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liberated. The worldly world is full of storm,

TA conflict, hatred and violence. The world in which we live is an impure field, and Sakyamuni is the Buddha who has initiated its purification. People in this world endure many sufferings stemming from three poisons of Ta: greed, anger and delusion as well as earthly 1) Nöông töïa vaøo—To rely on—To avail desires. The Saha World is filled with dirt, oneself of. rocks, thorns, holes, canyons, hills, cliffs. 2) Tieáng thôû daøi: To sigh—Alas! There are various sufferings regarding thirst, Ta Baø: Jambudvida (skt)— The saha world— famine, hot, and cold. The people in the Saha The worldly world—Impure Land—Ta Baø coù World like wicked doctrines and false dharma; nghóa laø khoå naõo, laïi cuõng coù nghóa laø phieàn and do not have faith in the proper dharma. luïy hay troùi buoäc, chaúng ñöôïc ung dung töï taïi. Their lives are short and many are fraudulent. Theá giôùi Ta Baø, nôi ñaày daãy nhöõng maâu Kings and mandarins, although already have thuaãn, haän thuø vaø baïo ñoäng. Nôi maø chuùng ta had lands to govern and rule, are not satisfied; ñang soáng laø moät theá giôùi baát tònh, vaø Phaät as they become greedy, they bring forces to Thích Ca ñaõ baét ñaàu thanh tònh noù. Con ngöôøi conquer other countries causing innocent soáng trong theá giôùi naày chòu phaûi voâ vaøn khoå people to die in vain. In addition, there are haõi vì tam ñoäc tham, saân, si cuõng nhö nhöõng other infinite calamities such as droughts, duïc voïng traàn tuïc. Coõi Ta Baø naày ñaày daãy floods, loss of harvest, thirst, famine, nhöõng ñaát, ñaù, gai choâng, haàm hoá, goø noång, epidemics, etc. As for this Saha World, the thöôøng coù nhöõng moái khoå veà ñoùi khaùt, laïnh, favorable circumstances to cultivate in peace noùng. Chuùng sanh trong coõi Ta Baø phaàn nhieàu and contenment are few, but the unfavorable tham ñaém nôi phi phaùp, taø phaùp, chôù chaúng conditions of afflictions destroying path that chòu tin chaùnh phaùp, thoï soá cuûa hoï ngaén nguûi, are rather losing Bodhi Mind they developed nhieàu keû gian traù. Noùi veà vua quan, daàu coù in the beginning. Moreover, it is very difficult nöôùc ñeå cai trò, hoï chaúng heà bieát ñuû, maø ngöôïc to encounter a highly virtuous and laïi sanh loøng tham lam, keùo binh ñaùnh chieám knowledgeable advisor. According to the nöôùc khaùc, khieán cho nhieàu ngöôøi voâ toäi cheát Buddha, the planet in which we are currently oan; laïi theâm nhieàu thieân tai nhö haïn haùn, baõo living is called Virtuous Southern Continent. It luït, maát muøa, ñoùi khaùt, vaân vaân neân chuùng is situated to the south of Mount Sumeru and is sanh trong coõi naày phaûi chòu voâ löôïng khoå sôû. just a tiniest part of the Great World System of Nôi coõi Ta Baø naày, söï thuaän duyeân cuøng an the Saha World in which Sakyamuni Buddha is vui tu taäp thì ít, maø nghòch duyeân phieàn naõo thì the ruler. nhieàu. Haàu heát ngöôøi tu haønh ñeàu deã bò thoái Ta Baø Theá Giôùi: Saha-loka-dhatu (skt)— thaát taâm Boà Ñeà ñaõ phaùt luùc ban ñaàu. Theo The world of human beings. Ñöùc Phaät, quaû ñaát maø chuùng ta ñang ôû ñaây coù Ta Baø Tònh

Ñoä: Samsara and the Pure teân laø Nam Thieäm Boä Chaâu, naèm veà höôùng Land—Theo Kinh Phaät Thuyeát A Di Ñaø, coù nam cuûa nuùi Tu Di, voán laø moät phaàn nhoû nhaát hai coõi laø Ta Baø vaø Tònh Ñoä—According to trong heä thoáng Ñaïi Thieân Theá Giôùi do Ñöùc the Amitabha Sutra, there are two realms, they Phaät Thích Ca Maâu Ni laøm giaùo chuû—Saha are samsara and the Pure Land: means sufferings and afflictions; it also means 1) Ta Baø: Samsara—See Ta Baø. worries, binding, unable to be free and 2) Tònh Ñoä: The Pure Land—See Tònh Ñoä.

