng baùt giôùi, khi nhaân duyeân hoøa hôïp, hö voïng tinh thaàn)—Thinking—Aggregate of nhö coù sinh. Khi nhaân duyeân chia reõ, hö perception—Activity of recognition or voïng goïi laø dieät. Khoâng bieát raèng duø sinh identification or attaching of a name to an dieät, ñi laïi, ñeàu trong voøng Nhö Lai taïng object of experience. Perceptions include truøm khaép möôøi phöông, khoâng lay ñoäng, form, sound, smell, taste, bodily khoâng theâm bôùt, sinh dieät. Trong tính chaân impression or touch, and mental objects. thöôøng aáy, caàu nhöõng söï ñi, laïi, meâ, ngoä, 4) Haønh uaån: Samskara (skt)—Sankhara sinh, töû, ñeàu khoâng theå ñöôïc. OÂng A Nan! (p)—Formation, impression, or mental Vì sao nguõ aám laø Nhö Lai taïng dieäu chaân formation—Khaùi nieäm hay haønh ñoäng bao nhö tính?”—According to the Surangama goàm phaàn lôùn nhöõng hoaït ñoäng taâm thaàn, Sutra, book Two, the Buddha reminded yù chí, phaùn xeùt, quyeát taâm, vaân vaân— Ananda about the five skandhas as folows: Aggregate of mental formation—A “Ananda! You have not yet understood conditioned response to the object of that all the defiling objects that appear, all experience including volition, attention, the illusory, ephemeral characteristics, discrimination, resolve, etc. spring up in the very spot where they also (C) Lieân heä ñeán taâm sôû—Be associated with come to an end. They are what is called the faculty or nature of the mind (manas): ‘illusory falseness.’ But their nature is in 5) Thöùc uaån: Vijnana (skt)—Vinnana (p)— truth the bright substance of wonderful Consciousness—Nhaän thöùc bao goàm saùu enlightenment. Thus it is throughout, up to loaïi yù thöùc naûy sinh töø söï tieáp xuùc cuûa the five skandhas and the six entrances, to giaùc quan töông öùng vôùi moät ñoái töôïng tri the twelve places and the eighteen realms; giaùc—Aggregate of consciousness the union and mixture of various causes includes the six types of consciousness and conditions account for their illusory (seeing, hearing, smelling, tasting, and false existence, and the separation touching and mental consciousness)— and dispersion of the causes and Awareness or sensitivity to an object, i.e. conditions result in their illusory and false the consciousness associates with the extinction. Who would have thought that physical factors when the eye and a production, extinction, coming, and going visible object come into contact, an are fundamentally the everlasting, awareness of a visible

object occurs in our wonderful light of the treasury of the Thus mind. Consciousness or a turning of a Come One, the unmoving , all-pervading mere awareness into personal experience perfection, the wonderful nature of true is a combined function of feeling, suchness! If within the true and permanent perception and mental formation. nature one seeks coming and going, (II) Theo kinh Thuû Laêng Nghieâm, quyeån Nhì, confusion and enlightenment, or birth and Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà Nguõ AÁm death, there is nothing that can be

obtained. Ananda! Why do I say that the b) Coøn nhö hoa ñoám töø con maét ra, neáu quaû five skandhas are basically the wonderful theá, taát nhieân phaûi trôû vaøo con maét. Hoa nature of true suchness, the treasury of the ñoám ñaõ töø con maét ra thì chaéc chaén phaûi Thus Come One?" coù tính thaáy. Maø neáu coù tính thaáy, thì khi 1) Saéc AÁm—The form skandha—OÂng A ñi ra laøm hoa ñoám giöõa hö khoâng, khi Nan! Coù ngöôøi maét laønh nhìn leân hö quay trôû laïi phaûi thaáy ñöôïc con maét. Coøn khoâng, luùc ñaàu khoâng thaáy chi. Sau ñoù neáu khoâng coù tính thaáy, thì khi ñi ra ñaõ maét moûi, thaáy caùc hoa ñoám nhaûy roái rít laøm boùng loøa giöõa hö khoâng, ñeán khi trôû laêng xaêng ôû giöõa hö khoâng. Saéc aám cuõng veà seõ laøm boùng loøa ôû con maét. Neáu vaäy, vaäy. OÂng A Nan! Caùc hoa ñoám ñoù chaúng khi thaáy hoa ñoám leõ ra con maét khoâng phaûi töø hö khoâng maø ñeán, cuõng chaúng moûi. Sao laïi chæ khi thaáy hö khoâng roãng phaûi töø con maét maø ra: Ananda! Consider suoát môùi goïi laø maét laønh?—If the flowers this example: when a person who has were to come from the eyes, they would pure clear eyes look at clear, bright return to the eyes. If the nature of the emptiness, he sees nothing but clear flowers were to come from the eyes, it emptiness, and he is quite certain that would be endowed with the faculty of nothing exists within it. If for no apparent seeing. If it could see, then when it left reason, the peson does not move his eyes, the eyes it would become flowers in the staring will cause fatigue, and then of space, and when it returned it should see his own accord, he will see strange the eyes. If it did not see, then when it left flowers in space and other unreal the eyes it would obscure emptiness, and appearances that are wild and disordered. when it returned, it would obscure the You should know that it is the same with eyes. Moreover, when you see the the skandha of form. Ananda! The strange flowers, your eyes should not be flowers come neither from emptiness nor obscured. So why it is that the eyes are from the eyes. said to be 'pure and bright' when they see a) Thöïc vaäy, oâng A Nan, neáu noù töø hö khoâng clear emptiness? ñeán, thì sau noù phaûi trôû laïi vaøo hö khoâng. c) Vaäy oâng neân bieát raèng saéc aám hö voïng, Nhöng neáu coù vaät ñi ra ñi vaøo, thì khoâng voán chaúng phaûi tính nhaân duyeân hay tính phaûi laø hö khoâng. Neáu hö khoâng khoâng töï nhieân: Therefore, you should know that phaûi laø hö khoâng, laïi khoâng theå ñeå maëc the skandha of formis empty and false, cho hoa ñoám sinh dieät. Cuõng nhö thaân theå because it neither depends on causes and cuûa oâng A Nan khoâng dung naïp ñöôïc conditions for existence nor is theâm moät A nan nöõa: The reason for this, spontaneous in nature. Ananda, is that if the flowers were to 2) Thuï AÁm—The feeling skandha: OÂng A come from emptiness, they would return

Nan! Ví nhö coù ngöôøi tay chaân yeân oån, to emptiness. If there is a coming out and thaân theå ñieàu hoøa, khoâng coù caûm giaùc gì going in, the space would not be empty. If ñaëc bieät. Boãng laáy hai baøn tay xoa vaøo emptiness were not empty, then it could nhau, hö voïng caûm thaáy rít, trôn, noùng, not contain the appearance of the arisal laïnh. Thuï aám cuõng nhö vaäy. A Nan! and extinction of the flowers, just as Nhöõng caûm xuùc treân, khoâng phaûi töø hö Ananda's body cannot contain another khoâng ñeán, cuõng khoâng phaûi töø ñoâi baøn Ananda. tay ra: Ananda! Consider the example of a person whose hands and feet are

relaxed and at ease and whose entire its entry. It should also be perceived by body is in balance and harmony. He is the mind because it would behave like unaware of his life-processes, because something coming in and going out of the there is nothing agreeable or disagreeable body. In that case, what need would there in his nature. However, for some be to put the two palms together to unknown reason, the person rubs his two experience what is called 'contact?' hands together in emptiness, and c) Vaäy neân bieát: thuï aám hö voïng, voán chaúng sensations of roughness, smoothness, phaûi tính nhaân duyeân hay tính töï nhieân: cold, and warmth seem to arise from Therefore, you should know hat the nowhere between his palms. You should skandha of feeling is empty and false, know that it is the same with the skandha because it neither depends on causes and of feeling. Ananda! All this illusory conditions for existence nor is contact does not come from emptiness, spontaneous in nature. nor does it come from the hand. 3) Töôûng AÁm—The skandha of thinking: a) Thaät vaäy, oâng A Nan! Neáu töø hö khoâng a) OÂng A Nan! Ví nhö coù ngöôøi nghe noùi ñeán, thì ñaõ ñeán laøm caûm xuùc baøn tay, sao quaû mô chua, nöôùc mieáng ñaõ chaûy trong khoâng ñeán laøm caûm xuùc nôi thaân theå. Chaû mieäng. Nghó ñeán treøo leân doác cao, thaáy leõ hö khoâng laïi bieát löïa choã maø ñeán laøm trong loøng baøn chaân ñau moûi. Töôûng aám caûm xuùc?—The reason for this, Ananda, cuõng nhö vaäy. OÂng A Nan! Neáu caùi tieáng is that if it came from emptiness, then chua ñoù, khoâng töï quaû mô sinh, khoâng since it could make contact with the phaûi töï mieäng oâng vaøo:Ananda! Consider palms, why wouldn't it make contact with the example of a person whose mouth the body? It should not be that emptiness waters at the mention of sour plums, or chooses what it comes in contact with. the soles of whose feet tingle when he b) Neáu töø baøn tay maø ra, thì ñaùng leõ khoâng thinks about walking along a precipice. caàn phaûi ñôïi ñeán hai tay hôïp laïi môùi ra, You should know that it is the same with maø luùc naøo caûm xuùc cuõng ra. Laïi neáu töø the skandha of thinking. Ananda! You baøn tay maø ra, thì khi hôïp laïi, baøn tay bieát should know that the watering of the coù caûm xuùc, ñeán khi rôøi nhau, caùi caûm mouth caused by the mention of the plums xuùc taát chaïy vaøo. Xöông tuûy trong hai does not come from the plums, nor does it caùnh tay phaûi bieát caûm xuùc ñi vaøo ñeán come from the mouth. choã naøo. Laïi phaûi coù taâm hay bieát luùc naøo b) Thaät vaäy oâng A Nan, neáu chua töø quaû mô ra, luùc naøo vaøo, roài laïi phaûi coù moät vaät sinh ra, thì quaû mô cöù töï noùi laø chua, sao goïi laø caûm xuùc ñi ñi laïi laïi trong thaân theå. laïi phaûi ñôïi ngöôøi ta noùi: The reason for Sao laïi ñôïi hai tay

hôïp laïi phaùt ra tri giaùc this, Ananda, is that if it were produced môùi goïi laø caûm xuùc?—If it came from the from the plums, the plums should speak palms, it could be readily felt without for themselves, why wait for someone to waiting for the two palms to be joined. mention them? What is more, it it were to come from the c) Neáu do mieäng vaøo, thì mieäng phaûi töï palms, then the palms would know when mình nghe tieáng, sao laïi caàn coù loã tai?—If they were joined. When they separated, it came from the mouth, the mouth itself the contact would return into the arms, should hear, and what need would there the wrists, the bones, and the marrow, and be to wait for the ear? you also should be aware of the course of

d) Neáu rieâng tai nghe, sao nöôùc mieáng c) Neáu nhaân nöôùc maø coù, thì tính cuûa doøng khoâng chaûy ra ôû tai?—If the ear alone nöôùc chaûy maïnh ñoù, leõ ra khoâng phaûi laø heard, then why doesn't the water come tính nöôùc; vì coù tính rieâng cuûa doøng nöôùc, out of the ear? chaéc coù theå chæ roõ raøng: If the swift rapids e) Töôûng töôïng mình leo doác, cuõng töông töï existed because of water, then their nhö theá. Vaäy neân bieát: töôûng aám hö voïng, nature would differ from that of water voán chaúng phaûi tính nhaân duyeân hay tính and the location and characteristics of its töï nhieân—Thinking about walking along a existence would be apparent. If their precipice is explained in the same way. nature were simply that of water, then Therefore, you should know that the when they became still and clear they skandha of thinking is empty and false, would no longer be made up of water. since it neither depends upon causes and d) Coøn neáu ra ngoaøi hö khoâng vaø nöôùc, thì conditions for existence, nor is khoâng coù gì ôû ngoaøi hö khoâng, maø ngoaøi spontaneous in nature. nöôùc ra khoâng coù doøng nöôùc: Suppose it 4) Haønh AÁm—The skandha of mental were to separate from emptiness and fromation: water, there isn't anything outside of a) OÂng A Nan! Ví nhö doøng nöôùc chaûy emptiness, and outside of water there maïnh, caùc soùng noái nhau, caùi tröôùc caùi isn't any flow. sau chaúng vöôït nhau. Haønh aám cuõng nhö e) Vaäy neân bieát: haønh aám hö voïng, voán vaäy. OÂng A Nan! Doøng nöôùc nhö vaäy, chaúng phaûi tính nhaân duyeân hay tính töï khoâng phaûi do hö khoâng sinh, khoâng phaûi nhieân: Therefore, you should know that do nöôùc maø coù. Khoâng phaûi laø tính cuûa the skandha of mental formation is empty nöôùc, cuõng khoâng phaûi ra ngoaøi hö khoâng and false, since it neither depends upon vaø nöôùc: Ananda! Consider, for example, causes and conditions for existence nor is a swift rapids whose waves follow upon spontaneous in nature. one another in orderly succession, the 5) Thöùc AÁm—The skandha of ones behind never overtaking the ones in consciousness: front. You should know that it is the same a) OÂng A Nan! Ví nhö ngöôøi laáy caùi bình taàn with the skandha of mental formation. giaø, bòt caû hai mieäng bình, roài vaùc ñaày Ananda! Thus the nature of the flow does moät bình hö khoâng, ñi xa nghìn daäm, maø not arise because of emptiness, nor does taëng nöôùc khaùc. Thöùc aám cuõng nhö vaäy. it come into existence because of the OÂng A Nan! Caùi hö khoâng ñoù, khoâng phaûi water. It is not the nature of water, and töø phöông kia maø laïi, cuõng khoâng phaûi ôû yet it is not separate from either phöông naày vaøo: Ananda! Consider, for emptiness or water.

example, a man who picks up a kalavinka b) Thaät vaäy, oâng A Nan, neáu do hö khoâng pitcher and stops up its two holes. He lift sinh, thì caû hö khoâng voâ taän trong möôøi up the pitcher filled with emptiness and, phöông ñeàu thaønh doøng nöôùc voâ taän, maø walking some thousand-mile way, theá giôùi bò chìm ñaém: The reason for this, presents it to another country. You should Ananda, is that if it arose because of know that the skandha of consciousness is emptiness, then the inexhaustible the same way. Thus, Ananda, the space emptiness throughout the ten directions does not come from one place, nor does wold become an inexhaustible flow, and it go to another. all the worlds would inevitably be drown.

b) Thaät vaäy, oâng A Nan, neáu töø phöông kia baïn seõ thaáy nguõ uaån khoâng phaûi laø moät laïi thì trong bình ñoù ñaõ ñöïng hö khoâng maø thöïc theå maø laø moät loaït caùc tieán trình vaät ñi, ôû choã cuõ leõ ra phaûi thieáu moät phaàn hö chaát vaø tinh thaàn. Roài baïn seõ khoâng coøn khoâng: The reason for this, Ananda, is laàm laãn caùi beà ngoaøi vôùi caùi thöïc. Baïn seõ that if it were to come from another thaáy nguõ uaån phaùt sinh vaø bieán ñi moät place, then when the stored-up emptiness caùch lieân tuïc vaø nhanh choùng. Chuùng luoân in the pitcher went elsewhere, there luoân bieán ñoåi töøng phuùt töøng giaây, khoâng would be less emptiness in the place bao giôø tónh maø luoân ñoäng, khoâng bao giôø where the pitcher was originally laø thöïc theå maø luoân bieán hieän. Vaø Ñöùc c) Neáu töø phöông naày maø vaøo, thì khi môû loã Phaät daïy tieáp trong Kinh Laêng Giaø: “Nhö truùt bính, phaûi thaáy hö khoâng ra: If it were Lai khoâng khaùc cuõng khoâng phaûi khoâng to enter this region, when the holes were khaùc vôùi caùc uaån.”—The Buddha taught in unplugged and the pitcher was turned the Sati Patthana Sutra: “If you have over, one would see emptiness come out. patience and the will to see things as they d) Vaäy neân bieát: thöùc aám hö voïng, voán truly are. If you would turn inwards to the chaúng phaûi tính nhaân duyeân hay tính töï recesses of your own minds and note with nhieân: Therefore, you should know that just bare attention (sati), not objectively the skandha of consciousness is empty without projecting an ego into the process, and false, since it neither depends upon then cultivate this practice for a sufficient causes and conditions for existence nor is length of time, then you will see these five spontaneous in nature. aggregates not as an entity but as a series (III) Phaøm phu nhìn Nguõ Uaån—ordinary of physical and mental processes. Then people’s point of view on the Five you wil not mistake the superficial for the Aggregates—Phaøm phu khoâng nhìn nguõ real. You will then see that these uaån nhö laø nhöõng hieän töôïng maø chuùng ta aggregates arise and disappear in rapid laïi nhìn chuùng nhö moät thöïc theå do bôûi succession, never being the same for two taâm meâ môø löøa doái chuùng ta, do ham consecutive moments, never static but muoán baåm sinh cuûa chuùng ta cho nhöõng always in a state of flux, never being but thöù treân laø cuûa ta ñeå thoûa maõn caùi “Ngaõ” always becoming.” And the Buddha quan troïng cuûa chuùng ta—We do not see continued to teach in the Lankavatara the five aggregates as phenomena but as Sutra: “The Tathatagata is neither an entity because of our deluded minds, different nor not-different from the and our innate desire to treat these as a

Skandhas." (Skandhebhyo-nanyo-nanayas- self in oder to pander to our self- tathagata). importance. Nguõ Uaån Ma: The five maras associated with (IV) Tri Kieán Phaät veà Nguõ Uaån—The Buddha- the five skandhas—See Nguõ Uaån. wisdom on the five aggregates—Ñöùc Phaät Nguõ Uaån Thuû: The five aggregates of daïy trong Kinh Sati Patthana: "Neáu chòu grasping—Theo Kinh Phuùng Tuïng trong nhaãn naïi vaø coù yù chí, baïn seõ thaáy ñöôïc boä Tröôøng Boä Kinh, coù naêm uaån thuû—According maët thaät cuûa söï vaät. Neáu baïn chòu quay to the Sangiti Sutta in the Long Discourses of vaøo noäi taâm vaø quaùn chieáu beà saâu cuûa taâm the Buddha, there are five aggregates of khaûm, chuù taâm nhaän xeùt moät caùch khaùch grasping: quan, khoâng lieân töôûng ñeán baûn ngaõ, vaø chòu trau doài nhö vaäy trong moät thôøi gian,

1) Saéc Thuû Uaån: Chaáp thuû saéc—Aggregate nhö sö töû hoáng—Fear of intimidation of of grasping of body (form)—The form groups—Fear of addressing an assembly, agregate subject to clinging. especially of men of position. 2) Thoï Thuû Uaån: Chaáp thuû thoï—Aggregate Nguõ Vaân: The five masses of clouds—See of grasping of feelings—The feeling Nguõ Chöôùng. aggregate subject to clinging. Nguõ Vò: 3) Töôûng Thuû Uaån: Chaáp thuû töôûng— (A) Naêm vò—The five tastes: Aggregate of grasping of perceptions— 1) Cam (Ngoït): Sweet. The perception aggregate subject to 2) Haøm (Maën): Salt. clinging. 3) Toan (Chua): Sour. 4) Haønh Thuû Uaån: Chaáp thuû haønh— 4) Taân (Cay) : Pungent—Peppery-hot. Aggregate of grasping of mental 5) Khoå (Ñaéng): Bitter. formations—The volition aggregate (B) Naêm moùn aên cheá töø söõa boø maø ra, ngöôøi ta subject to clinging. noùi raèng nhöõng moùn naày coù theå trò ñöôïc 5) Thöùc Thuû Uaån: Chaáp thuû thöùc— nhieàu beänh—The five flavours or stages Aggregate of grasping of consciousness— of making ghee, which is said to be a cure The consciousness aggregate subject to for all ailments: clinging. 1) Nhuû Vò: Vò cuûa söõa töôi—Ksira (skt)— Nguõ UÙy: Naêm noãi lo hay sôï haõi—Boà Taùt môùi Fresh milk. tu hoïc coøn trong Hoan Hyû Ñòa coù naêm moái lo 2) Laïc Vò: Vò cuûa vaùn söõa chaúng haïn nhö sôï—Five fears of beginners in the Bodhisattva kem—Dadhi (skt)—Coagulated milk such way—A Bodhisattva at the stage of Joy has as cream. conquered all fears including the following 3) Sinh Toâ Vò: Vò cuûa söõa ñoâng ñaëc— five fears: Navanita (skt)—Curdled milk. 1) Baát Hoaït UÙy: Sôï khoâng soáng ñuû ñeå tieán 4) Thuïc Toâ Vò: Vò cuûa söõa ñaõ ñöôïc bieán cheá tu—Sôï mình chaúng theå soáng noåi neân nhö bô—Ghola (skt)—Buter. chaúng theå boá thí heát nhöõng thöù mình coù— 5) Ñeà Hoà: Vò cuûa söõa ñaõ ñöôïc tinh cheá nhö Fear of not having enough to live on to phoù maùt—Sarpirmanda (skt)—Clarified continue to cultivate—Giving away all lest butter, ghee. they should have no means. (C) Söï minh hoïa cuûa toâng Thieân Thai veà nguõ 2) AÙc Danh UÙy: Sôï tieáng xaáu hay sôï mình thôøi thuyeát phaùp cuûa Phaät cuõng töông töï phaûi mang tieáng xaáu—Fear of bad nhö naêm thôøi kyø cheá bieán töø söõa ra tinh reputation—Fear of sacrificing their phoù maùt—T'ien-T'ai illustration of the reputation. five periods, or five stages, of the 3) Töû UÙy: Sôï cheát hoaëc tuy ñaõ phaùt taâm Buddha's teaching is similar to the five nhöng laïi sôï cheát neân chaúng theå xaû boû flavours or stages of making ghee or

thaân meänh ñeå laøm vieäc thieän—Fear of clarified butter. death or sacrificing themselves through 1) Nhuû Vò: Söõa töôi môùi vaét ra ví nhö thôøi kyø dread of dying. ñaàu tieân khi Phaät thuyeát Kinh Hoa 4) AÙc Ñaïo UÙy: Sôï mình sa vaøo aùc ñaïo—Fear Nghieâm cho haøng nhò thöøa Thanh Vaên of falling into the Evil Realms. Duyeân Giaùc—Fresh milk is compared to 5) Ñaïi Chuùng Uy Ñöùc UÙy: Sôï söï ñe doïa cuûa that of the Avatansaka Sutra for Sravakas ña soá hay cuûa nhöõng ngöôøi coù quyeàn uy, and Pratyeka-buddhas. neân khoâng daùm doõng maõnh thuyeát phaùp

2) Laïc Vò: Söõa coâ ñaëc cheá ra töø söõa töôi ví Nguõ Vò Thieàn: Naêm loaïi thieàn—Five kinds nhö thôøi kyø Phaät thuyeát Kinh A Haøm cho of concentration: haøng Tieåu Thöøa—Coagulated milk as 1) Ngoaïi Ñaïo Thieàn: Heretic meditation—cream is compared to that of Agama Sutra Meditation of heretics. for Hinayana in general. 2) Phaøm Phu Thieàn: Meditation of ordinary 3) Sinh Toâ Vò: Phoù saûn söõa ñaëc ñöôïc ví vôùi people. thôøi kyø Phaät thuyeát Kinh Phöông Ñaúng 3) Tieåu Thöøa Thieàn: Hinayana cho haøng Ñaïi Thöøa—Curdled milk is meditation—Meditation of the compared to that the Vaipulyas for the Hinayana. Mahayana. 4) Ñaïi Thöøa Thieàn: Meditation of the 4) Thuïc Toâ Vò: Phoù saûn bô ñöôïc ví vôùi thôøi Mahayana. kyø Phaät thuyeát Kinh Baùt Nhaõ cho haøng 5) Thieàn Toái Thöôïng Thöøa: Nhö Lai Thanh Ñaïi Thöøa—Butter is compared to that of Tònh Thieàn—Nhöùt Haønh Tam Muoäi the Prajna Sutra for the Mahayana. Thieàn—Chaân Nhö Tam Muoäi Thieàn— 5) Ñeà Hoà Vò: Söõa ñöôïc tinh cheá thaønh phoù Meditation of the Supreme Vehicle—maùt ñöôïc ví vôùi thôøi kyø Phaät thuyeát Kinh Meditation of believers in the Nieát baøn cho haøng Ñaïi Thöøa—Clarified fundamental Buddha-nature of all things. buter is compared to that of the Nirvana Nguõ Voïng Töôûng: Five kinds of false Sutra for the Mahayana. thinking—Trong Kinh Thuû Laêng Nghieâm, *For more information, please Nguõ Thôøi Giaùo. quyeån Möôøi, oâng A Nan sau khi nghe Phaät daïy Nguõ Vò Baùch Phaùp: Phaùp Töôùng toâng tuy laø veà nguõ aám, ñöùng daäy leã Phaät, giöõa ñaïi chuùng duy thöùc, laïi duøng khuoân maãu cuûa phöông laïi baïch Phaät, “Nhö Phaät daïy trong töôùng nguõ phaùp phaân tích duøng trong caùc toâng phaùi thuoäc aám, naêm thöù hö voïng laøm goác töôûng taâm. Thöïc taïi vaø Hö voâ luaän, vaø phaân theá giôùi hieän Chuùng toâi chöa ñöôïc Nhö Lai giaûng giaûi kyõ höõu laøm naêm loaïi, goàm 100 phaùp—The caøng. Coù theå naøo moät löôït töø heát naêm aám ñoù? Dharmalaksana, though idealistic, takes the Hay laø thöù lôùp töø heát? Naêm lôùp ñoù ñeán ñaâu laø model of the analytical method used in the giôùi haïn? Mong Ñöùc Nhö Lai phaùt loøng ñaïi töø, Realistic and Nihilistic Schools, and classifies vì ñaïi chuùng naày, daïy cho taâm muïc trong suoát, the world of becoming into five categories ñeå laøm con maét töông lai cho taát caû chuùng sanh which are subdivided into one hundred trong ñôøi maït phaùp.” Ñöùc Phaät ñaõ daïy ngaøi A dharmas—See Baùch Phaùp Phaùp Töôùng Toâng. Nan veà naêm thöù voïng töôûng nhö sau: “OÂng A Nguõ Vò Chuùc: Chaùo nguõ vò—Chaùo nguõ vò Nan! Tinh chaân dieäu minh, baûn chaát vieân tònh (nguõ coác troän laïi) ñöôïc doïn ngaøy moàng taùm chaúng phaûi sinh ra vaø sinh töû caùc traàn caáu, cho thaùng chaïp ñeå kyû nieäm ngaøy Phaät thaønh ñaïo— ñeán hö khoâng thaûy ñeàu nhaân voïng töôûng sinh The porridge of

five flavours made on the khôûi. AÁy goác nôi baûn giaùc dieäu minh tinh chaân, eighth day of the twelfth moon, the hö voïng phaùt sinh caùc theá giôùi. Nhö oâng Dieãn anniversary of the Buddha's enlightenment. Nhaõ Ña nhìn hình mình trong göông, phaùt Nguõ Vò Quaân Thaàn: Naêm vò quaân thaàn— cuoàng cho laø mình khoâng coù ñaàu. Voïng vaãn Five positions of prince and minister. khoâng nhaân. Trong voïng töôûng laäp tính nhaân Nguõ Vò Tam Muoäi: The five kinds of duyeân. Meâ nhaân duyeân, noùi laø töï nhieân. Tính samadhi—See Nguõõ Chuûng Tam Muoäi. hö khoâng thaät laø huyeãn sinh. Nhaân duyeân vaø töï nhieân ñeàu laø voïng taâm cuûa chuùng sanh so ño Nguõ Vò Taân: See Nguõ Taân in Vietnamese- chaáp tröôùc. OÂng A Nan! OÂng bieát hö voïng khôûi English Section. ra, noùi laø voïng nhaân duyeân. Neáu hö voïng vaãn

khoâng coù, thì noùi caùi voïng nhaân duyeân vaãn laø you will have to say that the causes and khoâng phaûi coù. Huoáng chi chaúng bieát maø cho conditions of that falseness basically have no laø töï nhieân. Vaäy neân Nhö Lai cuøng oâng phaùt source. How much the more is this the case for minh baûn nhaân cuûa nguõ aám, ñoàng laø voïng those who fail to understand this and advocate töôûng."—In the Surangama Sutra, book Ten, spontaneity.Therefore, the Tathagata has having heard the Buddha's instruction on the explained to you that the fundamental cause of five skandhas, Ananda arose from his seat. He all five skandhas is false thinking." bowed and respectfully asked the Buddha: 1) Saéc AÁm Voïng Töôûng—The false thinking "The Buddha has told us that in the of the form skandha: manifestation of the five skandhas, there are a) Thaân theå cuûa oâng, tröôùc heát nhaân caùi five kinds of falseness that come from our own töôûng cuûa cha meï sinh ra. Caùi taâm cuûa thinking minds. We have never before been oâng khoâng phaûi töôûng thì khoâng theå ñeán blessed with such subtle and wonderful trong töôûng aáy maø truyeàn meänh: Your instructions as the Tathagata has now given. body's initial cause was a thought on the Further, are these five skandhas destroyed all part of your parents. But if you had not at the same time, or are they extinguished in entertained any thought in your own mind, sequence? What are the boundaries of these you would not have been born. Life is five layers? We only hope the Tathagata, out perpetuated by means of thought: of great compassion, will explain this in order b) Nhö toâi ñaõ noùi tröôùc; taâm töôûng vò chua, to purify the eyes and illuminate the minds of nöôùc mieáng chaûy ra, taâm töôûng treøo cao those in the great assembly, and in order to thaáy rôïn. Bôø cao chaúng coù, vaät chua chöa serve as eyes for living beings of the future." ñeán, thaân theå cuûa oâng quyeát ñònh khoâng The Buddha told Ananda, "the essential, true, ñoàng loaïi vôùi hö voïng ñöôïc, taïi sao nöôùc wonderful brightness and perfect purity of daõi laïi nhaân noùi chua maø ra?: As I have basic enlightenment does not admit birth and said before, when you call to mind the death, nor any mundane defilements, nor even taste of vinegar, your mouth waters. When empty space itself. All these are brought forth you think of walking along a precipice, the because of false thinking. The source of basic soles of your feet tingle. Since the enlightenment, which is wonderfully bright, precipice doesn't exist and there isn't any

true, and pure, falsely gives rise to the vinegar, hoe could your mouth water at material world, just as Yajnadatta became the mere mention of vinegar, if it were not confused about his head when he saw his own the case that your body oridinated from reflection in the mirror. The falseness basically falseness: has no cause, but in your false thinking, you c) Bôûi theá neân bieát; oâng hieän coù saéc thaân, ñoù set up causes and conditions. But those who laø kieân coá voïng töôûng thöù nhaát: Therefore, are confused about the principle of causes and you should know that your present conditions call it spontaneity. Even empty physical body is brought about by the first space is an illusory creation; how much more kind of false thinking, which is so are causes and conditions and spontaneity, characterized by solidity. which are mere speculations made by the 2) Thuï aám voïng töôûng—The false thinking false minds of living beings.Ananda! If you of the feeling skandha: Nhö ñaõ noùi treân, perceive the arising of falseness, you can treøo cao, töôûng taâm coù theå khieán oâng thaáy speak of the causes and conditions of that rôïn, bôûi nhaân lónh thuï ra, coù theå ñoäng ñeán falseness. But if the falseness has no source, thaân theå. Nay roõ raøng, thuaän thì ñöôïc lôïi

ích, nghòch thì chòu toån haïi, hai thöù dong and your skin becomes wrinkled. These ruoåi nhau. Ñoù laø hö minh, voïng töôûng thöù processes continue day and night, and yet hai—As described earlier, merely thinking you never wake up to them. about a high place can cause your body to b) OÂng A Nan! Vieäc ñoù neáu khoâng phaûi laø tingle and ache. Due to that cause, feeling oâng thì theá naøo thaân theå thay ñoåi? Coøn arise and affect your body, so that at neáu laø oâng, sao oâng khoâng bieát? Caùc haønh present you pursue pleasant feelings and cuûa oâng nieäm nieäm khoâng nghæ: If these are repelled by unpleasant feelings. These things aren’t part of you, Ananda, then two kinds of feelings that compel you are why does your body keep changing? And brought about by the second kind of false if they are really part of you, then why thinking, which is characterized by illusory aren’t you aware of them? Your clarity. formations skandha continues in thought 3) Töôûng AÁm Voïng Töôûng—The false after thought without cease. It is the fourth thinking of the thinking skandha: Bôûi caùi kind of false thinking which is subtle and suy nghó noù sai söû saéc thaân cuûa oâng. Thaân hidden. chaúng phaûi ñoàng loaïi vôùi nieäm, thaân oâng 5) Thöùc AÁm Voïng Töôûng—The false nhaân ñaâu bò theo caùc nieäm sai söû? Ñoù laø thinking of the consciousness skandha: do moãi thöù ñeàu duøng hình daïng, taâm sinh a) Caùi tinh minh traïm tòch, khoâng lay ñoäng ra thì thaân duøng laáy, thaân vaø taâm töông cuûa oâng, goïi laø haèng thöôøng. Ñoái vôùi thaân öùng. Thöùc laø töôûng taâm, nguû laø chieâm bao, khoâng vöôït ra ngoaøi caùi kieán vaên giaùc tri. thì töôûng nieäm cuûa oâng noù lay ñoäng caùi Neáu thöïc laø tinh chaân thì khoâng dung ñeå voïng tình. Ñoù laø dung thoâng, voïng töôûng taäp khí hö voïng. Nhaân sau caùc oâng ñaõ töøng thöù ba—Once your thoughts arise, they coù töø nhieàu naêm tröôùc, thaáy moät vaät laï, can control your body. Since your body is traûi qua nhieàu naêm, nhôù vaø queân ñeàu not the same as your thoughts, why is it khoâng coøn. Veà sau boãng döng laïi thaáy caùi that your body follows your thoughts and vaät laï

tröôùc, ghi nhôù roõ raøng, chaúng heà soùt engages in every sort of grasping at maát. Trong caùi tinh traïm lieãu chaúng lay objects. A thought arises, and the body ñoäng, moãi nieäm bò huaán luyeän, ñaâu coù tính grasps at things in response to the thought. löôøng ñöôïc: If you are pure, bright, clear, When you are awake, your mind thinks. and unmoving state is permanent, then When you are asleep, you dream. Thus, there should be no seeing, hearing, your thinking is stirred to perceive false awareness, or knowing in your body. If it situations. This is the third kind of false is genuinely pure and true, it should not thinking, which is characterized by contain habits or falseness. How does it interconnectedness. happen, then, that having seen some 4) Haønh AÁm Voïng Töôûng—The false unusual things in the past, you eventually thinking of the formation skandha. forget it over time, until neither memory a) Lyù bieán hoùa khoâng ngöøng, trong moãi nieäm nor forgetfulness of it remain; but then aâm thaàm dôøi ñoåi, moùng tay daøi, toùc moïc, later, upon suddenly seeing that unusual khí hao moøn, hình daïng nhaên nhoù, ngaøy thing again, you remember it clearly from ñeâm thay nhau, khoâng heà hieåu bieát: The before without forgetting a single detail? metabolic processes never stop; they How can you keep track of the permeation progress through subtle changes: your that goes on in thought after thought in this nails and hair grow, your energy wanes; pure, clear, and unmoving consciousness?

b) OÂng A Nan! Neân bieát raèng caùi tinh traïn aáy kieáp khaùc cuõng khoâng ñöôïc—Its fate or chaúng phaûi chaân, nhö doøng nöôùc chaûy life is endless. maïnh, xem qua nhö yeân laëng. Chaûy mau 5) Hình Voâ Giaùn: Ñòa nguïc naày luoân ñaày toäi vaø chaûy chaúng thaáy, chöù khoâng phaûi nhaân khoâng ngöøng nghæ—It is ceaselessly khoâng chaûy. Neáu chaúng phaûi töôûng caên full. nguyeân, thì ñaâu laïi chòu hö voïng taäp khí: Nguõ Voâ Giaùn Nghieäp: The five karma or Ananda, you should know that this state of sins that lead to the avici hell—See Nguõ clarity is not real. It is like rapidly flowing Nghòch in Vietnamese-English Section. water that appears to be still on the Nguõ Voâ Giaùn Nghieäp Caûm: Theo Kinh Ñòa surface. Due to its speed you cannot Taïng Boà Taùt Boån Nguyeän, coù naêm ñieàu perceive the flow, but that does not mean nghieäp caûm keâu laø Voâ Giaùn. Naêm ñieàu ñoù it is not flowing. If this were not the source laø—According to the Earth-Store Bodhisattva of thinking, then how could one be subject Sutra, there are five uninterrupted due to five to false habits? retributions for karma. What are they?: c) Chaúng phaûi oâng duøng ñöôïc laãn loän caû saùu 1) Toäi nhaân trong ñoù chòu khoå ngaøy laãn ñeâm, caên, thì voïng töôûng ñoù khoâng bao giôø döùt cho traûi qua soá kieáp khoâng luùc naøo ngöøng ñöôïc: If you do not open and unite your nghæ, neân goïi laø Voâ Giaùn—Punishment is six sense faculties so that they function undergone day and night throughout interchangeably, this false thinking will kalpas, and there is no time of respite. never cease. Therefore, it is called Uninterrupted Hell. d) Cho neân hieän taïi, trong kieán vaên giaùc tri 2) Moät toäi nhaân ñaày chaät caû nguïc, nhieàu toäi cuûa oâng, quaùn taäp nhoû nhieäm, thì trong caùi nhaân moãi moãi thaân cuõng ñeàu ñaày chaät traïm lieåu, möôøng töôïng hö voâ. Ñoù laø ñieân khaép caû nguïc,

neân goïi laø Voâ Giaùn—One ñaûo thöù naêm, vi teá tinh töôûng: That's why person fills it, yet many people also fill it. your seeing, hearing, awareness, and Therefore, it is called Uninterrupted. knowing are presently strung together by 3) Nhöõng khí cuï ñeå haønh hình toäi nhaân nhö subtle habits, so that within the profound chæa ba, gaäy, dieàu haâu, raén, soùi, choù, coái clarity, existence and non-existence are giaû, coái xay, cöa, ñuïc, dao maùc, chaûo daàu both unreal. This is the fifth kind of soâi, löôùc saét, daây saét, löøa saét, ngöïa saét, da upside-down, minutely subtle thinking. soáng nieàn ñaàu, nöôùc saét noùng röôùi thaân, Nguõ Voâ Giaùn: Ñòa nguïc vôùi naêm thöù voâ giaùn: ñoùi thôøi aên hoaøn saét noùng, khaùt thôøi uoáng The uninterrupted hells (Avici hell). It is nöôùc saét soâi. Töø naêm troïn kieáp, ñeán voâ soá ceaseless in five respects: kieáp nhöõng söï khoå sôû noái nhau luoân khoâng 1) Nghieäp Quaû Voâ Giaùn: Thuï quaû voâ giaùn— ngöøng nghæ moät giaây, neân goïi laø Voâ Taïo nghieäp vaø thuï quaû laø moät sôïi daây xích Giaùn—The implements of punishment are khoâng giaùn ñoaïn—Karma and its efects forks, clubs, eagles, serpents, wolves, and are an endless chain with no escape. dogs, which pound, grind, saw, drill, chisel, 2) Thuï Khoå Voâ Giaùn: Toäi nhaân trong ñòa cut and chop; boiling liquids, iron nets, nguïc naày bò cöïc hình lieân tuïc khoâng giaùn iron robes, iron asses, and iron hoses that ñoaïn—Its sufferings are ceaseless. flay one alive, bind one's head in rawhide, 3) Thôøi Voâ Giaùn: Thôøi gian thoï khoå khoâng and pour hot iron over one's body, meals haïn kyø—It is timeless. of iron pelletss and drinks of iron fluids. 4) Meänh Voâ Giaùn: Thoï meänh trong ñòa nguïc Throughout many nayutas of kalpas such khoâng giaùn ñoaïn, duø coù muoán cheát ñeå qua

suffering continues without interruption. 4) Phaät Tyø Loâ Giaù Na vôùi Voâ Löôïng Hö Therefore, it is called Uninterrupted. Khoâng: Vairocana Buddha with 4) Khoâng luaän laø trai hay gaùi, Möôøng, Maùn, Immeasurable Space. moïi rôï, giaø treû, sang heøn, hoaëc laø roàng, laø 5) Phaät Baát Khoâng hay Ly Boá UÙy Phaät vôùi trôøi, hoaëc laø thaàn, laø quyû; heã gaây toäi aùc Voâ Löôïng chuùng sanh: Amoghasiddhi theo ñoù maø caûm laáy, taát caû ñeàu ñoàng chòu Buddha with all the living. khoå, neân goïi laø Voâ Giaùn—Whether a man, Nguõ Xan Tham: Macchariyani (p)—Five a woman, a savage, or someone old or kinds of begrudging—Theo Kinh Phuùng Tuïng young, honorable or lowly, a dragon or a trong Tröôøng Boä Kinh, coù naêm loaïi xan spirit, a god or ghost, everyone must tham—According to the Sangiti Sutta in the undergo retribution for the offenses he or Long Discourses of the Buddha, there are five she has committed. Therefore, it is called kinds of begrudging: Uninterrupted. 1) Xan tham ñoái vôùi truù xöù: Begrudging as to 5) Neáu ngöôøi naøo bò ñoïa vaøo ñòa nguïc ñoù, dwelling-place. thôøi töø khi môùi vaøo cho ñeán traêm ngaøn 2) Xan tham ñoái vôùi gia ñình: Begrudging as kieáp moãi moät ngaøy ñeâm muoân laàn cheát, to family. muoân laàn soáng laïi, muoán caàu taïm ngöøng 3) Xan tham ñoái vôùi caùc vaät thaâu hoaïch: chöøng khoaûng moät nieäm cuõng khoâng ñöôïc, Begrudging as to gains. tröø khi toäi nghieäp tieâu heát môùi ñöôïc thoï 4) Xan tham ñoái vôùi saéc: Begruding as to sanh. Do vì leõ lieân mieân maõi neân goïi laø beauty. Voâ Giaùn—If one falls into this hell, from 5) Xan tham ñoái vôùi Phaùp: Begrudging as to the time of

entry one undergoes ten Dhamma. thousand deaths and as many rebirths each Nguõ Xieån Ñeà: Naêm aùc Taêng, khi cheát sa vaøo day and night throughout a hundred ñòa nguïc, vaø taùi sanh laøm nguõ xieån ñeà hay thousand kalpas. One may seek relief for ñoàng nam ñoàng nöõ—The five sandhilas—Five the space of a thought, but even such a bad monks who died, went to the hells, and brief pause does not happen. Only when were reborn as sandhilas or imperfect males. one's karma is exhausted can one attain Nguõ Xuaát Ly Giôùi: Nissaraniya-dhatuyo rebirth. Because of this continuity, it is (p)—Theo Kinh Phuùng Tuïng trong tröôøng Boä called Uninterrupted. Kinh, coù naêm xuaát ly giôùi—According to the Nguõ Voâ Giaùn Toäi: The five sins that lead to Sangiti Sutta in the Long Discourses of the avici hell—See Nguõ Nghòch. Buddha, there are five elements making for Nguõ Voâ Löôïng: Naêm thöù voâ löôïng—The deliverance: five infinites or immeasurables: 1) Giaûi Thoaùt Ñoái Vôùi Duïc Voïng—The 1) Phaät Baûo Sanh vôùi Voâ löôïng thaân: deliverance from SENSE-DESIRES: ÔÛ Ratnasambhava Buddha with ñaây vò Tyø Kheo coù taùc yù ñoái vôùi duïc voïng, Immeasurable bodies. taâm khoâng höôùng nhaäp duïc voïng, khoâng 2) Phaät A Suùc Beä vôùi Voâ löôïng Taâm: tín laïc, khoâng an truù, khoâng bò chi phoái bôûi Aksobhya Buddha with Immeasurable duïc voïng. Khi vò naày coù taùc yù ñoái vôùi ly Minds. duïc, taâm höôùng nhaäp ly duïc, tín laïc, an truù 3) Phaät A Di Ñaø hay Voâ Löôïng Thoï Phaät vôùi vaø bò chi phoái bôûi ly duïc, taâm cuûa vò aáy Voâ Löôïng Trí Hueä: Amitabha Buddha or kheùo ly, kheùo tu, kheùo khôûi, kheùo giaûi Infinite-Life Buddha with Immeasurable thoaùt, kheùo ly heä ñoái vôùi caùc duïc laïc. Vaø Wisdom. caùc laäu hoaëc, caùc toån haïi, caùc nhieät naõo

khôûi leân do duyeân caùc duïc laïc, vò aáy ñoái 2) Vai Phaûi: Right Shoulder. vôùi chuùng ñöôïc giaûi thoaùt, khoâng coøn caûm 3) Vai Traùi: Left Shoulder. thoï caûm giaùc aáy—Here when a monk 4) Tim: Heart. considers sense-desires, his mind does not 5) Coå Hoïng: Throat. leap forward and take satisfaction in them, Nguõ Y: Naêm y cuûa Tyø Kheo Ni goàm ba y cuûa fix on them or make free with them, but Tyø Kheo theâm hai y Trì Chi (che khaép chaâu when he considers renunciation it does thaân) vaø Phuù Kieân (che vai)—The five leap forward, take satisfaction in it, fix on garments worn by a nun are the three worn by it, and make free with it. And he gets this a monk with two others. thought well-set, well-developed, well- Nguï: To dwell—To reside—To live. raised up, well freed and disconnected Nguï Ngoân: Fable. from sense-desires. And thus he is freed Nguï Tieàn: Gioáng nhö tieàn, thí duï nhö tieàn from the corruptions (asava), the vexations giaáy—Resemblance money, i.e. paper money. and fevers that arise from sense-desires, and he does not feel that sensual feeling. Nguï Toâng: Chi nhaùnh cuûa moät toâng phaùi—A 2) Giaûi Thoaùt Ñoái Vôùi Saân Haän—The branch set; one school appertaining to another. deliverance from ILL-WILL: (same as in Nguïc: Prison—Jail—Gaol. 1. Replace "sense-desires" with "ill-will"). Ngueäch Ngoaïc: Vieát ngueäch ngoaïc—To 3) Giaûi Thoaùt Ñoái Vôùi Haïi Taâm—The scribble—To scrawl. deliverance from CRUELTY (same as in Nguøi: To have compassion—To pity. 1. Replace "sense-desires" with Nguûm: Passed away a while ago. "cruelty"). Nguïm: A mouthful of (water or liquid). 4) Giaûi Thoaùt Ñoái Vôùi

SAÉC—The Ngung: deliverance from FORMS (rupa) (same as 1) Khæ ñoät—A monkey. in 1. Replace “sense-desires” with 2) Giôø Tî: Töø 9 ñeán 11 giôø saùng—The “forms”). period from 9 to 11 AM. 5) Giaûi Thoaùt Ñoái Vôùi TÖÏ THAÂN—The deliverance from PERSONALITY (same Ngung Trung: as in 1. Replace “sense-desires” with 1) Maët trôøi giöõa giôø tî goïi laø “Ngung Trung” “personality”). (giöõa 9 vaø 11 giôø saùng hay laø 10 giôø saùng)—The middle of the period from 9 to Nguõ Xöù Chaân Ngoân: See Nguõ Chuûng Quaùn 11 AM, or 10 AM. Ñaûnh. 2) Toâng Thieân Thai goïi thôøi giaùo thöù töø trung Nguõ Xöù Cuùng Döôøng: Naêm choã ñeå cuùng Nguõ Thôøi Giaùo cuûa Ñöùc Phaät laø Ngung döôøng—The five to be constantly served: Trung: T’ien-T’ai called this the fourth 1) Cha: Father. period of Buddha’s five teaching periods. 2) Meï: Mother. Nguoâi: To cool (calm) down—To grow quiet. 3) Thaày daïy: Teacher. 4) Thaày Daïy Ñaïo: Religious Master. Nguoäi: Cool—Cold. 5) Ngöôøi Beänh: The sick. Nguoäi Laïnh: To cool off. Nguõ Xöù Gia Trì: Leã quaùn ñaûnh baèng caùch Nguoàn An UÛi: Comfort—Solace. tieáp xuùc vôùi naêm choã treân thaân theå— Nguoàn Goác: Source—Beginning—Origin. Ceremonial touching of the five places on the Nguoàn Lôïi: Source of interests. body: Nguoàn Ngoïn: From the beginning to the end. 1) Chaân Maøy: Brow.

Nguoàn Tin: Source of information. Nguyeân Bònh (Beänh): The cause of a Nguoàn Tö Töôûng: Train of thought. disease. Nguoàn Voâ Taän: Unending source. Nguyeân Caùo: Platiff (accuser). Nguùt Khoùi: To emit smoke. Nguyeân Caùt Thuï: Nguy: Perilous. 1) Caây cuûa nieàm haïnh phuùc nguyeân thuûy: The tree of the origin of felicity. Nguy Bieán: An emergency. 2) Teân khaùc cuûa caây Boà ñeà: Another name Nguy Caáp: Dangerous and pressing. for Bodhi tree or ficus religiosa. Nguy Cô: Peril—Danger. ** For more information, please Boà Ñeà Thoï. Nguy Haïi: A nuisance. Nguyeân Chieáu: Nguyeân Chieáu teân laø Traïm Nguy Hieåm: Risky—Dangerous. Nhieân, laø moät danh Taêng vaø toå thöù baûy cuûa Nguy Kòch: Full of danger—Very toâng Thieân Thai, ngaøi thò tòch naêm 1116—A dangerous—Critical. famous monk named Chan-Jan, the seventh Nguy Nan: Dangerous and difficult. head of the T’ien-T’ai School. He died in Nguy Nga: Splendid—Magnificient. 1116—See Lieân Toâng Thaäp Tam Toå. Nguy Ngaäp: See Nguy Kòch. Nguyeân Chuû: Original (rightful) owner. Nguy Thaønh: Thaân chuùng sanh ñöôïc ví vôùi Nguyeân Dieäu: Giaùc theå cuûa Nieát Baøn—The “Nguy Thaønh.”—Perilous citadel or the body. original or fundamental marvel or mystery. Nguïy: Giaû taïo—False—Counterfeit—Forged. Nguyeân Dieäu Cao Phong: See Cao Phong Nguïy Bieän: Fallacy. Nguyeân Dieäu. Nguïy Chöùng: False witness. Nguyeân Ñeå: Nguoàn goác hay söï baét ñaàu—The very beginning, source or basis. Nguïy Danh: False name. Nguyeân Hieåu: Nhaø sö vaø taùc giaû cuûa nhieàu Nguïy Hình: False form (appearance). boä luaän—Yuan-Hsiao, the author-monk. Nguïy Kinh: False or forged sutras. Nguyeân Hình: Original form. Nguïy Ngoân: Lie. Nguyeân Lyù Töông Ñoái: See Töông Ñoái. Nguïy Taïo: To falsify—To fabricate—To Nguyeân Nhaân: Hetupratyaya (skt). forge. 1) Hetupratyaya nghóa laø nguyeân nhaân hay Nguïy Thieän: Hypocritical. nguyeân nhaân tính hay tính nhaân duyeân. Nguïy Trang: To disguise—To camouflage. Hetu vaø Pratyaya thöïc ra ñoàng nghóa vôùi Nguyeân:

nhau. Tuy nhieân, hetu ñöôïc xem laø moät 1) Môùi tinh: Brand-new—Intact. nhaân toá thaâm saâu vaø hieäu quaû hôn 2) Toaøn theå: Entire—Whole. Pratyaya—Hetupratyaya means causation 3) Baét ñaàu: Beginning—First—Origin. or causality. Hetu and pratyaya are really 4) Nguyeân thuû: Head. synonymous; however, hetu is regarded as 5) Ñoàng baïc: Dollar—Piaster. a more intimate and efficient agency of 6) Nhaø Nguyeân: The Yuan dynasty. causation than a Pratyaya. 7) Nguoàn (suoái hay soâng): Source—Origin. 2) Nhaân caên baûn taïo ra nghieäp quaû vaø söï taùi Nguyeân AÂm: Vowel—Fundamental tone sanh. Heã gaây nhaân aét gaët quaû—The (music). causes—The original or fundamental Nguyeân Bò: Plantiff and defendant. cause which produces phenomena, such as karma or reincarnation. Every cause has its fruit or consequences.

Nguyeân Nhaân Chuû Yeáu: Main cause or biographies; and 332 supplementary or general factor. works. In general, it was similar to the Sung Nguyeân Nhaân Cô Baûn: Under-lying causes edition. Nguyeân Nhaân Khaùch Quan: Objective Nguyeân Taïng Muïc Luïc: Ñaïi Phoå Ninh Töï cause or factor. Ñaïi Taïng Kinh Muïc Luïc—Thö muïc cuûa toaøn boä Nguyeân Taïng—The catalogue of the Yuan Nguyeân Nhaân Luaân Lyù: Moral causation Tripitaka—See Nguyeân Taïng. Nguyeân Nhaân Luaän: Teân ñaày ñuû laø Hoa Nguyeân Taéc: Precepts—Rule. Nghieâm Nhaân Luaän, saùch xeùt veà baûn taùnh caên baûn cuûa con ngöôøi, do ngaøi Kheâ Phong Toâng Nguyeân Taéc Baát Di Baát Dòch: Hard and Maät, toå thöù naêm cuûa toâng Hoa Nghieâm bieân fast rule. soaïn—A treatise on the original or Nguyeân Taâm: Taâm nguyeân thuûy khoâng phaân fundamental nature of man, by Tsung-Mi, the bieät ñoái ñaõi—The original or primal mind fifthpatriarch of the Hua-Yen school, behind all things—See Saâm La Vaïn Töôïng Chi explaining its doctrine, in one book. Taâm. Nguyeân Nhaân Phuï: Subsequent causes Nguyeân Thaàn Tinh: Ngoâi sao kieåm soaùt söï Nguyeân Nhaân Tính: See Nguyeân Nhaân. thaønh ñaït danh döï vaø tröø khöû beänh taät phieàn naõo—A star that controls the attainment of Nguyeân Nieân: The first year of the regime honours, and the riddance of sickness and (reign). distresses. Nguyeân Phaåm Voâ Minh: Coøn goïi laø caên Nguyeân Thieàu: Thieàn Sö Nguyeân Thieàu baûn voâ minh hay voâ thuûy voâ minh—Primal (1648-1728)—Zen Master Nguyeân Thieàu—ignorance—The original state of avidya, Thieàn Sö Trung Hoa, queâ ôû Quaûng Ñoâng. Ngaøi unenlightenment, or ignorance—Original sinh naêm 1648, xuaát gia vaøo tuoåi 19 vaø trôû innocence. thaønh ñeä töû cuûa Thieàn sö Boån Khao Khoaùng Nguyeân Quaùn: Native village—Native Vieân taïi chuøa Baùo Tö, tænh Quaûng Ñoâng, place—Place of origin. Trung Quoác. Ngaøi laø Phaùp töû ñöøi thöù 33 doøng Nguyeân Taïng: Kinh Taïng ñöôïc khaéc in vaøo Thieàn Laâm Teá. Vaøo naêm 1665, ngaøi sang thôøi nhaø Nguyeân theo leänh cuûa Nguyeân Theá Trung Vieät vaø truï taïi Qui Ninh, tænh Bình Ñònh, Toå, baét ñaàu naêm 1277 vaø hoaøn thaønh naêm nôi maø ngaøi ñaõ xaây chuøa Thaäp Thaùp Di Ñaø. 1290. Toång coäng coù 1422 boä vôùi 6017 quyeån. Thaäp Thaùp Di Ñaø toïa laïc treân ñoài Long Bích, Trong ñoù coù 528 boä Ñaïi Thöøa kinh, 242 boä caùch Qui Nhôn khoaûng 25 caây soá, qua khoûi thò Tieåu Thöøa kinh; 25 boä Luaät Ñaïi Thöøa, 54 boä traán Ñaäp Ñaù, thuoäc thoân Vaïn

Xuaân, xaõ Nhôn Luaät Tieåu Thöøa; 97 boä Luaän Ñaïi Thöøa, 36 boä Thaønh, quaän An Nhôn. Veà sau, ngaøi ñi Thuaän Luaän Tieåu Thöøa; 108 quyeån Hieàn Thaùnh Kyù Hoùa xaây chuøa Haø Trung, vaø Phuù Xuaân xaây Luïc, vaø 332 quyeån Tuïc Nhaäp Taïng. Ñaïi ñeå boä chuøa Quoác AÂn vaø thaùp Phoå Ñoàng. Ngaøi ñaõ Nguyeân Taïng vaø Toáng Taïng cuõng gioáng töøng phuïng maïng chuùa Nguyeãn Phöôùc Thaùi trôû nhau—The Yuan Tripitaka, compiled by order laïi Quaûng Ñoâng ñeå thænh caùc baäc cao Taêng, of Shih-Tsu (Kublai), founder of the Yuan töôïng Phaät vaø phaùp khí veà toå chöùc giôùi ñaøn dynasty, and printed from blocks; begun in Thieân Muï. Sau ñoù ngaøi vaâng saéc chæ laøm truï trì 1277, the work was finished in 1290. It chuøa Haø Trung. Khoaûng cuoái ñôøi, ngaøi trôû laïi included 1,422 master work with 6,017 books. chuøa Quoác AÂn. Naêm 1728, ngaøi hôi coù beänh, It contained 528 Mahayana and 242 Hinayana ñeán ngaøy 19 thaùng 10, ngaøi trieäu taäp ñoà chuùng sutras; 25 Mahayana and 54 Hinayana vinaya; 97 Mahayana and 36 Hinayana sastras; 108

laïi vaø thuyeát veà leõ huyeàn vi. Xong ngaøi daën doø of Buddhism. After giving his instructions to ñeä töû baèng baøi keä thò tòch: the disciples, he wrote his last poem: Thò tòch kính voâ aûnh The image in the mirror, Minh minh chaâu baát dung The latter tranquil in itself, Ñöôøng ñöôøng vaät phi vaät Should not be considered as real. Lieâu lieâu khoâng vaät khoâng. The reflection from a gem, (Laëng leõ göông khoâng boùng, The latter perfectly clear in itself, Saùng trong ngoïc chaúng hình Should not be taken as true. Roõ raøng vaät khoâng vaät Things existing to you do not really exist. Meânh moâng khoâng chaúng khoâng.) What is non-existent to you is truly non- Vieát xong baøi keä, ngaøi an nhieân thò tòch, thoï Existent. 81 tuoåi. Ñoà chuùng döïng thaùp ngaøi ôû thoân Having finished this poem, he peacefully Thuaän Hoøa, laøng Döông Xuaân Thöôïng. Chuùa breathed his last breath, at the age of 81. His Nguyeãn Phöôùc Chaâu thaân laøm bi kyù vaø ban disciples built a stupa in his memory at Thuaän thuïy hieäu laø Haïnh Ñoan Thieàn Sö.” Nay bia Hoùa hamlet, Döông Xuaân Thöôïng village. vaãn coøn tröôùc chuøa Quoác AÂn—A Chinese Zen Lord Nguyeãn Phöôùc Chaâu himself wrote the Master from Kuang-Tung. He was born in eulogy for his tomb, and honored him with 1648, left home at the age of nineteen and postthumous title “Haïnh Ñoan Thieàn Sö.” The became a disciple of Zen Master Boån Khao stele now remains in front of Quoác AÂn temple. Khoaùng Vieân at Baùo Tö temple in Kuang- Nguyeân Thieàu Sieâu Baïch: See Nguyeân T’ung, China. He was the Dharma heir of the Thieàu. thirty-third generation of the Linn-Chih Zen Nguyeân Thuûy: Prabhu (skt)—Beginning— Sect. In 1665, he went to Cental Vietnam and Orginal—Primitive—In the beginning. stayed in Qui Ninh, Bình Ñònh, where he Nguyeân Tieâu: Ñeâm raèm thaùng gieâng aâm established Thaäp Thaùp Di Ñaø Temple. The lòch—Night of fifteen day of January (lunar temple is situated on Long Bích hill, about 25 month). kilometers from Qui Nhôn City, across Ñaäp Ñaù Nguyeân Traïng: Primitive state. town, in Vaïn Xuaân hamlet, Nhôn Thaønh village, An Nhôn district. Later, he went to Nguyeân Vaên: Textual quotation—Quote. Thuaän Hoùa to build Haø Trung Temple, then to Nguyeân Veïn: Intact—Unbroken— Phuù Xuaân to

build Quoác AÂn Temple and Phoå Untouched—Undamaged—Uninjured. Ñoàng Stupa. At one time, he obeyed order Nguyeàn Ruûa: To curse from Lord Nguyeãn Phöôùc Thaùi to return to Nguyeän: Pranihita or Pranidhana (skt). Kuang-Chou to invite more high-rank Chinese (A) Nghóa cuûa Nguyeän—The meanings of monks to Vietnam, and to obtain more statues Resolve: of Buddhas as well as religious ritual 1) Ao öôùc: To wish—To desire. instruments in preparation for a great Vinaya- 2) Cam keát: Commitment. affirming ceremony at Thieân Muï temple. Later 3) Caàu Nguyeän: To pray. on he received an edict to be headmonk of Haø 4) Lôøi höùa: A will. Trung temple. At the end of his life, he moved 5) Theä nguyeän: To vow—Resolve—Nguyeän to Quoác AÂn temple. In 1728, after being laø phaùt khôûi töø trong taâm töôûng moät lôøi slightly ill, he summoned all his disciples and theà, hay lôøi höùa kieân coá, vöõng beàn, nhaát delivered a discourse on the wonderful truths quyeát theo ñuoåi yù ñònh, muïc ñích, hoaëc coâng vieäc toát laønh naøo ñoù cho ñeán luùc ñaït

thaønh, khoâng vì baát cöù lyù do gì maø thoái bodhisattva's vow to attain bodhi, and save all chuyeån lui suït. Phaät töû chôn thuaàn neân beings to the other shore. nguyeän tu y nhö Phaät ñeå ñöôïc thaønh Phaät, ** For more information, please see Thaäp Ba roài sau ñoù nguyeän ñem phaùp maàu cuûa chö La Maät. Phaät ñoä khaép chuùng sanh, khieán cho nhaát Nguyeän Chí Caàu Maõn Tuùc: Tìm caùch laøm thieát chuùng sanh ñeàu boû meâ veà giaùc, phaûn troøn lôøi nguyeän—Seeking the fulfilment or voïng quy chôn. Theo Tònh Ñoä toâng, resolves or aims. nguyeän töùc laø khôûi taâm tha thieát mong caàu Nguyeän Chuû: Lôøi boån nguyeän trong tieàn kieáp thoaùt khoûi Ta Baø khoå luïy ñeå ñöôïc sanh veà khuyeán khích con ngöôøi xaây chuøa hay cheùp coõi Cöïc Laïc yeân vui—Vow is something kinh, vaân vaân, ñöa daãn con ngöôøi aáy thaønh that comes from the heart and soul, a deep Phaät hay vaõng sanh Tònh Ñoä—The original rooted promise, swearing to be vow or resolve in a previous existence which unrelenting in seeking to attain a goal. incites a man to build a pagoda, copy a sutra, This is having a certain mind-set or etc., leading him to become Buddha or reach something one wishes to achieve and the Pure Land. never give up until the objective is Nguyeän Ñoä: realized. Thus, there there should be 1) Quoác ñoä thaønh töïu do lôøi nguyeän, hay absolutely no reason whatsoever that Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø—The land should cause one to regress or give up that of the vow, the Pure Land of Amitabha. vow or promise. Sincere Buddhists should 2) Lôøi nguyeän cuûa Ñöùc Phaät A Di Ñaø, ñoä vow to follow the teachings to sultivate to thoaùt taát caû chuùng sanh tín taâm: Salvation become Buddhas, then to use the through trust in the vow, e.g. of Amitabha. magnificent Dharma of enlightenment of Nguyeän Haûi: Lôøi theà nguyeàn cuûa vò Boà Taùt the Buddhas and vow to give them to all saâu roäng nhö bieån caû—The Bodhisattva vow is sentient beings to abandon their ignorance deep and wide likened to the ocean. to cross over to enlightenment, to abandon delusion to follow truths. According to the Nguyeän Haønh: Theà nguyeàn vaø tu haønh, hai Pureland Buddhism, Vow is to wish ñieàu hoã trôï laãn nhau trong vieäc tu haønh (khoâng sincerely, praying to find liberation from theå thieáu moät)—To vow and perform the the sufferings of this saha World, to gain discipline

the vow involves. rebirth to the peaceful Ultimate Bliss Nguyeän Hoïc Thieàn Sö: Zen master Nguyeän World. Hoïc—Thieàn sö Vieät Nam, queâ ôû Phuø Caàm, (B) Phaân loaïi Nguyeän—Categories of Baéc Vieät. Luùc coøn raát treû, ngaøi xuaát gia laøm ñeä Resolve. töû Thieàn sö Vieân Trí taïi chuøa Maät Nghieâm, vaø 1) Bieät Nguyeän: Specific vows—See Bieät trôû thaønh phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Nguyeän in Vietnamese-English Section. Ngoân Thoâng. Ngaøi truï taïi nuùi Veä Linh tu taäp 2) Toång Nguyeän: Universal vows—See khoå haïnh vaø thieàn ñònh. Veà sau vua Lyù Anh Toång Nguyeän in Vietnamese-English Toâng truyeàn chieáu chæ trieäu hoài ngaøi veà kinh Section. ñoâ giaûng phaùp cho hoaøng gia. Roài sau ñoù ngaøi Nguyeän Ba La Maät: Ba La Maät thöù taùm dôøi veà chuøa Quaûng Baùo ôû Nhö Nguyeät ñeå tieáp trong Thaäp Ba La Maät cuûa Boà Taùt, thöôïng caàu tuïc hoaèng hoùa cho ñeán khi ngaøi thò tòch vaøo Boà Ñeà, haï hoùa chuùng sanh—The vow naêm 1174—A Vietnamese Zen master from paramita, the eighth of the ten paramitas, a Phuø Caàm, North Vietnam. When he was very young, he was a disciple of Zen master Vieân

Trí at Maät Nghieâm Temple, and became the Buddha to be born in the Tusita heaven for the tenth generation of the Wu-Yun-T'ung Zen work of saving all beings, one of the ten bodies Sect. He stayed at Mount Veä Linh to practice of a Thus Come One. ascetics and meditation for two years. Later, ** For more information, please see Nguyeän king Lyù Anh Toâng sent an Imperial Order to Phaät, and Thaäp Thaân Phaät. summon him to the royal palace to preach Nguyeän Thuyeàn: Boån nguyeän cuûa Ñöùc Phaät Dharma to the royal family. Then he moved to A Di Ñaø cöùu ñoä chuùng sanh vaõng sanh Tònh Quaûng Baùo Temple in Nhö Nguyeät and stayed Ñoä ñöôïc saùnh vôùi chieác thuyeàn ñöa hoï ñaùo bæ there to expand Buddhism until he passed ngaïn—The Amitabha's vow likened to a boat away in 1174. which ferries all beings to his Pure Land. Nguyeän Luaân: Nguyeän Thöïc: Moät trong naêm thöùc aên tinh 1) Theä nguyeän cuûa Boà Taùt beàn vöõng, phaù tan thaàn nuoâi döôõng thieän caên, ngöôøi tu theo Phaät heát thaûy chöôùng duyeân nghòch caûnh, gioáng luoân laáy nguyeän löïc ñeå giöõ gìn thaân gioáng nhö nhö luaân baûo cuûa Luaân Vöông: The vow- vieäc aên uoáng trong ñôøi thöôøng—Vow-food; to wheel of a Bodhisattva, which overcomes nourish the life by the vow, and thus have all opposition. strength to fulfil its duties, one of the five kinds 2) Thaân cuûa Boà Taùt luaân chuyeån vì theä of spiritual food which good roots of goodness nguyeän cuûa chính mình: The revolving of are nourished. the bodhisattva's life around his vow. Nguyeän Trí: Trí hueä phaùt ra do keát quaû cuûa Nguyeän Löïc: Pranidhanabala (skt)—Löïc cuûa lôøi nguyeän—Wisdom resulting from the vow. lôøi theà nguyeàn—The power of the vow— Nguyeän Vaõng Sanh Tònh Ñoä: Vow to be Nguyeän löïc kieân quyeát cuûa moät vò Boà Taùt laø reborn in the Pure Land: cöùu ñoä nhaát thieát chuùng sanh—The inflexible Con nguyeän laâm chung khoâng chöôùng ngaïi resolve of a Bodhisattva is to save all sentient I vow that at the moment of death, there will beings. be no obstacles Nguyeän Phaät: Moät trong möôøi loaïi thaân Phaät, A Di Ñaø ñeán röôùc töø xa töùc laø hoùa thaân Phaät trong taùm töôùng thaønh Amitabha Budha

will welcome from afar ñaïo—A Buddha of the vow, who passes Quaùn AÂm röôùi nöôùc cam loà leân daàu through the eight forms of an incarnate Bodhisattva Avalokitesvara will shower sweet Buddha, one of the ten bodies of a Thus- dew on my head Come-One. Ñaïi Theá Chí kim ñaøi trao ñôõ goùt ** For more information, please see Taùm Thôøi Bodhisattva Mahastham-prapta will bring a Kyø Trong cuoäc Ñôøi Ñöùc Phaät, and Thaäp lotus blossom for my feet. Thaân Phaät in Vietnamese-English Section. Trong moät saùt na lìa nguõ tröôïc Nguyeän Taùc: Nguyeän trôû thaønh, chaúng haïn In a split second, I will leave the turbid world nhö nguyeän trôû thaønh Phaät—Resolve to be or Khoaûng tay co duoãi ñeán lieân trì become, e.g. resolve to become Buddha. Reaching the Pure Land in the time it takes to Nguyeän Taâm: Taâm nguyeän cuûa Phaät laø cöùu extend my arms. ñoä chuùng sanh—The heart of resolve of Khi hoa sen nôû, thaáy Töø Toân Buddha to all beings. When the lotus blossom opens, I will see Nguyeän Thaân: Nguyeän Phaät—Moät trong Amitabha, the compassionate möôøi thaân Phaät, nguyeän sanh veà cung trôøi Ñaâu Nghe tieáng phaùp saâu loøng saùng toû Suaát ñeå cöùu ñoä chuùng sanh—The resolve of a Hearing the profound dharma, I will be enlightened

Vaø lieàn ngoä voâ sanh phaùp nhaãn möa—The moon-love pearl or moonstone, And reach tolerance of non-birth which bestowes abundance of water or rain. Khoâng rôøi an döôõng taïi Ta Baø Nguyeät AÙi Tam Muoäi: Phaät nhaäp Nguyeät AÙi I will then return to the Saha World, without Tam Muoäi (nhö aùnh traêng maùt dòu) nhaèm tröø leaving the Pure Land nhieät naõo thöông gheùt cuûa chuùng sanh—A Kheùo ñem phöông tieän lôïi quaàn sanh Buddha's "moon-love-samadhi," in which he Through all kinds of expedients, I will help rids men of the distresses of love and hate. sentient beings Nguyeät Baø Thuû Na: Upasunya (skt)—Cao Hay laáy traàn lao laøm Phaät söï Khoâng, teân cuûa moät vò Taêng AÁn Ñoä, con cuûa Always taking earthly toil as Buddha work vua Öu Thieàn Ni—An Indian monk, son of Con nguyeän nhö theá Phaät chöùng tri king Udyana. This is my vow, please accept it Nguyeät Caùi: Theo Kinh Duy Ma Caät, coù moät Keát cuoäc veà sau ñöôïc thaønh töïu vò tröôûng giaû trong thaønh Tyø Xaù Ly (ñaõ töøng Anh help me fulfill it in the future. vaøo phöông tröôïng cuûa ngaøi Duy Ma nghe Nguyeät (Satellite): Candra—Soma—Kyø Ñaït giaûng veà Baát Nhò phaùp moân). Nguyeät Caùi ñaõ La—Kyø Ñaø La—Chieán Ñaït La—Toâ Ma— thænh caàu söï trôï giuùp cuûa Taây Phöông Tam Moon. Toân (A Di Ñaø, Ñaïi Theá Chí vaø Quaùn AÂm) ñeå 1) Maët Traêng: The moon. dieät tröø chöùng dòch haïch cuûa chuùng sanh— 2) Saùng Daï Thaàn: Ngöôøi taïo ra ban ñeâm: According to the Vimalakirti Sutra, there was Nisakara (skt)—Maker of the night. an elder of Vaisali, who at the Buddha's 3) Tinh Tuù Vöông: Naksatranatha (skt)—Vua bidding sought the aid of Amitabha, cuûa heát thaûy tinh tuù—Lord of Mahasthamaprapta and Kuan-Yin, especially constellations. the last, to rid his people of a pestilence. 4) Hyû Hoaøi Chi Ñaàu Sö: The crest of Siva. Nguyeät Chi Quoác: The Yueh-Chih or Indo- 5) Lieân Hoa Vöông: Kumuda-pati (skt)— Seythians—Nguyeät Thò Quoác—Teân nöôùc ôû Chuùa teå Lieân Hoa—Lotus lord. phía taây AÁn Ñoä—Name of a country, west of 6) Baïch Maõ Vöông: Svetavajin (skt)—Vò India—See Ñoâ Hoùa La. chuùa teå cuûa caùc loaøi baïch

maõ—Drawn by Nguyeät Chöùng Tam Muoäi: Candra-dipa- white horses or lord of white horses. samadhi. 7) Ñaïi Baïch Quang Thaàn: Sitamsu (skt)—Vò Thaàn phoùng ra nhöõng tia saùng traéng—The Nguyeät Chuûng: Candravamsa (skt)—Doøng spirit with white rays. doõi maët traêng, moät doøng hoï thuoäc giai caáp Saùt 8) Laõnh Quang Thaàn: Sitamarici (skt)—Vò Ñeá Lôïi ôû AÁn Ñoä—Descendants of the moon, Thaàn vôùi nhöõng tia saùng maùt dòu—The the lunar race of kings or the second great line spirit with cool rays. of Kshatriya or royal dynasties in India—For 9) Loäc Hình Thaàn: Mrganka (skt)—Thaàn coù more information, please see Nhaät Chuûng. töôùng hay hình thöùc cuûa loaøi nai—The Nguyeät Cung: Cung ñieän cuûa Nguyeät Thieân spirit with marks or form like a deer. Töû, laøm baèng baïc vaø löu ly treân moät dieän tích 10) Daõ Thoá Hình Thaàn: Sasi (skt)—Vò Thaàn boán möôi chín laäp phöông do tuaàn—The moon coù töôùng maïo hay hình thöùc cuûa moät con palace of the male regent of the moon thoû—The spirit with marks or form like a (Candradeva or Somadeva), made of silver hare. and crystal; it is described as forty-nine Nguyeät AÙi Chaâu: Candrakanta (skt)—Ngoïc yojanas square. chaâu Nguyeät AÙi, ñöôïc duøng ñeå ban nöôùc hay

Nguyeät Dieän: Round face and beautiful as Nguyeät Lieãn: Coã xe cuûa Nguyeät Thieân Töû— the moon. The chariot of the male regent of the moon. Nguyeät Dieän Phaät: Theo Kinh Hoa Nghieâm Nguyeät Luaân: Maët traêng—The moon's thì Nguyeät Dieän Phaät chæ thoï meänh coù moät disc—The moon. ngaøy moät ñeâm, ñoái laïi vôùi Nhaät Dieän Phaät thoï Nguyeät Luaân Quaùn: See Nguyeät Luaân meänh 1.800 naêm—According to the Flower Quaùn Tam Muoäi. Adornment Sutra, the "Moon-Face" Buddha, Nguyeät Luaân Quaùn Tam Muoäi: Thai Taïng whose life is only a day and a night, in contrast giôùi duøng nhuïc ñoaøn taâm maø quaùn thaùnh sen with the "Sun-Face" Buddha whose life is taùm caùnh, coøn Kim Cang giôùi, quaùn maët traêng 1.800 years. troøn saùng nhö Boà Ñeà taâm (hay quaùn nhuïc ñoaøn Nguyeät Dieäu: Nguyeät Dieäu laø moät nhoùm beân taâm thaønh nguyeät luaân) töông öùng vôùi 16 ñeâm, ngoaøi Thai Taïng Giôùi trong Kim Cang Vieän— töôïng tröng cho 16 loaïi Boà Taùt taâm trong hoa Moon-shining or Moon-effulgence; a group sen cuûa taâm nhuïc ñoaøn—The moon shown outside the Garbhadhatu group in the contemplation or samadhi. The samadhi in Diamond Court. regard to its sixteen nights of waxing to the full Nguyeät Ñaøn: An external altarin temple in and the application of this contemplation to the the open, under the moon. development of bodhi within, especially of the Nguyeät Ñaêng Minh Phaät: Candra-Surya- sixteen kinds of Bodhisattva mind of the lotus pradipa—Kandrakadipa—Danh hieäu cuûa and of the human heart. 20.000 vò Phaät lieân tuïc thuyeát giaûng Kinh Phaùp Nguyeät Mi: New moon eyebrows, arched like Hoa—The title of 20.000 Buddhas who the Buddha's. succeeded each other preaching the Lotus Nguyeät Minh Boà Taùt: See Nguyeät Quang Sutra. Ñoàng Töû. Nguyeät Ñaêng Tam Muoäi: candra-dipa- Nguyeät Minh Ñoàng Nam: See Nguyeät samadhi (skt)—Tam muoäi maø Phaät ñaõ thuyeát Quang Ñoàng Töû. cho Nguyeät Quang Ñoàng Töû nghe veà phaùp Nguyeät Minh Ñoàng Töû: See Nguyeät Quang moân Nhaát thieát chö phaùp theå taùnh bình ñaúng Ñoàng Töû. voâ lyù luaän

tam muoäi, kinh Nguyeät Ñaêng Tam Nguyeät Phaân: Muoäi vaãn coøn vôùi hai baûn dòch—The samadhi 1) Moon and division. said to have been given to the “Nguyeät Quang 2) Hai con soâng Chieán (Chi) Ñaït La vaø Baø Ñoàng Töû” by the Buddha, the sutra of which is Giaø noái laïi vôùi nhau: The two rivers in two translations. Candra and Bhaga joined. Nguyeät Ñaêng Tam Muoäi Kinh: Candra- Nguyeät Quang: Candraprabha (skt). dipa-samadhi Sutra—See Nguyeät Ñaêng Tam 1) Chieán Ñaït La Baùt Thích Baø—Thanh Muoäi. Löông Kim Cang—Moät trong ba vò toân Nguyeät Hoa: Moon and flower—Love affair. quyù trong Kim Cang giôùi, vaø trong Vieän Nguyeät Kî: Ngaøy kî trong thaùng khi coù ngöôøi Vaên Thuø cuûa Thai Taïng giôùi—Moonlight, cheát—The return of the day in each month one of the three honoured ones in the when a person died. Vajradhatu, and in the Manjusri Court of Nguyeät Laõo: Old timers believed that there the Garbhadhatu. existed a so-called God of marriage (the old 2) Teân moät ngoâi chuøa coå toïa laïc taïi phöôøng man in the moon who predetermined Ñoâng Kheâ, quaän Ngoâ Quyeàn, thaønh phoá marriages). Haûi Phoøng, Baéc phaàn Vieät Nam. Chuøa coøn

coù teân laø Ñoâng Kheâ. Ñaây laø moät trong approach, the fire turned to a pool and the nhöõng ngoâi chuøa coå noåi tieáng vaøo baäc nhaát father was converted; the son was then ôû Haûi Phoøng. Chuøa ñöôïc Thieàn Sö Nhö predicted by the Buddha to be king of China in Hieän xaây naêm 1680, döôùi thôøi vua Lyù Hy a future incarnation, when all China and the Toâng. Tröôùc chuøa coù töôïng Ñöùc Boà Taùt Mongolian and other tribes would be Quaùn Theá AÂm ñöôïc ñaët giöõa hoà sen hình converted. luïc giaùc, raát hieám thaáy ôû mieàn Baéc Vieät Nguyeät Quang Nhi: See Nguyeät Quang Nam. Sau coång tröôùc laø hai haøng moä thaùp Ñoàng Töû. thôø xaù lôïi cuûa caùc vò Taêng truï trì tröôùc Nguyeät Quang Thaùi Töû: Theo Ñaïi Trí Ñoä ñaây—Name of an ancient temple, located Luaän, Ñöùc Phaät Thích Ca trong ñôøi quaù khöù ñaõ in Ñoâng Kheâ quarter, Ngoâ Quyeàn district, töøng laø con cuûa moät vò quoác vöông teân laø Haûi Phoøng City, north Vietnam. It is also Nguyeät Quang Thaùi Töû, ñaõ töøng ñaäp xöông laáy called Ñoâng Kheâ, one of the most famous tuûy trò beänh cho ngöôøi huûi, roài laáy maùu mình ancient temples in Haûi Phoøng City. The cho ngöôøi aáy uoáng maø khoûi beänh—According temple was built in 1680 by Ch’an Master to the Sastra on the Maha-Prajna Sutra, Nhö Hieän, during the period of King Lyù Moonlight prince, name of Sakyamuni in a Hy Toâng. In front of the temple is the previous incarnation as a prince, when he split statue of Avalokitesvara Bodhisattva, one of his bones to anoint a leper with its placed in the middle of a hexagonal lotus marrow and gave him his blood to drink. pool, this is rarely seen in the temples of Nguyeät Quang Vöông: Trong tieàn kieáp, North Vietnam. Behind the front gate lie Phaät Thích ca töøng laø moät vò Thaùi Töû coù teân laø two rows of tomb stupas of the previous Nguyeät Quang Thaùi Töû, ngöôøi ñaõ boá thí ñaàu monks’ relics. cho ngöôøi Baø La Moân—Moonlight king— Nguyeät Quang Boà Taùt: Laø moät trong hai vò Name of Sakyamuni in his previous Boà Taùt theo phoø trì Phaät Döôïc Sö—Moonlight incarnation as a prince, when he gave his head Bodhisattva, one of the two bodhisattvas to a brahman. assistants of the Master of Healing (Döôïc ** For more

information, please see Sö)—For more information, please see Nhaät Nguyeät Quang Thaùi Töû. Quang Boà Taùt. Nguyeät Taän: End of the month. Nguyeät Quang Ñoàng Töû: Coøn goïi laø Nguyeät Thieân: Candradeva (skt)—Somadeva Nguyeät Quang Nhi, coù cha teân laø Ñöùc Hoä laø (skt)—Chieán Ñaït La—Toâ Ma Ñeà Baø—The tröôûng giaû trong thaønh Vöông Xaù cuûa xöù Ma ruler of the moon. Kieät Ñaø; ngöôøi cha chaúng tin Phaät, maø coøn ** For more information, please see nghe lôøi luïc sö ngoaïi ñaïo laøm haàm löûa ñònh Nguyeät. haïi Phaät; nhöng khi Ñöùc Phaät vöøa ñeán nôi thì Nguyeät Thieân Töû: Theo Vi Dieäu Phaùp, vò haàm löûa töï bieán thaønh ao nöôùc maùt laøm cho Thieân Töû ôû nguyeät cung teân laø Baûo Caùt Töôøng, oâng ta hoái haän maø quy-y theo Phaät; ñöùa con laø laø söï hoùa hieän cuûa Ñöùc Ñaïi Theá Chí Boà Taùt. Nguyeät Quang Ñoàng Töû ñöôïc Phaät thoï kyù sau Treân Maïn Ñoà La cuûa Kim Cang giôùi, vò naày naày seõ trôû thaønh vua cuûa nöôùc Trung Quoác ñeå ñöôïc coi laø haøng Chuûng cuûa Thai Taïng giôùi— giuùp cho Tam Baûo ñöôïc höng thònh—The son According to the Abhidharma, there is the of an elder of the capital of Magadha, who male regent of the moon, named Baûo Caùt listening to heretics and against his son's Töôøng, one of the metamorphoses of the pleadings, endeavoured to destroy the Buddha Bodhisattva Mahasthamaprapta. In the in a pitfall of fire; but on the Buddha's

Vajradhatu, he is considered as one of the face, three eyes, four protruding teeth, and descents of the Sakya tribes in the fierce laugh. Garbhadhatu groups. Nguyùt: To look askance (back) at someone. Nguyeät Thoá: The hare in the moon. Ngö: Matsya (skt)—Caù—Fish. Nguyeät Thöû: Nguyeät thöû laø moät trong hai Ngö Coå: See Ngö Phaïn. loaøi chuoät treân cung Haèng, loaøi gaäm nhaém sôïi Ngö Maãu: Söï chaêm soùc cuûa caù meï cho ñaøn daây sinh töû cuûa ñeâm vaø ngaøy—The moon rat— con ñoâng ñaûo, cuõng gioáng nhö Ñöùc Phaät A Di One of the two rats, black and white, that gnaw Ñaø daãn daét chuùng sanh ñi veà coõi Tònh Ñoä cuûa the cord of life, night and day. Ngaøi vaäy—The care of a mother-fish for its Nguyeät Thöïc: Lunar eclipse. multitudinous young, e.g. Amitabha's care of Nguyeät Thöôïng Nöõ: Danh hieäu cuûa con gaùi all in leading them to his Pure Land. cuûa Ngaøi Duy Ma Caät—A title of the daughter Ngö Phaïn: Ngö phaïn hay con caù goã trong caùc of Vimalakirti. töï vieän (do Traàn Tö Vöông treân nuùi Taøo Thöïc Nguyeät Thöôïng Nöõ Kinh: Candrottara- cheá ra), ñaùnh vaøo ñeå baùo giôø côm hay baét ñaàu darika-vyakarana-sutra (skt)—The sutra of the khoùa leã—The wooden fish in monasteries, maid in the moon. beaten to announce meals, and to beat time at Nguyeät Tinh: Ngoïc baûo chaâu trong tay thöù the services. boán möôi cuûa Ñöùc Thieân Thuû Quaùn AÂm, maø Ngö Sôn: See Ngö Phaïn. ngöôøi bò caûm soát thöôøng hay cuùng vaùi—The Ngö Thoá: Gioáng nhö caù hay thoû, moät khi ñaõ pearl or jewel in the fortieth hand of the baét ñöôïc roài thì phaûi queân löôùi ñi, cuõng nhö "thousand hand" Kuan-Yin, towards which vaäy nghóa cuûa kinh coù giaù trò hôn laø chöõ trong worship is paid in case of fevers. kinh—Like a fish or a hare, when caught the Nguyeät Tinh Ma Ni: See Nguyeät Tinh. net may be ignored, i.e. the meaning or spirit Nguyeät Tinh Thuû: The hand of the of a sutra more valuable than the letter. . "Thousand-Hand" Kuan-Yin—See Nguyeät Ngö

Töû: Gieo nhaân nhieàu nhöng quaû chín thì Tinh. ít, cuõng nhö Ñöùc Phaät nghó veà chuùng sanh Nguyeät Truï: Candravarma (skt)—Chieán Ñaït gioáng nhö caù meï nghó veà ñaøn con—Spawn, La Phaït Ma—A learned monk of the vast in multitude compared with those that Nagavadana monastery. developed. Nguyeät Vöông: Sasanka (skt)—Moon-king, a Ngöø Ngöø: To snarl (dog). ruler of Karnasuvarna, who tried to destroy the Ngöõ: bodhidruma, Buddha's tree; dethroned by 1) Loaïi: Sort—Kind—Type (of people). Siladitya. 2) Ngoân ngöõ: Language—Words—Speech. Nguyeät Yeåm Toân: Teân cuûa moät trong ba vò Ngöõ Bình Ñaúng: Vaksamata (skt)—Söï bình Minh Vöông, nhö Haéc Dieän Minh Vöông, vaø ñaúng cuûa heát thaûy chö Nhö Lai veà naêng löïc Nguyeät Ñieåm Minh Vöông. Vò minh vöông naày ñieàu ñoäng caùc aâm thanh ngoân ngöõ—The coù khaû naêng haøng phuïc taát caû nhöõng keû choáng sameness of all the Tathagatas as regards to ñoái trong quaù khöù, hieän taïi vaø vò lai, maët ñen, their power of commanding sounds and ba maét, boán raêng lôûm chôûm vaø gioïng cöôøi languages. hung tôïn—One of the names of Ming Wang, Ngöõ Nghóa: Rutartha (skt)—Chöõ vaø nghóa— such as "moon black," or "moon spots." The Word-meaning; word and meaning. maharaja who subdues all resisters, past, present, and future, represented with black

Ngöõ Nghieäp: Vaci-sankhara (p)—Moät trong Ngöûi: To smell—To sniff. tam nghieäp, söï taïo nghieäp bôûi lôøi noùi (chia laøm Ngöng: To suspend—To stop—To cease. hai loaïi, lôøi aùc ñoäc laø aùc ngöõ nghieäp, lôøi chaân Ngöøng: See Ngöng. thöïc laø chaân ngöõ nghieäp)—One of the three Ngöøng Böôùc: To stop walking. kinds of karma, the karma produced by speech. Ngöøng Noùi: To stop talking. Ngöõ Ngoân: Abhidhana (skt)—Language— Ngöøng Soáng Theo Giaùc Quan: To cease to Words—Talk—Speech—Naming. live for one's senses. Ngöõ Ngoân Vaên Töï: Desanapatha (skt)— Ngöôùc: To hold up one's face—To look uo— Giaùo lyù, söï tuïng ñoïc vaø chuyeän keå, vaân vaân. To raise one's head. Trong Kinh Laêng Giaø, Ñöùc Phaät nhaán maïnh vaøo söï ñaït töï noäi caùi chaân lyù maø heát thaûy caùc Ngöôïc: Soát reùt—Fever. Ñöùc Nhö Lai trong quaù khöù, hieän taïi vaø vò lai Ngöôïc Baïo: Tyranical. theå chöùng, chöù khoâng phaûi laø ngöõ ngoân vaên töï. Ngöôïc Beänh Phaùp: Phöông phaùp chöõa Caûnh giôùi cuûa Nhö Lai taïng voán laø A Laïi Da nhöõng beänh noùng soát baèng maät chuù— Thöùc thì thuoäc veà chö Boà Taùt Ma Ha Taùt theo Treatment of feverish ailments by tantric ñuoåi chaân lyù chöù khoâng thuoäc caùc trieát gia measures. chaáp vaøo vaên töï, hoïc haønh vaø suy dieãn Ngöôïc Chieàu: In the contrary (opposite) suoâng—Teaching, recitation, and stories, etc. direction or way. In the Lankavatara Sutra, the Buddha Ngöôïc Doøng: Up-stream—Against the emphasized the inner attainment of the truth, stream. not the teaching realized by all the Tathagatas Ngöôïc Ñaõi: To maltreat—To ill-treat—To of the past, present, and future. The realm of persecute—Persecution (n). the Tathagatagarbha which is the Alayavijnana Ngöôïc Ñôøi: Unusual. belongs to those Bodhisattva-Mahasattvas who follow the course of truth and not to those Ngöôïc Gia Trì: See Ngöôïc Beänh Phaùp. philosophers who cling to the letter, learning, Ngöôïc Gioù: Against the wind. and mere discourse. Ngöôïc Laïi: Vise-versa—On the contrary.