Ta Caùt Lôïi Ña Da Ni: Agni (skt)—See AÙc 3) Tìm phöông tieän ñeå ñaït ñöôïc muïc tieâu: Kyø Ni. Means to gratify. Ta La Thoï: The Tala tree—Its edible fruit 4) Söï thoûa maõn: Gratification. resembling the pomegranate, its leaves being (III) Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa used for writing. Thöôïng Narada, ñaây laø nhöõng quaû baùo khoâng traùnh khoûi cuûa taø daâm—According Ta La Boà Taùt: Boà Taùt Ta La laø moät hình to The Buddha and His Teachings, written thöùc cuûa Quan AÂm, ngöôøi ta noùi raèng Boà Taùt by Most Venerable Narada, these are the Ta La ñöôïc taïo thaønh bôûi con maét cuûa Quaùn inevitable consequences of Kamesu- AÂm—Tara Bodhisattva, as a form of Kuan- micchacara. Yin, is said to have been produced from the 1) Coù nhieàu keû thuø: Having many enemies. eye of Kuan-Yin. 2) Ñôøi soáng vôï choàng khoâng haïnh phuùc: Ta Thaùn: To complain. Union with undesirable wives and Ta Thoâng Khai Ñaïo: Hai toâng Bieät giaùo vaø husbands (spouses). Vieân giaùo ñeàu döïa vaøo Thoâng giaùo ñeå tieán 3) Sanh ra laøm ñaøn baø hay laøm ngöôøi baùn hoùa—The two other schools of Differentiated nam baùn nöõ: Birth as a woman or as a and Complete Teachings depend on the T'ung eunuch (thaùi giaùm). or Intermediate school for their evolution. (IV) Nhöõng lôøi Phaät daïy veà "Taø Daâm" trong Taù: Giaû taù (möôïn)—To borrow—To lend. Kinh Phaùp Cuù—The Buddha's teachings Taù Hoa Hieán Phaät: Möôïn Hoa cuùng Phaät (yù on "Sexual misconduct" in the noùi laáy ñoà cuûa ngöôøi khaùc ñeå cuùng Phaät)—To Dharmapada Sutra: borrow a flower to offer to Buddha, i.e. to 1) Buoâng lung theo taø duïc, seõ chòu boán vieäc serve him with another's gift. baát an: maéc toäi voâ phöôùc, nguû khoâng yeân, Taù Tuùc: To stay overnight at someone's bò cheâ laø voâ luaân, ñoïa ñòa nguïc—Four house. misfortunes occur to a careless man who Taø: Deviant—Improper—Evil—Deflected— commits adultery: acquisition of demerit, Erroneous—Heterodox—Depraved— restlessness, moral blame and downward Opposite. path (Dharmapada 309). Taø Chaáp: Coá chaáp vaøo kieán giaûi baát chính— 2) Voâ phöôùc ñoïa aùc thuù bò khuûng boá, ít vui, quoác vöông keát troïng toäi: ñoù laø keát quaû Heterodox tenets and attachment to them. cuûa taø daâm. Vaäy chôù neân phaïm ñeán— Taø Chính: Slanting and straight. There is acquisition of demerit as well as Taø Daâm: Kamesu-micchacara (p). evil destiny. No joy of the frightened man. (I) Nghóa cuûa taø daâm—The meaning of The king imposes a heavy punishment. Kamesu-micchacara: Therefore, man should never commit 1) Sexual misconduct—Obscene—Adultery. adultery (Dharmapada 310). 2) See Daâm in Vietnamese-English Section. Taø Duïc: To follow wrong desires or (II) Boán ñieàu kieän caàn thieát ñeå taïo nghieäp taø emotions. daâm—Four conditions that are necessary

to complete the evil of sexual misconduct: Taø Ñaûo Kieán: Perverted views. 1) YÙ nghó muoán thoûa maõn nhuïc duïc: The Taø Ñaïo: Paganism—Heterodox way or thought to enjoy. doctrine. 2) Coá gaéng thoûa maõn nhuïc duïc: Consequent Taø Ñònh: Miccha-samadhi—Wrong effort. concentration—Evil samadhi—The

accummulation of suffering to be endured in ways" because they are ways not to be purgatory by one of heterodox nature. travel by Noble Ones. Taø Giaûi: Paramasa (p)—Misapprehension— Taø Haïnh Chaân Nhö: Hieän töôïng chaân nhö, Moät töø ñeå chæ "taø kieán" vì noù sanh khôûi döôùi töø ñoù khôûi leân khoå ñau choàng chaát—The hình thöùc khoâng thaáy ñöôïc töï tính cuûa moät phenomenal bhutatathata, from which arises phaùp, laïi thaáy caùch khaùc khoâng thöïc—A term the accumulation of misery. for "wrong view," because it occurs in the Taø Haïnh Chöôùng: Common unenlightened aspect of missing the individual essence of a conduct. given dharma and apprehending an unactual Taø Keá: Dishonest (wicked) plan. individual-essence. Taø Khí: Bad air. Taø Giaùo: Heresy—Taø giaùo nguyeân thuûy laø Taø Kieán: Drishti (skt)—False views— moät töø ngöõ cuûa khaùi nieäm toân giaùo cuûa Taây Heretical views—Khoâng thöøa nhaän nhaân quaû, Phöông; khoâng coù töø töông ñöông trong Phaät khoâng theo Phaät phaùp, moät trong nguõ kieán vaø giaùo. Phaïn ngöõ "Drsti" coù nghóa laø "taø kieán," thaäp aùc. Trong thôøi Ñöùc Phaät coøn taïi theá, coù ít khoâng phaûi vì lyù luaän maø vì khaùt voïng hay ao nhaát laø 62 taø kieán ngoaïi ñaïo—Improper öôùc. Theo truyeàn thoáng Phaät giaùo, hình thöùc taø views—Wrong views—Heterodox views— giaùo teä haïi nhaát laø nhoùm chuû tröông coù moät Not recognizing the doctrine of normal caùi ngaõ haèng höõu—Heresy is primary a karma—To follow wrong views—Perverted Western religious concept; there is no exact (wrong) views or opinions, not consistent with Buddhist equivalent. The Sanskrit word the dharma, one of the five heterodox opinions "Drsti" literally means a wrong view, that is and ten evils. There were at least sixty-two due not to reason but to craving or desire. heretical views (views of the externalist or According to Buddhist tration, the most serious non-Buddhist views) in the Buddha's time. form of heresy is to assert the reality and (I) Taø kieán theo quan ñieåm Phaät Giaùo Ñaïi permanence of the individual human ego, i.e., Thöøa—Wrong views according to the the assertion of atta or atman. point of views of Mahayana Buddhism: Taø Giôùi: Heretical rules (precepts). Theo Phaät Giaùo Ñaïi Thöøa, coù ít nhaát hai Taø Haønh: erroneous ways. loaïi taø kieán—According to Mahayana, Taø Haïnh: there are at least two kinds of wrong 1) Taø Daâm: Adulterous conduct. views: 2) Chín möôi saùu caùch taø haïnh: The ninety- 1) Ñoaïn kieán: Annihilation-View. six heretical ways. 2) Thöôøng kieán: Eternity-View. 3) Giôùi haïnh ngoaïi ñaïo: The diciplines of (II) Taø Kieán theo quan ñieåm Phaät Giaùo non-Buddhist sects. Nguyeân Thuûy—Wrong views according to 4) Theo Thanh Tònh Ñaïo, taø haïnh laø laøm Hinayana Buddhism: nhöõng ñieàu ñaùng lyù khoâng neân laøm, vaø (A) Theo Phaät Giaùo nguyeân Thuûy ñöôïc ghi laïi khoâng laøm caùi neân laøm, do tham saân si vaø trong A Tyø Ñaït Ma Luaän, taø kieán laø ba sôï. Chuùng ñöôïc goïi laø ñöôøng xaáu vì ñoù laø quan kieán sai laàm sau ñaây ñöôïc ghi laïi nhöõng con ñöôøng maø baäc

Thaùnh khoâng trong Kinh Taïng—According to ñi—According to The Path of Purification, Theravada Buddhism in Abhidharma, “Bad Ways” is a term for doing what wrong views are the following three ought not to be done and not doing what wrong views which mentioned in the Sutra ought to be done, out of desire, hate, Pitaka: delusion, and fear. They are called “bad

1) Ahetuka-ditthi (p): Tin raèng moïi söï vaät töø 5) Tin raèng khoâng coù gì goïi laø “theá gian nhieãm ñeán tònh ñeàu phaùt sanh khoâng coù naày”: There is no such belief as “this nguyeân nhaân, nhieãm tònh chæ laø tình côø maø world.” thoâi—The acausality view, which states 6) Tin raèng khoâng coù gì goïi laø “theá giôùi tôùi,” that there is no cause or condition for the nghóa laø ngöôøi sanh ôû ñaây khoâng chaáp defilement and purification of beings, that nhaän coù tieàn kieáp vaø kieáp vò lai: There is beings are defiled and purified by chance, no such belief as “a world beyond,” i.e. or necessity. those born here do not accept a past 2) Akiriya-ditthi (p): Tin raèng haønh ñoäng daàu existence, and those living here do not toát hay xaáu ñeàu khoâng taïo quaû, do ñoù choái accept future life. boû luaân lyù ñaïo ñöùc—The inefficacy of 7) Tin raèng khoâng coù “meï”: There is no action view, which claims that deeds have “mother.” no efficacy in producing results and thus 8) Tin raèng khoâng coù “cha,” nghóa laø ñoái xöû invalidates moral distinctions. vôùi cha meï theá naøo cuõng khoâng coù haäu 3) Natthika-ditthi (p): Ñoaïn kieán—Tin raèng quaû: There is no father, i.e. there is no khoâng coù kieáp soáng naøo sau kieáp naày, do effect in anything done to them. ñoù choái boû moïi yù nghóa ñaïo lyù cuûa 9) Tin raèng khoâng coù chuùng sanh cheát vaø taùi nghieäp—Nihilism, which denies the sanh: There are no beings that died and survival of the personality in any form are reborn. after death, thus negating the moral 10) Tin raèng khoâng coù nhöõng baäc tu só xa laùnh significance of deed. choán phoàn hoa ñoâ hoäi ñeå tìm nôi vaéng veû (B) Cuõng theo Phaät Giaùo Nguyeân Thuûy, coù tham thieàn nhaäp ñònh, cuõng nhö nhöõng baäc möôøi loaïi taø kieán khaùc—Also according to thieän tri thöùc, ñöùc ñoä cao thöôïng, ñaïo the Hinayana Buddhism, there are another haïnh trang nghieâm ñaõ chöùng ñaït ñaïo quaû ten kinds of wrong views: (chö Phaät vaø A La Haùn): There are no 1) Tin raèng khoâng coù caùi gì goïi laø “ñeå baùt,” righteous and well-disciplined recluses nghóa laø ñeå baùt cho chö Taêng Ni khoâng and brahmins who, having realized by ñem laïi lôïi ích gì: There is no such virtue their own super-intellect this world and and generosity. This means that there is the world beyond, make known the same no good effect in giving alms. (Buddhas and Arahants). 2) Tin raèng khoâng coù gì goïi laø “cuùng döôøng,” (III) Theo Kinh Ví Duï Con Raén trong Kinh nghóa laø cuùng döôøng cho chö Taêng Ni Trung Boä, Ñöùc Phaät daïy veà ngöôøi coù taø khoâng ñem laïi lôïi ích gì: There is no such kieán nhö sau: “Ñaây laø theá giôùi, ñaây laø töï virtue as liberal alms-giving. ngaõ, sau khi cheát, toâi seõ thöôøng coøn, 3) Tin raèng khoâng coù gì goïi laø “daâng taëng,” thöôøng haèng, thöôøng truù, khoâng bieán hay daâng taëng vaät duïng ñeán chö Taêng Ni chuyeån. Toâi seõ truù nhö theá naøy cho ñeán khoâng ñem laïi lôïi ích gì: There is no such maõi maõi.”—According to the Simile of the virtue as offering gifts to guests. This Snake in the Middle length Discourses of

means there is no effetc in such charitable the Buddha, the Buddha taught about actions. someone who has the wrong views as 4) Tin raèng khoâng coù nhaân quaû, nghóa laø follows: “This is self, this is the world; haønh ñoäng thieän aùc ñeàu khoâng gaây haäu after death I shall be permanent, quaû naøo: There is neither fruit, nor result everlasting, eternal, not subject to change; of good or evil deeds. I shall endure as long as eternity.”