Ngöõ Phaùp: Syntax—Grammar. Ngöôïc Quyû: Apasmara (skt)—Loaøi quyû gaây Ngöï: Royal—Imperial. ra beänh soát reùt—A demon which causes fever. Ngöi Ñeä: King's brother. Ngöôi: Ngöùa: To itch. 1) Pupil (eye). 2) You (talk to an inferior). Ngöùa Maét: To shock the eyes. Ngöôøi: Ngöùa Mieäng: To be itching to speak. 1) Person—Man—People—Fellow. Ngöùa Tay: To be itching to strike or to do 2) The realm of human beings. something. Ngöôøi Am Hieåu Luaät Sanh Truï Dò Dieät Ngöøa: To prevent—To stop. Seõ Khoâng Than Vaõn Khi Coù Ñoâi Chuùt Ngöûa: To lie on one's back. Bònh Hoaïn Nôi Thaân, Vì Khoâng Bònh Ngöûa Coå: To turn one's face upwards. Khoå Thì Duïc Voïng Deã Sinh: If you Ngöûa Tay Xin Ñoà AÊn: To hold out one's understand the law of growing and destroying hands to beg for food. (birth, growth, change and destroy) you should Ngöûa Tay Xin Tieàn: To hold out one's never try to moan and groan on illnesses and hands to beg for money.

suffering, for desires and lust will spring up in barbarian and that of the High Master are not a disease-free body. the same, but what distinction is there in the Ngöôøi Bò Haát Huûi: Dejected Buddha Nature?" Ngöôøi Bònh: A sick person Ngöôøi Coù Loøng Nhaân Ñöùc: Charitable. Ngöôøi Cheá Ngöï: Conqueror—Chö Phaät laø Ngöôøi Ñaùnh Xe Ngöïa: Charioteer baäc cheá ngöï hay chieán thaéng vì caùc Ngaøi cheá Ngöôøi Ñaát Trôøi Ñoàng Nhaát Theå: Human ngöï duïc voïng vaø ñeø beïp söï lo sôï, caùc ngaøi being, Earth, and Heaven have the same cuõng cheá ngöï ñöôïc ma quaân—Buddhas are root—All things are one corpus with me. conquerors or victors because they have Ngöôøi Ñieân: Madman. conquered their own passions and they have Ngöôøi Ñôøi: Common people. defeated the forces of fear, confusion, greed, Ngöôøi Ñöùng Ñaén: Gentleman. hatred. They have conquered the armies of Ngöôøi Haï Caên Haï Trí: Those of low maras, the Buddhist tempter and spirit of evil. capacity and wisdom. Ngöôøi Chöùng: Witness. Ngöôøi Laï: Unknown person—Stranger. Ngöôøi Coù Baéc Nam, Phaät Taùnh Khoâng Ngöôøi Meâ Nguû: Heavy sleeper—Day- Nam Baéc: Although there are people from the dreamer. North and people from the South, there is Ngöôøi Ngheøo: Poor people. ultimately no North or South in the Buddha Nature—Khi Luïc Toå Hueä Naêng ñeán Huyønh Ngöôøi Ngu: A fool. Mai leã baùi Nguõ Toå. Toå hoûi raèng: "Ngöôi töø Ngöôøi Nhoû Moïn: Small (mean) man. phöông naøo ñeán, muoán caàu vaät gì?" Hueä Naêng Ngöôøi ÔÛ AÅn: Hermit. ñaùp: "Ñeä töû laø daân Taân Chaâu thuoäc Laõnh Ngöôøi Say Röôïu: Drunken man. Nam, töø xa ñeán leã Thaày, chæ caàu laøm Phaät, chôù Ngöôøi Tai Maét: Very important person. khoâng caàu gì khaùc." Toå baûo raèng: "OÂng laø Ngöôøi Taøn Taät: Cripple. ngöôøi Laõnh Nam, laø moät gioáng ngöôøi moïi rôï, Ngöôøi Taàm Thöôøng: The simple people. laøm sao kham laøm Phaät?" Hueä Naêng lieàn ñaùp: "Ngöôøi tuy coù Baéc Nam, nhöng Phaät taùnh Ngöôøi Theá Gian: Secular people. khoâng coù Nam Baéc, thaân queâ muøa naày cuøng Ngöôøi Trí: A wise man—Theo ñònh nghóa vôùi Hoøa Thöôïng chaúng ñoàng, nhöng Phaät taùnh nhaø Phaät, ngöôøi trí laø ngöôøi luoân an truù trong ñaâu coù sai khaùc."—When the Six Patriarch Hui giôùi luaät, luoân phaùt trieån taâm thöùc vaø trí hueä, Neng arrived at Huang Mei and made luoân nhieät taâm vaø thaän troïng. Con ngöôøi aáy obeisance to the Fifth Patriarch, who asked luoân vöôït thoaùt

moïi phieàn tröôïc—According to him: “Where are you from and what do you the definition in Buddhism, a wise man means seek?” Hui Neng replied: “Your disciple is a a person who is always dwelling in virtues, commoner from Hsin Chou, Ling Nan and developing consciousness and understanding, comes from afar to bow to the Master, seeking ardent and sagacious. He always succeeds in only to be a Buddha, and nothing else.” The disentangling this tangle. Fifth Patriarch said: “You are from Ling Nan Ngöôøi Tu Laâu Naêm: Seasoned and are therefore a barbarian, so how can you practictioner. become a Buddha?” Hui Neng said: “Although Ngöôøi Tu Theo Phaät: Dharma practitioner. there are people from the north and people Ngöôøi Voâ Löông Taâm: Unscrupulous from the South, there is ultimately no North or people. South in the Buddha Nature. The body of this Ngöôøi Xöa: People of the past.

Ngöôõng: oâng ñaõ ñeán ñaâu?” Ngöôõng Sôn saép söõa 1) Nhìn leân—To look up respectfully. môû mieäng thì Qui Sôn heùt leân. Ba laàn hoûi, 2) Naèm ngöõa nhìn leân: Lying with the face ba laàn haù hoác moàm vaø ba laàn heùt. Cuoái upward. cuøng Ngöôõng Sôn bò khuaát phuïc, cuùi ñaàu Ngöôõng Cöûa: Threshold. rôi nöôùc maét, noùi: “Thaày Baùch Tröôïng tieân ñoaùn toâi seõ ñöôïc lôïi ích vôùi ngöôøi Ngöôõng Khaãu Thöïc: A monk earns his khaùc, ngaøy nay ngöôøi ñoù chính thò laø living (livelihood) by looking up as an ñaây.”—When Yang-Shan was studying astrologer or a fortune-teller (one of the four Zen under Pai-Chang he had such a heterodox means of living). flowing tongue that to Pai-Chang’s one Ngöôõng Moä: To respect—To look up—To word he had ten words to answer. Pai- admire. Chang said: “After me, there will be Ngöôõng Sôn: Nhìn leân nuùi: To look up to the somebody else who will take care of hills. you.” Yang-Shan later went to Wei-Shan. Ngöôõng Sôn Hueä Tòch Thieàn Sö: Zen Wei-Shan asked: “I am told that while Master Yang-Shan-Hui-Ji 807-883 or 814-891. you were under Pai-Chang you had ten • Sö Ngöôõng Sôn, moät vò Taêng noåi tieáng cuûa words to his one; is that so?” Yang-Shan Trung Quoác, moät trong nhöõng ñaïi thieàn sö said: “Yes, that is what they say.” Wei- cuûa Trung Quoác. OÂng laø moân ñoà vaø laø Shan asked: “What do you have to state ngöôøi keá thöøa Phaùp cuûa Thieàn sö Qui Sôn about the ultimate truth of Buddhism?” Linh Höïu, vaø laø thaày cuûa Nam Thaùp Yang-Shan was about to open his mouth Quang Duõng. Ngöôõng Sôn laø moät trong when the master shouted. The question nhöõng thieàn sö chính vaøo thôøi cuûa oâng. was repeated three times; the mouth Nhöõng naêng löïc roäng lôùn cuûa oâng ñaõ laøm vainly opened three times, the master cho oâng ñöôïc mang danh hieäu “Tieåu Thích shouted three times. Yang Shan finally Ca Maâu Ni.”—Yang-Shan-Hui-Ji, name of broke down; drooping his head and with a noted monk in China. Yang-Shan was tears in his eyes, he said: “My late master one of the great Ch’an masters of China, a prohesied that I should do better with disciple and Dharma successor of Kuei- someone else, and today I have this very Shan-Ling-Yu, and the master of Nan-T’a- one.” Kuang-Jun. Yang-Shan was one of the • Moät hoâm, Qui Sôn thaáy Ngöôõng Sôn ñang most important Ch’an masters of his time; ngoài döôùi moät goác caây, ngaøi ñeán gaàn, his great abilities brought him the ñuïng caây gaäy vaøo löng sö. Ngöôõng Sôn nickname Little Sakyamuni. quay laïi, Qui Sôn noùi: “Naøy

Tòch, giôø oâng • Ngöôõng Sôn theo Toå Baùch Tröôïng hoïc coù theå noùi moät lôøi hay khoâng?" Ngöôõng Thieàn, sö coù caùi löôõi leùm lænh, thaäm chí Sôn ñaùp: "Khoâng, khoâng lôøi naøo nöõa, toâi Toå noùi moät sö ñaùp möôøi. Baùch Tröôïng khoâng muoán nhôø vaû ai heát." Qui Sôn baûo: noùi: "Ta nghó, seõ coù ngöôøi khaùc chieáu coá "Naøy Tòch, oâng hieåu roài ñoù."—One day, cho oâng." Veà sau, Ngöôõng Sôn ñeán Qui Wei-Shan saw Yang-Sha sitting under a Sôn. Qui Sôn hoûi: "Ta nghe trong luùc theo tree. Approaching, he touched him on the haàu Baùch Tröôïng, Baùch Tröôïng noùi moät back with the staff he carried. Yang-Shan oâng ñaùp möôøi, coù phaûi vaäy khoâng?" turned round, and Wei-Shan said: "O Chi Ngöôõng Sôn ñaùp: "Khoâng daùm!" Qui Sôn (Yang-Shan's name), can you say a word hoûi: "Ñoái vôùi thaâm nghóa cuûa Phaät phaùp, now, or not?" Yang Shan replied: "No, not

a word, nor would I borrow one from saùu ñôøi Toå Sö truyeàn cho 97 vieân töôùng others." Wei-Shan said: "O Chi, you (töôùng troøn), Ngaøi trao cho laõo Taêng daën understand." raèng: 'Sau khi ta tòch dieät 30 naêm, coù oâng • Ngöôõng Sôn sanh naêm 807 taïi Thieàu sa di töø phöông Nam ñeán, seõ laøm höng Chaâu (baây giôø laø tænh Quaûng Ñoâng). Naêm thònh giaùo naày, ngöôi neân thöù lôùp truyeàn 15 tuoåi sö muoán xuaát gia, nhöng cha meï trao chôù ñeå ñoaïn döùt.' Nay ta trao cho khoâng cho. Ñeán naêm 17 tuoåi sö chaët hai con, con phaûi vaâng giöõ." Chính thieàn sö ngoùn tay, ñeán quyø tröôùc cha meï theä caàu Ñaøm Nguyeân ñaõ höôùng daãn cho Ngöôõng chaùnh phaùp ñeå baùo aân sanh thaønh döôõng Sôn ñaït ñaïi giaùc laàn ñaàu tieân—Tan-Yuan duïc. OÂng ñaõ gaëp nhieàu ñaïi thieàn sö, trong Ying-Chen greatly esteemed Yang-Shan ñoù coù Maõ Toå vaø Baùch Tröôïng Hoaøi Haûi. and said to him: "Previously the National OÂng cuõng noåi tieáng laø hoïc troø xuaát saéc Teacher Hui-Zhong received the cuûa nhöõng vò naày. Tuy nhieân, oâng ñaõ ñaït transmission of a total of ninety-nine ñöôïc ñaïi giaùc döôùi söï höôùng daãn cuûa symbolic circles from the Sixth Patriarch. thieàn sö Qui Sôn Linh Höïu. Cuøng vôùi thaày He in turn passed these to me, saying: mình, oâng ñöôïc coi nhö laø moät trong hai 'Thirty years after I've died, a novice ngöôøi saùng laäp ra phaùi Qui Ngöôõng. Phaùi monk will come from the South who will naày laáy hai chöõ ñaàu trong teân cuûa hai vò greatly revive this teaching. When that laøm teân cho toâng phaùi—Zen master time comes, pass the teaching on to him Yang-Shan-Hui-Ji was born in 807 in and don't let it end.' Today I transmit Shao-Chou (now in Kuang-T'ong them to you. You must uphold and Province). At the age of fifteen, he peserve them." Yang-Shan had his first wanted to leave home, but his parents enlightenment experience under Tan- refused him permission to become a Yuan-Ying-Chen. monk. So, at the age of seventeen, he • Noùi xong Ñam Nguyeân trao baûn aáy cho demonstrated his resolve to them by Ngöôõng Sôn. Sö nhaän ñöôïc, xem qua moät cutting off two of his fingers, vowing that löôït beøn ñem ñoát. Hoâm khaùc Ñam Nguyeân he would seek the true Dharma to repay hoûi sö: "Nhöõng töôùng ta trao cho hoâm his filial obligations. He had visited tröôùc caàn phaûi quyù troïng giöõ kín." Sö thöa: several great Ch'an masters, among them "Hoâm aáy xem xong, con ñoát quaùch roài." Ma-Tsu-T'ao-I and Pai-Chang-Huai-Hai. Ñam nguyeân baûo: "Phaùp moân naøy cuûa ta He had made

himself a name as an khoâng ngöôøi hieåu ñöôïc, chæ coù thaày ta vaø outstanding student of Ch'an. However, caùc baäc Toå Sö Ñaïi Thaùnh môùi hieåu heát, he realized profound enlightenment under sao con laïi ñoát ñi?" Sö thöa: "Con moät Kuei-Shan. As his master's dharma phen xem qua ñaõ bieát yù chæ trong ñoù, öùng successor of equal accomplishment, he is duïng ñöôïc chaúng caàn caàm boån." Ñam considered the cofounder with his master Nguyeân baûo: "Tuy nhö theá, nôi con thì of the Wei-Yang school of Ch'an, which ñöôïc, ngöôøi sau laøm sao tin ñeán ñöôïc?" Sö derives its name from the first character thöa: "Hoøa Thöôïng neáu caàn, con cheùp laïi of the names of the two men. chaúng khoù." Sö lieàn cheùp heát laïi thaønh • Sö ñeán yeát kieán Ñam Nguyeân Öng Thaân, moät taäp chaúng soùt moät ñieàu. Ñam Nguyeân nhôn ñaây ñöôïc huyeàn chæ. Ñam Nguyeân khen laø ñuùng—When he had finished raát troïng voïng Ngöôõng Sôn, vaø noùi: speaking he passed the secret text to "Quoác Sö Hueä Trung luùc ñöông thôøi ñöôïc Yang-Shan. After receiving and

examining the text, Yang-Shan burned it. Shan: "What is the true abode of One day Tan-Yuan said to Yang-Shan: Buddha?" Wei-Shan said: "Think of "The symbols that I gave you are unfathomable mystery and return your extremely rare, esoteric and precious. You thoughts to the inexhaustible numinous must preserve them carefully." Yang-Shan light. When thoughts are exhausted you've said: "After I examined them I burned arrived at the source, where true nature is them." Tan-Yuan said: "This Dharma gate revealed as eternally abiding . In that of ours can't be understood by most place there is no difference between people. Only the Buddha, the patriarchs, affairs and principle, and the true Buddha and all the holy ones can fully understand is manifested. Upon hearing these words it. How could you burn it?" Yang-Shan Yang-Shan experienced great said: After examining it, I fully enlightenment. comprehended its meaning. Then there • Sö Ngöôõng Sôn thöôïng ñöôøng daïy chuùng: was no use keeping the text." Tan-Yuan "Heát thaûy caùc ngöôi moãi ngöôøi töï hoài said: "Even so, when transmitting this to quang phaûn quaùn, chôù ghi ngoân ngöõ cuûa disciples, people of future times won't ta. Caùc ngöôi töø voâ thæ ñeán nay traùi saùng believe it." Yang-Shan said: "If you like hôïp toái, goác voïng töôûng quaù saâu khoù nhoå another copy that won't be a problem. I'll mau ñöôïc. Do ñoù, giaû hôïp laäp phöông tieän make another copy and give it to you. deïp thöùc thoâ cuûa caùc ngöôi, nhö ñem laù Then it won't be lost." Tan-Yuan said: vaøng doã con nít khoùc, coù caùi gì laø phaûi. "Please do." Nhö ngöôøi ñem caùc thöù haøng hoùa cuøng • Luùc coøn sa di sö ñeán tham vaán Qui Sôn vaøng laäp phoá baùn. Baùn haøng hoùa chæ nghó Linh Höïu. Qui Sôn hoûi: "Ngöôi laø Sa Di thích hôïp vôùi ngöôøi mua. Vì theá, noùi: coù chuû hay Sa Di khoâng chuû?" Sö thöa: 'Thaïch Ñaàu laø phoá chôn kim, choã ta laø "Coù chuû." Qui Sôn hoûi: "Chuû ôû choã naøo?" phoá taïp hoùa.' Coù ngöôøi ñeán tìm phaån Sö töø beân Ñoâng sang beân Taây ñöùng. Qui chuoäc ta cuõng beát cho, keû khaùc ñeán caàu Sôn bieát con ngöôøi kyø laï neân coá taâm chæ chôn kim ta cuõng trao cho." Coù moät vò daïy—When he was still a novice monk, Taêng hoûi: "Chaúng caàn phaån chuoäc, xin Yang-Shan went to practice under Wei- Hoøa Thöôïng cho chôn kim." Ngöôõng Sôn Shan. Wei-Shan asked Yang-Shan: "As a baûo: "Raêng nhoïn

nghæ môû mieäng, naêm löøa novice monk do you have a host or not?” cuõng chaúng bieát.”—Zen master Yang- Yang-Shan said: “I have one.” Wei-Shan Shan entered the hall and addressed the asked: “Who is it?” Yang-Shan walked monks, saying: “Each and every one of from west to east and then stood there you, turn the light inward! Don’t try to erect. Wei-Shan realized that Yang-Shan remember what I’m saying! For a was extraordinary. beginningless eon you have faced away • Ngöôõng Sôn hoûi Qui Sôn: “Theá naøo laø choã from the light and been shrouded in ôû cuûa chôn Phaät?” Qui Sôn ñaùp: “Duøng caùi darkness. The roots of delusion are deep. dieäu tö (nghó nhôù) maø khoâng tö (khoâng They’re difficult to cut off and uproot. So nghó nhôù) xoay caùi suy nghó tinh anh voâ the Buddha established expedient means cuøng, suy nghó heát trôû veà nguoàn, taùnh to grab your attention. These are like töôùng thöôøng truï, söï lyù khoâng hai, chôn showing yellow leaves to a crying child, Phaät nhö nhö.” Ngay caâu noùi aáy, Ngöôõng who imagines they’re gold and thus stops Sôn ñaïi ngoä—Yang-Shan asked Wei- crying. You act as though you’re in a shop

where someone sells a hundred goods little child with an empty hand. There’s made from gold and jade, but you’re nothing authentic about it. Today I’m trying to weigh each item. So you say that clarifying what is holy, which is not a Shi-T’ou has a real gold shop? Well in my matter of collecting and calming the mind. shp there’s a wide range of goods! If Instead you must practice to realize the someone comes looking for mouse turds true sea of self-nature. Of what use is the I give him some. If someone comes there for ‘three clarifications’ and ‘six looking for real gold then I give it to him.” understandings’? What I speak of is the A monk said: “I don’t want mouse turds. ultimate sacred matter. If right now you May I have the master’s real gold?” Yang- want to know mind and arrive at the root, Shan said: “If you try to bite down on the then arrive at the root. Don’t worry about head of a flying arrow you can try until the the tips of the branches. If you do this, year of the ass but you won’t succeed!” then hereafter you will possess it yourself. • Taêng khoâng ñaùp ñöôïc. Ngöôõng Sôn tieáp: But if you don’t attain the root, and just “Tìm hoûi thì coù trao ñoåi, chaúng tìm hoûi thì use your emotions to seek it, then you will chuùng ta chaúng coù gì ñeå trao ñoåi. Neáu ta never succeed. You’ll never see what thaät söï noùi veà Thieàn toâng, thì caàn moät Master Wei-Shan spoke of ‘the place ngöôøi laøm baïn cuõng khoâng, huoáng laø coù where ideas of mundane and sacred are ñeán naêm baûy traêm chuùng? Neáu ta noùi exhausted, where matter and principle are Ñoâng noùi Taây, aét giaønh nhau löôïm laët, nhö united and the true eternal body of the ñem naém tay khoâng ñeå gaït con nít, troïn Tathagata is manifested.” khoâng coù thaät. Nay ta noùi roõ vôùi caùc ngöôi • Nhöõng lôøi Thieàn Sö Ngöôõng Sôn chæ daïy vieäc beân caïnh Thaùnh, chôù ñem taâm nghó Taêng chuùng laøm tieâu chuaån cho Thieàn tín, chæ nhaèm vaøo bieån taùnh cuûa mình maø Toâng. Sö coù laøm baøi keä: tu haønh nhö thaät. Chaúng caàn tam minh luïc “Nhaát nhò nhò tam töû thoâng. Vì sao? Vì ñaây laø vieäc beân choùt cuûa Bình muïc phuïc ngöôõng thò Thaùnh. Hieän nay caàn thöùc taâm ñaït boån, Löôõng khaåu nhaát voâ thieät coát ñöôïc caùi goác chaúng lo caùi ngoïn. Sau Thöû thò ngoâ toâng chi.” naày, khi khaùc seõ töï ñaày ñuû. Neáu chöa (Moät hai hai

ba con ñöôïc goác, daàu cho ñem taâm hoïc y cuõng Maét thöôøng laïi ngöôùc xem chaúng ñöôïc. Caùc ngöôi ñaâu chaúng nghe Hai mieäng moät khoâng löôõi Hoøa Thöôïng Qui Sôn noùi: 'Tình phaøm Ñaây laø toâng chæ ta). Thaùnh heát, baøy bieän chôn thöôøng, söï lyù Yang-Shan acted according to conditions chaúng hai, töùc nhö nhö Phaät.'"—The monk to benefit beings and became a great couldn't answer. Yang-Shan said: "If you example of the Zen school. One day when want to exchange something we can make near death, Yang-Shan took a brush and a deal. If you don't want to exchange wrote a verse for the monks to read: anything then we can't. If I trully speak of "Countless disciples, Zen, then there won't be a single I look across you all, and you gaze companion at your side. How can this be if back, there're five or seven hundred in the Two mouths, one without a tongue, assembly? If I talk about this and that, and This is my teaching." you strain your neck trying to pick • Nhöõng "vaán ñaùp" giöõa Ngöôõng Sôn vaø something up, then it will be like fooling a Qui Sôn, cuõng nhö nhöõng thieàn sö khaùc,

veà tinh thaàn Thieàn ñöôïc thu thaäp laïi trong Ngöôïng Nghòu: Awkward. Vieãn Chaâu Ngöôõng Sôn Hueä Tòch Thieàn Ngöu: Bull or buffalo. Sö Ngöõ Luïc (söu taäp nhöõng lôøi cuûa thieàn Ngöu Bì: sö Ngöôõng Sôn ôû Vieãn Chaâu). Teân cuûa 1) Da traâu—Ox hide. oâng ñöôïc nhaéc tôùi trong thí duï thöù 25 cuûa 2) Ñaép da traâu maø phôi döôùi aùnh naéng maët Voâ Moân Quan, vaø trong caùc thí duï 34 vaø trôøi seõ caøng ngaøy caøng bò cöùng (gioáng nhö 68 cuûa Bích Nham Luïc—The "Questions buoäc raâu roàng maø laën xuoáng nöôùc thì ngaøy and Answers" of Yang-Shan with his caøng bò sieát ñau). Ví nhö phuùc höõõu laäu cuûa master Wei-Shan and other Ch'an trôøi ngöôøi luoân laøm haïi ñeán Tueä meänh cuûa masters, recorded in the Yuan-Chou-Hui- phaùp thaân—Mortal happiness injures the Chi-Ch'an-Shih-Yu-Lu (Record of the wisdom-life of gods and men, just as ox Words of the Ch'an Master Yang-Shan hide shrinks and crushes a man who is Hui-Chi from Yuan-Chou), are considered wrapped in it and placed under the hot outstanding examples of Ch'an mind. sun. Yang-Shan appears in example 25 of the Ngöu Caåu Ngoaïi Ñaïo: Go-Vratika (skt)— Wu-Men-Kuan, and examples 34 and 68 Kukkura-Vratika (skt)—Ngoaïi ñaïo soáng khoå of the Pi-Yen-Lu. haïnh nhö traâu choù, moät trong saùu thöù khoå haïnh • Khi saép thò tòch sö ngoài thaúng noùi lôøi töø cuûa ngoaïi ñaïo—Heretics who live as oxen or bieät vôùi chuùng, roài ñoïc baøi keä: dogs, one of the six heretic ascetic practices— " Nieân maõn thaát thaäp thaát For more information, please see Luïc Khoå Laõo khöù thò kim nhaät Haïnh. Nhaäm taùnh töï phuø traàm Löôõng thuû phan quaät taát." Ngöu Döông Nhaõn: See Ngöu Döông Taâm (Naêm ñaày baûy möôi baûy Nhaõn. Chính laø ngaøy toâi ñi Ngöu Döông Taâm Nhaõn: Chæ laø khaû naêng Maëc taùnh töï chìm noåi nhìn thaáy hay taàm nhìn cuûa caùc loaøi traâu deâ Hai tay ngoài boù goái) maø thoâi—Only the eyes (vision or insight) of Noùi xong sö an nhieân thò tòch, naêm 883, sö an oxen and sheep. thoï 77 tuoåi, vua ban hieäu "Thoâng Trí Ngöu Ñaàu: Ñaàu traâu—The ox-head. Thieàn Sö" thaùp hieäu "Dieäu Quang." Ngöu Ñaàu Chieân Ñaøn: Gosirsa-candana —When near death, he sat upright in a (skt) cross-legged position to say farewell to the 1) Ngöu Ñaøn Chieân Ñaøn: Ngöu Ñaøn

congregation. He then recited a verse: Höông—Ox-head sandalwood. “Completing seventy-seven years, 2) Xích Chieân Ñaøn: Loaïi goã chieân ñaøn töø nuùi Today it ends. Ngöu Ñaàu, neáu chaø saùt vaøo thaân coù theå tröø When the orb of the sun is just at noon löûa, thöôøng ñöôïc duøng ñeå ngaên löûa. The two hands fold the legs.” Töôïng ñaàu tieân cuûa Ñöùc Thích Ca Maâu Ni Upon saying these words, Yang-Shan ñöôïc laøm baèng loaïi goã naày—Red sandal- calmly passed away, in the year 883, at wood; said to come from the ox-head the age of seventy-seven. Yang-Shan mountains, and if rubbed on the body to received posthunous name “Great Teacher make one impervious to fire, generally Penetrating Wisdom.” The stupa was protective against fire, curative of wounds named “Wondrous Light.” and generally medicinal. The first image Ngöôõng Voïng: To look up and hope. of Sakyamuni was made of this wood.

Ngöu Ñaàu Ñaïi Vöông: tres shaped like ox-horns, which grew near 1) Vò hoä phaùp taïi tònh xaù Kyø Thoï Caáp Coâ Kusinagara, under which the Buddha preached Ñoäc Vieân—The guardian deity of the the Nirvana Sutra. He is reported to have Jetavana monastery (Kyø ñaø). entered Nirvana in a grove of eight sala trees 2) Tieàn kieáp taùi sanh cuûa Phaät Döôïc Sö: An standing in pairs. incarnation of the Bhaisajyaraja Buddha. Ngöu Giaùc Sôn: See Ngöu Ñaàu Sôn. Ngöu Ñaàu Sôn: Gosrnga (skt)—Nuùi Ngöu Ngöu Giôùi: Theo Ñaïi Trí Ñoä Luaän thì Giôùi Ñaàu, coøn goïi laø Ngöu Giaùc Sôn, ôû phía nam Traâu laø soáng nhö loaøi traâu, cuùi ñaàu gaëm coû, caùch thaønh Hoøa Ñieàn (Khotan) khoaûng 3 daäm. nhö söï tin töôûng cuûa moät soá giaùo phaùi ngoaïi Nôi maø baây giôø vaãn goïi nhö vaäy—A mountain ñaïo, raèng kieáp sau traâu seõ ñaàu thai laøm trôøi— 13 li from Khotan. One of the same name According to the Sastra on the Prajna Sutra, to exists in Kiangning in Kiangsu, which gave its live as a cow, eating grass with bent head, as name to a school of Niu-T’ou Shan-Fa or Niu- certain Indian heretics are said to have done, T’ou Sung; its fundamental teaching was the in the belief that a cow’s next reincarnation unreality of all things, that all is dream or would be in the heaven. illusion. Ngöu Hoùa Chaâu: Godaniya (skt)—Taây Ngöu Ñaàu Sôn Phaùp: Ngöu Ñaàu Thieàn— Ngöu hoùa chaâu, moät trong boán chaâu chaùnh, nôi Ngöu Ñaàu Toâng—Niu-T’ou Shan-Fa—See coù nhieàu traâu boø, neân duøng traâu boø ñeå trao ñoåi Ngöu Ñaàu Thieàn, and Phaùp Dung. haøng hoùa—Godaniya—The western of the Ngöu Ñaàu Thieàn: YÙ cuûa Ngöu Ñaàu Toâng laø four continents into which every world is xem caùc phaùp khoâng thöïc, nhö moäng huyeãn— divided, where oxen are the principal product Meditation on the unreality of all things (all is and medium of exchange. dream or illusion). Ngöu Hoaøng Gia Trì: Ngöu Vöông Gia Ngöu Giaùc: trì—Moät loaïi buøa duøng cho ñaøn baø hieám 1) Söøng traâu: Ox-horns. muoän. Neáu ngöôøi nöõ khoâng con, laáy ngöu 2) Ñoàng nghóa cho nhöõng gì baèng phaúng—A hoaøng maø vieát vaøo voû caây hoa maø ñeo, thì ít synonym for things that are even, or on a laâu sau seõ coù con (theo Kinh Thaát Caâu Ñeà level. Phaät Maãu Sôû Thuyeát Chuaån Ñeà Ñaø La Ni) — Ngöu Giaùc Nhöùt Xuùc: Söøng traâu vöøa chaïm Cow-bezoar aid, a charm used for childless aùo caø sa thì traâu lieàn ñöôïc vaõng sanh nôi coõi women to obtain children. The four words trôøi (chuùng sanh duø chæ tieáp xuùc vôùi ñaïo Phaät should be written with

‘cow-bezoar’ on birch- duø caïn côït vaãn ñöôïc aûnh höôûng toát cuûa ñaïo bark and carried on the person. Phaät maø tôùi ñöôïc thieän ñaïo)—The ox that by Ngöu Lö Nhò Nhuû: Hai loaïi söõa, söõa boø vaø merely touching a monk’s robe with its horn söõa löøa, maøu saéc gioáng nhau, nhöng chaát löôïng was transformed into a deva. khaùc nhau; söõa boø thì thaønh phoù maùt, coøn söõa Ngöu Giaùc Sa La Laâm: Moät teân khaùc cuûa löøa thì thaønh phaân. Ví nhö Phaät phaùp vaø phaùp röøng Ta La Song Thoï, nôi caây song ñoâi gioáng cuûa ngoaïi ñaïo vaäy—The milk of cow and ass, nhö söøng traâu, moïc gaàn thaønh Caâu Thi Na, nôi the one turns to ‘curd,’ the other to ‘dung.’ maø döôùi goác nhöõng caây naày Ñöùc Phaät ñaõ They are alike in appearance, but thuyeát Kinh Nieát Baøn. Ngöôøi ta noùi raèng Ngaøi fundamentally different, as is the case with the ñaõ nhaäp Nieát Baøn döôùi nhöõng taøng caây naày— Buddha’s teaching and that of outsiders. Another name for Sala Tree Grove—Ox-horn Ngöu Mao Traàn: Go-Rajas (skt)—Soá löôïng sala grove, said to be a couple of sala or teak buïi ôû treân ñaàu loâng traâu gaáp baûy laàn soá löôïng

buïi ôû treân ñaàu loâng tröøu hay deâ (Döông Mao

NH Traàn)—The amount of dust that can rest on the top of a cow’s hair (seven times of that on a sheep’s). Ngöu Phaån: Phaân traâu boø—Gomaya (skt)— Phong tuïc AÁn Ñoä cho raèng phaân traâu laø thanh tònh nhöùt. Maät giaùo duøng phaân traâu ñeå treùt baøn Nha: thôø—Cow-dung, considered in India as clean 1) Vaên phoøng: Bureau—Service. and cleansing; used by the esoterics for 2) Raêng: Tooth—Teeth. cleansing the altar. Nha Boà Taùt: Kim Cang Döôïc Xoa—Moät vò Ngöu Phaån Chuûng: Vò thuûy toå cuûa doøng hoï Boà Taùt hay nhe raêng lôûm chôûm ra ñeå baûo veä Thích Ca sanh ra trong baõi phaân traâu trong Phaät; thöôøng thì vò naày ôû beân ñoâng ñoä cuûa Kim vöôøn mía—The first Gotama ancestors of Cang Giôùi—The Bodhisattva fiercely sakyamuni, who is reputed to have sprung shoowing his teeth in defence of the Buddha; from cow-dung in the Sugar-cane garden, hie is in the east of the Buddha in the probably a mere tradition that the family Vajradhatu. sprung from herdsmen. Nhaù Nhem: At dusk—At nightfall. Ngöu Tích: Gavampati (skt). Nhaø Doøng: Monastery. 1) Daáu traâu: Ox-tracks. Nhaø Ñaïo Ñöùc: Moralist. 2) Phaät phaùp: The teaching of the Buddha or Nhaø Giaùo: Teacher. of the royal bull. Nhaø Khaùch: Guest (reception)-room. Ngöu Tích Tyø Kheo: Kieàu Phaïm Ba Ñeà— Nhaø Laøm Luaät: Law-maker. Ngöu Vöông toân giaû, moät ñeä töû cuûa Phaät Thích Nhaø Löûa Tam Giôùi: Theo kinh Dieäu Phaùp Ca—The bhiksu Gavampati, said to have been Lieân Hoa thì Phaät ví Tam giôùi nhö nhaø löûa, a disciple of Sakyamuni. khoâng yeân, ñaày daãy söï khoå, raát ñaùng sôï haõi— Ngöu Vöông: Töø ngöõ aùm chæ Ñöùc Phaät—The According to the Wonder Lotus Sutra, the king of bulls, a term applied to the Buddha. Buddha compared the three realms as a Ngöu Vöông Gia Trì: See Ngöu Hoaøng Gia burning house; sentient beings in these realms Trì. are not stable, indeed, they are continuously Ngöu Vöông Toân Giaû: See Ngöu Vöông. suffering and frightening. Ngöu Xa: Xe traâu, moät trong nhöõng coã xe cöùu Nhaø Moâ Phaïm: See Nhaø giaùo. ñoä—Bullock cart—One of the vehicles of Nhaø Sinh Lyù Hoïc: Physiologist. salvation. Nhaø Sö: Buddhist monk. ** For more information, please see

Tam Xa Nhaø Tai Maét: A very important person. and Hoûa Traïch. Nhaø Taâm Lyù Hoïc: Psychologist. Nhaø Toân Giaùo: Religionist. Nhaø Trí Thöùc: Intellectual—Scholar. Nhaø Truyeàn Giaùo Phaät Giaùo: Buddhist missionaries. Nhaø Tu: Convent (Catholic). Nhaø Tu Haønh: Religious monk/priest. Nhaø Tu Khoå Haïnh: Recluse—Asectic.

Nhaø Sö Khoå Haïnh Lang Thang Khoâng Nhaïc Thieân: Deva musicians—See Moät Xu Dính Tuùi: A penniless wandering Gandharva in Sanskrit/Pali-Vietnamese asectic. Section. Nhaø Vieát Söû: Historian. Nhaïc Thuï: Khi thoï laõnh thuaän caûnh thì thaân Nhaø Xaõ Hoäi Hoïc: Sociologist. taâm vui veû—The sensation, or perception of pleasure. Nhaû: To spit out. Nhaõ: Tao nhaõ—Polite. Nhaïc Trôøi: Heavenly music. Nhaõ Ñeà Töû: Jnatiputra (skt)—Ni Kieàn Nhaõ Nhai: 1) Con ñöôøng hay phoá thò: A street, Ñeà Töû, moät trong saùu vò sö ngoaïi ñaïo AÁn Ñoä especially with shops, a market. trong thôøi Ñöùc Phaät coøn taïi theá— 2) Nhai thöùc aên: To chew—To ruminate. Nirgranthajnati, one of the six heterodox teachers in India at the time of the Buddha. Nhai Phöông: Phoá thò baän roän cuûa cuoäc ** For more information, please see Luïc Sö soáng—The busy mart of life. Ngoaïi Ñaïo. Nham: Gheành ñaù—A cliff. Nhaõ Na: Jnana (skt), Nham Ñaàu Thieàn Sö: Zen Master Yan- 1) Trí, so vôùi “hueä”—Knowledge— T’ou—See Toaøn Khoaùt Nham Ñaàu Thieàn Sö. Understanding—Intellectual judgments, Nham Ñaàu Toaøn Khoaùt: Zen Master Yan- as compared with “wisdom”, or moral T’ou—See Toaøn Khoaùt Nham Ñaàu Thieàn Sö. judgments. Nham Hieåm: High and dangerous. 2) Nhaõ Na coøn coù nghóa bao truøm caû “trí” Nhaøm Chaùn: To detest. laãn “hueä”—Jnana is supposed to cover Nhaùm: Rough—Uneven—Harsh. both “knowledge” and “wisdom.” Nhaûm Nhí: Nonsense. Nhaõ Nhaën: Gallant—Courteous. Nhan: Dung nhan—Counternance— Nhaõ YÙ: Amiability. Appearance. Nhaïc: Nhan Nhaûn: Abundant—Numerous. 1) AÂm nhaïc: Laøm cho giaûi khuaây—Music, Nhan Saéc: Beauty. that which causes joy. 2) In-law (father or mother). Nhaøn: Idle. Nhaïc AÂm: Nhaøn Boä: To go for a walk. 1) AÂm thanh cuûa tieáng nhaïc: The sound of Nhaøn Cö: To be idle. music. Nhaøn Cö Thaäp Ñöùc: See Nhaøn Cö Thaäp 2) See Maït Noâ Thò Nhaõ Taùp Phöôïc La (1). Thieän. Nhaïc AÂm Thuï: Gioù nheï thoåi vaøo laø caây treân Nhaøn Cö Thaäp Thieän: Möôøi lôïi ích thieän coõi nöôùc cuûa Ñöùc Phaät A Di Ñaø laøm phaùt ra laønh cuûa cuoäc soáng aån daät, trong ñoù thieáu vaéng nhöõng aâm thanh nhö tieáng nhaïc—The trees in nhöõng haønh ñoäng sau ñaây—Ten wholesome Amitabha’s paradise which give forth music to advantages of a hermitage which are absent of the breeze. the following actions: Nhaïc Caøn Thaùc Baø: The Gandharvas, 1) Khoâng ham boùng saéc duïc voïng: Khoâng coù Indra’s musicians—See Gandharva in caûnh nam nöõ, töùc khoâng coù loøng ham Sanskrit/Pali-Vietnamese Section. muoán—Absence of sex and passion. Nhaïc Hoäi: Concert. 2) Khoâng noùi ñieàu taø vaïy: Khoâng coù nhôn duyeân gaây ra lôøi aên tieáng noùi loän xoän, töùc Nhaïc Sö: Music teacher.

khoâng coù vieäc baøy ñieàu ñaët chuyeän laùo Nhaøn Laõm: To see at leisure. xöôïc—Absence of temptation to say Nhaøn Roãi: Leisure life—Leisure time. wrong things. Nhaøn Söôùng: Easy and happy. 3) Khoâng coù keû thuø: Khoâng coù keû ñoái

ñòch— Nhaøn Toïa: To sit idly. Absence of enemies, and so of strife. 4) Khoâng xung ñoät vôùi ai: Khoâng sôï vieäc Nhaøn Traàn Caûnh: Lôøi noùi khoâng coøn caàn tranh giaønh—Absence of conflicts. thieát—Words, or expressions to be shut off; 5) Khoâng coù baèng höõu khen cheâ: Khoâng coù unnecessary words. baïn noùi chuyeän thò phi, töùc khoâng coù vieäc Nhaøn Xöù: khen cheâ—Absence of friends to praise or 1) Choán A Luyeän Nhaõ: A hermitage. blame. 2) Nôi nhaøn tónh: A shut-in place, a place of 6) Khoâng coù ai ñeå cho mình böôi moùc loãi laàm peace. cuûa hoï: Khoâng thaáy keû loãi laàm—Absence 3) Töï vieän: A Buddhist monastery. of other people for us to pick their faults. Nhaõn: Caksuh (skt)—The eye—See Caksus 7) Khoâng coù ai ñeå chuùng ta noùi chuyeän veà in Sanskrit/Pali-Vietnamese Section. hoï: Khoâng coù vieäc ñaøm luaän vieäc quaáy Nhaõn Caên: Moät trong luïc caên—One of the cuûa ngöôøi khaùc—Absence of people for us six senses, the organ of sight—See Luïc Caên. to talk about them. Nhaõn Giôùi: Caksurdhatu (skt)—Field of 8) Khoâng baïn beø, khoâng ñeä töû, khoâng keû haàu vision, or the eye-realm, or sight faculty; the ngöôøi haï cho chuùng ta vui chôi, daïy doã element or realm of sight—See Nhaõn Caên. hay sai baûo (khoâng gaây toäi taïo nghieäp): Nhaõn Löïc: Eyesight. Absence of friends for us to play with; Nhaõn Muïc: The eyes. absence of disciples for us to teach, absence of servants for to us ask for Nhaõn Nhaäp: Moät trong thaäp nhò nhaäp—One running errands (no further creating of of the twelve entrances, the eye entrance, the karma). basis of sight consciousness—See Thaäp Nhò 9) Khoâng ao öôùc coù baïn ñoàng haønh: No Nhaäp. longing for companions. Nhaõn Thöùc: Cakshurvijnana (skt)—The 10) Khoâng coù nhöõng phieàn phöùc gaây neân bôûi sense of vision—Nhieäm vuï cuûa nhaõn thöùc laø xaõ hoäi nhö khaùch khöùa, lòch söï, quaàn aùo nhaän bieát hình daùng. Khoâng coù nhaõn thöùc, chænh teà, cuõng nhö giao teá xaõ hoäi: Absence chuùng ta seõ khoâng nhìn thaáy gì caû; tuy nhieân of troubles caused by society such as nhaõn thöùc laïi tuøy thuoäc vaøo nhaõn caên. Khi guests, politeness, neat clothes, as well as nhaõn caên gaëp moät hình daïng thì nhaõn thöùc lieàn social relations. phaùt sanh. Neáu Nhaõn caên khoâng gaëp hình daùng Nhaøn Cö Vi Baát Thieän: Idleness is the root thì nhaõn thöùc khoâng bao giôø phaùt sinh (moät of all evils (Satan finds some mischief for idle ngöôøi bò muø khoâng coù nhaõn caên, nhö vaäy nhaõn hands to do). thöùc khoâng bao giôø phaùt sinh). Ngöôøi tu taäp neân luoân thaáu trieät ñieåm toái yeáu naày ñeå thöïc Nhaøn Ñaøm Hí Luaän: Prapanca (skt)—Idle taäp sao cho haïn cheá nhaõn caên tieáp xuùc vôùi hình talk/chat—Vain talk or diffusive trivial saéc, ñeå laøm giaûm thieåu söï khôûi daäy cuûa nhaõn reasoning. thöùc. Phaät nhaéc nhôû chuùng ñeä töû cuûa Ngaøi Nhaøn Ñaïo Nhaân: Haønh giaû hay ngöôøi ñaõ raèng, phöông phaùp duy nhaát ñeå giaûm thieåu söï thuaàn thuïc veà toân giaùo—A practitioner, one khôûi daäy cuûa nhaõn thöùc laø thieàn ñònh—Eye well-trained in the religion. Consciousness—Sight consciousness—Sight- Nhaøn Haï: Unoccupied—Free—Idle.

preception, the first vijnana—The function of Nhaùy: To blink (eyes)—To wink. the eye consciousness is to perceive and Nhaûy: To jump—To leap. apprehend visual forms. Without the eye Nhaûy Nhoùt: To jump about. consciousness we could not behold any

visual Nhaïy Caûm: Sensitivity. form; however, the eye consciousness depends on the eye faculty. When the eye faculty and Nhaéc Nhôû Theá Gian: To remind the any form meet, the eye consciousness mankind. develops instantly. If the eye faculty and the Nhaém: To shut—To close (eyes). form never meet, eye consciousness will never Nhaém Nghieàn: To close tightly. arise (a blind person who lacks the eye faculty, Nhaém Truùng Ñích: To take a true (an thus eye consciousness can never develop). accurate) aim. Buddhist cultivators should always understand Nhaèm: To fall on. thoroughly this vital point to minimize the Nhaèm Luùc: At the very moment. meeting between eye faculty and visual forms, Nhaên: Wrinkled—Creasy. so that no or very limited eye consciousness will ever arise. The Buddha reminded his Nhaén: To send words through someone. disciples that meditation is the only means to Nhaün: Completely—Totally. limit or stop the arising of the eye Nhaün Boùng: Smooth and shining. consciousness . Nhaâm: Deät—To weave. Nhaõn Thöùc Giôùi: Caksur-vijnana-dhatu Nhaâm Baø: Nimba (skt)—Caây nhaâm baø, coù (skt)—The element or realm of sight- traùi nhoû vaø ñaéng nhö traùi khoå qua; ngöôøi AÁn perception—See Nhaõn Thöùc. nhai laù caây naày trong tang leã—The neemb Nhaõn Tieàn: Right in this life—Before the tree, which has a small bitter fruit; its leaves in eye. India are chewed at funeral ceremonies. Nhaõn Trí: Trí hieåu bieát qua nhaõn thöùc—Nhaân: Knowledge obtained from seeing. 1) Hetu (skt): Nguyeân nhaân—Cause—Nhang Ñeøn: Incense and lamp. Reason—Nguyeân nhaân hay caùi ñi ôû tröôùc; Nhaõng: Forget—To be absent-minded. ñieàu kieän, lyù do, nguyeân lyù.—Cause, antecedent, condition; reason, principle. Nhaõng Tai: To be hard of hearing. 2) Nhaân töø: Kindness. Nhaõng Trí: To be absent-minded. 3) Manusya (skt)—Man—Chuùng sanh con Nhanh: Quick—Fast—Rapid. ngöôøi coù suy töôûng trong duïc giôùi, nhöõng Nhanh Maét: Quick-sighted. nghieäp trong quaù khöù aûnh höôûng ñeán hoaøn Nhanh Tay: Quick-handed. caûnh hieän taïi. Con ngöôøi chieám moät vò trí Nhanh Trí: Quick-witted (minded). raát quan troïng trong vuõ truï cuûa Phaät giaùo, Nhaùnh: Branch—Bough. vì con ngöôøi coù quyeàn naêng quyeát ñònh cho chính hoï. Ñôøi soáng con ngöôøi laø söï Nhaùo Nhaùc: Frightened. hoãn hôïp cuûa haïnh phuùc vaø ñaéng cay. Theo Nhaøo: To dive—To rush. Ñöùc Phaät, con ngöôøi coù theå quyeát ñònh Nhaïo: To laugh at—To mock. daønh cuoäc ñôøi cho nhöõng muïc tieâu ích kyû, Nhaïo Baùng: See Nhaïo. baát thieän, moät hieän höõu suoâng roãng, hay Nhaùt: To frighten. quyeát ñònh daønh ñôøi mình cho vieäc thöïc Nhau: Together. hieän caùc vieäc thieän laøm cho ngöôøi khaùc Nhaøu: Creasy—Tumbled. ñöôïc haïnh phuùc. Trong nhieàu tröôøng hôïp,

con ngöôøi cuõng coù theå coù nhöõng quyeát nhieàu luoàng gioù vaø nhieàu doøng nöôùc xoâ ñònh sinh ñoäng ñeå uoán naén ñôøi mình theo ñaåy treân ñaïi döông. Trong ñaïi döông coù caùch naày hay caùch khaùc; con ngöôøi coù cô moät con ruøa choät maét, moät traêm naêm môùi hoäi nghó ñeán ñaïo vaø giaùo lyù cuûa Ngaøi haàu ngoi leân maët bieån moät laàn ñeå thôû. Duø cho heát laø nhaèm cho con ngöôøi, vì con ngöôøi maát caû moät ñaïi kieáp, con ruøa cuõng khoù maø coù khaû naêng hieåu bieát, thöïc haønh vaø ñi troài leân maët nöôùc vaø chui vaøo loã hoûng

cuûa ñeán chöùng ngoä giaùo lyù. Chính con ngöôøi, maûnh vaùn aáy. Cuõng theá, neáu moät khi neáu muoán, hoï coù theå chöùng nghieäm giaùc ngöôøi ta ñaõ bò ñoïa xuoáng ba caûnh giôùi ñaày ngoä toái thöôïng vaø trôû thaønh Phaät, ñaây laø thoáng khoå hay haï tam ñoà, thì vieäc ñöôïc taùi haïnh phuùc lôùn khoâng phaûi chæ chöùng ñaéc sanh laøm ngöôøi cuõng thaät laø hieám hoi."— söï an tònh vaø giaûi thoaùt cho mình, maø coøn The opportunity to be reborn as a human khai thò ñaïo cho nhieàu ngöôøi khaùc do loøng being is so rare; thus the Buddha taught: töø bi—The sentient thinking being in the "Supposing a man threw into the ocean a desire realm, whose past deeds affect his piece of wood with a hole in it and it was present condition. Man occupies a very then blown about by the various winds and important place in the Buddhist cosmos currents over the waters. In the ocean because he has the power of decision. lived a one-eyed turtle which had to Human life is a mixture of the happy with surface once in a hundred years to a good dash of the bitter. According to the breathe. Even in one Great Aeon it would Buddha, a man can decide to devote be most unlikely in surfacing, to put its himself to selfish, unskilful ends, a mere head into the hole in that piece of wood. existence, or to give purpose to his life by Such is the rarity of gaining birth among the practice of skilful deeds which will human beings if once one has sunk into make others and himself happy. Still, in the three woeful levels or three lower many cases, man can make the vital realms." decision to shape his life in this way or Nhaân AÙi: Kindness of heart—Charity— that; a man can think about the Way, and it Benevolence. was to man that the Buddha gave most of Nhaân Baûn: Humanism. his important teachings, for men could Nhaân Baûo: Phaät laø kho baûo cuûa loaøi ngöôøi— understand, practice and realize the Way. Buddha is the treasure of men. It is man who can experience, if he Nhaân Chaáp: See Ngaõ Chaáp. wishes, Enlightenment and become as the Buddha and the Arahants, this is the Nhaân Chuûng: Human race. greatest blessing, for not only the secure Nhaân Danh: On behalf of—In the name of. tranquillity of one person's salvation is Nhaân Dò Phaåm: Hetu-virudha (skt)—In a gained but out of compassion the Way is syllogism the example not accordant with the shown in many others. reason. 4) Cô hoäi ñöôïc taùi sanh laøm con ngöôøi raát ö Nhaân Dòp: On the occasion of. laø haõn höõu, chính vì theá maø Ñöùc Phaät daïy: Nhaân Duïc: Human desire. "Ñöôïc sinh ra laøm ngöôøi laø ñieàu voâ cuøng Nhaân Duõng: Humanity and courage. quyù baùu, moät cô hoäi lôùn lao khoâng neân ñeå Nhaân Duõng Baûo Ninh: See Baûo Ninh Nhaân uoång phí. Giaû tyû coù moät ngöôøi neùm vaøo Duõng. ñaïi döông moät maûnh vaùn, treân maûnh vaùn coù moät loã hoûng, maûnh vaùn troâi daït do Nhaân Duyeân: Hetu-pratyaya (skt)—Dependent Origination—Causes and

conditions—Nhöõng nhaân aûnh höôûng ñeán vieäc atmosphere, i.e. of thunder and rain; his taùi sanh trôû laïi coõi ngöôøi—The causative symbol is the vajra or thunderbolt; he became influences for being reborn as a human beings: "lord of the gods of the sky," "region of the 1) Nhaân: Hetu (skt)—A primary cause—A east quarter," popularly chief after Brahma, root-cause. Visnu, and Siva. 2) Duyeân: Pratyaya (skt)—An environmental Nhaân Ñaø La Baø Tha Na: Indravadana or or

secondary cause. Indrabhavana (skt)—Teân cuûa trôøi Ñeá Thích— ** A seed is a primary cause (hetu); rain, dew, Name for Indra. farmer, etc, are the environmental or Nhaân Ñaø La Ñaït Baø Moân Phaät: secondary cause (pratyaya). Indradhvaja (skt)—Trong moät tieàn kieáp Ñöùc Nhaân Duyeân Coäng Taäp Hoäi: Phaät taùi sanh laøm con trai thöù baûy cuûa Ñöùc 1) Söï noái keát cuûa caùc chuoãi nhaân duyeân—A Phaät Ñaïi Thoâng Trí Thaéng—A Buddha's concatenation of causal chains. incarnation of the seventh son of the Buddha 2) Ñöùc Phaät daïy: "Do söï noái keát cuûa caùc Mahabhijnabhibhu. chuoãi nhaân duyeân maø coù söï sinh, coù söï Nhaân Ñaø La Ni La Muïc Töû: Indranila- dieät—The Buddha taught: "Because of a Mukta (skt)—Vieân ngoïc bích cuûa trôøi Ñeá concatenation of causal chains there is Thích—Indra's blue or green stone, which birth, there is disappearance." suggests an emerald, Indranilaka. Nhaân Duyeân Quaùn: Quaùn saùt veà nhaân a) Indranila (skt): Ngoïc bích—A sapphire. duyeân—Meditation on nidanas. b) Mukta (skt): Ngoïc chaâu—A pearl. Nhaân Duyeân Sanh: Causally-produced. Nhaân Ñaø La Theá La Caàu Ha: Nhaân Duyeân Sanh Phaùp: Phaùp khôûi leân töø Indrasailaguha (skt). nhöõng nhaân tröïc tieáp hay giaùn tieáp—Real 1) Hang ñoäng cuûa Ñeá Thích—Indra's cave. entities that arise from direct or indirect 2) Xaø Thaàn Sôn: The mountain of the snake causes. god Nhaân Duyeân Y: Moïi phaùp ñeàu döïa vaøo 3) Tieåu Coâ Thaïch Sôn: Nuùi cuûa nhöõng ñænh chuûng töû cuûa mình maø sinh khôûi (ba loaïi sôû y coâ laäp nhoû gaàn tu vieän Nalanda, ñænh phía laø nhaân duyeân y, taêng thöôïng duyeân y vaø ñaúng taây laø moät hang nuùi roäng, nhöng khoâng voâ giaùn y)—Dependent on cause, or the cause cao, nôi maø veà phía nam cuûa hang ñaù naày or causes on which anything depends. Ñöùc Theá Toân thöôøng hay thaêm vieáng. Nhaân Döôïc Vöông Töû: Ñöùc Phaät Thích Ca Ngöôøi ta noùi trôøi Ñeá Thích ñaõ hoûi Töù Thaäp trong moät tieàn kieáp, ngöôøi maø chuùng ta chæ caàn Nhò Chöông vaø Ñöùc Phaät cuõng traû lôøi ñaày chaïm vaøo laø ñaõ coù theå trò ñöôïc baù beänh—ñuû taïi ñaây—The mountain of small Human-touch healing prince—Sakyamuni in a isolated peaks located near Nalanda, previous incarnation, whose touch healed all where on the south crag of the west peak diseases. is a rock cave, board but not high, which Sakyamuni frequently visited. Indra is said Nhaân Ñaø La: Indra (skt)—Thích Ñeà Hoaøn to have forty-two questions on stone, to Nhaân—Thieân Ñeá—Thieân Chuû Ñeá—Trôøi Ñeá which the Buddha rpplied. Thích—Nhaân Ñeà Leâ—Nhaân Ñeà—Nhaân Ñaït Nhaân Ñaït La—Nguyeân thuûy laø thaàn saám seùt Nhaân Ñaø La Theä Ña: Indraceta (skt)—Thò hay möa, bieåu hieäu cuûa Kim Cang Thuû, trôû giaû cuûa trôøi Ñeá Thích—Indra's attendants. thaønh Thieân chuû cuûa Ñoâng Ñoä, chæ sau coù Nhaân Ñaø La Voõng: See Baûo Voõng. Phaïm Thieân—Visnu vaø Siva—A god of the Nhaân Ñaïo:

1) Loøng nhaân ñaïo: Humanity—to treat Nhaân Khoâng: Con ngöôøi chæ laø moät phoái hôïp people with humanity. taïm thôøi bôûi nguõ uaån, luïc ñaïi (ñaát, nöôùc, löûa, 2) Nhaân thöøa: The human stage of the gati or gioù, hö khoâng vaø taâm thöùc), vaø 12 nhaân duyeân, states of existence—See Nhaân Thöøa. chöù khoâng coù thöïc ngaõ hay moät linh hoàn 3) Con ñöôøng hay nguyeân taéc cuûa nhaân: The tröôøng

toàn—Impersonality—Man is only a way or principle or causation. temporary combination formed by the five Nhaân Ñaït Ñaø La Ñaïi Töôùng: Trôøi Ñeá skandhas, the six elements (earth, water, fire, Thích nhö moät vò ñaïi töôùng giöõ thaùp Phaät Döôïc air, space and mind), and the twelve nidanas, Vöông—Indra as General who guards the being the product of previous cause, and shrine of Bhaisajya. without a real self or permanent soul. Nhaân Ñòa: Traïng thaùi thöïc taäp giaùo lyù nhaø Nhaân Khoâng Quaùn: Quaùn saùt hay thieàn Phaät daãn tôùi quaû vò Phaät—Fundamental cause quaùn veà nhöõng ñieàu kieän giaû taïm cuûa con or causal ground—The state of practicing the ngöôøi—To contemplate or meditate on the Buddha religion which leads to the resulting temporary conditions of man. Buddhahood (quaû ñòa). Nhaân La Na: Airavana (skt)—EÁ La Dieäp— Nhaân Ñònh: Thôøi gian töø 9 ñeán 11 giôø ñeâm, Nhaân Na Baø Na—Y La Baø Noâ—Y La Baùt Ña khoaûng thôøi gian maø con ngöôøi an ñònh cho caû La—Y La Baùt Na—Y Lan. ñeâm—The third beat of the first watch from 1) Vua cuûa loaøi voi: A king of the elephants. 9:00 PM to 11:00 PM when men are settled for 2) Teân moät con voi cuûa vua trôøi Ñeá Thích: the night.. Indra's white elephants. Nhaân Ñoàng Phaåm: Of the same order as the 3) Teân moät loaøi coû: Name of a certain tree or reason. herb. Nhaân Ñöùc: Benevolent character. 4) Teân cuûa moät vò long vöông: Name of a naga. Nhaân Giaø Lam: Narasam-gharama (skt)—Moät ngoâi giaø lam (chuøa) coå gaàn kinh ñoâ Ca Tyø Nhaân Loaïi: Humanity. La Veä—An ancient monastery close to the Nhaân Loaïi Khoå Ñau Vaø Cuoàng Loaïn: capital of Kapisa. Suffering and distracted humanity. Nhaân Gian: In this world. Nhaân Luùc: Just as—When. Nhaân Haønh Quaû: Ba thöù nhaân, haønh, vaø quaû Nhaân Löïc: Ñoái laïi vôùi duyeân löïc. Ñaây laø (haït gioáng, söï naåy maàm, vaø traùi)—Cause, nguyeân nhaân chính sinh ra söï vaät—The causal action, and effect (seed, germination, and force, as contrasted with environmental or fruit). secondary force (duyeân löïc). Nhaân Haäu: Kindness. Nhaân Ma Sa: See Nhaân Maõng Sa. Nhaân Hoøa: Human harmony. Nhaân Maïn Ñaø La: Maïn Ñaø La cuûa Thai Nhaân Huøng Sö Töû: See Nhaân Trung Sö Töû taïng giôùi, veà phía ñoâng; ñoái laïi vôùi Kim Cang in Vietnamese-English Section. Taïng Maïn Ñaø La, veà phía taây trong Maïn Ñaø La—The Garbhadhatu mandala, which is east; Nhaân Höõu: Söï hieän höõu cuûa con ngöôøi—in contrast with Vajradhatu mandala, which is Human bhava or existence. west (quaû maïn ñaø la). Nhaân Keát Thöù: Manusa-krtya (skt)—Loaïi Nhaân Maõng Sa: Da thòt—Human mamsa or quyû coù hình thuø gioáng nhö loaøi ngöôøi— flesh. Demons shaped like men. Nhaân Minh: Hetuvidya (skt)—Tieáng Phaïn laø Hetuvidya, thuoäc veà khoa lyù luaän hoïc, laäp ra

phaùp ba chi (toâng, nhaân vaø duï)—The logically or soul (that every man has a permanent lord reasoning of a cause—The science of cause or within). logical reasoning or logic with its syllogistic Nhaân Nghóa: Love and righteousness— method of the proposition, the reason, the Charity and justice. example. Nhaân Nghieäp: Söï hoaït ñoäng cuûa nhaân—Söï a) Toâng: The method of proposition. hoaït ñoäng phoái hôïp tröïc tieáp hay giaùn tieáp cuûa b) Nhaân: The method of reason. nhaân chính hay nhaân phuï (nhaân töùc laø löïc ñích c) Duï The method of example. thaân sinh ra

quaû, nghieäp laø sôû taùc trôï duyeân ** For more information, please see Phaùp Töï sinh quaû; hai thöù naày hoøa hôïp vôùi nhau maø Töôùng Töông Vi Nhaân. sanh ra vaïn phaùp)—The work or operation of Nhaân Minh Chaùnh Lyù Moân Luaän: causes—The co-operation of direct and Nyaya-dvaratarka-sastra (skt)—Boä luaän veà lyù indirect causes, of primary and environmental luaän hoïc ñöôïc Ngaøi Traàn Na bieân soaïn vaø ngaøi causes. Nghóa Tònh dòch sang Hoa Ngöõ vaøo thôøi nhaø Nhaân Nguyeân: Cause—Cause and origin. Ñöôøng—A treatise composed by Dignaga, Nhaân Nhaân: Nhöõng ñeä töû Phaät chöa ñaït ñöôïc translated into Chinese by I-Ching during the Phaät quaû maø vaãn coøn taïo nghieäp vaø laên troâi T'ang dynasty. trong luaân hoài sanh töû—Followers of Buddha Nhaân Minh Luaän: Hetuvidya-sastra (skt)— who have not yet attained Buddhahood, but are Moät trong Nguõ Minh Luaän, lyù luaän veà baûn chaát still producers of karma and reincarnation. cuûa söï thaät vaø söï sai laàm—One of the Nhaân Nhaân Boån Cuï: Moïi ngöôøi ñeàu coù Pancavidya-sastra, a treatise explaining Phaät taùnh—Every man has by origin the causality, or the nature of truth and error. perfect Buddha-nature. Nhaân Minh Nhaäp Chaùnh Lyù Luaän: Nhaân Nhöôïng: To make concessions. Nyaya-pravesa (skt)—Thuyeát minh veà lyù luaän Nhaân Noäi Nhò Minh: Nhaân Minh vaø Noäi (chaân naêng laäp, chaân naêng phaù, chaân hieän Minh—Reason and authority—See Nguõ Minh. löôïng, chaân tyû löôïng, töï naêng laäp, töï naêng phaù, töï hieän löôïng, töï tyû löôïng) do ñeä töû cuûa Traàn Nhaân Phaùp: Na laø Thöông Yeát La soaïn, Traàn Huyeàn Trang (A) Con ngöôøi vaø vaïn höõu: Men and things. ñôøi Ñöôøng dòch sang Hoa Ngöõ, moät quyeån bao (B) Con ngöôøi vaø Phaät phaùp hay giaùo phaùp goàm nhöõng lôøi bình—A treatise on logic cuûa Phaät: Men and the Buddha's law or composed by Sankarasvamin, follower of Buddha's teaching. Dignaga, translated into Chinese by Hsuan- Nhaân Phaùp Voâ Ngaõ: Pudgaladharma (skt)— Tsang in one book, on which there are Söï voâ ngaõ hay khoâng coù linh hoàn caù nhaân laãn numerous commentaries and works. caùc söï vaät beân ngoaøi—The egolessness of both Nhaân Naêng Bieán: Söï töï chuyeån bieán töø nhaân the individual soul and external objects. sang quaû—A cause that is also an effect—The Nhaân Phaåm: Human dignity. power in a cause to transform itself into an Nhaân Phaåm Cuûa Chính Mình: Self- effect. respect. Nhaân Ngaõ: Personality—The human soul. Nhaân Phaàn: Nhaân phaàn ñoái laïi vôùi quaû Nhaân Ngaõ Kieán: Taø kieán cho raèng coù moät phaàn—Cause as contrasted with effect. caùi ngaõ ñoäc laäp vaø thöôøng haèng—The Nhaân Phaàn Khaû Thuyeát, Quaû Phaàn Baát eroneous (false) view that there is an Khaû Thuyeát: Nhaân phaàn ñöa ñeán quaû vò Phaät independent and permanent human personality cuûa Phaät coù giaûng thuyeát ñöôïc, nhöng tính haûi

maø Phaät chöùng ngoä laø phaùp cuûa Phaät töï bieát, cuûa möôøi nhaân thieän ñaõ gieo tröôùc, coøn chaúng theå duøng ngoân töø maø dieãn ñaït—The ngöôøi cheát baát ñaéc kyø töû laø do traû quaû xaáu causes that give rise to the Buddha's ôû kieáp naøo, daàu kieáp naày ngöôøi aáy khoâng Buddhahood may be stated, that is, such part laøm gì ñaùng traùch—Law of cause and as is humanly manifested; but the full result is effect or the relation between cause and beyond description. effect in the sense of the

Buddhist law of Nhaân Phi Nhaân: Kinnara—Moät chuùng sanh “Karma”—The law of causation (reality gioáng nhö con ngöôøi, Moät loaïi chuùng sanh coù itself as cause and effect in momentary daùng veû nhö ngöôøi nhöng laïi coù caùc boä phaän operation). Every action which is a cause trong cô theå cuûa loaøi thuù, moät nhaïc só huyeàn will have a result or an effect. Likewise thoaïi cuûa coõi trôøi, coù ñaàu ngöïa vôùi moät söøng, every resultant action or effect has its vaø thaân hình gioáng nhö hình ngöôøi. Con nam cause. The law of cause and effect is a thì ca coøn con nöõ thì muùa—Non-Human fundamental concept within Buddhism Angels—A being resembling but not a human governing all situations. The Moral being. A being having the appearance of Causation in Buddhism means that a deed, humans but possessing parts of animals. A kind good or bad, or indifferent, brings its own of mythical celestial musician. It has a horse- result on the doer. Good people are happy like head with one horn, and a body like that of and bad ones unhappy. But in most cases human. The males sing and the females dance. “happiness” is understood not in its moral Nhaân Quaû: or spiritual sense but in the sense of 1) Nhaân laø nguyeân nhaân, laø naêng löïc phaùt material prosperity, social position, or ñoäng; quaû laø keát quaû, laø söï hình thaønh cuûa political influence. For instance, kingship naêng löïc phaùt ñoäng. Ñònh luaät nhaân quaû is considered the reward of one’s having chi phoái vaïn söï vaïn vaät trong vuõ truï khoâng faithfully practiced the ten deeds of coù ngoaïi leä: Cause is a primary force that goodness. If one meets a tragic death, he produces an effect; effect is a result of that is thought to have committed something primary force. The law of causation bad in his past lives even when he might governs everything in the universe without have spent a blameless life in the present exception. one. 2) Luaät nhaân quaû hay söï töông quan giöõa 3) Nhaâ n quaû laø moät ñònh luaät taát nhieân neâu nguyeân nhaân vaø keát quaû trong luaät veà roõ söï töông quan, töông duyeân giöõa nhaân “Nghieäp” cuûa Phaät giaùo. Moïi haønh ñoäng vaø quaû, khoâng phaûi coù ai sinh, cuõng khoâng laø nhaân seõ coù keát quaû hay haäu quaû cuûa noù. phaûi töï nhieân sinh. Neáu khoâng coù nhaân thì Gioáng nhö vaäy, moïi haäu quaû ñeàu coù nhaân khoâng theå coù quaû; neáu khoâng coù quaû thì cuûa noù. Luaät nhaân quaû laø luaät caên baûn cuõng khoâng coù nhaân. Nhaân naøo quaû naáy, trong Phaät giaùo chi phoái moïi hoaøn caûnh. khoâng bao giôø nhaân quaû töông phaûn hay Luaät aáy daïy raèng ngöôøi laøm vieäc laønh, döõ maâu thuaãn nhau. Noùi caùch khaùc, nhaân quaû hoaëc voâ kyù seõ nhaän laáy haäu quaû töông bao giôø cuõng ñoàng moät loaïi. Neáu muoán ñöông. Ngöôøi laønh ñöôïc phöôùc, ngöôøi döõ ñöôïc ñaäu thì phaûi gieo gioáng ñaäu. Neáu bò khoå. Nhöng thöôøng thöôøng ngöôøi ta muoán ñöôïc cam thì phaûi gieo gioáng cam. khoâng hieåu chöõ phöôùc theo nghóa taâm linh, Moät khi ñaõ gieo coû daïi maø mong gaët ñöôïc maø hieåu theo nghóa giaøu coù, ñòa vò xaõ hoäi, luùa baép laø chuyeän khoâng töôûng: causality hoaëc uy quyeàn chaùnh trò. Chaúng haïn nhö is a natural law, mentioning the ngöôøi ta baûo raèng ñöôïc laøm vua laø do quaû relationship between cause and effect. All

things come into being not without cause, effect there is the cause. From the current since if there is no cause, there is no effect cause, we can see the future effect and and

vice-versa. As so sow, so shall you from the present effect we discerned the reap. Cause and effect never conflict with past cause. The development process from each other. In other words, cause and cause to effect is sometimes quick, effect are always consistent with each sometimes slow. Sometimes cause and other. If we want to have beans, we must effect are simultaneous like that of sow bean seeds. If we want to have beating a drum and hearing its sound. oranges, we must sow orange seeds. If Sometimes cause and effect are three or wild weeds are planted, then it's four months away like that of the grain of unreasonable for one to hope to harvest rice. It takes about three to four, or five to edible fruits. six months from a rice seed to a young 4) Moät nhaân khoâng theå sinh ñöôïc quaû, maø rice plant, then to a rice plant that can phaûi ñöôïc söï trôi giuùp cuûa nhieàu duyeân produce rice. Sometimes it takes about ten khaùc, thí duï, haït luùa khoâng theå naåy maàm years for a cause to turn into an effect. For luùa neáu khoâng coù nhöõng trôi duyeân nhö instance, from the time the schoolboy aùnh saùng, ñaát, nöôùc, vaø nhaân coâng trôi enters the elementary school to the time giuùp. Trong nhaân coù quaû, trong quaû coù he graduates a four-year college, it takes nhaân. Chính trong nhaân hieän taïi chuùng ta him at least 14 years. Other causes may thaáy quaû vò lai, vaø chính trong quaû hieän taïi involve more time to produce effects, may chuùng ta tìm ñöôïc nhaân quaù khöù. Söï be the whole life or two lives. chuyeån töø nhaân ñeán quaû coù khi nhanh coù 5) Hieåu vaø tin vaøo luaät nhaân quaû, Phaät töû seõ khi chaäm. Coù khi nhaân quaû xaõy ra lieàn khoâng meâ tín dò ñoan, khoâng yû laïi thaàn nhau nhö khi ta vöøa ñaùnh tieáng troáng thì quyeàn, khoâng lo sôï hoang mang. Bieát cuoäc tieáng troáng phaùt hieän lieàn. Coù khi nhaân ñaõ ñôøi mình laø do nghieäp nhaân cuûa chính gaây roài nhöng phaûi ñôïi thôøi gian sau quaû mình taïo ra, ngöôøi Phaät töû vôùi loøng töï tin, môùi hình thaønh nhö töø luùc gieo haït luùa coù theâm söùc maïnh to lôùn seõ laøm nhöõng gioáng, naåy maàm thaønh maï, nhoå maï, caáy haønh ñoäng toát ñeïp thì chaéc chaén nghieäp luùa, maï lôùn thaønh caây luùa, troå boâng, roài quaû seõ chuyeån nheï hôn, chöù khoâng phaûi caét luùa, vaân vaân, phaûi qua thôøi gian ba boán traû ñuùng quaû nhö luùc taïo nhaân. Neáu laøm thaùng, hoaëc naêm saùu thaùng. Coù khi töø toát nöõa, bieát tu thaân, giöõ giôùi, tu taâm, nhaân ñeán quaû caùch nhau haèng chuïc naêm nghieäp coù theå chuyeån hoaøn toaøn. Khi bieát nhö moät ñöùa beù caép saùch ñeán tröôøng hoïc mình laø ñoäng löïc chính cuûa moïi thaát baïi tieåu hoïc, ñeán ngaøy thaønh taøi 4 naêm ñaïi hay thaønh coâng, ngöôøi Phaät töû seõ khoâng hoïc phaûi traûi qua thôøi gian ít nhaát laø 14 chaùn naûn, khoâng traùch moùc, khoâng yû laïi, naêm. Coù nhöõng tröôøng hôïp khaùc töø nhaân coù theâm nhieàu coá gaéng, coù theâm töï tin ñeå ñeán quaû coù theå daøi hôn, töø ñôøi tröôùc ñeán hoaøn thaønh toát moïi coâng vieäc. Bieát giaù trò ñôøi sau môùi phaùt hieän: One cause cannot cuûa luaät nhaân quaû, ngöôøi Phaät töû khi laøm have any effect. To produce an effect, it is moät vieäc gì, khi noùi moät lôøi gì, neân suy necessary to have some specific nghó tröôùc ñeán keát quaû toát hay xaáu cuûa noù, conditions. For instance, a grain of rice chöù khoâng laøm lieàu, ñeå roài phaûi chòu haäu cannot produce a rice plant without the quaû khoå ñau trong töông lai: By presence of sunlight, soil, water, and care.

understanding and believing in the law of In the cause there is the effect; in the causality, Buddhists will not become

superstitious, or alarmed, and rely Nhaân Quyû: Ngöôøi vaø quyû—Men and passively on heaven authority. He knows disembodied spirits (demons or disembodied that his life depends on his karmas. If he ghosts). truly believes in such a causal mecahnism, Nhaân Quyeàn: Human right. he strives to accomplish good deeds, Nhaân Sinh: Human life. which can reduce and alleviate the effect Nhaân Sö: Thaày cuûa loaøi ngöôøi—The leader of his bad karmas. If he continues to live a or teacher of men. good life, devoting his time and effort to practicing Buddhist teachings, he can Nhaân Sö Töû: Phaät laø baäc thaày hay höôùng ñaïo eliminate all of his bad karmas. He knows sö cuûa loaøi ngöôøi—The Lion of men, Buddha that he is the only driving force of his as leader and commander. success or failure, so he will be Nhaân Taøi: Talented man. discouraged, put the blame on others, or Nhaân Taïo: Artificial—Not natural. rely on them. He will put more effort into Nhaân Taâm: Human heart. performing his duties satisfactorily. Nhaân Thaân: Thaân theå con ngöôøi—The Ralizing the value of the law of causality, human body or person. he always cares for what he thinks, tells or Nhaân Thaân Nan Ñaéc, Phaät Phaùp Khoù does in order to avoid bad karma. Gaëp; Ñöôïc Thaân Ngöôøi, Gaëp Phaät Phaùp Nhaân Quaû Ba Ñôøi: Nhaân quaû baùo öùng thoâng Maø Khoâng Chòu Tu Taäp, Ñeå Moät Phen caû ba ñôøi—The law of cause and effect (karma and its retribution) permeates all three life Maát Ñi Thaân Ngöôøi, Muoân Kieáp Khoù spans. Tìm Laïi Ñöôïc: It is difficult to be born as a 1) Hieän baùo: Immediate retributions—See human being, it is difficult to encouter the Hieän Baùo. Buddha-dharma; now one has been born as a 2) Sanh Baùo: Rebirth retributions or next life human being and has had a chance to retributions—See Sanh Baùo. encounter the Buddha-dharma, but does not 3) Haäu Baùo: Future retributions—See Haäu zealouly practice what one knows, once losing Baùo. human body, it is hard to have it back Nhaân Quaû Giai Khoâng Toâng: Toâng phaùi taø throughout the eons. giaùo chuû tröông nhaân quaû ñeàu khoâng (coøn goïi Nhaân Thaân Ngöu: Traâu ngöïa trong lôùp con laø Khoâng Kieán Luaän, ñaët ra chuû thuyeát khoâng ngöôøi (ngu, si vaø khoâng bieát laøm vieäc thieän)— nhaân khoâng quaû)—A sect of “heretics” who Cattle in human shape (stupid, ignorant and denied cause and effect both in regard to heedless). creation and morals. Nhaân Thaäp Töù Quaù: Möôøi boán söï sai laàm Nhaân Quaû ÖÙng Baùo: Nhöõng ai phuû nhaän veà nhaân—The fourteen possible errors or luaät nhaân quaû luaân hoài seõ huûy hoaïi taát caû fallacies in the reasons in the syllogism. nhöõng traùch nhieäm luaân lyù cuûa chính mình— Nhaân Theá: Human life. Cause and effect in the moral realm have their Nhaân Theå: Human body. corresponding relations. Whoever denies the Nhaân Thieân: Men and devas. rule of “cause and effect” will destroy all Nhaân Thieân Thaéng Dieäu Thieän Quaû: Quaû moral responsibility. taùi sanh thaéng thieän giöõa ngöôøi vaø trôøi—The Nhaân Quaàn: The public. highest forms of reincarnation, those among men and devas.