(IV) Hai ñieàu kieän caàn thieát ñeå thaønh laäp destruction of craving, for dispassion, for nghieäp taø kieán—Two things that are cessation, for Nirvana. He thinks that he necessary to complete the evil of wrong will be annihilated, he will be perished; he views: will have no more sorrow, grieve, and 1) Taùnh caùch sai laàm trong loái nhìn söï vaät: lament; he does not weep beating his Perverted manner in which the object is breast and become distraught.” viewed. ***For more information, please see Nguõ 2) Coá chaáp theo quan nieäm sai laàm aáy: The Kieán Vi Teá and Thaäp AÙc. understanding of it according to that (VII) Nhöõng lôøi Phaät daïy veà “Taø Kieán” trong misconception. Kinh Phaùp Cuù—The Buddha’s teachings (V) Nhöõng haäu quaû khoâng theå traùnh ñöôïc cuûa on “Wrong views” in the Dharmapada nghieäp taø kieán—The inevitable Sutra: consequences of false views: 1) Khoâng ñaùng hoå laïi hoå, vieäc ñaùng hoå laïi 1) Nhöõng ham muoán thaáp heøn: Base desire. khoâng, cöù oâm taø kieán aáy, ñòa nguïc khoù 2) Keùm trí tueä: Lack of wisdom. laùnh xa—Those who embrace the wrong 3) Thieáu thoâng minh: Dull wit. views, are ashamed of what is not 4) Beänh hoaïn kinh nieân: Chronic diseases. shameful, and are not ashamed of what is 5) Tö töôûng xaáu xa ñaùng cheâ traùch: shameful, will not be able to avoid the Blameworthy ideas. hell (Dharmapada 316). (VI)Khoâng taø kieán—Having no wrong views: 2) Khoâng ñaùng sôï laïi sôï, vieäc ñaùng sôï laïi Theo Kinh Ví Duï Con Raén trong Trung khoâng, cöù oâm taø kieán aáy, ñòa nguïc khoù Boä Kinh, Ñöùc Phaät ñaõ daïy: “Ngöôøi naøo laùnh xa—Those who fear when they nghe Nhö Lai hay ñeä töû Nhö Lai thuyeát should not fear, and don’t fear in the phaùp ñeå baït tröø taát caû kieán xöù, coá chaáp, fearsome, embrace these false views, will thieân chaáp, thieân kieán, tuøy mieân, söï tònh not be able to avoid the hell (Dharmapada chæ moïi haønh ñoäng, söï töø boû moïi sanh y, 317). söï dieät tröø khaùt aùi ñeå ñöa ñeán ly tham, 3) Khoâng loãi töôûng laø loãi, coù loãi laïi töôûng ñoaïn dieät, Nieát Baøn. Vó aáy nghó raèng chaéc khoâng, cöù oâm taø kieán aáy, ñòa nguïc khoù chaén ta seõ bò ñoaïn dieät, chaéc chaén ta seõ bò laùnh xa—Those who perceive faults in the hoaïi dieät, chaéc chaén ta seõ khoâng toàn taïi. faultless, and see no wrong in what is Vò aáy khoâng saàu muoän, khoâng than vaõn, wrong; such men, embracing false khoâng khoùc loùc; vò aáy khoâng ñaám ngöïc, doctrines, will not be able to avoid the hell khoâng ñi ñeán baát tænh.”—According to the (Dharmapada 318). Simile of the Snake in the Middle Length Taø Kieán Thöøa: Coã xe taø kieán—The Vehicle Discourses of the Buddha, the Buddha of perverted views. taught about someone who does not have Taø Kieán Truø Laâm: Taø kieán coù muoân hình wrong views as follows: “Here Bhikkhus! vaïn traïng nhö caây röøng chaèng chòt um tuøm— Someone who hears the Tathagata or a The thickets of heterodoxy. disciple of the Tathagata teaching the Taø Kieán

Voõng: See Taø Voõng. Dharma for the elimination of all Taø Loä: Evil way. standpoints, decisions, obsessions, adherences, and underlying tendencies, Taø Ma: Maras—Evil spirit—Evil demons and for the stilling of all formations, for the spirits. relinquishing of all attachments, for the Taø Ma Ngoaïi Ñaïo: Maras and heretics.

Taø Maïn: Mithyamana (skt)—Khoâng toân kính Taø Thuyeát: False doctrine. Tam Baûo, laøm nhöõng vieäc quaáy aùc ñeå ñöôïc lôïi Taø Thuyeát Phaùp: Thuyeát nhöõng giaùo phaùp mình. Ngaõ maïn trong taø kieán vaø nhöõng vieäc taø nguïy hoaëc thuyeát giaûng Phaät phaùp kieám laøm xaèng baäy—To hold to heterodox views tieàn sinh soáng—To preach false doctrine—To and not to reverence Triratna—Perverse or preach or teach the Dharma for the purpose of evil pride—Doing evil for self-advancement— making a living. Vaunting lack of virtue for virtue—Pride in Taø Tính Ñònh: Taø Ñònh—Taø Ñònh Tuï, moät false views or doings. trong tam tuï—The accumulation of suffering Taø Meänh: Tyø Kheo khoâng khaát thöïc ñeå töï to be endured in purgatory by one of soáng nhö giôùi luaät ñaõ quy ñònh maø sinh soáng heterodox nature, one of the three baèng phöông caùch taø vaïy, laøm nhöõng ngheà bò accumulation. giôùi luaät caám. Moät vò sö ñi laøm kieám tieàn, xem Taø Trí: Evil wisdom. queû, duøng taøi ñeå sinh soáng, nònh bôi, laøm aûo Taø Tuï: Khoå ñau choàng chaát vì taø kieán, moät thuaät, xin aên hay caàu ñöôïc boá thí cuùng döôøng, trong tam tuï—The accumulation of misery vaân vaân—Heterodox or improper way to produced by false views, one of the three obtain a living on the part of a monk by doing accumulations. work by his hands, by astrology, his wits, Taø Tuaàn: Jhapita (skt)—Duøng laàm laãn cho töø flattery, magic, etc. “Traø Tyø”—Being erroneously used to ** For more information, please see Töù Chuûng represent “Burial or cremation.” Taø Meänh. Taø Tö: Ham muoán hay duïc voïng vò kyû— Taø Meänh Thuyeát Phaùp: Thuyeát phaùp laáy Depraved and selfish desires, lust. tieàn kieám soáng laø taø meänh thuyeát phaùp—The heterodox way of preaching or teaching, for Taø Tö Duy: Söï tö duy taø vaïy—Heterodox the purpose of making a living. reflection or thought. Taø Meänh Thöïc: See Taø Meänh. Taø Vaïy: Crooked—Dishonest Taø Nguïy: Dishonest—False. Taø Vaân: Ñaùm maây taø kieán phuû truøm Phaät taùnh trong taâm—Clouds of falsity or Taø Nhaõn: Wicked eyes. heterodoxy, which cover over the Buddha- Taø Nònh: Dishonest and flattering. nature in the heart. Taø Phaùp: Heterodoxy—False doctrine or Taø Voõng: Löôùi taø hay taø kieán ñan beän vaøo methods. nhau nhö nhö caùi löôùi—The net of heterodoxy, Taø Phieán: Quaït taø, duøng taø ñaïo ñeå kích ñoäng or falsity. nhaân taâm—Heterodox fanning, i.e. to Taû: influence people by flase doctrine. 1) Beân traùi: Left—The left hand. Taø Sôn: 2) Giaû doái: False. 1) Moät nuùi taø kieán: A mountain of error or 3) Tuoân ra: To purge—To drain. heterodox ideas. 4) Vieát: To write. 2) Taø kieán lôùn nhö moät ngoïn nuùi: Heterodox Taû Döôïc: Thuoác xoå—Purgatives. ideas are as great as a mountain. Taû Ñaïo: False doctrine. Taø Taø: Taû Höõu: Left and right. 1) Slanting—Oblique—Inclined. 2) To be slow. Taû Kheâ: Tso-Ch’i—Vò toå thöù taùm cuûa toâng Thieân Thai, teân laø Huyeàn Lang—The eighth Taø Taâm: Evil mind. T’ien-T’ai patriarch, named Hsuan-Lang.

** For more information, please see sect, a term used by the Ch'an (Zen) or Huyeàn Lang. Intuitive school. Taû Kinh: Cheùp kinh—To copy the scriptures. Taùc Giaû: Taï: Caûm ôn—To thank—To return with 1) Ngöôøi vieát hay ngöôøi bieân soaïn: Author—thanks. Writer. Taï Giôùi: Caûm taï (Tam Baûo) khi thoï giôùi—To 2) Taùc nhaân cuûa haønh ñoäng: A doer, he who give thanks for being given the does things—Maker—Creator. commandments, i.e. being ordained. Taùc Giôùi: Teân goïi khaùc cuûa "bieåu saéc." Tuaân Taï Loãi: See Taï Toäi. theo nhöõng giôùi luaät ñeå thaønh töïu thaân khaåu beân ngoaøi (nhöõng taùc nghieäp cuûa thaân vaø khaåu Taï Ôn: To express gratitude to somone khi thuï giôùi thì goïi laø "taùc giôùi." Nhöõng nghieäp Taï Theá: To pass away—To die. theå thaâu nhaän vaøo beân trong thaân theå thì goïi laø Taï Toäi: To apologize—To beg pardon—To "voâ taùc giôùi"), ñoái laïi vôùi voâ taùc giôùi hay voâ excuse oneself. bieåu saéc beân trong—Obedience to the Taï Töø: To thank and leave. commandments, external fulfillment of them, Taùc: in contrast with the inner grace. 1) Daây gai: Cord. Taùc Haïi: To harm—To hurt—To damage. 2) Laøm: To make—To do—To act. Taùc Hoïa: To cause misfortunes. 3) Sôï daây maø Kim Cang Vöông duøng ñeå troùi Taùc Hôïp: To combine. coät nhöõng keû aùc: The cord or snoose of Taùc Leã: To pay one's respect by worship—To the Vajra-King by which he binds the evil. make an obeisance. 4) Sôïi daây maø Ñöùc Quaùn Theá AÂm duøng ñeå noái keát nhöõng ngöôøi thieän laïi vôùi nhau: Taùc Naùo: To cause a stir. The cord or snoose of Kuan-Yin by which Taùc Nghieäp: Nghieäp ñöôïc laøm ra bôûi thaân, he binds the good. khaåu, yù ñeàu ñöôïc ruùt ra trong kieáp tôùi—Karma Taùc AÙc: Laøm vieäc aùc—To do evil. produced (by action of body, words, and thought, which educe the kernel of the next Taùc Bình Thieân Töû: See Taùo Bình Thieân rebirth). Töû. Taùc Chöùng: Sacchikatabbo or Sacchikatori Taùc Nguyeän Moân: Theä nguyeän cöùu ñoä chuùng sanh vaø hoaøn thaønh boån nguyeän nhö laø (p)—Ngoä hay nhaän roõ nhö thöïc—To realize— ñöôïc sanh vaøo coõi Tònh Ñoä cuûa Phaät A Di Ñaø. To be realized (Zen). Ñaây laø ñeä tam moân trong Nguõ Moân Tònh Ñoä— Taùc Cöû: Trong ngaøy töï töù, môøi vò sö coù ñöùc To make a vow to benefit self and others, and ñoä trong Taêng chuùng chuû trì, neâu roõ caùc toäi maø to fulfill the vow so as to be born in the Pure vò Tyø Kheo naøo ñoù phaïm phaûi cho Taêng chuùng Land of Amitabha. This is the third of the five bieát—The accusation of sin made against doors or ways of entering the Pure Land. particular monk by the virtuous monk who Taùc Ngöõ: See Taùc Thoaïi. presides at the pravarana gathering on the last day of the summer's rest. Taùc Nhaân: Kartri (skt)—Nhaân toá taïo ra söï taùc ñoäng—Agent. Taùc Duïng: Function—Activity. Taùc Ñoäng: To manifest. Taùc Phaùp: Karma, which results from action (the deeds of the body, mouth and mind)—To Taùc Gia: Vò toå khai saùng, moät töø ñöôïc duøng perform ceremony. trong Thieàn toâng—Leader, founder, head of