Nhaân Thieân Thöøa: Nhaân Thöøa vaø Thieân Nhaân Trung Sö Töû: Phaät laø Sö Töû trong Thöøa, hai trong nguõ thöøa—Men and Deva loaøi ngöôøi—The Buddha, a Lion

among men. vehicles, two of the five Vehicles. Nhaân Trung Tam AÙc: Ba caùi aùc cuûa loaøi Nhaân Thuù: Neûo cuûa chuùng sanh con ngöôøi, ngöôøi—The three most wicked among men: moät trong saùu neûo (luïc ñaïo)—Human stage of (A) the six gati or states of existence—See Nhaân 1) Tham: Desire. Thöøa. 2) Saân: Hatred. Nhaân Thöù: Generosity. 3) Si: Ignorance. Nhaân Thöøa: Moät trong nguõ thöøa (Thieân, (B) Nhaân, A tu la, Ngaï quyû, Ñòa nguïc). Con ngöôøi 1) Nhaát xieån ñeà: The slanderers of phaûi trì nguõ giôùi ñeå ñöôïc baûo ñaûm sanh trôû laïi Mahayana. coõi ngöôøi—Man—The sentient thinking being 2) Nhöõng keû phaù giôùi: Those who break in the desire-realm, one of the five vehicles Buddhist precepts. (the world of men). Human being must keep 3) Nhöõng keû phaù hoøa hôïp Taêng: Those who five commandments to ensure rebirth in the break the harmony of the Sangha. world of men. Nhaân Trung Thuï: Phaät laø moät taøng caây lôùn Nhaân Tieân: (caây Boà Ñeà) cho nhaân loaïi—The Buddha, a 1) Con ngöôøi ñaõ ñaït ñöôïc khaû naêng baát töû—tree among men. The Buddha who provided Humans who have attained the powers of the bodhi tree as a shelter for men. immortals—Human genii—Immortal Nhaân Trung Toân: Phaät laø baäc ñaùng toân quí among men. trong loaøi ngöôøi—The Honored One among or 2) Phaät: The Buddha. of men—The Buddha 3) Teân cuûa vua Bình Sa Vöông trong kieáp taùi Nhaân Tu: Söï tu haønh nhö laø nhaân ñeå thaønh sanh: A name for Bimbisara in his Phaät—The practice of Buddhism as the cause reincarnation. of Buddhahood. Nhaân Tính: Human nature. Nhaân Töø: Benevolent—Benevolence— Nhaân Toân: Clemency. 1) Benevolent and honoured—Kindly Nhaân Töø Nhaát: Most charitable. honoured one. Nhaân Töï Tính: Svahetulakshana (skt). 2) Phaät: Buddha—See Nhaân Trung Toân. 1) Ñaëc tính töï laø nguyeân nhaân, töùc laø thöïc Nhaân Toân Ngöu Vöông: The Buddha, the tính—Self-cause-characteristic, that is, Lord of the herd. reality. Nhaân Trung: Khoaûng giöõa muõi vaø moâi 2) Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: treân—Space between the nose and the upper “Phaân bieät suoâng cuõng gioáng nhö söøng lip. thoû, chöù khoâng coù nhöõng daáu hieäu thöïc söï Nhaân Trung Phaân Ñaø Lôïi Hoa: cuûa töï tính.”—In the Lankavatara Sutra, 1) Theo Kinh Nieát Baøn, Phaät laø moät boâng sen the Buddha taught: “A mere giöõa caùc chuùng sanh con ngöôøi: According discrimination is the hare’s horn, there are to the Nirvana Sutra, the Buddha is a no real signs of selfhood.” Lotus among men. Nhaân Töôùng: Moät trong boán töôùng (sanh, truï, 2) Taát caû nhöõng ai trì nieäm hoàng danh Phaät A dò, dieät), baûn chaát hay nguoàn goác cuûa vaïn Di Ñaø: All who invoke Amitabha. höõu—Causation—One of the four kinds of

forms or characteristics of Alaya-vijnana, the 3) Kieân nhaãn: Ksanti (skt)—Nhaãn naïi chòu character of the origin of all things. ñöïng. Nhaãn laø moät ñöùc taùnh quan troïng Nhaân Vaät Soáng Ñoäng: A vivid human ñaëc bieät trong Phaät giaùo. Ñöùc Phaät thöôøng personality. daïy töù chuùng raèng: “Neáu caùc oâng chaø xaùc Nhaân Vò: hai maûnh caây vaøo nhau ñeå laáy löûa, nhöng 1) Personalism. tröôùc khi coù löûa, caùc oâng ñaõ ngöøng ñeå laøm 2) Ñòa vò tu haønh Phaät Nhaân töø khi phaùt taâm vieäc khaùc, sau ñoù duø coù coï tieáp roài laïi cho ñeán luùc thaønh Phaät: The

causative ngöøng giöõa chöøng thì cuõng hoaøi coâng phí position, i.e. that of a Buddhist, for he has söùc. Ngöôøi tu cuõng vaäy, neáu chæ tu vaøo accepted a cause, or enlightenment, that nhöõng ngaøy an cö kieát haï hay nhöõng ngaøy produces a changed outlook. cuoái tuaàn, coøn nhöõng ngaøy khaùc thì khoâng ** For more information, please see Quaû Vò. tu, chaúng bao giôø coù theå ñaït ñöôïc keát quaû laâu daøi—Patience—Repression— Nhaân Vieân Quaû Maõn: Nhaân tu haønh ñaày ñuû Constancy—Perseverence—Endurance is vaø Phaät quaû vieân maõn (theo Kinh Taâm Ñòa an especially important quality in Quaùn: “Ba taêng kyø kieáp ñoä chuùng sanh, sieâng Buddhism. The Buddha always teaches his tu taùm vaïn Ba La Maät, nhaân vieân quaû maõn disciples: “If you try to rub two pieces of thaønh chaùnh giaùc, truï thoï ngöng laïi khoâng ñeán wood together to get fire, but before fire is ñi)—The cause perfects and the effect produced, you stop to do something else, completes (the practice of Buddhism). only to resume later, you would never Nhaân Voâ Ngaõ: Pudgalanairatmya (skt)— obtain fire. Likewise, a person who Selflessness of person—Con ngöôøi khoâng coù cultivates sporadically, e.g., during söï thöôøng haèng cuûa caùi ngaõ—Man as without retreats or on weekends, but neglects daily ego or permanent soul—No permanent human practice, can never achieve lasting results. ego or soul. 4) Theo Luïc Ñoä Ba La Maät—According to Nhaân Voâ Ngaõ Trí: Pudgalanairatmyajnana the Six Paramitas: (skt). a) Kshanti thöôøng ñöôïc dòch laø “söï kieân 1) Trí hueä cuûa moät con ngöôøi voâ ngaõ: The nhaãn,” hay “söï cam chòu,” hay “söï khieâm knowledge or wisdom of a man without toán,” khi noù laø moät trong luïc ñoä ba la ego (anatman). maät—Kshanti generally translated 2) Caùi trí bieát raèng khoâng coù caùi ngaõ hay linh “patience,” or “resignation,” or “humility,” hoàn: The knowledge that there is no ego- when it is one of the six Paramitas. soul. b) Nhöng khi noù xuaát hieän trong söï noái keát Nhaân Vöông: vôùi phaùp baát sinh thì neân dòch laø “söï chaáp 1) Vua nhaân töø: The benevolent king. nhaän,” hay “söï nhaän chòu,” hay “söï quy 2) Phaät: Buddha. phuïc.”—But when it occurs in connection Nhaán: To press. with the dharma that is unborn, it would be Nhaán Maïnh: To emphasize—To stress—To rather translated “acceptance,” or press. “recognition,” or “submission.” Nhaãn: Endurance—Patience—Perseverance. 5) Trong A Tyø Ñaït Ma Caâu Xaù Luaän, (A) Nghóa cuûa Nhaãn—The meanings of Kshanti coù nghóa ngöôïc vôùi Jnana. Kshanti “Nhaãn” (endurance): khoâng phaûi laø caùi bieát chaéc chaén nhö 1) Chieác nhaãn: Ring. Jnana, vì trong Kshanti söï nghi ngôø chöa 2) Taøn Nhaãn: Bitter. ñöôïc hoaøn toaøn nhoå baät goác reã—In the

Abhidharmakosa, Kshanti is used in a way 2) Theá giôùi Ta Baø hay theá gôùi cuûa söï kham contrasted to Jnana. Kshanti is not nhaãn: The universe of endurance. knowledge of certainty which Jnana is, for Nhaãn Nhuïc: in Kshanti doubt has not yet been entirely (I) Nghóa cuûa Nhaãn Nhuïc—The meanings of uprooted. Endurance: (B) Loaïi Nhaãn—Categories of “Nhaãn” (A) To digest or suffer an insult— (Endurance): Endurance—Patience. 1) Nhò Nhaãn: Two kinds of endurance—See 1) Thaân nhaãn: Endurance of human assaults Nhò Nhaãn. and insults. 2) Tam Nhaãn: Three kinds of endurance— 2) Phaùp nhaãn: Endurance of the assaults See Tam Nhaãn. of nature,

heat, cold, etc. 3) Nguõ Nhaãn: Five kinds of endurance—See (B) Nguõ Nhaãn. 1) Nhaãn nhuïc hoaøn caûnh ngang traùi: 4) Luïc Nhaãn: Six kinds of endurance—See Endurance in adverse circumstances. Luïc Nhaãn. 2) Nhaãn vì muoán kieân trì ñaïo lyù: Endurance Nhaãn Ba La Maät: The patience paramita— in the religious state. See Nhaãn Nhuïc Ba La Maät. (II) Nhöõng lôøi Phaät daïy veà "Nhaãn Nhuïc" trong Nhaãn Baát Tuøy AÙc Thuù: Nhaãn nhuïc baûo Kinh Phaùp Cuù—The Buddha's teachings ñaûm khoâng bò rôi vaøo nhöõng ñöôøng döõ—The on "Endurance" in the Dharmapada Sutra: stage of patience ensures that there will be no 1) Voi xuaát traän nhaãn chòu cung teân nhö theá falling into the lower paths of transmigration. naøo, ta ñaây thöôøng nhaãn chòu moïi ñieàu phæ Nhaãn Cöôùi: Wedding (marriage)—Ring. baùng nhö theá aáy. Thaät vaäy, ñôøi raát laém ngöôøi phaù giôùi (thöôøng gheùt keû tu haønh)— Nhaãn Ñòa: Baäc ñaõ giaùc ngoä voâ sinh phaùp As an elephant in the battlefield endures nhaãn—The stage of patience—The stage of the arrows shot from a bow, I shall enlightenment separating from transmigration. withstand abuse in the same manner. Nhaãn Ñieàu: Laáy caùi taâm nhaãn (kieân nhaãn, Truly, most common people are kieân trì, nhaãn nhuïc) ñeå ñieàu khieån hay cheá undisciplined (who are jealous of the ngöï söï töùc giaän—Patiently to harmonize, i.e. disciplined) (Dharmapada 320). the patient heart tempers and subdues anger 2) Luyeän ñöôïc voi ñeå ñem döï hoäi, luyeän and hatred. ñöôïc voi ñeå cho vua côõi laø gioûi, nhöng neáu Nhaãn Ñoä: Nôi maø chuùng sanh coù theå kham luyeän ñöôïc loøng aån nhaãn tröôùc söï cheâ bai, nhaãn hay theá giôùi Ta Baø—The place of môùi laø ngöôøi coù taøi ñieâu luyeän hôn caû moïi patience or endurance—This world. ngöôøi—To lead a tamed elephant in battle Nhaãn Gia Haïnh: Söï nhaãn nhuïc trong vieäc trì is good. To tame an elephant for the king giôùi, moät trong töù gia haïnh cuûa Tieåu vaø Ñaïi to ride it better. He who tames himself to Thöøa—The discipline of patience, one of the endure harsh words patiently is the best four disciplines of both Hinayana and among men (Dharmapada 321). Mahayana. Nhaãn Nhuïc Ba La Maät: Ksanti-paramita Nhaãn Giôùi: Saha or Sahloka or (skt). Sahalokadhatu (skt). 1) Nhaãn nhuïc Ba la maät laø Ba La Maät thöù ba 1) Söï nhaãn nhuïc aûnh höôûng ñeán luaân hoài— trong Luïc Ba La Maät. Nhaãn nhuïc Ba La The universe of persons subject to Maät laø nhaãn nhuïc nhöõng gì khoù nhaãn, transmigration. nhaãn söï maï lî maø khoâng heà oaùn haän—

Nhaãn nhuïc Ba la maät coøn laø cöûa ngoõ ñi Nhaãn Nhuïc Thaân Taâm: Patience of the vaøo haøo quang chö phaùp, vì nhôø ñoù maø Body and the mind—Chuùng ta chæ coù theå ño chuùng ta coù theå xa rôøi ñöôïc saân haän, ngaõ löôøng ñaïo löïc vaø söï nhaãn nhuïc thaân taâm khi maïn coáng cao, nònh hoùt, vaø ngu xuaãn, vaø chuùng ta bò khinh huûy, chöôûi maéng, vu oan giaù cuõng nhôø nhaãn nhuïc Ba la maät maø chuùng hoïa, cuõng nhö moïi chöôùng ngaïi khaùc—We can ta coù theå daïy doã vaø höôùng chuùng sanh vôùi only measure our level of attainment and nhöõng taät xaáu keå treân—Endurance- patience of the body and mind when we are paramita, or forebearance paramita, contempted, slandered, under calamities, patience paramita, or ksanti-paramita is under injustice and all other obstacles. the third of the six paramitas. It means to Nhaãn Nhuïc Tieân: Ksantyrsi (skt)—Vò tieân bear insult and

distress without nhaãn nhuïc tröôùc moïi laêng nhuïc maï lî, nhö Ñöùc resentment, It is also a gate of Dharma- Thích Ca Maâu Ni trong tieàn kieáp, thôøi ngaøi coøn illumination; for with it, we abandon all laø moät vò tieân tu haïnh nhaãn nhuïc, töøng nhaãn anger, arrogance, flattery, and foolery, nhuïc tröôùc söï loùc thòt xeû da bôûi vua Ca Lôïi maø and we teach and guide living beings who khoâng sanh loøng oaùn haän—The rsi who have such vices. patiently suffers insult, i.e. Sakyamuni, in a 2) Vò Boà Taùt thöù ba beân traùi trong Hö Khoâng former life, suffering mutilation to convert Thai Taïng Giôùi, moät trong möôøi vò Boà Taùt Kaliraja. trong Thai Taïng Giôùi: Its guardian Nhaãn Nhuïc Y: Enduring-humiliation robe— bodhisattva is the third on the left in the Chieác aùo nhaãn nhuïc, caùi taâm nhaãn nhuïc, gaït hall of space in the Garbhadhatu. boû moïi toäi loãi beân ngoaøi. Teân goïi chung cho aùo ** For more information, please see Luïc Ñoä caø sa cuûa chö Taêng Ni—The robe of patience, Ba La Maät in Vietnamese-English Section. a patient heart which, like a garment, wards off Nhaãn Nhuïc Ñòa: Ñòa vò nhaãn nhuïc. Coù hai all outward sin. A general name for the loaïi—The stage of patience. Two kinds are kasaya, or monk's robe. distinguished. Nhaãn Phaùp Vò: See Nhaãn Vò. 1) Sinh Nhaãn: Chòu ñöïng moïi laêng nhuïc nhö Nhaãn Taâm: To be merciless (heartless) —To töùc giaän, chöûi bôùi, ñaùnh ñaäp cuûa loaøi höõu be cruel. tình—Insult originating from men such as abuse or hatred. Nhaãn Thieän: 2) Phaùp Nhaãn: Chòu ñöïng nhöõng hoïa haïi 1) Söï nhaãn nhuïc vaø thieän nghieäp: The khoâng do loaøi höõu tình gaây ra cho mình, patience and good. nhö chòu ñöïng söï noùng laïnh, möa gioù, ñoùi 2) Söï nhaãn nhuïc trong khi haønh thieän nghieäp: khaùt, giaø beänh, vaân vaân—Distress arising The patience in doing good. from natural causes such as heat, cold, Nhaãn Thuûy: Nhaãn saâu vaø roäng nhö nöôùc— age, sickness, etc. Patience in its depth and expanse compared to Nhaãn Nhuïc Thaùi Töû: Vò thaùi töû cuûa thaønh water. Varanasi, Ba La Naïi, ngöôøi ñaõ caét thòt mình ñeå Nhaãn Tieân: chöõa laønh beänh cho meï cha maø khoâng toû chuùt 1) Vò Tieân nhaãn nhuïc: The patient sri—See giaän hôøn khoù chòu—The patient prince, of Nhaãn Nhuïc Tieân. Varanasi (Benares), who gave a piece of his 2) Ñöùc Phaät: Immortal of patience, i.e. the flesh to heal his sick parents, which was Buddha. efficacious because he had never given way to Nhaãn Trí: Nhaãn nhuïc vaø trí tueä—Patience anger. and wisdom.

1) Theo Tieåu Thöøa Höõu Boä thì "nhaãn" laø Nhaän Ra: To identify. nhaân, coøn "trí" laø quaû: In the Hinayana, Nhaän Thaáy: To perceive—To notice. patience is cause, wisdom effect. Nhaän Thöùc: To recognize—To know—To 2) Theo Ñaïi Thöøa thì "nhaãn" vaø "trí" khoâng perceive—To conceive—To ackowledge. khaùc nhau, duø nhaãn coù tröôùc trí (tueä taâm Nhaän Thöùc Thieän Höõu AÙc Höõu: Nhaän ra an truï ôû phaùp goïi laø nhaãn, ñoái caûnh quyeát baïn toát vaø baïn xaáu—To recognize good and ñoaùn goïi laø trí; hay nhaãn laø khoâng chöôùng bad friends. ngaïi, coøn trí laø giaûi thoaùt): In Mahayana, the two are merged, though patience Nhaän Toäi: To confess a crime—To admit precedes wisdom. one's guilt or sin. Nhaãn Vò: Thôøi kyø nhaãn nhuïc, yù noùi caùc baäc Nhaän Xeùt: To judge. ñaõ chöùng ngoä chaân lyù, baäc thöù saùu trong baûy Nhaäp: Chöùng hoäi hay hieåu bieát söï

vaät—To baäc hieàn, hay vò thöù ba trong töù thieän caên— enter—Entrance—Bring or take in—Entry— The method or stage of patience, the sixth of Awaken to the truth—Begin to understand— the seven stages of the Hinayana in the To relate the mind to reality and thus evolve attainment of Arahanship or sainthood, or the knowledge. third of the four roots of goodness. Nhaäp Baát Nhò Moân: Lyù theå voâ nhò hay lyù vaø Nhaän: theå khoâng sai khaùc—To enter the school of 1) Nhaän: To receive—To obtain. monism (One great reality is universal and 2) Nhaän haït: To set—To enchase (diamond). absolute without differentiation). 3) Nhaän ngoùn tay: To press (a finger on Nhaäp Chuùng: Ngöôøi gia nhaäp Taêng ñoaøn something). phaûi tuaân phuïc naêm quy luaät—To enter the 4) Thöøa nhaän: To recognize. assembly of monks—Entrant must respect five Nhaän Bieát: To recognize. rules: Nhaän Bieát Vaø Phaân Bieät: Söï nhaän bieát tieán 1) Tuaân phuïc: Submission. haønh baèng "thöùc," trong khi söï phaân bieät veà 2) Nhaân töø: Kindness. nhöõng gì baøy ra nhö moät theá giôùi beân ngoaøi 3) Toân troïng: Respect. ñöôïc thöïc hieän bôûi naêm thöùc (nhaõn, nhó, tyû, 4) Toân ti traät töï: Recognition of rank or thieät, thaân, yù)—Cognition goes on by Vijnana, order. whereas the discrimination of what is 5) Chæ noùi chuyeän ñaïo: None but religious presented as an external world is done by the conversation. five Vijnanas. Nhaäp Chuùng Nguõ Phaùp: Naêm quy luaät Nhaän Chaéc: To affirm. nhaäp chuùng—Five rules for the entrant (submision, kindness, respect, recognition of Nhaän Chìm: To engulf. rank or order, and non but religious Nhaän Daïng: Identification. conversation)—See Nhaäp chuùng. Nhaän Dieän: To identify. Nhaäp Coát: Ñeå coát vaøo thaùp hay moä huyeät— Nhaän Ñònh: Consideration—Remark To inter the bones into a stupa or grave. Nhaän Laàm: To recognize by mistake Nhaäp Dieät: Ñi vaøo coõi Nieát Baøn—To enter Nhaän Loãi: To acknowledge one's mistake into rest (nirvana)—To die—See Nhaäp Tòch. Nhaän Nhaàm: To recognize by mistake. Nhaäp Ñaøn: Ñi ñeán ñaøn traøng ñeå nhaän leã quaùn Nhaän Nhieàu Phöôùc Baùo: To receive good ñaûnh—To go to the altar for Baptism. blessed rewards—To collect good fruits.

Nhaäp Ñaïo: Xuaát gia ñi vaøo giaùo ñoaøn ñeå trôû largest and vise versa—The human mind is the thaønh Taêng só—To enter into a religion—To universe itself and is identical with the become a monk—To leave home and enter the Buddha, indeed, that Buddha, mind and all Way. sentient beings and things are one and the Nhaäp Ñòa: Ñi vaøo moät giai ñoaïn ñaëc bieät cuûa same. moät trong ba giai ñoaïn "nhaäp, truï vaø xuaát."— Nhaäp Phaät: Röôùc töôïng Phaät—The bringing To enter the state or a particular stage of one in of an image of a Buddha. of the three stages of "entrance, stay and exit." Nhaäp Phaät Bình Ñaúng Giôùi: Vôùi Phaät giaùo, Nhaäp Ñònh: Nhaäp ñònh baèng thanh tònh thaân, moïi chuùng sanh ñeàu coù theå ñaït thaønh Phaät khaåu vaø yù—To meditate—To enter into quaû—The Buddha-law by which all may attain meditation by tranquilizing the body, mouth to Buddhahood. and mind—A complete stillness of the mind— Nhaäp Phaät Cuùng Döôøng: Leã thænh töôïng To enter dhyana—To enter into samadhi Phaät—The ceremony of bringing in a (utmost concentration)—See Nhaäp Quaùn. Buddha's image. Nhaäp Ñöôøng: See Nhaäp

Chuùng. Nhaäp Quan: Ñöa thi haøi vaøo quan taøi— Nhaäp Ñöôøng Baùt Gia: Taùm vò sö Nhaät Baûn Encoffining a dead monk—To coffin a dead ñeán trung Hoa vaøo thôøi nhaø Ñöôøng ñeå tu hoïc body. Maät Giaùo—The eight Japanese monks who Nhaäp Quaùn: Ñi vaøo thieàn quaùn ñeå töï taâm came to China in the T'ang dynasty and study tòch tònh vaø töï quaùn chieáu lyù (complete the esoteric doctrine. stillness of the mind and thought for Nhaäp Gia Tuøy Tuïc: When in Rome, do as enlightenment)—To enter into meditation— the Romans do. Thought and study for enlightenment in regard Nhaäp Kieán: Penetrative insight to truth—See Nhaäp Ñònh. Nhaäp Lieäm: To coffin a body. Nhaäp Taâm: Giai ñoaïn ñaàu trong ba giai ñoaïn "nhaäp, truï vaø xuaát" cuûa moãi ñòa Boà Taùt—To Nhaäp Löu: Döï Löu—Srota-apanna (skt)— enter the heart or the mind—To fix in the Stream-entering—See Srota-apanna in memory—The first stage in the three stages of Sanskrit/Pali-Vietnamese Section, and Töù "Entrance, stay and exit" in each stage of Thaùnh Quaû in Vietnamese-English Section. Bodhisattva. Nhaäp Moân: To enter a sect (school). Nhaäp Thaùnh: Trôû thaønh moät vò A-La-Haùn— Nhaäp Ngaõ Ngaõ Nhaäp: Nhö Lai nhaäp vaøo ta To become an Arahant. vaø ta nhaäp vaøo Nhö Lai—He in me and I in Nhaäp Thaùp: Ñeå xöông coát hay thi theå cuûa him (the indwelling of the Buddha). moät vò sö vaøo thaùp—To enter the bones of Nhaäp Nieát Baøn: To pass (enter) into Nirvana. body of a monk in a pagoda. Nhaäp Phaùp Giôùi: Trong Kinh Hoa Nghieâm, Nhaäp Thaát: nhaäp phaùp giôùi coù nghóa laø moät phaùp duø nhoû 1) Vaøo buoàng thaày ñeå hoûi ñaïo hay ñöôïc söï nhö moät vi traàn vaãn chöùa ñöïng caùi lôùn nhaát vaø chæ daãn: To enter the master's study for ngöôïc laïi. Taâm chuùng sanh, vuõ truï vaø Phaät examination or instruction. khoâng sai khaùc. Kyø thaät, taâm, chuùng sanh vaø 2) Cöû haønh leã quaùn ñaûnh ñeå trôû thaønh Nhaäp Phaät laø moät—Interpenetration—Basic teaching thaát ñeä töû, nhöng chæ daønh cho nhöõng ñeä töû of Avatamsaka Sutra (Kinh Hoa Nghieâm) cao caáp—To enter the status of a disciple, which reveals the Interpenetration of all but strictly of an advanced disciple—To dharmas, the smallest dharma contains the receive consecration.

3) Nhaäp thaát vaø töï beá moân trong phoøng ñeå töï monk's robe, worn equally for a palace or for thanh tònh vaø taêng tröôûng ñònh löïc—To begging in town or hamlet. enter and shut off oneself up in the room Nhaäp Xuaát Nhò Moân: Hai cöûa vaøo ra—Vaøo to purify and strengthen one's cöûa töï thanh tònh vaø ra cöûa cöùu ñoä chuùng concentration power. sanh—The two doors of ingress and egress— Nhaäp Theá: Ñi vaøo ñôøi—To enter the world. Enter the gate of self-purification and then go Nhaäp Theá Gian Thuø Thaéng Trí Moân: Ñi forth to benefit and save others. vaøo trí tueä thuø thaéng nhaát cuûa theá gian—To Nhaát: Eka (skt)—Moät—One—Unity—The enter into the highest knowledge in the world. same—Once. Nhaäp Tòch: Ñi vaøo coõi Nieát Baøn—To enter Nhaát AÂm Giaùo: Hoïc thuyeát ñöôïc saùng laäp into rest or nirvana. bôûi Cöu Ma La Thaäp vaø Boà Ñeà Löu Chi—The Nhaäp Tín: Tin töôûng—To enter into belief— one-sound teaching which was founded by To believe. Kumarajiva and Bodhiruci—The totality of Nhaäp Troïng (Truøng) Huyeàn Moân: Buddha's

doctrine 1) Boà Taùt ñi vaøo cöûa sanh töû, ngay caû ñòa Nhaát AÁn: Moät aán—A seal—Sign—Symbol. nguïc ñeå cöùu ñoä chuùng sanh ñau khoå: Nhaát Baùch: Sata (skt)—Moät traêm—One Bodhisatvas enter again through the dark hundred. gate into mortality, even into the hells, to Nhaát Baùch Baùt Traøng Haït: Moät traêm leõ save suffering beings. taùm traøng haït—One hundred and eight pearls 2) Söï trôû laïi ñôøi cuûa moät vò Boà Taùt ñeå tieán (beads). theâm treân ñöôøng ñaïi giaùc cuõng nhö cöùu ñoä Nhaát Baïch Tam Kieát Ma: Trong nghi leã thoï chuùng sanh: The return of a Bodhisattva to giôùi, vò sö ñöôïc thoï giôùi seõ traû lôøi ba laàn moãi common life for further enlightenment or caâu hoûi cuûa sö chöùng minh—One salvation of others. announcement and three responses—It is the Nhaäp Truï Xuaát Tam Taâm: mode of ordaining monks, three responses to 1) Ba taâm nhaäp, truï vaø xuaát—Enter, stay and the one call of the abbot. exit. Nhaát Baûo: Moät baûo vaät (söï linh maãn cuûa taâm 2) Trong moãi ñòa cuûa Thaäp Ñòa Boà Taùt, haønh taùnh)—The one precious thing—The spirit or giaû phaûi kinh qua ba taâm nhaäp, truï, vaø intelligent mind or nature . xuaát tröôùc khi tieán leân ñòa keá tieáp—In Nhaát Bieán: Moät laàn nieäm hoàng danh cuûa each stage of the ten stages of Phaät—One recital of Buddha’s name. Bodhisattva, one must experience three Nhaát Buùt Tam Leã: Moãi neùt hoïa hình cuûa minds of entrance, staying and exiting Theá Toân, leã laïy ba laàn—Three salutions at before advancing to the next stage. each drawing or painting of a picture of the Nhaäp Vaên Giaûi Thích: Phöông phaùp giaûi Buddha. thích Kinh vaên baèng caùch cho bieát ñaïi yù tröôùc Nhaát Caûnh: One region—One realm. khi ñi vaøo chi tieát—The method in expounding scriptures of giving the main idea before Nhaát Chaân: Nhaát nhö—Nhaát thaät—The proceeding to detail exposition. whole of reality (bhutatathata). Nhaäp Vöông Cung Tuï Laïc Y: Y cuûa chö Nhaát Chaân Ñòa: The state of meditation on Taêng, maëc moät caùch bình ñaúng khi vaøo cung the absolute. vua hay khi ñi khaát thöïc trong thoân xoùm—The Nhaát Chaân Nhö: See Chaân Nhö (B).

Nhaát Chaân Phaùp Giôùi: Phaùp giôùi cuûa chaân Nhaát Ñaïi Söï: Moät vieäc troïng ñaïi cuûa Ñöùc thöïc—The dharma realm of the one reality. Phaät laø laøm cho chö chuùng sanh giaùc ngoä vaø Nhaát Chuyeån Ngöõ: Moät chöõ laøm chuyeån giaûi thoaùt—The one great work of a Buddha, ñoåi—A turning word—A word when spoken universal enlighenment and release. and heard just at the right time and place, has Nhaát Ñaïi Tam Ñoaïn: See Nhöùt Ñaïi Tam the power to serve as a turning point in one's Ñoaïn. life. Nhaát Ñaïi Tam Thieân Theá Giôùi: Nhaát ñaïi Nhaát Cô Nhaát Caûnh: One subjective thieân—Tam thieân ñaïi thieân theá giôùi—A great corresponds to one objective: chiliocosmos or universe of the three kinds of 1) Cô: The subjective (fire). thousands of worlds. 2) Caûnh: The objective (smoke). Nhaát Ñaïi Traïch: Caên nhaø lôùn, nhaø löûa ñang Nhaát Cuù: Moät caâu—One sentence—A word. chaùy ñöôïc Phaät thuyeát giaûng trong Kinh Phaùp Nhaát Cuù Ñaïo Taän: Vôùi moät caâu laøm toû baøy Hoa—A great house, the burning house in the chö phaùp—With one sentence to make clear Lotus Sutra—For more information, please see the whole Law. Hoûa Traïch in Vietnamese-English Section. Nhaát Cuù Tri Giaùo: Thieàn sö Trung Hoa, queâ Nhaát Ñao Tam Leã: Moãi moät nhaùt dao chaïm ôû nuùi Phuïng Hoaøng, Hoà Chaâu,

Trung Quoác. troå hình töôïng Phaät ñeàu phaûi leã baùi Tam Sau khi sö ñöôïc Thieàn sö Tònh Chu truyeàn taâm Baûo—In carving an statue (image) of Buddha, aán, sö trôû veà nuùi Phuïng Hoaøng hoaèng hoùa vaø at each cut thrice to pay homage to the thò tòch taïi ñaây, nhöng khoâng roõ naêm naøo—A Triratna. Chinese Zen Master from Mount Phuïng Nhaát Ñaïo: Ñaïi Thöøa—The one way of Hoaøng, Hoà Chaâu, China. After Zen Master deliverance from mortality (Mahayana). Tònh Chu transmitted the Dharma mind seal to Nhaát Ñaïo Thaàn Quang: Noäi quang hay trí him, he returned to Mount Phuïng Hoaøng to tröïc giaùc—Inner light—Intuitive wisdom. expand Buddhism and passed away there; Nhaát Ñaïo Voâ Vi Taâm: Mind apart from all however, his passing away day was unknown. ideas of activity or inactivity. Nhaát Cöûu Chi Sanh: Sanh vaøo moät trong Nhaát Ñaúng: cöûu phaåm Tònh Ñoä—Future life in tha 1) Taát caû ñeàu bình ñaúng: All equal. Amitabha Pure Land. 2) Ñeä nhaát: First degree. Nhaát Dò: Ekatva-anyatva (skt)—Moät vaø Nhaát Ñòa: The one ground—Phaät taùnh cuûa nhieàu—One and many—Oneness and chuùng sanh moïi loaøi, nhö caùc loaïi caây ñöôïc otherness. troàng treân moät maûnh ñaát, taát caû nhöõng baûn chaát Nhaát Ñaïi: Moät ñôøi—A human life. vaø söï vieäc thieän laønh ñeàu ñöôïc tröôûng döôõng Nhaát Ñaïi Giaùo: Toaøn boä giaùo phaùp cuûa Phaät töø caùi Phaät taùnh aáy—The Buddha-nature of all töø luùc môùi ñaït ñöôïc ñaïi giaùc ñeán luùc nhaäp Nieát living beings as all the plants grow out of the baøn (bao goàm caû Tieåu laãn Ñaïi thöøa)—The one ground, so all good character and works whole of the Buddha's teaching from his grow from the one Buddha-nature. enlightenment to his nirvana (including both Nhaát Ñieåm Taâm: Ekaggata (p)—Theo A Tyø Hinayan and Mahayana). Ñaït Ma Luaän (Vi Dieäu Phaùp), Phaïn ngöõ Nhaát Ñaïi Nguõ Thôøi Phaät Giaùo: Naêm thôøi "Ekaggata" coù nghóa laø moät ñieåm duy nhaát hay thuyeát phaùp—The five periods of Buddha's laø traïng thaùi gom taâm an truï vaøo moät ñieåm duy teachings (Hoa Nghieâm, A Haøm, Phöông nhaát. Ñaây laø taâm sôû naèm trong caùc taàng thieàn Ñaúng, Baùt Nhaõ, Phaùp Hoa vaø Nieát Baøn). (jhanas). Nhaát ñieåm taâm taïm thôøi khaéc phuïc

trieàn caùi tham duïc, moät ñieàu kieän taát yeáu ñeå A one-pointed mind is the opposite of a ñaït ñöôïc thieàn ñònh. "Ekaggata" thöïc taäp quaùn distracted or scattered mind. Ordinarily töôûng thaät saùt vaøo ñeà muïc; tuy nhieân, our mental states are scattered in all "Ekaggata" khoâng theå naøo ñaït ñöôïc rieâng leõ, directions but if the concentration is fixed maø noù caàn ñeán nhöõng yeáu toá khaùc nhö "Taàm," on one object, then you begin to know the "Saùt," "Phæ," vaø "Laïc."—According to the true nature of that object. The process of Abhidharma, Pali term "Ekaggata" means a concentration gradually modifies the one pointed state. This mental factor is the mental states until the whole mental primary component in all jhanas. One- energy converges towards one point. pointedness temporarily inhibits sensual 2) Neáu baïn huaán luyeän taâm vaøo "nhaát ñieåm," desire, a necessary condition for any baïn seõ mang laïi bình tónh vaø söï tónh laëng meditative attainment. "Ekaggata" exercises cho taâm, vaø baïn coù theå gom söï chuù yù vaøo the function of closely contemplating the moät ñieåm, cuõng nhö coù theå ngöng

nhöõng object; however, it cannot perform this voïng töôûng cuûa taâm vaø nhöõng phí phaïm function alone. It requires the joint action of naêng löôïng höõu duïng. Tuy nhieân, taâm tónh the other jhanas such as “Vitaka” (applying the laëng khoâng phaûi laø muïc ñích toái haäu. Söï associated state on the object), “Vicara” tónh laëng naày chæ laø caàn thieát ñeå phaùt trieån (sustaining them there), “Piti” (bringing delight tueä giaùc. Noùi moät caùch khaùc, taâm tónh laëng in the object, “Sukha” (experiencing happiness caàn thieát neáu baïn muoán coù moät caùi nhìn in the jhana). saâu vaøo chính mình, vaø coù ñöôïc söï hieåu Nhaát Ñieåm Truï: Theo Tyø Kheo Piyananda bieát saâu xa veà chính mình vaø theá giôùi: If trong Nhöõng Haït Ngoïc Trí Tueä Phaät Giaùo, you train your mind in one-pointedness, nhaát ñieåm truï laø traïng thaùi sau ñaây— you will be able to bring calmness and According to Bhikkhu Piyananda in The Gems tranquility to the mind and you will be of Buddhism Wisdom. able to gather your attention to one point, 1) Nhaát ñieåm truï laø traïng thaùi taäp trung maø so as to stop the mind from frittering away taát caû nhöõng khaû naêng vaø söùc maïnh tinh and wasting its useful energy. A calm thaàn ñeàu nhaém vaøo vaø ñieàu khieån bôûi söùc mind is not an end in itself. Calmness of maïnh yù chí höôùng veà moät ñieåm hay moät mind is only a necessary condition to ñoái töôïng. Nhaát ñieåm taâm laø moät taâm develop “Insight.” In other words, a calm ñöôïc taäp trung vaø hôïp nhaát. Nhaát ñieåm mind is necessary if you want to have a taâm laø söï ñoái nghòch cuûa taâm buoâng lung deep look into yourself and to have a deep hay taùn loaïn. Bình thöôøng traïng thaùi tinh understanding of yourself and the world. thaàn cuûa chuùng ta chaïy ñi moïi höôùng, 3) Thieàn Tam Ma Ñòa huaán luyeän taâm vôùi nhöng neáu söï taäp trung ñöôïc doàn vaøo moät nhieàu giai ñoaïn khaùc nhau cuûa söï taäp ñoái töôïng, baïn baét ñaàu bieát baûn chaát thöïc trung tinh thaàn. ÔÛ giai ñoaïn cao cuûa söï taäp söï cuûa ñoái töôïng aáy. Tieán trình cuûa söï taäp trung tinh thaàn, töùc laø ñaéc thieàn hay jnana, trung laàn laàn thay ñoåi traïng thaùi tinh thaàn söùc maïnh taâm linh ñöôïc phaùt trieån. Tuy cho ñeán khi toaøn boä naêng löôïng tinh thaàn nhieân, giai ñoaïn cao veà söï taäp trung khoâng ñoàng quy vaøo moät ñieåm: One-pointedness caàn thieát hay thöïc tieån cho haàu heát moïi is a concentrated state in which all the ngöôøi soáng trong nhòp ñoä cuoàng nhieät cuûa faculties and mental powers are focussed ñôøi soáng hieän ñaïi. Vôùi haàu heát moïi ngöôøi, and governed by the will-power and taâm nhaåy töø quaù khöù tôùi hieän taïi vò lai, vaø directed towards one point or one object. töø choã naày ñeán choã khaùc khoâng ngöøng

nghæ. Nhöõng ngöôøi nhö vaäy phí phaïm moät “Döôõng Am” ñeå phuïng döôõng meï giaø vaø truï khoái löôïng naêng löïc tinh thaàn to lôùn. Neáu laïi ñaây ñeå hoaèng trì Phaät Giaùo cho ñeán khi baïn coù theå huaán luyeän taâm baïn duy trì ñuû ngaøi vieân tòch. Ngöôøi ta noùi Hoøa Thöôïng Nhaát söï taäp trung chuù yù ñeán moãi nhieäm vuï töøng Ñònh xaây döïng “Döôõng Am” ñeå phuïng döôõng chaäp moät thì quaù thöøa ñuû! Khi baïn ñoïc meï giaø ñang ñau yeáu beänh hoaïn. Luùc aáy thaày saùch, ñi taûn boä, nghæ ngôi, troø chuyeän, hay thuoác khuyeân baø neân aên caù hay thòt cho lôïi baát cöù thöù gì maø baïn laøm trong cuoäc soáng söùc. Moãi saùng

Hoøa Thöôïng Nhaát Ñònh töï mình haèng ngaøy, haõy hoaït ñoäng vôùi moät taâm ra chôï mua caù veà naáu cho meï aên. Vì theá neân tónh laëng, ñoù laø chuù taâm vaøo moãi nhieäm coù tieáng dò nghò xaáu. Tuy nhieân, vua Töï Ñöùc vuï: Samatha meditation trains the mind to raát thaùn phuïc söï hieáu haïnh cuûa ngaøi neân ban various stages of mental concentration. At taëng cho chuøa taám baûng ñeà “Saéc Töù Töø Hieáu very high stages of mental concentration, Töï.”—A Vietnamese monk from Quaûng Trò. known as jnana, psychic powers can be When he was very young, he left home and developed. However, such high stages of became a disciple of Zen Master Phoå Tònh at concentration are not necessary or Thieân Thoï Temple. Later he received practical for most people who have to live complete precepts with Most Venerable Maät in the hectic pace of modern life. For most Hoaèng at Quoác AÂn Temple. He stayed at people, the mind is jumping from past to Thieân Thoï Temple. Then obeyed an order present to future and from place to place. from King Töï Ñöùc, he went to Linh Höïu Such people waste an enormous amount of temple. In 8143 he became a wandering monk. mental energy. If you can train your mind He stopped by Höông Thuûy and built Döôõng to maintain enough concentration to pay Am to serve his mother and stayed there to attention to each task from moment to expand Buddhism until he passed away in moment, this is more than enough! When 1874. It is said that “Döôõng Am” was first built you are reading, walking, resting, talking, by Most Venerable Nhaát Ñònh as a thatch hut whatever you do in your daily life, act to serve his old mother. At one time, his with a mind that is calm and that is paying mother was too sick so she was advised by the attention to each and every action. Learn doctors to eat fish and meat for health to focus the mind on each task. recuperation. Every morning the Most Nhaát Ñònh: Venerable went to the market place to get 1) Decidedly—Surely. some fish and meat by himself to feed his ill 2) To decide—To determine—To make up mother. Therefore, he received a lot of bad one’s mind. comments from the local people. However, Nhaát Ñònh Thieàn Sö: Zen Master Nhaát Ñònh King Töï Ñöùc appreciated him as a dutiful son (1784-1847)—Thieàn sö Vieät Nam, queâ ôû so he gave the temple an escutcheon named Quaûng Trò. Khi haõy coøn raát treû, ngaøi ñaõ xuaát Töø Hieáu (Filial Piety). gia laøm ñeä töû cuûa Hoøa Thöôïng Phoå Tònh taïi Nhaát Ñoaïn Söï: Tieán trình ñoàng nhöùt, lieân tuïc chuøa Thieân Thoï. Sau ñoù ngaøi thoï cuï tuùc giôùi vaø khoâng ñöùt ñoaïn cuûa thieân nhieân (vaïn höõu vôùi Hoøa Thöôïng Maät Hoaèng taïi chuøa Quoác chæ laø moät tieán trình lieân tuïc)—The unity or AÂn. Sau khi thoï giôùi, ngaøi veà truï trì taïi chuøa continuity in the unbroken processes of nature Thieân Thoï. Roài vaâng meänh vua Töï Ñöùc ñeán (all being is but one continuous process). truï trì chuøa Linh Höïu. Ñeán naêm 1843, ngaøi trôû Nhaát Gia Yeán: Sö truï trì môùi veà truù xöù môøi thaønh moät du Taêng raøi ñaây mai ñoù. Treân ñöôøng caùc ñoàng vieän tham döï buoåi tieäc ñaõi trong tònh hoaèng hoùa, ngaøi gheù laïi Höông Thuûy caát xaù—A monastery family party, when a monk,

on becoming head of a monastery, invites his commentary on the ‘Sun’ text called Ta- colleagues to a feast. Jih-Ching-Su. Since he was a savant of the Nhaát Giaùc Tieân

Nhaân: See Ñoäc Giaùc Tieân T'ien-T'ai doctrine, his commentary is Nhaân. said to contain some of the T'ien-T'ai Nhaát Haï: An cö kieát haï töø ngaøy 16 thaùng tö tenets. The commentary, as it was left in ñeán 15 thaùng baûy—The summer retreat from an unrevised manuscript, was afterward th th the 16 of the 4 month to the 15 of the 7th th revised by Chih-Yen, a pupil of month. Subhakarasimha, and Weân-Ku, a pupil of Vajrabodhi, and was called by a new Nhaát Haïng: First class. name Ta-Jih-Ching I-Shih. The Tomitsu Nhaát Haønh: follows the former revision whilt the 1) One act (of body, mouth or mind). Taimitsu adopts the latter. I-Hsing studied 2) Theo Giaùo Sö Junjiro Takakusu trong under the two Indian teachers Cöông Yeáu Trieát Hoïc Phaät Giaùo, Nhaát Subhakarasimha and Vajrabodhi, and Haønh (683-727), ñeä töû cuûa Thieän Voâ UÙy, received the cults of both the Realm of tinh thoâng veà Tam Luaän, Thieàn, Thieân Matrix Repository (Garbhadhatu) and the Thai vaø lòch soá, töøng giuùp Thieän Voâ UÙy Realm of Diamond Elements dòch kinh Ñaïi Nhaät. Nhôø nghe thaày giaûng, (Vajradhatu), but he is said to have held Nhaát Haønh ñaõ tröôùc taùc moät baûn sôù veà the latter as the more important of the two. Kinh Ñaïi Nhaät, goïi laø Ñaïi Nhaät Kinh Sôù. Nhaát Haèng Haø Sa: See Nhöùt Haèng Haø Sa. Vì laø moät hoïc giaû uyeân thaâm veà Thieân Thai giaùo, neân baûn sôù giaûi cuûa oâng ñöôïc Nhaát Hình: See Nhöùt Hình vaø Nhaát Kyø. xem nhö chöùa ñöïng raát nhieàu giaùo nghóa Nhaát Hoùa: Söï giaùo hoùa vaø aûnh höôûng cuûa Thieân Thai. Baûn caûo löu truyeàn chöa ñöôïc moät vò Phaät trong thôøi taïi theá cuûa vò Phaät tu chính, sau cuøng ñöôïc Trí Nghieãm, ñeä töû naày—The teaching and influence of a Buddha cuûa Thieän Voâ UÙy vaø OÂn Coå, ñeä töû cuûa during one Buddha-period. Kim Cang Trí, hieäu ñính vaø ñaët töïa laïi laø Nhaát Hoùa Nguõ Vò Giaùo: See Nhöùt Hoùa Nguõ Ñaïi Nhaät Kinh Thích Nghóa. Ñoâng Maät Vò Giaùo. vaãn y theo baûn kinh cuõ chöa ñöôïc tu chính, Nhaát Hoïa Tam Leã: Moãi neùt veõ hình töôïng trong luùc Thai Maät laïi duøng baûn ñöôïc hieäu chö Phaät ñeàu phaûi leã laïy Tam Baûo—In ñính naày. Nhaát Haønh theo hoïc vôùi caû hai drawing an image of Buddha, at each drawing Phaùp sö AÁn Ñoä laø Thieän Voâ UÙy vaø Kim thrice to pay homage to the Triratna. Cang Trí vaø ñöôïc caû hai truyeàn cho caùc Nhaát Höôùng: Taâm ñònh treân moät höôùng— nghi quyõ veà Kim Cang Giôùi (Vajradhatu) One direction—Each direction— vaø Thai Taïng Giôùi (Garbhadhatu), nhöng Undistracted—With a single mind—The mind coù ngöôøi cho raèng oâng coi Kim Cang Giôùi is fixed on one direction. quan troïng hôn—According to Prof. Nhaát Höôùng Toâng: Nhaát Höôùng Chaân Junjiro Takakusu in The Essentials of Toâng—Tín ñoà cuûa toâng phaùi naày thöïc taäp baèng Buddhist Philosophy, I-Hsing (683-727), a caùch nieäm danh hieäu Phaät A Di Ñaø ñeå ñaït pupil of Subhakarasimha, who was well ñöôïc nhaát taâm—The Pure Land Shin Sect of versed in the San-Lun, the Zen, the T'ien- which followers practice by repeating the T'ai, and the calendar, assisted name of Amitabha Buddha to obtain Subhakarasimha in his translation of the unwavering concentration. 'Great Sun' text. On hearing the lecture from his teacher, I-Hsing compiled a

Nhaát Höôùng Ñaïi Thöøa Töï: Töï vieän Ñaïi Nhaát Löu: Trong cuøng moät doøng—Of the Thöøa—A monastery wholly Mahayana. same class—Of the same flow. Nhaát

Höôùng Kyù: Caâu traû lôøi khaúng ñònh—A Nhaát Nghieäp: A karma. confirmatory reply to a question. Nhaát Nghieäp Nhaân: A karma cause Nhaát Höôùng Thanh Tònh, Voâ Höõu Nöõ (Causative of the next form of existence). Nhaân: Phaät ñoä duy chæ moät ñöôøng thanh tònh, Nhaát Ngoác Thöøa: A “bald-pated” vehicle— khoâng coù nöõ nhaân—The land of the Buddha An unproductive monk or disciple. everywhere is pure, no women are there. Nhaát Ngoân: Moät lôøi noùi—One word only. Nhaát Höôùng Tieåu Thöøa Töï: Töï vieän Tieåu Nhaát Nguyeän Kieân Laäp: The one vow—Thöøa—A monastery wholly Hinayana. See Töù Thaäp Baùt Nguyeän. Nhaát Khaéc Thieân Kim: Moät khaéc ñaùng giaù Nhaát Nhaõn Chi Qui: Ruøa bieån moät maét, töø ngaøn vaøng (thôøi gian quyù baùu nhö vaøng)— ñaùy bieån troài leân trong moät boïng caây, thaáy Time is as precious as gold (time is as precious ñöôïc vaàng nhöït nguyeät, roài theo löôïn soùng maø as gold). taáp vaøo bôø. YÙ noùi söï hieám quyù cuûa söï thò hieän Nhaát Khoâng: Taát caû ñeàu khoâng—Non- cuûa Phaät, cuõng nhö ñöôïc sanh laøm ngöôøi material—All is empty—All is of the void. vaäy—A sea turtle which has only one eye, and Nhaát Kieán: Caùi nhìn hay cuoäc gaëp gôõ ñaàu that underneath, entered a hollow in a floating tieân—At first sight or at the first meeting. log; the log, tossed by the waves, happen to Nhaát Kyø: Moät ñôøi—A lifetime—The period roll over, whereupon the turtle momentarily of an individual existence. saw the sun and moon. This refers to the rareness of the appearance of a Buddha, also Nhaát Lai: Sakrdagamin (skt)—Chæ coøn taùi of the difficulty of being born as a man. sanh moät laàn—Only one more return to mortality. Nhaát Nhaân: Nhaát nhôn—A cause—The cause from which the Buddha-law arises. Nhaát Lai Boà Taùt: Boà Taùt chæ coøn taùi sanh moät laàn nöõa, ngöôøi ñaõ thöïc chöùng Töù Thaùnh Nhaát Nhaát: Moïi ngöôøi hay moïi vaät—All— Ñeá vaø ñaõ dieät tröø ña phaàn nhieãm tröôïc. Ngöôøi Everything—Everyone—One by one. naày chæ coøn trôû laïi traàn theá moät laàn nöõa tröôùc Nhaát Nhaät Kinh: See Ñoán Kinh. khi thöïc chöùng A La Haùn—One-Life Nhaát Nhö: The one bhutatathata or absolute Bodhisattva—Once-Returner—One-life (chaân nhö). Bodhisattva—Who is one lifetime away from 1) Chaân Nhö: The true suchness or true Buddhahood—The best known example is the character, or reality. Bodhisattva Maitrya—An enlightened being in 2) Phaùp taùnh: Nature of things or beings. the second stage towards Arhatship, who has ** For more information, please see realized the Four Noble Truths and has Chaân Nhö. eradicated a great portion of defilements. He Nhaát Nhö Ñoán Chöùng: Töùc thì chöùng ngoä will return to the human world for only one Boà Ñeà—Immediate experiential more rebirth before he reaches full realization enlightenment by the Tathagata truth—The of Arhatship. immediate realization that all is bhutatathata. Nhaát Lieân: Boâng sen cuûa coõi Tònh Ñoä—The Nhaát Nhö Quaùn AÂm: Moät trong 33 ñaïi bieåu Lotus-flower of the Pure Land of Amitabha. cuûa Quaùn AÂm, ñi leân töø treân maây—One of the Nhaát Lieân Hoa: See Nhaát Lieân. thirty-three representations of Kuan-Yin, Nhaát Loaït: Uniformly. ascending on the clouds.

Nhaát Nhöït: A day from sun rise to sun set. Nhaát Phaùp Giôùi: The bhutatathata Nhaát Nhöït Nhaát Daï: One day one night. considered in terms of mind as a whole—A

Nhaát Nhöït Phaät: A one-day Buddha—One spiritual realm. who lives a whole day purely. Nhaát Phaùp Giôùi Taâm: A mind universal Nhaát Nieäm: A ksana (skt)—A concentration which is above limitations of existence or of mind—A thought—The time of a thought. differentiation. Nhaát Nieäm Baát Sinh: Khoâng moät nieäm naøo Nhaát Phaåm: Varga (skt)—One chapter of a phaùt sanh—Not a thought arising. sutra. Nhaát Nieäm Nghieäp Thaønh: Chæ trong moät Nhaát Phaàn Boà Taùt: A one-tenth nieäm laø nghieäp ñaõ ñöôïc thaønh laäp. Neáu thaønh bodhisattva—A disciple who keeps one-tenth taâm trì nieäm hoàng danh Phaät A Di Ñaø thì of the commandments. ñöôøng vaøo Tònh ñoä laø chaéc chaén—Karma Nhaát Phaät Ña Phaät: One Buddha or many complete in one thought or at just one thought Buddhas. the work completed. If one has sincere thought Nhaát Phaät Quoác Ñoä: See Nhaát Phaät theá or fath in Amitabha's vow, entrance into the giôùi. Pure Land is assured. Nhaát Phaät Theá Giôùi: Phaät giôùi hay Tònh Nhaát Nieäm Tam Thieân: Moät nieäm bao truøm ñoä—A Buddha-cosmo or Buddha-domain (a chuùng sanh trong caû tam thieân ñaïi thieân theá world undergoing transformation by a giôùi—In one thought to survey or embrace the Buddha)—Buddha-region—Pure Land. three thousand worlds with all its forms od Nhaát Phaät Thöøa: The One-Buddha-Yana— existence. Nhöõng ngöôøi theo Phaät giaùo Ñaïi thöøa tin raèng Nhaát Nieäm Tham Saân Khôûi, Baù Vaïn ñaây laø con ñöôøng duy nhaát giuùp chuùng ta ñaùo Chöôùng Moân Khai: A thought of greed and bæ ngaïn Nieát Baøn—The Mahayanists believe anger arises, thousand doors of hindrances that this is the perfect and only way to the open. shore of parinirvana—See Nhaát Thöøa. Nhaát Nieäm Vaïn Nieân: Chæ moät nieäm Di Ñaø Nhaát Phaät Tònh Ñoä: A Buddha's Pure Land, maø ñöôïc vaïn naêm khoâng trôû laïi luaân hoài sanh especially that of Amitabha. töû—In a moment's thought of Amitabha to Nhaát Phu Nhaát Theâ: Monogamy. obtain a myriad years and no return to Nhaát Quaùn: mortality. 1) Nhaát ñieåm quaùn: The contemplation on Nhaát Ninh: Nhaø sö Trung Hoa sang Nhaät vaøo the one-pointedness. khoaûng naêm 1299—A Chinese monk who 2) Moät ñeà muïc quaùn töôûng: Theo Vi Dieäu went to Japan in 1299. Phaùp, ñaây laø quaùn töôûng veà taùnh caùch Nhaát Nöõ Baát Giaù Nhò Phu: Ngöôøi xöa tin khoâng trong saïch cuûa thöùc aên, hay söï gheâ raèng moät ngöôøi ñaøn baø khoâng bao giôø laáy hai tôûm cuûa vaät thöïc—According to The choàng—Old timers believed that one woman Abhidharma, this is the one perception of should never have (get married to) two loadsomeness of material food (ahare husbands. patikkulasanna). Nhaát Phaùp: A dharma or law—A thing. Nhaát Quang Tam Toân: Ba ñaáng Chí Toân Nhaát Phaùp AÁn: The seal or assurance of the döôùi moät vaàng haøo quang (Di Ñaø, Quaùn AÂm, one truth or law. vaø Theá Chí)—Three Honored Ones in one light or halo (Amitabha, Avalokitesvara, Mahasthamaprapta).

Nhaát Quyeát: To determine—To decide. for perfect realization is explained in the Nhaát Sanh: Moät ñôøi ngöôøi—A whole Chapter of the "Vows of Samantabhadra in the lifetime—Lifetime—Throughout one's life. Ten Great Vows which show the way back to the land called "Peaceful Nurturing" or Nhaát Sanh Baát Phaïm: Life-long innocence. Amitabha's Pure Land. In Avatamsaka Sutra, Nhaát Sanh Boå Xöù:

Eka-jati-prati-badha the Buddha urged the whole assembly to (skt)—Giai ñoaïn maø vò Boà Taùt chæ moät laàn advance toward the Pure Land in the Flower sanh ôû choã naày laø ñöôïc boå leân ngoâi vò Phaät— Treasury World. The stage of having only one lifetime or one Nhaát Saùt: A ksetra (skt)—Moät coõi Phaät—A enlightenment to attain Buddhahood. land—A Buddha realm—Chiliocosm. Nhaát Sanh Boå Xöù Boà Taùt: Vò chæ coøn sanh Nhaát Saùt Ña Sinh: Gieát moät cöùu nhieàu—To vaøo coõi Tònh Ñoä moät laàn nöõa laø ñöôïc leân ngoâi kill one that many may live. Phaät, thöôøng chæ aùp duïng cho Boà Taùt. Taát caû caùc vò vaõng sanh Tònh Ñoä, ngöôøi naøo cuõng Nhaát Saùt Na: A ksana (skt)—Moät khoaûng quyeát thöïc laø nhaát sanh boå xöù, trong soá ñoù coù thôøi gian ngaén nhaát (1/90 cuûa moät nieäm hay voâ soá "Thöôïng Thieän Nhaân"—One who, in this 1/4500 cuûa moät phuùt)—The shortest period of one life, accomplishes the three stages for time. (1/90th part of a thought or 1/4500th of a final entry. The stage of having only one minute). lifetime to go before enlightenment, generally Nhaát Saéc: One colour—The same colour. attributed to Bodhisattvas (associated with 20th Nhaát Sôn: Nhaø sö Trung Hoa du haønh sang vow of Amitabha). Everyone in the Pure Land Nhaät vaøo khoaûng naêm 1299 AD, cuõng coøn goïi is sure to experience the stage of having only laø Nhaát Ninh—I-shan, a Chinese monk who one lifetime to go before enlightenment, and voyaged to Japan in 1299 AD, also called I- among them are countless numbers of such Ning. superlative Bodhisattvas. Nhaát Tam Muoäi: Ekagra (skt)—Undeflected Nhaát Sanh Boå Xöù Boà Taùt Töôïng: A 30- concentration—Meditation on one object— armed image of Maitreya (Di Laëc). Undefeated concentration. Nhaát Sanh Nhaäp Dieäu Giaùc: Buddha Nhaát Taùnh Toâng: Nhaát Taùnh Toâng trong enlightenment can be attained by any in one Phaät giaùo Ñaïi thöøa quyeát ñoaùn raèng taát caû lifetime. chuùng sanh ñeàu coù Phaät taùnh nhö nhau— Nhaát Sanh Vieân Maõn: Perfect Realization Monophysitic or Pantheistic sect of Mahayana, in a lifetime—Trong caùc thôøi kyø giaùo thuyeát which assert that all beings have one and the cuûa Ñöùc Phaät, chæ coù thôøi kyø Hoa Nghieâm laø same nature with all Buddhas. noùi roõ nghóa cuûa "Nhaát Sanh Vieân Maõn." Ñöùc Nhaát Taêng Nhaát Giaûm: Kieáp taêng töø 10 leân Phaät giaûng raát roõ veà Nhaát Sanh Vieân Maõn ñeán 80.000 naêm, roài laïi giaûm xuoáng coøn 10— trong Phoå Hieàn Thaäp Haïnh Nguyeän. Ñaây laø A kalpa during which a human lifetime con ñöôøng trôû veà coõi An Döôõng Ñòa hay Taây increases from ten years to 80.000 years and Phöông Cöïc Laïc cuûa ngöôøi tu maø Ñöùc Phaät ñaõ then decreases back to ten. khuyeán taán töù chuùng raát roõ raøng trong Haûi Hoäi Nhaát Taâm: Citta-nupassana (p)— Hoa Taïng trong Kinh Hoa Nghieâm—Among Contempaltion of mind. the teachings given by Sakyamuni Buddha for 1) Baèng taát caû taâm trí: Unanimous a certain era, only the Flower Ornament or (Unanimity)—In agreement—In chorus— Avatamsaka Sutra explains "Perfect With the whole mind or heart—The Realization in a Single Lifetime." The basis bhutatathata.

2) See Nguyeân Taâm and Saâm La Vaïn Töôïng Nhaát Taâm Tu Phaät: See A true and single- Chi Taâm. minded devotion towards the Buddha. Nhaát Taâm Bao Truøm Boán Coõi: This single Nhaát Taâm Töùc Nhaát Thieát Taâm: See Nhöùt mind encompasses

the four kinds of lands in Taâm Töùc Nhöùt Thieát Taâm. their totality: Nhaát Taâm Xöng Danh: Nhaát taâm trì nieäm 1) Phaøm Thaùnh ñoàng cö ñoä: Coõi phaøm Thaùnh hoàng danh Phaät A Di Ñaø hay Boà Taùt Quaùn Theá cuøng ôû chung vôùi nhau—The land of AÂm—With undivided mind to call on the name common residence of beings and saints. of a Buddha, either Amitabha or Kuan Shi Yin. 2) Phöông tieän höõu dö ñoä: Coõi cuûa phöông Nhaát Taêng Nhaát Giaûm: See Nhöùt Taêng tieän—The land of expediency. Nhöùt Giaûm. 3) Thaät baùo voâ chöôùng ngaïi ñoä: Coõi cuûa thöïc Nhaát Teà: Together like one. baùo khoâng coøn chöôùng ngaïi—The land of true reward. Nhaát Thaønh Nhaát Thieát Thaønh: Vôùi söï 4) Thöôøng tòch quang ñoä: Coõi cuûa aùnh saùng ñaïi giaùc cuûa Nhö Lai, taát caû chuùng sanh roài tòch tònh mieân vieãn—The land of eternally ñaâ y seõ ñaït thaønh ñaïi giaùc. Moät ngöôøi toaøn tranquil light. thieän moïi ngöôøi roài ñaây seõ ñöôïc toaøn thieän—Nhaát Taâm Baát Loaïn: Moät taâm khoâng loaïn With the Tathagata's enlightenment all beings were enlightened—In the perfection of one all ñoäng—One mind unconfused. are perfected—One deed includes all. Nhaát Taâm Kim Cang Baûo Giôùi: See Nhöùt Nhaát Thaàn Giaùo: Monotheism—Chuû nghóa Taâm Kim Cang Baûo Giôùi, Kim Cang Baûo Giôùi, nhaát thaàn giaùo. and Boán Möôi Taùm Giôùi Khinh. Nhaát Thaät: Chaân lyù toái thöôïng—The one Nhaát Taâm Tam Hoaëc: Ñoàng theå tam reality—The bhutatathata—The supreme fact, hoaëc—Theo tröôøng phaùi Thieân Thai thì taâm or ultimate reality. cuûa vò Boà Taùt coù ba moái nghi hoaëc laøm naåy sanh kieán tö, traàn sa vaø voâ minh—The T'ien Nhaát Thaät Caûnh Trí: Theo Giaùo Sö Soothill T'ai "three doubts" in the mind of a trong Töø Ñieån Phaät Hoïc Trung Hoa—Bodhisattva which produce: According to Professor Soothill in the 1) Kieán tö: Sôï bò aûo töôûng—Fear of illusion. Dictionary of Chinese Buddhist Terms: 2) Traàn sa: Roái loaïn vì traùch vuï tö beà— 1) Traïng thaùi nhaát thaät: The state or realm of Confusion through multiplicity of duties. "one reality." 3) Voâ minh: Sôï vì voâ minh—Ignorance. 2) Söï chöùng ngoä thaät taùnh cuûa chö phaùp: The realization of the spirituality of all things. Nhaát Taâm Tam Quaùn: See Nhöùt Taâm Tam 3) Nhö Lai phaùp thaân: The Tathagata- Quaùn. dharmakaya. Nhaát Taâm Tam Trí: See Nhöùt Taâm Tam Nhaát Thaät Thöøa: Thöøa chaân thaät (cöùu ñoä Trí. chuùng sanh)—The one method of salvation. Nhaát Taâm Thaáy Phaät: Muoán thaáy Phaät, Nhaát Thaät Töôùng: Töôùng chaân nhö—The haønh giaû phaûi tröôùc tieân loaïi tröø hay boû nhöõng state of bhutatathata. loâi cuoán qua moät beân nhö lo aâu, sôû höõu, taøi 1) Vöôït treân moïi sai bieät: Above all saûn, con caùi, gia ñình, vaân vaân—To see the differentiation. Buddha, cultivators should first eliminate or 2) Baát chuyeån: Immutable. put all distractions aside such as worry, 3) AÙm chæ Phaät taùnh: It implies the Buddha-possessions, properties, children, family, etc. nature.

4) AÙm chæ tính phi vaät chaát vaø ñoàng nhaát cuûa School and emphasized as the heart of all vaïn höõu: It implies the immateriality and wisdom. unity of all things. Nhaát Thieát Chuùng Sanh: Taát caû chuùng Nhaát Thaät Vieân Thöøa (trong Kinh Phaùp sanh—All sentient beings—All living beings. Hoa): Nhö Lai Vieân Thöøa—Tathagata's Nhaát Thieát Chuùng Sanh Chi Phuï: Cha Perfect Vehicle (in the

Lotus Sutra). cuûa taát caû chuùng sanh—The Father of all the Nhaát Thaät Vieân Toâng: The One Real and living. Perfect School. Nhaát Thieát Chuùng Sanh Chi Töø Phuï: AÙm Nhaát Thaät Voâ Töôùng: Voâ töôùng laø moät söï chæ Ñöùc Phaät laø cha hieàn cuûa taát caû chuùng thaät khoâng theå phaân caùch ñöôïc—The one sanh—The Father of all the living—The reality being indivisible is apart from all Buddha. transient (or empty) forms, and is therefore Nhaát Thieát Chuùng Sanh Giai Taát Thaønh styled the formless—The invisible. Phaät Quaû: Taát caû chuùng sanh ñeàu coù Phaät Nhaát Theá: Moät ñôøi—Lifetime. taùnh vaø cuoái cuøng roài cuõng ñaït ñöôïc giaùc Nhaát Theå: Duø töôùng coù khaùc, taùnh vaãn ngoä—All beings become Buddha, for all have ñoàng—Though externally differing, in nature the Buddha-nature and must ultimately the same. become enlightened. Nhaát Theå Tam Thaân Töï Taùnh Phaät: In Nhaát Thieát Chuùng Sanh Hoan Hyû Kieán one's own body to have the Trikaya. Phaät: Sarvasattva-priya-darsana (skt)—Vò Nhaát Thieân: Sahasra (skt)—Moät ngaøn—One Phaät maø khi thaáy maët Ngaøi chuùng sanh caûm thousand. thaáy hoan hyû—The Buddha at whose Nhaát Thieân Nhò Baùch Coâng Ñöùc: Moät appearance all beings rejoice. ngaøn hai traêm coâng ñöùc trong Kinh Phaùp Nhaát Thieát Chuùng Sanh Ly Chö AÙc Thuù: Hoa—One thousand two hundred merits or Sarvasattva-papa-prahana (skt)—Moät loaïi tam powers of eye, tongue and mind predicted in muoäi ñöa chuùng sanh xa rôøi aùc ñaïo—A the Lotus sutra. samadhi on a world free from all the evil Nhaát Thieát: All—The whole—Altogether. destinies. Nhaát Thieát Bieán Trí AÁn: See Nhaát thieát Nhaát Thieát Chuùng Sanh Tinh Khí: Phaät taâm aán. Sarvasattvaujohari (skt)—Tinh chaát cuûa taát caû Nhaát thieát Boà Taùt Ma Ha Taùt: All chuùng sanh—Vitality of all beings (the quintessence or energy of all living beings). Bodhisattvas and Mahasattvas. Nhaát Thieát Chaân Ngoân Chuù: Chuù "Chaân Nhaát Thieát Chuûng Dieäu Tam Muoäi: Tam muoäi mang laïi moïi coâng ñöùc trang nghieâm— Ngoân" (lôøi chaân thaät) ñöôïc phoâ baøy trong hai The samadhi, which brings every kind of merit nhoùm Thai Taïng vaø Kim Cang giôùi—All the for one's adornment. "true word" rulers, shown in the Garbhadhatu and Vajradhatu groups. Nhaá t Thieát Chuûng Trí: See Nhaát thieát Nhaát Thieát Chaân Ngoân Taâm: Chöõ Phaïn chuûng dieäu tam muoäi in Vietnamese-English Section. ñaàu tieân "A" ñöôïc ngöôøi theo phaùi Chaân Ngoân ñoïc laø "AN" vaø ñöôïc nhaán maïnh nhö laø taâm Nhaát Thieát Chuûng Thöùc: Thöùc thöù taùm cuûa trí hueä—The first Sanskrit letter "A" trong Baùt Thöùc—The eighth consciousness of which is pronounced "AN" by the Shingon eight consciousness.

Nhaát Thieát Chö Phaùp: See Nhaát thieát phaùp nay laø Pakistan, vaø hoaøng ñeá Ca Ni Saéc in Vietnamese-English Section. Ca laø moät nhaø baûo trôï lôùn cho tröôøng phaùi Nhaát Thieát Chö Phaät: Taát caû caùc Ñöùc naày (see Ca Ni Saéc Ca). Gioáng nhö tröôøng Phaät—All Buddhas. phaùi Thöôïng Toïa Boä, phaùi naày khoâng coâng nhaän nhöõng quyeàn naêng sieâu nhieân Nhaát Thieát Chö Phaät Möôøi Phöông Tam maø Ñaïi Chuùng Boä gaùn cho Ñöùc Phaät cuøng Theá: Taát caû caùc Ñöùc Phaät trong möôøi phöông caùc Boà Taùt. Hoï tin raèng chö Thieân laø ba ñôøi—Buddhas from ten directions from nhöõng ngöôøi coù cuoäc soáng thaàn thaùnh, vaø past,

present and future. ngay caû nhöõng ngöôøi ngoaïi ñaïo cuõng coù Nhaát Thieát Giai Thaønh Phaät: Moïi chuùng theå coù nhöõng quyeàn naêng sieâu nhieân. Hoï sanh ñeàu seõ thaønh Phaät vì ai cuõng coù saún Phaät tin laø coù thaân trung aám, moät söï toàn taïi giöõa taùnh—All beings become Buddhas, for all ñôøi naày vaø ñôøi tieáp theo. Hoï cho raèng Boà have the Buddha-nature and must ultimately Taùt vaø A La Haùn cuõng khoâng thoaùt khoûi become enlightened. haäu quaû cuûa nghieäp trong quaù khöù. Hoï tin Nhaát Thieát Höõu: Sarvabhava (skt)—Taát caû raèng khoâng coù moät chaát lieäu tröôøng cöûu vaïn höõu—All things or beings. naøo trong con ngöôøi, duø raèng hoï thöøa nhaän Nhaát Thieát Höõu Boä: Sarvastivadah (skt). thöïc taïi tröôøng cöûu cuûa vaïn phaùp. Cuõng (A) Tröôøng phaùi "Thöïc Höõu" (ngöôøi ta cho nhö Thöôïng Toïa Boä, hoï tin vaøo söï ña raèng La Haàu La chính laø sô toå cuûa tröôøng nguyeân cuûa caùc yeáu toá trong vuõ truï. Theo phaùi naày). Tröôøng phaùi naày chuû tröông hoï thì coù 75 phaùp, trong ñoù coù 72 phaùp vaïn höõu ñeàu laø thöïc höõu. Nhaát Thieát Höõu höõu vi, coù sanh coù dieät, laø nhöõng hôïp theå; Boä, vì baét nguoàn töø Thöôïng Toïa Boä chaùnh vaø ba phaùp voâ vi, khoâng sinh khoâng dieät, truyeàn, xöôùng leân moät baùc naïn nghieâm ñoù laø hö khoâng (akasa), ñoaïn dieät nhôø trí khaéc vaø thöøa nhaän raèng quaù khöù vaø vò lai tueä (pratisankhya-nirodha), vaø ñoaïn dieät ñeàu laø thöïc höõu, bôûi vì hieän taïi coù caên ñeå khoâng nhôø trí tueä, maø do quaù trình töï cuûa noù trong quaù khöù vaø haäu quaû cuûa noù nhieân vì thieáu nhaân duyeân (apratisankhya- trong vò lai. Ngoaøi ra, phaùi naày coøn chuû nirodha—The Realistic School (claimed tröông raèng ba giai ñoaïn cuûa thôøi gian Rahula was the founder) which asserted phaûi hieän höõu taùch rôøi nhau, vì nhöõng khaùi the reality of all phenomena. The nieäm veà quaù khöù vaø vò lai seõ khoâng xuaát Sarvastivada School has its origin in the hieän trong chuùng ta neáu khoâng coù nhöõng orthodox Theravada School, raises a thöïc taïi phaân ly. Trong soá caùc tröôøng phaùi rigorous objection and asserts that the past Phaät Giaùo duøng chöõ Phaïn thì Nhaát Thieát and the future are real, because the Höõu Boä gaàn vôùi Thöôïng Toïa Boä nhaát. Vôùi present has its root in the past and its söï suy thoaùi cuûa Thöôïng Toïa Boä taïi AÁn consequence in the future. Besides, it Ñoä thì tröôøng phaùi Höõu Boä phaûi ñöùng holds that the three periods of time ought haøng ñaàu trong cuoäc chieán vôùi phaùi Ñaïi to exist separately, because the notions of Thöøa Luaän sö Theá Thaân (Vasubandhu), past and future would not occur in us ngöôøi ñaõ vieát boä A Tyø Ñaøm Caâu Xaù Luaän, without separate realities. Among the laø moät göông maët lôùn tröôùc khi ngaõ sang Buddhist schools which adopted Sanskrit phaùi Ñaïi Thöøa döôùi aûnh höôûng cuûa ngöôøi for their literary medium, the anh laø Voâ Tröôùc (Asanga). Tröôøng phaùi Sarvastivadins come closest to the naày phaùt trieån maïnh taïi AÁn Ñoä, trong caùc Sthaviravadins. With the decline of the vuøng Punjab vaø tænh bieân giôùi phía baéc, Sthaviravadins in India this school bore

the brunt of the battle against the Junjiro Takakusu in the Essentials of Mahayanists. Acarya Vasubandhu, the Buddhist Philosophy). writer of the Abhidharma-kosa, was a 1) Söï coù maët cuûa Nhaát Thieát Höõu Boä great champion of this school before he

(Sarvastivada) coù theå ñöôïc nhaän thaáy was converted to Mahayanism under the trong lòch söû AÁn Ñoä, keùo daøi töø cuoäc keát influence of his brother Asanga. This taäp kinh ñieån Phaät Giaùo döôùi thôøi vua A school flourished in India in the Punjab Duïc (khoaûng naêm 200 tröôùc Taây Lòch) cho and the North-West Frontier Province, ñeán khi Nghóa Tònh du haønh sang AÁn Ñoä now in Pakistan, and king Kanishka, in the (671-695 sau Taây Lòch). Trong taäp Ñoái first century A.D., was its great patron (see Bieän (Katha-Vatthu) ñöôïc soaïn thaûo döôùi Ca Ni Saéc Ca in Vietnamese-English thôøi vua A Duïc, Höõu Boä hình nhö chieám Section). This school, like the moät ñòa vò vöõng chaéc giöõa nhöõng phaàn töû Sthaviravadins, denied the transcendent tranh bieän. Cöù ñieåm chính cuûa boä phaùi naày powers ascribed to the Buddha and the ñöôïc giaûng daïy trong tinh tuùy cuûa noù vaø Bodhisattva by the Mahasanghikas. It was cuoái cuøng ñöôïc khai trieån thaønh moät heä their faith that holy life was possible for thoáng hoaøn toaøn ñöôïc goïi laø Tyø Baø Sa hay gods and that even heretics could have Phaân Bieät Thuyeát (Vaibhasika): The supernatural powers. They believed in the existence of this Sarvastivada School can antara-bhava, an interim existence be seen in Indian history from the time of between this life and the next. They the Buddhist Council held during Asoka's maintained that Bodhisattvas and Arhats reign (about 200 B.C.) down to the time of were not free from the effects of past I-Tsing's travel in India (671-695 A.D.). In actions. They believed in the absence of the Kathavatthu Controversy compiled in any permanent substance in an individual the time of King Asoka, Sarvastivada (nairatmya), though they admitted the seems to have occupied a strong position permanent reality of all things. Like the among the disputing parties. The principal Sthaviravadins, they believed in the seat of this school was in Kashmir where plurality of elements in the universe. its doctrine was taught in its purity and it According to them, there were seventy- was finally developed into an elaborate five elements, seventy-two of them system known as the Vaibhasika. compounded (samskrta) and three 2) Theo thôøi gian, moät chi löu khaùc cuûa Phaân uncompounded (asamskrta), which were Bieät Thuyeát ñöôïc thieát laäp ôû Kieän Ñaø La akasa or space, cessation through vaø hình nhö raát khaùc bieät vôùi phaùi knowledge (pratisankhya-nirodha), and Kashmir trong moät vaøi quan ñieåm: In time cessation not through knowledge, but another branch of the Vaibhasika was through natural process of the absence of established in Gandhara and it seems to required conditions (apratisankhya- have differed from that of Kashmir in its nirodha)—See Baûy Möôi Laêm Phaùp Caâu opinion to some extent. Xaù Toâng. 3) Moät tröôøng ñòa dö cuûa boä phaùi naày roäng (B) Lòch söû vaø söï phaùt trieån cuûa Nhaát Thieát lôùn hôn baát cöù moät boä phaùi naøo khaùc, vì Höõu Boä—History and development of the phoå bieán khaép xöù AÁn Ñoä, ñeán caû vuøng Sarvastivada School: (Theo Giaùo Sö phía baéc laø Persia, Trung AÙ, vaø taän mieàn Junjiro Takakusu trong Cöông Yeáu Trieát nam laø Sumatra, Java, Ñoâng Döông vaø Hoïc Phaät Giaùo—According to Prof. toaøn theå Trung Hoa: The geographical

extent of this school was much greater (C) Khi phaùn xeùt töø nhöõng thaûo luaän ghi trong than that of any other school as it was vaên hoïc Ñaïi Tyø Baø Sa Luaän, ñieàu

voâ cuøng found in all India, its northern frontier, quan troïng hình nhö ñöôïc ñaët treân söï phaân Persia, Central Aisa, and also to the south ly cuûa ba thôøi vaø thöïc taïi chính cuûa moãi in Sumatra, Java, Cochin-China and all of thôøi. Tuy nhieân, thöïc taïi chính cuûa ba thôøi China. khoâng coù nghóa laø ba thôøi töï chuùng thöôøng 4) Nhaát Thieát Höõu Boä lieân heä chaët cheõ vôùi haèng, cuõng khoâng coù nghóa laø taát caû caùc boä phaùi chính truyeàn laø Thöôïng Toïa Boä. phaùp ñeàu thöïc höõu trong quaù khöù vaø vò lai, Noù taùch khoûi boä phaùi naày laàn ñaàu tieân coù cuõng nhö thöïc höõu trong hieän taïi; nhöng leõ tröôùc cuoäc keát taäp döôùi thôøi vua A Duïc. khoâng keùo daøi töø thôøi gian naày ñeán thôøi Caùi yù nieäm cho raèng taát caû caùc phaùp ñeàu gian khaùc. Lieân heä vôùi lyù thuyeát naày coù hieän thöïc coù theå ngöôïc doøng töø thôøi ñaïi boán luaän chöùng maø ngaøi Theá Thaân ñaõ cuûa chính Ñöùc Phaät, bôûi vì töø ngöõ “Sabha- trích daãn töø neàn vaên hoïc Luaän Taïng— atthi” (taát caû ñeàu hieän thöïc) ñöôïc thaáy Judging from the discussions recorded in ngay trong Taêng Chi Boä Kinh: The the Mahavibhasa literature, great Sarvastivada School was closely related to importance seems to have been laid on the the orthodox Theravada School, from separateness of the three periods of time which it was first separated probably and the reality of each. The reality of the before the Council of King Asoka. The three periods of time, however, does not idea that all things exist may go back to mean that the three periods themselves the time of the Buddha himself, for the are eternally extant, nor does it mean that word ‘sabban-atthi’ (all things exist) is time is a real substance. It means that all found already in the Samyukta-nikaya. things or elements are real in the past and 5) Baûn vaên A Tyø Ñaït Ma chính yeáu cuûa boä in the future as they are in the present, but phaùi naày laø Phaùt Trí Luaän without enduring from one period to (Jnanaprasthana) cuûa Ca Ña Dieãn Ni Töû another. In connection with this theory, (Katyayaniputra) cuõng ñöôïc goïi laø Baùt four arguments are quoted by Vasubandhu Kieàn Ñoä Luaän (Asta-Grantha), coù leõ ñöôïc from the Exegetic Literature—See Töù taäp thaønh raát sôùm, khoaûng naêm 200 tröôùc Luaän Chöùng. Taây Lòch. Nhöõng taùc phaåm phuï theo cuûa (D) Theo ngaøi Theá Thaân (Vasubandhu) trong boä phaùi naày maø ngöôøi ta goïi laø Luïc Tuùc Baûy Taùc Phaåm cuûa Ngaøi Theá Thaân, thuyeát Luaän, hình nhö laø chuù giaûi chuyeân bieät veà cuûa Nhaát Thieát Höõu Boä khoâng thaáy coù chuû ñeà chöùa ñöïng trong ñoù, vaãn coøn ñöôïc trong nhöõng giaùo thuyeát thuaàn tuùy cuûa löu truyeàn cho ñeán hoâm nay: The principal Phaät giaùo, maø laø moät taân thuyeát cuûa neàn Abhidharma text of this school was vaên hoïc Luaän Taïng cuûa hoïc phaùi A Tyø Katyayaniputra’s Source of Knowledge Ñaøm, choáng laïi Kinh Löôïng Boä laø phaùi (Jnana-prasthana), otherwise called Eight baùm chaët vaøo nhöõng baøi thuyeát phaùp cuûa Books (Asta-grantha), probably compiled Phaät vaø chuû tröông raèng chæ coù hieän taïi laø as early as 200 B.C. The subsequent works hieän höõu—According to Vasubandhu in of the school, also called the Six Padas Seven Works of Vasubandhu, written by (Six Legs), seem to have been a special Stefan Anacker, the theory of exegesis (Vibhasa) on the subject-matter Sarvastivada is not found in the genuine contained in it. discourses of the Buddha, but it is an innovation

of the Vibhasa (Exegetic)

Literature of the Abhidharma School. The ñaët cho Phaät Thích Ca luùc Ngaøi môùi ñaûn opinion of the Abhidharmikas is against sanh—Name of Sakyamuni at birth. the Sautrantic School which clings solely Nhaát Thieát Nhaân Trung Toân: Taát caû to the discourses of the Buddha and nhöõng baäc ñöôïc loaøi ngöôøi toân kính nhaát—The maintains that only present exists. most honoured among men (Vairocana). (E) Caùc tröôøng phaùi cuûa Nhaát Thieát Höõu Boä— Nhaát Thieát Nhaát Taâm Thöùc: All things are Branches of the Sarvastivada: mind or mental. 1) Nhaát Thieát Caên Baûn Boä: Nhaát Thieát Nhö Lai: Sarvatathagata (skt)— Mulasvarvastivadah (skt). Taát caû caùc Ñöùc Phaät—All the Buddhas—All 2) Ca Dieáp Duy Boä: Kasyapiyah or Tathagatas. Suvarsakah. Nhaát Thieát Nhö Lai Baûo: Ngoïc baûo chaâu 3) Phaùp Maät Boä: Dharmagupta. cuûa chö Nhö Lai (trong phaùp giôùi Maïn Ñaø La, 4) Di Sa Taéc Boä: Mahisasakah or Lieân hoa beân tay traùi vaø baûo chaâu beân tay Mahisasikah. maët)—The talismanic pearl of all Buddhas (on 5) Phaân Bieät Thuyeát Boä: Vibhajyavadinah. the Garbhadhatu mandala, lotus on the left 6) Ña Vaên Boä: Baø Thu Laâu Ña Boä— hand and talismanic pearl on the right hand). Bahusrutiyah. Nhaát Thieát Nhö Lai Chö Phaùp Boån Nhaát Thieát Höõu Caên Boån: Mulasarvastivadah (skt)—Moät nhaùnh cuûa Taùnh Thanh Tònh Lieân Hoa Tam Muoäi: tröôøng phaùi Nhaát Thieát Höõu Boä cho raèng vaïn Lieân Hoa Tam Muoäi cuûa Phaät Tyø Loâ Giaù Na höõu ñeàu coù thöïc höõu—A branch of the töø ñoù Phaät A Di Ñaø ñöôïc sanh ra. Nhö Lai Sarvastivadin Sect which asserted the reality thieàn ñònh, baûn taùnh cuûa moïi hieän höõu ñeàu of things. thanh tònh nhö Lieân Hoa—A lotus samadhi of Vairocana from which Amitabha was born— Nhaát Thieát Höõu Tình: Taát caû chuùng sanh The Tathagata meditation, that the höõu tình—All sentient beings. fundamental nature of all existence is pure like Nhaát Thieát Höõu Tình Chuùng Sanh: See the lotus. Nhaát thieát chuùng sanh. Nhaát Thieát Nhö Lai Ñònh: Thieàn ñònh cao Nhaát Thieát Höõu Vi: Taát caû phaùp höõu vi— nhaát ñöôïc caùc vò Boà Taùt tu taäp—The highest All phenomena—The phenomenal (all that is samadhi practiced by bodhisattvas. prodcued by causative action—Everything that Nhaát Thieát Nhö Lai Kim Cang Theä Giôùi: is dynamic and not static). Lôøi theä nguyeän nguyeân thuûy cuûa Nhö Lai nhö Nhaát Thieát Khoâng: Total Voidness. tieáng roáng cuûa sö töû, nguyeän raèng taát caû chö 1) See Khoâng. chuùng sanh roài seõ trôû thaønh nhö Nhö Lai—The 2) Ñeå chöùng ngoä Nhaát Thieát Khoâng, ngöôøi ta original oath of every Tathagata (with the roar phaûi lìa boû ba söï chaáp thuû—In order to of a lion, he declares that all creatures shall realize Total Voidness, one must do away become as himself). with the three attachments—See Tam Nhaát Thieát Nhö Lai Nhaõn Saéc Nhö Minh Chaáp Thuû. Chieáu Tam Ma Ñòa: Moät loaïi tam muoäi cuûa Nhaát Thieát Kinh: The Tripitaka—Ñaïi Taïng Phaät Tyø Loâ Giaù Na, trong ñoù aùnh quang nhaõn Kinh—The whole of the Buddhist Canon. saéc cuûa Nhö Lai chieáu khaép—A Vairocana- Nhaát Thieát Nghóa Thaønh: Sarvarthasiddha samadhi in which the light of the Tathagataor Siddhartha (skt)—All wishes realized—Teân eye streams forth radiance.

Nhaát Thieát Nhö Lai Taâm Ñònh AÁn: Daáu Nhaát Thieát Phaùp Voâ Ngaõ: Sarvadharma- hieäu ñaït ñöôïc Phaät quaû—The sign of the niratmanah (skt)—Taát caû caùc söï vaät ñeàu khoâng assurance of attaining Buddhahood. coù töï ngaõ—All things are egoless. Nhaát Thieát Nhö Lai Trí AÁn: Daáu hieäu trí Nhaát Thieát Phaät Hoäi: The assembly of all tueä cuûa chö Phaät—A sign of the wisdom of all Buddhas. There are two kinds: Buddhas (a triangle on a lotus in the 1) Thai Taïng giôùi: Garbhadhatu. Garbhadhatu group). 2) Kim Cang giôùi: Vajradhatu. Nhaát Thieát Phaùp: Sarvadharma (skt)—Taát Nhaát Thieát Phaät Taâm AÁn: Trikona (skt)— caû caùc söï vaät, söï hieän höõu—All things, laws, Daáu hieäu treân ngöïc Nhö Lai (Phaät Tyø Loâ Giaù existence, or beings. Na). Daáu hieäu veà taâm (tam giaùc löûa treân boâng Nhaát Thieát Phaùp Baát Sinh: Sarvadharma- sen traéng, maøu traéng tinh bieåu töôïng cho trí anutpada (skt)—Moïi vaät ñeàu khoâng sanh—All hueä, ñænh tam giaùc chæ xuoáng chæ söùc maïnh ñoát things are unborn. chaùy duïc voïng vaø caùm doã)—The sign on a Nhaát Thieát Phaùp Giôùi Quyeát Ñònh Trí Buddha's breast (on Vairocana)—The sign of AÁn: Chaân ngoân baûo chöùng cuûa Phaät Tyø Loâ Buddha-mind (a triangle of flames above a white lotus, pure white color representing Giaù Na, moät bieåu töôïng qua ñoù moïi chuùng wisdom, pointing downwards to indicate power sanh ñeàu coù theå ñaït ñöôïc trí hueä chaéc chaén cuûa over or burn up all passions, opposition, Phaät—The true word of assurance of temptations)—The sign of omniscience. Vairocana, the symbol through which all may attain the sure Buddha-wisdom. Nhaát Thieát Phoå Moân Thaân: Vò traûi thaân ra Nhaát Thieát Phaùp Giôùi Sinh AÁn: Moät trong khaép boán phaùp giôùi—The one who completely fills the four realms (Dharmadhatu). ba daáu hieäu cuûa Maïn Ñaø La—One of the three signs of the mandala (the sign of producing all Nhaát Thieát Thí: Sarvada (skt)—Toaøn trí— things or realms). All-bestowing—One who who gives his all. Nhaát Thieát Phaùp Giôùi Töï Thaân Bieåu: Söï Nhaát Thieát Trí: Sarvajnana (skt)—Buddha-töï hieän thaân cuûa Phaät—The Buddha's self- wisdom—Perfect knowledge—Omniscience— manifestation to all creation. All-knowing. Nhaát Thieát Phaùp Höõu Vi: Taát caû phaùp sanh Nhaát Thieát Trí Ñòa: Nôi maø chö Boà Taùt ñaït dieät—All phenomena—All that is produced by ñöôïc Phaät trí—The state or place for Perfect causative action—Everything that is dynamic, knowledge or Buddha-wisdom. not static. Nhaát Thieát Trí Hueä Giaû: The all-wise one Nhaát Thieát Phaùp Khoâng: Sarvadharma- (Vairocana). sunyata (skt)—Caùi khoâng cuûa taát caû söï vaät— Nhaát Thieát Trí Taâm: The Buddha's wisdom The emptiness or unreality of all things. mind. Nhaát Thieát Phaùp Khoâng Voâ Sinh Voâ Nhò Nhaát Thieát Trí Thieân: Sarvajnadeva (skt)— Voâ Töï Tính Töôùng: Sarvadharmanam- The deva of universal wisdom. sunyata-anutpada-advaya-nihsvabhava- Nhaát Thieát Trí Trí: Trí tueä cuûa chö Phaät (boà lakshana (skt)—Khía caïnh hieän höõu trong ñoù ñeà, toaøn giaùc vaø thanh tònh)—The wisdom of taát caû caùc söï vaät ñöôïc xem laø khoâng, khoâng all wisdom—Buddha's wisdom (bodhi, perfect ñöôïc sinh ra, khoâng phaûi hai, vaø khoâng coù töï enlightenment and purity). tính—The aspect of existence in which all Nhaát Thieát Vaïn: All things. things are to be regarded as empty, unborn, non-dual,

and without self-substance.

Nhaát Thieát Vaïn Phaùp: All things—See Nhöùt Thöøa: Ekayana (skt)—One Vehicle or Nhaát Thieát Phaùp. Vehicle of Oneness. Nhaát Thieát Vaät: All things. 1) Nhöùt Phaät thöøa: Ñaïi Thöøa vaø Nhaát Thöøa Nhaát Thieát Voâ Chöôùng Ngaïi: Hoaøn toaøn ñöôïc duøng ñoàng nghóa vôùi nhau trong taát thoaùt khoûi moïi chöôùng ngaïi—Absolutely free caû kinh ñieån Ñaïi Thöøa. Caùi yù nieäm xem or unhindered—Illimitable—Universal. giaùo lyù cuûa Ñöùc Phaät laø moät phöông tieän chuyeân chôû ñaõ naûy ra töø yù nieäm vöôït thoaùt Nhaát Thieát Voâ Chöôùng Phaùp AÁn Minh: qua doøng luaân hoài sanh töû ñeå ñaït ñeán beán Moät daáu hieäu ñeå vöôït thaéng chöôùng ngaïi—A bôø Nieát Baøn beân kia. Trong Kinh Laêng sign for overcoming all hindrances (by making Giaø, khi Mahamati hoûi Ñöùc Phaät taïi sao the sign of a sword through lifting both hands, Ngaøi laïi thuyeát giaûng Nhaát Thöøa, Ñöùc palms outward and thumbs joined, saying Hail Phaät noùi: “Khoâng coù caùi chaân lyù ñaïi tòch ! Bhagavat ! Bhagavatsvaha !). dieät naøo ñöôïc ñaït bôûi haøng Thanh Vaên Nhaát Thieát Voâ Ngaïi: Hoaøn toaøn thoaùt khoûi hay Duyeân Giaùc do töï chính hoï; do ñoù, Ta moïi chöôùng ngaïi—Absolutely free or khoâng thuyeát giaûng cho hoï veà Thöøa cuûa unhindered. nhaát theå. Söï giaûi thoaùt cuûa hoï chæ coù theå Nhaát Thieát Xöù: Samanta (skt)— ñöôïc hình thaønh nhôø söï daãn daét, khai thò, Everywhere—Universal dhyana. daïy doã vaø ñieàu khieån cuûa Nhö Lai; söï giaûi Nhaát Thieát Xöù Voâ Baát Töông Öng Chaân thoaùt aáy khoâng xaõy ra do moät mình hoï. Hoï Ngoân: Chaân ngoân töông öng khaép nôi nôi— chöa theå töï laøm cho hoï thoaùt khoûi söï trôû The “true word” that responds everywhere. ngaïi cuûa tri thöùc vaø söï vaän haønh cuûa taäp Nhaát Thôøi: khí; hoï chöa theå chöùng caùi chaân lyù raèng 1) Moät thuôû noï—Thus I have heard—A khoâng coù töï tính trong moïi söï vaät, cuõng session of expounding a sutra. chöa ñaït ñeán caùi cheát bieán hoùa khoâng theå 2) Provisional—Temporary. quan nieäm ñöôïc (baát khaû tö nghì bieán dò Nhaát Thoán Quang AÂm Nhaát Thoán Kim: töû). Vì lyù do naày neân Ta chæ thuyeát giaûng Thôøi giôø laø tieàn baïc—Time is money. Nhaát Thöøa cho haøng Thanh Vaên, khi caùi Nhaát Thuûy Töù Kieán: Chuùng sanh nhìn nöôùc taäp khí teä haïi cuûa hoï ñöôïc taåy saïch, khi hoï thaáy suoát baûn chaát cuûa taát caû caùc söï vaät qua 4 caùch—The same water may be viewed voán khoâng coù töï tính, vaø khi hoï giaùc tính in four ways: khoûi caùi keát quaû gaây meâ ñaém cuûa tam ma 1) Coõi trôøi nhìn nöôùc nhö ñaát baûo thaïch: ñòa phaùt xuaát töø taäp khí teä haïi, thì hoï vöôït Devas see it as bejewelled land. khoûi traïng thaùi cuûa caùc voâ laäu. Kho hoï 2) Ngöôøi nhìn nöôùc nhö nöôùc: Men see it as tænh giaùc nhö theá, hoï seõ töï cung caáp cho water. mình nhöõng thöùc aên tinh thaàn treân cuøng 3) Ngaï quyû nhìn nöôùc nhö maùu muû: Hungry moät bình dieän vöôït khoûi traïng thaùi cuûa caùc ghosts see it as pus and blood. voâ laäu maø baáy laâu nay hoï vaãn truï ôû 4) Caù nhìn nöôùc nhö moät nôi ñeå soáng: Fish ñaáy.”—One Yana—The Vehicle of sees water as a place to live in. oneness—The one Buddha-Yana—The Nhaát Thuyeát Boä: Ekavyavaharika (skt)— One Vehicle. Mahayana and Ekayana are Tröôøng phaùi Tieåu thöøa cho raèng vaïn höõu giaû used synonymously in all the Mahayana ñònh chöù khoâng coù thöïc

theå—Hinayana school texts. The idea of considering the (nominalistic) which considered things as Buddha's teaching as an instrument of nominal without underlying reality. conveyance was doubtless suggested by

that of crossing the stream of Samsara and duïng phoå quaùt; nhöng vì ngöôøi thoï nhaän reaching the other side of Nirvana. In the khaùc nhau veà taâm tính, hoïc taäp vaø di Lankavatara Sutra, when Mahamati asked truyeàn neân hoï hieåu giaùo lyù theo nhöõng the Buddha the reason why He did not caùch khaùc nhau vaø nhôø ñoù maø moãi ngöôøi speak of the Vehicle of Oneness, the ñöôïc chöõa laønh caên beänh tinh thaàn rieâng Buddha said: "There is no truth of cuûa mình. Ñaây laø moät nguyeân lyù coù theå aùp Parinirvana to be realized by the Sravakas duïng moät caùch phoå quaùt vaø voâ cuøng, ñöôïc and Pratyeka-buddhas all by themselves; goïi laø "Nhaát Thöøa," hay "Ñaïi Thöøa." therefore, I do not preach them the Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: Vehicle of Oneness. Their emancipation is "Giaùo lyù cuûa Ta khoâng bò phaân chia, noù made possible only by means of the vaãn luoân luoân laø moät vaø vaãn laø noù, nhöng Tathagata's guidance, discretion, do bôûi caùc ham muoán vaø khaû naêng cuûa discipline, and direction; it does not take chuùng sanh voán khaùc nhau ñeán voâ cuøng, place by them alone. They have not yet neân cuõng coù theå bieán ñoåi ñeán voâ cuøng. Chæ made themselves free from the hindrance coù moät Thöøa maø thoâi, vaø Baùt Chaùnh Ñaïo of knowledge (jneyavarana) and the luoân nhaéc nhôû."—The Buddha is often working of memory; they have not yet compared to a great physician who can realized the truth that there is no self- cure every sort of illness by skilful substance in anything, nor have they treatment. As far as the science of attained the inconceivable transformation- medicine goes, there is just one principle death (acintyaparinamacyuti). For these which, however, in the hands of an reasons I do not preach the Vehicle of experienced doctor finds a variety of Oneness. I will only preach the Ekayana applications. The Teaching of the Buddha to the Sravakas when their evil habit of does not vary in time and space, it has a memory is all purgated, when they have universal application; but as its recipients an insight into the nature of all things that differ in disposition and training and have no self-substance, and when they are heredity they variously understand it and awakened from the intoxicating result of are thereby cured each of his own spiritual Samadhi which comes from the evil habit illness. This one principle universally and of memory, they rise from the state of infinitely applicable is known as "One non-outflowings. When they are thus Vehicle" or "Great Vehicle." In the awakened, they will supply themselves Lankavatara Sutra, the Buddha taught: with al the moral provisions on a plane "My teaching is not divided, it remains which surpasses the state of non- always one and the same, but because of outflowings where they have hitherto the desires and faculties of beings that are remained." infinitely varied, it is capable also of 2) Ñöùc Phaät thöôøng ñöôïc so saùnh vôùi moät ñaïi infinite variation. There is One Vehicle löông y coù theå chöõa laønh moïi thöù beänh only, and refreshing is the Eightfold Path baèng caùch chöõa trò tinh dieäu. Theo y hoïc, of Righteousness." cuõng cuøng moät nguyeân taéc ñoäc nhaát, 3) Ngoaøi Nhaát

Thöøa, Nhò Thöøa, caùc kinh nhöng ôû trong tay cuûa moät baùc só giaøu kinh ñieån Ñaïi Thöøa coøn noùi ñeán Tam Thöøa, nghieäm thì coù nhieàusöï aùp duïng khaùc nhau. goàm Thanh Vaên, Duyeân Giaùc, vaø Boà Taùt. Giaùo lyù cuûa Ñöùc Phaät khoâng thay ñoåi theo Tuy nhieân, chuùng ta phaûi nhôù raèng Nhaát thôøi gian vaø khoâng gian, coù moät söï öùng Thöøa kyø thaät chaúng dính daùng gì ñeán soá

"Thöøa," vì "Eka" coù nghóa laø "moät," vaø laø do bôûi phaân bieät; khi söï phaân bieät naày trong tröôøng hôïp naày noù coù nghóa laø "Nhaát khoâng coøn xaõy ra nöõa, vaø khi ngöôøi ta truù Theå," vaø "Ekayana" chæ caùi hoïc thuyeát trong caùi nhö nhö cuûa caùc söï vaät thì coù söï daïy veà söï nhaát theå cuûa caùc söï vaät, qua ñoù theå chöùng caùi Nhaát Thöøa cuûa Nhaát Theå. taát caû chuùng sanh keå caû Tieåu Thöøa hay Thöøa naày chöa ñöôïc ai theå chöùng bao giôø, Ñaïi Thöøa ñeàu ñöôïc cöùu khoûi söï raøng buoäc chöa ñöôïc theå chöùng bôûi haøng Thanh Vaên, cuûa hieän höõu—Besides this Ekayana and Duyeân Giaùc, hay Baø La Moân, ngoaïi tröø Dviyana, the Mahayana sutras genrally chính Ñöùc Phaät—The way to realize the speaks of Triyana, which consists of the path of the Ekayana is to understand that Sravakayana, Pratyeka-buddha-yana, and the process of perception is due to Bodhisattvayana. But we must remember discrimination; when this discrimination no that the Ekayana has really nothing to do longer takes place, and when one abides with the number of yanas though "eka" in the suchness of things, there is the means "one." Eka in this case rather realization of the Vehicle of Oneness. means "oneness," and "Ekayana" is the This Vehicle has never been realized by designation of the doctrine teaching the anybody, not by the Sravakas, not by the transcendental oneness of things, by which Pratyeka-buddhas, nor by the Brahmans, all beings including the Hinayanists and except by the Buddha himself. Mahayanists are saved from the bondage Nhaát Thöøa Boà Ñeà: Nhaát thöøa giaùc ngoä— of existence. The One-Vehicle enlightenment. 4) Trong Kinh Laêng Giaø, Ñöùc Phaät noùi: "Ta Nhaát Thöøa Chi Baûo: See Nhöùt Thöøa Chi thuyeát giaûng Tam Thöøa, Nhò Thöøa, Nhaát Baûo. Thöøa vaø Voâ Thöøa, nhöng taát caû caùc thöøa Nhaát Thöøa Cöùu Caùnh Giaùo: Nhaát thöøa aáy ñeàu nhaèm cho phaøm phu, keû sô trí, vaø vieân giaùo ñöôïc tìm thaáy trong Kinh Phaùp cho nhöõng keû meâ ñaém trong söï thoï höôûng Hoa—The One vehicle in its final teaching, as söï tòch tònh. Caùnh cöûa cuûa chaân lyù toái haäu found in the Lotus Sutra. thì vöôït khoûi caùi nhò bieân cuûa tri thöùc. Heã Nhaát Thöøa Dieäu Ñieån: Toaøn thieän Ñaïi thöøa khi naøo taâm coøn sinh khôûi thì nhöõng thöøa quyeát ñoaùn chæ moät con ñöôøng cöùu ñoä trong naày khoâng theå naøo boû ñi ñöôïc. Khi taâm Kinh Lieân Hoa—The Perfect Mahayana which kinh nghieäm söï ñoät bieán thì seõ khoâng coù declares one way of salvation—The Lotus xe maø cuõng khoâng coù ngöôøi laùi xe."—In Sutra. the Lankavatara Sutra, the Buddha said: "I preach the Triple Vehicle, the One Nhaát Thöøa Gia: The one-vehicle family or Vehicle, and No-Vehicle, but they are all sect. meant for the ignorant, the little witted, Nhaát Thöøa Hieån Taùnh Giaùo: One of the and for the wise who are addicted to the five divisions of the Avatamsaka School. enjoyment of quietude. The gate of the Nhaát Thöøa Kinh: See Nhaát Thöøa Dieäu ñieån. ultimate truth is beyond

the dualism of Nhaát Thöøa Phaùp Moân: The one-vehicle cognition. As long as mind evolves, these method as revealed in the Lotus Sutra. vehicles canot be done away with; when it Nhaát Thöøa Phaät: The one Buddha-Yana experiences a revulsion (paravritti), there Nhaát Thöøa Vieân Toâng: Lotus school of the is neither vehicle nor driver. perfect teaching (One Vehicle—Thieân Thai 5) Caùch ñeå theå chöùng con ñöôøng cuûa Nhaát Toâng). Thöøa laø hieåu raèng quaù trình cuûa nhaän thöùc

Nhaát Thöùc: Toâng Thaønh Thöïc cho raèng vaïn Nhaát Traàn Phaùp Giôùi: Caû phaùp giôùi trong höõu duy taâm—The Satyasiddhi Sect moät nguyeân töû, caû vuõ truï trong nhaát traàn—The considered that all things are just one mind. whole in an atom, a universe in a grain of Nhaát Thöïc: The one reality (bhutatathata)—dust—Nhaát traàn laø moät vi vuõ truï cuûa toaøn vuõ See Nhöùt Thöïc. truï—One grain of dust is a microcosmo of the Nhaát Thöïc Caûnh Giôùi: Caûnh giôùi chaân nhö universe whole. baát bieán vaø vöôït treân moïi phaân bieät. Phaät taùnh Nhaát Trí: Cuøng nhau ñoàng yù—Unanimous— laø phi vaät chaát vaø laø ñoàng nhaát cuûa chö phaùp— In chorus. The state or realm of bhutatathata (reality) Nhaát Trì: To adhere to one Buddha and one which is above all differentiation, immutable. sutra. It's the Buddha-nature or the immateriality and Nhaát Trung Nhaát Thieát Trung: See Nhöùt unity of all things—The realization of trung nhöùt thieát trung. spirituality of all things—Nhö Lai phaùp thaân Nhaát Tuùc Giaùc: Overnight Enlightenment— (The Tathagata-dharmakaya). Moät ngaøy noï sö Huyeàn Giaùc ñi thaêm Luïc Toå Nhaát Thöïc Thöøa: The one method of Hueä Naêng. Laàn ñaàu tieân gaëp Toå, sö tay caàm salvation. tích tröôïng vai mang bình baùt ñi nhieãu Toå ba Nhaát Thöïc Töôùng: See Nhaát Thaät Caûnh voøng, ñoaïn ñöùng thaúng. Toå thaáy theá beøn noùi, Giôùi, and Nhöùt Thöïc Töôùng. "Phaøm sa moân coù ñuû ba ngaøn uy nghi taùm Nhaát Thöïc Vieân Thöøa: The Tathagata's muoân teá haïnh. Ñaïi Ñöùc ngöôøi phöông naøo ñeán perfect vehicle. maø sanh ñaïi ngaõ maïn nhö vaäy?" Huyeàn Giaùc Nhaát Thöïc Vieân Toâng: The one real and thöa, "Sanh töû laø vieäc lôùn, voâ thöôøng qua perfect school. nhanh quaù." Toå baûo, "Sao khoâng ngay nôi ñoù theå nhaän laáy voâ sanh, lieãu chaúng mau ö?" Nhaát Thöïc Voâ Töôùng: Huyeàn Giaùc thöa: "Theå töùc voâ sanh, lieãu voán 1) The one reality being indivisible is apart khoâng mau." Toå khen, "Ñuùng theá! Ñuùng theá!" from all transient (or empty) forms— Luùc ñoù ñaïi chuùng nghe noùi ñeàu ngaïc nhieân. Sö Formless—Invisible. beøn ñaày ñuû oai nghi leã taï toå. Choác laùt sau sö 2) The invisible—The one reality being xin caùo töø. Toå baûo, "Trôû veà quaù nhanh!" indivisible is aprt from all transient forms, Huyeàn Giaùc thöa, "Voán töï khoâng ñoäng thì ñaâu and therfore styled the formless. coù nhanh." Toå baûo, "caùi gì bieát khoâng ñoäng?" Nhaát Tieån Ñaïo: Ñöôøng teân bay—An arrow's Huyeàn Giaùc thöa, "Ngaøi töï phaân bieät." Toå baûo, flight. "Ngöôi ñöôïc yù voâ sanh raát saâu." Huyeàn Giaùc Nhaát Tieáu: A smile. thöa, "Voâ sanh maø coù yù sao?" Toå baûo, "Khoâng Nhaát Tieåu Kieáp: A small kalpa—Thôøi kyø yù, caùi gì bieát phaân bieät?" Huyeàn Giaùc thöa, phaùt trieån vaø hoaïi dieät cuûa vuõ truï—A period of "Phaân bieät cuõng khoâng phaûi yù." Toå khen, the growth and decay of a universe—See Nhaát "Laønh thay! Laønh thay!" Sö ôû laïi Taøo Kheâ moät

Taêng Nhaát Giaûm. ñeâm ñeå hoûi theâm ñaïo lyù. Saùng hoâm sau sö trôû Nhaát Toïa Thöïc: Moãi ngaøy chæ aên moät buoåi veà OÂn Giang, nôi maø chuùng ñeä töû ñang chôø tröôùc ngoï—One meal a day, taken before oâng ñeå hoïc ñaïo. Thôøi nhôn töø ñoù goïi sö laø noon. “Nhaát Tuùc Giaùc” hay moät ñeâm giaùc ngoä—One Nhaát Traàn: A grain of dust—Moät haït buïi— day Hsuan-Chieh went to Cao-Xi to visit the An atom—A particle. Sixth Patriarch. Upon his first meeting with Hui Neng, Hsuan-Chieh struck his staff on the ground and circled the Sixth Patriarch three

times, then stood there upright. The Sixth Nhaát Töï Tam Leã: Moãi chöõ vieát veà Phaät Patriarch said, “This monk possesses the three phaùp ñeàu phaûi leã baùi Tam Baûo—In writing thousand noble characteristics and the eighty Buddhist scriptures, at each writing thrice to thousand fine attributes. Oh monk! Where pay homage to the Triratna. have you come from? How have you attained Nhaát Töï Thieàn: A cryptic single-word reply such self-possession?” Hsuan-Chieh replied, to a question, requiring meditation for its “The great matter of birth and death does not apprehension. It is Zen or Ch’an method. tarry.” The Sixth Patriarch said, “Then why not Nhaát Töï Vaên Thuø: The single-word embody what is not born and attain what is not Manjusri. hurried?” Hsuan-Chieh said, “What is Nhaát Töùc: Moät hôi thôû—A breath embodied is not subject to birth. What is (inspiration-expiration). attained is fundamentally unmoving.” The Sixth Patriarch said, “Just so! Just so!” Upon Nhaát Töùc Baùn Boä: Moät hôi thôû ñi nöûa hearing these words, everyone among the böôùc—Half a step at a breathing on arising congregation of monks was astounded. Hsuan- from meditation. Chieh then formally paid his respect to the Nhaát Töùc Nhaát Thieát, Nhaát Thieát Töùc Sixth Patriarch. He then advised that he was Nhaát: Moät laø taát caû, taát caû laø moät—One is all immediately departing. The Sixth Patriarch and all is one (the essential unity of all things). said, “Don’t go so quickly!” Hsuan-Chieh said, Nhaát Töôùng: Laksana (skt)—One aspect— “Fundamentally there is nothing moving. So The unique form—The one mind in all how can something be too quick?” The Sixth things—Common mind in all beings. Patriarch said, “How can one knows there’s no Nhaát Töôùng Phaùp Moân: The unitary or movement?” Hsuan-Chieh said, “The monistic method where all is seen as a unity. distinction is completely of the master’s own Nhaát Töôùng Tam Muoäi (chaân nhö tam making.” The Sixth Patriarch said, “You have muoäi): A sammadhi for realizing that the fully attained the meaning of what is unborn.” nature of all Buddhas is the same. Hsuan-Chieh said, “So, does what is unborn have a meaning?” The Sixth Patriarch said, Nhaát Töôùng Tam Muoäi Nhaát Haïnh Tam “Who makes a distinction about whether there Muoäi: The Samadhi of One Mark and the is a meaning or not?” Hsuan-Chieh said, Samadhi of One Conduct—Theo Kinh Phaùp “Distinctions are meaningless.” The Sixth Baûo Ñaøn, Phaåm thöù Möôøi, Luïc Toå nhaén vôùi töù Patriarch shouted, “Excellent! Excellent! Now, chuùng raèng—According to the Dharma Jewel just stay here a single night!” Thus people Platform Sutra, Chapter Tenth, the Sixth referred to Hsuan-Chieh as the “Overnight Patriarch told the assembly: “Caùc thieän tri Guest.” The next day Hsuan-Chieh descended thöùc! Caùc oâng moãi ngöôøi neân tònh taâm laéng the mountainand

returned to Wen-Chou, where nghe toâi noùi phaùp, neáu muoán thaønh töïu chuûng Zen students gathered to study with him. trí phaûi ñaït ñöôïc nhaát töôùng tam muoäi vaø nhaát Nhaát Töï: One word. haïnh tam muoäi. Neáu ôû taát caû choã maø khoâng truï töôùng, ôû trong töôùng kia, khoâng sanh yeâu gheùt, Nhaát Töï Kim Luaân Ñaûnh Phaùp: The one cuõng khoâng thuû xaû, chaúng nghó caùc vieäc lôïi ích word golden wheel magical method (Chaân thaønh hoaïi, vaân vaân, an nhaøn ñieàm tònh, hö ngoân). dung ñaïm baïc, ñaây goïi laø nhaát töôùng tam Nhaát Töï Kim Luaân Phaät Ñaûnh Phaùp: muoäi. Neáu ôû taát caû choã ñi ñöùng naèm ngoài See Nhaát Töï Kim Luaân Ñaûnh Phaùp. thuaàn moät tröïc taâm, khoâng ñoäng ñaïo traøng,

chôn thaønh Tònh ñoä, ñaây goïi laø nhaát haïnh tam conduct certainly certify to the wonderful fruit. muoäi. Neáu ngöôøi ñuû hai tam muoäi naày nhö ñaát Listen to my verse" ñaõ coù chöùa haït gioáng, nuoâi döôõng lôùn leân, The mind-ground contains every seeds; thaønh thuïc ñöôïc haït kia, nhaát töôùng nhaát haïnh Under the universal rain they all sprout cuõng laïi nhö theá. Nay toâi noùi phaùp ví nhö khi Flower and feeling-Sudden möa öôùt khaép caû quaû ñaát, Phaät taùnh cuûa caùc Enlightenment oâng ví nhö haït gioáng gaëp ñöôïc söï thaám öôùt naày The Bodhi-fruit accomplishes itself.” thaûy ñeàu phaùt sanh, nöông lôøi chæ daïy cuûa toâi, Nhaát Töôùng Trí: The wisdom that all is quyeát ñònh ñöôïc Boà Ñeà, y theo haïnh cuûa toâi, bhutatathata and a unity. quyeát ñònh chöùng ñöôïc dieäu quaû, haõy nghe toâi Nhaát Töôùng Voâ Töôùng: One-ness means noùi keä: none-ness (there is no diversity). “Ñaát taâm chöùa haït gioáng, Nhaát Vaõng: See Nhöùt vaõng. Möa röôùi thaûy naåy maàm, Nhaát Vaät Baát Töông Lai (Zen): Empty- Ñoán ngoä hoa tình roài, handed—Nothingness—Not a thing to bring or Quaû Boà Ñeà töï thaønh.” carry away. The Master added, “All of you Good Knowing Advisors should purify your minds and listen to Nhaát Vi Traàn: The smallest particle—An my explanation of the Dharma. If you wish to atom—A microcosm of the universe. realize all knowledge, you must understand Nhaát Vò: One flavour—The same flavour. the Samadhi of one Mark and the Samadhi of Nhaát Voâ Ngaïi Ñaïo: Meditation on the one One Conduct. If you do not dwell in marks way without barrier (the end of reincarnations anywhere and do not give rise to hate and in nirvana). love, do not grasp or reject and do not Nhaát Vuõ: A rain—A lesson or teaching from calculate advantage or disadvantage, the Buddha. production and destruction while in the midst Nhaát Xieån Ñeà: Icchantika or Atyantika of marks, but instead, remain tranquil, calm (skt)—Ñoaïn thieän caên giaû, ngöôøi khoâng coù yù and yielding, then you will have achieved the höôùng giaùc ngoä Phaät, keû thuø cuûa thieän phaùp. Samadhi of One Mark. In all places, whether Ngöôøi caét ñöùt moïi thieän caên. Nhaát Xieån Ñeà laø walking, standing, sitting or lying down, to haïng ngöôøi cuøng hung cöïc aùc, maát heát taát caû maintain a straight and uniform mind, to attain caùc caên laønh, khoâng theå naøo giaùo hoùa khieán the unmoving Bodhimandala and the true cho hoï tu haønh chi ñöôïc heát. Tuy nhieân, Nhaát realization of the Pure Land. That is called the Xieån Ñeà cuõng aùp duïng cho Boà Taùt nguyeän Samadhi of One Conduct. One who perfects khoâng thaønh Phaät cho ñeán khi naøo taát caû chuùng the two samadhis is like earth in

which seeds sanh ñeàu ñöôïc cöùu ñoä. Trong Kinh Laêng Giaø, are planted; buried in the ground, they are Ñöùc Phaät nhaéc Mahamati: “Naøy Mahamati, vò nourished and grow, ripening and bearing fruit. Boà Taùt nhaát xieån ñeà bieát raèng taát caû söï vaät ñeàu The One Mark and One Conduct are just like ôû trong Nieát Baøn töø luùc khôûi thæ, neân vaãn giöõ that. Now, I speak the Dharma, which is like maõi khoâng nhaäp Nieát Baøn—One without the falling of the timely rain, moistening the desire for Buddha-enlightenment, or unable to great earth. Your Buddha-nature is like the become Buddha—An unbeliever (unbelief or seeds, which receiving moisture, will sprout abandoned character)—An enemy of the and grow. Those who receive my teaching will good—One who cuts off his roots of goodness. surely obtain Bodhi and those who practice my The Atyantika are people who are extremely evil and wicked, having lost all senses of

goodness. It is impossible to change, transform, Nhaät Dieäu: Maët trôøi, moät trong cöûu dieäu, or influence them to take a cultivated path. thuoäc ñoaøn tuøy tuøng cuûa Nhaät Thieân, ñoâng ñoä However, this also applied to a Bodhisattva cuûa Thai Taïng Giôùi—The sun, one of the nine who has made his vow not to become a luminaries; one of the retinue of the sun ruler Buddha until all beings are saved. In the shown in the Eastern part of Garbhadhatu Lankavatara Sutra, he Buddha reminded group driving three horses—See Cöûu Dieäu. Mahamati: “Oh Mahamati, the Bodhisattva-Nhaät Duïng: Daily use—Daily expenses. icchantika knowing that all things are in Nhaät Giôùi Ñaøn: The altar of the law. Nirvana from the beginning refrains forever Nhaät Kyù: Journal—Diary. from entering into Nirvana.” ** For more information, please see Voâ Chuûng Nhaät Lieân: Nichiren (Jap)—Coøn goïi laø Taân Xieån Ñeà. Lieân Hoa Toâng, moät toâng phaùi cuûa Phaät Giaùo Nhaät Baûn do ngaøi Nhaät Lieân saùng laäp. Caùc tín Nhaät: ñoà phaùi Nhaät Lieân suøng moä tuïng “Nam Moâ 1) Ngaøy: Surya (skt)—The sun—Day. Dieäu Phaùp Lieân Hoa Kinh” hoøa nhòp vôùi tieáng 2) Nöôùc Nhaät: Japan. troáng maïnh meõ cuûa hoï—Also called New Nhaät Baûn: Nöôùc Nhaät, nôi maø Phaät giaùo ñaõ Lotus School, a branch of Japanese Buddhism ñöôïc truyeàn sang töø Cao Ly vaøo theá kyû thöù founded by Nichiren (1222-1282). Nichiren saùu, vaø töø Trung Hoa vaøo theá kyû thöù baûy— believers devotedly recite “Namo Wonderful Japan. Buddhism was introduced there from Dharma Lotus Sutra” to the vigorous Korea in the sixth century, and in the seventh accompaniment of their own drum-beating. century from China. 1) Sö Toå cuûa phaùi Nhaät Lieân vaøo khoaûng Nhaät Chuûng: Surya-Vamsa (skt)—Moät trong naêm 1222 sau Taây Lòch. Nhaät Lieân laø con naêm hoï cuûa doøng Thích Ca. Töông truyeàn toå cuûa moät ngö phuû ôû Kominato, Awa, mieàn tieân cuûa doøng hoï Thích Ca ñöôïc sanh ra bôûi nam duyeân haûi Nhaät Baûn. Naêm 15 tuoåi, sö maët trôøi töø trong caây mía hai nhaùnh—One of xuaát gia vaø ñöôïc gôûi ñeán Thanh Töøng, moät the five surnames of Sakyamuni, sun-seed or ngoâi giaø lam gaàn nhaø ñeå laøm tieåu. Thaéc lineage, his first ancestors having been maéc sôùm nhaát cuûa sö laø: “Theá naøo laø söï produced by the sun from “two stalks of sugar- thaät maø Ñöùc Phaät ñaõ giaûng daïy?” Tuy cane.” nhieân, khoâng ñöôïc giaûi thích thoûa ñaùng ôû Nhaät

Chuûng Thieän Sanh: Suryavamsa ñaây, sö ñeán Kieám Thöông vaø sau ñoù ñeán (skt)—An ancient king of Potala and ancestor hoïc ñaïo taïi nuùi Tyû Dueä. Möôøi naêm tu taäp of the Sakya line—Vò vua thôøi coå cuûa Potala taïi nuùi naày ñaõ gaây cho sö moät nieàm xaùc tín vaø laø toå tieân cuûa doøng Thích Ca. raèng chæ coù söï phuïc hoaït cuûa trieát lyù Nhaät Cung: Cung ñieän maët trôøi, nôi truù nguï Thieân Thai môùi laø con ñöôøng ngaén nhaát cuûa Nhaät Thieân Töû—The sun-palace, the böôùc tôùi Ñaïo. Tuy nhieân, sau ñoù vì baát abode of the sun ruler. ñoàng quan ñieåm vôùi vôùi caùc sö Töø Giaùc vaø Nhaät Dieän Phaät: Nhaät Dieän Phaät vôùi thoï Trí Chöùng veà tín ngöôõng Di Ñaø, neân naêm maïng laø 1.800 naêm, ngöôïc laïi vôùi Nguyeät 1253 sö boû trôû veà chuøa cuõ ôû Kiyozumi. ÔÛ Dieän Phaät maø thoï maïng chæ coù moät ngaøy moät ñaây sö ñeà xöôùng hoïc thuyeát môùi, Nhaät ñeâm—The “Sun-Face” Buddha, whose life is Lieân Toâng, cho raèng chæ coù Phaùp Hoa môùi 1.800 years, in contrast with the “Moon-Face” duy nhaát cöùu ñoä chuùng sanh khoûi thôøi ñaïi Buddha, whose life is only a day and a night. suy ñoài thôøi baáy giôø. Nhaät Lieân tin raèng thöïc chaát hoïc thuyeát cuûa Phaät ñaõ ñöôïc chöùa ñöïng trong Kinh Dieäu Phaùp Lieân

Hoa, neân chæ coù luaät chöùa ñöïng trong kinh title of the sutra. The essential formula aáy môùi coù theå daãn ñeán söï giaûi thoaùt. Ñieàu being “Homage to the Text of the Lotus of chuû yeáu cuûa thoâng ñieäp naày, theo Nhaät the True Ideal” (Veneration to the Sutra of Lieân, ñaõ ñöôïc toùm goïn trong nhan ñeà cuûa the Lotus of the Good Law). It is thought Kinh. Do ñoù oâng baøy ra caùch nieäm nhhan on Dharma (Dharma-smrti) and not ñeà cuûa kinh naày. Phaùp thöùc chuû yeáu laø ñoïc Buddha-smrti. Dharma is the ideal tuïng “Nam Moâ Dieäu Phaùp Lieân Hoa realized by the original Buddha. All Kinh.” Ñoù laø nieäm Phaùp (Dharma-smrti) beings are saved through homage to the chöù khoâng phaûi nieäm Phaät (Buddha-smrti) Lotus of Truth, and this alone, he nhö laø trong tuïng nieäm cuûa Di Ñaø Giaùo. declared, is the true final message of the Phaùp laø lyù töôûng ñöôïc theå hieän bôûi Ñöùc Buddha —See Nhaät Lieân Toâng. Phaät baûn höõu. Taát caû chuùng sanh ñeàu ñöôïc 2) Nhaät Lieân töï coi mình nhö ngöôøi cöùu tinh cöùu ñoä do xöng tuïng nôi Dieäu Phaùp Lieân cuûa daân toäc. OÂng hy voïng ñem laïi hoøa Hoa, vaø oâng tuyeân boá chæ coù Phaùp Hoa laø bình cho Nhaät Baûn theo göông cuûa Kinh thoâng ñieäp duy nhaát sau cuøng chaân thaät Phaùp Hoa. OÂng traùch cöù caùc quaân vöông cuûa Ñöùc Phaät maø thoâi—The Japanese ñaõ uûng hoä caùc traøo löu Phaät giaùo “taø founder of the Nichiren Sect. Nichiren thuyeát. Theo oâng, ñoù laø nguyeân nhaân cuûa was born in around 1222 A.D., the son of a nhöõng khoù khaên maø laøm cho ñaát nöôùc laâm fisherman of Kominato, Awa, the nguy thôøi baáy giôø. Veà sau oâng ñaû kích caùc southeastern coast of Japan. He left home toâng phaùi hieän thôøi moät caùch maõnh lieät. at fifteen and was sent to Kiyozumi, a hill OÂng cho raèng Tònh Ñoä toâng laø ñòa nguïc, near his home, to live as a novice in a Thieàn toâng laø yeâu ma, Chaân ngoân toâng laø monastery. His early problem, “What was dieät vong quoác gia, luaät toâng laø phaûn boäi, the Truth taught by the Buddha?” was not vaø Di Ñaø giaùo laø keû thuø cuûa chö Phaät, phaûi solved there. He proceeded to Kamakura chòu traùch

nhieäm veà nhöõng teä haïi vaø suy and later passed to Mount Hiei in search ñoài trong vaø ngoaøi nöôùc—Nichiren saw of the Truth. His study of ten years on the himself as the savior of his nation. He mountain (1243-1253) convinced him that wanted to bring about peace in Japan by a revival of T'ien-T'ai philosophy alone causing its people to live in accordance was the nearest approach to the Truth. with the teachings of the Lotus Sutra. He However, later, he disagreed with the two accused the rulers of supporting masters Jikaku and Chisho on the mystic "heretical" schools of Buddhism and rituals, he returned to his old monastery in regarded this as the reason for the 1253 at Kiyozumi where he proclaimed difficulties in which the country found his new doctrine that the Lotus alone itself at the time. Later, he attacked the could save the people of the depraved religious schools violently. He formulated age. For Nichiren, the teaching of Buddha his views as follows: the Pure Land is hell, found its highest expression in the Lotus Meditative Intuitionism is devil, Shingon Sutra. It was his conviction that the or mysticism is national ruin and Vinaya teaching found there alone could lead sect is traitorous, and Amitabha-pietism is mankind to liberation. In his view the enemy of all Buddha, chiefly responsible essence of the sutra's message was to be for the evils and calamities within and found in its title. Thus the practice that he without the nation. instituted consisted in the recitation of the

3) Nhöõng cuoäc coâng kích caùc toâng phaùi cuûa simple doctrine gained for him much Nhaät Lieân ngaøy caøng troû neân voâ cuøng sympathy and devotion among Japanese maõnh lieät hôn tröôùc. OÂng bò xua ñuoåi khoûi people. The sect founded by him was Izu naêm 1261. OÂng troû veà queâ Kamakura. called the Nichiren sect after him. He was Nhaân dòp söù thaàn Moâng Coå sang Nhaät ñoøi looked upon by the followers of the coáng vaät, sö khaùng caùo trieàu ñình phaûi ñaøn Nichiren sect as a Mahabodhisattva who aùp caùc toâng phaùi khaùc vaø nhìn nhaän Phaùp saved the nation. In 1274, he retired to Hoa laø ñöôøng loái duy nhaát ñöa quoác gia ra Minobu, west of Mount Fuji, and lived khoûi hoïa hoaïn. Naêm 1271, oâng bò baét vaø bò peacefully. He died at Ikegami, near keát aùn töû hình. Nhöng vôùi moät pheùp laï, Tokyo, in 1282. oâng thoaùt khoûi cuoäc xöû töû vaø bò ñaøy ra Nhaät Lieân Toâng: Nichiren (jap)—New Lotus hoang ñaûo Taù Ñoä vaøo cuoái naêm ñoù. Sau or Lotus-pietism (Mahayanistic)—Toâng phaùi ba naêm oâng troû veà Kamakura. Do quan naày mang teân cuûa ngöôøi saùng laäp—This sect is ñieåm khaùc thöôøng cuûa oâng maø suoát cuoäc called after its founder, Nichiren (see Nhaät ñôøi oâng lieân tuïc bò nhaø caàm quyeàn ngöôïc Lieân). ñaõi, ñaøy ñoïa. Tuy nhieân, tinh thaàn aùi quoác (A) Cöông yeáu veà Nhaät Lieân toâng—The noàng nhieät qua caùc baøi thuyeát phaùp cuûa preliminary of the Nichiren School: oâng ñaõ taïo ñöôïc nhieàu thieän caûm vaø suøng 1) Nhaät Lieân Toâng coøn coù teân laø Phaùp Hoa moä trong loøng ngöôøi daân Nhaät Baûn. Toâng Toâng, ñöôïc Ngaøi Nhaät Lieân, moät Taêng só phaùi do oâng laäp ra mang teân Nhaät Lieân, Nhaät baûn saùng laäp naêm 1252 sau Taây döïa theo teân oâng, vaø oâng ñöôïc tín ñoà Nhaät Lòch, maø giaùo thuyeát döïa vaøo Tam Ñaïi Bí Lieân xem nhö moät Ñaïi Boà Taùt ñaõ cöùu ñoä Phaùp. Moân ñoà cuûa phaùi Nhaät Lieân Toâng quoác gia. Naêm 1274, sö lui veà ôû aån treân thöôøng nieäm "Nam

Moâ Dieäu Phaùp Lieân nuùi Thaân Dieân, phía taây Phuù Só vaø soáng an Hoa Kinh.” —Nichiren sect, which is also bình ôû ñaây. OÂng thò tòch taïi Ikegami, gaàn known as the Lotus Sect (Phaùp Hoa Toâng), Tokyo, naêm 1282—Nichiren’s attacks founded by Nichiren, a Japanese founder against other schools became more and in 1252 AD. Nichiren believers devotedly more violent. In 1261, he was mobbed, recite “Namo Wonderful Law of the Lotus attacked and banished to Izu. He returned Sutra” (I trust in the sutra of the Lotus of to Kamakura. Upon the arrival of the the Wonderful Law). Mongolian envoys demanding tribute, he 2) Muoán tìm hieåu Nhaät Lieân toâng, tröôùc heát again remonstrated the regime to suppress chuùng ta tìm hieåu Kinh Phaùp Hoa. Kinh and adopt the Lotus doctrine as the only naày goàm 21 chöông, nhöng sau ñoù do way out of national calamities. In 1271, he theâm thaét vaø phaân chia maø thaønh ra 28 was arrested, tried and sentenced to death. chöông. Baûn Haùn dòch sôùm nhaát do ngaøi In a miraculous way, he escaped the Phaùp Hoä dòch naêm 286 sau Taây Lòch; baûn execution and was banished to the remote thöù hai do Cöu Ma La Thaäp dòch vaøo island of Sado at the end of the same year. khoaûng naêm 406; vaø baûn thöù ba ñaày ñuû After three years, he was allowed to nhaát do Xaø Na Quaät Ña vaø Ñaït Ma Caáp return to Kamakura. Because of his Ña dòch naêm 601. Trong maáy baûn naày thì unusual views, his life was a succession of baûn dòch cuûa Cöu Ma La Thaäp laø coù vaên persecutions by the government. chöông hay nhaát. Baûn kinh 28 chöông naày Nevertheless, the burning patriotism he ñöôïc Trí Khaûi vaø Nhaät Lieân duøng: To preached in his sermons as well as his know Nichiren School we must first know

the Lotus text on which all his ideas and being the great mandala of the worlds of arguments are founded. Originally, the the ten directions, or universe, such as the Lotus sutra consisted of twenty-one body or nirmanakaya of Buddha. sections and was later enlarged into 2) Ñeà Muïc (Nam Moâ Dieäu Phaùp Lieân Hoa twenty-eight sections by additional Kinh): Kinh Phaùp Hoa, baét ñaàu baèng chöõ revision. The earliest translation was by Nam-Moâ hay söï toân kính Boản Kinh Phaùp Dharmaraksa in 286 A.D., and the second Hoa, vì ñaây chính laø thaân tinh thaàn cuûa by Kumarajiva in 406 A.D., and the third Phaät—The title of the Lotus Sutra (Namo and complete translation by Jnanagupta Wonderful Dharma Lotus Sutra or and Dharmagupta in 601 A.D.. Among Homage to the Lotus of Truth), preceded them, the second was the best in Chinese by Namo, or Adoration to the scripture of composition. The text of twenty-eight the Lotus of the wonderful law, for it is sections was used by Chih-I and Nichiren. Buddha’s spiritual body. (B) Giaùo thuyeát chính—Main doctrines of the 3) Giôùi Ñaøn: Giôùi luaät cuõng döïa vaøo Kinh Nichiren School: Sau nhieàu naêm nghieân Phaùp Hoa; moät khi tín ñoà tin töôûng, lieàn cöùu, Nhaät Lieân tuyeân boá raèng boä kinh ñöôïc vaõng sanh veà coõi Tòch Quang Tònh Dieäu Phaùp Lieân Hoa chính laø söï phaùt Ñoä—The altar of the law, which is also trieån chaân lyù cuoái cuøng. OÂng ñöa ra lôøi the title of the Lotus Sutra; the believer, taùn tuïng kinh Dieäu Phaùp Lieân Hoa, coù leõ wherever he is, dwells in the Pure Land of laø ñeå hoùa giaûi aûnh höôûng cuûa vieäc nieäm calm light, the sambhogakaya. Phaät suoâng cuûa

phaùi Tònh Ñoä. Theo oâng ** For more information, please see Nhaät thì Ñöùc Thích Ca Maâu Ni laø Ñöùc Phaät Lieân. vónh haèng vaø tuyeät ñoái, ñoïc kinh Dieäu Nhaät Luaân: Ngoaïi vieän maët trôøi—The sun Phaùp Lieân Hoa hay chæ caàn ñoïc teân boä disc, which is the exterior of the sun palace of kinh laø caùch toát nhaát ñeå ñaït ñeán giaùc ngoä. the sun ruler. Giaùo thuyeát chính cuûa Nhaät Lieân toâng Nhaät Luaân Tam Muoäi: Nhaät Tuyeàn Tam goàm tam maät—After many years of study, Muoäi—Suryavarta-samadhi (skt)—Moät trong Nichiren declared the Lotus of the Good möôøi saùu pheùp tam muoäi ñöôïc keå trong Kinh Law (Saddharma-pundarika) to be the Phaùp Hoa—One of the sixteen samadhi final revelation of the truth. He mentioned in the Lotus Sutra. introduced the formula 'homage to the Nhaät Ngung Trung: Giôø Tî, 10 giôø saùng. sutra of the Lotus of the Good Law, Toâng Thieân Thai cho raèng giôø naày laø giôø cuûa perhaps to counteract the influence of the trí hueä Baùt Nhaõ—10 AM styled by the T'ien- Pure Land sect (Jodo). According to him, T'ai the hour of wisdom. the Sakyamuni Buddha is the eternal, Nhaät Nguyeät: Sun and moon. absolute Buddha, and the recitation of the Saddharma-pundikara-sutra or even its Nhaät Nguyeät Ñaêng Minh Phaät: Candra- title is the best way of attaining Surya-Pradipa—Kandrarkadipa (skt)—Theo enlightenment. Its chief tenets are the Phaåm Töï cuûa Kinh Phaùp Hoa, ñôøi quaù khöù coù three great mysteries, representing the hai vaïn vò Phaät coù cuøng teân laø Nhaät Nguyeät Tripitaka: Ñaêng Minh Phaät, ñaõ keá tieáp nhau xuaát hieän nôi 1) Boån Toân: Hình töôïng thôø phöôïng chính laø ñôøi maø thuyeát Kinh Phaùp Hoa—According to möôøi phöông vuõ truï Maïn ñaø la hay hoùa the Lotus Sutra, the is the title of 20,000 thaân cuûa Phaät—Chief object of worship Buddhas in the past kalpas, who succeeded each other preaching the Lotus Sutra.

Nhaät Nguyeät Tònh Minh Ñöùc: Candra- ñònh—A degree of meditation, such as the sun, vimala-surya-prabhasa-sri—Vò Phaät maø phaùp stars and constellations samadhi. giôùi cuõng gioáng nhö An Döôõng Quoác cuûa Phaät Nhaät Tuyeàn Tam Muoäi: See Nhaät Luaân A Di Ñaø—A Buddha whose realm resembles Tam Muoäi. Sukhavati of Amitabha Buddha. Nhaät Töôûng Quaùn: Quaùn töôûng maët trôøi laën, ** For more information, please see quaùn töôûng ñaàu tieân trong 16 pheùp quaùn töôûng Sukhavati. trong Kinh Quaùn Voâ Löôïng Thoï—Meditation Nhaät Quang: Sunlight. on, and observing of the setting sun, the first of Nhaät Quang Boà Taùt: Surya-prabhasana— the sixteen meditations in the Contemplations Moät trong hai Boà Taùt haàu caïnh Phaät Döôïc Sö. of the Infinite Life Sutra. Vò Boà Taùt naày ôû ngoâi vò thöù chín trong Vieän Nhaät Xuaát Luaän Giaû: Nhaät Xuaát Luaän Giaû Ñòa Taïng cuûa Thai Taïng Giôùi—Sunlight laø teân cuûa vò saùng laäp ra Kinh Boä Toâng, vaøo Bodhisattva, one of the two Bodhisattvas who khoaûng ñaàu kyû nguyeân Thieân Chuùa—The are assistants of the Master of Healing (Döôïc sunrise exponents, a title of the founder of the Sö). Sunlight Bodhisattva is the ninth in the Sutra Sect before the Christian Era—See Thí Ti-Tsang Court of the Garbhadhatu group. Duï Luaän Sö. ** For more information, please see Nhaäu: To drink wine. Nguyeät Quang Boà Taùt. Nheï Boång: Very light. Nhaät Taøng Hoa Nhaõn Thò: Naêm ñaëc tính Nheïm: EÙm

nheïm—Secret. laáy ra töø teân cuûa naêm vò Phaät trong Kim Cang Nheo Maét: To screw up one's eyes. Giôùi (Ñaïi Nhaät, Baûo Taøng, Hoa Khai Phu, Nhi Ñoàng: Young child. Lieân Hoa Nhaõn, Thieân Thò Loâi AÂm)—Five characters taken from the names of, Nhi Nöõ: Woman. representing five Buddhas in the Vajradhatu. Nhó: Nhaät Thieân Chuùng: Ñoaøn tuøy tuøng cuûa Trôøi 1) Nhó caên, moät trong saùu caên: Srotra (skt)— Ñeá Thích trong cung ñieän Maët Trôøi cuûa ngaøi— The ear, one of the six organs of the The retinue of Indra in his palace of the sun. sense. 2) Ngöøng laïi: To stop—To put down. Nhaät Thieân Töû: Supra (skt)—Toâ Lôïi Da— Tu Lôïi—Tu Daõ Thieân Töû—Tu yù Thieân Töû— Nhó Caên: Srotrendriya (skt)—The organ of Baûo Quang Thieân Töû hay Baûo YÙ Thieân Töû, laø hearing. bieán hoùa thaân cuûa Quaùn AÂm Boà Taùt, truï ôû Nhó Luaân: Voøng ñeo tai—An ear-ring. trong maët trôøi—The sun-ruler, one of the Nhó Maïn Sai: Mimamsa (skt)—Moät trong ba metamorphoses of Kuan-Yin, dwelling in the phaùi trieát hoc chính thoáng ôû AÁn Ñoä, phaùi naày sun as palace, driving a quadriga. cho raèng chæ coù söï giaûi thích cuûa kinh Veä Ñaø laø Nhaät Thöïc: Solar eclipse. chính ñaùng (Phaät giaùo goïi phaùi naày laø Thanh Nhaät Tinh Ma Ni: Teân moät loaïi chaâu ngoïc, Luaän Sö)—The Mimamsa system of Indian ngöôøi muø maø chaïm vaøo ngoïc naày thôøi ñöôïc philosophy founded by Jaimini, especially the saùng maét—A pearl (mani), crystal clear as the Purva-mimamsa. It was one of the three great sun, which gives sight to the blind. divisions of Orthodox Hindu philosophy. Nhaät Tinh Tuù: Naksatratara-raja-ditya Nhó Maït Haï: Mimaha (skt)—Theo Eitel (skt)—Möùc ñoä thieàn ñònh, chaúng haïn nhö trong Trung Anh Phaät Hoïc Töø Ñieån, Nhó Maït nhaém vaøo maët trôøi, tinh tuù hay choøm sao maø Haï laø moät vöông quoác coå caùch Samarkand chöøng 70 daäm, nôi maø baây giôø la Moughian

hay Naghin taïi Turkestan—According to Eitel 2) Phaùp aùi: Bodhisattva or religious love in The Dictionary of Chinese-English Buddhist springing from the vow to save all Terms, Mimaha, an ancient kingdom about creatures—See Phaùp AÙi. seventy miles east of Samarkand, the present Nhò Baùch Nguõ Thaäp Giôùi: Cuï Tuùc Giôùi—Moughian or Maghin in Turkestan. Hai traêm naêm chuïc giôùi cuï tuùc cuûa Tyø Kheo vaø Nhó Muïc: Ears and eyes. Tyø Kheo Ni—The 250 commandments Nhó Ngöõ Giôùi: Maät giôùi ñöôïc truyeàn baèng (precepts) or the perfect or complete caùch noùi thaàm vaøo tai, moät loái thöïc haønh cuûa commandments which are obligatory on monks Maät giaùo—Secret rules whispered in the ear, and nuns. an esoteric practice. I. Tyø Kheo 250 Giôùi—250 Commandments Nhó Nhaäp: Nhó nhaäp, moät trong thaäp nhò for Bhikkhus: nhaäp—The entrance of the ear, one of the (A) (4) Töù Ba La Di hay Töù Caên Baûn Cöïc AÙc: twelve entrances. Parajika (skt)—Boán troïng toäi khoâng theå tha thöù ñöôïc. Moät vò Tyø Kheo phaïm phaûi Nhó Thöùc: Srotravijnana (skt)—Nhieäm vuï moät trong boán troïng toäi naày seõ bò truïc xuaát cuûa Nhó thöùc laø nhaän bieát aâm thanh; tuy nhieân, khoûi giaùo ñoaøn—The four unpardonable nhó thöùc tuøy thuoäc nôi nhó caên. Khi nhó caên vaø offenses. A monk who commits one of aâm thanh gaëp nhau, nhó thöùc lieàn phaùt sanh these offenses is expelled from the Order. (nôi ngöôøi ñieác thì nhó caên vaø aâm thanh khoâng 1) Saùt: Saùt

sanh—Kiling. bao giôø gaëp nhau, neân nhó thöùc khoâng bao giôø 2) Ñaïo: Troäm caép—Stealing or theft. khôûi sanh). Haønh giaû neân luoân nhôù nhö vaäy ñeå 3) Daâm: Sexual intercourse. tu taäp thieàn ñònh maø ñoùng bôùt nhó caên—Ear 4) Voïng: Voïng ngöõ, ñaëc bieät töï khoa tröông Consciousness—Ear perception—Ear- laø mình ñaõ phaùt hueä trong khi mình chaúng discernemtn—Auditory consciousness—coù gì—Lying, particularly, claiming to Hearing consciousness—The function of the have attained insight or understanding that ear consciousness is to perceive and one does not in fact possess. apprehend sounds; however, ear consciousness (B) (13) Thaäp Tam Taêng Taøn: Sanghavasesa depends on the ear faculty. Ear faculty and any (skt)—13 troïng giôùi Taêng Taøn. Moät vò Tyø sound meet, the ear consciousness develops Kheo phaïm phaûi moät trong 13 giôùi naày seõ instantly (in a deaf person, ear faculty and taïm thôøi bò truïc xuaát ra khoûi giaùo ñoaøn sounds never meet, therefore no ear moät thôøi gian, caùch ly ñeå saùm hoái (goàm consciousness will arise). Buddhist cultivators laäu thaát, ma xuùc, thoâ ngöõ, thaùn thaân, moâi should always remember this and try to nhaân, voâ chuû phoøng, höõu chuû phoøng, voâ practise meditation stop or close the ear caên baùng, giaû caên baùng, phaù Taêng, trôï phaù consciousness if possible. Taêng, oâ gia taán, cöï Taêng giaùn)—Thirteen Nhó Xöù: Nhó xöù, moät trong möôøi hai xöù—The major prohibitions. A monk who violates place of the ear, one of the twelve places. these are divested of membership in the Nhò: Dva or Dvi (skt)—Hai—Two—Dvitiya— Order for a certain period of time. Second. (C) (2) Nhò Baát Ñònh Phaùp: Aniyata (skt)— Nhò AÙi: Hai loaïi aùi—Two kinds of love: Hai troïng toäi Baát Ñònh Phaùp, nhö moät 1) Duïc aùi: Ordinary human love springing mình ôû cuøng nôi vôùi ngöôøi nöõ, duø coù ai from desire—See Duïc AÙi. thaáy, hay khoâng thaáy. Goïi laø nhoùm toäi baát ñònh vì hình phaït thay ñoåi tuøy theo toäi traïng—Two major offenses such as being

alone with a woman, either in a place are easily broken but which should be where one cannot see, or in a place where borne in mind for one’s self-development. one can see. These rules are called the (H) (7) Thaát Dieät Tranh: Adhikarana- indeterminate or aniyata group because shamatha (skt)—Baûy quy luaät ñeå daøn xeáp the punishment for going against them nhöõng tranh caõi trong giaùo ñoaøn—Seven varies according to their circumstances. kinds of Vinaya for ending or settling 1) Bình xöù baát ñònh: Prohibition relating to disputes within the Order—See Thaát Dieät offenses which are committed in a place Tranh Phaùp. where one cannot be seen. II. 348 Giôùi Tyø Kheo Ni—348 2) Loä xöù baát ñònh: Giôùi caám lieân heä tôùi vieäc Commandments for Bhikkhunis. phaïm giôùi taïi moät nôi khoâng ai thaáy— ** Gioáng nhö cuûa Tyø Kheo, coäng theâm boán Prohibition relating to offenses which are giôùi Ba La Di, 80 giôùi Ba Daät Ñeà, 4 giôùi committed in a place where one can be Ñeà Xaù Ni, vaø möôøi giôùi Taêng Taøn—The seen. same as commandments for Bhikkhus, (D) (30) Tam Thaäp Xaû Ñoïa: Naihisargika- plus another four Parajika, another 80 prayaschittika (skt)—Ba möôi giôùi xaû ñoïa Prayascittikah, another four goàm nhöõng giôùi veà y, baùt, vaø vaät duïng Pratidesaniya, and another ten chung, vaân vaân. Ngöôøi phaïm phaûi moät Sanghavasesa. trong ba möôi giôùi naày seõ bò rôi vaøo ba Nhò Ban: See Tri Söï

Ñaàu Thuû. ñöôøng döõ—Thirty standards whose Nhò Baùo: Hai loaïi quaû baùo—The dual reward: violation is said to cause one to fall into 1) Y baùo: Y quaû—Hoaøn caûnh vaät chaát maø the three evil paths. moät ngöôøi phaûi tuøy thuoäc vaøo do keát quaû (E) (90) Cöûu Thaäp Ba Daät Ñeà: Shuddha- cuûa nghieäp ñôøi tröôùc—The material Prayaschittika (skt)—Chín möôi toäi Ba environment on which a person depends, Daät Ñeà, hay öùng ñoái trò, goàm nhöõng toäi resulting from former karma. linh tinh. Ngöôøi phaïm phaûi nhöõng giôùi naày 2) Chaùnh baùo: Chaùnh quaû—Direct reward, phaûi phaùt loà saùm hoái tröôùc chuùng—Ninety body or person. standards, violation of which requires Nhò Baùt: Möôøi saùu pheùp quaùn saùt hay thieàn public confession. ñònh—The sixteen meditations. (F) (4) Ñeà Xaù Ni: Pratiddesaniya (skt)—Boán Nhò Baùt Nhaõ: Hai loaïi baùt nhaõ hay trí hueä— toäi Ñeà Xaù Ni, hay öng phaùt loà. Ngöôøi Two kinds of prajna or wisdom: phaïm phaûi nhöõng toäi naày chæ phaùt loà saùm (A) hoái khi coù ngöôøi bieát ñöôïc toäi cuûa mình 1) Theá gian Baùt nhaõ: Temporal wisdom. (Tuøng phi thaân ni thuû thöïc, thöïc ni chæ thoï 2) Xuaát theá gian Baùt nhaõ: Supernatural thöïc, hoïc gia thoï thöïc, lan nhaõ thoï thöïc)— wisdom. Four lesser standards, the breaking of (B) which requires confession when one 1) Thöïc töôùng Baùt nhaõ: Phaàn ñaàu cuûa Baùt becomes aware of his error. Nhaõ Ba La Maät hay trí tueä goác—The first (G) (100) Baùch Chuùng Hoïc: Siksakaraniya or part of the Prajnaparamita—Original Shaiksha-dharma (skt)—Moät traêm toäi nheï, Wisdom. raát deã phaïm phaûi. Ngöôøi phaïm phaûi nhöõng 2) Quaùn chieáu Baùt nhaõ: Phaàn thöù nhì cuûa Baùt toäi naày neân nhôù trong loøng ñeå tieán tu— Nhaõ Ba La Maät hay trí tueä ñaït ñöôïc qua tu One hundred very minor standards, which taäp—The second part of the

Prajnaparamita—Wisdom acquired from nothing is self-existent or thins cannot be cultivation or contemplation. said to exist. (C) (C) 1) Coäng Baùt nhaõ: Baùt Nhaõ cuûa ba giai ñoaïn 1) Taêng ích bieân: The plus side—Nhöõng Thanh vaên, Duyeân giaùc vaø Boà Taùt— ngöôøi tin raèng khoâng coù moät linh hoàn hay Prajna of the three stages of Sravaka and söï thöôøng haèng; vaïn phaùp voán khoâng coù töï Pratyeka-buddha and the imperfect taùnh—Those who believe in a soul or bodhisattva sect. permanence; all things are unreal and 2) Baát coäng Baùt nhaõ: Baùt Nhaõ cuûa hoïc thuyeát have no-self. toaøn thieän Boà Taùt—Prajna of the perfect 2) Toån giaûm bieân: The minus side—Nhöõng bodhisattva teaching. ngöôøi tin raèng khoâng coù caùi gì hieän höõu Nhò Baàn: Hai loaïi ngheøo—Two kinds of ngay caû nghieäp baùo—Those who believe poverty: that nothing exists even of karma. 1) Taøi baàn: Ngheøo vaät chaát—Poverty of Nhò Bieåu Nghieäp: Hai loaïi bieåu nghieäp cuûa goods. thaân khaåu yù—Two kinds of activities of the 2) Phaùp baàn: Ngheøo taâm linh—Poverty of body, mouth and mind: faith or religion. 1) Höõu Bieåu Nghieäp: Manifested activities— Nhò Bieân: Dharmadvaya (skt)—Duality— See Höõu Bieåu Nghieäp. Two sides—Two extreme views—Two 2) Voâ Bieåu Nghieäp: Unmanifested dualistic views expressly rejected in activities—See Voâ Bieåu Nghieä p. Buddhism: Nhò Boá Thí: Hai loaïi boá thí—Two kinds of (A) dana or charity: 1) Ñoaïn kieán: Nihilism (skt)—Hoaïi dieät— (A) Ñoaïn bieân kieán, coi moïi vaät khoâng hieän 1) Taøi

thí: Boá thí baèng cuûa caûi—Giving of höõu, ngay caû nhöõng aûo giaùc hieän leân, hay goods. baát cöù thöù gì tieáp tuïc sau khi cheát. Taø kieán 2) Phaùp thí: Thuyeát giaûng nhöõng lôøi Phaät daïy naày phuû nhaän thuyeát taùi sanh— ñeå ñoä ngöôøi—Giving the Buddha's truth to Annihilation—Considering that things do save sentient beings. not exist in any sense, even the delusory (B) manifestations of the world, nor anything 1) Tònh thí: Boá thí thanh tònh chaúng caàn baùo continue after death—Denial of the ñaùp—Pure or unsullied charity, which doctrine of reincarnation. looks for no reward here but only 2) Bieân kieán: Eternalism (skt) Vónh cöûu—hereafter (expecting no return). Thöôøng bieân kieán, tin raèng coù söï hieän höõu 2) Baát tònh thí: Boá thí mong caàu phöôùc baùo— thaät cuûa söï vaät, vaø coù nhöõng thöù hieän höõu Impure or sullied charity whose object is ñôøi ñôøi—Immortality—Believing that personal benefit (expecting something in there is true existence of real being in return). objects, or that there is some entity that Nhò Boä: Hai boä ñöôïc thaønh laäp ngay khi Phaät exists forever. nhaäp dieät—Two divisions that took place (B) immediately after the Buddha's death: 1) Höõu bieân: Tin coù söï hieän höõu—Those who 1) Thöôïng Toïa boä: The elder monks or believe that things exist. intimate disciples. 2) Voâ bieân: Tin raèng khoâng coù caùi gì coù theå 2) Ñaïi Chuùng boä: The general body of töï hieän höõu—Those who believe that disciples.

Nhò Boä Nguõ Boä: The two divisions and the trong khi tænh thöùc luùc ñang duïng coâng five divisions. nieäm Phaät. Nhaø Phaät goïi traïng thaùi naày laø (A) Nhò Boä: The two divisions—See Nhò Boä. "A Laïi Da Bieán Töôùng."—Internal realms (B) Nguõ Boä: Ngöôøi ta noùi raèng Nguõ Boä ñöôïc are also called "realms of the Self-Mind" thaønh hình moät theá kyû sau khi Phaät nhaäp because they do not come from outside, dieät—The five divisions, which are said but develop from the mind. Those who do to have occurred a century later: not clearly understand the truth that "the 1) Ñaøm Voâ Ñöùc boä: Dharma-guptah (skt). ten thousand dharmas are created by the 2) Taùt Baø Ña boä: Mulasarvastivadah (skt). mind," think that all realms come from the 3) Di Sa Taéc boä: Mahisasakah (skt). outside. This is wrong. When the 4) Ca Dieáp Di boä: Kasyapiyah (skt). practitioner reaches the stage of mutual 5) Baø Thoâ Phuù Na boä: Vatsiputriyah (skt). interpenetration of mind and realms, Nhò Caûnh: Two realms—Theo Hoøa Thöôïng completely severing external conditions, Thích Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, the seeds of latent dharmas in the Alaya treân ñöôøng tu khoâng tinh taán thì thoâi, neáu duïng consciousness suddenly manifest coâng tinh taán, nhöùt ñònh coù caûnh giôùi. Caûnh themselves. For the Buddha Recitation or giôùi naày coù hai loaïi trong vaø ngoaøi khaùc mantra-chanting practitioner, the power of nhau—According to Most Venerable Thích the Buddha's name or the mantra Thieàn Taâm in The Pure Land Buddhism in penetrates deep into the mind, eliciting a Theory and Practice, if we are not diligent and reaction from the wholesome or evil seeds do not exert efforts along the path of in the Alaya consciousness. The realms cultivation, nothing usually happens; however, that result are very complex and usually if we are diligent and exert a great deal of appear in

dreams, or even when the effort, we will definitely witness different practitioner is awake and striving to recite realms. These two realms either come from the Buddha's name. In Buddhism, this within the mind or are caused by outside condition is called "Changing sources. manifestations of the Alaya 1) Noäi Caûnh—Internal Realms: consciousness." a) Noäi caûnh giôùi cuõng goïi laø töï taâm caûnh • Trong giaác mô, neáu do chuûng töû aùc phaùt giôùi, vì caûnh giôùi naày khoâng phaûi töø beân hieän, haønh giaû hoaëc thaáy caùc loaøi saâu ngoaøi vaøo, maø chính do nôi coâng duïng trong mình boø ra, hoaëc thaáy nôi thaân coù trong taâm phaùt hieän. Nhöõng ngöôøi khoâng loaïi nhieàu chaân gioáng nhö boø caïp, reát, hieåu roõ lyù "Vaïn phaùp duy taâm" cho raèng moãi ñeâm mình gôû ra naêm baûy con; hoaëc taát caû caûnh giôùi ñeàu töø beân ngoaøi ñeán, laø thaáy caùc loaøi thuù ma quaùi, caûnh töôïng raát loái nhaän ñònh sai laàm. Bôûi khi haønh giaû nhieàu khoâng taû xieát ñöôïc! Ñaïi khaùi ngöôøi duïng coâng ñeán möùc töông öng, döùt tuyeät nhieàu nghieäp tham nhieãm, boûn xeûn, hieåm ngoaïi duyeân, thì chuûng töû cuûa caùc phaùp ñoäc, thöôøng thaáy töôùng nam nöõ, raén reát, tieàm taøng trong taïng thöùc lieàn phaùt ra hieän hoaëc dò loaïi saéc traéng. Ngöôøi nhieàu nghieäp haïnh. Vôùi ngöôøi nieäm Phaät trì chuù, thì saân haän, thöôøng thaáy coïp beo, hoaëc dò loaïi coâng naêng cuûa Phaät hieäu vaø maät cuù ñi saâu saéc ñoû. Ngöôøi nhieàu nghieäp si meâ, thöôøng vaøo noäi taâm, taát gaëp söï phaûn öùng cuûa haït thaáy loaøi suùc vaät, soø oác, hoaëc dò loaïi saéc gioáng thieän aùc trong taïng thöùc, caûnh giôùi ñen. Tuy nhieân, ñaây chæ laø öôùc löôïc, phaùt hieän raát laø phöùc taïp. Caùc caûnh aáy khoâng phaûi taát caû ñeàu nhöùt ñònh nhö theá: thöôøng hieän ra trong giaác mô, hoaëc ngay In the dreaming scenes, if the events or

scenes result from evil seeds, the thaáy caûnh giôùi döõ; trì nieäm laâu ngaøy aùc practitioner may see various species of töôùng môùi tieâu tan, laàn löôït seõ thaáy ñieàm worms crawling out of his body, or witness toát laønh: If the scenes in his dream come himself, night after night, removing from from good wholesome seeds, the his body six or seven loathsome creatures practitioner sees tall trees and exotic with many limbs, such as scorpions or flowers, beautiful scenery, bright adorned centipedes. Or else, he may see various with nets of pearls. Or else, he sees species of wild animals and or spirits or himself eating succulent, fragrant food, ghosts. Such realms are innumerable and wearing ethereal garments, dwelling in cannot al be described. In genral, palaces of diamonds and other precious individuals greatly afflicted with greed, substances, or flying high in open space. who are miserly and wicked, usually see Thus, in summary, all the seeds of the ten marks of men and women, snakes and Dharma Realms are found in the minds of serpents and odd species with white sentient beings. If wholesome seeds features and forms. Those harboring a manifest themselves, practitioners view great deal of anger and resentment usually the realms of Buddhas, Bodhisattvas, see tigers and leopards or strange species human, and celestial beings; if evil karma with red forms and features. Those who is manifested, they witness scenes from are heavily deluded usually see domestic the wretched three Evil Paths. If the animals, clams, oysters, snails or

different cultivator has followed externalist ways in species with black forms and features. The past lives, he usually sees his body above, however, is merely indicative; it emitting electric waves, or his soul leaving does not mean that everything will be the body to roam, meeting demons, ghosts exactly as described. and the like, to discuss politics and the rise • Neáu do chuûng töû laønh phaùt hieän, haønh giaû and fall of countries and empires. On the thaáy caây cao hoa laï, thaéng caûnh töôi toát other hand, when the practitioner's mind is trang nghieâm, maønh löôùi chaâu ngoïc; hoaëc pure, he will know in his dreams about thaáy mình aên caùc thöù thôm ngon, maëc ñoà events that will occur three or fours days, traân phuïc, ôû cung ñieän baùu, hay nheï nhaøng or seven or eight months, hence. In bay löôùt treân hö khoâng. Toùm laïi, trong taâm general, those who have cultivated in cuûa chuùng sanh coù ñuû chuûng töû möôøi phaùp previous lives will immediately see giôùi; chuûng töû laønh hieän thì thaáy caûnh auspicious realms when reciting the Phaät, Boà Taùt, Nhôn, Thieân; chuûng töû aùc Buddha's name. Those with heavy karma, hieän thì thaáy caûnh tam ñoà toäi khoå. Nhö lacking merit and virtue, will usually see ngöôøi kieáp tröôùc coù tu theo ngoaïi ñaïo, evil realms when they begin Buddha thöôøng thaáy mình phoùng ra luoàng ñieån, Recitation. In time, these evil omens will hoaëc xuaát hoàn ñi daïo chôi, tieáp xuùc vôùi disappear and gradually be replaced with caùc phaàn aâm noùi veà chuyeän thaïnh suy, auspicious omens. quoác söï. Hoaëc coù khi taâm thanh tònh, trong • Veà caûnh trong khi thöùc, neáu haønh giaû duïng giaác mô thaáy roõ vieäc xaõy ra ñoâi ba ngaøy coâng ñeán möùc thuaàn thuïc, coù luùc voïng tình sau, hay naêm baûy thaùng seõ ñeán. Ñaïi khaùi thoaït nhieân taïm ngöng, thaân yù töï taïi. Coù ngöôøi ñôøi tröôùc coù tu, khi nieäm Phaät lieàn luùc nieäm Phaät ñeán boán naêm giôø, nhöng töï thaáy caûnh giôùi laønh. Coøn keû nghieäp nhieàu thaáy thôøi gian raát ngaén nhö khoaûng chöøng keùm phöôùc ñöùc, khi môùi nieäm Phaät thöôøng ñoâi ba phuùt. Coù luùc ñang trì nieäm, caùc

töôùng toát laï hieän ra. Coù luùc voâ yù, tinh thaàn Buddha's name, suddenly saw a red lotus boãng nhieân ñöôïc ñaïi khoaùi laïc. Coù luùc moät flower appear before the altar, its bud ñoäng moät tònh, thaáy taát caû taâm vaø caûnh gradually opening up and disappearing ñeàu khoâng. Coù luùc moät phen thaáy nghe, after a few minutes. lieàn caûm ngoä lyù khoå, khoâng, voâ thöôøng, voâ • Coù moät Phaät töû ñang khi nieäm Phaät, caûnh ngaõ, döùt tuyeät töôùng ta vaø ngöôøi. Nhöõng giôùi xung quanh boãng aån maát, tröôùc maét töôùng traïng nhö theá nhieàu khoâng theå taû hieän ra bieån nöôùc meânh moâng, eâm tònh xieát!: If the practitioner's efforts have khoâng soùng gioù, treân maët bieån moïc leân voâ reached a high level, there are times soá hoa sen nhieàu maøu, ñoùa naøo cuõng to during his walking hours when all deluded lôùn; keá ñoù töôùng bieån aån maát, hieän ra caûnh feelings suddenly cease for a while, body nuùi non coû hoa töôi toát, coå thuï sum sueâ, coù and mind being at ease and free. At other moät ngoâi chuøa nguy nga traùng leä; tieáp theo times, the practitioner may recite for four töôùng chuøa nuùi laïi aån maát, hieän ra caûnh or five hours but feel that the time was löôùi chaâu, keát laïi roài ñöùt, ñöùt roài keát laïi. very short, perhaps two or three minutes. Ñaïi loaïi coù raát nhieàu caûnh töôùng nhö

theá: Or else, at times during recitation, There was yet another layman who, during wholesome omens will appear. At other recitation, would suddenly see everything times, unconsciously, his mind around him disappear. In front of his eyes experiences great contentment and bliss. would appear the scene of an immense Sometimes, he realizes for a split second ocean, calm and still, with no wind or that mind and realm are both empty. At waves whatsoever; countless huge, other times, just by hearing or seeing multicolored lotus blossoms would spring something once, he becomes awakened to up on the ocean surface. Afterward, the the truth of suffering, emptiness, ocean scene would disappear, to be impermanence and No-Self, completely replaced by scenes of mountains, with severing the marks of self and others. verdant herbs and flowers, luxuriant These occurrences are too numerous to be century-old trees, and, by and by, a temple fully described! complex, sumptuous and magmificent. • Coù moät Phaät töû ñang khi thöùc ngoài trong Then the temple and mountains would ñeâm toái nieäm Phaät, thoaït thaáy döôùi ñaát disappear, to be replaced by scenes of khaép neàn nhaø moïc leân hai loaïi hoa ñoû jewelled nets coming together then traéng cao tôùi thaønh giöôøng, treân hö khoâng drawing apart, drawing apart then coming hoa rôi xuoáng nhö möa. Coù vò ñang khi together again. There are, in general, quyø nieäm Phaät, boãng thaáy tröôùc baøn Phaät many such scenes. hieän ra ñoùa hao sen ñoû, töø buùp laàn laàn nôû b) Nhöõng caûnh töôùng nhö theá goïi laø noäi caûnh troøn, ñoä möôøi laêm phuùt sau lieàn tan bieán: giôùi hay töï taâm caûnh giôùi, do moät nieäm A layman was once reciting the Buddha's khinh an hieän ra, hoaëc do chuûng töû laønh name while seated in the dark. Suddenly cuûa coâng ñöùc nieäm Phaät trì chuù bieán hieän. he saw two types of flowers, red ones and Nhöõng caûnh naày thoaït hieän lieàn maát, haønh white ones, springing up all over the floor, giaû khoâng neân chaáp cho laø thaät coù roài ñeå reaching as high as the edge of his bed; taâm löu luyeán. Neáu sanh nieäm luyeán tieác, meanwhile, other flowers were dropping nghó raèng caûnh giôùi aáy sao maø nheï nhaøng like rain from the sky. Another layman, an vui, sao maø trang nghieâm toát ñeïp, roài while kneeling down to recite the mô töôûng khoù queân, mong cho laàn sau laïi

ñöôïc thaáy nöõa, ñoù laø ñieåm sai laàm raát lôùn. scenery as he passes along various Coå nhaân ñaõ chæ trích taâm nieäm naày laø "gaûi stretches of the road. If he has not reached tröôùc chôø ngöùa." Bôûi nhöõng caûnh töôùng aáy home, yet develops such an attachment do söï duïng coâng ñaéc löïc taïm hieän maø thoâi, and fondness for a particular scene along chôù khoâng coù thaät. Neân bieát khi ngöôøi tu the road that he refuses to proceed, his duïng coâng ñeán trình ñoä naøo töï nhieân caûnh travel will be impeded. He will then be giôùi aáy seõ hieän ra: Visionary scenes such helplessly lost in the midst of his journey, as the above, called "internal realms" or not knowing when he will finally return "realms of the Self-Mind," have their home to rest. The practitioner is like that origin in a thought of peace and stillness, traveller; if he becomes attached to and or are caused by wholesome seeds fond of temporary realms and scenes, he generated by Buddha or Mantra will never attain the true realms. Were he Recitation. They appear suddenly and are to dream of them to the point of insanity,

lost immediately. The practitioner should he would be destroyed by demons and not be attached to them, thinking that they waste an entire lifetime of practice! are real, nor should he remember them • Kinh Kim Cang noùi: “Phaøm coù nhöõng fondly. It is an extreme mistake to develop töôùng ñeàu laø hö voïng; neáu thaáy caùc töôùng nostalgia for them, thinking how ethereal, chaúng phaûi töôùng, töùc thaáy Nhö Lai.” calm and peaceful, beautiful and well- (phaøm sôû höõu töôùng giai thò hö voïng; adorned they were, they day-dream about nhöôïc kieán chö töôùng phi töôùng, töùc kieán them, unable to forget them, longing for Nhö Lai). “Coù nhöõng töôùng” khoâng phaûi their reappearance. The ancients have “nhöõng töôùng coù” thuoäc veà phaùp höõu vi criticized such thoughts as “scratching in sanh dieät, bôûi caùc töôùng aáy chaúng töï baûo advance and waiting for the itch.” This is raèng mình coù hay khoâng, thaät hay giaû, chæ because these scenes have their origin in do keû chöa ngoä ñaïo lyù ñoäng nieäm phaân diligent exertion and appear temporarily. bieät, chaáp cho laø coù, khoâng, thaät, giaû, neân They have no true existence. We should môùi thaønh ra hö voïng. Ñeán nhö baäc tham realize that when the practitioner exerts a thieàn khi nhaäp ñònh, thaáy ñònh caûnh meânh certain level of efforts, the scenes and mang roãng khoâng trong suoát, töï taïi an features particular to that level will appear nhaøn, roài sanh nieäm öa thích; hay khi toû naturally. ngoä ñöôïc moät ñaïo lyù cao sieâu, roài vui • Ví nhö ngöôøi löõ haønh moãi khi ñi qua moät möøng chaáp giöõ laáy, cuõng ñeàu thuoäc veà “coù ñoaïn ñöôøng, taát laïi coù moät ñoaïn caûnh vaät töôùng.” Vaø ñaõ “coù töôùng” töùc laø coù hö sai khaùc hieån loä. Neáu nhö keû löõ haønh chöa voïng. “Thaáy caùc töôùng” laø thaáy nhöõng ñeán nhaø, maø tham luyeán caûnh beân ñöôøng töôùng laønh, döõ, ñeïp, xaáu, dô, saïch, coù, khoâng chòu rôøi böôùc, taát coù söï trôû ngaïi ñeán khoâng, Phaät, chuùng sanh, cho ñeán caûnh aêm cuoäc haønh trình, vaø bò bô vô giöõa ñöôøng aám, saùu traàn, vaân vaân, “chaúng phaûi chaúng bieát chöøng naøo môùi veà ñeán nhaø an töôùng,” nghóa laø thaáy maø ñöøng chaáp tröôùc nghæ. Ngöôøi tu cuõng nhö theá, neáu tham cuõng ñöøng phuû nhaän, cöù ñeå cho noù töï luyeán caûnh giôùi taïm, thì khoâng laøm sao nhieân. Taïi sao khoâng neân phuû nhaän? Bôûi chöùng ñöôïc caûnh giôùi thaät. Thaûng nhö mô caùc töôùng tuy hö huyeãn, nhöng cuõng chaúng töôûng ñeán ñoä cuoàng voïng, taát seõ bò ma phaûi laø khoâng; ví nhö boùng traêng ñaùy phaù, laøm hö haïi caû moät ñôøi tu: Take the nöôùc, tuy khoâng phaûi thaät coù, nhöng chaúng example of a traveller who views different phaûi khoâng coù töôùng hö huyeãn cuûa boùng

traêng. Cho neân trong khi tu, neáu thaáy caùc who views varied scenery en route but töôùng hieän, ñöøng löu yù, cöù tieáp tuïc duïng must push forward to reach home quickly. coâng; ví nhö ngöôøi löõ haønh, tuy thaáy caûnh “To see the Tathagata” is to see the beân ñöôøng, nhöng vaãn tieán böôùc ñeå mau original Buddha Nature, to see the Way. veà ñeán nhaø. “Töùc thaáy Nhö Lai” laø thaáy • Toùm laïi, töø caùc töôùng ñaõ keå treân, cho ñeán baûn taùnh Phaät, hay thaáy ñöôïc ñaïo vaäy: söï nhöùt taâm, lyù nhöùt taâm, ñeàu laø noäi caûnh The Diamond Sutra states: “Everything in giôùi. Caûnh giôùi naày coù hai phöông dieän laø this world that has marks is illusory; to see

Töông Töï vaø Phaàn Chöùng. Caûnh töông töï marks as not marks is to see the laø taïm thaáy roài lieàn maát. Caûnh phaàn chöùng Tathagata.” Everything that has marks laø moät khi ñöôïc taát ñöôïc vónh vieãn, vì ñaõ refers here to compounded, conditioned chöùng ngoä ñöôïc moät phaàn chaân nhö. dharmas. Tose marks canot be said either Khoâng luaän noäi caûnh hay ngoaïi caûnh, neáu to exist or not to exist, or to be true or laø töông töï ñeàu khoâng phaûi laø chaân caûnh false. Delusion arise precisely because giôùi, maø goïi laø thaáu tieâu töùc, nghóa laø unenlightened sentient beings khoâng thaáu ñöôïc moät phaàn tin töùc cuûa discriminate, become attached and think chaân taâm. Ngöôøi thaät phaùt loøng caàu giaûi that these marks exist or do not exist are thoaùt, chôù neân ñem töôùng thaáu tieâu töùc real or are false. Even the fondness which nhaän laøm chaân caûnh giôùi. Thaáu tieâu töùc ví some Zen practitioners develop for nhö caûnh trôøi aâm u raâm toái, hoát nhieân coù samadhi, upon entering concentration and traän gioù thoåi laøm maây ñem taïm tan, heù ra experiencing this immense, empty, still, moät chuùt aùnh thaùi döông, keá ñoù maây ñen transparent, peaceful and free realm, falls laïi che khuaát. Laïi nhö ngöôøi xöa coï caây into the category of “having marks.” The laáy löûa, tröôùc khi löûa baät leân, taát coù töôùng same is true when these practitioners, khoùi phaùt hieän. Chaân caûnh giôùi ví nhö aùnh once awakened to a certain lofty, thaùi döông saùng suoát giöõa trôøi trong taïnh, transcendental principle, joyfully grasp at vaø nhö luùc coï caây ñaõ laáy ñöôïc löûa. Tuy it. Once there are marks, there is delusion. nhieân, cuõng ñöøng xem thöôøng thaáu tieâu “To see marks” means to see such marks töùc, vì coù ñöôïc töôùng naày, môùi chöùng minh as auspicious or evil, good or bad, dirty or xaùc thöïc coù chaân caûnh giôùi. Neân töø ñoù gia clean, existent or non-existent, Buddha or coâng tinh taán, thì chaân caûnh giôùi môùi sentient beings, even the realms of the khoâng xa: In summary, all states of mind, Five Skandas or the Six Dusts, etc. “As not from those described above to the state of marks” means seeing but neither one-pointedness of mind, belong to the becoming attached to nor rejecting them, category of “internal realms.” These just letting everything be. Why should we realms have two aspects: “Attainment- not reject them? It is because makrs, while like” and “Partial attainment.” illusory, are not non-existent. This is not “Attainment-like” realms appear unlike the reflection of the moon in the temporarily and disappear immediately. water. Although the reflected moon is not “Partial attainment” realms are those that real, this does not mean that there is no once achieved, we have forever, because illusory mark of moonlight. Therefore, if we have actually attained a part of True we see marks appear while we are Thusness. Regardless of whether it is cultivating, we should disregard them and internal or external, if it is “attainment-redouble our efforts, just like the traveller, like” it is not a True Realm; it is merely a

full understanding of some of the awakening and immediately see the Land manifestations of the True Mind. of Ultimate Bliss. Some practitioners, in Practitioners who truly seek liberation the midst of their pure recitation, see should not confuse these aspects, taking deities and Immortals arrive, join hands attainment-like marks for the True Realm. and circumambulate them respectfully, or Attainment-like marks

are like a dark, invite them for a leisurely stroll. Still other leaden sky which suddenly clears, thanks practitioners see “wandering souls of the to the winds which temporarily push away dead” arrive, seeking to take refuge with the dark clouds, letting a few rays of them. Yet others, having reached a high sunlight through before the sky becomes level in their practice, have to endure overcast again. They also resemble the challenges and harassment from external “mark” of smoke just before the fire, that demons. people used to get when they rubbed two b) Nhö khi xöa coù moät Phaät töû caên taùnh ngu pieces of wood together. The True Realm toái, song thöôøng kính nieäm Ñöùc Quaùn Theá can be likened to the bright sunlight in a AÂm. Moät ñeâm naèm mô thaáy Boà Taùt ñeán clear and calm sky. It is like rubbing baûo neân thöôøng tham cöùu baøi keä sau ñaây, pieces of wood together and already laâu ngaøy seõ ñöôïc khai ngoä: having fire. However, we should not “Ñaïi trí phaùt nôi taâm underestimate attainment-like marks, as Nôi taâm choã naøo tìm? they demonstrate the genuine existence Thaønh töïu taát caû nghóa of the True Realm. If, from that level, we Khoâng coå cuõng khoâng kim!” diligently redouble our efforts, the True For example, there was once a layman of Realm is not that far away after all. rather dull capacities who constantly 2) Ngoaïi Caûnh—External Realms: woeshipped Avalokitesvara Bodhisattva. a) Ngoaïi caûnh giôùi laø caûnh khoâng phaûi do noäi During a dream one night, he saw the taâm hieän ra, maø töø beân ngoaøi ñeán. Hoaëc Bodhisattva urging him to meditate on the coù haønh giaû thaáy Phaät, Boà Taùt hieän thaân following stanza, and in time he would thuyeát phaùp, khuyeán taán khen ngôïi. Hoaëc experience a Great Awakening: coù haønh giaû ñang khi nieäm Phaät, thoaït “Great wisdom develops from the mind nhieân taâm khai, thaáy ngay coõi Cöïc Laïc. Where in the Mind can it be found? Hoaëc coù haønh giaû ñang tònh nieäm thaáy chö To realize all meanings, thaàn tieân ñeán, chaép tay vi nhieãu xung Is to have neither past nor present.” quanh toû yù kính troïng, hoaëc môøi ñi daïo c) Nhöõng töôùng traïng keå treân ñeàu goïi laø chôi. Hoaëc coù haønh giaû thaáy caùc vong ñeán ngoaïi caûnh giôùi. Coù ngöôøi hoûi: “Thaáy Phaät caàu xin quy-y. Hoaëc coù haønh giaû khi möùc thaáy hoa sen, coù phaûi laø caûnh ma chaêng? tu cao, bò ngoaïi ma ñeán thöû thaùch khuaáy Kyø thaät, neáu nhaân quaû phuø hôïp, thì quyeát nhieãu: External realms are realms which khoâng phaûi laø caûnh ma. Bôûi toâng Tònh Ñoä are not created by the mind, but come thuoäc veà “Höõu Moân,” ngöôøi nieäm Phaät khi from the outside. For example, some môùi phaùt taâm, töø nôi töôùng coù maø ñi vaøo, practitioners might see Buddhas and caàu ñöôïc thaáy Thaùnh caûnh. Ñeán khi thaáy Bodhisattvas appearing before them, haûo töôùng, ñoù laø do quaû ñeán ñaùp nhaân, preaching the Dharma, exhorting and nhaân vaø quaû hôïp nhau, quyeát khoâng phaûi praising them. Others, while reciting the laø caûnh ma. Traùi laïi, nhö Thieàn toâng, töø Buddha’s name, suddenly experience an nôi “Khoâng Moân” ñi vaøo, khi phaùt taâm tu

lieàn queùt saïch taát caû töôùng, cho ñeán töôùng the Buddha, to enter the realm of True Phaät töôùng Phaùp ñeàu bò phaù tröø. Baäc thieàn Emptiness is not to tolerate a single mark. só khoâng caàu thaáy Phaät hoaëc hoa sen, maø Nhò Caên: Hai loaïi

caên—Two roots: töôùng Phaät vaø hoa sen hieän ra, ñoù laø nhaân (A) quaû khoâng phuø hôïp. Quaû khoâng coù nhaân 1) Lôïi caên: Keen (able) root. maø phaùt hieän, ñoù môùi chính laø caûnh ma. 2) Ñoän caên: Dull root. Cho neân ngöôøi tu thieàn luoân luoân ñöa cao (B) göôm hueä, ma ñeán gieát ma, Phaät ñeán gieát 1) Chính caên: Thaéng nghóa caên—Khaû naêng Phaät, ñi vaøo caûnh chaân khoâng, chaúng dung söû duïng caùc caên ñeå nhaän thöùc roõ veà chaân naïp moät töôùng naøo caû: The realms and lyù, chöù khoâng phaûi laø sôû kieán phaøm phu— manifestations summarized above are The power or ability which uses the sense called “External realms.” Some might ask, organs to discern the truth. “To see Buddhas and lotus blossoms is it 2) Phuø caên: Phuø Traàn caên—Naêm caên hay y not to see demonic apparitions?” If cause xöù cuûa naêm caên treân thaân theå—The sense and effect coincide, these are not organs as aids. “demonic realms.” This is because the (C) Pure Land method belongs to the Dharma 1) Nam caên: Male organ. Door of Existence; when Pure Land 2) Nöõ caên: female organ. practitioners first develop the Bodhi Mind, Nhò Caâu Phaïm Quaù: Caû hai ñeàu phaïm loãi— they enter the Way through forms and Moät töø ngöõ noùi veà nhöõng chæ trích cuûa Thieân marks and seek to view the celestial Thai veà Hoa Nghieâm, duø cho Thieân Thai laø scenes of the Western Pure Land. When Vieân giaùo, nhöng noù vaãn coøn coù nhöõng choã thoâ they actually witness these auspicious choã dôû cuûa Bieät giaùo so vôùi giaùo phaùp thöïc söï scenes, it is only a matter of effects hoaøn haûo thôøi Phaùp Hoa—Both have corresponding to causes. If cause and mistakes—A term applied by T’ien-T’ai in effect are in accord, how can these be criticism of Hua-Yen, which while it is a “demonic realms?” In the Zen School, on perfect or complete doctrine, yet has the the other hand, the practitioner enters the “crudities” of the Avatamsaka or Lotus sects Way through the Dharma Door of (Bieät Giaùo) and comes short of the really Emptiness. Right from the beginning of his perfect Lotus doctrine. cultivation, he wipes out all marks, even Nhò Caàu: Hai loaïi mong caàu—Two kinds of the marks of the Buddhas or the Dharma seeking: are destroyed. The Zen practitioner does 1) Ñaéc caàu: Caàu ñöôïc nhöõng ñieàu khoaùi laïc not seek to view the Buddhas or the lotus sung söôùng—Seeking to get something of blossoms, yet the marks of the Buddhas or enjoyment and happiness. the lotus blossoms appear to him. 2) Meänh caàu: Caàu ñöôïc soáng laâu maõi maõi—Therefore, cause and effect do not Seeking long life. correspond. For something to appear Nhò Chaân Nhö: Theo Phaät Giaùo, coù hai loaïi without a corresponding cause is indeed Chaân Nhö—According to Buddhism, there are the realm of the demons. Thus, the Zen two aspects of the bhutatathata, or two truths: practitioner always holds the sword of (A) wisdom aloft. If the demons come, he kills 1) Baát bieán chaân nhö (vaïn phaùp töùc chaân the demons; if the Buddha comes, he kills nhö): An laäp chaân nhö—Tuøy theo duyeân voâ minh maø khôûi leân trong theá giôùi hieän

töôïng maø chaân tính baát bieán—The 2) Voâ caáu chaân nhö: Chaân nhö khoâng bôïn changeless essence or substance. nhô, nhö nôi chö Phaät hieån hieän Phaät taùnh 2) Tuøy duyeân chaân nhö (chaân nhö töùc vaïn thanh tònh vaø trong saùng nhö traêng raèm— phaùp): Phi an laäp chaân nhö—Tuøy theo The pure Buddha-nature,

purified or bright duyeân voâ minh maø daáy leân nhö trong theá as the full moon. giôùi hieän töôïng—Its conditioned or ever- (F) changing forms, as in the phenomenal 1) An laäp Chaân nhö: See Baát bieán Chaân nhö. world. 2) Phi An laäp Chaân nhö: See Tuøy duyeân (B) Chaân nhö. 1) Ly ngoân chaân nhö: Theå töôùng cuûa chaân (G) nhö voán xa lìa töôùng ngoân ngöõ, töôùng taâm 1) Töông ñaõi chaân nhö: Chôn nhö trong theá nieäm—The inexpressible absolute, only giôùi hieän töôïng, y theo lôøi noùi giaû danh mentally conceivable. maø hieån hieän ra, baát bieán maø tuøy duyeân— 2) Y ngoân chaân nhö: Döïa vaøo ngoân ngöõ lôøi Relative or conventional, everyday truth noùi giaû danh ñeå hieän roõ chaân töôùng— of the mundane world subject to delusion Aspects expressed in words. and dichotomies. (C) a) Chôn nhö töông ñoái trong theá giôùi hieän 1) Khoâng chaân nhö: Lìa heát thaûy caùc phaùp töôïng, y theo lôøi noùi giaû danh maø hieän ra, nhieãm laây, döôøng nhö hö khoâng hay taám baát bieán maø tuøy duyeân—The relative göông saùng, khoâng coù gì trong ñoù—The truth, or the truth of the unreal, manifests absolute as the void (space, the sky, the ‘stillness but is always illuminating,’ clear mirror). which means that it is immanent in 2) Baát khoâng chaân nhö: Chôn nhö ñuû heát everything. thaûy caùc phaùp tònh, nhö göông saùng hieän b) Nhöõng nhaø tö töôûng cuûa tröôøng phaùi Tònh leân muoân veû—The absolute in Ñoä chaáp nhaän duøng töông ñaõi chaân nhö ñeå manifestation or phenomenal (images in dieãn taû tuyeät ñaõi chaân nhö, hay duøng the mirror)—The womb of the universe in töông ñaõi chaân nhö nhö laø coã xe phöông which are all potentialities. tieän ñöa chuùng ta ñeán tuyeät ñaõi chaân nhö. (D) Phöông thöùc giuùp haønh giaû Tònh Ñoä döïa 1) Taïi trieàn chaân nhö: Coøn goïi laø Höõu Caáu treân saéc töôùng ñeå ñaït ñeán Phaät taùnh laø caùi Chaân Nhö, töùc laø chaân nhö ôû trong raøng voâ töôùng—Pure Land thinkers accepted buoäc—The Buddha nature in bonds. the legitimacy of conventional truth as an 2) Xuaát trieàn chaân nhö: Coøn goïi laø Voâ Caáu expression of ultimate truth and as a Chaân Nhö, töùc laø chaân nhö ra khoûi raøng vehicle to reach Ultimate Truth. This buoäc—The Buddha nature set free by the method of basing on form helps cultivators manifestation of the Buddha and reach the Buddhahood, which is formless. Bodhisattvas. 2) Tuyeät ñaõi chaân nhö: Chôn nhö tuyeät ñoái, (E) sieâu vieät, hay chaân khoâng tuyeät ñoái, ñaây 1) Höõu caáu chaân nhö: Chaân nhö coù bôïn nhô, laø nhöõng gì chö Phaät ñaõ daïy, tuøy duyeân nhö trong tröôøng hôïp chuùng sanh laø nhöõng maø baát bieán—The ultimate or absolute ngöôøi chöa giaùc ngoä (luïc bình baùm reã Truth, transcending dichotomies, as taught trong buøn)—The Buddha-nature defiled, by the Buddhas. The absolute truth, or the as unenlightened man (water lily with its truth of the void, manifests’illumination roots in the mud).

but is always still,’ and this isn absolutely cuõng nhö vaät, cheát laø maát laø maát haún, inexplicable. khoâng coøn gì sau ñoù, laø caùt buïi con ngöôøi ** For more information, please see Chaân trôû veà vôùi caùt buïi. Caùc khoa hoïc gia cho Nhö (C). raèng moãi caù nhaân vaøo ñôøi luùc ñöôïc thoï Nhò Chaáp: thai do tinh cha tröùng meï, soáng cuoäc ñôøi (A) Hai taø chaáp hay luyeán aùi—Two erroneous cuûa mình vaø cheát, chaám döùt hieän höõu— tenets or attachments—Illusions—Do ngaõ This

theory believes in nihilism, claims phaùp chaáp, aûo voïng phaùt khôûi—All that after death there is nothing left. Man illusion arises from holding to the reality born from dust will return to dust. This is of the ego and of things: what scientists believe. They say every 1) Ngaõ chaáp: Nhaân chaáp hay chaáp caùi ngaõ coù person conceived by the fusion of a sperm thaät—Attachment of the reality of the ego, and egg, will live his life and will die, thus permanent personality, the atman, soul or terminating his existence on earth. self. 2) Chaáp Thöôøng Kieán—Attachment on 2) Phaùp chaáp: Chaáp raèng vaïn phaùp coù thaät— Eternalism: Thuyeát naày tin raèng tröôùc khi Attachment of the reality of dharma, laø ngöôøi, con ngöôøi khoâng coù hieän höõu, roài things or phenomena. ñöôïc taïo neân, con ngöôøi ñöôïc sanh vaøo (B) Hai thuyeát chaáp veà luaân hoài—Two ñôøi do yù chí cuûa moät vò thaàn linh. Ngöôøi theories on reicarnation: Hai thuyeát naày aáy soáng ñôøi mình, roài tuøy theo nhöõng gì ñeàu khoâng ñuùng vôùi luaät “Luaân Hoài” cuûa mình tin töôûng hay nhöõng haønh ñoäng cuûa ñaïo Phaät. Theo giaùo lyù nhaø Phaät thì chuùng mình trong ñôøi, seõ ñöôïc veà vónh vieãn treân sanh laên loän trong luaân hoài sanh töû, voøng coõi thieân ñaøng hoaëc bò ñaøy vónh vieãn nôi luaân hoài xoay chuyeån chuùng sanh trong ñòa nguïc—This theory believes in luïc ñaïo. Phaät töû khoâng tin nôi ñoaïn dieät, vì eternalism, believes that man was created ñoaïn dieät caên cöù treân söï hieåu bieát khoâng by the will of some Deity. He will live his toaøn haûo veà chaân nhö thöïc taùnh; maø cuõng life and act according to his beliefs in khoâng tin nôi thöôøng haèng vì Phaät töû order to return to Heaven or to be khoâng tin theá giôùi naày hay theá giôùi naøo condemned forever in Hell. khaùc laïi coù söï tröôøng cöûu khoâng thay Nhò Chuùng: Hai chuùng Phaät giaùo—Two ñoåi—Both theories do not conform to the groups of Buddhist followers: Buddhist law of causality. In Buddhist 1) Chuùng Xuaát gia: Tu só xuaát gia laø nhöõng vò view, men are tied to the cycle of birth ñaõ giöõ töø möôøi giôùi trôû leân—The monks or and death, the cycle of reincarnation. This clergy who observe at least ten cycle turns around and around, compelling commandments. men to reincarnate in one of the six 2) Chuùng taïi gia: Cö só taïi gia laø caùc vò chæ realms. Buddhists believe that Nihilism is giöõ töø naêm ñeán taùm giôùi—The laity who false because it is based on incomplete observe the five and the eight understanding of reality. Eternalism is also commandments. wrong, because Buddhists cannot accept Nhò Chuûng: Hai loaïi—Two kinds or classes. that there is anything either in this world Nhò Chuûng Baùt nhaõ: See Nhò Baùt nhaõ. or any other world that is eternal or Nhò Chuûng Bònh: Hai loaïi bònh—Two kinds unchangeable. of sickness: 1) Chaáp Ñoaïn Kieán—Attachment on 1) Thaân bònh: Physical sickness. Nihilism: Thuyeát naày tin raèng loaøi ngöôøi 2) Taâm bònh: Mental or spiritual sickness.