Taùc Phaùp Ñaéc: To receive ceremonial Taùc Thaønh: To accomplish—To combine. ordination as a monk. Taùc Thò Tö Duy Thôøi, Thaäp Phöông Taùc Phaùp Giôùi: The place of assembly for Phaät Giai Hieän Tieàn: Moät khi ñaõ coù chaùnh ceremonial purpose. tö duy thì möôøi phöông chö Phaät ñeàu hieän Taùc Phaïm: Phaïm toäi baèng

haønh ñoäng (hay tieàn—When establish the right thinking, the phaïm nhöõng giôùi maø mình ñaõ thuï) nhö saùt Buddhas of the ten directions all appear. sanh, troäm caép, vaân vaân thì goïi laø “taùc Taùc Thieän: Laøm vieäc thieän nhö tu haønh, boá phaïm.”—Transgression sin by action, active thí, vaân vaân—To do good (Worship, bestow sin, or positive in doing evil such as killing, alms, etc). stealing, etc. Taùc Thoaïi: Express, expression in words; Taùc Phaùp: forced statements, a demand or request, e.g. 1) Laøm leã: To perform ceremonies. for information. 2) Haäu quaû töø taïo taùc nôi thaân mieäng: Taùc Trì: Doing what is right (worship, Karma, which results from action, i.e. the monastic life, etc). “deeds” of body or mouth. Taùc Trì Giôùi: Tích cöïc trì giôùi (vieäc thieän Taùc Phaùp Ñaéc: Thoï giôùi Yeát Ma phaûi coù ñaày vaâng laøm), ñoái laïi vôùi thuï ñoäng hay tieâu cöïc trì ñuû tam sö thaát chöùng (moät hoäi ñoàng goàm ba vò giôùi (chæ trì giôùi hay vieäc aùc khoâng laøm) nhö Taêng cao tuoåi haï, vaø baûy ngöôøi khaùc coù theå laø khoâng saùt sanh, khoâng troäm caép, vaân vaân— chö Taêng hay nhöõng vò hoä trì Phaät phaùp laâu Active keeping of the commandments, active naêm)—To receive ceremonial ordination as a law in contrast with passive, such as not monk, with the witness of an assembly of three killing, not stealing, etc. senior monks, and seven other people, either Taùc Vaên: To write an essay. monks or senior lay people. Taùc YÙ: Manasikara (p)—Cittotpada or Taùc Phaùp Giôùi: Ñòa phaän hay nôi ñeå nhieáp Manaskara (skt). Taêng (thöïc haønh theo phaùp yeát ma maø keát 1) Söï chuù yù cuûa taâm: Attention-Attention of thaønh ñòa giôùi thì goïi laø “Taùc Phaùp Giôùi”)— the mind. The place of assembly for ceremonial 2) Coù nhöõng tö töôûng daáy leân nôi taâm, coù taùc purposes. duïng maùch cho taâm nöông theo caùi caûnh Taùc Phaùp Saùm Hoái: Moät trong ba loaïi saùm sôû duyeân—To have the thought arise—Be hoái (thaân leã baùi, mieäng xöng lôøi, yù suy nghó)— aroused, beget the resolve. One of the three kinds of monastic confession Taïc: To engrave—To sculpture—To carve. and repentance. Taïc Nhaät: Hoâm qua. Taùc Phaåm: Work (of a writer or painter). Taïc Nhaät Thuyeát Ñònh Phaùp, Kim Nhaät Taùc Phaät: Thaønh Phaät, caét ñöùt moïi phieàn Thuyeát Baát Ñònh Phaùp: Hoâm qua thuyeát veà naõo, hoaøn thaønh giaùc ngoä vaø chaám döùt giai ñònh phaùp, hoâm nay thuyeát veà nhöõng ngoaïi ñoaïn cuoái cuøng cuûa Boà Taùt—To become or be leä—Yesterday preaching an established rule, a Buddha (to cut off illusion, attain complete today preaching and exception to the rule. enlightenment, and end the stage of Bodhisattva discipline). Taïc Töôïng: To carve a statue. Taùc Phaät Söï: Laøm vieäc Phaät söï hay haønh leã Taùch: To split—To separate. theo nghi thöùc Phaät giaùo—To do the work of Tai: Buddha—To perform Buddhist ceremony. 1) Loã tai: Ear. Taùc Quyeàn: Copyright. 2) Tai hoïa: Calamity.