Nhò Chuûng Boà Ñeà Taâm: Two kinds of khoâng sôï cuøng chuùng sanh ñaém chìm trong Bodhi-mind. bieån sanh töû luaân hoài. Luaän Ñaïi Trí Ñoä 1) Duyeân Söï Boà Ñeà Taâm: See Duyeân Söï Boà daïy: “Baäc Boà Taùt ñaõ chöùng Voâ Sanh Nhaãn Ñeà Taâm, and Töù Hoaèng Theä Nguyeän. cuõng ví nhö ngöôøi coù thaân nhaân bò nöôùc loâi 2) Duyeân Lyù Boà Ñeà Taâm: See Duyeân Lyù Boà cuoán, maø coù ñuû ñaày khaû

naêng vaø phöông Ñeà Taâm. tieän, ngöôøi aáy tænh saùng laáy thuyeàn bôi ra Nhò Chuûng Boà Taùt: Hai loaïi Boà Taùt—Two cöùu, neân caû hai ñeàu khoâng bò naïn traàm kinds of Bodhisattvas: nòch."—These Bodhisattvas can vow to be (A) reborn in this evil realm to rescue sentient 1) Taïi gia Boà Taùt: Lay Bodhisattvas. beings without fear of being drown in the 2) Xuaát gia Boà Taùt: Monastic Bodhisattvas. sea of Birth and Death with sentient (B) Chö Phaät vaø chö Boà Taùt laáy ñaïi bi laøm söï beings. The Perfection of Wisdom nghieäp. Vaäy ngöôøi ñaõ phaùt taâm Boà Ñeà, Treatise states: "Take the case of the neáu muoán cöùu ñoä chuùng sanh, chæ neân person who watches a relative drowning in nguyeän sanh trong ba coõi, ôû nôi ñôøi nguõ the river, a person, more intelligent and tröôïc, vaøo ba ñöôøng aùc maø cöùu khoå cho resourceful, hurries off to fetch a boat and chuùng höõu tình. Neáu ñaõ phaùt taâm tu theo sails to rescue his relative. Thus both Phaät maø laïi xa rôøi chuùng sanh, töï soáng persons escape drowning. This is similar to rieâng moät cuoäc ñôøi an oån, e raèng thieáu the case of a Bodhisattva who has attained loøng töø bi, chuyeân lo töï lôïi vaø traùi vôùi ñaïo Tolerance of Non-Birth, has adequate Boà Ñeà. Theo Ñaïi Sö Trí Giaû vaø Thieân skills and means to save sentient beings." Nhö trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán 2) Baäc chöa chöùng Voâ Sanh Phaùp Nhaãn vaø Luaän, coù hai haïng Boà Taùt—Great haøng phaøm phu môùi phaùt taâm Boà Taùt— Compassion is the life calling of Buddhas Bodhisattvas who have not attained the and Bodhisattvas. Thus, those who have Tolerance of Non-Birth, as well as developed the Bodhi Mind, wishing to ordinary people who have just developed rescue and ferry other sentient beings the Bodhi Mind: Nhöõng vò naày caàn phaûi across, should simply vow to be reborn in thöôøng khoâng rôøi Phaät môùi coù cô thaønh töïu the Triple Realm, among the five ñöôïc nhaãn löïc vaø coù theå ôû trong ba coõi, turbidities and the three evil paths. If we vaøo nôi ñôøi aùc ñeå cöùu ñoä chuùng sanh. Cho abandon sentient beings to lead a selfish neân Ñaïi trí Ñoä Luaän noùi: "Haïng phaøm phu life of tranquility, we lack compassion. A coøn ñuû moïi söï raøng buoäc, duø coù loøng ñaïi preoccupation with egoistic needs contrary bi, nhöng voäi muoán sanh trong ñôøi aùc ñeå to the path of enlightenment. According to cöùu ñoä chuùng höõu tình khoå naõo, ñoù laø ñieàu Masters Chih-I and T'ien-Ju in The Pure khoâng hôïp lyù. Taïi sao theá? Vì trong coõi Land Buddhism, there are two types of ñôøi aùc tröôïc, nghieäp phieàn naõo maïnh meõ. Bodhisattvas. Khi aáy mình ñaõ khoâng coù nhaãn löïc, töùc 1) Baäc tu Boà Taùt ñaïo ñaõ laâu, ñaõ chöùng ñöôïc taâm seõ tuøy caûnh maø chuyeån, roài bò saéc, Voâ Sanh Phaùp Nhaãn—Those who have thanh, danh, lôïi troùi buoäc, sanh ra ñuû followed the Bodhisattva path for a long nghieäp tham, saân, si. Chöøng ñoù töï cöùu ñaõ time and attained the Tolerance of Non- khoâng xong, noùi chi laø cöùu ñoä chuùng sanh? Birth or insight into the non-origination of Giaû söû ñöôïc sanh trong coõi ngöôøi thì caûnh phenomena: Baäc naày coù theå nguyeän sanh xaáu aùc, keû taø ngoaïi daãy ñaày, nguôøi chaùnh trong ñôøi aùc ñeå cöùu ñoä chuùng sanh maø chôn khoù gaëp, cho neân Phaät phaùp khoâng

deã gì ñöôïc nghe, Thaùnh ñaïo khoâng deã gì Bodhisattvas aspire to perfect that chöùng ñöôïc. Neáu laø ngöôøi do nhaân boá thí, Tolerance and enter the evil life of

the trì giôùi hay tu phöôùc maø ñöôïc laøm baäc Triple Realm to save sentient beings, they quyeàn quyù, maáy ai khoâng meâ ñaém caûnh should always remain close to the giaøu sang, buoâng lung trong tröôøng duïc Buddhas and Good Advisors. The laïc? Luùc ñoù duø coù baäc thieän tri thöùc Perfection of Wisdom Treatise states: “It khuyeân baûo, hoï cuõng khoâng chòu tin laøm is unwise for human beings who are still theo, laïi vì muoán thoûa maõn loøng tham duïc bound by all kinds of afflictions, even if cuûa mình, nöông quyeàn caäy theá saún coù, they possess a great compassionate Mind, gaây ra theâm nhieàu toäi nghieäp. Ñeán khi to seek a premature rebirth in this evil cheát roài, bò ñoïa vaøo tam ñoà traûi qua voâ realm to rescue sentient beings. Why is löôïng kieáp, khi khoûi tam ñoà daàu coù sanh this so? It is because this evil, defiled ñöôïc laøm ngöôøi cuõng phaûi thoï thaân baàn world, afflictions are powerful and tieän; neáu khoâng gaëp thieän tri thöùc laïi meâ widespread. Those who lack the power of laàm gaây theâm toäi aùc thì laïi bò ñoïa nöõa. Töø Tolerance of Non-Birth are bound to be tröôùc ñeán nay chuùng sanh luaân hoài ñeàu ôû swayed by external circumstances. They trong tình traïng aáy. Vì theá maø Kinh Duy then become slaves to form and sound, Ma noùi: “Chính bònh cuûa mình coøn khoâng fame and fortune, with the resulting karma töï cöùu ñöôïc, ñaâu coù theå cöùu ñöôïc bònh cho of greed, anger and delusion. Once this keû khaùc.” Luaän Ñaïi Trí Ñoä cuõng noùi: “Ví occurs, they cannot even save themselves, nhö hai ngöôøi, moãi keû ñeàu coù thaân nhaân bò how can they save others?” If, for nöôùc loâi cuoán, moät ngöôøi taùnh gaáp nhaûy example, they are born in the human ngay xuoáng nöôùc ñeå cöùu vôùt, nhöng vì realm, in this evil environment full of non-thieáu khaû naêng vaø phöông tieän neân caû hai believers and externalists, it is difficult to ñeàu bò ñaém chìm.” Baäc Boà Taùt môùi phaùt encounter genuine sages. Therefore, it is taâm vì chöa ñuû nhaãn löïc neân chaúng nhöõng not easy to hear the Buddha Dharma nor khoâng cöùu ñöôïc chuùng sanh, maø coøn haïi achieve the goals of the sages. Of those ñeán chính baûn thaân mình. Theá neân Ñaïi Trí who planted the seeds of generosity, Ñoä Luaän daïy tieáp: “Boà Taùt sô taâm nhö treû morality and blessings in previous lives thô khoâng neân rôøi meï, neáu rôøi meï thì hoaëc and are thus now enjoying power and rôi vaøo haàm gieáng, teù xuoáng soâng ñaàm, fame, how many are not infatuated with a hoaëc ñoùi khaùt maø cheát. Laïi nhö chim non life of wealth and honor, allowing in chöa ñuû loâng caùnh, chæ coù theå nhaûy endless greed and lust? Therefore, even chuyeàn theo caønh caây; ñôïi chöøng naøo loâng when they are counselled by enlightened caùnh ñaày ñuû, môùi coù theå bay xa, thong thaû teachers, they do not believe them nor act voâ ngaïi. Phaøm phu khoâng nhaãn löïc; chæ accordingly. Moreover, to satisfy their neân chuyeân nieäm Phaät A Di Ñaø cho ñöôïc passions, they take advantage of their nhaát taâm, ñôïi khi tònh nghieäp thaønh töïu, existing power and influence, creating a luùc laâm chung seõ ñöôïc Phaät tieáp daãn vaõng great deal of bad karma. Thus, when their sanh, quyeát ñònh khoâng nghi. Khi thaáy Ñöùc present life comes to an end, they descend Phaät A Di Ñaø vaø chöùng quaû Voâ Sanh roài, upon the three evil paths for countless chöøng aáy seõ côõi thuyeàn Phaùp Nhaãn vaøo eons. After that, they are reborn as bieån luaân hoài

cöùu vôùt chuùng sanh, maëc yù humans of low social and economic status. laøm voâ bieân Phaät söï”—If these If they do not then meet good spiritual

advisors, they will continue to be deluded , 2) Kim thaân baát hoaïi Boà Taùt: Bodhisattva’s creating more bad karma and descending immortal body. once again into the lower more realms. Nhò Chuûng Boá Thí: Hai loaïi boá thí—Two From time immemorial, sentient beings kinds of dana or charity—See Nhò Boá Thí. caught in the cycles of Birth and Death Nhò Chuûng Chaáp Trì : Theo Tònh Ñoä toâng, have been in this predicament. The chaáp trì coù nghóa laø luoân luoân tuïng nieäm, nieäm Vimalakirti Sutra also states: “If you naøo cuõng phaûi nhôù laáy danh hieäu cuûa Ñöùc Phaät cannot even cure your own illness, how A Di Ñaø. Vì theá cho neân chaáp trì coøn ñöôïc goïi can you cure the illnesses of others?” The laø “Trí Tueä Suy Nghó.” Theo Kinh A Di Ñaø Perfection of Wisdom Treatise further Yeáu Nghóa, Haùn dòch bôûi Ngaøi Cöu Ma La states: “Take the case of two persons, Thaäp, ngaøi Trí Huùc giaûi thích, vaø cö só Tö each of whom watches a relative drowning Nhuaän Vieät dòch, coù hai loaïi “Chaáp Trì”— in the river. The first person, acting on According to the Pure Land Sect, reciting the impulse, hastily jumps into the water. Buddha-name is a matter of being mindful of However, because he lacks capabilities the Buddha-name from moment to moment, and the necessary means, in the end, both thus it is the “wisdom that comes from of them drown.” Thus newly aspiring reflecting.” According to the Amitabha Sutra Bodhisattvas are like the first individual, (translated into Chinese by Kumarajiva, who still lacks the power of Tolerance of explained by Bhikshu Trí Huùc, and translated Non-Birth and cannot save sentient beings. into Vietnamese by lay person Tueä Nhuaän), The Perfection of Wisdom Treatise further there are two levels of practice in reciting the teaches: “This is not unlike a young child Buddha-name. he should not leave his mother, lest he fall 1) Söï Trì: Reciting the Buddha-name at the into a well, drown in the river or die of phenomenal level—Ngöôøi “söï trì” laø starvation; or a young bird whose wings ngöôøi tin coù Phaät A Di Ñaø ôû coõi taây are not fully developed. It must bide its Phöông Tònh Ñoä, nhöng chöa thoâng hieåu time, hopping from branch to branch, until theá naøo laø “Taâm mình taïo taùc ra Phaät, it can fly afar, leisurely and unimpeded. In Taâm mình chính laø Phaät.” Nghóa laø ngöôøi the same manner, ordinary people who aáy chæ coù caùi taâm quyeát chí phaùt nguyeän lack the Tolerance of Non-Birth should caàu vaõng sanh Tònh Ñoä, nhö luùc naøo cuõng limit themselves to Buddha Recitation, to nhö con thô nhôù meï chaúng bao giôø queân— achieve one-pointedness of Mind. Once Reciting the Buddha-name at the level of that goal is reached, at the time of death, phenomenal level means believing that they will certainly be reborn in the Pure Amitabha Buddha exists in His Pure Land Land. Having seen Amitabha Buddha and in the West, but not yet comprehending reached the Tolerance of Non-Birth, they that he is a Buddha created by the Mind, can steer the boat of that Tolerance into and that this Mind is Buddha. It means you the sea of Birth and Death, to ferry resolve to make vows and to seek birth in sentient beings across and accomplish the Pure Land, like a child longing for its countless Buddha deeds at will.” mother, and never forgetting her for a

Nhò Chuûng Boà Taùt Thaân: Hai loaïi thaân Boà moment. Taùt—Two kinds of Bodhisattva's body: 2) Lyù Trì: Reciting the Buddha-name at the 1) Nhuïc thaân Boà Taùt: Thaân soáng cheát cuûa Boà level of inner truth—Ngöôøi "lyù trì" laø Taùt—Bodhisattva's mortal body. ngöôøi tin raèng Phaät A Di Ñaø ôû Taây Phöông

laø Phaät ñaõ coù saún trong taâm mình, laø Phaät coù caùi töôùng truï vaø sôû truï. Troïn khoâng caên do Taâm mình taïo ra, mình laáy ngay caùi baûn. Goác khoâng coù choã y truï, gaây döïng ra danh hieäu Phaät lôùn lao vaø coù saún trong theá giôùi vaø chuùng sanh. Meâ caùi tính baûn Taâm mình ñoù maø buoäc Taâm mình vaøo, nguyeân minh, môùi sinh ra hö voïng. Voïng khieán cho noù chôù taïm queân—Reciting the tính khoâng coù töï theå, chaúng phaûi laø coù choã Buddha-name at the level of inner truth or sôû y. Toan muoán trôû laïi chaân. Caùi muoán noumenon means believing that Amitabha chaân ñoù chaúng phaûi thaät laø chaân nhö tính. Buddha and His Pure Land in the West are Chaúng phaûi chaân maø caàu trôû laïi chaân, hoùa inherent features of our own pure Minds, ra thaønh hö voïng töôùng. Chaúng phaûi: the creation of our own pure Minds. It "sinh, truï, taâm, phaùp," laàn löõa phaùt sinh, means using the great name of Amitabha sinh löïc taêng tieán maõi, huaân taäp thaønh Buddha, which is inherent in our Minds nghieäp. Ñoàng nghieäp caûm nhau. Nhaân coù and the creation of our Minds, as a focal caûm nghieäp, dieät nhau sinh nhau. Do ñoù point to concentrate our minds on, so that neân coù chuùng sanh ñieân ñaûo—Ananda! we never forget it for a moment. What is meant by the upside-down state of Nhò Chuûng Cuùng Döôøng: See Nhò Cuùng living beings? Ananda! The reason that Döôøng in Vietnamese-English Section. the nature of the mind is bright is that the Nhò Chuûng Ñieân Ñaûo: Two conditions for nature itself is the perfection of brightness. being upside down—Theo Kinh Thuû Laêng By adding brightness, another nature Nghieâm, quyeån Baûy, Ñöùc Phaät ñaõ nhaéc nhôû arises, and rom that false nature, views are ngaøi A Nan veà hai loaïi ñieân ñaûo nhö sau: "OÂng produced, so that from absolute A Nan! OÂng muoán tu chaân tam ma ñòa, thaúng nothingness comes ultimate existence. All ñeán ñaïi Nieát Baøn cuûa Nhö Lai, tröôùc heát phaûi that exists comes from this; every cause in bieát hai thöù ñieân ñaûo laø chuùng sanh vaø theá fact has no cause. Subjective reliance on giôùi. Neáu ñieân ñaûo khoâng sinh, ñoù laø chaân tam objective appearances is basically ma ñòa cuûa Nhö Lai."—According to the groundless. Thus, upon what is Surangama Sutra, book Seven, the Buddha fundamentally unreliable, one set up the reminded Ananda about the two conditions for world and living beings. Confusion about being upside down as follows: "Ananda! You one's basic, perfect understanding results now wish to cultivate true samadhi and arrive in the arising of falseness. The nature of directly at the Thus Come One' Parinirvana, falseness is devoid of substance; it is not first, you should recognize the two upside- something which can be relied upon. One down causes of living beings and the world. If may wish to return to the truth, but that this upside-down state is not produced, then wish for truth is already a falseness. The there is the Thus Come One's true samadhi." real nature of true suchness is not a truth 1) Chuùng Sanh Ñieân Ñaûo: Upside-down state that one can seek to return to. By doing

so of living beings—OÂng A Nan! Theá naøo one misses the mark. What basically is not goïi laø chuùng sanh ñieân ñaûo? OÂng A Nan! produced, what basically does not dwell, Do tính minh taâm, caùi tính saùng suoát vieân what basically is not the mind, and what maõn. Nhaân caùi voïnh minh phaùt ra voïng basically are not dharmas arise through tính. Caùi tính hö voïng sinh ra caùi tri kieán interaction. As they arise more and more hö voïng. Töø roát raùo khoâng sinh roát raùo coù. strongly, they form the propensity to Do caùi naêng höõu aáy, môùi coù nhöõng caùi sôû create karma. Similar karma sets up a höõu. Chaúng phaûi nhaân thaønh sôû nhaân. Roài mutual stimulus. Because of the karma

thus generated, there is mutual production why, in this world, movement brings about and mutual extinction. That is the reason sounds, sounds bring about forms, forms for the upside-down state of living beings. bring about smells, smells bring about 2) Theá Giôùi Ñieân Ñaûo: Upside-down state of contact, contact brings about tastes, and the world—OÂng A Nan! Theá naøo goïi laø tastes bring about awareness of dharmas. theá giôùi ñieân ñaûo? Caùi coù vaø caùi bò coù aáy, The random false thinking resulting from nhaân hö voïng sinh, nhaân ñoù giôùi laäp. these six creates karma, and this Chaúng phaûi nhaân, sôû nhaân, khoâng truï vaø continuous revolving becomes the cause sôû truï, thieân löu chaúng döøng. Nhaân ñoù theá of twelve different categories. And so, in laäp. Ba ñôøi boán phöông hoøa hôïp xen nhau, the world, sounds, smells, tastes, contact, bieán hoùa chuùng sanh thaønh 12 loaïi (see and the like, are each transformed Thaäp Nhò Loaïi Chuùng Sanh). Bôûi ñoù theá throughout the twelve categories to make giôùi nhaân ñoäng coù tieáng, nhaân tieáng coù one complete cycle. The appearance of saéc, nhaân saéc coù höông, nhaân höông coù being upside down is based on this xuùc, nhaân xuùc coù vò, nhaân vò bieát phaùp. continuous process. Therefore, in the Saùu thöù voïng töôûng nhieãu loaïn thaønh world, there are those born from eggs, nghieäp tính. Möôøi hai thöù phaân ra khaùc. those born from womb, those born from Do ñoù löu chuyeån, neân ôû theá gian “tieáng, moisture, , those born by transformation, höông, vò, xuùc,” cuøng 12 bieán hoùa xoay those with form, those without form, those vaàn thaønh moät voøng laån quaån. Nhaân caùc with thought, those without thought, those töôùng ñieân ñaûo luaân chuyeån aáy, môùi coù not totally endowed with form, those not theá giôùi: caùc loaøi noaõn sanh, thai sanh, totally lacking form, those not totally thaáp sanh, hoùa sanh, loaøi coù saéc, loaøi endowed with thought, and those not khoâng saéc, loaøi coù töôûng, loaøi khoâng totally lacking thought. Ananda! Each of töôûng, loaøi chaúng phaûi coù saéc, loaøi chaúng these categories of beings is replete with phaûi khoâng saéc, loaøi chaúng phaûi coù töôûng, all twelve kinds of upside-down states, just loaøi chaúng phaûi khoâng töôûng. OÂng A Nan! as pressing on one’s eye produces a Chuùng sanh trong moãi loaïi ñeàu ñuû 12 thöù variety of flower-like images. With the ñieân ñaûo. Ví nhö laáy tay aán vaøo con maét, inversion of wonderful perfection, the thaáy hoa ñoám phaùt sinh. Hö voïng loaïn truly pure, bright mind becomes glutted töôûng ñieân ñaûo vaø chaân tònh minh taâm with false and random thoughts. cuõng nhö theá.”—Ananda! What is meant *** For more information, please see Thaäp by the

upside-down state of the world? All Nhò Loaïi Chuùng Sanh. that exists comes from this; the world is Nhò Chuûng Ñònh: Hai loaïi ñònh—There are set up because of the false arising of two kinds of samadhi: sections and shares. Every cause in fact 1) Taùn Ñònh: Thieàn ñònh toång quaùt hay taûn has no cause; everything that is dependent maïn cuûa Duïc Giôùi—Scattered or general has nothing on which it is dependent, and meditation in the world of desire. so it shifts and slides and is unreliable. 2) Thieàn Ñònh: Thieàn ñònh trong coõi Saéc giôùi Because of this, the world of the three hay Voâ Saéc giôùi—Abstract meditation in periods of time and four directions comes the realms of form and beyond form. into being. Their union and interaction Nhò Chuûng Höõu: Theo Thanh Tònh Ñaïo, coù bring about changes which result in the hai loaïi Höõu—According to the Path of twelve categories of living beings. That is Purification, there are two kinds of becoming.

1) Nghieäp Höõu: Karma-process becoming— • Voâ töôûng höõu: Loaïi höõu khoâng coù töôûng— Chính tieán trình nghieäp laø höõu, thì goïi laø Non-percipient becoming, the kind of nghieäp höõu. Nghieäp caàn ñöôïc hieåu laø höõu becoming possessed of non-perception. vì noù ñem laïi höõu hay söï taùi sanh. Tröôùc • Phi töôûng phi phi töôûng höõu: Loaïi höõu heát, nghieäp höõu noùi vaén taét laø haønh vaø caùc khoâng coù töôûng maø cuõng khoâng coù khoâng phaùp tham duïc, vaân vaân, töông öng vôùi töôûng—Neither-percipient-nor-non- haønh cuõng ñöôïc xem laø nghieäp. Nghieäp percipient becoming, the kind of becoming höõu bao goàm phöôùc haønh, phi phöôùc haønh, possessed of neither perception nor non- baát ñoäng haønh, ôû bình dieän nhoû (höõu haïn) perception. hay bình dieän lôùn (ñaïi haønh). Taát caû nhöõng • Höõu nhaát uaån: Loaïi höõu coù moät uaån— nghieäp ñöa ñeán söï taùi sanh ñeàu laø nghieäp One-constituent becoming, the kind of höõu—The karma-process itself is karma- becoming possessed of one constituent. process becoming. The karma should be • Höõu töù uaån: Loaïi höõu coù boán uaån—Four- understood as becoming. The karma- constituent becoming, the kind of process becoming in brief is both volition becoming possessed of four constituents. also and the states covetousness, etc., • Höõu nguõ uaån: Loaïi höõu coù naêm uaån— associated with the volition and reckoned Five-constituent becoming, the kind of as karma too. Karma-process becoming becoming possessed of five constituents. consists of the formation of merit, the Nhò Chuûng Höõu Tri Thöùc: Two kinds of formation of demerit, the formation of the advisor. imperturbable, either with a small 1) Thieän Höõu Tri Thöùc: Good advisor—See (limited) plane or with a large plane. All Thieän Höõu Tri Thöùc. karmas that lead to becoming are called 2) AÙc Höõu Tri Thöùc: Bad advisor—See AÙc karma-process becoming. Tri Thöùc. 2) Sinh Höõu: Rebirth-process becoming. Nhò Chuûng Khaát Só: Hai loaïi khaát só—Two a) Chính tieán trình taùi sanh laø höõu thì goïi laø kinds of mendicant: sanh höõu. Taùi sanh laø höõu vì noù hieän höõu. 1) Noäi Khaát: Ngöôøi coù khaû naêng töï keàm cheá Sanh höõu noùi vaén taét laø caùc uaån do nghieäp noäi taâm—Those who are able to self- sanh—Rebirth is becoming since it control his or her internal mental or becomes. Rebirth-process becoming spiritual methods. briefly is aggregates generated by karma. 2) Ngoaïi Khaát: Ngöôøi coù khaû

naêng töï keàm b) Sanh höõu goàm chín loaïi: It is of nine kinds: cheá nhöõng hình thöùc beân ngoaøi—Those • Duïc höõu: Loaïi höõu coù duïc voïng—Sense- who are able to self-control his or her desire becoming, the kind of becoming externals such as strict diet. possessed of sense-desires. Nhò Chuûng Luaät Nghi: Two kinds of rules • Saéc höõu: Loaïi höõu coù saéc—Fine-material or customs. becoming, the kind of becoming possessed 1) AÙc Luaät Nghi: Bad, or evil rules and of fine material. customs. • Voâ saéc höõu: Loaïi höõu voâ saéc—Immaterial 2) Thieän Luaät Nghi: Good rules and customs. becoming, the kind of becoming possessed Nhò Chuûng Löïc: Two kinds of power—Haøng of immaterial. phaøm phu nghieäp aùc saâu daày, ñaày ñuû taát caû • Töôûng höõu: Loaïi höõu coù töôûng— phieàn naõo, duø coù ít nhieàu coâng ñöùc tu haønh, Percipient becoming, the kind of becoming hoaëc chöôùng vaãn chöa vôi, ñöôïc trong muoân possessed of perception. moät. Coõi Cöïc Laïc raát trang nghieâm thanh tònh,

coøn sieâu vieät hôn tam giôùi, theá thì haïng phaøm level of completely fettered ordinary phu laøm sao ñöôïc vaõng sanh? Theo Trí Giaû vaø people ignorant of the Three Treasures Thieân Nhö Ñaïi Sö trong Tònh Ñoä Thaäp Nghi and the Law of cause and Effect, should Hoaëc Vaán Luaän, coù hai loaïi löïc—Ordinary base themselves initially on faith. Next, people are entirely enmeshed in heavy evil when they have embarked upon the Bodhi karma and are full of all kinds of afflictions. path, the precepts should serve as their Even though they may have some virtues as a foundation. If these ordinary people result of cultivation, they find it difficult to accept the Bodhisattva precepts and sever even a fraction of their defilements and continue to uphold them unfailingly and hindrances. The Land of Ultimate Bliss, on the without interruption for three kalpas, they other hand, is extremely purely adorned, will reach the First Abode of transcending the Triple Realm. How can such Bodhisattvahood. If they pursue their depraved common mortals hope to be reborn cultivation in this manner through the Ten there? According to Masters Chih-I and T'ien- Paramitas as well as countless vows and Ju in the Pure Land Buddhism, there are two practices, one after another without kinds of power. interruption, at the end of ten thousand 1) Töï Löïc—Self-power: Veà töï löïc, haøng cuï kalpas they will reach the Sixth Abode of phöôïc phaøm phu ôû theá giôùi naày tuy coù ñoâi Bodhisattvahood. Should they continue chuùt tu haønh, thaät ra chöa coù theå sanh veà still further, they will reach the Seventh Tònh Ñoä vaø chöa xöùng ñaùng ñöôïc ôû Tònh Abode or Non-Retrogression. They will Ñoä. Kinh Anh Laïc noùi: "Töø ñòa vò cuï then have entered the stage of the 'Seed phöôïc phaøm phu chöa bieát Tam Baûo vaø of Buddhahood,' i.e., they are assured of nhaân quaû thieän aùc, tröôùc tieân môùi phaùt taâm eventual Buddhahood. However, even Boà Ñeà phaûi laáy tín laøm goác, ñeán khi vaøo then, they still cannot achieve rebirth in ñaïo Phaät laïi laáy giôùi laøm neàn taûng. Haïng the Pure Land. phaøm phu naày khi môùi thoï Boà Taùt giôùi, 2) Tha Löïc—Other-power: Veà tha löïc, neáu neáu moãi ñôøi cöù tieáp tuïc giöõ giôùi nhö theá keû naøo tin nôi nguyeän löïc ñaïi bi nhieáp laáy khoâng cho khuyeát phaïm, traûi qua ba kieáp chuùng sanh nieäm Phaät cuûa Ñöùc Phaät A Di môùi ñeán ñòa vò

sô phaùt taâm truï. Laïi cöù nhö Ñaø, roài phaùt loøng Boà Ñeà tu moân Nieäm theá maø tu thaäp tín, thaäp ba la maät cuøng voâ Phaät Tam Muoäi, chaùn thaân höõu laäu trong löôïng haïnh nguyeän, noái nhau khoâng giaùn ba coõi, thöïc haønh boá thí, trì giôùi, cuøng caùc ñoaïn, maõn moät vaïn kieáp môùi ñeán ngoâi ñeä phöôùc nghieäp, moãi haïnh ñeàu hoài höôùng luïc Chaùnh Taâm truï. Khi tieán leân ñeä thaát nguyeän sanh Taây Phöông Cöïc Laïc thì cô Baát Thoái truï töùc laø ñaõ vaøo chuûng taùnh vò, caûm hôïp nhau, nöông nhôø Phaät löïc lieàn nhöng ñòa vò naày cuõng chöa ñöôïc sanh veà ñöôïc vaõng sanh—With regard to other- Tònh Ñoä—As far as self-power is power, if anyone believes in the power of concerned, while the ordinary beings of Amitabha Buddha's compassionate vow to this world, totally bound by their rescue sentient beings and then develops attachments and afflictions, may have the Bodhi-Mind, cultivates the Buddha some level of cultivation, in reality, they Remembrance (Recitation) Samadhi, still cannot be reborn in the Pure Land nor grows weary of his temporal, impure body deserve to reside there. The Peace and in the Triple Realm, practices charity, Bliss Collections states: "Those who first upholds the precepts and performs other develop the Bodhi Mind, starting from the meritorious deeds, dedicating all the

merits and virtues to rebirth in the the formal quality of the living being so Western Pure Land, his aspirations and the that it will be a thorough specimen of the Buddha's response will be in accord. kind. Relying thus on the Buddha's power, he 2) Hai aûnh höôûng cuûa haønh ñoäng—Two will immediately achieve rebirth. kinds of action-influence: Nhò Chuûng Nghieäp: Hai loaïi nghieäp—There i) Bieät Nghieäp: Individual action- are two kinds of karma: influence—Bieät nghieäp taïo ra caù bieät (A) theå—Individual action-influence creates 1) Nghieäp coá yù seõ phaûi mang nghieäp quaû the individual being. naëng neà: Intentional karma which bears ii) Coäng Nghieäp: Common-action- much heavier karma vipaka (phala). influence—Coäng nghieäp taïo ra vuõ truï— 2) Nghieäp khoâng coá yù, nghieäp quaû nheï hôn: Common action-influence creates the Unintentional karma which bears lighter universe itself. karma vipaka. Nhò Chuûng Nhaân: Two groups of good and (B) evil people. 1) Thieän nghieäp nhö boá thí, aùi ngöõ vaø lôïi tha: (A) Wholesome (good) karma such as giving 1) Ngöôøi Laønh (kieát nhôn, thieän nhôn)— charity, kind speech, helping others, etc. Good people (virtuous, kind, wholesome): 2) Baát thieän nghieäp nhö saùt sanh, troäm caép, a) Ngöôøi laønh thuoäc haøng thöôïng phaåm— noùi doái, voïng ngöõ: Unwholesome (bad) Good people who are at the highest level: karma such as killing, stealing, lying and Haïng ngöôøi naày töø khi môùi sanh ra cho slandering. ñeán khi khoân lôùn, giaø cheát, khoâng caàn ai (C) Coù hai loaïi nghieäp theo Giaùo Sö Junjiro daïy baûo caû maø ngöôøi aáy vaãn luoân laøm Takakusu trong Cöông Yeáu Trieát Hoïc laønh. Ñaây laø nhöõng baäc Thaùnh Nhaân— Phaät Giaùo—There are two kinds of action The people at this level, from the time of and action-influence according to Prof. their birth until the time they are mature, Junjiro Takakusu in the Essentials of and old age and death, do not need anyone Buddhist Philosophy: to teach them, yet they always know 1) Hai loaïi haønh ñoäng—Two kinds

of action: instinctively to practice goodness. These i) Daãn Nghieäp: Drawing action—Daãn people are Saintly Beings. nghieäp ñöa moät sinh vaät thaùc sinh laøm b) Ngöôøi laønh thuoäc haøng trung phaåm—Good ngöôøi, laøm trôøi hay laøm thuù; khoâng theá löïc people who are at the intermediate level: naøo khaùc coù theå ñöa moät sinh vaät ñeán moät Haïng ngöôøi naày, tröôùc caàn ñöôïc ngöôøi hình thaùi ñaëc bieät naøo ñoù cuûa ñôøi soáng— nuoâi daïy roài sau ñoù môùi bieát laøm laønh. Drawing action causes a being to be born Haïng ngöôøi naày goïi laø baäc Hieàn Nhaân— as a man, as a deva, or as an animal; no The people in this level, first need to be other force can draw a living being into a taught to live wholesomely before they particular form of life. know how to live a life of goodness and ii) Maõn Nghieäp: Fulfilling action—Sau khi virtues. These people are Good Beings. moãi ñôøi soáng ñaõ ñöôïc quyeát ñònh, maõn 2) Ngöôøi thuoäc haøng haï phaåm—People who nghieäp seõ kieän toaøn tính chaát höõu hình cuûa are at the lowest level: Haïng ngöôøi naày, sinh vaät ñeå noù trôû thaønh moät chuûng loaïi tuy laø coù ñöôïc ngöôøi daïy doã caån thaän, maø hoaøn haûo—After the kind of life has been cuõng chaúng chòu laøm vieäc thieän laønh. Ñaây determined, the fulfilling action completes laø haïng AÙc Ngu—The people in this level,

despite having being taught carefully, yet not attaining enlightenment, but claim to refuse to practice goodness, unable to love have attained, etc. Furthermore, if you are an ethical life. These people are Wicked interested only in examining the Buddhist and Ignorant Beings. teachings with the intention of knowing it (B) for fun, or use that knowledge and 1) Haïng ngöôøi hoïc roäng nghe nhieàu, maø laïi understanding to cause harm to others, khoâng bao giôø bieát y theo caùc ñieàu ñaõ causing people who have not well-learned nghe hoïc ñoù maø tu söûa vaø thöïc haønh: to feel confused, unable to answer Those who have high education, but they questions you raise to them in order for are never willing to practice and cultivate you to laugh and ridicule with arrogance, the knowledge they gained. assuming you are a man of great a) Neáu ngöôøi hoïc roäng nghe nhieàu maø trong knowledge, then please do not do this. taâm khoâng coù ñaïo, taát nhieân kieán vaên b) Neáu ngöôøi coù kieán thöùc roäng raõi veà Phaät quaûng baùc do ñoù maø sanh khôûi ra taùnh töï phaùp, laïi tieáp tuïc nghieân cöùu giaùo lyù cuûa cao, xem thöôøng nhöõng keû khaùc coù söï ñaïo Phaät vôùi muïc ñích hoïc hoûi ñeå höôùng hieåu bieát chaúng baèng mình. Daàn daàn keát thöôïng vaø hoài taâm tu haønh theo Phaät, thaønh caùi toäi khinh maïn, vaø ñöa ñeán vieäc nguyeän coù ngaøy xa lìa ñöôïc beå khoå soâng baøi baùc taát caû moïi lyù luaän traùi ngöôïc vôùi meâ, ñeå böôùc leân bôø giaùc, thí quyù hoùa voâ sôû kieán cuûa mình. Chính vì theá maø sanh ra cuøng, vì trong töông lai chuùng ta seõ coù taâm “Taêng Thöôïng Maïn,” nghóa laø mình theâm moät vò Phaät: If those who have vast khoâng hay maø cho raèng mình hay, khoâng knowledge, and continue to study and gioûi maø cöù cho laø gioûi, khoâng chöùng maø examine the philosophical teachings of cho laø chöùng; töø ñoù khoâng chòu tu söûa gì Buddhism with the intention of learning to caû. Hôn nöõa, neáu chæ muoán nghieân cöùu strive for the highest peak and to gather Phaät phaùp vôùi muïc ñích bieát ñeå chôi hay their mind to cultivate

the Buddha bieát ñeå ñem söï hieåu bieát cuûa mình ñi chaát Dharma, and vow one day to escape the vaán Thaày baïn, laøm cho ngöôøi chöa hoïc tôùi sea of suffering and the river of ignorance caûm thaáy luùng tuùng, khoâng theå traû lôøi to cross over to the shore of ñöôïc, ñeå töø ñoù caûm thaáy töï maõn roài cöôøi enlightenment, then that would be cheâ, nhaïo baùng vaø töï cho mình laø taøi gioûi excellent because in the future, we will thì chaúng neân: If those who have a broad have another “Future Buddha.” education and vast knowledge, and who 2) Haïng ngöôøi ngu doát toái taêm, nhöng luoân are well-read, but their minds lack faith in xeùt mình laø moät keû phaøm phu ñaày tham religion, naturally, tis will often give rise saân si, cuøng vôùi voâ soá toäi loãi chaát choàng to conceit, looking down on others as not trong quaù khöù, hieän taïi vaø vò lai, töø ñoù being their equal in knowledge and sanh loøng taøm quí, roài phaùt nguyeän tu taâm understanding. Gradually, this becomes söûa taùnh, saùm hoái, aên naên, y theo lôøi Phaät the offense of “arrogance,” which leads Toå ñaõ daïy maø haønh trì, tu taäp, nhö laø tuïng them to reject any other thoughts and kinh, nieäm Phaät, ngoài thieàn, vaân vaân, caàu philosophies that oppose what they cho nghieäp chöôùng choùng ñöôïc tieâu töø, believe. This then gives rise to the mind of mau böôùc leân bôø giaùc trong moät töông lai “Highest Egotism,” meaning they are raát gaàn: Ordinary people who always talented, not cultivating for change but examine themselves and realize they are claim to others they cultivate for change, just unenlightened mortal filled with

greed, hatred and ignorance, as well as an Buddha-name. Those of middle faculties may accumulation of infinite other take from two to six days to reach complete transgressions in the past, present and undisturbed Buddha-remembrance.” There are future. From realizing this, they develop a two categories for One Mind or Singleminded sense of shame and then vow to change Practice: their way, be remorseful, repent, and give 1) Söï Nhaát Taâm: One Mind at the their best to cultivate with vigor such as Phenomenal Level—Baát luaän laø ngöôøi chanting sutra, reciting the Buddha’s “Söï Trì” hay “Lyù Trì,” heã trì ñeán ngaøy name, or sitting meditation, seeking to phuïc töø heát moïi phieàn naõo tham, saân, si, quickly end karmic obstructions and to maïn, nghi, taø kieán, cho ñeán ngaøy dieät heát attain enlightenment in a very near future. haún caû kieán hoaëc vaø tö hoaëc, thì caû hai Nhò Chuûng Nhaân Quaû: Hai loaïi nhaân quaû— ñeàu laø “Söï Nhaát Taâm.” Söï nhaát taâm thì Two aspects of cause and effect: khoâng coøn bò kieán hoaëc vaø tö hoaëc laøm roái 1) Nhaân quaû theá gian: Cause and effect in loaïn nöõa. Khi taâm mình khoâng coøn bò kieán the present life (khoå ñeá laø quaû: the effect hoaëc vaø tö hoaëc laøm roái loaïn luùc laâm or fruit; taäp ñeá laø nhaân: the cause). chung, cuõng laø luùc mình caûm thaáy thaân 2) Nhaân quaû xuaát theá gian: Cause and effect bieán hoùa cuûa chö Phaät vaø Thaùnh chuùng in the future (dieät ñeá laø quaû: mortality or hieän ra tröôùc maét, khi aáy taâm mình chaúng extinction is the effect or fruit; ñaïo ñeá laø coøn bieán khôûi ra ba caûnh vaät ñieân ñaûo, töùc nhaân: the path is the cause). laø caûnh “Duïc giôùi,” “Saéc giôùi,” vaø “Voâ saéc Nhò Chuûng Nhaãn Nhuïc: Hai loaïi nhaãn giôùi” ôû trong theá giôùi Ta baø Naày nöõa, maø nhuïc—Two

kinds of patience or endurance: mình ñöôïc ñi sinh soáng hoaëc ôû coõi ñoàng 1) Chuùng sanh nhaãn: Patience or endurance cö, hay coõi phöông tieän ôû beân Theá Giôùi of human assaults and insults. Cöïc Laïc—Regardless of whether you 2) Phaùp nhaãn: Patience or endurance of the recite the Buddha-name at the assaults of nature, heat, cold, etc. phenomenal level or the inner truth level, if you invoke the name of Amitabha until Nhò Chuûng Nhaát Taâm: Trong Kinh A Di you subdue all afflictions of anger, greed, Ñaø, Ñöùc Phaät daïy raèng "Nhaát Taâm Baát Loaïn" ignorance, doubt, wrong views, and put an coù theå ñaït ñöôïc trong khoaûng thôøi gian töø moät end to illusions of views and thoughts, this ñeán baûy ngaøy. Ngöôøi lôïi caên coù theå nieäm trong is the One Mind at the Phenomenal Level, moät ngaøy laø ñöôïc nhaát taâm baát loaïn; keû ñoän which is not tainted by delusions of views caên phaûi caàn ñeán baûy ngaøy môùi ñöôïc nhaát taâm and thoughts anymore. If you recite the baát loaïn; coøn ngöôøi trung caên thì khoâng nhaát Buddha-name until you are not deluded by ñònh, coù theå hai ngaøy, hoaëc 3, 4, 5, 6 ngaøy môùi delusions of views and thoughts at the ñöôïc nhaát taâm baát loaïn." Nhaát Taâm Baát Loaïn moment of you death, the response you coù hai thöù—According to the Amitabha Sutra, get is that Amitabha Buddha in his the Buddha taught: "One Mind Without Disturb Emanation Body along with his whole can be achieved from one to seven days. retinue of holy ones will appear before Those with sharp faculties will be able to reach you. Your mind will no longer create the complete undisturbed Buddha-remembrance delusions of desire, form, and after just one day of invoking the Buddha- formlessness characteristic of this name. Those with dull faculties will only be mundane world "Endurance," and you will able to reach complete undisturbed Buddha- go to be reborn in either the Pure Land remembrance after seven days of invoking the

where Saints and Ordinary beings dwell Nhò Chuûng Nhaát Xieån Ñeà: Icchantika together, or the Pure Land of Expedient (skt)—Hai loaïi Nhaát Xieån Ñeà—Two kinds of Liberation. icchantika: 2) Lyù Nhaát Taâm: One Mind at the Level of 1) Nghieäp baùo Nhaát xieån ñeà: Loaïi ngöôøi cöïc Inner Truth—Baát luaän laø ngöôøi "Söï Trì" aùc, ñoaïn tuyeät thieän caên vì nghieäp tieàn hay ngöôøi "Lyù Trì," heã trì ñeán ngaøy Taâm kieán, neân khoâng bao giôø thaønh Phaät—The mình môû ra, mình thaáy ñöôïc Phaät cuûa Taâm utterly depraved, abandoned, and tính mình, caû hai ñeàu laø Lyù Nhaát Taâm. Lyù Blasphemers of Buddha-truth owing to the Nhaát Taâm khoâng coøn bò roái loaïn bôûi taø previous karma. thuyeát nhò bieân nhö noäi dung hình thöùc, 2) Haïnh nguyeän Nhaát xieån ñeà: Vì ñaïi nieát baøn sanh töû, Phaät vaø chuùng sanh, vaân nguyeän maø caùc vò Boà taùt quyeát ñònh chöa vaân. Ñaây chính laø trí tueä coù ñöôïc do söï tu thaønh Phaät ñeå tieáp tuïc cöùu ñoä chuùng haønh. Luùc laâm chung maø taâm mình chaúng sanh—Owing to the good vow, bò taø thuyeát nhò bieân laøm roái loaïn, thì mình bodhisattvas refuse to enter upon their seõ caûm thaáy thaân Thuï Duïng cuûa Phaät cuøng Buddhahood in order to continue to save caùc vò Thaùnh chuùng hieän ra tröôùc maét. Luùc all beings. aáy taâm mình chaúng coøn bieán khôûi ra hai Nhò Chuûng Nieäm Phaät: Hai loaïi nieäm caûnh vaät ñieân ñaûo taø kieán laø nhöõng caûnh Phaät—Two kinds of intonation or calling on

sinh laõo beänh töû cuûa coõi Ta Baø vaø caûnh the Buddhas: traàm khoâng cuûa coõi Nieát Baøn, maø ngöôïc 1) See Thoâng Nieäm Phaät. laïi mình ñöôïc sinh soáng ôû coõi thöïc baùo 2) See Bieät Nieäm Phaät. trang nghieâm, hoaëc coõi thöôøng tòch quang Nhò Chuûng Nieát Baøn: Two Nirvanas: cuûa Theá Giôùi Cöïc Laïc—Regardless of 1) Höõu dö Nieát baøn: Höõu dö y Nieát baøn, Nieát whether you recite the Buddha-name at baøn maø nhaân ñaõ ngöøng haún, nhöng quaû the phenomenal level or the inner truth vaãn coøn dö laïi, nhö vaäy moät vò Thaùnh coù level, if you invoke the name of Amitabha theå nhaäp Nieát baøn, nhöng phaûi soáng trong Buddha until your mind opens and you see theá giôùi sanh töû cho ñeán thaân cheát— inherent Buddhahood, this is the One Incomplete Nirvana where causes of Mind at the level of inner truth. The One reincarnation are ended—Nirvana in Mind at the inner truth level is not deluded which all causes have been annihilated, by the supposed dualisms of essence and but the remnant of the effect still remains, form, nirvana and samsara, Buddhas and so that a saint may enter this nirvana sentient beings, etc. This is the wisdom during life, but may have to continue to that comes from cultivating practice. At live in this mortal realm till the death of the time of your death, if you are not his body. deluded by dualisms, the response you get 2) Voâ dö Nieát baøn: Voâ dö y Nieát baøn, Nieát is that Amitabha Buddha will appear baøn cuoái cuøng, nôi khoâng coøn nhaân quaû, before you in his Reward Body, along with khoâng coøn lieân heä vôùi luaân hoài sanh töû, vò his whole retinue of holy ones. Your mind Thaùnh nhaäp Voâ dö Nieát baøn khi thaân will no longer create the delusions of cheát—Final Nirvana, where all effects are Samsara and Nirvana, and you will go to ended—Remnantless nirvana, without be reborn in either the Pure Land of Real cause and effect, the connection with the Reward, or the Pure Land of Eternally chain of mortal life being ended, so that Quiescent Light.

the saint enters upon perfect nirvana on (A) the death of his body. 1) Thöôøng kieán: Nhöõng ngöôøi theo chuû nghóa Nhò Chuûng Phaùp Thaân: Two kinds of vaät chaát duy trì cuoäc soáng ñaïo ñöùc vì lôïi dharmakaya—See Nhò Phaùp Thaân. ích cuûa töï thaân, tìm caàu haïnh phuùc traàn Nhò Chuûng Phaân Bieät: Theo Kinh Laêng tuïc, vaø khoâng naém baét ñöôïc Nieát baøn— Giaø, coù hai loaïi phaân bieät, toång phaân bieät vaø Materialistics who maintained the moral bieán phaân bieät; tuy nhieân, nghóa cuûa chuùng gaàn life in the interests of self, sought earthly nhö khoâng sai khaùc—According to the happiness, and failed to apprehend Lankavatara Sutra, there are two kinds of nirvana. discrimination: samkalpa or general 2) Ñoaïn kieán: Ngöôøi theo chuû nghóa ñoaïn discrimination, and parikalpa; however, their kieán phuû nhaän haïnh phuùc traàn tuïc tuøy meanings are almost the same. thuoäc vaøo cuoäc soáng ñaïo ñöùc—Nihilistics who denied that earthly happiness is Nhò Chuûng Phaät Caûnh: Hai caûnh giôùi dependent on a moral life. Phaät—Two Buddha domains: (B) 1) Chöùng caûnh: Caûnh giôùi maø chö Phaät chöùng 1) Phaù theá gian laïc taø kieán: Nhöõng ngöôøi duy ñöôïc—Lyù Chaân Nhö phaùp taùnh—The trì loái soáng vì lôïi ích vò kyû—Those who domain or state of absolute enlightenment. maintain the moral life in the interests of 2) Hoùa caûnh: Caûnh giôùi maø chö Phaät bieán self. hoùa ra hay

laø Taây phöông quoác ñoä—The 2) Phaù Nieát Baøn ñaïo taø kieán: Nhöõng ngöôøi domain that the Buddhas are transforming chuû tröông theo ñuoåi phöôùc baùo nhôn or the Pure Land. thieân maø chaúng ñöôïc Nieát Baøn—Those Nhò Chuûng Quaùn Ñaûnh: Hai loaïi quaùn who seek earthly happiness, and fail to ñaûnh—Two forms of esoteric baptism—See apprehend Nirvana. Quaùn Ñaûnh in Vietnamese-English Section. Nhò Chuûng Taâm Töôùng: Hai loaïi taâm Nhò Chuûng Quang Minh: Hai loaïi aùnh töôùng—Two kinds of mind: saùng—See Nhò Quang Minh. 1) Noäi taâm töôùng: Baûn taâm thanh tònh bình Nhò Chuûng Sanh Töû: Hai loaïi sanh töû— ñaúng beân trong—The mind in its inner Two kinds of life and death: character and influence. 1) Phaân Ñoaïn Sanh Töû: Quaû baùo trong tam 2) Ngoaïi taâm töôùng: Theo duyeân maø hieän ra ñoà luïc ñaïo cuûa caùc nghieäp thieän aùc, thaân caùc ñoái caûnh—The in its outer ñöôïc taïo thaønh do quaû baùo naày coù töøng manifestations. phaàn töøng ñoaïn (chæ heát thaûy phaøm phu coù Nhò Chuûng Thanh Tònh: Theo kinh Hoa ñuû kieán tö hoaëc)—The various karmic Nghieâm, coù hai loaïi thanh tònh—According to transmigrations. the Flower Ornament Scripture, there are two 2) Baát Tö Nghì Bieán Dòch Sanh Töû: Quaû baùo kinds of purity: Tònh ñoä giôùi cuûa nghieäp voâ laäu. Ñaây laø söï 1) Töï tính thanh tònh: Chaân nhö thanh tònh— sanh töû cuûa caùc baäc Thaùnh ñaõ ñoaïn heát The natural purity. kieán tö hoaëc—The inconceivable 2) Ly caáu thanh tònh: Ñaït ñöôïc taâm theå thanh transformation life in the Pure Land, the tònh baèng caùch xa lìa moïi oâ nhieãm— transformation of the arhats and other Acquired purity through avoiding saints. pollution. Nhò Chuûng Taø Kieán: Hai loaïi taø kieán—The Nhò Chuûng Thaùnh: Hai loaïi Thaùnh—Two two false views: classes of saints or preachers:

1) Höõu ngoân Thaùnh: Those who preach with Prediction in finality, or complete detail of words (Phaùp sö). becoming Buddha of a sentient being. 2) Voâ ngoân Thaùnh: Nhöõng vò Thaùnh neâu Nhò Chuûng Thoaùt Tuïc: Hai loaïi thoaùt tuïc—göông baèng nhöõng phaåm haïnh cao tuyeät Two kinds of seclusion: chöù khoâng noùi moät lôøi—Those who preach 1) Thaân thoaùt tuïc: Bodily withdrawal into without words, but examplify themselves seclusion. with good morality. 2) Taâm thoaùt tuïc: Spiritual withdrawal from Nhò Chuûng Theá Giôùi: Two kinds of world. all evil, and into meditation. 1) Höõu Tình Theá Giôùi: Theá giôùi cuûa loaøi höõu Nhò Chuûng Tòch Tònh: Hai loaïi tòch tònh— tình coù thaân theå—The world of the living, Two kinds of seclusion or retirement from the who are receiving their correct world: recompense. 1) Thaân tòch tònh: Töï thaân lìa boû gia ñình ñeå 2) Khí Theá Giôùi: Theá giôùi vaät lyù hay ñòa soáng ñôøi thanh thaûn yeân tónh—Bodily phöông nôi loaøi höõu tình cö truù (caùc loaøi withdrawal into seclusion. höõu tình, theo luaän ñieåm vaät chaát hay tinh 2) Taâm tòch tònh: Nhôø tu thieàn ñònh maø taâm thaàn, ñöôïc chia thaønh ba coõi—The world ñoaïn lìa taát caû nhöõng ñieàu aùc—Spiritual of the material, or that on which karma withdrawal from all evil and into depends for expression. The world of meditation. material is divided into three realms. Nhò Chuûng Tín: Two forms of faith—See a) Duïc Giôùi: Kamadhatu (skt)—See Duïc Nhò Tín. Giôùi (B) and (C). Nhò Chuûng Tinh Taán: Theo Ñaïi Trí Ñoä b) Saéc Giôùi:

Rupadhatu (skt)—See Saéc Giôùi, Luaän, coù hai loaïi tinh taán—According to the and Töù Thieàn Thieân. Maha-Paramita-Sastra, there are two kinds of c) Voâ Saéc Giôùi: Arupadhatu (skt)—See Voâ virya: Saéc Giôùi, and Töù Khoâng Xöù. 1) Thaân Tinh Taán: Nhö vaãn sinh hoaït mang Nhò Chuûng Thí: See nhò boá thí. ñeán cuûa caûi, nhöng laïi duøng vaøo vieäc boá Nhò Chuûng Thieàn: Two kinds of thí—The fortitude in body, i.e. use earned contemplation. properties in almsgiving—See Baùt Chaùnh 1) Söï Thieàn: The dhyana of or concentration Ñaïo (4) (5) (6). on phenomena—See Söï Thieàn. 2) Taâm Tinh Taán: Döùt boû tham duïc, aùc taâm, 2) Lyù Thieàn: The dhyana of or concentration cuõng nhö taø kieán—The vigour in mind, i.e. on the absolute truth—See Lyù Thieàn. cut off all passions, evil mind, and wrong Nhò Chuûng Thoï Kyù: Hai loaïi thoï kyù—Two views—See Baùt Chaùnh Ñaïo (1) (2) (6). classes of Buddha's predictions of a disciple's Nhò Chuûng Tính: Hai loaïi tính—Two kinds destiny: of seed-nature (the character of the alaya seed 1) Höõu dö thoï kyù: Ñöùc Phaät noùi vaøo thôøi naøo and its development): trong töông lai thì vò Phaät naøo seõ thoï kyù (A) cho chuùng sanh—Partial or incomplete 1) Tính chuûng töû: Baûn tính thieän töø voâ thuûy – prediction—The Buddha predicted what The original good seed-nature. Buddha would make a prediction for 2) Taäp chuûng töû: Chuûng tính thieän do tu taäp sentient being in certain periods of time in maø phaùt trieån—The seed-nature in the future. practice or development. 2) Voâ dö thoï kyù: Ñöùc Phaät thoï kyù veà söï (B) thaønh Phaät cuûa moät chuùng sanh—

1) Boån tính truï chuûng tính: Baûn tính töï nhieân Nhò Chuûng Töû: Hai loaïi chuûng töû—Two töø voâ thuûy—The immanent abiding kinds of seeds: original good seed-nature. (A) 2) Taäp sôû thaønh chuûng tính: Chuûng tính môùi 1) Danh ngoân chuûng töû (Boån höõu chuûng töû): ñöôïc huaân taäp—The seed productive Chuûng töû laø nhaân taïo ra taát caû moïi phaùp according to its ground. thieän aùc—Seed which causes moral (C) action—Good or evil seeds produce good 1) Thaùnh chuûng tính: Haït gioáng chöùng quaû or evil deeds. Nieát Baøn cuûa baäc Thaùnh tam thöøa—The 2) Nghieäp chuûng töû: Chuûng töû gaây ra bôûi seed-nature of the saints, by which they nghieäp taïo taùc thieän aùc nôi taâm sôû roài attain nirvana. huaân taäp nôi thöùc thöù taùm—Karma seed, 2) Phaøm phu chuûng tính: Ngu phu chuûng the sixth (mind consciousness) acting with tính, hay chuûng tính phaøm phu ngu muoäi the eighth (Alaya consciousness). coá baùm giöõ laáy chö phaùp (haït gioáng naày (B) coù khaû naêng sinh saûn, coøn tính laø do reøn 1) Boån höõu chuûng töû: The seed or latent taäp maø coù chöù khoâng phaûi laø tính cuûa lyù undivided moral force immanent in the tính)—The seed-nature in the foolish and highest of the Alaya consciousness. ignorant. 2) Thaân huaân chuûng töû: The newly Nhò Chuûng Trang Nghieâm: Two kinds of influenced or active seed when acted upon adornment—See Nhò Trang Nghieâm. by the seven other consciousness, thus Nhò Chuûng Trí: Two kinds of wisdom: becoming productive. 1) Töôùng Trí: Höõu laäu trí hay trí nöông vaøo (C) Two kinds of death: söï töôùng theá gian vaø haõy coøn quan heä vôùi 1) Meänh taän töû: Natural death. phieàn naõo—Knowledge derived from 2) Ngoaïi duyeân töû: Violent death or death phenomena, associated with afflictions. caused by external

causes. 2) Phaät Trí: Voâ laäu trí, caét ñöùt lieân heä vôùi Nhò Chuûng Tyø Kheo: Hai loaïi Tyø Kheo— phieàn naõo—Buddha wisdom, no longer Two classes of monks: associated with afflictions. 1) Ña vaên tyø kheo: Monks who hear and ** For more information, please see Nhò Trí. repeat many sutras, but are not devoted Nhò Chuûng Tu Ñaïo: Two paths of doers. cultivation—See Hai Loái Tu Haønh. 2) Quaû thieån tyø kheo: Those who read and Nhò Chuûng Tö Löông: Theo Kinh Baûo Tích, repeat few sutras, but are devoted in their coù hai loaïi trang nghieâm—According to The lives. Ratna-rasi or Ratna-kuta sutra (Gem-Heap Nhò Chuûng Voïng Kieán: Two kinds of sutra), there are two kinds spiritual provender: upside-down discriminating false views— 1) Phuùc ñöùc tö löông: Boá thí coâng ñöùc thieän Trong Kinh Thuû Laêng Nghieâm, quyeån Nhì, caên ñeå trì giôùi, nhaãn nhuïc, vaø tinh taán— Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà hai loaïi Charity, the first four paramitas in the six voïng kieán nhö sau: “OÂng A Nan! Taát caû chuùng paramitas. sanh bò troâi laên trong voøng luaân hoài sanh töû ôû 2) Trí ñöùc tö löông: Tu taäp thieàn quaùn vaø tinh theá gian, laø do bôûi hai thöù voïng kieán. Hai thöù chuyeân tìm caàu Dieäu Giaùc, hay laø ba Ba nhìn sai laàm ñoù laøm cho chuùng sanh thaáy coù La Maät sau cuøng—Wisdom, the last three caûnh giôùi, vaø bò loâi cuoán trong voøng nghieäp. paramitas. Hai thöù voïng kieán ñoù laø voïng kieán bieät nghieäp cuûa chuùng sanh vaø voïng kieán ñoàng phaän cuûa

chuùng sanh.”—In the Surangama Sutra, the troøn hieän ra chöù—Moreover, Ananda, if Buddha reminded Ananda about two kinds of the circular reflection is in itself a thing upside-down discriminating false views as apart from the lamp, then it would be seen follows: “Ananda! All living beings turn on the around the folding screen, the curtain, the wheel in this world because of two upside- table, and the mats. down discriminating false views. Wherever • Neáu rôøi tính thaáy maø rieâng coù, thì maét coù these views arise, there is revolution through theå khoâng thaáy. Nay maét thaáy thì bieát the cycle of appropriate karma. What are the khoâng rôøi ñöôïc—If it has nothing to do two views? The first consists of the false view with the seeing, it should not be seen by based on living beings’ individual karma. The the eyes. Why is it that the man with second consists of the false view based on cataracts sees the circular reflections with living beings’ collective karma.” his eyes? 1) Voïng Kieán Bieät Nghieäp laø gì? OÂng A b) Vaäy neân bieát raèng—Therefore, you Nan! Nhö ngöôøi bò ñau maét, ban ñeâm nhìn should know that: vaøo ngoïn ñeøn, thaáy coù naêm maøu saéc troøn • Maøu saéc thaät ôû nôi ñeøn. Caùi thaáy beänh chung quanh ngoïn löûa saùng—What is nhìn laàm ra aûnh naêm saéc. Caùi aûnh vaø caùi meant by false views based on individual thaáy ñeàu laø beänh. Nhöng caùi thaáy bieát laø karma? Ananda! It is like a man in the beänh ñoù, khoâng phaûi laø beänh. Ñöøng neân world who has red cataracts on his eyes so noùi laø ñeøn, laø thaáy, vaø chaúng phaûi ñeøn, that at night he alone sees around the lamp chaúng phaûi thaáy—In fact the colors come a circular reflection composed of layers of from the lamp, and the diseased seeing five colors. bring about the reflection. Both the a) OÂng nghó theá naøo? Caùi aûnh troøn naêm maøu circular reflection and the faulty seeing saéc ñoù laø maøu

saéc cuûa ñeøn hay maøu saéc are the result of the cataract. But that cuûa caùi thaáy? What do you think? Is the which sees the diseased film is not sick. circle of light that appears around the lamp Thus you should not say that it is the lamp at night the lamp's color, or is it the or the seeing or that it is neither the lamp seeing's colors? nor the seeing. • OÂng A Nan! Neáu laø maøu saéc cuûa ñeøn, sao • Ví duï maët traêng thöù hai, vì duïi maét maø chæ moät mình ngöôøi ñau maét thaáy. Neáu laø thaáy, vaäy khoâng phaûi laø maët traêng, hay laø maøu saéc cuûa tính thaáy, thì tính thaáy ñaõ boùng cuûa traêng. Caùi aûnh naêm saéc cuõng thaønh maøu saéc, coøn caùi thaáy cuûa ngöôøi vaäy, vì maét beänh maø thaønh, khoâng neân noùi maét ñau goïi laø gì?—Ananda! If it is the laø taïi ñeøn hay taïi thaáy—It is like a second lamp's colors, why is it that someone moon often seen when one presses on without the disease does not see the same one's eye while looking up into the sky. It thing, and only the one who is diseased is neither substantial nor a reflection sees the circular reflection? If it is the because it is an illusory vision caused by seeing's colors, then the seeing has the pressure exerted on one's eye. Hence, already become colored; what, then, is the a wise person should not say that the circular reflection the diseased man sees second moon is a form or not a form. Nor to be called? is it correct to say that the illusory second • Laïi nöõa, oâng A Nan, neáu caùi aûnh troøn kia, moon is apart from the seeing or not apart rôøi ñeøn maø rieâng coù, thì khi nhìn bình from the seeing. It is the same with the phong, tröôùng, gheá, baøn, cuõng phaûi coù aûnh illusion created by the diseased eyes. You

cannot say it is from the lamp or from the circles, or a dark haze, or girdle-ornaments seeing: even less can it be said not to be around them; or comets, shooting stars, from the lamp or the seeing. 'ears' on the sun or moon, eainbows, 2) Voïng Kieán Ñoàng Phaän—False View of secondary rainbows, and various other evil the collecting share: signs. Only the people in that country see a) OÂng A Nan! Trong coõi Dieâm Phuø Ñeà, tröø them. The living beings in the other phaàn nöôùc nôi caùc bieån lôùn, phaàn ñaát baèng country from the first do not see or hear ôû giöõa coù ñeán ba ngaøn chaâu. Chaâu lôùn anything unusual. chính giöõa bao truøm caû Ñoâng Taây—What b) OÂng A Nan! Nay toâi vì oâng laáy hai thöù is meant by the false view of the voïng kieán treân giaûi thích cho roõ—Ananda! collective share? Ananda! In Jambudvipa, I will now go back and forth comparing besides the waters of the great seas, there these two matters for you, to make both of is level land that forms some three them clear: thousand continents. East and West, • Nhö ngöôøi ñau maét thaáy caùi aûnh troøn naêm throughout the entire expanse of the great saéc ôû ñeøn saùng. Ñoù laø do loãi beänh maét, continent. chöù khoâng phaûi do loãi ôû tính thaáy, cuõng • Coù ñoä hai ngaøn ba traêm nöôùc lôùn. Caùc khoâng phaûi saéc ñeøn taïo ra—Ananda! In chaâu nhoû ôû giöõa bieån, hoaëc vaøi traêm nöôùc, the case of the living being's false view of hoaëc moät, hoaëc hai nöôùc, cho ñeán ba individual karma by which he sees the möôi, boán möôi naêm möôi nöôùc—There appearance of a circular reflection around are twenty-three hundred large countries. the lamp, the appearance seems to be a In other, small or perhaps one or two, or state, but in the end, what is seen comes perhaps

thirty, forty, or fifty. into being because of the cataracts on the • OÂng A Nan! Trong ñaùm ñoù coù moät chaâu eyes. The cataracts are the results of the nhoû, chæ coù hai nöôùc. Ngöôøi trong moät weariness of the seeing rather than the nöôùc cuøng caûm vôùi aùc duyeân, chuùng sanh products of form. However, the essence of trong nöôùc aáy thaáy nhöõng caûnh giôùi khoâng seeing which perceives the cataracts is laønh, hoaëc thaáy hai maët trôøi, hoaëc thaáy hai free from all diseases and defects. maët traêng. Hoï laïi thaáy nhöõng aùc töôùng • Laáy ñoù maø so saùnh, nay oâng vaø chuùng nhö: caùc quaàng chung quanh maët trôøi, maët sanh thaáy nuùi soâng, caûnh vaät, ñeàu laø töø voâ traêng; nguyeät thöïc, nhaät thöïc, nhöõng veát thuûy, caùi thaáy beänh thaáy nhö theá. Caùi voïng ñen treân maët trôøi, maët traêng, sao choåi, sao kieán vaø caûnh vaät deàu laø hö voïng, tuøy phöôùn, sao baêng, nhieàu sao baêng thaønh duyeân hieän tieàn. Coøn caùi giaùc minh bieát chuøm, caùc thöù moáng, vaân vaân. Chæ nöôùc aáy voïng caûnh, voïng kieán laø beänh, thì khoâng thaáy. Coøn chuùng sanh ôû nöôùc beân kia phaûi beänh hay meâ laàm, maø luùc naøo cuõng khoâng heà thaáy hay nghe nhöõng thöù treân— saùng suoát. Chaân kieán thaáy roõ voïng kieán laø Ananda! Suppose that among them there beänh, thì noù khoâng bò beänh, maø vaãn saùng is one small continent where there are suoát. Vaäy caâu luùc tröôùc oâng baûo ‘kieán vaên only two countries. The people of just one giaùc tri,’ chæ laø voïng kieán maø thoâi. Vaäy of the countries together experience evil nay oâng thaáy toâi, oâng vaø chuùng sanh ñeàu conditions. On that small continent, all the laø caùi thaáy beänh. Coøn caùi ‘kieán chaân tinh people of that country see all kinds of tính’ khoâng phaûi beänh neân khoâng goïi laø inauspicious things: perhaps they see two thaáy—For example, you now use your suns, perhaps they see two moons with eyes to look at the mountains, the rivers,

the countries, and all the living beings: and The beings with a collective share see they are all brought about by the disease inauspicious things. In the midst of their of your seeing contracted since time karma of identical views arise pestilence without beginning. Seeing and the and evils. Both are produced from a conditions of seeing seem to manifest beginningless falsity in the seeing. It is the what is before you. Originally my same in the three thousand continents of enlightenment is bright. The seeing and Jambudvipa, throughout the four great conditions arise from the cataracts. seas and in the Saha World and throughout Realize that the seeing arise from the the ten directions. All countries that have cataracts: the enlightened condition of the outflows and all living beings are the basically enlightened bright mind has no enlightened bright wonderful mind without cataracts. That which is aware of the outflows. Because of the false, diseased faulty awareness is not diseased. It is the conditions that are seen, heard, felt, and true perception of seeing. How can you known, they mix and unite in false birth, continue to speak of feeling, hearing, mix and unite in false death. If you cane knowing, and seeing? Therefore, you now leave far behind all conditions which mix see me and yourself and the world and all and unite and those which do not mix and the ten kinds of living beings because of a unite, then you can also extinguish and disease in the seeing. What is aware of the cast out the

causes of birth and death, and disease is not diseased. The true essential obtain perfect Bodhi, the nature which is seeing by nature has no disease. neither produced nor extinguished. It is the Therefore, it is not called seeing. pure clear basic mind, the everlasting c) OÂng A Nan! Coù theå laáy caùi voïng kieán fundamental enlightenment. ñoàng phaän cuûa chuùng sanh ñaõ noùi treân, so Nhò Chuûng Voâ Nhaân Luaän: Two theories saùnh vôùi caùi voïng kieán bieät nghieäp cuûa on the absence of cause—Theo Kinh Thuû moät ngöôøi. Caùi aûnh troøn cuûa moät ngöôøi Laêng Nghieâm, quyeån Chín, phaàn Thaäp Haønh thaáy do ñau maét, vaø nhöõng caûnh laï do AÁm Ma, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà hai chuùng sanh moät nöôùc thaáy, ñeàu laø caùi hö thöù voâ nhaân nhö sau: "OÂng A Nan neân bieát caùc voïng kieán sinh ra töø voâ thuûy. Khaép caû ngöôøi thieän nam trong tam ma ñòa ñöôïc chính möôøi phöông theá giôùi chuùng sanh ñeàu tri aáy, chính taâm yeân laëng saùng suoát. Möôøi loaïi thuoäc phaïm vi voïng. Caùc duyeân hoøa hôïp Thieân ma chaúng tìm ñöôïc choã tieän, ñeå ñöôïc sinh ra, caùc duyeân hoøa hôïp maát. Neáu ñöùng tinh nguyeân cuøng toät caên baûn cuûa 12 loaøi sinh. veà caûnh giôùi Phaät, ñeàu thaáy ñoù laø hö voïng. Ñoái trong baûn loaïi, caùi sinh cô caên nguyeân toû Neáu coù theå xa lìa caùc 'hoøa hôïp duyeân' vaø baøy. Xem xeùt caùi traïng thaùi u thanh vieân ñoäng 'khoâng hoøa hôïp duyeân,' thì ñaõ dieät tröø caùc baûn nguyeân. Trong caùi vieân nguyeân môùi khôûi nhaân sinh töû, chöùng ñöôïc chaân lyù, töùc caûnh ra caùi so ño chaáp tröôùc. Ngöôøi aáy bò ñoïa vaøo giôùi Phaät—Ananda! Let us compare the hai voâ nhaân luaän."—According to the false views of those living beings' Surangama Sutra, book Nine, in the part of the collective share with the false views of the ten states of formation skandha, the Buddha indicidual karma of one person. The reminded Ananda: "Ananda, you should know individual man with the diseased eyes is that when the good person has obtained proper the same as the people of that country. He knowledge and his practice of samatha, his sees circular reflections erroneously mind is unmoving, clear, and proper, and it brought about by a disease of the seeing. cannot be disturbed by the ten kinds of

demons from the heavens. He is now able to nhö vaäy, maø toâi vaãn chaúng thaáy Boà Ñeà. intently and thoroughly investigate the origin Theá naøo laïi coù söï thaønh Boà Ñeà? Môùi bieát of all categories of beings. As the origin of ngaøy nay caùc vaät töôïng ñeàu goác khoâng each category becomes apparent, he can nhaân. Vì so ño chaáp tröôùc nhö theá, maát contemplate the source of the subtle, fleeting chính bieán tri, ñoïa laïc ngoaïi ñaïo, meâ laàm and pervasive fluctuation. But if he begins to tính Boà Ñeà—Second, perhaps this person speculate on that pervasive source, he could sees no cause for the end of life. And fall into error with two theories of the absence why? Since he perceives the origin of life, of cause." he believes that people are always born as 1) Moät laø ngöôøi ñoù thaáy goác voâ nhaân. Taïi people and birds are always born as birds; sao? Ngöôøi aáy ñaõ ñöôïc sinh cô toaøn phaù, that crows have always been black and nhôø nhaõn caên 800 coâng ñöùc, thaáy trong swans have always been white; that taùm vaïn kieáp: chuùng sanh theo doøng humans and gods have always stood nghieäp chaûy quanh, cheát choã ñaây, sinh choã upright and animals have

always walked kia. Chæ thaáy chuùng sanh luaân hoài trong on four legs; that whiteness does not come ngaàn aáy. Ngoaøi taùm vaïn kieáp ra, baët from being washed and blackness does khoâng thaáy gì nöõa. Beøn cho laø nhöõng not come from being dyed; and that there chuùng sanh trong theá gian möôøi phöông, have never been nor there will be any ngoaøi taùm vaïn kieáp, khoâng coù nhaân töï coù. changes for eighty thousand eons. He Bôûi so ño chaáp tröôùc, maát chính bieán tri, says: “As I now examine to the end of this ñoïa laïc vaøo ngoaïi ñaïo, meâ laàm tính Boà life, I find the same holds true. In fact, I Ñeà: First, perhaps this person sees no have never seen Bodhi, so how can there cause for the origin of life. Why? Since he be such a thing as the attainment of has completely destroyed the mechanism Bodhi? You should now realize that there of production, he can, by means of the is no cause for the existence of any eight hundred merits of the eye organ, see phenomena.” Because of this speculation, all beings in the swirling flow of karma he will lose proper and pervasive during eighty thousand eons, dying in one knowledge, fall into externalism, and place and being reborn in another as they become confused about the Bodhi nature. undergo transmigration. But he cannot see Nhò Chuûng Xaù Lôïi: Hai loaïi xaù lôïi—Two beyond eighty thousand eons. Therefore, kinds of relics: he concluded that for the last eighty 1) Thaân Xaù Lôïi: The Buddha’s physical thousand eons living beings in the ten remains or relics. directions of this and other worlds have 2) Phaùp Xaù Lôïi: Kinh xaù lôïi—Phaùp thaân xaù come into being without any cause. lôïi—Dharmakaya—The sutras—Spiritual 2) Hai laø ngöôøi thaáy cuoái voâ nhaân. Taïi sao? or dharmakaya remains. Ngöôøi aáy ñoái vôùi sinh cô, ñaõ thaáy caên Nhò Chöôùng: Avaranadvaya (skt)—Hai nguyeân, nhö ngöôøi sinh ngöôøi, chim sanh chöôùng ngaïi—Two hindrances: chim. Con quaï thì töø xöa nay vaãn ñen, coø (A) vaãn traéng. Ngöôøi vaø trôøi vaãn ñi thaúng, suùc 1) Phieàn naõo chöôùng: Klesavarana (skt)— sanh vaãn ñi ngang. Saéc traéng chaúng phaûi Hindrance of passions—Afflictive giaët röõa maø thaønh. Saéc ñen chaúng phaûi hindrance—Nhöõng duïc voïng vaø aûo töôûng nhuoäm maø neân. Töø taùm vaïn kieáp, khoâng laøm taêng taùi sanh vaø trôû ngaïi Nieát baøn— coù dôøi ñoåi. Nay heát caùi hình aáy, cuõng laïi

The passions and delusion which aid Nhò Cuùng Döôøng: Hai loaïi cuùng döôøng—rebirth and hinder entrance into nirvana. Two forms of service or offerings: 2) Sôû tri chöôùng: Jneyavarana (skt)— (A) Hindrance of knowledge—The 1) Xuaát trieàn cuùng döôøng: Cuùng döôøng khoâng intellectual hindrance—Trí hueä traàn tuïc caàu phöôùc baùo nhôn thieân (cuùng döôøng cho nhöõng ñieàu khoâng thaät laø thaät laøm caûn cho nhöõng vò ñaõ thoaùt ly sanh töû)— trôû chaân trí hueä—Worldly wisdom, Offerings to those who have escaped from assuming the seeming as real, a hindrance the toils. to true wisdom. The barrier of the known, 2) Taïi trieàn cuùng döôøng: Cuùng döôøng ñeå caàu arising from regarding the seeming as phöôùc baùo nhôn thieân cho mình (cuùng real. döôøng cho nhöõng vò coøn luaân löu trong *** Trong hai thöù chöôùng keå treân thì phieàn naõo sanh töû)—Offerings to those who are still chöôùng deã bò ñoaïn dieät hôn sôû tri chöôùng, living in the toils. vì yù

muoán soáng vaø nhöõng thuùc ñaåy vò kyû (B) laø caùi cuoái cuøng maø ngöôøi ta coù theå ñieàu 1) Taøi cuùng döôøng: Offerings of goods. phuïc hoaøn toaøn—Among the two above 2) Phaùp cuùng döôøng: Offerings of the Buddha mentioned hindrances of conative and truth. intellectual, the latter is easier to destroy (C) Theo Kinh Ñaïi Baûo Tích, coù hai loaïi cuùng than the former, for the will to live or the döôøng—According to the Great Jewel egoistic impulses are the last thing a man Collection Sutra, there are two kinds of can bring under complete control. offering. (B) 1) Cuùng Döôøng Phaùp Thaân Phaät—Offering to 1) Phieàn naõo chöôùng: See (A) 1. the Buddha-Dharma Body: Cuùng döôøng 2) Giaûi thoaùt chöôùng: Hindrances to Phaùp Thaân Phaät laø ñoïc, tuïng, hoaëc bieân deliverance. cheùp hay aán toáng, löu haønh 12 boä kinh cuûa (C) Ñöùc Phaät—To make offerings to the 1) Lyù chöôùng: Hindrances to truth, such as Buddha's Dharma Body is to read, chant, false doctrine. print, or copy, either hand-written or 2) Söï chöôùng: Hindrances of the passions to printed to distribute and spread widely the entry into nirvana such as desire. teachings of the Buddha's Twelve Dharma Nhò Coäng Baùt Nhaõ: Things in common— Doctrines. According to the Prajna Sutra, there are two 2) Cuùng Döôøng Sinh Thaân Phaät—Offering to kinds: the Buddha-Birth Body: Cuùng döôøng Sanh 1) Coäng Baùt Nhaõ: Phaùp chung cho caû Thanh Thaân Phaät laø cuùng döôøng ÖÙng, Hoùa Thaân Vaên, Duyeân Giaùc vaø Boà Taùt—The things vaø hình töôïng hay Phaùp töôïng cuûa Phaät— in common with Sravakas, Pratyeka- To make offerings to the Birth-Body of the buddhas and Bodhisattvas. Buddha is to make offerings to the 2) Baát Coäng Baùt Nhaõ: Phaùp rieâng cho Boà Adaptation, Transformation Body, or Taùt, ñoái laïi vôùi phaùp rieâng cho Thanh Vaên pictures and statues (Dharma Statues) of vaø Duyeân Giaùc—The things special to the Buddha. Bodhisattvas, in contrast with the things Nhò Cöûu Nguõ Boä: Möôøi taùm toâng phaùi Tieåu they have in common with Sravakas and Thöøa vaø naêm toâng phaùi Luaät toâng—The Pratyeka-buddhas. eighteen Hinayana Sects and the five Vinaya sects.

Nhò Cöûu Vaän: Möôøi taùm "ñinh-ngaïn-ña" hay 1) Ma Ñaøn: Boá thí vì danh vì lôïi—Mara- söï bieán hoùa cuûa ñoäng töø trong Phaïn ngöõ—The giving, or giving out of fame and gains. eighteen tinanta, personal endings of the 2) Phaät Ñaøn: Boá thí vôùi taám loøng trong saïch, Sanskrit verb. thanh tònh gioáng nhö Phaät thuyeát phaùp cöùu Nhò Dieäu: Hai dieäu nghóa cuûa Kinh Phaùp ñoä chuùng sanh—Buddha-giving or Hoa—The dual marvel of Lotus Sutra: Buddha-charity as motive of giving, or 1) Töông ñaõi dieäu: Quan ñieåm thoâ thieån haõy preaching, and of self-sacrifice, or self- coøn trong bæ thöû ñoái ñaõi—Comparative immolation. view, compared with all previous Nhò Ñaïo: Hai ñaïo—Two ways: teaching, which is rough ground-work. (A) 2) Tuyeät ñaõi dieäu: Quan ñieåm toaøn maõn 1) Voâ ngaïi ñaïo: Voâ giaùn ñaïo hay ñaïo ñoaïn khoâng coøn thoâ thieån ñoái ñaõi—Perfect view töø nhöõng chöôùng ngaïi caàn phaûi ñoaïn of teaching, hence it is wonderful in töø—The open or unhindered way, or the comparison with all previous doctrine, and way of removing all obstacles or absolutely wonderful in itself. intervention (delusions). ** For more information, please see Nhò Vieân 2) Giaû i thoaùt ñaïo: Con

ñöôøng giaûi thoaùt baèng in Vietnamese-English Section. thöïc chöùng chaân lyù—The way of release Nhò Duï: Theo Nhaân Minh Luaän, coù hai loaïi by realization of truth. duï—According to the Hetuvidya-sastra (the (B) treatise explaining causality, or the nature of 1) Nan haønh ñaïo: Con ñöôøng khoù baèng thöïc truth and error), there are two kinds of drstanta haønh luïc Ba La Maät cuõng nhö nhöõng giôùi or examples. luaät khaùc—The hard way of works, by 1) Duï Y: Laáy vaät theå laøm choã döïa cuûa duï, practicing the six paramitas and other nhö caùi bình, caùi chay, vaân vaân—The diciplines. subject of the example, e.g. a vase, a 2) Dò haønh ñaïo: Con ñöôøng deã baèng caùch bottle. nieäm hoàng danh Phaät A Di Ñaø—The easy 2) Duï Theå: Laáy caùi nghóa lyù laøm choã döïa cuûa way of salvation, by recitation or duï, nhö caùi bình khoâng thöôøng haèng—The invocation of Amitabha. predicate, e.g. the vase is not eternal. (C) 1) Höõu laäu ñaïo: Con ñöôøng cuûa taùi sanh hay Nhò Döïc: Moät caëp caùnh—A pair of wings: sanh töû—The way of reincarantion or 1) Boá thí: Charity. mortality. 2) Trí hueä: Wisdom. 2) Voâ laäu ñaïo: Con ñöôøng giaùc ngoä vaø giaûi Nhò Ñaøn: Hai loaïi boá thí cuùng döôøng—The thoaùt moïi khoå ñau cuûa luaân hoài sanh töû— two dana (ñaøn na)—Two kinds of donating or The enlightened way of escape from almsgiving: miseries of transmigration. (A) (D) 1) Theá gian ñaøn: Caùch boá thí cuûa phaøm phu 1) Giaùo ñaïo: Ñaïo giaùo laø phöông tieän—The coøn mong phöôùc baùo höõu laäu— way of instructions. Conditionally Ordinary alms. 2) Chöùng ñaïo: Thöïc chöùng con ñöôøng cuûa 2) Xuaát theá gian ñaøn: Caùch boá thí voâ laäu cuûa chö Phaät—The way of realization. baäc Thaùnh nhaân Boà Taùt—Spiritual or Nhò Ñaùp: Hai caùch ñoái ñaùp—Two kinds of other worldly gifts—Unconditionally alms. reply: (B)

1) Ngoân ñaùp: Duøng ngoân ngöõ maø traû lôøi— existence. Form or matter is the same time the Reply by words. void, and the void is at the same time form or 2) Thò töôùng ñaùp: Duøng caùc loaïi hình töôùng matter. maø traû lôøi—Reply by signs. (A) Nhò Ñeá: Hai loaïi chaân lyù—Two Truths—Two 1) Chaân ñeá: Paramattha-saccam (p)— forms of statement—Theo Trung Luaän Quaùn Paramartha-satya (skt)—Ñeä Nhöùt Nghóa cho raèng chö Phaät trong quaù khöù ñaõ tuyeân Ñeá hay chaân lyù truyeät ñoái—Absolute thuyeát nhöõng giaùo lyù cuûa mình cho chuùng sanh Truth—Ultimate Truth—Thaéng nghóa ñeá baèng phöông tieän 'nhò ñeá' nhaèm höôùng daãn hay söï thaät toái thöôïng. Chaân ñeá muoán noùi chuùng sanh vaøo chaùnh ñaïo. Duø chuùng ta coù theå ñeán söï nhaän thöùc raèng moïi vaät ôû theá gian noùi ñeán söï höõu, nhöng noù giaû taïm vaø baát oån. ñeàu khoâng coù thöïc, gioáng nhö aûo aûnh hay Ngay caû söï phi höõu hay khoâng cuõng giaû taïm vaø moät tieáng vang. Tuy nhieân, khoâng theå ñaït baát oån. Vì vaäy khoâng coù söï höõu thöïc söï, cuõng ñeán chaân ñeá neáu khoâng döïa vaøo tuïc ñeá. khoâng coù caùi khoâng ñích thöïc. Höõu theå vaø voâ Tuïc ñeá chæ laø phöông tieän, coøn chaân ñeá theå chæ laø haäu quaû cuûa töông quan nhaân quaû vaø môùi laø cöùu caùnh. Chính theo Chaân ñeá thì do ñoù, khoâng coù thöïc. Nhö vaäy lyù töôûng cuûa Ñöùc Phaät giaûng raèng taát caû caùc phaùp ñeàu hai cöïc ñoan 'höõu theå' vaø 'voâ theå' ñeàu bò xoùa 'khoâng.' Vôùi nhöõng ai chaáp 'höõu' thì hoïc boû. Vì vaäy khi chuùng ta ñeà caäp

ñeán ‘tuïc ñeá’ thuyeát ‘phi höõu’ seõ ñöôïc giaûng theo chuùng ta coù theå noùi veà theá giôùi hieän töôïng maø phöông dieän ‘chaân ñeá’ ñeå daïy hoï caûnh khoâng laøm ñieân ñaûo theá giôùi baûn tính. Cuõng giôùi voâ danh voâ töôùng—Reality or nhö vaäy, khi ñeà caäp ñeán ‘chaân ñeá’ chuùng ta coù ultimate truth—Supreme truth—The theå vöôn tôùi theá giôùi baûn tính , maø khoâng laøm correct dogma or averment of the xaùo troän theá giôùi hieän töôïng hay theá giôùi giaû enlightened. The ultimate truth is the danh. Phi höõu cuõng laø höõu. Danh hình vaø töôùng realization that worldly things are non- saéc ñoàng thôøi laø khoâng, vaø roài khoâng cuõng laø existent like an illusion or an echo. hình danh saéc töôùng—According to the However, transcendental truth cannot be Madhyamika Sastra, the Buddhas in the past attained without resorting to conventional proclaimed their teachings to the people by truth. Conventional truth is only a mean, means of the twofold truth, in order to lead while transcendental truth is the end. It people to a right way. Though we may speak was by the higher truth that the Buddha of existence, it is temporary and not fixed. preached that all elements are of universal Even non-existence or void is temporary and relativity or void (sarva-sunyata). For not fixed. So there is neither a real existence those who are attached to Realism, the nor a real void. Being or non-being is only an doctrine of non-existence is proclaimed in outcome of causal relation and, therefore, the way of the higher truth in order to unreal. Thus the ideal of the two extremes of teach them the nameless and characterless being and non-being is removed. Therefore, state. when we deal with the worldly truth, the 2) Tuïc ñeá: Sammuti-saccam (p)—Samvrti- phenomenal world can be assumed without satya (skt)—Chaân lyù quy öôùc— disturbing the noumenal state. Likewise, when Conventional Truth—Söï thaät töông ñoái we deal with the higher truth, the noumenal hay söï töôùng theá gian hay caùi thaáy vaãn state can be attained without stirring the world coøn bò phieàn naõo chi phoái. Caùi nhìn cuûa of mere name. Non-existence is at the same phaøm phu thaáy vaïn phaùp laø coù thaät. Tuïc time existence, and existence in turn is non- ñeá muoán noùi ñeán söï voâ minh hay meâ

muoäi bao phuû treân thöïc taïi, taïo ra moät Nihilism, the theory of existence is taught caûm töôûng sai laàm. Chính theo tuïc ñeá maø in the way of the worldly truth. According Ñöùc Phaät ñaõ giaûng raèng taát caû caùc phaùp to the Madhyamaka philosophy, coù ñöôïc laø do nhaân duyeân. Vôùi nhöõng keû Nagarjuna says phenomena have reality chaáp vaøo ‘khoâng’ cuûa hö voâ luaän, lyù of a sort. They are samvrti-satya, they are thuyeát veà ‘höõu’ seõ ñöôïc giaûng giaûi theo the appearance of Reality. Appearance phöông dieän tuïc ñeá. Theo Ngaøi Long Thoï points to that which appears. Samvrti is trong trieát hoïc Trung Quaùn, hieän töôïng appearance, cover or veil, which covers cuõng coù moät thöù thöïc taïi taùnh. Chuùng the absolute reality. In short, that which chính laø bieåu hieän cuûa thöïc taïi covers all round is samvrti, samvrti is (samvrtisatya) hay Theá Tuïc Ñeá. Bieåu hieän primal ignorance (ajnana) which covers chæ ñöôøng daãn ñeán söï vaät maø noù bieåu the real nature of all things. Samvrti or tröng. Theá Tuïc ñeá hay bieåu hieän cuûa thöïc pragmatic reality is the means (upaya) for taïi laø bieåu töôïng, laø böùc maøn, noù che reaching

Absolute Reality (paramartha). khuaát thöïc taïi tuyeät ñoái hay Thaéng Nghóa Without a recourse to pragmatic reality, Ñeá. Noùi toùm laïi, theá ñeá laø nhöõng gì che the absolute truth cannot be taught. khuaát taát caû; theá ñeá laø voâ minh che ñaäy Without knowing the absolute truth, baûn theå cuûa taát caû söï vaät. Theá Tuïc ñeá nirvana cannot be attained. Thus, in the ñöôïc hieåu theo nghóa 'thöïc taïi thöïc duïng' Madhyamika-karika, Nagarjuna laø phöông tieän ñeå ñaït tôùi thöïc taïi tuyeät ñoái confirmed: "From the relative standpoint, hay chaân ñeá. Neáu khoâng döïa vaøo thöïc taïi the theory of Dependent Origination thöïc duïng hay theá ñeá thì khoâng theå giaùo (Pratitya-samutpada) explains worldly huaán veà chaân lyù tuyeät ñoái hay chaân ñeá. Vaø phenomena, but from the absolute neáu khoâng bieát chaân lyù tuyeät ñoái thì khoâng standpoint, it means non-origination at all theå ñaït tôùi Nieát Baøn ñöôïc. Chính vì theá times and is equated with nirvana or maø trong Trung Quaùn Luaän, ngaøi Long sunyata." Thoï ñaõ khaúng ñònh: "Ñöùng treân quan ñieåm (B) töông ñoái hay theá ñeá thì 'Duyeân Khôûi' 1) Vöông phaùp: Royal law. giaûi thích cho caùc hieän töôïng traàn theá, 2) Phaät phaùp: Buddha law. nhöng nhìn theo quan ñieåm tuyeät ñoái thì Nhò Ñieåu: Ñoâi chim Ca Ñeà hoaëc Uyeân Öông chaân ñeá muoán noùi ñeán söï khoâng sinh khôûi thöôøng soáng saùt caùnh beân nhau. Ñaïo Phaät duøng vaøo moïi luùc vaø töông ñöông vôùi nieát baøn nhöõng hình aûnh naày cho—The drake and hen hay söï troáng khoâng (sunyata)."— of the madarin duck who are always together. Superficial truth, or ordinary ideas of Buddhism typifies these images for: things—Relative truth—Relative or (A) conventional truth of the mundane world 1) Thöôøng haèng: Permanence. subject to delusion—Common or ordinary 2) Voâ thöôøng: Impermanence. statement, as if phenomena were real. (B) Conventional truth refers to ignorance or 1) Khoå: Sorrow. delusion which envelops reality and gives 2) Laïc: Joy. a false impression. It was by the worldly (C) truth that the Buddha preached that all 1) Khoâng: Emptiness. elements have come into being through 2) Baát khoâng: Non-emptiness. causation. For those who are attached to (D)

1) Thaønh: Gain. 2) Ñoaïn ñöùc: Tu ñöùc—Ñöùc tính do tu taäp maø 2) Baïi: Loss. coù—Practicing virtue. (E) (B) 1) Vinh: Honor. 1) Trí ñöùc: Ñöùc töï lôïi cuûa chö Boà Taùt— 2) Nhuïc: Defame. Widom or intellectual virtue. Nhò Ñoä: Hai quoác ñoä—Two lands: 2) Bi ñöùc: Ñöùc lôïi tha thöông xoùt chuùng (A) sanh—Pity vitue obtained through 1) Baùo ñoä: Quoác ñoä cuûa Ñöùc Phaät (choán truï practicing. xöù cuûa baùo thaân Phaät)—The land in which Nhò Gia: See Nhò Gia Hoä in Vietnamese- a Buddha himself dwells. English Section. 2) Hoùa ñoä: Quoác ñoä nôi chuùng sanh ñöôïc Nhò Gia Hoä: Hai caùch Phaät gia hoä—The dual chuyeån hoùa (choán truï xöù cuûa hoùa thaân aid bestowed by the Buddha: Phaät)—The land in which all beings are 1) Hieån gia hoä: Hieån hieän hay gia hoä beà transformed. ngoaøi cho phöôùc baùo cuûa ñôøi naày moät (B) caùch coâng khai—Manifest or external aid, 1) Tònh ñoä: Pure Land or Paradise. in the blessing and powers of this life. 2) Ueá ñoä: Impure land (the present world). 2) Minh gia hoä: Gia hoä khoâng thaáy ñöôïc hay (C) gia hoä moät caùch bí maät trong vieäc loaïi tröø 1) Tính ñoä: Dharma-nature or essence of toäi loãi vaø taêng tröôûng coâng ñöùc—Invisible things. or mysteric aid, in getting rid

of sins, 2) Töôùng ñoä: Form-nature or formal increasing virtue. existence of the dharma, pure or impure Nhò Giaû: Hai giaû thuyeát—Two hypotheses: according to the mind and action of the 1) Voâ theå tuøy hình giaû: Giaû thuyeát khoâng coù living. caù nhaân, khoâng coù chuû theå vaø khaùch theå Nhò Ñoán: Hai loaïi ñoán giaùo—Two immediate (phaøm phu chaáp ngaõ phaùp, ngaõ phaùp voán or direct ways to perfection: khoâng coù thöïc theå, nhöng tuøy theo voïng (A) Theo Kinh Kheâ cuûa tröôøng phaùi Hoa tình cuûa mình maø laäp ra caùi teân ngaõ nghieâm—According to Ching-Ch'I of the phaùp)—The non-substantial hypothesis—Hua-Yen school: There is no substantial individual, no 1) Ñoán Ñoán Giaùo: Immediately immediate subject, no object, but that all is transient way. emotion. 2) Tieäm Ñoán Giaùo: Gradually immediate 2) Höõu theå thi thieát giaû: Giaû thuyeát coù caù teaching. nhaân, chuû theå vaø khaùch theå—The factual (B) Theo tröôøng phaùi Phaùp Hoa—According hypothesis—There is entity or to the Lotus: individuality, subject and object. 1) Ñoán Ñoán Giaùo: Immediately immediate Nhò Giaùc: Hai loaïi giaùc ngoä—Two kinds of teaching. enlightenment: 2) Ñoán Vieân Giaùo: Immediately perfect (A) teaching. 1) Boån giaùc: Taâm theå cuûa chuùng sanh baûn lai Nhò Ñöùc: Hai ñöùc—Two kinds of virtue: trong saùng vaø troáng roãng nhö hö khoâng— (A) The immanent or space-like mind in all 1) Trí ñöùc: Taùnh ñöùc—Trí hueä hay söï thoâng things (dharmakaya Phaùp thaân). bieát veà Phaät taùnh maø chuùng sanh saún coù— 2) Thuûy giaùc: Nhôø boån giaùc daãn ñeán Phaät Wisdom or intellectual virtue. quaû hay toaøn giaùc—Initial enlightenment

or beginning of illumination, which leads The dull who takes time or are slow in on to Buddhahood or full enlightenment. attaining to vision. (B) 2) Baát thôøi giaûi thoaùt: Nhöõng keû lôïi caên 1) Ñaúng giaùc: Giai ñoaïn thöù 51 cuûa Boà Taùt— khoâng caàn thôøi gian laâu ñeå ñaït ñöôïc giaùc The fifty first stage of a bodhisattva. ngoä—The quick or clever who takes "no 2) Dieäu giaùc: Giai ñoaïn thöù 52 cuûa Boà Taùt time" in attaining the vision. hay laø giai ñoaïn giaùc ngoä Phaät quaû—The (E) fifty-second stage of a bodhisattva or 1) Taâm giaûi thoaùt: Taâm giaûi thoaùt khoûi duïc enlightenment of Buddhahood. voïng—A heart or mind delivered from (C) desire. 1) Töï giaùc: A Buddha's own or natural 2) Hueä giaûi thoaùt: Hueä giaûi thoaùt khoûi si enlightenment. meâ—A heart or mind delivered from 2) Giaùc tha: Enlightening of all others. ignorance by wisdom. Nhò Giaûi Thoaùt: Hai loaïi giaûi thoaùt—Two Nhò Giaùo: Hai toâng phaùi trong Phaät giaùo— kinds of deliverance: Dual division of the Buddha's teaching: (A) (A) Theo tröôøng phaùi Thieân Thai—According 1) Höõu vi giaûi thoaùt: Earthly or active to the T'ien-T'ai Sect: deliverance to Arahatship. 1) Hieån giaùo: Hieån Giaùo daïy cho thính chuùng 2) Voâ vi giaûi thoaùt: Nirvana deliverance. höõu hình—Exoteric or public teaching to (B) the visible audience. 1) Tính tònh giaûi thoaùt: The pure, original 2) Maät giaùo: Maät giaùo daïy cho thính chuùng freedom or innocence. voâ hình maø nhöõng ngöôøi khaùc trong phaùp 2) Chöôùng taän giaûi thoaùt: Giaûi thoaùt ñaït ñöôïc hoäi chaúng thaáy—Esoteric teaching to an baèng caùch loaïi boû hoaøn toaøn chöôùng ngaïi audience invisible to the other assembly. cuûa phieàn naõo—Deliverance acquired by (B) Theo tröôøng phaùi Chaân

Ngoân—According the ending of all hindrances—Salvation to the Shingon School: through the complete removal of the 1) Tieäm giaùo: Gradual teaching—See Tieäm obstruction of illusion. Giaùo. (C) 2) Ñoán giaùo: Immediate teaching—See Ñoán 1) Hueä giaûi thoaùt: Trí hueä giaûi thoaùt cuûa baäc Giaùo. A La Haùn, aùm chæ caùc baäc A La haùn ñoän (C) Theo Kinh Nieát Baøn—According caên ñaõ lìa boû chöôùng phieàn naõo—The to The Nirvana Sutra: arhat's deliverance from hindrances to 1) Baùn töï giaùo: Thuyeát ngoân taêng tröôûng wisdom. phieàn naõo hay aùc phaùp—Incomplete-word 2) Caâu giaûi thoaùt: Trí nhaõn hoaøn toaøn giaûi teaching of which teaching causes an thoaùt, aùm chæ baäc A La Haùn ñaõ lìa boû caû increase of afflictions or unwholesome hai chöôùng phieàn naõo vaø thieàn ñònh— deeds. Complete deliverance in regard to both 2) Maõn töï giaùo: Thuyeát ngoân taêng tröôûng wisdom and meditative or vision thieän phaùp—Complete-word teaching of hindrances. which teaching causes wholesome deeds. (D) (D) 1) Thôøi giaûi thoaùt: Nhöõng ngöôøi ñoän caên caàn 1) Theá gian giaùo: The ordinary teaching of a thôøi gian vaø chaäm trong vieäc giaûi thoaùt— moral life.

2) Xuaát theá gian giaùo: The teaching of Hoa vaø Nieát Baøn—Indirect or uneven Budha-truth of other worldly happiness in teaching as in the Lotus and Nirvana escape from mortality. sutras. (E) 2) Bình ñaïo giaùo: Nhö Kinh Hoa Nghieâm cuûa 1) Lieãu nghóa: Nhöõng ñieàu noùi roõ trong kinh Phaät Tyø Loâ Giaù Na thuyeát, tuøy ôû phaùp tính Ñaïi thöøa neâu roõ heát thaâm nghóa—The maø thuyeát phaùp bình ñaúng—Direct or Mahayan perfect or complete teaching. levelled up teaching of Vairocana's 2) Baát Lieãu nghóa: Nhöõng ñieàu chaúng noùi heát teachings as in the Hua-Yen sutra. thöïc nghóa trong kinh ñieån Tieåu thöøa— (K) Theo tröôøng phaùi Thieân Thai—According The Hinayana incompleteness. to the T'ien-T'ai: (F) Theo Thieân Thai Toâng—According to the 1) Giôùi noäi giaùo: Giaùo phaùp khieán phaøm phu T'ien-T'ai School: thoaùt khoûi tam giôùi—Teachings relating 1) Quyeàn giaùo: Giaùo phaùp khoâng hoaøn toaøn to the trailokya (realms of mortality)— maø chæ duøng taïm roài boû—The partial See Bieät Giaùo in (H)-2. teaching. 2) Giôùi ngoaïi giaùo: Giaùo phaùp chaúng nhöõng 2) Thöïc giaùo: Giaùo phaùp Vieân maõn cuûa Nhö khieán haønh giaû thoaùt khoûi tam giôùi maø Lai—The perfect teaching. coøn thoaùt haún sinh töû—Teachings relating (G)Theo tröôøng phaùi Hoa nghieâm—According not only to the trailokya, but also the to the Hua-Yen: immortal realms. 1) Hoùa giaùo: Taát caû giaùo phaùp vaø lôøi chæ daãn (L) Theo Thieân Thai toâng—According to the cuûa Ñöùc Theá Toân—All the Buddha's T'ien-T'ai School: teaching for conversion and general 1) Thieân giaùo: Giaùo phaùp khoâng hoaøn toaøn instruction. cuûa caùc tröôøng phaùi Taïng, Thoâng vaø 2) Cheá giaùo: Taát caû nhöõng luaät nghi cho giaùo Bieät—Partial teaching. ñoaøn—All the Buddha's rules and 2) Vieân giaùo: Giaùo phaùp hoaøn maõn cuûa Vieân commandments for the control and giaùo—The perfect teaching. development of his order. (M) (H)Theo Thieân Thai toâng—According to the 1) Löôïc Giaùo: General or summarized T'ien-T'ai School: teaching—See Löôïc Giaùo. 1) Vieân giaùo: Perfect or complete doctrine. 2) Quaûng Giaùo: Detailed teaching—See 2) Bieät giaùo: Special Perfect doctrine (Lotus Quaûng Giaùo. doctrine). Nhò Giôùi: Hai

loaïi giôùi—Two grades of (I) Theo Kinh Nieát Baøn—According to the commandments: Nirvana Sutra: (A) 1) Quaän thaâu giaùo: Completing those who 1) Chaùnh giôùi: Correct rules. failed to hear the Lotus. 2) Taø giôùi: Heretical rules. 2) Phuø Luaät ñaøm thöôøng giaùo: Supporting the (B) law, while discoursing on immortality— 1) Nguõ giôùi: Naêm giôùi cho Phaät töû taïi gia— The keeping of the law is necessary to Five commandments for laity. salvation. 2) Baùt giôùi: Taùm giôùi cho Phaät töû taïi gia— (J) Theo Hoa Nghieâm toâng—According to the Eight commandments for laity. Hua-Yen Sect: (C) 1) Khuaát chieát giaùo: Giaùo phaùp giaùn tieáp maø 1) Thaäp giôùi: Möôøi giôùi Sa Di—Ten Ñöùc Phaät ñaõ giaûng trong caùc kinh Phaùp commandments for novice.

2) Cuï tuùc giôùi: Hai traêm naêm chuïc giôùi Tyø seriousness of the offence, offenders can be Kheo hay ba traêm boán möôi taùm giôùi Tyø temporarily expelled from the Order. Kheo Ni—Two hundred fifty or three 1) Caám ngoài noùi chuyeän vôùi ñaøn baø nôi choã hundred forty eight commandments for vaéng veû ñaùng nghi ngôø, coù theå ñöa ñeán monks and nuns. nhöõng hoaït ñoäng veà tình duïc. Neáu vò Tyø (D) Thaân Taâm—Body and mind: Kheo cöù thaät maø xöng toäi, thì giaùo hoäi seõ 1) Noäi giôùi: The realm of mind—The realm y nhö lôøi khai maø trò. Neáu lôøi khai cuûa Tyø of cognition. Kheo khoâng gioáng nhö lôøi khai cuûa Öu Baø 2) Ngoaïi giôùi: The realm of the body—The Di trong cuoäc, thì giaùo hoäi seõ y theo lôøi realm of externals (five elements). cuûa vò Öu Baø Di maø trò: Not to sit down (F) Nhò Giôùi cuûa Ñöùc Phaät Tyø Loâ Giaù Na— together with a woman in a lonely place Two realms of Vairocana Buddha: Ñeå which can lead to activities of sex. If the dieãn taû moâi tröôøng hoaït ñoäng cuûa Ñöùc monk confesses, the Order will base on his Phaät Tyø Loâ Giaù Na, moät ñoà thò hình troøn confession for punishment. If he fails to hay vuoâng ñöôïc taïo ra vôùi Ñöùc Phaät Tyø confess or his confession does not match Loâ Giaù Na ôû giöõa vaø Thaùnh chuùng ôû with the woman lay follower’s confession, chung quanh—To illustrate the sphere of the Order will base on what the woman activity of Vairocana Buddha, a diagram- lay follower’s confession to determine his like circle, or square was invented, having punishment. the whole show of saintly beings with the 2) Caám ngoài noùi chuyeän vôùi ñaøn baø nôi kín Buddha at the center. ñaùo rieâng tö coù theå daãn ñeán vieäc haønh 1) Kim Cang giôùi—The Realm of Diamond daâm. Hình phaït cuõng gioáng nhö ñieàu (1) Elements: Kim cang giôùi ñöôïc bieåu thò bôûi vöøa keå treân: Not to sit down together with chín voøng troøn ôû giöõa vaø chung quanh laø a woman in a private, covered place in 414 vò Thaùnh giaû—This realm has the such a way which may develop into a central party of nine circles in the center situation of sexual intercourse. surrounded by 414 saintly beings. Punishment is same as in (1). 2) Thai Taïng giôùi—The Realm of Matrix Nhò Haø AÁn Ñoä: Two rivers in India. Repository: Thai Taïng giôùi ñöôïc bieåu thò 1) Haèng Haø: The Ganges River. bôûi chín oâ vuoâng ôû giöõa vaø 1461 vò Thaùnh 2) AÁn Haø: The Indus River. chuùng chung quanh—This realm has nine Nhò Haø Baïch Ñaïo: Thieän ñaïo giöõa hai gioøng squares in the center surrouned by 1,461 soâng—Hai doøng soâng vaø baïch ñaïo—The two saintly beings. rivers and the white path: Nhò Giôùi Baát Ñònh: Aniyata

(skt)—Nghóa 1) Nhò haø: Hai doøng soâng thuûy hoûa hay hai cuûa töø “Aniyata” laø baát ñònh. Nhò giôùi baát ñònh doøng tham saân—Two rivers of water and laø hai giôùi phaïm lieân heä tôùi tình duïc maø söï vi fire or of desire and hatred. phaïm coøn mô hoà, khoâng roõ raøng. Tuy nhieân, 2) Baïch ñaïo: Ñöôøng traéng—Thieän ñaïo aùm tuøy theo tröôøng hôïp vaø taùnh chaát nghieâm troïng chæ taâm thanh tònh vaø nguyeän vaõng sanh— cuûa noù maø ngöôøi phaïm toäi naày seõ bò taïm thôøi The white path implies the pure mind and truïc xuaát khoûi giaùo ñoaøn—The meaning of the the vows of rebirth in the Pure Land. term “Aniyata” is “Indefinite.” Two offences Nhò Haïng: Second class. of indefinite are connected with activities of Nhò Haønh: Hai loaïi haønh—Two classes of sex. It depends on circumstances and the conduct:

1) Kieán haønh: Haønh theo taø kieán—Conduct mình ñaõ nhö theá, thaân ngöôøi khaùc laïi cuõng following wrong views. nhö vaäy. Neáu thöôøng quaùn saùt baûy ñieàu 2) AÙi haønh: Haønh theo söï ham muoán taø baát tònh aáy, ñoái vôùi caùc thaân nam nöõ maø vaïy—Conduct following wrong desire or ngöôøi ñôøi cho raèng xinh ñeïp, cuõng sanh emtions. nieäm yeãm ly vaø löûa aùi duïc cuõng laàn laàn Nhò Haïnh Vaõng Sanh: Theo Hoøa Thöôïng tieâu giaûm. Nhö thöïc haønh theâm moân “Cöûu Thích Thieàn Taâm trong Tònh Ñoä Thaäp Nghi Töôûng Quaùn” caøng theâm toát (see Cöûu Hoaëc Vaán Luaän, chuùng sanh trong coõi Ta Baø Töôûng Quaùn)—If a Pure Land cultivator muoán quyeát ñònh vaõng sanh veà Taây Phöông wishes to be assured of rebirth, he or she Cöïc Laïc, phaûi coù ñuû hai haïnh yeãm ly nguõ duïc should always practice the practice of vaø haân nguyeän—According to Most Venerable disgust of the five desires. This practice of Thích Thieàn Taâm in the Pure Land Buddhism, disgust refers to the fact that common sentient beings in the Saha World who wish to people have been bound by the five be assured of rebirth, they should perfect two desires from time immemorial. Thus, they practices: the practice of “disgust” at the five wander along the six paths, enduring desires and the practice of joyfulness in vows. untold suffering! In that quagmire, unless I) Yeãm Ly Nguõ Duïc—The practice of they become disgusted with the five disgust of the five desires: Noùi yeãm ly, laø desires, how can they escape the cycle of haïng phaøm phu töø voâ thæ vaån ñeán ngaøy birth and death? Therefore, the Pure Land nay bò nguõ duïc buoäc raøng neân luaân hoài cultivator should constantly visualize this trong luïc ñaïo, chòu khoâng bieát bao nhieâu body as a mass of flesh and bones, blood noãi thoáng khoå! Trong voøng laån quaån aáy, and pus, a skinbag containing phlegm, pus, neáu khoâng chaùn lìa nguõ duïc thì laøm sao coù urine, feces and other foul-smelling theå thoaùt ly? Cho neân ngöôøi tu tinh ñoä substances. The Parinirvana Sutra states: phaûi thöôøng xeùt thaân naày laø moät khoái thòt “This fortress of body, only evil, deluded xöông maùu muû, chöùa ñöïng ñaøm daõi, ñaïi demons could tolerate living in it. Who tieåu tieän vaø caùc thöù nhô nhôùp hoâi tanh. with any wisdom could ever cling to or Kinh Nieát Baøn noùi: “Voøng thaønh thaân kieán delight in such a skinbag!” Another nhö theá, duy chæ coù loaøi la saùt ngu si môùi scripture states: “This body is the chòu ôû trong ñoù; neáu ngöôøi coù trí ai laïi confluence of all kinds of suffering; it is a ñaém nhieãm thaân naày!” Laïi trong kinh cuõng jail, a prison, a mass of ulcers;

everything noùi: “Thaân naày laø nôi taäp hôïp cuûa caùc thöù is impure. In truth, it is not worth clinging khoå, laø caûnh tuø nguïc, laø moät khoái ung san, to, even the celestial bodies of deities are taát caû ñeàu baát tònh. Neân xeùt cho cuøng, noù no different.” Therefore, whether ealking, khoâng coù nghóa lyù ích lôïi chi khi ta chaáp standing, sitting or reclining, whether laáy noù, duø laø thaân cuûa chö Thieân.” Vì theá asleep or awake, cultivators should always haønh giaû ôû trong caùc oai nghi, hoaëc khi visualize this body as nothing but a source naèm nghæ, luùc thöùc giaác, neân thöôøng quaùn of suffering, without any pleasure, and saùt thaân naày chæ coù khoå khoâng chi vui, maø develop a deep sense of disgust, thus thaâm taâm sanh nieäm chaùn lìa. Nhö theá duø gradually becoming free from lustful cho khoâng döùt lieàn ñöôïc vieäc nam nöõ, thoughts. Moreover, the cultivator should cuõng coù theå laàn laàn khôûi taâm nhaøm chaùn. also engage in the seven types of Haønh giaû cuõng caàn neân quaùn baûy phaùp baát meditation on impurity (see Thaát Phaùp Baát tònh (see Thaát Phaùp Baát Tònh Quaùn). Thaân Tònh Quaùn). Our own bodies being thus,

the bodies of others are likewise. If we the circumstances and conditions leading constantly meditate on these seven to afflictions are overpowering. That is impurities, we will develop disgust toward why other sentient beings and myself are those male and female forms which drowning in the river of delusion, ordinary people judge handsome and wandering along the evil paths from time beautiful. The flames of lust will thus immemorial. The wheel of birth and death gradually diminish. If, in addition, we can is spinning without end; how can I find a practice the meditations on the Nine Kinds way to rescue myself and others in a safe, of Foulers, so much the better (see Cöûu sure manner? There is but one solution, it Töôûng Quaùn). is to seek rebirh in the Pure Land, draw II) Haân Nguyeän—Joyous Vows: Coù hai ñieàu close to the Buddhas and Bodhisattvas, chính yeáu ñeå theä nguyeän cöùu mình cöùu and relying on the supremely auspicious ngöôøi—There are two main aspects to environment of that realm, engaging in making the joyous vows of “rescuing cultivation and attain the Tolerance of oneself and others.” Non-Birth. Only then can I enter the evil (A) Phaûi nhaän roõ muïc ñích caàu vaõng sanh— world to rescue sentient beings. The The practitioner should clearly realize the Treatise on Rebirth states: “To develop goal of rebirth: the Bodhi-Mind is precisely to seek 1) Sôû dó chuùng ta caàu veà Tònh Ñoä, laø vì Buddhahood; to seek Budhahood is to chuùng ta muoán thoaùt söï khoå cho mình vaø develop the Mind of rescuing sentient taát caû chuùng sanh. Haønh giaû phaûi nghó beings; and the Mind of rescuing sentient raèng, ‘söùc mình yeáu keùm, coøn bò nghieäp beings is none other than the Mind that naëng raøng buoäc, maø ôû coõi ñôøi aùc tröôïc naày gathers all beings and helps them achieve caûnh duyeân phieàn naõo quaù maïnh. Ta cuøng rebirth in the Pure Land. chuùng sanh bò chìm ñaém nôi doøng meâ, 2) Laïi muoán sanh veà Tònh Ñoä, phaûi coù ñuû hai xoay vaàn trong saùu neûo, traûi qua voâ löôïng phöông dieän, moät laø xa lìa ba phaùp chöôùng kieáp töø voâ thæ ñeán nay, cuõng vì leõ aáy. Boà Ñeà; hai laø tuøy thuaän ba phaùp thuaän Boà Baùnh xe soáng cheát quay maõi khoâng ngöøng, Ñeà. Laøm theá naøo ñeå thaønh

töïu söï xa lìa vaø ta laøm theá naøo ñeå tìm con ñöôøng ñoä mình tuøy thuaän Boà Ñeà? AÁy laø phaûi caàu sanh ñoä ngöôøi moät caùch yeân oån chaéc chaén? tònh ñoä ñeå ñöôïc thöôøng gaàn Phaät, tu haønh Muoán ñöôïc nhö theá duy coù caàu sanh Tònh cho ñeán khi chöùng voâ sanh nhaãn. Chöøng Ñoä, gaàn guûi Phaät, Boà Taùt, nhôø caûnh duyeân ñoù maëc yù côõi thuyeàn ñaïi nguyeän vaøo bieån thaéng dieäu beân coõi aáy tu haønh chöùng voâ luaân hoài sanh töû, vaän taâm bi trí cöùu vôùt sanh nhaãn, môùi coù theå vaøo nôi ñôøi aùc cöùu chuùng sanh, tuøy duyeân maø baát bieán, khoâng khoå cho höõu tình. Luaän Vaõng sanh ñaõ noùi: coøn gì trôû ngaïi nöõa—Moreover, to ensure “Phaùt taâm Boà Ñeà chính laø phaùt taâm caàu rebirth, we should perfect two practices; thaønh Phaät, taâm caàu thaønh Phaät laø taâm ñoä first is abandoning the three things that chuùng sanh, taâm ñoä chuùng sanh laø taâm hinder enlightenment, second is abiding by nhieáp chuùng sanh veà coõi Phaät: The goal of the three things that foster enlightenment. our cultivation is to seek escape from How can we abandon the things that suffering for him/herself and all sentient hinder enlightenment and abide by the beings. He/She should think thus: ‘My thingsthat foster enlightenment? It is own strength is limited, I am still bound by precisely by seeking rebirth in the karma; moreover, in this evil, defiled life, Western Pure Land, remaining constantly

near the Buddhas and cultivating the vui rieâng cho mình töùc thaân taâm coù nhieãm, Dharmas until Tolerance of Non-Birth is laøm chöôùng ngaïi Boà Ñeà Moân; neân taâm reached. At that point, we may sail the thanh tònh khoâng nhieãm goïi laø tuøy thuaän boat of great vows at will, enter the sea of Boà Ñeà: The ‘Undefiled Pure Mind’ of not Birth and Death and rescue sentient seeking personal happiness, that is beings with wisdom and compassion enlightenment is the state of undefiled ‘adapting to conditions but fundamentally purity. If we seek after personal pleasure, unchanging,’ free and unimpeded: body and Mind are defiled and obstruct a) Xa lìa ba phaùp chöôùng Boà Ñeà— the path of enlightenment. Therefore, the Abandoning the three things that hinder undefiled Pure Mind is called consonant enlightenment: with enlightenment. • Taâm caàu söï an vui rieâng cho mình, chaáp • An Thanh Tònh Taâm: Taâm vì cöùu ñoä heát ngaõ vaø tham tröôùc baûn thaân. Haønh giaû thaûy moïi ñau khoå cho chuùng sanh, bôûi vì phaûi y theo trí hueä moân maø xa lìa taâm Boà Ñeà laø taâm trong saïch laøm cho chuùng nieäm aáy: The Mind of seeking our own sanh ñöôïc an oån, neáu khoâng cöùu ñoä loaøi peace and happiness, ego-grasping and höõu tình, khieán hoï ñöôïc lìa söï khoå sanh töû, attachment to our own bodies. The töùc laø traùi vôùi Boà Ñeà moân; neân taâm cöùu practitioner should follow the path of khoå ñem laïi an oån cho chuùng sanh goïi laø wisdom and leave all such thoughts far tuøy thuaän Boà Ñeà: The ‘Pure Mind at behind. Peace,’ rescuing all sentient beings from • Taâm rôøi boû khoâng chòu cöùu vôùt chuùng sanh suffering. This is because Bodhi is the ñau khoå. Haønh giaû phaûi y theo töø bi moân undefiled Pure Mind which gives peace maø xa lìa taâm nieäm aáy: The Mind of and happiness to sentient beings. If we are abandoning and failing to rescue sentient not rescuing sentient beings and helping beings from suffering. The practitioner them escape the sufferings

of Birth and should follow the path of compassion and death, we are going to counter to Bodhi leave all such thoughts far behind. path. Therefore, a Mind focussed on • Taâm chæ mong caàu söï cung kính cuùng saving others, bringing them peace and döôøng, khoâng tìm phöông phaùp laøm cho happiness, is call consonant with chuùng sanh ñöôïc lôïi ích an vui. Haønh giaû enlightenment. phaûi y theo phöông tieän moân maø xa lìa • Laïc Thanh Tònh Taâm: Taâm muoán khieán taâm nieäm aáy: The Mind of exclusively cho taát caû chuùng sanh ñöôïc Ñaïi Nieát Baøn. seeking respect and offerings, without Bôûi Ñaïi Nieát Baøn laø choã cöùu caùnh thöôøng seeking ways to benefit sentient beings vui, neáu khoâng khieán cho loaøi höõu tình and bring them peace and happiness. The ñöôïc nieàm vui cöùu caùnh töùc laø ngaên che practitioner should follow the path of Boà Ñeà moân; neân taâm muoán cho chuùng expendients and leave all such thoughts sanh ñöôïc höôûng caûnh thöôøng laïc goïi laø far behind. tuøy thuaän Boà Ñeà: A 'Blissful Pure Mind,' b) Thaønh ñaït ba phaùp thuaän Boà Ñeà— seeking to help sentient beings achieve Obtaining the three things that foster Great Nirvana. Because Great Nirvana is enlightenment: the ultimate, eternally blissful realm. If we • Voâ Nhieãm Thanh Tònh Taâm: Taâm khoâng do not help sentient beings achieve it, we vì töï thaân maø caàu caùc söï vui, vì Boà Ñeà laø obstruct the Bodhi path. Hence the Mind theå trong saïch lìa nhieãm tröôùc, neáu caàu söï which seeks to help sentient beings attain

eternal bliss is called consonant with for themselves and all other sentient enlightenment. beings. 3) Quaùn töôûng y baùo vaø chaùnh baùo nôi coõi Nhò Hieän: Hai söï thò hieän—Two kinds of Cöïc Laïc—The cultivator should manifestation or appearance: contemplate the wholesome 1) Tu hieän: Söï xuaát hieän caàn thieát baèng thaân characteristics of the Pure Land and xöông thòt vaø töôùng haûo cuûa Phaät ñeå chæ auspicious features of Amitabha Buddha: daïy phaøm nhaân—The necessary a) Quaùn töôûng baùo thaân (chaùnh baùo) kieát appearance in the flesh of the Budha for töôøng cuûa Ñöùc Phaät A Di Ñaø: Haønh giaû ordinary people. neân quaùn töôûng baùo thaân cuûa Phaät A Di 2) Baát tu hieän: Söï xuaát hieän khoâng caàn thieát Ñaø saéc vaøng röïc rôõ, coù taùm muoân boán cuûa Phaät ñeán vôùi nhöõng chuùng sanh taâm ngaøn töôùng, moãi töôùng coù taùm muoân boán linh—The non-necessary appearance of ngaøn veû ñeïp, moãi veû ñeïp coù taùm muoân the Buddha to those of spiritual vision. boán ngaøn tia saùng, soi khaép phaùp giôùi, Nhò Hieáp Só: nhieáp laáy chuùng sanh nieäm Phaät: The (A) Hai vò haàu caïnh cuûa Ñöùc Phaät A Di Ñaø— cultivator should contemplate the Two attendants by the side of Amitabha: auspicious features of Amitabha Buddha. 1) Quaùn Theá AÂm: Avalokitesvara—Kuan Shi Amitabha Buddha possesses a Yin. resplendent, golden Reward Body, replete 2) Ñaïi Theá Chí: Mahasthamaprapta. with 84,000 major characteristics, each (B) Hai vò haàu caïnh cuûa Phaät Döôïc Sö—Two characteristic having 84,000 minor atendants by the side of the Master of auspicious signs, each sign beaming Medicine: 84,000 rays of light which illuminate the 1) Nhaät Quang: The Sunlight. entire Dharma Realm and gather in those 2) Nguyeät Quang: The Moonlight. sentient beings who recite the Buddha's (C) Hai vò haàu caïnh Phaät Thích Ca—Two

name. attendants by the side of Sakyamuni: b) Quaùn töôûng y baùo thieän laønh nôi coõi Taây 1) Vaên Thuø: Manjusri. Phöông Cöïc Laïc—The cultivator should 2) Phoå Hieàn: Samantabhadra. contemplate the wholesome Nhò Hoùa: Söï giaùo hoùa cuûa Ñöùc Phaät ñöôïc characteristics in the Western Pure Land: chia laøm hai loaïi—The Buddha's teaching is Haønh giaû neân quaùn coõi Cöïc Laïc baûy baùu divided into two divisions. trang nghieâm nhö caùc kinh Tònh Ñoä ñaõ 1) Tích Hoùa: Duøng nhöõng söï kieän beân ngoaøi noùi. Ngoaøi ra, ngöôøi nieäm Phaät khi boá thí, ñeå giaùo hoùa thì goïi laø "tích hoùa," nhö laáy trì giôùi, cuøng laøm taát caû caùc haïnh laønh ñeàu cuoäc ñôøi vaø coâng nghieäp hoaèng hoùa cuûa phaûi hoài höôùng caàu cho mình vaø chuùng Ñöùc Phaät ñeå laøm göông noi theo, hoaëc giaû sanh ñoàng vaõng sanh Cöïc Laïc—The 14 phaåm ñaàu trong Kinh Dieäu Phaùp Lieân Western Pure Land is adorned with seven Hoa—Teaching or lessons derived from treasures, as explained in the Pure Land external events, i.e. the Buddha's life and sutras. In addition, when practicing work, shown in the first fourteen sections charity, keeping the precepts and in the Lotus Sutra. performing all kinds of good deeds, Pure 2) Baûn Hoùa: Nhöõng lôøi giaùo hoùa tröïc tieáp vôùi Land practitioners should always dedicate nhöõng thöïc haønh vaø chöùng ñaéc cuï theå— the merits toward rebirth in the Pure Land The Buddha's direct teaching, his real practice, and realization.

Nhò Hoøa: Hai loaïi hoøa hôïp—The double Nhò Hö Khoâng: Theo Höõu Boä toâng, coù hai harmony or unity in both doctrine and practice loaïi hö khoâng—According to the (Sangha): Sarvastivadah Sect, there are two kinds of 1) Lyù Hoøa: Unity in doctrine. space. 2) Söï Hoøa: Söï hoøa coù saùu loaïi khaùc nhau— 1) Höõu Vi Hö Khoâng: Hö khoâng coù phaân Unity in practice. There are six different haïn, coù sinh dieät, thuoäc veà thöù maø maét coù kinds of Unity in practice (see Luïc Hoøa in theå nhìn thaáy ñöôïc—Active or Vietnamese-English Section) phenomenal space which is differentiated Nhò Hoaëc: Hai loaïi hoaëc—Two aspects of and limited, and apprehended by sight. illusion: 2) Voâ Vi Hö Khoâng: Hö khoâng khoâng coù haïn (A) löôïng, khoâng coù bieân teá, chaân khoâng tòch 1) Kieán hoaëc: Nhöõng aûo giaùc hay caùm doã dieät, xa lìa taát caû chöôùng ngaïi, ñaây thuoäc khôûi leân töø söï suy ñoaùn sai laàm veà taø kieán veà sôû duyeân cuûa yù thöùc—Passive or non- hay taø thuyeát—Perplexities or illusions phenomenal (noumenal) space which is and temptations arise from false views or without bounds or limitations, and belongs theories. entirely to mental conception. 2) Tö hoaëc: Tö hoaëc hay Tu hoaëc laø nhöõng Nhò Ích: Hai loaïi lôïi ích—The dual aûo voïng töø tö töôûng cuûa haïng phaøm phu advantages or benefits: khôûi leân töø söï tieáp xuùc vôùi theá giôùi beân 1) Hieän Ích: Lôïi ích hieäân taïi trong ñôøi naày— ngoaøi hay thoùi quen, nhö tham, saân, si, vaân Profitable to the life which now is. vaân—Illusions from thoughts arising 2) Ñöông Ích: Lôïi ích sau khi dieät ñoä— through contact with the world or by habit, Profitable to the life which is to come. such as desire, anger, infactuation, etc. Nhò Keát: Hai loaïi troùi buoäc vaøo phieàn naõo— (B) Two duskrta. 1) Lyù hoaëc: Illusion connected with 1) Laøm aùc: Doing evil. principles (see Kieán Hoaëc). 2) Noùi aùc: Speaking evil. 2) Söï hoaëc: Illusion arising in practice (see Nhò Khaûo: Two kinds of challenges, Tö Hoaëc).

(A) Minh Khaûo-AÙm Khaûo—Clear and hidden Nhò Hoïc: Hai loaïi hoïc—Two kinds of study or challenges: learning: 1) Minh Khaûo: Clear challenges—Nhöõng 1) Ñoïc Tuïng kinh: Reading and reciting khaûo ñaûo xaõy ra ngay tröôùc maét haønh sutras. giaû—Testing conditions which occur right 2) Thieàn quaùn: Thieàn tö—Meditation and before the practitioner's eyes. thought. 2) AÙm Khaûo: Hidden challenges—Nhöõng Nhò Hoä: Hai loaïi hoä trì—Two protectors: khaûo ñaûo thaàm laëng—Hidden or silent 1) Noäi hoä: Thaâm taâm beân trong cuûa mình, testing conditions. hoïc vaø tu theo Phaät phaùp—The inner, (B) Ngoaïi Khaûo-Noäi Khaûo—External and oneself, by studying and following the internal testing conditions: law. 1) Ngoaïi Khaûo: External testing conditions— 2) Ngoaïi hoä: Nhöõng ngöôøi yeåm trôï vaø giuùp Nhöõng khaûo ñaûo beân ngoaøi hay nhöõng ñöõ nhöõng thöù caàn thieát cho thaân vaø taâm tu chöôùng duyeân nghòch caûnh beân ngoaøi gaây trì—The outer or supporters, those who khoù khaên cho haønh giaû nhö noùng laïnh, oàn supply that is needed for one's body and aøo naùo nhieät, hay choã nôi dô baån, vaân mind. vaân—External testing conditions or

obstacles which create difficult conditions b) Taâm Khoå: Khoå veà tinh thaàn nhö buoàn for practitioners such as heat, cool, noise, phieàn, ghen gheùt, ñaéng cay, baát toaïi, dirt, etc. khoâng haïnh phuùc, vaân vaân: Mental 2) Noäi Khaûo: Noäi khaûo laø nhöõng taâm nieäm suffering such as sadness, distress, khôûi leân trong luùc haønh giaû ngoài thieàn hay jealousy, bitterness, unsatisfaction, nieäm Phaät nhö tham, saân, si, maïn, nghi, taø unhappiness, etc. kieán, thuïy mieân, hoân traàm, vaân vaân— 2) Ngoaïi khoå: Khoå töø hoaøn caûnh beân ngoaøi Internal testing conditions are obstacles nhö tai hoïa, chieán tranh, vaân vaân— which develop while the practitioners External sufferings or sufferings from practice meditation or Buddha-recitation, outside circumstances such as calamities, i.e., greed, anger, ignorance, pride, doubt, wars, etc. wrong views, drowsiness, torpor, etc. Nhò Khoâng: Hai khoâng—Two voids (C) Thuaän Khaûo-Nghòch Khaûo—Favorable (Unrealities or Immaterialities): and adverse circumstances: (A) 1) Thuaän Khaûo: Favorable circumstances— 1) Ngaõ khoâng (Nhaân khoâng): The non-reality Theo ñaïo Phaät, thuaän khaûo laém khi laïi laø of the atman, the soul, the person. nhöõng trôû ngaïi cho haønh giaû—According 2) Phaùp khoâng: The non-reality of things. to Buddhist doctrine, favorable (B) circumstances are sometimes obstacles to 1) Taùnh khoâng: Khoâng coù thöù gì coù thöïc taùnh practitioners on their path of cultivation. cuûa chính noù—Nothing has a nature of its 2) Nghòch Khaûo: Adverse circumstances— own. Treân ñöôøng tu taäp, thænh thoaûng haønh giaû 2) Töôùng khoâng: Vì phaùp khoâng coù thöïc taùnh gaëp phaûi nghòch khaûo laøm trôû ngaïi nhö cuûa chính noù neân hình töôùng cuûa noù cuõng thaày taø baïn aùc—On the path of cultivation, laø khoâng thaät—Nothing has a nature of its sometimes practitioners encounter adverse own; therefore, its form is unreal (forms circumstances, i.e., evil teachers and are only temporary names). friends. (C) Nhò Khôûi: Two types of arising of errors or 1) Voâ sinh quaùn: Thieàn quaùn chö phaùp khoâng delusions: sinh, khoâng coù caù taùnh cuûa rieâng noù—The 1) Caâu Sinh Khôûi: Phieàn naõo khôûi leân töï meditation that things

are unproduced , nhieân—Errors or delusions that arise having no individual or separate nature naturally among people. (all things are void and unreal). 2) Phaân Bieät Khôûi: Döïa theo taø giaùo taø sö 2) Voâ töôùng quaùn: Vì chö phaùp khoâng thaät maø lyù luaän tö duy thì goïi laø phaân bieät neân chuùng khoâng coù hình töôùng—Because khôûi—Delusions arising from reasoning things are void and unreal; therefore, they and teaching. are formless. Nhò Khoå: Hai loaïi khoå—Two kinds of (D) Theo tröôøng phaùi Thieân Thai—According suffering: to the T'ien-T'ai: 1) Noäi khoå: Internal sufferings: 1) Nhö thöïc khoâng: Trong theå chaân nhö a) Thaân Khoå: Khoå veà theå chaát töø beân trong khoâng voïng nhieãm—The bhutatathata is nhö bònh hoaïn saàu ñau: Physical sufferings devoid of all impurity. or sufferings from within such as sickness 2) Nhö thöïc baát khoâng: Trong theå chaân nhö or sorrow. ñaõ coù ñuû taát caû coâng ñöùc voâ laäu—The

bhutatathata is full of merit or 2) Tònh Ñoä cuõng daønh cho nhöõng ngöôøi tu achievement. theo phaùp moân khaùc—The pure Land also Nhò Khoâng Quaùn: See Nhò Khoâng (C). includes those who adopt other ways. Nhò Kieán: Hai loaïi taø kieán—Two wrong Nhò Lôïi: Hai loaïi lôïi ích—The dual benefits: views: 1) Töï lôïi: Tröôøng phaùi Tieåu Thöøa chæ mong (A) caàu tìm lôïi ích cho chính mình— 1) Höõu kieán: YÙ kieán coá chaáp cho raèng vaïn Benefiting oneself (Hinayan seeks only vaät laø thöïc höõu—Holding to the real one's own benefit). existence of material things. 2) Lôïi tha: Boà Taùt mong caàu töï lôïi vaø lôïi 2) Voâ kieán: YÙ kieán coá chaáp cho raèng vaïn vaät tha—Benefting others (bodhisattva seeks laø khoâng coù thöïc—Holding to their entire both one's own benefit and that of others, unreality. or personal improvement for the (B) improvement of others). 1) Ñoaïn kieán: Holding to the view of total Nhò Luaân: Hai baùnh xe—Two wheels: annihilation. (A) 2) Thöôøng kieán: Taø kieán cho raèng caùi ngaõ 1) Ñònh luaân: The wheel of Meditation. tröôøng toàn—Holding to the view of 2) Tueä luaän: The wheel of Wisdom. permanence or immortality. The view that (B) personality is permanent 1) Thöïc luaân: The wheel of food (physical Nhò Kinh Theå: Hai loaïi kinh theå—Two wheel). bodies or elements in a sutra: 2) Phaùp luaân: The wheel of dharma (spiritual 1) Kinh vaên: Chöõ trong kinh—The words in a wheel). sutra. Nhò Luaän: Two kinds of discussion. 2) Kinh nghóa: YÙ nghóa cuûa kinh—The 1) Söï Luaän: Discussion of phenomena—See meaning or ideas of a sutra. Söï Luaän. Nhò Laäu: Hai thöù laäu—Two conditions 2) Lyù Luaän: Discussion of fundamental relating to passions and delusions: truth—See Lyù Luaän. 1) Höõu laäu: Phaùp coù phieàn naõo hoaëc laøm Nhò Luïc: See Nhò Thaäp Nhôn Duyeân in taêng tröôûng phieàn naõo—The condition in Vietnamese-English Section. which they can prevail—The conditioned Nhò Luïc Duyeân: See Thaäp Nhò Nhôn Duyeân dharma which produces afflictions in Vietnamese-English Section. (passions and delusions). Nhò Luïc Nguyeän Döôïc Sö Löu Ly Quang 2) Voâ laäu: Phaùp thanh tònh lìa ñöôïc phieàn Phaät: See Möôøi Hai Lôøi Nguyeän Cuûa Döôïc naõo—The condition in which they cannot Sö Löu Ly Quang Phaät in Vietnamese-English prevail—The unconditioned dharma which Section. produces no afflictions (no passions and Nhò Luïc Thôøi Trung: Möôøi hai giôø ban delusions). ngaøy hay möôøi

hai giôø ban ñeâm—During the Nhò Loaïi Caùc Sanh: Hai loaïi ñeàu vaõng twelve hours of the day or the twelve hours of sanh—Both will be reborn in the Pure Land: the night. 1) Tònh Ñoä khoâng chæ daønh rieâng cho nhöõng Nhò Löïc: Hai loaïi löïc—Dual powers: ngöôøi tu theo phaùp moân nieäm Phaät—The (A)Theo Kinh A Di Ñaø—According to the Pure Land is not limited to those who Amitabha Sutra: repeat the name of Amitabha according to his eighteen vows.

1) Töï löïc: Duøng töï löïc ñeå tu haønh giôùi ñònh 1) Thuaän löu: Nhaân quaû taùi sanh löu tueä maø cöùu ñoä laáy mình—One's own chuyeån—To flow with it in continual strength or endeavours—Salvation of self reincarnation. by cultivating morality, meditation and 2) Nghòch löu: Choáng laïi thuaän löu vaø tìm wisdom. giaûi thoaùt khoûi caûnh ñôøi ñau khoå—To 2) Tha löïc: Ñöôïc cöùu ñoä baèng tha löïc hay löïc resist it and seek a way of escape by cöùu ñoä cuûa Ñöùc Phaät A Di Ñaø—Salvation getting rid of life's delusions. obtained from another's strength—The Nhò Maät: Hai loaïi bí maät—Two esoteric saving power of Amitabha. aspects: (B)Theo Kinh Hoa Nghieâm—According to The 1) Lyù maät: Lyù vieân dung baát ly—The Flower Adornment Sutra: esoteric doctrine. 1) Tö traïch: Power of thought in choosing of 2) Söï maät: Bí maät cuûa thaân khaåu yù cuûa Ñöùc right principles. Nhö Lai—The espteric acts of a 2) Tu taäp löïc: Power of practice and Tathagata. performance. Nhò Meâ Hoaëc: Hai loaïi meâ hoaëc—Two kinds (E) Theo Kinh Hoa Nghieâm—According to of delusions: The Flower Adornment Sutra: 1) Phaân Bieät Khôûi Meâ Hoaëc: Meâ hoaëc khôûi 1) Höõu löïc: Positive (dominant—active) leân töø tö duy, giaùo phaùp hay thaày baïn— forces. Delusions arising from reasoning, teaching 2) Voâ löïc: Negative (subordinate—inert) and teachers or friends. forces. 2) Caâu Sinh Khôûi Meâ Hoaëc: Meâ hoaëc khôûi Nhò Löôïng: Hai loaïi ño löôøng—Two kinds of leân do huaân taäp töø voâ thuûy ñeán nay, sinh measuring: ra cuøng vôùi thaân, töï nhieân maø coù— 1) Hieän löôïng: Duøng nhaõn thöùc ñeå thaáy saéc, Delusions or errors that arise naturally duøng nhó thöùc ñeå nghe tieáng, vaân vaân— among people. Immediate or direct reasoning, whereby Nhò Moân: the eye apprehends and distinguishes (A) Hai cöûa, hai tröôøng phaùi—Two doors colour and form, the ear sound, etc—(entrances—schools). Measuring by Appearance or sound, etc, 1) Thieàn moân: Giuùp ngöôøi tu ñi thaúng töø i.e. smoke. phaøm ñeán Thaùnh hay chöùng ngoä Boà Ñeà 2) Tyû Löôïng: Tyû laø söï so saùnh caùi ñaõ bieát, baèng con ñöôøng thieàn quaùn—Zen door löôïng laø ñònh löôïng caùi khoâng bieát—Thaáy which helps practitioners to realize caùi naày bieát coù caùi kia (duøng caùi ñaõ bieát enlightenment through meditation. maø löôïng caùi chöa bieát), nhö thaáy khoùi 2) Tònh Ñoä moân: The Pure Land Door— bieát coù löûa—Immediate insight into, or Haønh giaû vaõng sanh baèng phöông phaùp direct inference in a trance of all the nieäm hoàng danh Phaät A Di Ñaø— conditions of the alayavijnana— Practitioners achieve rebirth in the Pure Comparison and inference; comparison of Land by reciting the name of Amitabha the known and inference of the Buddha. unknown—Measuring by inference, i.e. (B) Hai giaùo lyù—The two doctrines: the inference of fire from smoke. 1) Phaân Töôùng Moân: Giaùo lyù thuyeát minh veà Nhò Löu: Hai doøng löu chuyeån luaân hoài— söï

sai bieät giöõa tam thöøa vaø nhöùt thöøa— There are two ways in the current of The doctrine which differentiates the three transmigration: vehicles from the one vehicle.

2) Cai Nhieáp Moân: Giaùo lyù thuyeát minh tam Dharma. Thus at every moment of our thöøa laø nhöùt thöøa—The doctrine which existence, our faculties are interacting maintains the three vehicles to be the one. with the various elements, so it is (C) Theo Ñaïi Thöøa Khôûi Tín Luaän— impossible for us to have “Emptiness” According to the Awakening of Faith: while facing the stimuli in our 1) Chaân Nhö Moân: The mind as bhutatathata. surroundings. The Pure Land method 2) Sinh Dieät Moân: The door of creation and belongs to the Dharma Door of Existence; extinction, or beginning and end. when Pure Land practitioners first develop (D) the Bodhi Mind, they enter the Way 1) Trí Moân: Trí tueä Phaät daãn ñeán giaùc ngoä through forms and marks and seek to view Boà Ñeà—Wisdom gate or Buddha-wisdom, the celestial scenes of the Western Pure or the way of enlightenment. Land. 2) Bi Moân: Bi taâm Phaät höôùng ñeán cöùu ñoä 2) Khoâng Moân: Chæ coù nhöõng baäc töø A La tha nhaân—Buddha-pity, or the way of pity Haùn ñeán Boà Taùt laø caùc baäc Thaùnh nhôn directed to others. ñaõ chöùng ñaéc ñöôïc quaû Voâ Hoïc—The (E) Khuyeán Giôùi Nhò Moân: Prohibitions from Dharma Door of Emptiness or Emptiness evil and exhortations to good—See Cultivated Door—Ñaây laø phaùp moân lìa Khuyeán Giôùi (Khuyeán Moân and Giôùi töôùng maø tu, hay laø cheá phuïc ñöôïc saùu Moân). caên Nhaõn, Nhó, Tyû, Thieät, Thaân, yù vaø (F) Theo Hoøa Thöôïng Thích Thieàn Taâm trong khoâng coøn bò saùu traàn laø Saéc, Thanh, Nieäm Phaät Thaäp Yeáu, coù hai moân— Höông, Vò, Xuùc, Phaùp sai xöû nöõa. Thieàn According to Most Venerable Thích Thieàn toâng töø nôi “Khoâng Moân” ñi vaøo, khi phaùt Taâm in The Pure Land Buddhism in taâm tu lieàn queùt saïch taát caû töôùng, cho Theory and Practice, there are two doors: ñeán töôùng Phaät, töôùng phaùp ñeàu bò phaù 1) Höõu Moân: The Dharma Door of Existence töø.—This Dharma Door abandon the or Existence Cultivated Door—Ñaây laø attchments to Form in order to cultivate. It Phaùp Moân tu taäp coøn caàn phaûi nöông vaøo is the ability to tame and master over the nôi sö töôùng maø haønh trì, bôûi vì chuùng six faculties of Eyes, Ears, Nose, Tongue, sanh chuùng ta coøn bò leä thuoäc vaøo höõu vi Body, and Mind and is no longer enslaved cuøng saùu caên laø Nhaõn, Nhó, Tyû, Thieät, and ordered around by the six elements of Thaân, YÙ; vaø saùu traàn laø Saéc, Thanh, Form, Sound, Fragrance, Flavor, Touch Höông, Vò, Xuùc, Phaùp, cho neân chaúng theå and Dharma. Only Arhats and naøo Khoâng ñöôïc ñoái vôùi caùc traàn caûnh Bodhisattvas who have attained the state chung quanh. Toâng Tònh Ñoä thuoäc veà Höõu of “No Learning.” In the Zen School, the Moân. Ngöôøi nieäm Phaät khi môùi phaùt taâm practitioner enters the Way throught the töø nôi töôùng coù maø ñi vaøo, caàu ñöôïc thaáy Dharma Door of Emptiness. Right from thaùnh caûnh ôû Taây Phöông—This is a the beginning of his cultivation he wipes Dharma Door that still relies on “Form out all makrs, even the marks of the Characteristics” to practice, because we Buddhas or the Dharma are destroyed. sentient beings are still trapped in Nhò Myõ: Hai ñieàu hoaøn myõ cho ngöôøi Phaät existence as well as in the six faculties of töû—Two excellent things for

any Buddhist: Eyes, Ears, Nose, Tongue, Body, and 1) Thieàn ñònh: Meditation. Mind; and the six elements of Form, 2) Trí hueä: Wisdom. Sound, Fragrance, Flavor, Touch and Nhò Ngaõ:

(A) Nhò Ngaõ Kieán—The two erroneous views 1) AÅn Maät: Boå yù aån naùu kín ñaùo beân trong of individualism: lôøi vaên—Esoteric meaning. 1) Nhaân ngaõ kieán: Taø kieán sai laàm cho raèng 2) Hieån Lieãu: Lôøi noùi vaên töï coù nghóa phaân coù moät caùi ngaõ ñoäc laäp—The erroneous minh roõ raøng—Exoteric meaning, or plain view that there is an independent human meaning. personality or soul. Nhò Nghieâm: Theo Kinh Ñaïi Baùt Nieát Baøn, 2) Phaùp ngaõ kieán: Voïng kieán cho raèng chö coù hai loaïi trang nghieâm—According to phaùp hieän höõu ñoäc laäp—The erroneous Parinirvana Sutra, there are two adornments: view that everything exists with an 1) Trí hueä trang nghieâm: Adornment of independent nature. Wisdom. (B) Nhò Ngaõ Chaáp—The two reasons for 2) Phuùc ñöùc trang nghieâm: Adornment of clinging to the idea of self: Good deeds. 1) Caâu sinh ngaõ chaáp: Ngaõ chaáp baåm sinh, Nhò Nghieäp: Hai loaïi nghieäp—Two classes of luùc môùi sanh ra ñaõ coù—The natural or karma: intinctive cleaving (clinging) to the idea of (A) Theo Caâu Xaù Luaän trong Tieåu thöøa— self or soul. According to the Kosa Sastra in the 2) Phaân bieät ngaõ chaáp: Ngaõ chaáp naûy sanh ra Hinayana: do söï phaân bieät hay lyù luaän sai laàm cuûa 1) Thieän nghieäp: Nghieäp taïo ra bôûi thieän ñaïo baûn thaân—The clinging to the idea of self nhö nguõ giôùi thaäp thieän, seõ ñöa chuùng developed as the result of erroneous sanh ñeán choã an laïc haïnh phuùc—Good reasoning. karma created by wholesome path such as Nhò Ngaõ Chaáp: Two reasons for clinging to practicing of the five precepts and the ten the idea of the self—See Nhò Ngaõ (B). wholesome deeds, which will result in Nhò Ngaõ Kieán: Two erroneous views of happiness. individualism—See Nhò Ngaõ (A). 2) AÙc nghieäp: Nghieäp gaây ra bôûi caùc toäi aùc Nhò Ngaïi: See Nhò Chöôùng in Vietnamese- nhö nguõ nghòch hay thaäp aùc, ñöa chuùng English Section. sanh ñeán choã khoå ñau phieàn naõo—Bad Nhò Ngaïn: Hai bôø sanh töû vaø Nieát Baøn—The karma created by committing the five two shores of life-and-death and nirvana: grave sins and the ten unwholesome 1) Sanh Töû Ngaïn: Bôø naày cuûa sanh töû—The deeds, which will result in misery. shore of life-and-death—The shore of (B) Theo Ñaïi Thöøa—According to the mortal life. Mahayana: 2) Bæ Ngaïn: Bôø giaûi thoaùt beân kia—The 1) Trôï nghieäp: Nghieäp coù theå trôï giuùp cho shore of nirvana. vieäc vaõng sanh nhö cuùng döôøng hay nieäm Phaät—Aids to the karma of being born in Nhò Nghóa: Hai loaïi nghóa cuûa giaùo phaùp— Amitabha's Pure Land such as offerings, Two meanings of the teachings: chantings, etc. (A) 2) Chaùnh nghieäp: Nieäm Phaät nhaát taâm baát 1) Lieãu nghóa: Kinh ñieån giaûi thích ñaày ñuû— loaïn laø nhaân chính ñöa ñeán vieäc vaõng Complete meaning. sanh—Thought and invocation of 2) Baát lieãu nghóa: Kinh ñieån giaáu ñi moät Amitabha with undivided mind, as the phaàn thöïc nghóa—Partial or incomplete direct method. meaning. (C) Theo Ñaïi Thöøa—According to the (B) Mahayana:

1) Daãn nghieäp: Nghieäp nhaân daãn ñeán quaû 1) Naêng sinh nhaân: The cause that is able to baùo toång quaùt (quaû baùo sanh veà coõi suùc produce all sense and perceptions—All sanh hay nhaân thieân)—Karma that leads good and evil. to the general rewards (the award as to the 2) Phöông tieän nhaân: The environmental or species into which one is to be born, i.e. adaptive cause (water and soil help the animals, men, gods, etc). seed growing). 2) Maõn nghieäp: Nghieäp nhaân daãn ñeán bieät (C) baùo, chaúng haïn nhö ñöôïc phaåm chaát thoâng 1) Taäp nhaân: Ñoàng loaïi nhaân—Practice or minh hay ñaàn ñoän—Karma that leads to habit as cause (desire causing desire). the individual reward, i.e. the kind or 2) Baùo nhaân: Quaû thuïc nhaân—The rewarding quality of being clever or stupid. cause or fruit-ripening cause (pleasure or Nhò Ngoä: Hai caùch tieán tôùi giaùc ngoä trong ñaïo pain caused by good or evil deeds). Phaät—Two kinds of entry into (D) Theo Kinh Nieát Baøn—According to The Bodhisattvahood: Nirvana Sutra: 1) Ñoán ngoä: Immediate awakening. 1) Chính nhaân: Correct or direct cause 2) Tieäm ngoä: Gradual awakening. (Buddha nature of all beings). Nhò Nguõ Thöïc: Hai loaïi Nguõ thöïc—Hai loaïi 2) Duyeân nhaân: The contributory cause or ñaïm thöïc vaø töôùc thöïc—Two groups of food, enlightenment which evolves the Buddha each of five kinds: nature by good work. 1) Ñaïm Thöïc: Boà Xaø Ni—Bhojaniya (skt)— (E) Trong nguõ coác, caù vaø thòt—In Cereals, fish 1) Caän nhaân: Immediate or direct cause. and flesh. 2) Vieãn nhaân: Distant or indirect cause. 2) Töôùc Thöïc: Khö Xaø Ni—Khadaniya Nhò Nhaân Quaû: The two aspects of cause (skt)—Trong traùi caây rau quaû—In fruits. and effect: Nhò Nguyeân: Dvaita, Dvaya, or 1) Theá gian nhaân quaû: The suffering (Khoå Dharmadvaya (skt)—Two extremes: ñeá) and the cause (Taäp ñeá) in the present 1) Höõu bieân: Nhöõng ngöôøi tin vaïn höõu hieän life. höõu—Those who believe that things exist. 2) Xuaát theá gian nhaân quaû: The eightfold 2) Voâ bieân: Nhöõng ngöôøi tin khoâng coù gì töï noble path as the cause (Ñaïo ñeá) leading hieän höõu—Those who believe that nothing to the extinction of passion and mortality is self-existence or things cannot be said to (Dieät ñeá) in the future life. exist. Nhò Nhaãn: Hai loaïi nhaãn—Two kinds of Nhò Ngöõ: Noùi löôõi hai chieàu—Double- patience or endurance: tongued. (A) 1) Chuùng sanh nhaãn: Nhaãn naïi caùc söï naõo Nhò Nhaân: Hai nhaân—Two causes: haïi cuûa chuùng sanh, nhö caêm thuø hay lôïi (A) Theo Kinh Nieát Baøn—According to The duïng—Endurance of human assaults and Nirvana Sutra: insults, i.e. hatred, or abuse. 1) Sinh nhaân: The producing cause of all 2) Voâ sanh phaùp nhaãn: An nhaãn veà söï noùng good things. laïnh cuûa thieân nhieân, hay giaø beänh, vaân 2) Lieãu nhaân: The revealing or illuminating vaân—Endurance of the assaults of nature, cause (knowledge and wisdom). heat, cold, age, sickness, etc. (B) (B)

1) An thoï khoå nhaãn: Nhaãn nhuïc tröôùc khoå wrong, mine and yours, becoming oblivious to ñau—Patience under suffering (see Chuùng body and mind. Externally, he should sanh nhaãn). completely sever the marks of Emptiness, form 2) Quaùn saùt phaùp nhaãn: Imperturbable and the Six Dusts, to the point where he no examination of or meditation in the law or longer grasps at external realms, only the of all things (see Voâ sanh phaùp nhaãn). sacred name of Amitabha Buddha remains (C) before

him. This utmost exertion of effort was 1) Thaân nhaãn: Physical patience or best described by the ancients with the endurance. following image: “In front of him are ferocious 2) YÙ nhaãn: Mental patience or endurance. tigers, behind a pack of wolves, on the left a Nhò Nhaäp: Hai loái nhaäp ñaïo—Two ways of high mountainside, on the right a deep entering the truth: precipice. In such a situation, in which 1) Lyù nhaäp: Thaáu nhaäp lyù tính raèng taát caû direction should the practitioner escape?” The chuùng sanh ñeàu coù chaân nhö Phaät taùnh— Pure Land School expresses the same idea Entering by conviction intellectually that with the words: “The seven-jewelled lotus all sentient beings have the Buddha- pond is in front of him, the cauldron of boiling nature. oil above the fire pit is behind him; the Buddha 2) Haønh nhaäp: Thaáu nhaäp vaøo haïnh tu— Recitation practitioner should proceed straight Entering by proving it in practice. ahead. If the practiotioner does not see any Nhò Nhaát Taâm: Two types of one- sign of progress, it is because he himself lacks pointedness of mind, theory and practice— strong will and is lazy. In this connection, an Ngöôøi nieäm Phaät phaûi thieát thöïc duïng coâng, Elder Master once sternly admonished the trong tuyeät caû töôùng thò phi nhôn ngaõ khoâng assembly: thaáy thaân taâm, ngoaøi döùt heát töôùng khoâng saéc “The way people today seek the Dahrma is luïc traàn chaúng coøn caûnh giôùi, duy coù moät caâu cause for lamentation, Phaät hieäu roõ raøng hieän tieàn. Söï duïng coâng chí Still outside the door, they are puzzled in so cöïc naày, nhö ngöôøi xöa ñaõ neâu leân caâu hoûi: many ways! “Tröôùc maët coù coïp döõ, sau löng coù baày choù soùi, Thinking they have reached the Sage- beân traùi laø vaùch nuùi cao, beân maët laø vöïc saâu Emperor’s jade city, thaúm; trong hoaøn caûnh aáy haønh nhaân phaûi vöôït They have in fact stopped mid-way, at the ñi ngaû naøo?” Beân Tònh Ñoä baûo: “Ao sen baûy mountain pass!” baùu tröôùc maët, vaïc daàu loø löûa phía sau, ngöôøi Neáu duïng coâng ñeán möùc cuøng cöïc, laâu ngaøy nieäm Phaät phaûi nhöùt höôùng ñi tôùi.” Khi tu haønh khoâng giaùn ñoaïn, haønh giaû seõ ñi ñeán caûnh giôùi chöa thaáy coù ñieåm tieán boä naøo, laø bôûi chính nhöùt taâm. Theo Hoøa Thöôïng Thích Thieàn Taâm mình coøn yeáu heøn bieáng treã. Cuõng trong tình trong Nieäm Phaät Thaäp Yeáu, caûnh nhöùt taâm baát traïng aáy, khi xöa ngaøi Ñoång Sôn ñaõ nghieâm loaïn naày coù hai möùc caïn saâu, goïi laø Söï Nhöùt traùch trong chuùng: Taâm, vaø Lyù Nhöùt Taâm—If the practitioner “Ngöôøi nay hoïc ñaïo nghó maø than exerts the utmost effort without interruption, Ngoaøi cöûa phaân vaân bieát maáy ngaøn he will, in time, arrive at the realm of one- Töôûng ñeán ngoïc kinh trieàu Thaùnh chuùa pointedness of mind. According to Most Giöõa ñöôøng döøng böôùc aûi ñoàng quang!” Venerable Thích Thieàn Taâm in The Pure Land The practitioner of Buddha Recitation should Buddhism in Theory and Practice, this sphere strive earnestly to achieve a dual goal. of undivided attentiveness has two levels, Internally, he should eliminate of right and

superficial and subtle, called the level of one-pointedness of mind in the following phenomena and the level of noumenon. way: “Regardless of whether we practice 1) Söï nhöùt taâm laø theá naøo?: What is one- recitation at the noumenon or phenomena pointedness of mind at the level of level, if we recite to the point where

phenomena?—Khi haønh giaû chuyeân taâm afflctions are subdued and delusions of chuù yù treân saùu chöõ hoàng danh, laâu ngaøy views and delusions of thought no longer taát caû taïp nieäm ñeàu döùt baët, luùc naèm ngoài arise, this is the realm of one-pointedness ñi ñöùng duy chæ coù moät caâu nieäm Phaät of mind at the level of phenomena. Thus, hieän tieàn, goïi laø caûnh giôùi Söï Nhöùt Taâm. one-pointedness of mind is not an easy Ñaây laø ñònh caûnh cuûa ngöôøi tu Tònh Ñoä, thing for people today to achieve, even at cuõng ngang haøng vôùi söï nhaäp ñònh cuûa caùc the level of phenomena, let alone at the baäc tu thieàn. Vôùi thuyeát Söï Lyù Nhöùt Taâm, level of noumenon. However, thanks to Ngaãu Ích ñaïi sö ñaõ giaûn bieät töôøng taän. the virtues obtained through recitation and Ngaøi baûo: “Khoâng luaän söï trì hay lyù trì; earnest practice, each utterance erases nieäm ñeán haøng phuïc phieàn naõo, kieán hoaëc, one part of delusion and engenders one tö hoaëc khoâng khôûi hieän, laø caûnh giôùi söï part of merit and wisdom, gradually and nhöùt taâm. Nhö theá chaúng noùi chi Lyù nhöùt naturally leading us to rebirth in an taâm, vôùi söï nhöùt taâm ngöôøi ñôøi nay cuõng auspicious realm. If we practice in that chaúng deã gì ñaït ñeán ñöôïc. Tuy nhieân, vôùi manner over a long period of time, why coâng ñöùc cuûa caâu nieäm Phaät coäng theâm söï worry about not reaching the dtage where chí thaønh haønh trì, trong moãi nieäm seõ dieät each thought awakens and enlightens, ñöôïc moät phaàn voâ minh theâm moät phaàn leading to auspicious realms? This idea is phöôùc hueä, laàn laàn taát seõ ñi ñeán caûnh giôùi expressed in the phrase “each time a new toát. Vaø haønh trì laâu ngaøy nhö theá, lo gì thought arises, a new realm appears.” khoâng tieán ñeán choã moãi nieäm khai ngoä, Therefore, even though we possess only ñöôïc haûo caûnh goïi laø “Nhöùt phieân ñeà khôûi the limited capacities of sentient beings in nhöùt phieân taân” hay moät phen khôûi nieäm, the Dharma-Ending Age, if we truly exert moät phen loä baøy caûnh giôùi môùi. Cho neân, ourselves, one-pointedness of mind, both duø laø caên taùnh chuùng sanh trong thôøi Maït at the phenomena and noumenon levels, is Phaùp, neáu chí thaønh haønh trì, trình ñoä Söï not completely beyond our reach. vaø Lyù nhöùt taâm ñoái vôùi chuùng ta khoâng 2) Lyù nhöùt taâm laø theá naøo?: What is one- phaûi hoaøn toaøn ngoaøi taàm tay—When the pointedness of mind at the noumenon practitioner gives undivided attention to level?—Treân Söï Nhöùt Taâm, neáu tieán theâm the sacred name of Amitabha Buddha, all moät böôùc, duïng coâng ñeán choã chí cöïc, sundry thoughts are, in time, eliminated. ngaøy kia taâm ñòa roãng suoát, thoaùt haún caên Whether he is reclining or sitting, walking traàn, ngoä vaøo thaät töôùng. Khi aáy hieän taïi or standing, only the sacred name appears töùc laø Taây Phöông Cöïc Laïc maø chaúng ngaïi before him. At that point, he has reached gì rieâng coù coõi Cöïc Laïc, taùnh mình chính the realm of one-pointedness of mind at laø Di Ñaø cuõng chaúng ngaïi gì rieâng coù Ñöùc the level of phenomena. This is the A Di Ñaø. Ñaây laø caûnh giôùi Lyù Nhöùt Taâm. concentration realm of the Pure Land Ñòa vò naày laø caûnh “ñònh hueä nhöùt nhö” practitioner, equivalent to the level of cuûa ngöôøi nieäm Phaät, ngang haøng vôùi trình “phenomena-concentration” in Zen. Elder ñoä khai ngoä beân Thieàn Toâng. Khoâng luaän Master Ou-I elucidated the question of söï trì hay lyù trì, nieäm

ñeán taâm khai, thaáy

roõ baûn taùnh Phaät, laø caûnh giôùi Lyù Nhöùt Nhò Nöõ: Hai chò em thöôøng theo saùt beân Taâm. Lyù nhöùt taâm khoâng bò nhò bieân laøm nhau—Two sisters who always accompany loaïn (khoâng coù ñoaïn kieán hay thöôøng each other. kieán)—If we go a step beyond the level of 1) Coâng ñöùc thieän nöõ: Laøm cho ngöôøi ñöôïc phenomena and exert our utmost efforts, cuûa caûi chaâu baùu—The deva "merit" or one day our mind will be completely "achieving" who causes people to acquire empty, we will completely escape the dust wealth. of the senses and become awakened to the 2) Haéc aùm nöõ: Khieán ngöôøi hao taøi toán cuûa True Mark. At that time, the present vaø phung phí chaâu baùu—The deva "dark" moment is the Western Pure Land, and who causes people to spend and waste this does not contradict the specific Nhò Phaùi Maät Giaùo: Theo Giaùo Sö Junjiro existence of the Land of Ultimate Bliss; Takakusu trong Cöông Yeáu Trieát Hoïc Phaät our nature is Amitabha Buddha, and this Giaùo, coù ñeán hai phaùi Maät giaùo. Caû hai ñeàu does not contradict the specific existence ñoàng quan nieäm veà Ñöùc Phaät Thích Ca Maâu of the Lord Amitabha Buddha. This is the Ni vaø Ñaïi Nhaät Nhö Lai—According to Prof. realm of "one-pointedness of mind, Junjiro Takakusu in The Essentialsof Buddhist noumenon level," the realm of Philosophy, there exist two forms of the mystic "concentration-wisdom being one and doctrine. Both agree in their treatment of the thus" of the Pure Land practitioner. This Buddhas, Sakyamuni and Mahavairocana. stage is equivalent to the level of Great 1) Thai Maät: Taimitsu (jap)—T'ien-T'ai's Awakening in Zen. Regardless of whether Mysticism—Thai Maät truyeàn töø toâng we practice at the noumenon or Thieân Thai—The mysticism which is phenomena level, if we recite to the point handed down by the T'ien-T'ai School. where the mind is awakened and we 2) Ñoâng Maät: Tomitsu (jap)—Truyeàn vaøo clearly see the original Buddha Nature, Ñoâng Töï töø toâng Chaân Ngoân. Veà thöïc this is the realm of one-pointedness of haønh hay söï töôùng thì Ñoâng Maät laø toâng mind at the noumenon level. At the phaùi ñaëc bieät vì noù hình nhö phoå bieán hôn noumenon level we are no longer Thai Maät, coøn veà lyù thuyeát hay giaùo töôùng disturbed by dualities (that is, existence or thì khoâng coù gì khaùc nhau giöõa hai phaùi non-existence, extinction or permanence, caû—The mysticism which is transmitted in etc.). the Toji Monastery of the Shingon School. Nhò Nhò Hôïp Duyeân: Moät phöông phaùp In practice, Tomitsu is a special school for Thieàn ñònh baèng caùch laáy Phaùp (Dharma) hôïp it seems to be much more through-going vôùi Thaân (Body), Thoï (Feeling) vaø Taâm than the Taimitsu, while in theory neither (Mind) laøm thaønh hai thöù phaùp maø duyeân side seems to concede in any way. quaùn—A method of meditation by coupling Nhò Phaøm: Hai haïng phaøm phu—The two dharma with body, feeling and mind ordinary ranks: respectively. 1) Ngoaïi phaøm: Chæ nghe vaø tin töôûng giaùo ** For more information, please see Töù Nieäm phaùp—The external ordinary are ordinary Xöù in Vietnamese-English Section. belivers who pursue the stage of "ten Nhò Nhö: See Nhò chaân nhö. faiths." Nhò Nieát Baøn: See Nhò Chuûng Nieát Baøn in 2) Noäi phaøm: Chính haønh giaùo phaùp tieán gaàn

Vietnamese-English Section. tôùi tam Thaùnh vò—The internal ordinary are the zealous, who are advancing

through the next three groups of stages up 1) Phaùp taùnh phaùp thaân: Chaân thaân cuûa Phaät to the fortieth. ñaõ chöùng lyù theå phaùp taùnh—Dharma- Nhò Phaïm: Hai loaïi sai phaïm—Two kinds of Nature or dharmakaya. sins: 2) Phöông tieän phaùp thaân: Do töø Phaùp tính 1) Chæ phaïm: Chaúng chòu tu haønh ñeå traùnh phaùp thaân maø thò hieän öùng hoùa thaân Phaät caùc aùc nghieäp—Preventing good—Sin ñeå cöùu ñoä chuùng sanh—Skill in means omission. dharmakaya. 2) Taùc phaïm: Chaúng chòu tu haønh ñeå ñoaïn lìa (E) khoâng laøm caùc ñieàu aùc—Doing evil—Sin 1) Lyù phaùp thaân: Lyù thuyeát hay chaân lyù do commission. Nhö Lai sôû chöùng—Noumenal Nhò Phaùp Chaáp: Hai loaïi phaùp chaáp—Two dharmakaya. tenets in regard to things: 2) Söï phaùp thaân: Hieän töôïng Phaùp thaân ñeå 1) Caâu sinh phaùp chaáp: Khuynh höôùng thoâng tu taäp Giôùi Ñònh Tueä—Phenomenal thöôøng coi moïi söï laø coù thaät, phaûi qua quaù dharmakaya. trình tu taäp maø ñoaïn tröø—The common or Nhò Phaän: Two aspects—Theo Kinh Thuû natural tendency to consider things as real. Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc 2) Phaân bieät phaùp chaáp: Nhìn thaáy söï vaät laø nhôû ngaøi A Nan veà nhò phaän nhö sau: “OÂng A thaät do bôûi söï suy nghó vaø lyù luaän sai laàm, Nan, taát caû chuùng sanh thaät goác chaân tònh, khi Boà Taùt thaáy ñaïo thì ñoaïn tröø ñöôïc nhaân caùi thaáy hö voïng, neân caùi taäp hö voïng ngay—The tenet in regard to things as real sinh. Do ñoù môùi chia ra noäi phaän vaø ngoaïi as the result of false reasoning. phaän.”—According to the Surangama Sutra, ** For more information, please see Nhò Ngaõ book Eight, the Buddha reminded Ananda in Vietnamese-English Section. about the two aspects as follows: “Ananda! Nhò Phaùp Thaân: Hai loaïi phaùp thaân—Two Actually all living beings are fundamentally kinds of dharma-body (dharmakaya): true and pure, but because of their false views (A) Theo Phaùp Töôùng Toâng—According to they give rise to the falseness of habits, which the Dharma-Nature Sect: are divided into an internal aspect and an 1) Toång töôùng phaùp thaân: The unity of external aspect.” dharmakaya or the noumenal absolute. 1) Noäi Phaän: Internal Aspect—OÂng A Nan! 2) Bieät töôùng phaùp thaân: The diversity of Noäi phaän laø phaàn trong cuûa chuùng sanh. dharmakaya. Nhaân caùc aùi nhieãm, khôûi ra tình hö voïng. (B) Tình chaát chöùa maõi, môùi sinh ra nöôùc aùi. 1) Lyù phaùp thaân: Substance. Cho neân chuùng sanh taâm nhôù moùn aên 2) Trí phaùp thaân: Wisdom or expression. ngon, trong mieäng chaûy nöôùc. Taâm nhôù (C) ngöôøi, hoaëc thöông hay giaän, röng röng 1) Phaùp tính phaùp thaân: Quaû cöïc phaùp thaân— nöôùc maét. Tham caàu cuûa baùu, taâm phaùt ra Essential nature dharma-body theøm, loä ra ngoaøi thaân theå. Taâm ñaém söï (dharmakaya). daâm duïc, hai caên nam nöõ töï nhieân chaûy 2) ÖÙng hoùa phaùp thaân: Hieän thaân hay phöông nöôùc. OÂng A Nan! Caùc aùi duïc, duø rieâng tieän phaùp thaân—Manifestation of dharma- khaùc, nöôùc chaûy vaãn ñoàng nhau. Thaám öôùt body. chaúng leân ñöôïc, töï nhieân phaûi sa xuoáng. (D) Ñoù goïi laø noäi phaän—Ananda! The internal aspect refers to what occurs insode living beings.