Tai Bieán: Catastrophe—Disaster—Calamity. mang thaân tieàn höõu caûm thaønh—Rebirth is the Tai Haïi: Damaging—Disastrous. result of karma. In Buddhist belief, there is no Tai Hoïa: Disaster—Terrible that happens transmigration of soul or any substance from one body to another. What really happens is unexpectedly. that the last active thought (Javana) process of Tai Naïn: Accident. dying man releases certain forces which vary Tai Naïn Baát Kyø: Unfoerseen accident. in accordance with

the purity of the five Tai Thính: Quick ear. thought moments in that series. These forces Tai Tieáng: Bad reputation. are called karma vega or karmic energy which Tai To Maët Lôùn: Important or distinguished attracts itself to a material layer produced by person. parents in the mother's'womb. The material Tai Öông: Disaster. aggregates in this germinal compound must Taùi: possess such characteristics as are suitable for the reception of that particular type of karmic 1) Repeat—Again—The second time. energy. Attraction in this manner of various 2) Pale—White. types of physical aggregates produced by Taùi Dieãn: To happen again. parents occurs through the operation of death Taùi Hoài: To see again. and gives a favourable rebirth to the dying Taùi Laäp: To set-up again—To re-establish. man. An unwholesome thought gives an Taùi Phaïm: To repeat an offence—To replase unfavourable rebirth. Each and every type of into a crime. sentient being will have different appearance Taùi Sanh: Rebirth—To be born again—To whether it be beautiful or ugly, superior or come to life again—Reincarnation: Söï taùi sanh inferior. This is determined and is manifested laø do haäu quaû cuûa nghieäp. Theo nieàm tin Phaät based solely on the various karma sentient giaùo, khoâng coù söï ñaàu thai cuûa moät linh hoàn beings created while alive with their hay moät chaát naøo töø moät thaân xaùc naày ñeán moät antecedent bodies. thaân xaùc khaùc. Caùi thöïc söï xaõy ra tieán trình tö Taùi Theá: To come to life again—To be töôûng chuû ñoäng cuûa ngöôøi saép cheát (Javana) reborn. phoùng ra moät soá löïc thay ñoåi tuøy theo söï thanh Taùi Vaõng: The second time (reincarnation). tònh cuûa naêm chaäp tö töôûng trong loaït naày. Taøi: Nhöõng löïc naày goïi laø "naêng löôïng nghieäp" 1) Taøi gioûi: Talent. (Karma vega) töï noù loâi cuoán vaøo lôùp vaät chaát 2) Taøi lôïi: Vasu (skt)—Wealth—Riches. taïo ra bôûi cha meï trong daï con ngöôøi meï. Uaån Taøi AÊn Noùi: Talent for speaking. vaät chaát trong hôïp chaát phoâi thai phaûi coù nhöõng ñaëc tính khaû dó coù theå tieáp nhaän loaïi Taøi Chuû: A wealthy (rich) man. naêng löôïng nghieäp ñaëc bieät naày. Söï loâi cuoán Taøi Cuùng Döôøng: Moät trong ba pheùp cuùng theo caùch thöùc naøy cuûa nhöõng loaïi uaån vaät döôøng moät vò Phaät, laáy cuûa caûi chaâu baùu theá chaát khaùc nhau taïo ra bôûi cha meï xuaát hieän do gian maø cuùng döôøng leân chö Phaät—One of the hoaït ñoäng cuûa caùi cheát vaø ñem laïi söï taùi sinh three modes of serving a Buddha, offerings or thuaän lôïi cho ngöôøi saép cheát. Moät tö töôûng baát gifts of material goods—See Tam Cuùng thieän seõ ñöa ñeán moät söï taùi sanh khoâng thuaän Döôøng. lôïi. Khi ñaàu thai, moãi moãi chuùng sanh ñeàu coù Taøi Danh: Talent and fame. hình daùng xaáu ñeïp, sang heøn khaùc nhau, ñoù ñeàu laø do caùc nghieäp nhaân ñaõ taïo ra khi coøn

Taøi Duïc: Moät trong naêm taø duïc—One of the Taïi Gia Trì Thaäp Thieän (Sa Di Giôùi): five wrong desires, the desire for wealth—See One who is still at home, but observes the ten Nguõ Duïc. good rules. Taøi Ñöùc: Talent and virtue. Taïi Gia Xuaát Gia: Taøi Hoa: Genius. 1) Cö só vaø tu só: Lay people and monks. Taøi Khan: Tham xan boûn xeûn—Meanness— 2) Vò cö só taïi gia maø giöõ cuï tuùc giôùi cuûa moät Stinginess. vò taêng hay Ni: One who while remaining at home observes the whole of monk's or Taøi Lieäu: Document. nun's rules. Taøi Lôïi: Rich and interest. Taïi Lyù