Because of love and defilement,

they produce the falseness of emotions. perspective. When they have the desire in When these emotions accumulate without their minds to be born in the Heavens, in cease, they can create the fluids of love. their dreams they will have thoughts of That is why living beings' mouths water flying and ascending. When they cherish when they think about delicious food. the Buddhalands in their minds, then the When they think about a deceased person, sagely realms will appear in a shimmering either with fondness or with anger, tears vision, and they will serve the good and will flow from their eyes. When they are wise advisors with little thought for their greedy for wealth and jewels, a current of own lives. Ananda! Although the thought lust will course through their hearts. When varies, the lightness and uplifting is the confronted with a smooth and supple same. With flight and ascension, one will body, their minds become attached to not sink, but will naturally become lustful conduct and from both male and transcendent. This is called the 'ex‘ernal female organs will come spontaneous aspect.' secretions. Ananda! Although the kinds of Nhò Phaät: There are two main Buddhas in the love differ, their flow and oppression is Lotus Sutra: the same. With this moisture, one cannot 1) Thích Ca Maâu Ni Phaät: Sakyamuni ascend, but will naturally fall. This is Buddha. called the 'internal aspect.' 2) Ña Baûo Phaät: Prabhutaratna Buddha. 2) Ngoaïi Phaän: External Aspect—OÂng A Nhò Phaät Caûnh: Two Buddha-domains: Nan! Ngoaïi phaän töùc laø phaàn beân ngoaøi 1) Chöùng caûnh: State or domain of absolute cuûa chuùng sanh. Nhaân caùc khao khaùt môùi enlightenment. phaùt minh caùc hö töôûng. Töôûng chöùa maõi 2) Hoùa caûnh: Domain of transformation. môùi sinh ra caùi khí hoân boàng boät. Cho neân Nhò Phaät Ñoàng (Tònh) Toïa: Hai Ñöùc Phaät chuùng sanh taâm giöõ caám giôùi, caû thaân nheï ngoài saùnh vai nhau (chæ Phaät Thích Ca vaø Phaät nhaøng, trong saïch, taâm trì chuù aán, daùng Ña Baûo)—The two Buddhas sitting together ñieäu maïnh daïn. Taâm muoán sinh coõi Trôøi, (Sakyamuni and Prabhutaratna Buddhas)—See moäng töôûng bay leân. Taâm muoán nöôùc Nhò Theá Toân. Phaät, thaéng caûnh thaàm hieän. Thôø vò Thieän Nhò Phaät Taùnh: Dual aspects of the Buddha- tri thöùc, töï khinh thaân meänh. OÂng A Nan! nature: Caùc töôûng duø khaùc nhau, nheï bay vaãn 1) Lyù Phaät taùnh: Phaät taùnh caên baûn trong moïi ñoàng. Bay leân chaúng chìm, töï nhieân sieâu chuùng sanh—The Buddha-nature which is vieät. Ñoù goïi laø ngoaïi phaän—Ananda! The fundamentally in all sentient beings. external aspect refers to what happens 2) Haønh Phaät taùnh: Haønh Phaät taùnh coù trong outside living beings. Because of longing vaøi chuùng sanh tu taäp nhöng khoâng coù and yearning, they invent the fallacy of trong nhöõng chuùng sanh khaùc—The discursive thought. When this reasoning functioning Buddha-nature active and accumulates without cease, it can create effective in some who cultivate, but not in ascending vapors. That is why when living others. beings uphold the prohibitive precepts in their minds, their bodies will be buoyant Nhò Phaät Thaân: Two forms of Buddha's and feel light and clear. When they body—See Nhò Thaân in Vietnamese-English uphold mantra seals in their minds, they Section. will command a heroic and resolute

Nhò Phaät Trung Moân: Chæ giai ñoaïn giöõa 1) Soá haønh phieàn naõo: Nhöõng phieàn naõo nhö thôøi kyø Phaät Thích Ca nhaäp dieät vaø Ñöông Lai tham duïc hay laø caùm doã—Ordinary Haï Sanh Di Laëc Toân Phaät xuaát hieän—Giai passions or temptations. ñoaïn hieän taïi cuûa chuùng ta—The period 2) Maõnh lôïi phieàn naõo: Phieàn naõo do bôûi between the nirvana of Sakyamuni Buddha khoâng tin vaøo nhaân quaû—Firece or sudden and the future advent of Maitreya Buddha— afflictions cause by lack of belief on the The present period. Law of Cause and Effect. Nhò Phieàn Naõo: Klesadvaya (skt)—Hai loaïi Nhò Phuùc: See Nhò Phöôùc. phieàn naõo—Two kinds of affliction—Klesas Nhò Phöôùc: Hai loaïi phöôùc—Two kinds of (passions, delusions, temptations, trials)—See blessing: Nhò Chöôùng. 1) Thieân phöôùc: The bliss of the gods. (A) 2) Thaùnh phöôùc: The bliss of the Saints. 1) Caên boån phieàn naõo (khôûi leân töø luïc caên): Nhò Phöôùc Ñieàn: Hai phöôùc ñieàn—Two The six fundamental or primary afflictions fields for the cultivation of happiness: (klesas) arising from the six senses. (A) 2) Tuøy phieàn naõo (khôûi leân töø caên boån phieàn 1) Bi ñieàn: Thöông xoùt nhöõng ngöôøi ngheøo naõo): Caùc phieàn naõo naày laáy caên baûn hay cuøng khoå, ñaây laø cô hoäi cho boá thí— phieàn naõo laøm theå maø sinh ra—The The pitiable, or poor and needy, as the twenty consequent klesas arising out of field or opportunity for charity. the six senses—The consequent or 2) Kính ñieàn: Kính troïng Phaät vaø Hieàn Thaùnh secondary afflictions resulting or arising Taêng—The field of religion and reverence from the fundamental afflictions. of the Buddhas, the saints, the priesthood. (B) (B) 1) Phaân bieät khôûi phieàn naõo: Phieàn naõo y 1) Hoïc nhaân ñieàn: Tu taäp phöôùc baèng caùch nöông vaøo caùc duyeân maø khôûi daäy nhöõng cuùng döôøng nhöõng ngöôøi haõy coøn ñang tu taø lyù luaän—Klesas arising from false hoïc—Cultivate of happiness by doing reasoning. offerings to those who are still in training 2) Caâu sinh khôûi phieàn naõo: Phieân naõo do in religion. huaân taäp töø voâ thuûy ñeán nay—Klesa that 2) Voâ hoïc nhaân ñieàn: Cuùng döôøng cho nhöõng which is natural to all. ngöôøi ñaõ hoaøn thaønh tu taäp—Offerings to (C) those who have completed their course. 1) Ñaïi phieàn naõo ñòa phaùp: Saùu ñaïi phieàn Nhò Quaû: Sakrdagamin (skt). naõo—The six great klesas: (A) Quaû thöù hai trong töù Thaùnh Tieåu thöøa, chæ i) Voâ minh: Ignorance. coøn trôû laïi moät laàn nöõa maø thoâi (Nhaát Lai ii) Phoùng daät: Distracted—Unrestrained. quaû)—The second fruit of the four kinds iii) Giaûi ñaõi: Idle—Lazy. of Hinayana arhats, who has only once iv) Baát tín: Unfaithful—Disbelieved. more to return to mortality. v) Hoân traàm: Torpor. (B) Hai loaïi quaû nghieäp—There are two kinds vi) Traïo cöû: Restlessness. of fruit or karma: 2) Tieåu phieàn naõo ñòa phaùp: Möôøi hoaëc— 1) Taäp khí quaû: Baûn chaát toát xaáu hay caùc quaû Ten minor afflictions. thieän aùc ñaõ huaân taäp töø tieàn kieáp—The (D) good or evil characteristics resulting from habit or practice in a former existence.

2) Baùo quaû: Haäu quaû khoå ñau hay vui söôùng (A) (khoå laïc) trong kieáp naày do töø nhöõng nhaân 1) Saéc quang minh: Physical light. hay haønh ñoäng thieän aùc cuûa kieáp tröôùc— 2) Trí hueä quang minh: Taâm quang minh— The pain or pleasure resulting in this Wisdom or mental light. life.from the practices of a previous life (B)

Nhò Quaùn: Hai loaïi quaùn—Two universal 1) Phaät quang: The true light of the Buddha. bases of meditation: 2) Ma quang: Mara's delusive light. 1) Söï quaùn: Quaùn saùt hình thöùc beân ngoaøi (C) hay söï quaùn ñeàu do nhaân duyeân maø sanh 1) Thöôøng quang: The constant and eternal dieät—The external forms or the light. phenomenal meditation. 2) Hieän khôûi quang: The light in temporary 2) Lyù quaùn: Quaùn thöïc taùnh cuûa vaïn phaùp manifestations. hay quaùn taùnh khoâng—Meditation on the Nhò Saéc: Two kinds of rupa—See Saéc (A) real or underlying nature. Nhò Saéc Thaân: Hai loaïi saéc thaân cuûa Phaät— Nhò Quaùn Ñaûnh: Two forms of esoteric Two rupakaya or incarnation-bodies of a baptism—See Quaùn Ñaûnh in Vietnamese- Buddha: English Section. 1) Baùo thaân: Nhö thöïc saéc thaân— Nhò Quang: The dual lights: Sambhogakaya. 1) Phaät thaân quang: Light from the Buddha's 2) ÖÙng thaân: Hoùa saéc thaân—Nirmanakaya. body. Nhò Sieâu: Hai caùch sieâu thoaùt—Two ways of 2) Phaät taâm quang: The light from the passing over or bliss: Buddha's mind. 1) Thuï sieâu: Con ñöôøng doïc hay ñöôøng Nhò Quang: Hai thöù aùnh saùng—The dual tröôøng cuûa Tieåu thöøa—The lengthwise or lights: long way of Hinayana. (A) 2) Hoaønh sieâu: Ñöôøng ngang hay ñöôøng taét 1) Saéc quang: Coøn goïi laø thaân quang hay aùnh cuûa Ñaïi thöøa—The crosswise or short way haøo quang töø thaân Phaät phaùt ra maø maét coù of Mahayana. theå nhìn thaáy ñöôïc—The halo from a Nhò Sö: Hai vò ñaïo sö—The two sages. Buddha's body which can be seen by flesh (A) Hai vò ñaïo sö trong Kinh Phaùp Hoa—Two eyes. sages or preceptors in the Lotus Sutra: 2) Taâm quang: AÙnh quang minh töø taâm Phaät 1) Thích Ca Nhö Lai: Sakyamuni Buddha. phaùt ra—The light from a Buddha's mind. 2) Ña Baûo Nhö Lai—The two sages or (B) preceptors in the Lotus Sutra, Sakyamuni 1) Thöôøng quang: AÙnh quang minh thöôøng and Prabhutaratna—See Nhò Phaät. xuyeân phaùt ra töø thaân cuûa chö Phaät—The (B) Hai loaïi thaày—Two kinds of teachers: constant halo from the bodies of Buddhas. 1) Thaùnh sö: Sages. 2) Thaàn thoâng quang: AÙnh quang minh sieâu 2) Phaøm sö: Ordinary preceptors. nhieân ñöôïc chö Phaät duøng thaàn löïc phoùng Nhò Taø Haïnh: Two classes of misconduct: ra (khoaûng giöõa hai mí chaân maøy cuûa 1) Taø kieán: Chaïy theo taø kieán—Follow Phaät)—The supernatural light sent out by wrong views. a Buddha (from between his eyebrows) to 2) Taø duïc: Chaïy theo tham duïc vaø tình illuminate a distant world. caûm—Follow wrong desires or emotions Nhò Quang Minh: Hai loaïi aùnh saùng—Two kinds of light:

Nhò Taø Kieán: Hai taø kieán—Two wrong Nhò Taâm: Theo Kinh Phaùp Hoa, coù hai taâm— views: According to the Lotus Sutra, there are two (A) minds: 1) Höõu kieán: Cho raèng vaät chaát coù söï hieän (A) höõu thaät—Holding to the real existence of 1) Chôn taâm: Nhö Lai Taïng Taâm saún coù cuûa material things. chuùng sanh—The orginal, simple, pure, 2) Voâ kieán: Cho raèng moïi vaät hoaøn toaøn natural mind of all creatures—Buddha- khoâng coù thaät—Holding to the entire mind. unreality of things. 2) Voïng taâm: Taâm khôûi nieäm phaân bieät sinh (B) ra heát thaûy moïi caûnh giôùi—Illusion-mind, 1) Ñoaïn kieán: Cho raèng moïi thöù hoaïi dieät— which results in complexity and confusion. Holding to the view of total annihilation. (B) 2)

Thöôøng kieán: Cho raèng chö phaùp thöôøng 1) Ñònh taâm: Taâm thieàn ñònh—Meditative haèng baát töû—Holding to the view of mind or mind fixed on goodness. permanence or immortality. 2) Taùn taâm: Taâm taùn loaïn hay laø taâm tu taùn Nhò Taïng: See Nhò Taïng Kinh. thieän—The scattered, inattentive mind, or Nhò Taïng Kinh: Hai taïng Kinh Phaät giaùo— mind that is only good at intervals. Twofold canon—Two Pitakas (Buddhist Nhò Teá: Hai coõi—Two states. Canon): (A) Theo Tieåu thöøa laø Nieát Baøn vaø sanh (A) töû—According to the Hinayana, nirvana 1) Thanh Vaên Taïng: Giaùo lyù giaûng thuyeát veà and mortality. hai thöøa Thanh Vaên vaø Duyeân Giaùc—The (B) Theo Ñaïi thöøa thì caû hai chæ laø moät— Sravaka or Hinayana. According to the Mahayana, the two are 2) Boà taùt Taïng: Giaùo lyù giaûng thuyeát veà Boà one. Taùt ñaïi só—The Bodhisattva or Mahayana. Nhò Thaùnh: Two saints. (B) 1) Thích Ca Maâu Ni: Sakyamuni. 1) Taïng Kinh: The Sutras. 2) Ña Baûo Nhö Lai: Prabhutaratna. 2) Taïng Luaät: The Vinaya. Nhò Thaéng Quaû: Hai quaû toái thaéng—Two (C) surpassing fruits or rewards given by a 1) Tieåu Thöøa Taïng: The Hinayana scriptures. Buddha: 2) Ñaïi Thöøa Taïng: The Mahayana scriptures. 1) Cöùu caùnh Nieát baøn: Final Nirvana. Nhò Taêng Boà Taùt: Hai loaïi Boà Taùt—Two 2) Toaøn giaùc: Perfect enlightenment. superior kinds of bodhisattvas: Nhò Thaân: Hai loaïi thaân—Two forms of 1) Trí Taêng Boà Taùt: Boà Taùt ñaïi trí taêng body: thöôïng (töï ñoaïn aùc chöùng lyù). Tuy nhieân (A) Hai thaân cuûa Phaät—Two rupakaya or chính yeáu laø töï lôïi nhieàu hôn lôïi tha— incarnation bodies of a Buddha: Superior in wisdom; however, chiefly 1) Baùo thaân: Sambhogakaya or dharmakaya. beneficial to self. 2) ÖÙng thaân hay Hoùa Thaân: Nirnanakaya. 2) Bi Taêng Boà Taùt: Boà Taùt ñaïi bi taêng (B) Phaân ñoaïn vaø Bieán dòch thaân—Mortal and thöôïng, vì thöông xoùt chuùng sanh maø truï Spiritual bodies: laâu trong ñôøi ñeå hoùa ñoä, chöù chaúng moät 1) Phaân ñoaïn thaân: The varied forms of the mình ñaéc quaû Boà Ñeà—Superior in pity for karmaic or ordinary mortal body. others and devotion to their salvation. 2) Bieán dòch thaân: The transformable or spiritual body.

(C) Sinh thaân vaø Phaùp thaân—Earthly and 11) Phaåm Hieän Böûu Thaùp: Beholding of the Moral bodies: Precious Stupa. 1) Sinh thaân: Sambhogakaya—The earthly 12) Phaåm Ñeà Baø Ñaït Ña: Devadatta. body of the Buddha. 13) Phaåm Trì: Exhortation to Hold Firm. 2) Phaùp thaân: Dharmakaya—Moral and 14) Phaåm An Laïc Haïnh: A Happy Life. mental nature. 15) Phaåm Tuøng Ñòa Doõng Xuaát: Springing Up (D) Thöïc töôùng vaø Vi vaät thaân—The Absolute out of the Earth. and Functional bodies: 16) Phaåm Nhö Lai Thoï Löôïng: Revelation of 1) Thöïc töôùng thaân: Phaùp thaân— the Eternal Life od the Tathagata. Dharmakaya—The absolute truth or light 17) Phaåm Phaân Bieät Coâng Ñöùc: of the Buddha. Discrimination of Merits. 2) Vi vaät thaân: The function or temporal 18) Phaåm Tuøy Hyû Coâng Ñöùc: The Merits of body. Joyful Acceptance. (E) Chaân vaø Hoùa thaân—Dharmakaya and 19) Phaåm Phaùp Sö Coâng Ñöùc: The Merits of Nirmanakaya: the Preacher. 1) Chaân thaân: The dharmakaya and 20) Phaåm Thöôøng Baát Khinh Boà Taùt: The sambhogakaya. Bodhisattva Never despite. 2) Hoùa thaân: Nirmakaya. 21) Phaåm Nhö Lai Thaàn Löïc: The Divine (F) Thöôøng vaø Voâ thöôøng—Permanent and Power of the Tathagata. Temporal bodies:

22) Phaåm Chuùc Luïy: The Final Commission. 1) Thöôøng thaân: Buddha's permanent or 23) Phaåm Döôïc Vöông Boån Söï: The Story of eternal body. the Bodhisattva Medicine King. 2) Voâ Thöôøng thaân: Buddha's temporal body. 24) Phaåm Dieäu AÂm Boà Taùt: The Bodhisattva Nhò Thaäp: Vimsati (skt)—Twenty. Wonder Sound. Nhò Thaäp Baùt Phaåm Phaùp Hoa: Hai möôi 25) Phaåm Quaùn Theá AÂm Boà Taùt Phoå Moân: taùm phaåm kinh Phaùp Hoa—The twenty-eight The All-Sidedness of the Bodhisattva chapters in the Lotus Sutra: Regarder of the Cries of the World. 1) Phaåm Töïa: Introductory Chapter. 26) Phaåm Ñaø La Ni: Dharanis. 2) Phaåm Phöông Tieän: Chapter of 27) Phaåm Dieäu Trang Nghieâm Vöông Boån Söï: Tactfulness. The Story of King Resplendent. 3) Phaåm Thí Duï: A Parable. 28) Phaåm Phoå Hieàn Boà Taùt Khuyeán Phaùt: 4) Phaåm Tín Giaûi: Faith Discernment. Encouragement of the Bodhisattva 5) Phaåm Döôïc Thaûo Duï: The Parable of the Universal Virtue. Herbs. Nhò Thaäp Baùt Thieân: Hai möôi taùm vò 6) Phaåm Thoï Kyù: Prediction. trôøi—Twenty eight heavens or devalokas (six 7) Phaåm Hoùa Thaønh Duï: The Parable of the of the desire world, eighteen of the form world Magic City. and four of the arupa or formless world—Saùu 8) Phaåm Nguõ Baù Ñeä Töû Thoï Kyù: The Five trong coõi duïc giôùi, möôøi taùm trong coõi saéc giôùi, Hundred Disciples Receive the Prediction vaø boán trong coõi voâ saéc giôùi). of Their Destiny. Nhò Thaäp Baùt Toå: See Hai Möôi Taùm Toå 9) Phaåm Thoï Hoïc Voâ Hoïc: Prediction of the AÁn Ñoä in Vietnamese-English Section. Destiny of Arhats, Training and Trained. Nhò Thaäp Baùt Toå AÁn Ñoä: See Hai Möôi 10) Phaåm Phaùp Sö: A Teacher of the Law. Taùm Toå AÁn Ñoä in Vietnamese-English Section.

Nhò Thaäp Baùt Toå Thieân Truùc: See Hai Bodhisattvas who protect all who call Möôi Taùm Toå AÁn Ñoä in Vietnamese-English Amitabha: Section. 1) Quaùn AÂm: Avalokitesvara—Kuan Shi Nhò Thaäp Baùt Tuù: Twenty eight Yin—See Avalokitesvara in Sanskrit/Pali- constellations or Naksatras (seven in each Vietnamese Section. direction, East for Spring, South for Summer, 2) Ñaïi Theá Chí: Mahasthamaprapta West for Autumn, and North for Winter). Bodhisattva—See Ñaïi Theá Chí Boà Taùt. (A) Ñoâng—East: 3) Döôïc Vöông: Bhaisajyaraja Bodhisattva— 1) Giaùc: Citra (skt). See Döôïc Vöông Boà Taùt. 2) Khaùng: Nistya or Svati (skt). 4) Döôïc Thöôïng: Bhaisajyaraja-samudgata 3) Ñeå: Visakha (skt). (skt)—See Döôïc Sö Phaät, and Döôïc 4) Phoøng: Anuradha (skt). Vöông Boà Taùt. 5) Taâm: Rohini or Jyestha or Jyesthaghni 5) Phoå Hieàn: Samantabhadra Bodhisattva— (skt). See Samantabhadra in Sanskrit/Pali- 6) Mi: Mula or Mulabarhani (skt). Vietnamese Section. 7) Ky: Purva-Ashada (skt). 6) Phaùp Töï Taïi: Dharma-Isvara (B) Baéc—North: Bodhisattva—A Bodhisattva's complete 8) Ñaåu: Uttara-Ashada (skt). dialectical freedom and power, so that he 9) Ngöu: Abhijit (skt). can expound all things unimpeded. 10) Nöõ: Sravana (skt). 7) Sö Töû Hoáng: Simhanada (skt)—See Sö Töû 11) Hö: Sravistha or Dhanistha (skt). Hoáng. 12) Nguy: Satabhisa (skt). 8) Ñaø La Ni: Dharani Bodhisattva—See 13) Thaát: Purva-Prosthapada (skt). Dharani in Sanskrit/Pali-Vietnamese 14) Bích: Uttara-Prosthapada (skt). Section. (C) Taây—West: 9) Hö Khoâng Taïng: Akasagarbha 15) Khueâ: Revati (skt). Bodhisattva—Space-garbha—See Hö 16) Laâu: Asvayuj or

Asvini (skt). Khoâng Döïng. 17) Vò: Apabharani or Bharani (skt). 10) Phaät Taïng: Buddha-garbha. 18) Ngang: Krttika (skt). 11) Boà Taïng: Bodhisattva-garbha. 19) Taát: Rohini (skt). 12) Kim Cang Taïng: Vajra-garbha 20) Truy: Invaka or Mrgasiras (skt). Bodhisattva. 21) Tham: Bahu or Ardra (skt). 13) Sôn Haûi Hueä: Mountain-Ocean Wisdom (D) Nam—South: Bodhisattva. 22) Canh: Punarvasu (skt). 14) Quang Minh Vöông: Shining Heart 23) Quyû: Tisya or Pusya (skt). Bodhisattva. 24) Lieãu: Aslesa (skt). 15) Hoa Nghieâm Vöông: Adorned Flower 25) Tinh: Magha (skt). Bodhisatva. 26) Tröông: Purva-Phalguni (skt). 16) Chuùng Baûo Vöông: Treasure Assembly 27) Döïc: Uttara-Phalguni (skt). Bodhisattva. 28) Chaån: Hasta (skt). 17) Nguyeät Quang Vöông: Candraprabha Bodhisattva. Nhò Thaäp Nguõ Boà Taùt: Hai möôi laêm vò Boà 18) Nhaät Chieáu Vöông: Sun-Illuminating Taùt baûo hoä taát caû nhöõng ngöôøi tín taâm nieäm Bodhisattva. hoàng danh Phaät A Di Ñaø—Twenty five

19) Tam Muoäi Vöông: Samadhi-King Nhò Thaäp Nhò Caên: Hai möôi hai caên trôï Bodhisattva. ñaïo—Twenty two roots or modes of processes 20) Ñònh Töï Taïi Vöông: Samadhi-Isvara in the perfect development of a Buddha and Bodhisattva. his works—For more information, please see 21) Ñaïi Töï Taïi Vöông: Mahesvara Ba möôi baûy phaåm trôï ñaïo: Bodhisattva. 1) Nhaõn caên: Caksurindriya (skt)—Eye. 22) Baïch Töõïng Vöông: White-Elephant 2) Nhó caên: Srotrendriya (skt)—Ear. Bodhisattva. 3) Tyû caên: Ghranendriya (skt)—Nose. 23) Ñaïi Uy Ñöùc Vöông: Mahatejas 4) Thieät caên: Jihvendriya (skt)—Tongue. Bodhisattva. 5) Thaân caên: Kayendriya (skt)—Body. 24) Voâ Bieân Thaân Boà taùt: Infinite-Body 6) YÙ caên: Manaindriya (skt)—Mind. Bodhisattva. 7) Nöõ caên: Strindriya (skt)—Female organ. 25) Thanh Tònh Ñaïi Haûi Chuùng Boà Taùt: Great 8) Nam caên: Purusendriya (skt)—Male Ocean Assembly of Peaceful Bodhisattva. organ. Nhò Thaäp Nguõ Ñieàu: AÙo Caø sa cuûa chö 9) Meänh caên: Jivitendriya (skt)—Life. Taêng laøm baèng 25 maûnh vaûi—The monk’s 10) Khoå caên: Dukhendriya (skt)—Suffering or twenty-five-patched robe. pain. Nhò Thaäp Nguõ Ñieàu Vieân Thoâng: Hai 11) Laïc caên: Sukhendriya (skt)—Pleasure. möôi laêm phaùp vieân thoâng (vieân maõn thoâng 12) Öu caên: Daurmanasyendriya (skt)— ñaït thöïc chaát cuûa Phaùp taùnh)—Twenty five Sorrow. kinds of perfect understanding of the truth (six 13) Hyû caên: Saumanasyendriya (skt)—Joy. external objects, six senses, six 14) Xaû caên: Upeksendriya (skt)—Abandoning. consciousnesses, and seven elements—Luïc 15) Tín caên: Sraddhendriya (skt)—Faith. traàn, luïc caên, luïc thöùc vaø thaát ñaïi). 16) Taán caên: Viryendriya (skt)—Zeal or Nhò Thaäp Nguõ Höõu: Hai möôi laêm hình effort. thöùc hieän höõu—Twenty five forms of 17) Nieäm caên: Smrtindriya (skt)—Memory. existence. 18) Ñònh caên: Samadhindriya (skt)— 1) (14) Möôøi boán trong duïc giôùi: Fourteen in Meditation or trance. the desire realm. 19) Hueä caên: Prajnendriya (skt)—Wisdom. 2) (7) Baûy trong saéc giôùi: Seven in the 20) Vò tri ñöông tri: realms of form. Anajnatamajnasyamindriya (skt)—The 3) (4) Boán trong voâ saéc giôùi: Four in the power for learning the four Noble Truths. formless realm. 21) Kyù tri caên: Ajnendriya (skt)—The power of having learned the four Noble Truths. Nhò Thaäp Nguõ Phöông Tieän: Hai möôi laêm 22) Cuï tri caên: Ajnata-Vindriya (skt)—The phöông tieän trôï giuùp thieàn ñònh cuûa tröôøng power of

perfect knowledge of the four phaùi Thieân Thai—T'ien-T'ai's twenty-five Noble Truths. aids to meditation. Nhò Thaäp Nguõ Thaàn: Hai möôi laêm baûo veä Nhò Thaäp Nhò Moân: Theo A Tyø Ñaøm Caâu Xaù Luaän, coù hai möôi hai phöông caùch hay naêm giôùi (moãi naêm vò giöõ moät giôùi)—Twenty tieán trình phaùt trieån toaøn thieän cuûa moät vò Phaät five guardian deities who protect and keeper vaø söï nghieäp tu taäp cuûa Ngaøi—According to of the five commandments (Five for each the Abhidharma Kosa, there are twenty-two commandment). modes or processes in the perfect development of a Buddha and his work—See Nhò Thaäp Nhò

Caên and Nhò Thaäp Nhò Phaåm in Vietnamese- tinh chuyeân nhaát cuûa Phaät. Khi Phaät coøn taïi English Section. theá, tyø khöu Nhò Thaäp ÖÙc Nhó ñaõ chöùng quaû A- Nhò Thaäp Nhò Phaåm: Hai möôi hai phaåm La-Haùn. Ngaøi ñaõ soáng treân caùc taàng trôøi ñeán trong tieán trình phaùt trieån toaøn thieän Boà Ñeà— 91 kieáp, döôùi loøng baøn chaân coù loâng daøi hai Twenty-two modes of processes in the perfect taác, chaân khoâng bao giôøi phaûi daãm ñaát— development of enlightenment. Sronakotivimsa, defined as the most zealous of 1) (4) Töù Nieäm Xöù: Four fpundations of Sakyamuni's disciples, who became an arhat. mindfulness—See Töù Nieäm Xöù. Having lived in a heaven for ninety-one 2) (4) Töù Chaùnh Caàn: Four right efforts—See kalpas, where his feet did not touch the Töù Chaùnh Caàn. ground, he was born with hair on his soles two 3) (4) Töù Nhö YÙ Tuùc: Four sufficiences—See inches long, an omen which led his father and Töù Nhö YÙ Tuùc. brothers to endow him with twenty kotis of 4) (5) Nguõ Caên: Five sense-organs—See ounces of gold. Nguõ Caên. Nhò Theá: This life and the hereafter. 5) (5) Nguõ Löïc: Five powers—See Nguõ Löïc. Nhò Theá Toân: Phaät Thích Ca vaø Phaät Ña Baûo Nhò Thaäp Thieân Vöông: The twenty devas: (vò Phaät maø Phaät Thích Ca ñaõ noùi ñeán trong 1) Ñaïi phaïm thieân vöông: Mahabrahman. phaåm 11, Kinh Phaùp Hoa)—Sakyamuni and 2) Ñeá Thích toân thieân:Sakra devanam Indra. Prabhutaratna (Ña Baûo Nhö Lai which 3) Ña vaên thieân vöông: Vaisravana. Sakyamuni Buddha mentioned in the eleventh 4) Trì quoác thieân vöông: Dhrtarastra. chapter of the Lotus Sutra). 5) Taêng tröôûng thieân vöông: Virudhaka. ** For more information, please see Nhò Sö in 6) Quaûng muïc thieân vöông: Virupaksa. Vietnamese-English Section. 7) Kim Cang maät tích thieân: Guhyapati. Nhò Thieân: Hai loaïi chö Thieân—Two kinds of 8) Ma EÂ thuû la: Mahesvara. devas: 9) Taùn chæ ca: Pancika. (A) 10) Ñaïi bieän taøi thieân: Sarasvati. 1) Nhöït thieân: Sun-deva. 11) Ñaïi coâng ñöùc thieân: Laksmi. 2) Nguyeät thieân: Moon-deva. 12) Vi ñaø thieân thaàn: Skanda. (B) 13) Kieân maâu ñòa thaàn: Prthivi. 1) Ñoàng sanh thieân: A deva born 14) Boà ñeà thoï thaàn: Bodhidruma or simultaneously with the individual. Bodhivrksa. 2) Ñoàng danh thieân: A deva with the same 15) Quyû töû maãu thaàn: Hariti. name as the individual. 16) Ma lôïi chi thieân: Marici. ** Both have the duties of watching over the 17) Nhaät cung thieân töû: Surya. individual. 18) Nguyeät cung thieân töû: Candra. (C) 19) Sa caét Long vöông: Sagara. 1) Phaïm thieân: Brahma. 20) Dieäm ma la vöông: Yama-raja. 2) Ñeá Thích thieân: Indra. Nhò Thaäp Töù Myõ Taâm Duïc Giôùi: Twenty- Nhò Thieân Tam Tieân: Hai loaïi chö Thieân four Sense Sphere Beautiful Consciousneses— (Trôøi) vaø ba loaïi Tieân—The

two devas and the See Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi. . three rsi. Nhò Thaäp Töù Tuøy Phieàn Naõo: See Hai (A) Nhò Thieân—Two devas: Möôi Boán Phieàn Naõo Phuï. 1) Ma-Heâ-Thuû-La: Mahesvara (skt). Nhò Thaäp ÖÙc Nhó: Tyø Khöu Nhò Thaäp ÖÙc 2) Tì Nöõu Thieân: Visnu (skt). Nhó, ñöôïc coi nhö laø moät trong nhöõng ñeä töû (B) Tam Tieân—Three rsi:

1) Ca Tyø La Tieân: Kapila (skt). the Buddha preached Agama Sutra at the 2) Öu Laâu Taêng Khö: Uluka (skt). Deer Park. 3) Laëc Sa Baø: Rsabha (skt). 2) Hoa Nghieâm: Phaät thuyeát kinh Hoa Nhò Thieän: Two good things obtained during Nghieâm laø söï baét ñaàu cuûa Ñaïi Thöøa—The meditation and scattering mind: beginning of Mahayana when the Buddha (A) Söï lyù thieän: Goodness in both theory and preached the Avatamsaka (Flower practice. Adornment) Sutra. (B) Nhò Thuyeân: Hai loaïi ñònh nghóa—Two kinds 1) Ñònh thieän: Caùc thieän phaùp ñaït ñöôïc baèng of statement or definition: thieàn ñònh—The good character that arises 1) Giaø thuyeân: Ñònh nghóa theo kieåu thuï from meditation or contemplation. ñoäng tieâu cöïc “khoâng taêng khoâng giaûm, 2) Taùn thieän: Caùc thieän phaùp ñaït ñöôïc khoâng khoâng sanh khoâng dieät.”—Latent or baèng thieàn ñònh—The good character negative definition “Neither increasing attainable when thought not in meditation. nor decreasing—Neither producing nor (C) destroying. 1) Vò sanh thieän: Caùc thieän phaùp chöa töøng 2) Bieåu thuyeân: Ñònh nghóa tích cöïc theo “tri ñöôïc tu taäp—The good character not yet kieán giaùc chieáu.”—Patent or positive—A arises. positive statement. 2) Dó sanh thieän: Caùc thieän phaùp ñaõ töøng Nhò Thöû: Hai con chuoät ñen vaø traéng aùm chæ ñöôïc tu taäp—The good character already ñeâm vaø ngaøy hay aùc vaø thieän—The black and evolved. white rats—Night and day—Bad and good— Nhò Thieät: Noùi löôõi hai chieàu—Double- Unwholesome and wholesome—See Baïch tongued. Haéc Nhò Thöû. Nhò Thoï: Hai loaïi thoï nghieäp—The dual Nhò Thöøa: Dviyana (skt)—The two vehicles. receptivity. 1) Hai thöøa ñöa chuùng sanh ñeán ñích cuoái 1) Thaân thoï: Karma of pleasure and pain of cuøng: Ñaïi vaø Tieåu thöøa—The two vehicles the physical body—See Thoï (C) (1). conveying to the final goal: Mahayan and 2) Taâm thoï: Karma of the mental or the Hinayana. mind—See Thoï (C) (2). 2) Hai trong boán coã xe lôùn trong Phaät giaùo, Nhò Thôøi: Hai thôøi—Two times or periods: ñoù laø Thanh Vaên vaø Duyeân Giaùc (hai thöøa 1) Ca La thôøi: Kala (skt)—Thöïc thôøi hay laø coøn laïi cuõng laø toái thöôïng thöøa Boà Taùt vaø thôøi gian coá ñònh cho caùc böõa aên—Regular Phaät)—The first two of the four big or fixed hour for meals. vehicles in Buddhism, which are namely: 2) Tam muoäi da thôøi: Samaya (skt)—Nhaát Sravakas (Sravakahood) and Pratyeka- thôøi hay thôøi gian khoâng coá ñònh— buddhas (Pratyekabuddhahood). The other Irregular or unfixed hours or times. two are supreme vehicles of Bodhisattvas Nhò Thoå: See Nhò Ñoä in Vietnamese-English and Buddhas. Section. 3) Nhò thöøa taùc Phaät: See Nhò Thöøa Taùc Phaät. 4) Tam Nhaát Nhò Thöøa: See Tam Nhaát Nhò Nhò Thuûy: Hai söï baét ñaàu—The two Thöøa. beginnings: 1) A Haøm: Phaät thuyeát kinh A Haøm taïi Nhò Thöøa Taùc Phaät: Theo Kinh Phaùp Hoa vöôøng Loäc Uyeån laø söï baét ñaàu cuûa Tieåu thì hai thöøa Thanh Vaên vaø Duyeân Giaùc cuõng Thöøa—The beginning

of Hianyana when thaønh Phaät—According to the Lotus Sutra,

Sravakas (thanh vaên) and Pratyekas also Nhò Toå: The second patriarch. become Buddhas. Nhò Toå Ñoaïn Tí: Toå thöù hai cuûa Thieàn Toâng Nhò Thöøa Thanh Giaùc: Dviyana (skt)—Hai Trung Hoa laø Hueä Khaû, ñaõ chaët caùnh tay traùi thöøa Thanh Vaên vaø Duyeân Giaùc—The two cuûa mình trong tuyeát laïnh ñeå chöùng toû söï vehicles of Sravaka (Thanh vaên) and Pratyeka- quyeát taâm vaø kieân trì vaø ñeå thuyeát phuïc sô toå buddha (Duyeân Giaùc). Boà Ñeà Ñaït Ma nhaän oâng laøm ñeä töû—The Nhò Thöùc: Hai thöùc, phaân bieät giöõa A Laïi da second patriarch in China Zen Buddhism, Hui- thöùc hay voâ moät (khoâng maát), chöùa maàm cuûa K'o who, to induce Bodhidharma to receive heát thaûy caùc phaùp maø khoâng maát, ñoái laïi vôùi him, is said to cut off his left arm in the snow maït na thöùc hay phaân bieät thöùc, nöông vaøo A in order to prove his firmness and Laïi Da maø sinh ra phaân bieät (caûnh cuûa maét, determination. thanh cuûa tai, höông cuûa muõi, vò cuûa löôõi, xuùc Nhò Toäi: Hai loaïi toäi—Two kinds of offenses: cuûa thaân, tö töôûng cuûa yù)—Two 1) Tính toäi: Töï tính cuûa loaïi toäi naày ñaõ aùc— consciousnesses. Discriminating the alaya- Offense which is wrong in itself, i.e. vijnana or primal undivided condition from the murder. mano-vijnana or that of discrimination: 2) Giaø toäi: Töï tính khoâng phaûi laø aùc nhö uoáng 1) Maït Na thöùc: Thöùc phaân bieät—Mano- röôïu, nhöng bò Ñöùc Phaät caám vì lôïi ích cho vijnana. nhöõng giôùi khaùc—Offense which not 2) A-Laïi-Da thöùc: Taøng thöùc—Alaya- wrong in itself, i.e. taking alcohol, but vijnana. forbidden by the Buddha for the sake of Nhò Thöïc: Hai loaïi thöùc aên cuûa ngöôøi con the other commandments. Phaät—Two kinds of food for any Buddhist: Nhò Toân: Theo Kinh Voâ Löôïng Thoï, hai vò (A) ñaùng toân kính vôùi chung moät giaùo thuyeát— 1) Phaùp duyeät: The joy of the Law. According to the Infinite Life Sutra, the two 2) Thieàn duyeät: The bliss of meditation. Honored Ones with one teaching: (B) 1) Thích Ca Maâu Ni: Sakyamuni. 1) Chaùnh maïng thöïc hay Chaùnh maïng Taêng: 2) A Di Ñaø: Amitabha. Ngöôøi xuaát gia phaûi laáy vieäc khaát thöïc maø Nhò Toân Nhò Giaùo: Theo Kinh Voâ Löôïng nuoâi saéc thaân maø tu haønh—The right kind Thoï, hai toân hai giaùo; moät laø laáy yeáu moân maø of monk's livelihood by mendicancy. Phaät Thích Ca hieån thuyeát goàm caùc thieän phaùp 2) Taø maïng thöïc hay Taø maïng Taêng: Ngöôøi ñònh taùn laøm phöông tieän, hai laø laáy hoaèng xuaát gia maø khoâng chòu khaát thöïc thoï nguyeän maø Ñöùc Phaät A Di Ñaø neâu leân (phaùp maïng laø haïng taø maïng thöïc—The wrong moân nieäm Phaät)—According to the Infinite kind of monk's livelihood by any other Life Sutra, the two as teacher and saviour, with means. reference to the teaching of the way of Nhò Tín: Hai loaïi tín—Two forms of faith: salvation and the consequent saving vows. 1) Tín Giaûi: Giaûi Tín—Baûn thaân saùng roõ caùi Nhò Toân Nhöùt Giaùo: Hai toâng vôùi cuøng moät lyù maø mình thaáy, taâm khoâng nghi ngôø: giaùo thuyeát, aùm chæ Phaät Thích Ca vaø Phaät A Adhimukti (skt)—Intuition—Self-assured Di Ñaø—The two as one in teaching which enlightenment. implies Sakyamuni and Amitabha. 2) Thaâm Tín: Ngöôõng Tín—Nieàm tin theo lôøi Nhò Toâng: Hai toâng phaùi Ñaïi thöøa trong noùi cuûa ngöôøi khaùc: Sraddha (skt)—Faith tröôøng phaùi

Hoa nghieâm—Two theories or through hearing or being taught. schools stated by Hua-Yen: Nhò Tinh Taán: See Nhò Chuûng Tinh Taán.

1) Phaùp Töôùng toâng: Töôùng toâng—The be described with any of the four Dharma-Form sect. propositions (see Töù Cuù Phaân Bieät). 2) Phaùp Tính toâng: Tính toâng—The Dharma- 2) Kieán Laäp Trí: Pratishthapika (skt)— Nature sect.. Intelligence. Nhò Trang Nghieâm: Two kinds of a) Töùc laø caùi trí kieán laäp taát caû caùc loaïi phaân adornment. bieät veà moät theá giôùi cuûa caùc hình töôùng, 1) Phöôùc Ñöùc Trang Nghieâm: Punya (skt)— buoäc caùi taâm vaøo caùc hình töôùng maø cho The adornment of the Blessedness—See chuùng laø thöïc. Do ñoù, trí naày thieát laäp Phöôùc Ñöùc. nhöõng nguyeân taéc lyù luaän töø ñoù maø ñöa ra 2) Trí Hueä Trang Nghieâm: Prajna (skt)—The caùc phaùn ñoaùn veà moät theá giôùi cuûa caùc adornment of the wisdom—See Trí Hueä ñaëc thuø. Noù laø moät caùi trí lyù luaän, noù laø caùi Ba La Maät. ñieàu ñoäng cuoäc soáng haèng ngaøy cuûa chuùng Nhò Trí: Hai loaïi trí—Two kinds of wisdom. ta. Nhöng ngay khi moät caùi gì ñoù ñöôïc xaùc (A) Theo Hoa Nghieâm toâng—According to laäp ñeå chöùng toû noù, töùc laø ngay khi moät the Hua-Yen School: meänh ñeà ñöôïc taïo thaønh, ñoàng thôøi noù laïi 1) Nhö lyù trí: Caên boån trí—Voâ phaân bieät kieán laäp moät caùi gì khaùc nöõa vaø tieáp tuïc töï trí—Chính theå trí—Chaân trí—Thöïc trí nhö chöùng toû noù traùi vôùi caùi gì khaùc aáy. ÔÛ ñaây lyù chaân ñeá cuûa chö Phaät vaø chö Boà Taùt— khoâng coù gì tuyeät ñoái caû. Söï kieán laäp hay The Buddha-wisdom or Bodhisattva real xaùc laäp naày ñöôïc ñònh nghóa ôû moät choã wisdom. khaùc laø kieán laäp. Coù boán loaïi kieán laäp— 2) Nhö löôïng trí: Haäu ñaéc trí—Phaân bieät The intelligence sets up all kinds of trí—Tuïc trí laø trí söï löôïng tuïc ñeá giôùi haïn distinction over a world of appearances, vaø lieân heä tôùi nhöõng söï vieäc cuûa phaøm attaching the mind to them as real. Thus it nhaân—Wisdom with its limitation and may establish rules of reasoning whereby relation to ordinary human affairs. to give judgments to a world of particulars. (B) Theo Kinh Laêng Giaø coù hai loaïi trí— It is logical knowledge, it is what regulates According to The Lankavatara Sutra, there our ordinary life. But as soon as something are two kinds of wisdom. is established in order to prove it, that is, 1) Quaùn Saùt Trí: Pravicayabuddhi (skt)— as soon as a proposition is made, it sets up Absolute Knowledge—Laø trí tuyeät ñoái, something else at the same time and goes töông ñöông vôùi Vieân Thaønh Thöïc Trí. on to prove itself against that something Chöõ Phaïn Pravicaya nghóa laø tìm toøi else. There is nothing absolute here. This xuyeân suoát hay khaûo saùt töôøng taän, vaø caùi setting or establishing is elsewhere trí ñöôïc ñònh tính nhö theá thaâm nhaäp vaøo designated as Samaropa. baûn chaát caên baûn cuûa taát caû caùc söï vaät, laø b) Coù boán loaïi kieán laäp—There are four caùi vöôït khoûi phaân tích lyù luaän, vaø khoâng establishments: theå ñöôïc dieãn taû baèng meänh ñeà naøo trong • Caùc töôùng ñaëc thuø: Lakshana (skt)— töù cuù—Absolute knowledge corresponds Characteristic marks. to the Parinishpanna. Pravicaya means “to • Caùc kieán giaûi: Drista (skt)—Definite search through,” “to examine thoroughly,” views. and the Buddhi so qualified penetrates • Nguyeân nhaân: Hetu (skt)—A cause. into the fundamental

nature of all things, • Höõu theå: Bhava (skt)—A substance. which is above logical analysis and cannot c) Kyø thaät ôû moïi nôi khoâng coù caùi gì laø thöïc caû, do bôûi meänh ñeà naày ñöôïc chaáp chaët

laøm thöïc maø nhöõng meänh ñeà ñoái laäp chaéc thoâng tuïc—The wisdom in its limitation chaén seõ sinh khôûi vaø ôû ñaáy seõ xaõy ra söï and relation to ordinary human affairs— tranh caõi hay baøi baùng giöõa caùc phe ñoái See Nhö Löôïng Trí in Nhò Trí (A)-2. nghòch. Vì theá maø Ñöùc Phaät khuyeân caùc vò Nhò Trí Vieân Maõn: Hai trí vieân maõn cuûa Boà Taùt phaûi traùnh caùc bieân kieán naày ñeå Ñöùc Nhö Lai, caû hai ñeàu vieân maõn—Two ñaït tôùi moät traïng thaùi chöùng ngoä vöôït khoûi kinds of Tathagata-wisdom which are both loái nhìn xaùc ñònh cuõng nhö phuû ñònh veà theá perfect and complete: giôùi: All where there are none such in 1) Thöïc trí: Nhö Thöïc Trí—Chaân Thöïc Trí— reality. Owing to these propositions Trí chieáu toû saùng ñaïo lyù chaân thöïc, bình definitely held up as true, opposite ones ñaúng, khoâng sai bieät—Absolutely perfect will surely rise and there will take place a and complete wisdom. wrangling or controversy between the 2) Quyeàn trí: Tuïc Trí—Phöông Tieän Trí—Trí opposing parties. The Buddha advised coù quan heä tôùi phöông tieän giaùo vaø hieän Bodhisattvas to avoid these one-sided töôïng töông ñoái vaø sai bieät—Functionally views I order to atain a state of or relatively perfect and complete enlightenment which is beyond the wisdom. positive as well as beyond the negative Nhò Trì: way of viewing the world. (I) Hai phöông caùch hay giaù trò cuûa trì giôùi— (C) Theo Thieân Thai toâng—According to the The two modes or values of observing T'ien-T'ai School: commandments: 1) Thöïc trí: Trí hueä tuyeät ñoái cuûa chö Phaät vaø 1) Chæ trì: Traùnh laøm nhöõng vieäc aùc— chö Boà Taùt—Absolute wisdom of Buddhas Prohibitive or restraining from evil. and Bodhisattvas. 2) Taùc trì: Laøm nhöõng ñieàu laønh— 2) Quyeàn trí: Phöông tieän trí—Trí phöông Constructive or constraining to goodness. tieän töông ñoái vaø taïm thôøi—Relative or (II) Theo Hoøa Thöôïng Thích Thieàn Taâm trong temporal wisdom. Lieân Toâng Thaäp Tam Toå, nieäm Phaät coù Söï (D) Theo Trí Ñoä Luaän—According to the Trì vaø Lyù Trì. Haønh giaû nieäm Phaät giöõ maõi Sastra on Prajna Paramita Sutra: ñöôïc söï trì vaø lyù trì vieân dung cho ñeán troïn 1) Nhöùt thieát trí: Trí hieåu roõ thöïc taùnh cuûa ñôøi, aét seõ hieän tieàn chöùng "Nieäm Phaät chö phaùp—Wisdom of the all which Tam Muoäi" vaø khi laâm chung seõ ñöôïc understand everything clearly. "Vaõng Sanh veà Kim Ñaøi Thöôïng Phaåm 2) Nhöùt thieát chuûng trí: Trí hieåu roõ söï töôùng nôi coõi Cöïc Laïc."—According to Most ñaëc bieät cuûa chö phaùp—Wisdom of all the Venerable Thích Thieàn Taâm in The particulars. Thirteen Patriarchs of Pureland Buddhism, (E) Theo Phaùp Töôùng Toâng—According to Buddha Recitation has two components: the Fa-Hsiang Sect: Practice-Recitation and Theory- 1) Caên baûn trí: Voâ phaân bieät trí—Chaùnh theå Recitation. The application of harmonizing trí—Chaân trí—Thöïc trí—Trí kheá hôïp Theory and Practice. If cultivators are able chöùng ngoä chaân nhö—Buddha wisdom or to practice Buddha Recitation in this way Bodhisattva real wisdom—See Nhö Lyù Trí and maintain it throughout their lives, then in Nhò Trí (A)-1. in the present life, they will attain the 2) Haäu ñaéc trí: Höõu phaân bieät

trí—Tuïc trí— Buddha Recitation Samadhi and upon Bieán trí—Trí khôûi leân sau trí caên baûn, höõu death they will gain Rebirth to the Highest haïn vaø lieân heä tôùi hieän töôùng cuûa theá giôùi Level in the Ultimate Bliss World.

1) Söï Trì—Practice-Recitation: Tin coù Phaät Mahasthamaprapta, and Great Ocean A Di Ñaø ôû phöông Taây, vaø hieåu roõ caùi lyù Assembly of Peaceful Bodhisattvas. To taâm naøy laøm Phaät, taâm naøy laø Phaät, neân regularly and diligently practice Reciting chæ moät beà chuyeân caàn nieäm Phaät nhö con Amitabha Buddha's Name as many times nhôù meï, khoâng luùc naøo queân. Roài töø ñoù as they possibly can, follow by reciting the chí thieát phaùt nguyeän caàu ñöôïc Vaõng Sanh three enlightened ones of Avalokitesvara, Cöïc Laïc. Söï trì coù nghóa laø ngöôøi nieäm Mahasthamaprapta, and Great Ocean Phaät aáy chæ chuyeân beà nieäm Phaät, chöù Assembly of Peaceful Bodhisattvas. khoâng caàn phaûi bieát kinh giaùo ñaïi thöøa, Thereafter, sincerely and wholeheartedly tieåu thöøa chi caû. Chæ caàn nghe lôøi thaày daïy vow and pray to gain rebirth in the raèng: "ÔÛ phöông Taây coù theá giôùi Cöïc Laïc. Pureland of Ultimate Bliss. After hearing Trong theá giôùi aáy coù Ñöùc Phaät A Di Ñaø, the above teachings, practictioners should Boà Taùt Quaùn Theá AÂm, Boà Taùt Ñaïi Theá maintain and cultivate as they were Chí, vaø chö Thanh Tònh Ñaïi Haûi Chuùng taught, making vows to pray for rebirth in Boà Taùt." Neáu chuyeân taâm nieäm "Nam Moâ the Ultimate Bliss World for the A Di Ñaø Phaät" cho thaät nhieàu ñeán heát söùc remainder of their lives, to their last bath, cuûa mình, roài keá ñeán nieäm Quaùn Theá AÂm, and even after they have passed away, Ñaïi Theá Chí, vaø Thanh Tònh Ñaïi Haûi they continue to remember to recite Chuùng Boà Taùt. Roài chí thieát phaùt nguyeän Buddha's name without forgetting. This is caàu vaõng sanh Cöïc Laïc maõi maõi suoát cuoäc called Practice-Recitation. Cultivators are ñôøi, cho ñeán giôø phuùt cuoái cuøng, tröôùc khi guaranteed to gain rebirth in the Ultimate laâm chung cuõng vaãn nhôù nieäm Phaät khoâng Bliss World. queân. Haønh trì nhö theá goïi laø Söï Trì, quyeát 2) Lyù Trì—Theory-Recitation: Lyù Trì laø tin ñònh chaéc chaén seõ ñöôïc vaõng sanh Cöïc raèng Ñöùc Phaät A Di Ñaø ôû phöông Taây laø Laïc—Practice-Recitation means having taâm mình ñaõ saún coù ñuû, laø taâm mình taïo faith that there is a Buddha named ra. Töø ñoù ñem caâu "Hoàng Danh" saún ñuû Amitabha in the West of this Saha World, maø taâm cuûa mình taïo ra ñoù laøm caûnh ñeå the cultivators should be about the theory: buoäc Taâm laïi, khieán cho khoâng luùc naøo mind can become Buddha, and mind is queân caâu nieäm Phaät caû. Lyù trì coøn coù Buddha. In this way, they practice Buddha nghóa laø ngöôøi nieäm Phaät laø ngöôøi coù hoïc Recitation diligently and vigorously like hoûi kinh ñieån, bieát roõ caùc toâng giaùo, laøu children missing their mother, without a thoâng kinh keä, vaø bieát roõ raèng—Theory- moment of discontinuity. Thereafter, Recitation is to have faith that Amitabha sincerely vow and pray to gain rebirth in Buddha in the Western Direction is pre- the Ultimate Bliss World. Practice- existing and is an inherent nature within Recitation simply means people reciting everyone because Buddha arises from Buddha's name without knowing the sutra, within cultivator's mind. Thereafter, the the doctrine, Mahayana, Hinayana cultivators use the "Virtuous Name" teachings, or

anything else. It is only already complete within their minds to necessary for them to listen to the establish a condition to tame the mind and teaching of a Dharma Master that in the influence it to “Never ever forget to recite Western direction, there is a world caled the Buddh’a name.” Theory-Recitation Ultimate Bliss; in that world there are also means “the people reciting Buddha” Amitabha Buddha, Avalokitesvara, are individuals who learn and examine the

sutra teachings, clearly knowing different d) Khoâng luùc naøo queân nieäm caû—Never traditions, doctrines, and deepest and most forgetting to maintain that recitation. profound dharma teachings, etc. Generally e) Phaùt nguyeän caàu vaõng sanh—Vowing to speaking, they are well-versed gain rebirth. knowledgeable, and understand clearly Nhò Tu: Hai caùch tu taäp—Two kinds of the Buddha’s Theoretical teachings such devotions or practices: as: (A) a) Taâm mình taïo ra ñuû caû möôøi giôùi luïc 1) Chuyeân tu : Sole or single-minded—Chief phaøm töù Thaùnh. Vì vaäy cho neân hoï bieát or sole duty. raèng Phaät A Di Ñaø vaø möôøi phöông chö 2) Taïp tu: Miscellaneous or varied—Aids Phaät ñeàu do nôi taâm mình taïo ra caû. Cho thereto or adjunctive observances. ñeán caûnh thieân ñöôøng, ñòa nguïc cuõng ñeàu (B) do taâm cuûa mình taïo ra heát—The mind 1) Duyeân tu: Duyeân tu cuûa Boà Taùt ñôøi creates all ten realms of the four Saints tröôùc—Causative devotion of a and the six unenlightened. Amitabha bodhisattva in former life. Buddha and Buddhas in the ten directions 2) Chaân tu: Tröôùc nhôø duyeân tu, sau khi sanh are manifested within the mind. This trong ñôøi roài thì chaân tu—Actual extends to other external realities such as manifestation here in this life. heaven, hell, or whatever, all are the Nhò Tuùc: Hai chaân trong haïnh Boà Taùt—The manifestations within the mind. two feet in the Bodhisattva’s practices. b) Caâu hoàng danh A Di Ñaø Phaät laø moät caâu 1) Phöôùc Tuùc: The foot of blessedness—See nieäm maø ôû trong ñoù ñaõ coù saün ñuû heát Phöôùc Tuùc. muoân vaïn coâng ñöùc do nguyeän löïc cuûa 2) Trí Tuùc: The foot of wisdom—See Trí Phaät A Di Ñaø huaân taäp thaønh—The Tuùc. virtuous name of Amitabha Buddha is a ** For more information, please see Luïc Ñoä recitation that already encompasses all the Ba La Maät. infinite virtues and merits accumulated Nhò Tuøy Haønh: Hai “Tuøy Haønh” cho haønh through the vow-power of Amitabha giaû—Two kinds of religious life: Buddha. 1) Tuøy Tín Haønh: The religious life which is c) Duøng caâu nieäm Phaät “Nam Moâ A Di Ñaø evolved from faith in the teaching of Phaät” ñoù laøm sôïi daây vaø moät caûnh ñeå buoäc others—See Tuøy Tín Haønh. caùi taâm vieân yù maõ cuûa mình laïi, khoâng 2) Tuøy Phaùp Haønh: The religious life which cho noù loaïn ñoäng nöõa, neân ít ra cuõng ñònh is evolved from practicing the teaching of taâm ñöôïc trong suoát thôøi gian nieäm Phaät, others—See Tuøy Phaùp Haønh. hoaëc ñoâi ba phuùt cuûa khoùa leã—Use the Nhò Töû: Coù hai loaïi cheát—There are two one recitation of “Namo Amitabha kinds of death. Buddha” as a rope and a single condition 1) Caùi cheát cuûa thaân theå: The death of the to get hold of the monkey-mind and horse- physical body. thoughts, so it can no longer wander but 2) Caùi cheát cuûa thaân vi teá (thaân maø vò Boà Taùt remain undisturbed and quiescent. At mang laáy): The death of the superphysical minimum, this will allow the

cultivator to (the body which is assumed by a have a meditative mind during the ritual or Bodhisattva). at least for several minutes of that time. Nhò Töï:

(A) Hai chöõ aùm chæ moät vò Taêng vì teân goïi cuûa 2) Bieät töôùng: Particulars, for though all moät vò Taêng (Tyø Khöu) goàm hai chöõ— things have the universal basis of Double letter, implies a monk because a permanence, they have particular qualities monk's name consists of two characters (earth-solidity, heat of fire, etc). (Bhikkhu). (D) (B) Hai loaïi lôøi töïa—Two kinds of 1) Coäng Töôùng: Totality—Generality—In introductory phrase: common. 1) Thoâng töï: Thoâng töï baét ñaàu baèng caâu "Toâi 2) Töï Töôùng: Individuality—Personal— nghe nhö vaày."—The ordinary opening Particular—Component parts. phrase of a sutra, "Thus I have heard." Nhò ÖÙng Thaân: Hai öùng thaân cuûa moät vò 2) Bieät töï: Bieät töï noùi veà duyeân khôûi ñaëc thuø Phaät—Two kinds of transformation-body of a cuûa baûn kinh—Specific opening referring Buddha: to the circumstances in which the sutra 1) Thaéng öùng thaân: Thaân Phaät ñöôïc thò hieän was produced. thaønh thaân thuø dieäu ñöôïc thaáy nôi chö Boà Nhò Töï Vaên Thuø: Hai chöõ Vaên Thuø—The Taùt—His surpassing body as seen by two-character Manjusri. Bodhisattvas. Nhò Töôùng: Hai töôùng Chaân Nhö—Two 2) Lieät öùng thaân: Thaân Phaät ñöôïc thò hieän forms (characteristics) of the bhutatathata: thaønh thaân keùm coûi ñöôïc thaáy nôi phaøm (A) Theo Khôûi Tín Luaän—According to the phu—His inferior human body as seen by Sraddhopada Sastra (Awakening of Faith): ordinary people. 1) Tònh trí tuôùng: Pure wisdom, primary Nhò Vaõng: Trôû laïi laàn nöõa—Twice over. condition arises out of the Alaya Vijnana. Nhò Vieân: Hai loaïi vieân giaùo—Two perfect 2) Baát tö nghì duïng töôùng: Do tònh trí töôùng doctrines: maø hieän ra heát thaûy moïi caûnh giôùi laøm lôïi (A) Theo tröôøng phaùi Hoa Nghieâm— ích chuùng sanh—Inconceivable, beneficial According to the Hua-Yen Sect: functions and uses from the pure wisdom. 1) Tieäm vieân: Gradual perfection. (B) Theo Khôûi Tín Luaän—According to the 2) Ñoán vieân: Immediate perfection. Sraddhopada Sastra: (B) Theo tröôøng phaùi Thieân Thai—According 1) Ñoàng töôùng: Hai töôùng nhieãm tònh ñoàng to the T'ien-T'ai Sect: giaûi laø kieán giôùi tính töôùng chaân nhö—All 1) Kim Vieân: Khai hieån vieân hay Tuyeät Ñaõi things, pure or impure, are fundamentally vieân—Laø vieân giaùo chaân thöïc, coù theå ñoä of the same universal (clay which is made tha moät caùch roäng raõi—The present really into tiles). perfect with universal salvation. 2) Dò töôùng: Lyù chaân nhö bình ñaúng, hai 2) Tích Vieân: Töông Ñaõi vieân—Laø vieân giaùo töôùng nhieãm tònh tuøy duyeân hieån hieän ñoái ñaõi vôùi thôøi kyø tieàn Phaùp Hoa vôùi söï kieán giôùi cuûa moïi töôùng sai bieät—All ñoä tha giôùi haïn—The older or things are fundamentally of the same comparatively speaking perfect doctrine universal, but display particular qualities, of the pre-Lotus teaching with limited as affected by pure or impure causes. salvation. (C) Theo Ñaïi Trí Ñoä Luaän—Sastra on Maha (C) Cuõng theo tröôøng phaùi Thieân Thai—Also Prajna Paramita Sutra (Great Wisdom according to the T'ien-T'ai Sect: Sastra): 1) Boä Vieân: See Kim Vieân. 1) Toång töôùng: Universal, as impermanence. 2) Giaùo Vieân: See Tích Vieân. Nhò Voâ Kyù: Two neutrals.

1) Höõu phuù voâ kyù: Coù taùnh aùc maø chaúng thaáy (A) quaû khoå—Indeterminates which cannot be 1) Töï löïc giaùo: Töï tu haønh giaûi thoaùt—noted as good or evil. Working out one's own salvation. 2) Voâ phuù voâ kyù: Voâ kyù phaùp xa lìa chöôùng 2) Tha löïc giaùo: Con ñöôøng ngaén daãn tôùi coõi ngaïi—Indeterminates which get rid of Tònh Ñoä nhôø tha löïc, baèng caùch nieäm hoàng hindrances. danh Phaät A Di Ñaø—Short way of the Nhò Voâ Ngaõ: Dvayanairatmya (skt)—Hai loaïi Pure Land through faith in or invocation of voâ ngaõ—Two categories of non-ego another, i.e. Amitabha. (anatman): (B) 1) Nhaân voâ ngaõ: Pudgala-nairatmya (skt)— 1) Thuï xuaát: Giaùo phaùp chuû tröông döïa vaøo No permanent human ego or soul. töï löïc (Thaùnh ñaïo moân)—The long way to 2) Phaùp voâ ngaõ: Dharma-nairatmya (skt)— work out one's own salvation. No permanent individuality in or 2) Hoaønh xuaát: Giaùo phaùp chuû tröông döïa independence of things. vaøo tha löïc—The across or short way of *** For more information, please see Voâ Ngaõ. the Pure Land sect—Faith in or invocation Nhò Voâ Thöôøng: Hai loaïi voâ thöôøng—Two of a Buddha name (Amitabha). kinds of impermanence: Nhò Xöù Tam Hoäi: Hai nôi maø Ñöùc Phaät ñaõ 1) Nieäm nieäm voâ thöôøng: Heát thaûy moïi phaùp ba laàn giaûng kinh Phaùp Hoa—The two places höõu vi ñeàu sinh dieät chöù chaúng döøng laïi— from which the Buddha is supposed to have Things in motion, manifestly transient. preached the Lotus Sutra. 2) Töông tuïc voâ thöôøng: Phaùp höõu vi töông (A) Nhò xöù—Two places: tuïc vaø khi heát kyø haïn seõ bò hoaïi dieät (ñôøi 1) Ñænh Linh Thöùu: The Vulture Peak. soáng chaám döùt nôi söï cheát gioáng nhö ngoïn 2) Hö khoâng: The Sky. neán taét haún aùnh saùng)—Things that have (B) Tam hoäi—Three assembles: the semblance of continuity, but are also 1) Chuùng hoäi ñaàu tieân—The first assembly: transient (life ending in death just like the Taïi ñænh Linh Thöùu nôi Phaät giaûng töø candle in extinction). chöông ñaàu ñeán giöõa chöông 11—On the Nhò Voâ Ngaõ Trí: Hai loaïi trí voâ ngaõ töùc laø Vulture Peak where the Buddha preached hai loaïi trí thöøa nhaän khoâng coù ñaïi ngaõ hay from the first chapter to the middle of linh hoàn baát dieät—Two kinds of wisdom that eleventh chapter. recognize that there is no such ego, nor soul, 2) Chuùng hoäi thöù nhì—The second assembly: nor permanence. Töø treân hö khoâng Ñöùc Phaät giaûng töø giöõa 1) Nhaân voâ ngaõ trí: The wisdom that chöông 11 ñeán heát chöông 22—From the recognize there is no such ego nor soul. Sky the Buddha preached from the middle 2) Phaùp voâ ngaõ trí: The wisdom that of the eleventh chapter to the end of the recognize there is no permanence in twenty-second chapter. things. 3) Chuùng hoäi thöù ba—The third assembly: Ñöùc Phaät laïi trôû veà ñænh Linh Thöùu ñeå Nhò Vöông: Töôïng cuûa hai vò hoä phaùp ñaët thuyeát töø chöông 23 ñeán heát kinh—Again ngay coång chuøa, goïi laø Kim Cang Thaàn hay the Buddha returned to the Vulture Peak Kim Cang Daï Xoa, hay Daï Xoa Thaàn—The to preach from the twenty-third chapter to statues of the two guardian spirits represented the end of the Sutra. on the temple gates, called Vajrayaksa. Nhò Xuaát: Hai caùch xuaát ly hay hai caùch giaûi Nhò Y: Hai loaïi y cuûa Taêng só—Two kinds of clothing: thoaùt—Two modes of escape from mortality:

1) Cheá y: Tam y cuûa chö Taêng vaø nguõ y cuûa • Laøm döõ bôûi ta maø nhieãm oâ cuõng bôûi ta, chö Ni do Phaät ñònh cheá vaø baét buoäc phaûi laøm laønh bôûi ta maø thanh tònh cuõng bôûi ta. maëc—The regulation three robes for Tònh hay baát tònh ñeàu bôûi ta, chöù khoâng ai monks and five for nuns, which must be coù theå laøm cho ai thanh tònh ñöôïc—By worn. oneself the evil is done, by oneself one is 2) Thính y: Laø loaïi tröôøng y khoâng baét buoäc defiled or purified. Purity or impurity phaûi maëc—Long robs and optional depend on oneself. No one can purify garments. another. Nhieãm: Nhieãm Duyeân: Nidana (skt)—Nhieãm duyeân 1) Nhieãm truøng: To infect. laø duyeân sanh ra khoå quaû do hoaëc nghieäp. Nhö 2) Nhieãm tröôïc: To contaminate—To töø maët nöôùc chaân nhö phaúng laëng, do nhieãm pollute—To infect. duyeân “gioù” noåi leân maø gaây ra nhöõng cuoän 3) Nhuoäm maøu: To dye. soùng luaân hoài sanh töû khoâng ngöøng nghæ—Link Nhieãm AÙi: Polluting desire. of pollution, which connects illusion with the Nhieãm Caáu: karmaic miseries of reincarnation. From the (I) Nghóa cuûa Nhieãm Caáu—The meanings of “water” of the bhutatathata, affected by the Contamination: “waves” of this nidana-pollution, arise the 1) Nhieãm Caáu: Nhieãm oâ, nghóa laø khoâng waves of reincarnation. trong saïch—Soiled—Contaminated— Nhieãm Ñoäc: Infected with poison. Impured. Nhieãm Giôùi: Chæ theá giôùi Ta Baø cuûa vuõ truï, 2) Phieàn naõo: klesa (skt)—Deluded or theá giôùi nhieãm ñaày nhöõng phieàn naõo, meâ duïc, afflicted. neân chuùng sanh trong theá giôùi ñoù phaûi chòu a) Phieàn naõo gaây ra bôûi chaáp tröôùc vaøo caûnh luaân hoài sanh töû—The sphere of nhöõng aûo töôûng trong ñôøi soáng, hay voïng pollution, i.e. the inhabited part, or the Saha nieäm chaáp tröôùc vaøo söï vaät maø mình baùm world, of every universe, as subject to víu—Deluded, or afflicted by holding on reincarnation. to the illusory ideas and things of life. Nhieãm Khueå Si: Coøn goïi theo caùch cuõ laø b) Phieàn naõo gaây neân bôûi duïc laïc caûm thoï Daâm Noä Si, caùch môùi goïi laø Tham Saân Si, bôûi giaùc quan: The klesa or nghóa laø tham muoán, töùc giaän vaø ngu si (taát caû contaminations of attachment to the phieàn naõo ñeàu do ba moùn ñoäc haïi naày maø sinh pleasures of the senses. ra)—Three poisons of sexual desire or lust, c) Phieàn naõo gaây neân bôûi baùm víu vaøo taø anger, stupidity or ignorance (heedlessness). kieán: Klesa or contaminations of Nhieãm OÂ: See Nhieãm Caáu. attachment to false views. Nhieãm OÂ YÙ: Teân cuûa thöùc thöù baûy trong taùm d) Phieàn naõo gaây neân bôûi baùm víu vaøo nhöõng thöùc, hay Maït Na thöùc, hay taâm nhieãm oâ bôûi thöïc haønh khoå haïnh quaù ñaùng: Klesa or caùi “ngaõ”—A name for the seventh vijnana, contaminations of attachment to moral and the mind of contamination, i.e. egoism, or ascetic practices. wrong notion of the self—See Baùt Thöùc (B) e) Phieàn naõo gaây neân bôûi baùm víu vaøo ngaõ (7). chaáp: Klesa or contaminations of Nhieãm Phaùp: Phaùp nhieãm oâ, hay phaùp töông attachment to the belief in a self. öùng vôùi voâ minh, hay moïi hieän töôïng trong tam (II) Lôøi Phaät daïy veà Nhieãm OÂ trong Kinh Phaùp giôùi ñeàu do voâ minh maø khôûi leân—Polluting Cuù—The Buddha’s teaching on Contamination in the Dharmapada Sutra:

things, i.e. all phenomena; mode of 2) Ñoát Chaùy: To set fire—To light—To contamination. burn—Simmer. Nhieãm Saéc Y: AÙo nhuoäm saéc thaúm, nhö aùo 3) Löûa: Fire—Flame. caø sa cuûa chö Taêng nguyeân thuûy AÁn Ñoä, 4) Tuy Nhieân: However—But. nhuoäm ñeå phaân bieät vôùi ngöôøi taïi gia aùo Nhieân Ñaêng: See Ñaêng (2). traéng—Dyed garments, i.e. the kasaya of the Nhieân Ñaêng Coå Phaät: See Dipankara early Indian monks, dyed to distinguish them Buddha in Sanskrit/Pali-Vietnamese Section. from the white garments of the laity. Nhieân Ñaêng Phaät: See Dipankara Buddha in Nhieãm Taâm: Taâm nhieãm tröôïc bôûi aùi tröôùc Sanskrit/Pali-Vietnamese Section. vaø daâm duïc—A mind contaminated with Nhieân Haäu: Afterward—Later. desire or sexual pasion. Nhieáp: Thaâu goùp—Bao truøm—To collect—To Nhieãm Taäp: Nhieãm tröôïc do bôûi nhöõng thoùi gather together—To combine—To include. quen hay taäp quaùn—Contaminated by bad Nhieáp Chuùng Sanh Giôùi: Tieáp Sanh Giôùi— habits or customs. Nhieâu ích höõu tình giôùi, moät trong tam tu tònh Nhieãm Thoùi Quen: To acquire a habit. giôùi, laø giôùi phaùp ñeå nhieáp thuï vaø laøm lôïi ích Nhieãm Tònh: Nhieãm vaø tònh bao goàm nhöõng cho heát thaûy chuùng sanh—The commands tö töôûng vaø tham duïc baát tònh, cuõng nhö tö which include or confer blessing on all the töôûng vaø phöông caùch cöùu ñoä vaø thanh tònh— living, one of the three cultivations of pure Impurity and purity; the thoughts and things of precepts. desire are impure, the thoughts and methods of ** For more information, please see Tam Tu salvation are pure. Tònh Giôùi. Nhieãm Tònh Baát Nhò Moân: Nhieãm tònh nhö Nhieáp Ñaïi Thöøa Luaän: Mahayana- söï thaät toaøn dieän, chöù khoâng phaûi laø nhöõng yù Samparigraha-Sastra (skt)—Nhieáp Ñaïi Thöøa töôûng rôøi raïc—Impurity and purity as aspects Luaän do Boà Taùt Voâ Tröôùc soaïn, goàm ba baûn of the total reality and not fundamentally ideas dòch (Phaät Ñaø Phieán Ña thôøi haäu Nguïy, Chaân apart. Ñeá thôøi Traàn, Huyeàn Trang ñôøi Ñöôøng)—A Nhieãm Tònh Chaân Nhö: Chaân nhö goàm hai collection of Mahayana sastras, ascribed to thöù nhieãm tröôïc chaân nhö vaø thanh tònh chaân Asanga, of which three translations were made nhö—The bhutatathata as contaminated in into China. phenomena and as pure being—See Nhò Chaân Nhieáp Hoàn: To raise a spirit. Nhö (E). Nhieáp Luaän: The collected sastras. Nhieãm Tröôùc: Nhieãm tröôùc coù nghóa laø loøng Nhieáp Luaän Toâng: Samparigraha (skt)—The aùi duïc ngaàm nhieãm baùm víu vaøo ngoaïi vaät school of the collected sastras, doctrine of the khoâng sao lìa boû ñöôïc—Pollution-bond; a Mere Ideation—Theo Giaùo Sö Junjiro heart polluted by the things to which it cleaves. Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Nhieãm YÙ: The mind of contamination (ego or Giaùo, Nhieáp Luaän Toâng laø tieàn thaân cuûa Phaùp wrong notion of self). Töôùng Toâng—According to Prof. Junjiro Nhieäm: To endure—To bear. Takakusu in The Essentials of Buddhist Nhieäm Vuï: Duty—Responsibility. Philosophy, the Sheâ-Lun (Samparigraha) Nhieäm YÙ: Optional. School was the foreunner of the Fa-Hsiang (Dharma-laksana) School. Nhieân: (A) Khi khaûo cöùu veà Nhieáp Luaän Toâng, tröôùc 1) Töï Nhieân: Natural. heát chuùng ta neân bieát veà noäi dung cuûa boä

Nhieáp Ñaïi Thöøa Luaän do ngaøi Voâ Tröôùc nhieãm oâ, ñöôïc taäp hôïp hay laãn loän vôùi vieát vaøo theá kyû thöù naêm. Boä luaän naày, chuùng theo töông quan nhaân quaû. Khi taïng cuøng vôùi baûn chuù giaûi cuûa ngaøi Theá Thaân, thöùc baét ñaàu hoaït ñoäng vaø böôùc xuoáng theá laø boä luaän ñaàu tieân vaø haøm suùc nhaát trong giôùi thöôøng nhaät naày, thì chuùng ta coù hieän coâng cuoäc phaùt bieåu hoïc thuyeát cuûa Duy höõu ña daïng voán chæ laø theá giôùi töôûng Thöùc vaø laø saùch cöông yeáu ñaïi bieåu cuûa töôïng. Taïng thöùc voán laø chuûng töû thöùc, laø Duy Thöùc Toâng sau naày. Luaän ñaët troïng trung taâm yù thöùc; vaø theá giôùi do thöùc bieåu taâm nôi möôøi ñaëc ñieåm cuûa Phaät Giaùo Ñaïi hieän laø moâi tröôøng cuûa noù. Chæ coù ôû nôi söï Thöøa. Sau naày ñöôïc dòch ra Haùn vaên bôûi giaùc ngoä vieân maõn cuûa Phaät, thöùc thanh caùc ngaøi Phaät Thuû vaøo naêm 531, Chaân Ñeá tònh môùi böøng chieáu leân ñöôïc—The store- vaøo naêm 563, vaø Huyeàn Trang vaøo consciousness, from which all elements khoaûng nhöõng naêm 648-649. Trong caùc are manifested. According to the baûn dòch naày thì baûn dòch thöù hai cuûa ngaøi Samparigraha School, when all things are Chaân Ñeá ñöôïc laáy laøm caên baûn cho Nhieáp reflected on our mind, our discriminating Luaän toâng ôû Trung Hoa—In studying the or imaginating power is already at work. Samparigraha School, we should know This is called our consciousness (Vijnana). first the contents of the text, Acceptance Since the consciousness co-ordinating all of the Great Vehicle (Mahayana reflected elements stores them, it is called Saparigraha), was written by Asanga in the store-consciousness or ideation-store. the fifth century. This text, with the The ideation-store itself is an existence of commentary on it by Vasubandhu, is the causal combination, and in it the pure and first and the foremost comprehensive work tainted elements are causally combined or which sets forth the representative intermingled. When the ideation-store compendium of the Idealistic School. The begins to move and descend to the text dwells chiefly on the ten special everyday world, then we have the characteristics of Mahayana. Later this manifold existence that is only an sastra was translated into Chinese by the imagined world. The ideation-store, which following monks: in 531 by Buddhasanta, is the seed-consciousness, is the conscious in 563 by Paramartha, and again by center and the world manifested by Hsuan-Tsang during 648-649. Of these, ideation is its environment. It is only from the second translation of Paramartha, laid the Buddha's Perfect Enlightenment that the foundation of the Sheâ-Lun School in pure ideation flashed out—See A Laïi Da China. Thöùc. 1) A Laïi Da Thöùc: Alaya-vijnana (skt)— 2) Hoïc thuyeát veà Duy Thöùc, taát caû caùc phaùp Thöùc maø töø ñoù caùc phaùp khôûi leân. Theo khoâng coù töông heä taùnh, phaân bieät taùnh, Nhieáp Luaän Toâng, khi vaïn vaät phaûn chieáu cuõng khoâng coù caû chaân thöïc taùnh—The trong taâm trí ta, thì theá löïc phaân bieät hay theory of mere ideation, all elements have töôûng töôïng cuûa taâm ta seõ saün saøng hoaït either the nature or interdependence, or ñoäng ngay. Ñaây goïi laø thöùc (vijnana). that of imagination, or that of real truth. Chính vì thöùc keát hôïp vôùi taát caû yeáu toá 3) Söï ñaéc ngoä trí tueä Duy Thöùc: The phaûn chieáu, taøng chöùa chuùng, neân ñöôïc attainment of the insight of mere ideation. goïi laø A Laïi Da thöùc

hay taïng thöùc. Taïng 4) Luïc Ñoä Ba La Maät: Paramita (skt)—The thöùc chính noù laø söï hieän höõu cuûa taäp hôïp six perfections—See Luïc Ñoä Ba La Maät. nhaân quaû vaø nhöõng taâm sôû thanh tònh hoaëc

5) Thaäp Ñòa Boà Taùt: Bhumi (skt)—The ten ii) Maït Na Thöùc: Thought-center stages of the holy personages—See Thaäp Consciousness—See Maït Na Thöùc. Ñòa. iii) A Laïi Da Thöùc: Ideation-store 6) Giôùi: Sila (skt)—Moral precepts—See Consciousness—See A Laïi Da Thöùc. Giôùi. iv) Voâ Caáu Thöùc: Taintless Consciousness— 7) Ñònh: Samadhi (skt)—Meditation—See See Voâ Caáu Thöùc. Thieàn Ñònh. Nhieáp Ma Ñaèng: Kasyapa Matanga (skt)— 8) Tueä: Prajna (skt)—Perfect wisdom—See Theo truyeàn thoáng hoaèng hoùa, ñaây laø vò Taêng Tueä. AÁn Ñoä ñaàu tieân cuøng vôùi Gobharana ñeán 9) Voâ Phaân Bieät Trí: The higher knowledge Trung quoác. Taïi ñaây hoï ñaõ cuøng dòch boä kinh without discrimination—See Voâ Phaân Bieät Töù Thaäp Nhò Chöông vaøo khoaûng naêm 67 sau Taâm (B) (1). Taây Lòch—According to tradition the first 10) Tam Thaân Phaät: The threefold body of the official Indian monk, along with Gobharana, to Buddha—See Tam Thaân Phaät. arrive in China around 67 A.D. They translated (B) Nhieáp Luaän Toâng quan nieäm A Laïi Da the Sutra of the Forty-Two Sections. Thöùc luùc ñaõ trôû neân thanh tònh vaø khoâng Nhieáp Nieäm Sôn Laâm: Töï vieän hay sôn laâm coøn oâ nhieãm nöõa laø Chaân Nhö. Noù ñöôïc nôi giuùp chuùng ta taäp trung tö töôûng deã daøng— coi nhö laø thöùc thöù chín. Theo ñoù caùc quan A Monastery or the hill-grove for naêng cuûa thöùc ñöôïc toâng phaùi naày, do ngaøi concentrating the thoughts easily. Chaân Ñeá saùng laäp goàm—The Nhieáp Taâm: Thu nhieáp aùi taâm taùn loaïn laïi Samparigraha School regards the Alaya- laøm moät (Phaät daïy trong Kinh Di Giaùo: store that has become pure and taintless as “Thöôøng neân thu nhieáp caùi taâm ôû taâm.”)—To Thusness (Tathata) and gives it a special collect the mind—To concentrate the name Amala-vijnana (Taintless attention—Powers of mind-control. Consciousness). It is designated as the Nhieáp Thoï: Chæ vieäc Phaät duøng tueä taâm maø Ninth Consciousness. Accordingly the nhieáp thuû chuùng sanh—To receive—The conscious organs recognized in this school Buddha used Buddha mind to gather up all founded by Paramartha are as follows: sentient beings. 1) Tieàn nguõ thöùc—The first five consciousness: Nhieáp Thuû: See Nhieáp Thoï. i) Nhaõn Thöùc: Visual Consciousness—See Nhieáp YÙ AÂm Nhaïc: Nhaïc giuùp taâm laéng Nhaõn Thöùc. ñoïng hay giuùp taâm taäp trung—Music that ii) Nhó Thöùc: Auditory Consciousness—See calms the mind or helps concentrate. Nhó Thöùc. Nhieät: Tapana (skt)—Noùng—Hot—Heat. iii) Tyû Thöùc: Odor Consciousness—See Tyû Nhieät Beänh: Noùng soát—Fever. Thöùc. Nhieät Huyeát: Enthusiastic—Zeal. iv) Thieät Thöùc: Taste Consciousness—See Nhieät Naõo: Bò noãi cöïc khoå kòch lieät laøm thaân Thieät Thöùc. taâm noùng soát phieàn naõo—Perturbed— v) Thaân Thöùc: Touch Consciousness—See Fervished—Troubled—Distressed. Thaân Thöùc. Nhieät Taâm: See Nhieät huyeát. 2) Boán thöùc trung taâm—The four central consciousness: Nhieät Thieát Ñòa Nguïc: Ñòa nguïc ñöôïc laøm i) YÙ Thöùc: Sense-center Consciousness— baèng saét noùng—The hell of red-hot iron. See YÙ Thöùc.

Nhieät Thôøi Vieâm: Döông Vieâm—Caùi noùng 1) Ñi voøng quanh Ñöùc Phaät ba voøng veà phía cuûa maët trôøi vaøo muøa noùng, troâng xa ra ñoàng phaûi (pheùp cuûa ngöôøi Taây Truùc ñi voøng khoâng moâng quaïnh thaáy gioù buïi aùnh trong aùnh quanh vò tröôûng laõo ñeå toû loøng toân kính)— naéng, sinh ra loaïi aûo aûnh "Döông Vieâm" gioáng To go three times around the Buddha to nhö coù nöôùc ngay tröôùc maët—Mirage. his right in worship. Nhieät Tình: See Nhieät huyeát. 2) Ñi voøng quanh töôïng Phaät hay thaùp ñeå toû loøng toân kính: To circumumbulate an Nhieâu: Phong phuù—Abundant—Surplus-- image of the Buddha, or a pagoda. Spare. Nhieâu Hoaït: Bieän taøi—A fluent tongue— Nhín: To save—To economize. Loquacious. Nhìn: To look at. Nhieâu Ích: Laøm cho phong phuù—To enrich. Nhìn Choøng Choïc: To gaze—To look steadily—To stare at. Nhieâu Vöông Phaät: Lokesvara (skt)—Theá Nhieâu Vöông Phaät—Theá Töï Taïi Vöông Phaät. Nhìn Ñaêm Ñaêm: To glaze at. 1) Vò Phaät trò vì theá giôùi, vò Phaät maø Ñöùc Nhìn Leùn: To look slyly. Phaät A Di Ñaø ñaõ phaùt 48 lôøi nguyeän—The Nhìn Leân: To look up. lord or ruler of the world; to this Buddha Nhìn Nhaän: To acknowledge—To recognize. that Amitabha announces his 48 vows. Nhìn Nhö Thò: To see things as they really 2) Taïi caùc xöù AÁn Ñoä Chi Na (Vieät Nam, are. Mieân vaø Laøo), ngöôøi ta xem Nhieâu Vöông Nhìn Qua: To look over. Phaät laø Ñöùc Quaùn Theá AÂm Boà Taùt, coù maët Nhìn Quanh: To look around. vaø thaân hình ngöôøi nam, thöôøng thaáy ôû vuøng Angkor: In Indo-China, Lokesvara Nhìn Saâu Vaøo Taâm Mình: To look deep in refers to Avalokitesvara, whose image or our mind. face, in masculine form, frequently seen at Nhìn Söõng: To look fixedly. Angkor. Nhìn Tröøng Tröøng: To stare at someone. Nhieàu: Many—Much—Abundant— Nhìn Xuoáng: To look down. Numerous. Nhò Thieàn Thieân: The second region, equal Nhieàu Cuûa: Wealthy—Rich. to a small chiliocosmos (tieåu thieân giôùi). Nhieàu Laém: Very much. Nhòn AÊn: To fast—To go without food. Nhieàu Laàn: Several times. Nhòn Ñaéng Nuoát Cay: To digest insult (to Nhieãu: swallow bitter and hot). 1) Ñi voøng quanh: To go round—To wind Nhòn Khaùt: To abstain from drink. round—To revolve around—To Nhòn Nhuïc: To digest an insult. encompass. Nhòp Nhaøng: Rhythmically. 2) Ñi voøng quanh ñeå toû loøng toân kính: To pay Nhíu: respect by walking around the object of 1) Wrinkled (nhaên nhíu). regard. 2) To frown (nhíu maøy). 3) Phieàn nhieãu: Laøm phieàn—To harass—To Nho: Hoïc giaû Khoång Giaùo—A scholar— annoy. Confucian scholar. Nhieãu Loaïn: To make trouble—To disturb. Nho Ñoàng Boà Taùt: Manavaka (skt). Nhieãu Nhöông: Trouble. 1) Nho Ñoàng Boà Taùt hay Khoång Töû ñöôïc Nhieãu Phaät: Phaät göûi ñi töø AÁn Ñoä ñeå giaùo hoùa Trung

quoác—Learned-youth Bodhisatva, i.e. Nhôø Coù: Owing to—Thanks to. Confucius, he having been sent from India Nhôø Dòp: To take an opportunity. by the Buddha to instruct China. Nhôn Chính Nhôn Phuï: Haït maø caây moïc 2) Tieàn thaân Phaät Thích Ca: A name of leân ñöôïc coi nhö nhaân chính, trong khi nhöõng Sakyamuni in a previous existence. yeáu toá nhö söùc lao ñoäng, phaåm chaát cuûa ñaát, Nho Giaùo: Confucianism. ñoä aåm cuûa ñaát, vaân vaân laø nhöõng nguyeân nhaân Nho Haïnh: Scholar behavior. phuï—Primary and secondary causes—Main Nho Nhaõ:

Elegant—Cultured. causes and subsidiary causes—The seed out of Nhoû: Small—Little. which the plant grows is an illustration of the Nhoû Heïp: Narrow—Strait. main cause, whereas other elements like labor, the quality of soil, humidity and so on, are Nhoû Moïn: Little—Mean—Small—Petty. considered as subsidiary causes or conditions. Nhoû Nhaët: Petty. Nhôn Duõng Baûo Ninh Thieàn Sö: Thieàn sö Nhoû Nheï: Mild—gentle—Soft. Nhôn Duõng Baûo Ninh queâ ôû Töù Minh. Töø nhoû Nhoû Nhen: Mean. sö ñaõ coù moät phong thaùi ñænh ñaït thoâng minh Nhoøa: To fade away—To blur. khaùc thöôøng. Sö thoâng ñaït Thieân Thai giaùo. Nhoai: To rise above (the water or mud). Sau sö ñeán tham vaán vôùi Thieàn sö Tuyeát Ñaäu Nhoaøi: Exhausted—Very tired. thuoäc phaùi Vaân Moân. Sö Tuyeát Ñaäu nhaän ra Nhoïc Nhaèn: Tired—Fatigued. khaû naêng tuyeät dieäu cuûa sö vaø thaàm bieát veà Nhoeûn Mieäng Cöôøi: To smile. sau naày sö seõ gaùnh vaùc ñaïi phaùp, beøn noùi côït baèng caùch ban cho sö danh hieäu “Toïa Chuû Anh Nhoùi: Shooting pain. Töôøng.” Sö boû nuùi Tuyeát Ñaäu maø theä raèng: Nhoùm: “Toâi ñôøi naày hoaèng hoùa neáu khoâng tìm ñöôïc 1) To gather—To group—To collect. moät minh sö gioûi hôn Tuyeát Ñaäu, theà chaúng trôû 2) Group of people. veà queâ.” Sau ñoù sö ñeán ra maét Thieàn Sö Nhoùm Hoïp: To meet—To assemble—To Döông Kyø. Ngöôøi ta noùi raèng Döông Kyø noùi gather. chöa döùt moät caâu thì sö ñaõ “ñoán saùng taâm aán.” Nhoùm Laïi: To bring together. Sau khi Döông Kyø thò tòch, sö cuøng Thuû Ñoan Nhoûm Daäy: To start up. haønh hieäp. Cuoái cuøng sö truï laïi vaø daïy phaùp taïi Nhoùn Chaân: To stand on tip toes. Baûo Ninh cho ñeán khi thò tòch—Zen master Nhoùn Goùt: To walk on tip toe. Ren-Yong-Bao-Ning was from Si-Ming. As a young man he possessed a remarkably Nhoïn: Pointed—Sharp—Acute. dignified appearance as well as extraordinary Nhoïn Hoaét: Very pointed. intelligence. He excelled at the study of T’ien- Nhoùt: To jump about. T’ai Buddhism. Later he studied under the Nhôù: To recollect—To remember. great Yun-Men lineage teacher Xue-Tou. Nhôù Chöøng: To remember vaguely. Xue-Tou recognized the young man’s Nhôù Laàm: To remember wrongly. wonderful potential as a vessel for the Nhôù Laâu: To have a good memory. Dharma, but offended Bao-Ning by addressing him with a title “Academic Schoolmaster.” Nhôù Mang Maùng: To remember vaguely. Bao-Ning left Xue-Tou’s mountain with the Nhôø: vow, “I will continue in this life to travel on a 1) Owing to—Thanks to. pilgrimage to study Zen, and if I don’t find a 2) To be dependent on (soáng nhôø vaøo). teacher who surpasses Xue-Tou, I vow to

never return home.” Later he came to see Zen dream, that I would realize the master Yang-Xi. It is said that at their first Buddhadharma in this way." meeting, Yang-Xi did not complete even a • Moät hoâm khaùc, vò Taêng ñeán hoûi sö: “Theá single sentence before Bao-Ning attained the naøo laø Phaät?” Sö ñaùp: “Gaàn löûa tröôùc “Mind-seal of illuminated awakening” phoûng.” Vò Taêng hoûi: “Theá naøo laø ñaïo?” (complete enlightenment). Eventually he Sö ñaùp: “Trong buøn coù gai.” Vò Taêng hoûi: settled and taught at the Bao-Ning Temple. “Theá naøo laø ngöôøi trong ñaïo?” Sö ñaùp: • Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: “Raát kî ñaïp ñeán.” Vò Taêng hoûi tieáp: “Coå “Sôn Taêng hôn hai möôi naêm quaûy ñaõy nhaân noùi gioù laïnh thoåi laù ruïng,

vaãn vui coá mang baùt vaân du töù haûi, ñaõ tham vaán thieän nhaân veà, chöa bieát ai laø coá nhaân?" Sö ñaùp: tri thöùc hôn möôøi vò, nhaø mình troïn khoâng "Hoøa Thöôïng Döông Kyø vieân tòch ñaõ laâu." coù choã thaáy; gioáng nhö ñaù cöùng voâ tri voâ Vò Taêng hoûi: "Chính hieän nay laïi coù ngöôøi giaùc, tham vaán cuõng khoâng coù choã hay ñeå naøo laø tri aâm?" Sö ñaùp: "OÂng muø trong lôïi ích cho nhau, töø ñaây moät ñôøi chæ laøm thoân thaàm gaät ñaàu."—Another day a monk ngöôøi khoâng hieåu chi caû, thaät töï ñaùng asked Bao-Ning: "What is Buddha?" Bao- thöông. Boãng bò gioù nghieäp thoåi ñeán phuû Ning said: "Add wood to the fire." The Giang Ninh, voâ côù bò ngöôøi xoâ ñeán ñaàu monk asked: "What is the way?" Bao- ñöôøng chöõ thaäp, truï caùi vieän raùch, laøm chuû Ning said: "There are thorns in the mud." nhôn côm chaùo tieáp ñaõi keû Nam ngöôøi The monk asked: "Who are people of the Baéc, vieäc baát ñaéc dó, tuøy thôøi coù muoái coù Way?" Bao-Ning said: "Those that hate giaám ñuû chaùo ñuû côm, maëc tình qua ngaøy. walking there." The monk asked: "An old Neáu laø Phaät phaùp, chaúng töøng moäng worthy said 'Though the cold wind withers thaáy."—One day Bao-Ning entered the the leaves, it is still a joy when an ancient hall to address the monks, saying: "For returns.' Who is an ancient?" Bao-Ning more than twenty years I carried a pack said: "Master Yang-Xi is long gone." The and bowl, traveling everywhere within the monk said: "Right here and now, is there four seas, studying with more than ten someone who can comprehend this?" Bao- different Zen good advisors. But I never Ning said: "The eyeless old villager caught a glimpse of my own house, and I secretly taps his head." was just like a senseless stone. All the • Hoâm khaùc sö thöôïng ñöôøng noùi keä: worthies I practiced with couldn't provide "Gioù thu maùt, me a single positive benefit. During that Vaän tuøng hay, entire time I didn't learn a thing. But Khaùch chöa veà, fortunately, my pitiable life was suddenly Nhôù coá höông." blown by the karmic winds into Jiang- Another day Zen master Bao-Ning entered Ning, where, jostled by the crowd, I was the hall to recite a verse: pushed into an old run-down temple on a "A cold autumn wind, busy intersection. There, I just served as a The wind drones in the pines, porridge vendor, receiving and helping The wayward traveler, everyone who came along. My duties Thinks of his home." never let up. There was sufficient salt and Nhôn Duyeân: Causal connections. vinegar and there was enough gruel and Nhôn Ñaïo: Caûnh ngöôøi—Manushya (skt)— rice. I passed some time in this fashion. I Manussa (p)—The human realm—Nhöõng previously never imagined, even in a chuùng sanh coù taâm trí ñaõ naâng cao hay phaùt

trieån, bieát phaân bieät ñaâu laø hôïp vaø khoâng hôïp 2) Nhôn quaû xuaát theá gian: cause and effect vôùi luaân lyù ñaïo ñöùc hôn nhöõng chuùng sanh in the future life: khaùc. Caûnh giôùi trong ñoù haïnh phuùc vaø khoå a. Cause: Nhôn—Ñaïo ñeá—The Eightfold ñau laãn loän. Chö vò Boà Taùt thöôøng choïn taùi Noble Path. sanh vaøo caûnh naày vì ôû ñaây coù nhieàu hoaøn b. Effect: Quaû—Dieät ñeá—Extinction of caûnh thuaän lôïi ñeå haønh nhöõng phaùp caàn thieát passion or mortality in the future. nhaèm thaønh töïu quaû vò Phaät. Kieáp soáng cuoái Nhôn Quaû Ñoàng Thôøi: Nhaân laø quaû, quaû laø cuøng cuûa caùc vò Boà Taùt thöôøng ôû caûnh ngöôøi—

nhaân. Nhaân coù quaû nhö laø nhaân cuûa chính noù, Living beings in this realm have sharp or gieo haït cho quaû, roài quaû laïi cho haït—Cause is developed minds, capable of weighty moral result, result is cause—Simultaneity of cause and immoral action than any other living and effect—The cause has result as its cause, beings. The human realm is a mixture of both while the result has the cause as its result. It is pain and pleasure, sufering and hapiness. like planting seeds; the seeds produce fruit, the Bodhisattvas always choose this realm as their fruit produces seeds. last existence because it offers opportunity for Nhôùn Nhaùc: Stupefied—Panic-stricken. attaining Buddhahood. Nhôùp Nhuùa: Filthy. Nhôn Phi Nhôn: Loaøi quyû hình ngöôøi maø Nhoå Taän Goác: To uproot. khoâng phaûi laø ngöôøi, coù nhöõng boä phaän cuûa Nhoå Taän Goác Tham AÙi: To uproot love and loaøi thuù—Non-human Angels—Having the desire—Muoán ñaït ñeán nhaát taâm cuõng nhö quaû appearance of humans but possess parts of vò Phaät, chuùng ta phaûi nhoå taän goác nhöõng lo aâu animals. vaø tham aùi—To achieve one-pointedness of Nhôn Quaû: Moïi haønh ñoäng laøm nhaân seõ coù mind and attain Buddhahood, one must discard moät keát quaû hay haäu quaû. Cuõng nhö vaäy, keát worry and uproot (eliminate) all love and quaû hay haäu quaû ñeàu coù nhaân cuûa noù. Luaät desires. nhaân quaû laø khaùi nieäm caên baûn trong ñaïo Phaät, Nhoåm Daäy: To stand up. noù chi phoái taát caû moïi tröôøng hôïp. Ngöôøi Phaät töû tin luaät nhaân quaû chöù khoâng khoâng phaûi Nhoán Nhaùo: Disorder—Noisy—Riotous. thöôûng phaït—Cause and effect—Every action Nhoát: To shut up—To confine—To which is a cause will have a result or an effect. incacerate. Likewise, every resultant action has its cause. Nhoät: To be tickled. The law of cause and effect is a fundamental Nhu: concept within Buddhism governing all 1) Deã uoán naén: Pliant—Pliable. situations—Buddhists believe in a just rational 2) Meàm—Soft. of karma that operates automatically and 3) Nhöôøng nhòn: Yielding. speak in terms of cause and effect instead of Nhu Cöông: Soft and hard. rewards and punishments—There are two Nhu Ñaïo: kinds: 1) Giaùo thuyeát oân nhö: Moderate doctrine. 1) Nhôn quaû theá gian: Cause and effect in 2) Voõ Nhu Ñaïo: Judo. the present life: Nhu Hoøa: Soft—Moderate—Gentle— a. Cause: Nhôn—Taäp ñeá—The cause of Forebearing—Tolerant—Gentleness. good or evil deeds. b. Effect: Quaû—Khoå ñeá—The effect of good Nhu Hoøa Nhaãn Nhuïc: Peace and or bad deeds. Tolerance—Trong Kinh Phaùp Cuù, Ñöùc Phaät daïy: “Laáy söï nhu hoøa nhaãn nhuïc laøm aùo giaùp,

thì loaïi aùo giaùp aáy chaéc chaén laø cöùng chaéc hôn hoïc Phaät caàn phaûi coù phaùp nhaõn phaân bieät taát caû moïi thöù aùo giaùp khaùc treân ñôøi, bôûi vì noù chính taø—The eye able to distinguish milk baûo hoä cho thaân taâm ta khoûi bò caùc thöù giaëc from water; as the goose drinks the milk and saân haän vaø phieàn naõo gaây neân toån haïi.”—In rejects the water, so the student should the Dharmapada Sutra, the Buddha taught: “If distinguish orthodox from heterodox teaching. we use peace and tolerance as our armor, then Nhuõ Vò: Vò söõa töôi, ñöôïc ví vôùi thôøi kyø ñaàu this armor is stronger and more durable than Phaät giaûng kinh Hoa Nghieâm (trong naêm thôøi the most precious armors in this world because thuyeát giaùo ñöôïc

toâng Thieân Thai noùi ñeán)— it protects our minds and bodies from being The flavour of fresh milk, to which the harmed by the enemies of hatred and Buddha's teaching in the Hua-Yen Ching is afflictions." compared (in five forms illustrates the T'ien- Nhu Mì: Modest—Humble—Sweet—Gentle. T'ai five periods of the Buddha's teaching) Nhu Nhuyeãn: Taâm nhu hoøa vaø tuøy thuaän ñoái Nhuaàn: Leap year. vôùi ñaïo—A mild and pliable heart, responsive Nhuaän: to truth. 1) Maàu môû—Fertilized—Enriched. Nhu Nhuyeãn Ngöõ: Lôøi noùi meàm deûo dòu 2) Öôùt: Moisten—Soak. daøng, hôïp vôùi tình ngöôøi—Gentle, persuasive 3) Lôïi Nhuaän: Profit. words. Nhuaän Nghieäp: Phieàn naõo sinh khôûi laøm Nhu Thuaän Nhaãn: Anulomikikshanti (skt)— nhuaän thaám theâm caùi nghieäp ñaõ gaây taïo khieán Nhu thuaän nhaãn nhuïc vôùi ñaïo, hay taâm nhu trí naåy sinh quaû khoå—Fertilized karma, the thuaän, khoâng sai traùi vôùi lyù thöïc töôùng, maø an original karma fertilized by the passions and truï vôùi ñòa vò cuûa mình—The patience of distresses of life. meekness, i.e. in meekness to accord with the Nhuaän Sinh: Phieàn naõo khôûi leân laøm nhuaän truth. theâm cho nghieäp thoï sinh, ñaëc bieät laø vaøo luùc Nhu Yeáu: Necessary. laâm chung coù ba loaïi luyeán aùi—The Nhuõ: Söõa—Milk. fertilization of the natural conditions which Nhuõ Höông: Kunduruka (skt)—Caây coù nhöïa produce rebirth, especially those of the three traéng nhö söõa vaø coù muøi thôm—Boswellia kinds of attachment in the hour of death, there thurifera, both the fragrant plant and its resin. are three kinds of love: Nhuõ Kinh: Toâng Thieân Thai xem Kinh Hoa 1) Töï Theá AÙi: Luyeán aùi thaân naày—Love of body. Nghieâm nhö laø "nhuõ vò" töø ñoù sanh ra caùc phoù 2) Caûnh Giôùi AÙi: Luyeán aùi nhaø cöûa ruoäng saûn khaùc—T'ien-T'ai compares the vöôøn—Love of home and property. Avatamsaka sutra to milk, from which come all 3) Ñöông Sinh AÙi: luyeán aùi veà cuoäc soáng its other products. naày: Love of life. **For more information, please see Nguõ Thôøi Giaùo, and Nguõ Vò. Nhuïc: Nhuõ Moäc: Thöù caây duøng trong leã hoûa teá (theo 1) Nhuïc nhaõ: To be disgraced—Dishonored. 2) Thòt: Mamsa (skt)—Flesh. Ñaïi Nhaät Kinh Sôù thì cuûi daâu hay tang coác 3) See Vinh Nhuïc. ñöôïc duøng trong leã hoûa teá)—Resinous wood for homa or fire sacrifice. Nhuï c Ñaêng: Khoeùt thaân mình laøm ñeøn ñeå Nhuõ Thuûy Nhaõn: Maét coù theå phaân bieät ñöôïc cuùng döôøng Phaät—To cremate oneself alive as a lamp or as incense for Buddha. söõa vôùi nöôùc, nhö con ngoãng chæ uoáng söõa chöù khoâng uoáng nöôùc trong cuøng moät chaäu. Ngöôøi Nhuïc Hình: Corporal punishment.

Nhuïc Höông: See Nhuïc Ñaêng. Nhuyeãn Taëc: Danh lôïi laø teân giaëc phaù hoaïi Nhuïc Maï: To insult. coâng ñöùc cuûa ngöôøi tu ñaïo—Treacherous Nhuïc Nhaõn: Mamsacakshus (skt)—Maét thòt thieves, i.e. fame and gain, which injure the hay maét cuûa phaøm phu, moät trong nguõ nhaõn— aspiration of the religious man. The physical eye or eye of flesh (human eye), Nhö: Tatha (skt). one of the five kinds of eye. 1) Nhö theá ñoù: Tatha (skt)—So—Thus— ** For more information, please see Nguõ Nhaõn Like—As—In such manner. Nhuïc Phaùt: Usnisa (skt)—Moät trong ba möôi 2) Ñöôïc duøng vôùi nghóa "Tuyeät Ñoái" hay hai töôùng haûo cuûa Phaät, thòt noåi cao treân ñænh "Khoâng": It is used in the sense of the ñaàu nhö buùi toùc hình noùn

(beân Trung Quoác, “absolute” or “Sunya.” ngöôøi ta taïc töôïng hay veõ buùi toùc thaáp maø 3) Thöïc Töôùng khoâng sai bieät cuûa vaïn höõu: lôùn)—One of the thirty-two marks (laksana) of The undifferentiated whole of things— a Buddha; originally a conical or flame-shaped The ultimate reality. tuft of hair on the crown of a Buddha, in later 4) Chö Phaät chi Thöïc Töôùng: Thöïc töôùng ages represented as a fleshly excrescence on cuûa chö Phaät—The reality of all Buddhas. the skull itself; interpreted as a coiffure of 5) Phaùp Taùnh: Chö Phaùp chi Taùnh hay taùnh flesh. In China it is low and large at the base, cuûa vaïn phaùp: The nature of all things. sometimes with tonsure on top of the 6) Chaân Nhö: Bhutatathata (skt)—The real protuberance. so, or suchness, or reality, the altimate or the all. Nhuïc Saéc: Flesh-coloured (red). Nhuïc Taâm: Hrdaya (skt)—Quaû tim baèng Nhö AÛnh: Nhö boùng hình—Like a shadow. thòt—The physical heart. Nhö AÛo: Mayopama (skt)—Maya-like—Söï vaät aûo, coù theå nhìn thaáy nhö thöïc, nghe nhö Nhuïc Thaân: Nhuïc Theå—The physical body. thöïc, nhöng laïi khoâng thöïc—As an illusion or Nhuïc Thaân Boà Taùt: Sinh Thaân Boà Taùt— illusory. Thaân cha meï sanh ra maø tu haønh ñeán ngoâi vò Nhö AÛo Tam Muoäi: Mayopama-samadhi Boà Taùt trong hieän ñôøi—One who becomes a (skt)—Loaïi tam muoäi cao nhaát trong Kinh bodhisattva in the physical body, in the present Laêng Giaø—The highest samadhi in the life. Lankavatara Sutra. Nhuïc Thöïc: Mamsa-bhaksana (skt)—AÊn Nhö AÛo Tam Muoäi Thaân: thòt—Meat-eating. Mayopamasamadhikaya (skt)—Caùi thaân ñöôïc Nhuùng Tay Vaøo: To interfere—To take a theå chöùng trong Nhö AÛo Tam Muoäi—The body hand in something. in which the highest samadhi is realized. Nhuyeãn: Meàm maïi—Soft—Yielding— Nhö Baøo: Nhö bong boùng—Like a bubble. Supple. Nhö Cuõ: As before. Nhuyeãn Ngöõ: Lôøi noùi nheï nhaøng eâm aùi phuø Nhö Dieäm: Gioáng nhö khoùi—Like smoke. hôïp vôùi tình ngöôøi (theo kinh Nieát Baøn, chö Phaät thöôøng noùi lôøi nhuyeãn ngöõ; vì chuùng sanh Nhö Ñieån: Nhö ñieån chôùp—Like lightning. neân coù khi phaûi noùi lôøi thoâ ngöõ. Thoâ ngöõ vaø Nhö Hieän: Thieàn Sö Nhö Hieän—Zen Master nhuyeãn ngöõ ñeàu quy veà ñeä nhaát nghóa)—Soft Nhö Hieän (?-1765)—Moät thieàn sö Vieät Nam, or gentle words adapted to the feeling of queâ ôû Haûi Döông, ñeä töû cuûa ngaøi Chaân men—See Thoâ Ngoân. Nguyeân. Ngaøi xuaát gia luùc 16 tuoåi vaø tu taïi chuøa Long Ñoäng treân nuùi Yeân Töû. Ngaøi laø Phaùp töû ñôøi thöù 37 cuûa Thieàn phaùi Laâm Teá.

Sau khi thaày thò tòch ngaøi ñeán Ñoäng Kheâ ôû Haûi can be rendered as “Thus enlightened I Phoøng vaø khai sôn ngoâi chuøa Nguyeät Quang. come,” and would apply equally to all Ngaøi ñöôïc vua Leâ Hy Toâng ban chöùc Taêng Buddhas other than Sakyamuni. Cang, vaø ban ñaïo hieäu laø Thuaàn Giaùc Hoøa 2) Ngöôøi ñaõ giaùc ngoä toaøn haûo cao nhaát Thöôïng. Theo Thieàn Sö Vieät Nam cuûa Hoøa (samyak-sambuddha). Ñaây laø moät trong Thöôïng Thích Thanh Töø, naêm 1748, Thieàn sö möôøi danh hieäu cuûa Phaät maø Phaät duøng Nhö Hieän ñöôïc vua Leâ Hieán Toâng ban chöùc khi xöng hoâ. Trong Phaät giaùo Ñaïi thöøa, Taêng Cang, vaø naêm 1757, ñöôïc saéc phong laø Nhö Lai ñöôïc duøng döôùi hình thöùc hoùa Taêng Thoáng Thuaàn Giaùc Hoøa Thöôïng. Ngaøi thò thaân, laøm trung gian giöõa baûn

chaát vaø hieän tòch naêm 1765—A Vietnamese monk from Haûi töôïng. Nhö Lai coøn ñoàng nghóa vôùi “Tuyeät Döông, a disciple of Zen Master Chaân ñoái,” “Baùt Nhaõ” hay “Hö khoâng.” Baäc Nguyeân. He left home at the age of 16 and Nhö Lai sieâu vieät leân treân taát caû ña became a monk at Long Ñoäng Temple on nguyeân taùnh vaø phaïm truø cuûa tö töôûng, coù Mount Yeân Töû. He was the Dharma heir of the theå coi laø khoâng phaûi vónh haèng maø cuõng thirty-seventh generation of the Linn-Chih Zen khoâng phaûi laø phi vónh haèng. Ngaøi laø baäc Sect. After his master passed away, he went to khoâng theå truy taàm daáu tích. Vónh haèng vaø Ñoäng Kheâ, Haûi Phoøng and founded Nguyeät phi vónh haèng chæ ñöôïc duøng trong laõnh Quang Temple. According to the Vietnamese vöïc nhò nguyeân taùnh chöù khoâng theå duøng Zen Masters, written by Most Venerable Thích trong tröôøng hôïp phi nhò nguyeân. Bôûi leõ Töø, Zen Master Nhö Hieän was appointed as caùc baäc Chaân Nhö ñeàu gioáng nhau trong the Chief Monk in 1748, and given the söï hieån hieän, vì theá taát caû chuùng sanh ñeàu religious name Great Master Thuaàn Giaùc by tieàm naêng trôû thaønh Nhö Lai. Chính Nhö King Leâ Hieán Toâng in 1757. He passed away Lai taùnh hieän höõu trong chuùng ta, khieán in 1765. cho chuùng ta khao khaùt tìm caàu Nieát Baøn, Nhö Hoùa: Nhö ñöôïc bieán hoùa ra, khoâng coù vaø cuoái cuøng taùnh aáy seõ giuùp giaûi thoaùt baûn tính—As if transformed. chuùng ta—Thus-Come One—One who Nhö Huyeãn: Mayopama (skt)—See Nhö AÛo. has attained Supreme Eblightenment— One of the ten titles of the Buddha, which Nhö Höôûng: Nhö aâm vang—Like an echo. he himself used when speaking of himself Nhö Khöù Nhö Lai: Tathagata (skt). or other Buddhas. In Mahayana Buddhism, 1) Nhö Khöù: Tatha-gata (skt)—“so-gone.” Tathagata is the Buddha in his 2) Nhö Lai: Tatha-agata (skt)—“so-come.” nirmanakaya, the intermediary between Nhö Laø: As if. the essential and the phenomenal world. Nhö Lai: Tathagata (skt)—The Thus-gone. Tathagata also means “Absolute,” (A) Nghóa cuûa Nhö Lai—The meanings of “Prajna” or “Emptiness—Shunyata.” The Tathagata: Tathagata who has gone beyond all 1) Nghóa ñen laø nhö ñeán, hay nhö theá, chæ plurality and categories of thought can be traïng thaùi giaùc ngoä. Nhö Lai coù theå ñöôïc said to be neither permanent nor hieåu laø “Giaùc ngoä nhö theá toâi ñeán” vaø impermanent. He is untraceable. duøng chung cho taát caû caùc Phaät hôn laø Permanent and impermanent can be rieâng cho Phaät Thích Ca Maâu Ni—It applied only where there is duality, not in literally means one “thus come,” the the case of non-dual. And because “thus” or “thusness,” indicating the Tathata is the same in all manifestation, enlightened state. Therefore, Tathagata therefore all beings are potential

Tathagaatas. It is the Tathagata within us Ngaøi, Ngaøi khoâng phaûi ñöôïc sanh ra töø who makes us long for Nibbana and nhaân duyeân. Vì theá trong Trung Quaùn ultimately sets us free. Tuïng, Ngaøi Long Thoï ñaõ khaúng ñònh: (B) Phaân loaïi Nhö Lai—Categories of “Ñöùc Phaät sieâu vieät ñoái vôùi tö töôûng vaø Tathagata: Coù hai loaïi Nhö Lai—There ngoân ngöõ, vaø voâ sanh voâ töû; nhöõng ai xöû are two kinds of Tathagata: duïng khaùi nieäm phaïm truø ñeå moâ taû Ñöùc 1) Taïi trieàn Nhö Lai: The Tathagata in bonds Phaät ñeàu laø naïn nhaân cuûa loaïi trí tueä bò chi (limited

and subject to the delusions and phoái bôûi ngoân ngöõ vaø hyù luaän, vaø nhö vaäy sufferings of life). khoâng theå naøo thaáy ñöôïc Nhö Lai trong 2) Xuaát trieàn Nhö Lai: Tathagata unlimited baûn theå ñích thöïc cuûa Ngaøi."—The true and free from bonds (not subject to the being of the Tathagata which is also the delusions and sufferings of life any more). true being of all is not conceivable. In his (C) Ñaëc taùnh caên baûn cuûa Nhö Lai—Basic ultimate nature, the Tathagata is 'deep, characteristics of Tathagata: Theo Ngaøi immeasurable, unfathomable.' The Long Thoï trong Trung Quaùn Luaän— dharmas or elements of existence are According to Nagarjuna in the indeterminable, because they are Madhyamaka Philosophy. conditioned, because they are relative. 1) Khoâng taùnh vaø Töø bi—Sunyata and The Tathagata is indeterminable, because, Karuna: Khoâng taùnh vaø töø bi laø hai ñaëc in his ultimate nature, he is not tính thieát yeáu cuûa Nhö Lai. Khoâng taùnh ôû conditionally born. The indeterminability ñaây coù nghóa laø Baùt Nhaõ hay trí tueä sieâu of the ultimate nature really means 'the vieät. Voán saün khoâng taùnh hoaëc Baùt Nhaõ inapplicability of the ways of concepts.' cho neân Nhö Lai ñoàng nhaát vôùi Chaân Nhö; Thus, Nagarjuna in the Karika: "The voán saün coù töø bi cho neân Nhö Lai laø ñaáng Buddha is transcendental in regard to cöùu ñoä cuûa taát caû chuùng sanh höõu tình— thoughts and words. He is not subject to Sunyata and Karuna are the essential birth and death. Those who describe the characteristics of Tathagata. Sunyata here Buddha in the terms of conceptual means Prajna or transcendental insight. categories are all victims of the worldly Having Sunyata or Prajna, Tathagata is and verbalizing mind and are thus unable identical with Tathata or Sunya. Having to see the Tathagata in his real nature." Karuna, he is the saviour of all sentient Nhö Lai Boä: The court of Vairocana— beings. Tathagata in the Garbhadhatu group. 2) Söï toàn höõu chaân chính cuûa taát caû—The Nhö Lai Boån Nguyeän: See true being of all: Khi noùi 'söï toàn höõu chaân Tathagatapurvapranihitatva in Sanskrit/Pali- chính cuûa Nhö Lai cuõng laø söï toàn höõu Vietnamese Section. chaân chính cuûa taát caû' laø ñieàu baát khaû tö Nhö Lai Ñòa: Quaû vò Phaät—The state or nghì. Trong baûn chaát toái haäu cuûa Ngaøi thì condition of a Tathagata. Nhö Lai laø 'cöïc kyø thaâm saâu, khoâng theå Nhö Lai Giaùc Hoa Ñònh Töï Taïi Vöông: ño löôøng ñöôïc.' Caùc phaùp hay nhöõng Enlightenment-Flower Samadhi Self-Mastery thaønh toá cuûa söï toàn taïi laø baát khaû xaùc ñònh, King Thus Come One. vì chuùng chòu nhöõng ñieàu kieän vaø vì chuùng laø töông ñoái. Baäc Nhö Lai laø baát khaû xaùc Nhö Lai Nhöït: Thöïc Töôùng Nhöït—Ngaøy giôø ñònh hieåu theo nghóa khaùc. Nhö Lai khoâng trong quaù khöù, hieän taïi vaø vò lai, laø voâ thuûy voâ theå xaùc ñònh laø vì baûn chaát toái haäu cuûa chung—The Tathatagata day, which is without

beginning or end and has no limit of past, 5) Caûnh giôùi cuûa Nhö Lai Taïng voán laø moät present and future. teân khaùc cuûa A Laïi Da thöùc, caûnh giôùi naày Nhö Lai Phaùp Thaân: The Tathagata- vöôït khoûi nhöõng kieán giaûi ñöôïc ñaët caên dharmakaya—The realization of the baûn treân söï töôûng töôïng cuûa haøng Thanh spirituality of all things. Vaên, Duyeân Giaùc vaø caùc trieát gia: The Nhö Lai Quang Minh Xuaát Dó Hoaøn realm of the Tathagatagarbha which is another name for the

Alayavijnana, is Nhaäp: Theo Kinh Nieát Baøn, tröôùc luùc Nhö Lai beyond the views based on the nhaäp Nieát Baøn, Ngaøi ñaõ phoùng haøo quang kyø imagination of the Sravakas and dieäu, roài thaâu trôû laïi vaøo mieäng—According to Pratyekabuddhas and philosophers. the Nirvana Sutra, at the Tathagata's nirvana, 6) Nhö Lai Taïng coù hai nghóa—Matrix of he sent forth his glory in a wonderful light Thus-come or Thus-gone or Tathagata- which finally returned into his mouth. garbha has a twofold meaning: Nhö Lai Sö Töû Phaán Taán Cuï Tuùc Vaïn a) Nhö Lai hay Phaät ñaõ haøm aån trong thai Haïnh: Lion Sprint Complete in Ten Thousand taïng hay nhaân tính: Thus-come or Thus- Practices Thus Come One. gone or Buddha concealed in the Womb Nhö Lai Söù: Tathagata-duta or presya— (man's nature). Ngöôøi truyeàn baù kinh phaùp sau khi Ñöùc Phaät b) Phaät tính trong töï tính: The Buddha-nature nhaäp dieät—A Tathagata apostle sent to do his as it is. work *** See Tathagatagarbha in Sanskrit/Pali- Nhö Lai Taïi Trieàn: Tathagata in bonds— Vietnamese Section. See Taâm Phaùp Thaân. Nhö Lai Taïng Taâm: See Taâm Tính. Nhö Lai Taïng: Tathagatagarbha (skt)— Nhö Lai Taïng Tính: The natures of all the Tathagata Store. living are the nature of the Tathagata. 1) Nôi chöùa ñöïng hay thu nhieáp vaïn phaùp: Nhö Lai Taát Ñònh AÁn: The sign of the The absolute, unitary storehouse of the assurance of attaining Buddhahood. universe, the primal source of all things. Nhö Lai Thaân: Tathagatakaya (skt)— 2) Nhöõng lôøi daïy cuûa Nhö Lai: The treasure Buddha-body. of Buddha's teaching—The sutras of the Nhö Lai Thaàn Löïc: The Tathagata powers Buddha's utering—The storehouse of the Buddha's teaching. Nhö Lai Thaát: Nhaø Nhö Lai—The Abode of 3) Chaân nhö ôû trong phieàn naõo duïc voïng: the Tathagata. The Tathagata is in the midst of the Nhö Lai Thieàn: Tathagatam (skt)— delusion of passions and desires. Tathagata Zen. 4) Chaân nhö ôû trong vaïn phaùp bao haøm caû (A) YÙ nghóa cuûa Nhö Lai Thieàn—The hai maët hoøa hôïp vaø khoâng hoøa hôïp, tònh meanings of Tathagata Zen: vaø baát tònh, toát vaø xaáu—The Tathagata is 1) Thieàn Nhö Lai theo phöông caùch tu taäp the source of all things(all created things Luïc Ñoä Ba La Maät ñöôïc daïy trong truyeàn are in the Tathagatagarbha, which is the thoáng kinh ñieån Ñaïi thöøa. Taát caû caùc womb that gives birth to them all), tröôøng phaùi Thieàn, Tònh Ñoä, hay Maät toâng whether compatible or incomaptible, chæ laø nhöõng phöông tieän, laø nhöõng ngoùn whether forces of purity or impurity, good tay chæ traêng, chöù thaät ra thaät taùnh naèm or bad. trong moãi ngöôøi: Tathagata Zen follows the methods and the six paramitas taught

in Mahayana sutras. All schools of ñoäng cuûa trí tueä, töùc quaùn. Caû Tieåu vaø Ñaïi Buddhism, whether Patriarchal Zen (Thieàn Thöøa ñeàu ñoàng yù veà ñieåm naày. Ñeå phaùt Toâng) or Pure Land (Tònh Ñoä) or Tantrism trieån yù töôûng nguyeân thuûy ñoù vaø aùp duïng (Maät toâng) are merely expedients noù moät caùch roäng raõi, moãi thöøa laïi chi tieát "Fingers pointing to the moon." The true theâm nhöõng ñoái töôïng cuûa thieàn ñònh: mind inherent in all sentient beings. According to Prof. Junjiro Takakusu in 2) Moät trong boán loaïi Thieàn ñònh. Ñaây laø loaïi The Essentials of Buddhist Philosophy, to thieàn ñònh cao nhaát maø caùc tín ñoà Phaät understand Tathagata meditation, one giaùo Ñaïi Thöøa tu taäp. Vò thieàn giaû ñaõ theå must

study the history of the meditative chöùng chaân lyù töï noäi aån saâu trong taâm teaching of the Buddha. When we speak thöùc, nhöng vò aáy khoâng say ñaém vôùi caùi of the Tathagata meditation, we haïnh phuùc ñaït ñöôïc ôû ñaáy maø böôùc vaøo presuppose the rise of patriarchal trong theá giôùi ñeå thöïc hieän nhöõng haønh meditation by the advent of Bodhidharma ñoäng tuyeät vôøi cuûa söï cöùu ñoä vì haïnh phuùc in China in 520 A.D. In Tathagata cuûa chuùng sanh: One of the four Dhyanas. meditation, the Buddha first taught the This is the highest kind of Dhyana Threefold Basis of Learning (trisiksa): practiced by the Mahayana believers of Higher Discipline (adhi-sila), Higher Buddhism. The practitioner has realized meditation (adhi-citta), and Higher the inner truth deeply hidden in the Wisdom (adhi-prajna). In the sixfold consciousness, yet he does not remain perfection of wisdom, concentration intoxicated with the bliss thereby attained, (samadhi) is one of the most important he goes out into the world performing factors. The Buddha further taught wonderful deeds of salvation for the sake meditation as the 'basis of action' (karma- of other beings. sthana), such as meditation on the ten 3) Theo Giaùo Sö Junjiro Takakusu trong universal objects, on impurity, on Cöông Yeáu Trieát Hoïc Phaät Giaùo, ñeå hieåu impermanence, on breaths, etc. The object Nhö Lai Thieàn, hoïc giaû phaûi nghieân cöùu of meditation with the Buddha seems to veà lòch söû phaùp moân Thieàn hoïc cuûa Phaät. have been to attain first, tranquility of Khi noùi veà Nhö Lai Thieàn, laø aùm chæ söï mind, and then activity of insight. This höng khôûi cuûa Toå Sö Thieàn qua söï xuaát idea is common to both Hinayana and hieän cuûa Boà Ñeà Ñaït Ma taïi Trung Hoa Mahayana. To intensify the original idea vaøo naêm 520. Trong Nhö Lai Thieàn, tröôùc and to apply it extensively, each school tieân Ñöùc Phaät daïy veà Tam Hoïc: Taêng seems to have introduced detailed items of thöôïng Giôùi (adhi-sila), Taêng thöôïng Taâm contemplation—See Tam Vò, Nguõ Ñình (adhi-citta), vaø Taêng thöôïng Tueä (Adhi- Taâm Quaùn, and Töù Nieäm Xöù. prajna). Trong Luïc ñoä Ba La Maät, thieàn (B) Phöông phaùp thoâng thöôøng ñeå thöïc taäp ñònh (samadhi) laø moät trong nhöõng yeáu toá Nhö Lai Thieàn. Tieán trình döôùi ñaây laø quan troïng nhaát. Ñöùc Phaät coøn daïy thieàn nguyeân taéc chung cho taát caû caùc tröôøng nhö laø caên baûn cuûa haønh ñoäng (karma- phaùi Phaät giaùo bao goàm Tieåu vaø Ñaïi sthana), nhö quaùn thaäp bieán xöù, quaùn baát Thöøa—Ordinary method of practicing tònh, quaùn voâ thöôøng, quaùn hôi thôû, vaân Tathagata Zen. The below process of vaân. Vôùi Phaät, hình nhö chuû ñích cuûa meditation is common to all Buddhist Thieàn phaûi ñaït ñeán tröôùc heát laø söï yeân schools including Hinayana as well as tónh cuûa taâm, töùc chæ, roài sau môùi laø hoaït Mahayana:

1) Haønh giaû tröôùc tieân phaûi söûa soaïn toïa cuï universals, that is, blue, yellow, red, white, cho ñaøng hoaøng, roài ngoài thaúng löng, chaân earth, water, fire, air, space, treùo kieát giaø, maét kheùp vöøa phaûi, khoâng consciousness. In this you must meditate môû cuõng khoâng nhaém kín, vaø nhìn thaúng upon the universe until it becomes to your veà phía tröôùc töø 3 ñeán 7 thöôùc. Haønh giaû eyes one wash of a color or one aspect of phaûi ngoài thaät ngay ngaén, nhöng thaân mình an element. If you meditate upon water, vaãn coù theå ñieàu hoøa theo hôi thôû. Ñeå ñieàu the

world around you will become only hoøa hôi thôû, haønh giaû coù theå ñeám hôi thôû running water. ra vaø hôi thôû vaøo keå laø moät, vaø töø töø ñeám Nhö Lai Thoï Löôïng: Life of the Tathagata. nhö vaäy cho ñeán möôøi, khoâng bao giôø neân Nhö Lai Thöøa: Tathagatayana (skt)— ñeám xa hôn möôøi: Arrange your seat Tathagata Vehicle. properly, sit erect, cross-legged, and have Nhö Lai Thöôøng Truï: Nhö Lai thöôøng truï your eyes neither quite closed nor quite khoâng bieán dòch (heát thaûy moïi chuùng sanh ñeàu open, looking three to seven meters coù Phaät taùnh hay taùnh Nhö Lai thöôøng truï ahead. You should sit properly but your khoâng bieán dòch)—The Tathagata is eternal body will move on account of your (always abiding). breaths. To correct such movement, count Nhö Lai ÖÙng Cuùng Chaùnh Bieán Tri: Ba your in-breath and out-breath as one and danh hieäu cuûa Phaät—Three titles of a Buddha: slowly count as far as ten, but never 1) Nhö Lai: Tathagata. beyond ten. 2) ÖÙng Cuùng: Worshipful. 2) Tuy thaân ngoài thaúng vaø an ñònh, nhöng 3) Chaùnh Bieán Tri: Omniscient. taâm haønh giaû vaãn coù theå voïng ñoäng. Do ** See Thaäp Hieäu. ñoù maø haønh giaû phaûi quaùn söï baát tònh cuûa loaøi ngöôøi qua beänh, cheát vaø sau khi cheát: Nhö Lai Vuõ: The play of the Tathagata, i.e. Although your body may become upright the exercise of his manifold power. and calm, your thought will move about. Nhö Lai YÙ Thaønh Phaùp Thaân: You must therefore meditate upon the Manomayadharmakaya (skt)—Phaùp thaân cuûa impurity of human beings in illness, death Ñöùc Nhö Lai theo yù nghóa moät caùi thaân do yù and after death. sinh—The Tathagata's Dharmakaya as a will- 3) Khi ñaõ saün saøng ñeå quaùn töôûng, haønh giaû body. baét ñaàu chuù taâm vaøo möôøi bieán xöù. Ñaây laø Nhö Lyù Sö: The master who teaches moät loái ñònh taâm veà nhöõng hieän töôïng sai according to the truth or fundamental law. bieät vaøo moät trong möôøi bieán xöù, töùc xanh, Nhö Moäng: Like a dream. vaøng, ñoû, traéng, ñaát, nöôùc, löûa, gioù, khoâng Nhö Nguyeän: As one wishes. vaø thöùc. Trong ñoù haønh giaû quaùn veà moät Nhö Ngöõ: True words—Right discourses. bieán xöù cho ñeán khi maøu saéc hay chaát theå Nhö Nhaõn Töø Phong: Zen Master Nhö bò quaùn hieän roõ raøng tröôùc maét. Thí duï Nhaõn Töø Phong (1864-1939)—Thieàn sö Vieät nhö haønh giaû quaùn nöôùc, thì caû theá giôùi Nam noåi tieáng, queâ ôû Ñöùc Hoøa, Long An, Nam chung quanh seõ chæ laø doøng nöôùc ñang Vieät. Naêm 1880, khi song thaân hoaïch ñònh chaûy: When you are well prepared to cuoäc hoân nhaân cho ngaøi, thì ngaøi boû nhaø ñi contemplate, you will begin to train xuaát gia vôùi Hoøa Thöôïng Minh Khieâm Hoaèng yourself by concentration on the ten AÂn vôùi Phaùp hieäu Nhö Nhaõn Töø Phong vaø trôû universals. This is a meditative unification thaønh Phaùp töû ñôøi thöù 39 doøng Laâm Teá. Naêm of diverse phenomena into one of the ten 1887, baø Traàn thò Lieãu xaây chuøa Giaùc Haûi ôû

Phuù Laâm vaø thænh ngaøi veà truï. Naêm 1909, ngaøi Nhö Nhö Trí: Nhö nhö caûnh—The wisdom ñöôïc thænh laøm Phaùp Sö taïi chuøa Long Quang or law of the absolute. tænh Vónh Long. Haàu heát cuoäc ñôøi ngaøi hoaèng Nhö Phaùp: Töông öùng vôùi phaùp, khoâng traùi hoùa vaø truøng tu Phaät giaùo taïi mieàn Nam Vieät ngöôïc vôùi lyù—According to the Law— Nam. Ngaøi thò tòch naêm 1938, thoï 74

tuoåi—A According to rule. Vietnamese famous Zen Master from Ñöùc Nhö Phaùp Trò: Punish according to law. Hoøa, Long An, South Vietnam. In 1880, his Nhö Sau: As follows. parents planned his marriage, but he left home and became a disciple of Most Venerable Nhö Theá: Like this (that). Minh Khieâm Hoaèng AÂn with the Buddha name Nhö Thò: So let it be—Thus—So—Such and of Nhö Nhaõn Töø Phong, and became the such—Like this—See Yathabhutam in Dharma heir of the thirty-ninth generation of Sanskrit/Pali-Vietnamese Section. the Linn-Chih Zen Sect. He was the secretary Nhö Thò Ngaõ Vaên: Moïi baøi kinh ñeàu baét ñaàu monk for Giaùc Vieân Temple. In 1887, he baèng caâu “Nhö Thò Ngaõ Vaên” ñeå chæ raèng ñaây stayed at Giaùc Haûi Temple in Phuù Laâm. The laø lôøi noùi cuûa chính Ñöùc Phaät Thích Ca Maâu temple was built and donated to the Sangha by Ni—Every sutra begins with this phrase: “Thus a lay woman named Traàn Thò Lieãu. In 1909 he I have heard,” or “Thus did I hear,” indicating was invited to be the Dharma Master at Long that it contains the words of Sakyamuni. Quang Temple in Vónh Long. He spent most of Nhö Thò Töôùng: The form as it is. his life to expand and to revive Buddhism in Nhö Thöïc: Chaân Nhö. the South. He passed away in 1938, at the age 1) Yathabhutam (skt)—True (a)—Real (a)— of 74. Reality (n)—According to reality. Nhö Nhö: Tathata (skt)—Chaân nhö— 2) Bhutatathata (skt)—The universal Absolute in differentiation, or in the relative undifferentiated. 1) Nhö Nhö Caûnh: The realms or substance. 3) Bình Ñaúng Baát Nhò: Universal 2) Nhö Nhö Trí: The wisdom or law of the undifferentiated, or the primary essence absolute. out of which the phenomenal arises. *** See Tathata in Sanskrit/Pali-Vietnamese Nhö Thöïc AÁn: Yathatathyamudra (skt)— Section. Daáu aán cuûa nhö nhö—The seal of suchness— Nhö Nhö Thieàn Sö: Zen Master Nhö Nhö—Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Haõy ñeå Thieàn sö Vieät Nam, queâ ôû Haø Noäi. Ngaøi laø cho taát caû chuùng sanh theå chöùng ba söï giaûi Phaùp töû ñôøi thöù 45 doøng Thieàn Taøo Ñoäng. thoaùt, haõy ñöôïc in daáu haún hoøi baèng daáu aán Ngaøi khai sôn chuøa Thieân Truùc ôû Meã Trì, Haø cuûa nhö nhö. Haõy truù trong söï hieåu bieát tröïc Noäi. Haàu heát cuoäc ñôøi ngaøi, ngaøi chaán höng vaø giaùc veà töï tính cuûa caùc söï vaät laø caùi phaûi ñöôïc hoaèng hoùa Phaät giaùo ôû Baéc Vieät. Ngaøi thò tòch ñaït baèng khaû naêng töï noäi cuûa söï theå chöùng vaø ngaøy 20 thaùng baûy, nhöng khoâng roõ naêm naøo— haõy ngöng döùt caùi nhìn caùc söï vaät trong khía A Vietnamese Zen Master from Hanoi. He caïnh töông ñoái cuûa chuùng.”—In the was the Dharma heir of the forty-fifth Lankavatara Sutra, the Buddha taught: “Let all generation of the T’ao-T’ung Zen Sect. He beings realize the triple emancipation (see built Thieân Truùc Temple in Meã Trì, Hanoi. He Tam Giaûi Thoaùt), be well stamped with the spent most of his life to revive and expand seal of suchness, abide in the intuitive Buddhism in North Vietnam. He passed away understanding of the self-nature of things, on the twentieth of July, but the year was which is to be gained by the inner faculty of unknown.

realization, and cease from viewing things in This effort, too, will end in failure, for their relative aspect.” what they select as the real or the thing-in- Nhö Thöïc Baát Khoâng: Essence in its itself is utterly beyond human knowledge. differentiation. Such

efforts may be called the search for Nhö Thöïc Khoâng: Essence in its purity. the world-principle or for the lifeprinciple. The method of search and the Nhö Thöïc Nguyeân Lyù: Theo Giaùo Sö resulting theories are various. Some are Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc monistic or pantheistic, while others are Phaät Giaùo, moät soá vaán ñeà noùi tôùi Nhö lai, Nhö dualistic or pluralistic. thöïc hay Chaân nhö ñaõ ñöôïc khaûo saùt nôi lyù 2) Ñaïo Phaät moät mình ñöùng haún ngoaøi caùc thuyeát Duyeân Khôûi—According to Prof. quan ñieåm ñoù. Ñaïo Phaät laø voâ thaàn, caùi ñoù Junjiro Takakusu in The Essentials of Buddhist khoûi phaûi nghi ngôø. Khi ñöôïc hoûi veà Philosophy, many of the problems concerning nguyeân nhaân hay nguyeân lyù toái sô, Ñöùc Thus-come, Thus-gone,Thusness, or Suchness Phaät luoân luoân khoâng noùi gì. Coøn ñoái vôùi have been studied in connection with the ñôøi soáng lyù taùnh, Ngaøi phuû nhaän söï hieän Causation theory. höõu cuûa moät baûn ngaõ hay linh hoàn hay baát 1) Chaân nhö laø caên baûn toái haäu cuûa tö töôûng cöù caùi gì cuøng loaïi ñoù maø ngöôøi ta coù theå Phaät hoïc ñeà caäp traïng thaùi chaân thaät cuûa goïi laø thöïc ngaõ, nhö chuùng ta ñaõ thaûo luaän taát caû nhöõng gì hieän höõu. Leõ ñöông nhieân treân phaàn (a). Thaáy caùi baûn taùnh chaân thöïc moïi ngöôøi tröôùc tieân ñi tìm tinh theå uyeân hay traïng thaùi chaân thöïc cuûa vaïn höõu aùo nhaát giöõa giaû töôïng ngoaïi giôùi cuûa vaïn khoâng phaûi laø tìm thaáy caùi moät trong caùi höõu, hay tìm moät söï kieän baát bieán giöõõa voâ nhieàu, hay caùi moät tröôùc caùi nhieàu, cuõng soá söï vaät bieán chuyeån. Roài thaát baïi, ngöôøi khoâng phaûi laø phaân bieät nhaát tính khaùc dò ta môùi coá phaân bieät caùi baát khaû tri vôùi caùi tính hay tónh khaùc ñoäng. Traïng thaùi chaân khaû tri, caùi thöïc vôùi caùi giaû, hay vaät töï theå thöïc laø traïng thaùi khoâng coù moät ñieàu kieän vôùi vaät y tha. Noã löïc naày roát cuoäc cuõng rieâng bieät naøo. Söï thöïc, ñoù laø caùi “thöïc taïi thaát baïi, vì caùi maø hoï choïn laøm caùi thöïc chaân thöïc khoâng coù thöïc taïi,” nghóa laø hay vaät töï theå hoaøn toaøn vöôït ra ngoaøi khoâng coù moät töôùng traïng hay baûn taùnh nhaän thöùc cuûa con ngöôøi. Nhöõng noã löïc rieâng bieät naøo caû. Taâm trí con ngöôøi raát nhö theá coù theå meänh danh laø truy taàm theá khoù hieåu noåi yù nieäm veà moät thöïc taïi trong giôùi lyù taùnh hay ñôøi soáng lyù taùnh. Phöông ñoù khoâng coù gì laø baûn theå hay baûn truï: phaùp truy taám vaø nhöõng lyù thuyeát keát quaû Against all these views Buddhism stands thaønh ra ña daïng. Moät soá chuû tröông nhaát aloof by itself. Buddhism is atheistic, there nguyeân hay phieám thaàn, moät soá khaùc chuû is no doubt about it. When questioned tröông nhò nguyeân hay ña nguyeân: about the First Cause or Principle, the Thusness is the ultimate foundation of Buddha always remained reticent. . As to Buddhist thought concerning the real state the life-principle, he denied the existence of all that exists. It is natural for people to of an ego or soul or any kind of thing seek first the innermost essence among which one may call the real self, as we the outward appearance of all things or to have discussed in (a). To see the true seek an unchanging fact among many nature or the true state of all things is not changing things. Failing in this, people try to find one in many or one before many, to distinguish the unknowable from the nor is it to distinguish unity from diversity knowable, the real from the

apparent, or or the static from the dynamic. The true the thing-in-itself from the thing-for-us.

state without any special condition. It is, in Realistic School (Sarvastivada), belonging fact, the true reality without a reality, i.e., to the Hinayana, goes a step further and without any specific character or nature. I assumes that selflessness, impermanence is very difficult for the human mind to and Nirvana (flamelessness) are the true understand this idea of reality in which state of all things. Nihilistic School there is no substance at all. (Satyasiddhi) holds that all things, matter 3) YÙ nieäm veà moät baûn theå thöôøng truï vôùi and mind, are void or unreal and that nhöõng phaåm tính bieán chuyeån, ñaõ caém reã nothing exists even in Nirvana. quaù saâu trong taäp quaùn tö töôûng chuùng ta. 5) Trong Ñaïi Thöøa, phaùi Phuû Ñònh Luaän töù Caùc hoïc phaùi Phaät hoïc, baát keå phaùi naøo, Trung Quaùn (Madhyamika) daïy raèng chaân Tieåu hay Ñaïi thöøa, Duy thöïc hay Duy taâm, lyù chæ coù theå khaùm phaù ñöôïc baèng caùc hoaøn toaøn khoâng leä thuoäc vaøo moät taäp quan ñieåm phuû ñònh veà söï höõu; vaø ñaèng quaùn tö töôûng naøo nhö theá vaø taát caû ñeàu khaùc, phaùi Duy Taâm Luaän (Vijnaptimatra) chuû tröông lyù thuyeát veà bieán chuyeån trieät chuû tröông raèng söï vieân maõn chaân thöïc chæ ñeå. Khi moät ngöôøi theo ñaïo Phaät naøo ñoù coù theå chöùng ñöôïc moät caùch tieâu cöïc baèng noùi veà traïng thaùi chaân thöïc cuûa thöïc taïi, phuû nhaän baûn tính hö aûo vaø duyeân sinh oâng ta muoán noùi traïng thaùi khoâng coù baûn cuûa hieän höõu. Phaùi Hoa Nghieâm taùnh rieâng bieät: The idea of an abiding (Avatamsaka) cuûa Ñaïi Thöøa nghó raèng theá substance with changing qualities is very giôùi lyù töôûng , hay nhaát chaân phaùp giôùi, laø deeply rooted in our habits of thought. theá giôùi khoâng coù caù theå bieät laäp. Phaùi Buddhist schools, no matter what they are, Phaùp Hoa (Pundarika) ñoàng nhaát traïng Hinayana or Mahayana, realistic or thaùi bieåu hieän nhö theá laø nhö theá vôùi thöïc idealistic, are utterly free from such a theå chaân thöïc noäi taïi trong baûn taùnh: The habit of thought and all maintain the Mahayana teaches, on the other hand, that theory of pure change without substratum. the truth can be discovered only by When any Buddhist speaks of the true negative views of becoming, and, on the state of reality he means the state without other hand, holds that true perfection can a specific nature. be realized negatively in the denial of the 4) Theo quan nieäm toång quaùt cuûa Tieåu illusory and causal nature of existence. Thöøa, traïng thaùi khoâng ñieàu kieän rieâng The Wreath School of the Mahayana bieät laø Nieát Baøn, vì Nieát Baøn laø giaûi thoaùt thinks that the ideal world, or the World toaøn veïn khoûi raøng buoäc. Phaùi Duy Thöïc One-and-True, is without any independent (Sarvastivada) hay Nhaát Thieát Höõu Boä, individual. The Lotus School identifies the thuoäc Tieåu Thöøa, böôùc xa hôn, cho raèng manifested state as it is and the true entity voâ ngaõ, voâ thöôøng vaø Nieát Baøn (söï taét löûa) immanent-in-nature. ñeàu laø traïng thaùi chaân thaät cuûa vaïn höõu. 6) Xeùt treân toaøn theå, neáu chæ thaáy söï kieän Phaùi Hö Voâ Luaän (Satyasiddhi) hay Thaønh moät ñoùa hoa ñang ruïng, thì nhaát ñònh ñoù laø Thaät Luaän chuû tröông raèng vaïn höõu, taâm moät thieân kieán theo thuyeát voâ thöôøng. vaø vaät, thaûy ñeàu

khoâng vaø baát thöïc, khoâng Chuùng ta phaûi thaáy raèng noäi taïi trong söï coù caùi gì hieän höõu, caû ñeán Nieát Baøn: kieän moät ñoùa hoa ñang ruïng chöùa saún söï According to the general views of the kieän moät ñoùa hoa ñang nôû, vaø cuõng noäi taïi Hinayana, the state without any specific trong söï kieän moät ñoùa hoa ñang nôû coù saün condition is Nirvana, because Nirvana is söï kieän moät ñoùa hoa ruïng. Nhö theá söï ñoái perfect freedom from bondage. The laäp cuûa ruïng (dieät) vaø nôû (sinh) ñöôïc dung

hôïp vaø chuùng taïo thaønh quan ñieåm veà hoã (Buddha-svabhava), vaø Phaùp thaân töông trong ñoái ñaõi, laø moät caùi nhìn trung (Dharmakaya). Nhöõng chöõ naày, treân thöïc ñaïo khoâng thieân chaáp: On the whole, to teá, ñoàng nghóa. Neáu khoâng bieát tôùi nguyeân see only the fact that a flower is falling is, lyù Chaân nhö hay Taùnh Khoâng theo nghóa after all, a one-sided view according to the cao nhaát cuûa chöõ ñoù, thì khoâng caùch naøo theory of impermanence. We ought to see hieåu noåi giaùo phaùp cuûa Ñaïi Thöøa. Chöõ that immanent in the fact of a flower's "khoâng" trong nghóa cao nhaát khoâng coù falling there lies the fact of a flower's nghóa laø "khoâng chi caû" hay "ngoan blooming, and also immanent in the khoâng" maø noù chæ cho caùi "khoâng coù blooming of the flower there is the fact of nhöõng ñieàu kieän rieâng bieät," hay "khoâng its falling. Thus the opposition of falling töi taùnh."—When the view is negatively (extinction) and blooming (becoming) is expressed it indicates the true negation or synthesized and we form the view of Void, because any special state of thing is reciprocal identification which is an denied altogether. Such is considered to unbiased view of the mean, or Middle be the ultimate idea of Buddhist Path. philosophy. When the ultimate principle is 7) Töø ñoù noùi raèng chuùng ta nhìn thaáy caùi voâ considered from the universal point of haønh trong caùi haønh, caùi haønh trong caùi voâ view, it is called "the Realm of Principle" haønh, baát ñoäng trong ñoäng, vaø ñoäng trong (Dharmadhatu), but when it is considered baát ñoäng, laëng trong soùng vaø soùng trong from the personal point of view, it is laëng. Theá laø chuùng ta ñi tôùi traïng thaùi chaân named "the Matrix of Thus-come or Thus- thöïc cuûa vaïn höõu, nghóa laø Trung Ñaïo. Vaø gone" (Tathagata-garbha). Other ways of caùi ñoù ñöôïc goïi laø Nhö thöïc hay Chaân expressing this same idea are: the thöïc: This amounts to saying that we see Buddha-nature (Buddhata or Buddha- inaction in action and action in inaction, svabhava), and the Spiritual or Law-body immotion in motion and motion in (Dharmakaya). These are all practically inmotion, calm in wave and wave in calm. synonymous. Without knowing the We thus arrive at the true state of all principle of Thusness or Void in the things, i.e., the Middle Path. Anh this is highest sense of the word, one can in no what is meant by Thusness or Suchness. way understand the Mahayana doctrine. 8) Khi quan ñieåm aáy ñöôïc phaùt bieåu moät The word 'void' in its highest sense does caùch tieâu cöïc, noù chæ vaøo söï tieâu cöïc thöïc not mean 'nothingness,' but indicates thuï hay caùi "Khoâng," bôûi vì phuû nhaän heát 'devoid of special conditions,' or moïi traïng thaùi rieâng bieät cuûa moïi vaät. 'unconditioned.' Quan nieäm toái haäu cuûa trieát hoïc Phaät giaùo Nhö Thöïc Tri Giaû: ñöôïc nhaän

ñònh nhö theá. Khi nguyeân lyù toái 1) Taát caû chö Phaät bieát thöïc töôùng nhö phaùp haäu ñöôïc nhaän ñònh töø quan ñieåm phoå vaø cuõng thuyeát cho chuùng sanh thöïc töôùng bieán, noù ñöôïc goïi laø Phaùp giôùi nhö phaùp aáy: The knower of reality. (Dharmadhatu). Caûnh vöïc cuûa lyù taùnh, 2) Phaät: Buddha. nhöng khi ñöôïc nhaän ñònh töø quan ñieåm Nhö Thöïc Tri Kieán: Nhö Lai thaáy bieát thöïc nhaân caùch, noù ñöôïc goïi laø Nhö Lai Taïng töôùng cuûa chö phaùp—To know and see the (Tathagata-garbha). Nhöõng caùch dieãn taû reality of all things as does the Buddha. khaùc cuøng noùi leân yù töôûng naày laø: Phaät Nhö Thöïc Tri Kieán Taâm: To know one's taùnh (Buddhata), hay Phaät Töï Taùnh heart in reality.

Nhö Thöïc Tri Töï Taâm: Trí saùng suoát cuûa Caên's grandson. He married to the fourth Nhö Lai, do töï xem xeùt mình maø phaùt loä daughter of King Leâ Hy Toâng. When he had (khoâng theo ngöôøi khaùc, khoâng do ngöôøi the earth mound in his back yard, he saw a khaùc)—To know one's heart in reality. lotus shoot underground. The Prince Consort Nhö Thöïc Trí: thought that he had a fate with Buddhism, so 1) Trí bieát suoát toång töôùng vaø bieät töôùng cuûa he decided to enter the monkhood. Later he chö phaùp moät caùch ñuùng nhö thöïc— went to Long Ñoäng Temple on Mount Yeân Töû Knowledge of reality, i.e. of all things to become a disciple of Chaân Nguyeân. After whether whole or divided, universal or receiving the complete precepts with Zen particular, as distinguished from their Master Chaân Nguyeân, he became the dharma seeming. heir of the thirty-seventh generation of the 2) Phaät Trí—Budha-omniscience. Linn-Chih Zen Sect. Then he returned to stay at Lieân Toâng Temple. There he established Nhö Thöôøng: As usual. Lieân Toâng Zen Sect. He passed away in 1733, Nhö Tònh: Ju-Ching—Nhö Tònh sanh naêm at the age of 37. 1163, laø moät thieàn sö Trung Hoa ñaõ höôùng daãn Nhö Tröôùc: As before. cho Ñaïo Nguyeân ñaït ñeán giaùc ngoä taïi töï vieän Thieân Ñoàng beân Trung Quoác. OÂng tòch naêm Nhö Vaày: Like this. 1238—Ju-Ching was born in 1163, a Chinese Nhö Vaäy: Thus—So—Like that. Zen master under whom Dogen was Nhö Vaân: Gioáng nhö maây—Like a cloud. enlightened in China at T'ien-Tung monastery. Nhö YÙ: According to desire—Complete He died in 1238. power—At will. Nhö Treân: Ditto. Nhö YÙ AÂm: See Maït Noâ Thò Nhaõ Taùp Phöôïc Nhö Tröøng Laân Giaùc: Thieàn Sö Nhö Tröøng La (1). Laân Giaùc—Zen Master Nhö Tröøng Laân Giaùc Nhö YÙ Baûo Chaâu: See Nhö YÙ Ma Ni. (1696-1733)—Moät vò sö Vieät Nam, queâ taïi Nhö YÙ Bình: Talismanic vase. Thaêng Long. Ngaøi sanh naêm 1696, teân laø Trònh Nhö YÙ Chaâu: See Nhö YÙ Ma Ni. Thaäp, con trai Taàn Quang Vöông, laø chaùu noäi Nhö YÙ Kim Cang: At will Vajra—See Baát Chuùa Trònh Caên, laáy con gaùi thöù tö cuûa vua Leâ Khoâng Cuùng Döôøng Boà Taùt. Hy Toâng. Moät hoâm, ngaøi sai ñaøo goø phía sau nhaø ñeå xaây beå caïn thì thaáy trong loøng ñaát coù Nhö YÙ Luaân: Talsmanic wheel. caùi ngoù sen. Phoø maõ cho mình coù duyeân vôùi Nhö YÙ Luaân Quaùn AÂm: Ngaøi Quaùn AÂm tay ñaïo Phaät neân coù yù muoán ñi tu. Sau ñoù ngaøi ñeán caàm haït chaâu, tieâu bieåu cho söï ñaùp öùng laïi chuøa Long Ñoäng treân nuùi Yeân Töû vaø trôû thaønh nhöõng ngöôøi caàu nguyeän—Kuan-Yin with the ñeä töû cuûa Thieàn Sö Chaân Nguyeân. Sau khi thoï wheel, holding the pearl in her hand cuï tuùc giôùi, vaø

trôû thaønh Phaùp töû ñôøi thöù 37 symbolizing a response to every prayer. doøng Thieàn Laâm Teá, ngaøi trôû veà vaø truï taïi Nhö YÙ Ma Ni: Nhö YÙ chaâu—Cintamani—A chuøa Lieân Toâng, chuøa naày ñeán ñôøi vua Töï Ñöùc fabulous gem—The philosopher's stone chuøa ñoåi teân Lieân Phaùi ñeå traùnh "huùy" cuûa nhaø capable of responding to every wish. vua. Taïi ñaây ngaøi ñaõ thaønh laäp Thieàn Phaùi Nhö YÙ Thaân: Rddhi (skt)—Thaàn löïc nôi Lieân Toâng. Ngaøi thò tòch naêm 1733, vaøo tuoåi thaân—Magic power exempting the body from 37—A Vietnamese monk from Thaêng Long physical limitations. Citadel. He was born in 1696, named Trònh Thaäp, Taàn Quang Vöông's son and Lord Trònh

Nhö YÙ Tuùc: Rddhipada (skt)—Magical hay nguyeät thöïc—To pray to avert the psychic power of ubiquity—See Töù Nhö YÙ calamity threatened by an eclipse of sun. Tuùc. Nhöôõng Tai: Nghi thöùc caàu nguyeän leã toáng Nhöø Töû: Half-dead. gioù—Ceremonies to avert calamity. Nhöû: To attract—To lure. Nhöôïng Boä: To cede—To yield—To give Nhöïa Soáng: The sap of youth. in—To make concessions. Nhöùc: Pain—Ache. Nhöùt AÂm Giaùo: The one-sound teaching— The totality of the Buddha's doctrine. Nhöng: But—Yet. Nhöõng Ñieåm Noùng Toái Haäu: Last warm Nhöùt Baûo: See Nhaát baûo. spots after the death, before the entire body Nhöùt Bieán: One recital of Buddha's name. turns cold—Phaøm moät khi ngöôøi ñaõ cheát thì Nhöùt Caûnh: A phenomenon which is thaân theå trôû neân laïnh giaù vì hoûa ñaïi ñaõ taét maát. objective in causing karma, i.e. smoke is an Tuy nhieân sau khi ñaõ taét thôû roài, nhöng trong objective phenomenon in causing any karma in thaân theå cuõng vaãn coøn coù ñöôïc moät choã noùng one's life. toái haäu tröôùc khi hoaøn toaøn trôû neân laïnh giaù, Nhöùt Cô: An opportunity which is subjective coù khi ñeán boán naêm tieáng ñoàng hoà maø hôi in causing karma. noùng toái haäu aáy cuõng vaãn coøn aám—Once Nhöùt Cöûu Chi Sanh: See Nhaát cöûu chi sanh. death arrives, the body will turn cold because Nhöùt Dò: Ekatva-anyatva—Unity-cum- the 'great fire' has already burned out. Even differentiation—Monism and pluralism—One so, after all breathing has ceased, in the body and many—Oneness and otherness. there is one last warm spot before the entire Nhöùt Ñaïi: See Nhaát Ñaïi. body turns cold. Sometimes this warm spot will Nhöùt Ñaïi Giaùo: See Nhaát Ñaïi giaùo. remain for as long as four hours after the person has died—See Sanh Veà Coõi Naøo? Nhöùt Ñaïi Tam Ñoaïn: Ba thôøi kyø thuyeát phaùp cuûa Phaät—The three sections (divisions Nhöôïc: or periods) of Buddha's teaching in his life- 1) Nhöôïc baèng: Supposing—If—In case. time. 2) Yeáu ñuoái: Feeble—Weak—Faint. Nhöùt Ñaïi Tam Thieân Theá Giôùi: A great Nhöôïc Ñieåm: Weakpoint. chiliocosmos or universe of the three kinds of Nhöôùng: To raise one's upper eyelid. thousands of worlds. Nhöôøng: To give up—To yield—To cede. Nhöùt Ñaïo: The one way. Nhöôøng Böôùc: To allow someone to pass— Nhöùt Ñaïo Thaàn Quang: Inner light— To give way to someone. Intuitive wisdom. Nhöôøng Laïi: To give up—To cede. Nhöùt Ñaïo Voâ Vi Taâm: Mind apart from all Nhöôøng Lôøi: To call upon someone to speak ideas of activity or inactivity. Nhöôøng Ngoâi: To abdicate (cede) the throne. Nhöùt Ñòa: See Nhaát Ñòa. Nhöôøng Nhòn: To make concessions Nhöùt Ñieåm Truï: See Nhaát Ñieåm Truï. Nhöôõng: Caàu nguyeän ñeå ngaên ngöøa

(tieáng Nhöùt (Haèng) Haø Sa: As the sands of one bình daân goïi laø leã toáng gioù)—To pray to avert. Ganges river. Nhöôõng Nguyeät Thöïc: See Nhöôõng Nhaät Nhöùt Haï: The summer retreat of 90 days, Thöïc. usually from the 16th of the 4th month to the Nhöôõng Nhaät Thöïc: Caàu nguyeän ñeå ngaên 15th of the 7th month. ngöøa hay traùnh tai hoïa gaây ra bôûi nhaät thöïc

Nhöùt Haïnh Tam Muoäi: See Nhöùt töôùng Nhöùt Nghieäp: A karma—A karma-cause, tam muoäi. causative of the next form of existence. Nhöùt Hình: An appearance—A lifetime—A Nhöùt Nhö: According to the criterion in period of an individual existence. Mahayana doctrine, all is Bhutatathata; Nhöùt Hoùa: See Nhaát Hoùa. however, with the Hinayana criteria of Nhöùt Hoùa Nguõ Vò Giaùo: Naêm vò hay naêm impermanence, non-personality, and nirvana. thôøi kyø thuyeát giaùo cuûa Ñöùc Phaät ñöôïc ñònh Nhöùt Nhöït Nhöùt Daï: A day and a night. nghóa theo tröôøng phaùi Thieân Thai—The five Nhöùt Nhöït Phaät: A One-Day Buddha—One tastes or periods of the Buddha's teaching as who lives a whole day purely. defined by T'ien T'ai school: Nhöùt Nhöït Tam Thôøi: The three divisions 1) Hoa Nghieâm: Avatamsaka (Hua-Yen). of a day (morning, noon and evening). 2) A Haøm: Agama. Nhöùt Nieäm: A thought—A concentration of 3) Phöông Ñaúng: Vaipulya. mind—A moment—A time of a thought, of 4) Baùt Nhaõ: Prajna. which there are varying measurements from 60 5) Phaùp Hoa hay Nieát Baøn: Lotus or ksana upwards. Parinirvana. Nhöùt Nieäm Baát Sinh: Not a thought Nhöùt Hoïa Tam Leã: See Nhaát Hoïa Tam Leã. arising—See Nhaát Nieäm. Nhöùt Höôùng Ñaïi Thöøa Töï: A monastery Nhöùt Nieäm Di Ñaø: The Pure Land sect wholly Mahayana. identify the vow of Amitabha as an assurance Nhöùt Höôùng Thanh Tònh Voâ Höõu Nöõ of salvation. Nhaân: See Nhaát höôùng thanh tònh voâ höõu nöõ Nhöùt Nieäm Nghieäp Thaønh: See Nhaát Nieäm nhaân. Nghieäp Thaønh. Nhöùt Höôùng Tieåu Thöøa Töï: A monastery Nhöùt Nieäm Saân Haän Khôûi, Baù Vaïn wholly Hinayana. Chöôùng Moân Khai: When we allow an Nhöùt Khoâng: All is empty—Non-material. angry thought to arise, we open the door to Nhöùt Kyø: A lifetime. millions of obstructions. Nhöùt Lai: Sakrdagamin (skt)—Chæ coøn trôû laïi Nhöùt Nieäm Tam Thieân: Moät nieäm bao truøm taùi sanh moät laàn nöõa maø thoâi—Only one more chuùng sanh trong caû tam thieân ñaïi thieân theá return to mortality. giôùi—In one thought to survey or embrace the Nhöùt Löu: On the same flow—Of the same three thousand worlds, or a chiliocosmos with class. all its forms of existence—To see the universe Nhöùt Ma Vaïn Tieån: Nghe moät lôøi xuùi duïc as a thought. cuûa ma vöông, ví nhö vaïn muõi teân ñoäc vöøa baén Nhöùt Nieäm Vaïn Nieân: See Nhaát nieäm vaïn ra—To listen to one Mara-temptation opens nieân. the way for a myriad Mara-arrows. Nhöùt Phaùp: A dharma or law. Nhöùt Moân: The one door out of mortality into Nhöùt Phaùp AÁn: The seal or assurance of the Nirvana or into the Pure Land—The Pure Land one truth or law. door. Nhöùt Phaùp Giôùi: The bhutatathata Nhöùt Moân Phoå Moân: The one door is the considered in terms of mind and as a whole— all-door—By entering the one door all doors A spiritual realm—A universe. are opened. Nhöùt Phaùp Taâm: A mind universal, above limitations of existence or differentiation.

Nhöùt Phaät Quoác Ñoä: See Nhaát Phaät theá nhieàu kieáp sanh töû, khi nieäm Phaät haønh giaû giôùi. phaûi laøm nhöõng ñieàu sau ñaây—According to Nhöùt Phaät Theá Giôùi: See Nhaát Phaät theá Great Master Yin-Kuang, the thirteenth giôùi. Patriarch of Chinese Pureland Buddhism Thirteen Patriarchs, if any practitioner wishes Nhöùt Phaät Thöøa: The One Buddha- to achieve “singlemindedness” while reciting Vehicle—See Nhaát Phaät Thöøa. . Buddha’s name to eliminate infinite karmic Nhöùt Phaät Tònh ñoä: See Nhaát Phaät Tònh Ñoä. offenses in many reincarnations in the past, it Nhöùt Quang Tam Toân: See Nhaát Quang is necessary to do the following: Tam Toân. 1) Buoäc taâm mình laïi, ñöøng ñeå cho taùn loaïn Nhöùt sanh: A whole lifetime. hay nghó töôûng vu vô: Settle and focus the Nhöùt Sanh Baát Phaïm: Life-long innocence, mind, don’t let it become distracted, especially sexual misconduct. wander, or think aimlessly. Nhöùt Sanh Boå Xöù: Eka-jati-prati-baddha— 2) Moãi caâu nieäm Phaät phaûi noái tieáp nhau, A name for Maitreya, who is to be the next khoâng mau khoâng chaäm, ñeàu ñaën nhö gioït Buddha in this world. nöôùc möa treân maùi nhaø nhieãu xuoáng. Gioït Nhöùt Sanh Nhaäp Dieäu Giaùc: Buddha- tröôùc khoâng chôø gioït sau: Each line of enlightenment can be attained by any in one Buddha Recitation must follow the lifetime, i.e the present life. previous one evenly, not too fast, not too Nhöùt Saùt: See Nhaát saùt. slow, similar to a rain drop trickling down from the roof; the first drop does not wait Nhöùt Saùt Na: See Nhaát saùt na. for the next one, the next drop does not Nhöùt Tam Muoäi: See Nhaát Tam muoäi. interfere with the first. Nhöùt Taùnh Toâng: See Nhaát Taùnh Toâng. 3) Töøng caâu töøng chöõ nieäm Phaät phaûi cho Nhöùt Taâm: Bhutatathata—With the whole thaät roõ raøng: Recite each word and each mind or heart—One mind or heart—The phrase clearly. universe as one mind or as a spiritual unity. 4) Mieäng xöng nieäm hoàng danh, maét chaêm Nhöùt Taâm Baát Loaïn: One-pointedness of chuù nhìn töôïng Phaät, tai nghe roõ tieáng mind—One-pointed mind—Singleminded nieäm Phaät cuûa mình: Mouth chanting the concentration—The absolute necessary Buddha’s name, eyes fixed on the condition for achieving rebirth in the Pure Buddha’s statue, ear listening clearly to Land. the sound of Buddha Recitation. Nhöùt Taâm Kim Cang Baûo Giôùi: Vieân ñoán Nhöùt Taâm Tam Hoaëc: Ba moái nghi hoaëc giôùi—Giôùi kim cang baát hoaïi cuûa chö Phaät vaø trong taâm cuûa moät vò Boà Taùt laø kieán tö, traàn sa chö Boà Taùt—The infrangible-diamond rules of vaø voâ minh—Three doubts in the mind of a all Buddhas and Bodhisattvas. bodhisattva, producing fear, illusion (kieán tö) ** For more information, please see Kim Cang and confusion through multiplicity of duties Baûo Giôùi and Boán Möôi Taùm Giôùi Khinh. (traàn sa) and ignorance (voâ minh). Nhöùt Taâm Nieäm Phaät: Reciting the Nhöùt Taâm Tam Quaùn: Khoâng, Trung vaø Buddha’s name with one mind or Giaû chæ do caùi nhìn cuûa taâm maø thoâi—The ‘Singlemindedness.’—Theo Ñaïi Sö AÁn Quang, simultaneous vision of past, present and toå thöù möôøi ba cuûa Trung Quoác Tònh Ñoä Lieân future—The void, the “mean,” and the Toâng, muoán cho ñöôïc nhöùt taâm nieäm Phaät ñeå seeming, are all aspects of the one mind. coù theå dieät ñöôïc voâ löôïng toäi chöôùng trong

Nhöùt Taâm Tam Trí: One mind and three Nhöùt Thieát Giai Thaønh Phaät: See Nhaát aspects of knowledge (emptiness, unreality, thieát giai thaønh Phaät. and within). Nhöùt Thieát Chuùng Sanh Giai Höõu Phaät Nhöùt Taâm Töùc Nhöùt Thieát Taâm: One Taùnh, Giai Taùc Phaät Ñaïo, Giai Thaønh mind is all minds, all minds are one mind. Phaät Quaû: All beings have Buddha-nature, Nhöùt Taâm Xöng Danh: With one- can practice dharma and can become Buddhas. pointedness mind to call on the name of either Nhöùt Thieát Chuùng Sanh Hyû Kieán Phaät: Amitabha or Kuan Shi Yin. Sarvasattva-priya-darsana (skt)—Vò Phaät maø Nhöùt Taêng Nhöùt Giaûm: Theo Trung Hoa khi thaáy Ngaøi chuùng sanh caûm thaáy hoan hyû— Phaät Hoïc Töï Ñieån do Giaùo Sö Soothill bieân The Buddha at whose appearance all beings soaïn naêm 1934, moät tieåu kieáp trong ñoù nhaân rejoice. sinh taêng töø möôøi leân ñeán 80.000 naêm vaø roài Nhöùt Thieát Chuùng Sanh Nhöôïc Höõu giaûm trôû laïi möôøi. Vaøo theá kyû ñaàu nhaân sinh Vaên Phaùp Giaû Voâ Nhöùt Baát Thaønh Phaät taêng leân 11 naêm, cuoái theá kyû thöù hai taêng (Kinh Phaùp Hoa—Phaåm Phöông Tieän): thaønh 12 naêm, vaø cöù theá taêng leân 80.000 naêm; If there be any who hear the dharma, not one roài giaûm xuoáng cuõng theo tyû leä naày cho ñeán will fail to become Buddha. khi tuoåi thoï chæ coøn laø 10 naêm. Nguyeân thôøi kyø taêng giaûm trong 16.800.000 naêm ñöôïc goïi laø Nhöùt Thieát Chuûng Dieäu Tam Muoäi: See moät tieåu kieáp—According to the Dictionary of Nhaát thieát chuûng dieäu tam muoäi. Chinese Budhist Terms compiled by Professor Nhöùt Thieát Chö Phaät: All Buddhas. Soothill in 1934, a small kalpa during which a Nhöùt Thieát Höõu Tình Chuùng: human lifetime increases from ten years to Sarvabhava—All things or beings—All 80,000 years and then decreases back to ten. sentient beings. At the first of the century the increases is to 11 Nhöùt Thieát Kinh: See Nhaát thieát kinh. years; at the end of the second century to 12 Nhöùt Thieát Nghóa Thaønh: See Nhaát thieát years and so on till a lifetime lasts 80,000 nghóa thaønh. years; then decreases in the same ratio till 10 Nhöùt Thieát Nhaân Trung Toân: The most is reached. The whole period of accretion and honored among men. declension covers a small kalpa (16,800,000 Nhöùt Thieát Nhö Lai: Sarvatathagata—All years). Tathagatas—All the Buddhas. Nhöùt Thaønh Nhöùt Thieát Thaønh: See Nhaát Nhöùt Thieát Nhö Lai Baûo: See Nhaát Thieát thaønh nhaát thieát thaønh. Nhö Lai Baûo. Nhöùt Thieân: See Nhaát thieân. Nhöùt Thieát Nhö Lai Chö Phaùp Boån Tính Nhöùt Thieân Nhò Baùch Coâng Ñöùc: See Thanh Tònh Lieân Hoa Tam Muoäi: A lotus- Nhaát thieân nhò baùch coâng ñöùc. samadhi of Vairocana from which Amitabha Nhöùt Thieát: All—The whole. was born. It is a Tathagata meditation, that the Nhöùt Thieát Bieán Trí AÁn: See Nhaát thieát fundamental nature of all existence is pure like bieán trí aán. the lotus. Nhöùt Thieát Chaân Ngoân Chuù: See Nhaát Nhöùt Thieát Nhö Lai Ñònh: See Nhaát thieát thieát chaân ngoân chuù. Nhö Lai Ñònh. Nhöùt Thieát Chuùng Sanh: All beings. Nhöùt Thieát Chuùng Sanh Chi Töø Phuï: See Nhaát thieát chuùng sanh chi töø phuï.

Nhöùt Thieát Nhö Lai Kim Cang Theä Giôùi: Nhöùt Thöøa Chi Baûo: The pearl of the One- The original oath of every Tathagata that all Yana (the Lotus Scriptures). creatures shall become as himself. Nhöùt Thöøa Cöùu Caùnh Giaùo: See Nhaát Nhöùt

Thieát Nhö Lai Nhaõn Saéc Nhö Minh Thöøa Cöùu Caùnh giaùo. Chieáu Tam Ma Ñòa: A Vairocana-samadhi, Nhöùt Thöøa Dieäu Ñieån: See Nhaát Thöøa in which the light of Tathagata-eye stream Dieäu Ñieån. forth radiance. Nhöùt Thöøa Hieån Taùnh Giaùo: See Nhaát Nhöùt Thieát Nhö Lai Taát Ñònh AÁn: The thöøa Hieån taùnh giaùo. sign of the assurance of attaining Buddhahood. Nhöùt Thöøa Kinh: See Nhaát Thöøa Dieäu Nhöùt Thieát Nhö Lai Trí AÁn: A sign of the Ñieån. wisdom of all buddhas. Nhöùt Thöøa Phaùp Moân: See Nhaát thöøa Phaùp Nhöùt Thieát Nhöùt Taâm Thöùc: See Nhaát moân. thieát nhaát taâm thöùc. Nhöùt Thöøa Vieân Toâng: See Nhaát Thöøa Nhöùt Thieát Phaùp: Sarva-dharma—All Vieân Toâng. things—All laws, existences or beings. Nhöùt Thöïc: Nhöùt Thieát Phaät Hoäi: The assembly of all 1) Ngaøy aên moät laàn: A meal a day. Buddhas. 2) See Nhöùt nhö. Nhöùt Thieát Phaät Taâm AÁn: The sign on a Nhöùt Thöïc Caûnh Giôùi: See Nhaát thöïc caûnh Buddha's breast, especially that onVairocana's giôùi. (Tyø Loâ Giaù Na)—The sign of Buddha-mind. Nhöùt Thöïc Thöøa: See Nhaát thöïc thöøa. Nhöùt Thieát Phoå Moân Thaân: See Nhaát thieát Nhöùt Thöïc Töôùng: Phaät taùnh—Traïng thaùi phoå moân thaân. chaân nhö, vöôït treân moïi bieán dò vaø thoái Nhöùt Thieát Trí: Sarvajna—Buddha chuyeån—Budha-natue—The state of wisdom—Perfect knowledge—Omniscience. bhutatathata, which is above all differentiation Nhöùt Thieát Trí Ñòa: The state or place of and immutable. Buddha wisdom. Nhöùt Thöïc Vieân Thöøa: See Nhaát thöïc vieân Nhöùt Thieát Trí Taïng: The storage of thöøa. Buddha-wisdom. Nhöùt Thöïc Vieân Toâng: See Nhaát thöïc vieân Nhöùt Thieát Trí Thaønh Töïu Nhö Lai: All- toâng. Knowing-Accomplished Thus Come One. Nhöùt Thöïc Voâ Töôùng: See Nhaát thöïc voâ Nhöùt Thieát Voâ Chöôùng Phaùp AÁn Minh: töôùng. See Nhaát thieát voâ chöôùng phaùp aán minh. Nhöùt Tieåu Kieáp: A small kalpa—A period of Nhöùt Thieát Xöù: Samanta (skt)— the growth and decay of a universe—See Nhaát Everywhere—Universal. taêng Nhaát giaûm. Nhöùt Thôøi: Ekasmin samaye—On one Nhöùt Tính: All beings have one and the same occasion (part of the usual opening phrase of a nature with Buddha. sutra). Nhöùt Tính Toâng: See Nhaát Taùnh Toâng. Nhöùt Thöøa: See Nhaát Thöøa hay Nhaát (Phaät) Nhöùt Toïa Thöïc: See Nhaát toïa thöïc. Thöøa. Nhöùt Traàn: Haït buïi—A grain of dust. Nhöùt Thöøa Boà Ñeà: See Nhaát Thöøa Boà Ñeà. Nhöùt Traàn Phaùp Giôùi: Taát caû trong moät traàn sa. Moät traàn sa laø moät tieåu vuõ truï hoaøn

toaøn—The whole in an atom, auniverse in a Chaâm Ngoân Tuïc Ngöõ—Precepts and grain of dust. One grain of dust is a Proverbs: microcosmo of the universal whole. Nhöùt Trung Nhöùt Thieát Trung: Taùnh chaân thöïc, lyù, vaø söï ñeàu nhö nhau—The three Chieác aùo khoâng laøm neân thaày tu: Fine clothes aspect of reality, noumenon, and phenomenon do not make the gentleman. are identical in essence. Nhöùt Töï Tam Leã: See Nhaát töï tam leã. Haõy noùi anh chôi vôùi ai, toâi seõ baûo anh laø Nhöùt Töùc: A breath. ngöôøi nhö theá naøo: Tell me the company you Nhöùt Töùc Baùn Boä: Half a step at a breathing keep and I'll tell you what you are. on arising from meditation. Nhöùt Töùc Nhöùt Thieát, Nhöùt Thieát Töùc Nhöùt: See Nhaát töùc nhaát thieát, nhaát thieát töùc nhaát. Nhöùt Töôùng: Laksana—One aspect in contrast with

diversity—The one mind in all things—The universal mind. Nhöùt Töôùng Phaùp Moân: The method with which all cultivators are able to reach a stage beyond differentiation where all is seen as a unity. Nhöùt Töôùng Tam muoäi: Nhöùt haïnh tam muoäi—Chaân nhö tam muoäi—A state of samadhi in which hate and love, accepting and rejecting are repressed, and in which the mind reaches an undivided state, being anchored in calm and quiet—A samadhi for realizing that the nature of all Buddhas is the same. Nhöùt Töôùng Trí: The wisdom that all is bhutatathata and a unity. Nhöùt Töôùng Voâ Töôùng: One-ness means none-ness—No diversity. Nhöùt Vaõng: One passage. Nhöùt Vi Traàn: A particle of dust—The smallest particle—A microcosmof the nuiverse. Nhöùt Voâ Ngaïi Ñaïo: The one way without barier—The end of reincarnations in nirvana.

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