Giaùo: Taïi Lyù Giaùo, thoaùt thai töø Baïch Taøi Löïc: Talent and strength. Lieân Xaõ, ñöôïc thaønh laäp taïi tænh Sôn Ñoâng vaøo Taøi Naêng: Ability—Capability. ñaàu ñôøi nhaø Thanh; danh hieäu "Lyù" töï noù lieân Taøi Saéc: Tieàn taøi vaø saéc ñeïp cuûa ñaøn baø— hôïp ba toân giaùo laïi vôùi nhau, Khoång, Laõo vaø Wealthy and beauty (beauty of a woman). Phaät; tín ñoà cuûa toâng phaùi naày khoâng thôø hình Taøi Thaàn: Kuvera (skt)—The god of wealth. töôïng, khoâng ñoát nhang, khoâng huùt thuoác, Taøi Thí: Dana (skt)—Laáy cuûa caûi, quaàn aùo, khoâng uoáng röôïu, vaø laø nhöõng ngöôøi tröôøng thöùc aên, ruoäng nöông, nhaø cöûa, chaâu baùu maø chay—The T'sai-Li secret society, an offshoot boá thí—Almsgiving—Offering of goods—See of the White Lily Society, was founded in Taøi Cuùng Döôøng, Tam Cuùng Döôøng, and Tam Shan-Tung at the beginning of the Ch'ing Boá Thí. dynasty; the title :in the Li" indicating that the Taøi Thí Cuùng Döôøng: See Taøi Thí. society associated itself with all religions, Taøi tình: Skilful—Clever. Confuciansim, Taoism, and Buddhism; its followers set up no image, burnt no incense, Taïi: At—In—On—Present. neither smoke nor drank, and were vegetarian. Taïi Gia: Cö só taïi gia, chöù khoâng phaûi tu só Taïi Taïi Theá Theá: In every place. xuaát gia—At home (a lay man or woman)— Not leaving home as a monk or a nun—One Taïi Taïi Xöù Xöù: In every place. who resides at home (in a family). Taïi Taâm: In one's heart. Taïi Gia Nhò Giôùi: Hai giôùi taïi gia—Two Taïi Theá: kinds of commandments observed by the lay: 1) Luùc sanh thôøi: While alive. (A) Nhò Giôùi Tieåu Thöøa—Two kinds of 2) Treân theá giôùi: In the world. commandments observed by the 3) Tam Giôùi: Lokiya (p)—See Tam Giôùi. Hinayana laypersons: Taïi Toâi: Because of me. 1) Taïi gia nguõ giôùi: Five commandments for Taïi Trieàn: In bonds—See Taïi Trieàn Chaân the lay. Nhö. 2) Taïi gia Baùt quan Trai giôùi: Eight Taïi Trieàn Chaân Nhö: The fettered commandments for the lay. bhutatathata—Lyù chaân nhö phaùp tính aån trong (B) Thaäp Thieän Cho Taïi Gia Giôùi Ñaïi phieàn naõo trieàn phöôïc—The bhutatathata in Thöøa—Commandments observed by the limitations. Mahayana laypersons are ten good rules. Taïi Trieàn Nhö Lai: Tathagata in bonds— Taïi Gia Trì Giôùi Xuaát Gia: One who is still See Taâm Phaùp Thaân. at home, but observes the whole of a monk's Taïi Tuïc: Trong traïng thaùi theá tuïc—In and of or nun's rules. the world—Unenlightened—In a lay condition.

Taïi Vì: Because. certain to be condemned to the three Tam: Tri or Traya (skt)—Three. unwholesome realms where we must endure innumerable sufferings and Tam A Taêng Kyø Kieáp: Ba A Taêng Kyø sometime infinite Buddhas have in turn kieáp—The three great asamhkyeya kalpas— appeared in the world, but we are still The three timeless periods of a bodhisattva's trapped in the evil paths and unable to progress to Buddhahood. find liberation. Thus, cultivators should Tam AÙc Ñaïo: always ponder the impermanence of a (A) Tam aùc thuù—Three evil gati, or paths of human life, while death could come at any transmigration—Three hardships or moment without warning. We should sufferings in the three lower paths of always think that we have committed transmigration: infinite and endles unwholesome karmas 1) Ñòa nguïc: The hells. in our former life and this life, and the 2) Ngaï quyû: The hungry ghosts.

sufferings awaiting for us in the 3) Suùc sanh: The animals. unwholesome realms. Upon thinking all (B) AÁn Quang Ñaïi Sö khuyeân ngöôøi chuyeân these, we will be awakened in every nhaát nieäm Phaät cho taâm mình khoâng coøn moment, and we no longer have greed tham luyeán chi ñeán vieäc traàn lao beân and lust for the pleasures of the five ngoaøi. Ñöøng queân caùi cheát ñang rình raäp desires and six elements of the external beân mình chaúng bieát xaõy ra luùc naøo. Neáu world. nhö khoâng chuyeân nhaát nieäm Phaät caàu 1) Neáu nhö bò ñoïa vaøo ñòa nguïc thì bò caûnh sanh veà Taây Phöông, thì khi caùi cheát ñeán non ñao, röøng kieám, loø löûa, vaïc daàu; moät thình lình, chaéc chaén laø phaûi bò ñoïa vaøo ngaøy ñeâm soáng cheát ñeán vaïn laàn, söï ñau trong tam ñoà aùc ñaïo. Nôi ñoù phaûi chòu khoå khoå cuøng cöïc khoâng sao taû xieát: If coù khi ñeán voâ löôïng chö Phaät ra ñôøi heát condemned to hell, then we will roài maø vaãn coøn bò xoay laên trong aùc ñaïo, experience the torturous and agonizing khoâng ñöôïc thoaùt ly. Vì theá, haønh giaû luùc conditions of a moutain of swords, a forest naøo cuõng phaûi nghó ñeán thaân ngöôøi mong of knives, stoves, frying pans; in each day manh, caùi cheát thình lình. Ñôøi tröôùc vaø ñôøi and night living and dying ten thousand naày ñaõ taïo ra voâ löôïng voâ bieân aùc nghieäp, times, the agony of pain and suffering is vaø luoân nghó ñeán söï khoå nôi tam ñoà aùc inconceivable—See Nuùi Ñaïo, Röøng ñaïo ñang ñôïi chuùng ta, ñeå luoân tænh ngoä Kieám, and Vaïc Daàu. maø taâm khoâng coøn tham luyeán chi ñeán caùc 2) Neáu nhö bò ñoïa vaøo ngaï quyû thì thaân mình caûnh nguõ duïc, luïc traàn ôû beân ngoaøi nöõa: xaáu xa hoâi haùm. Buïng lôùn nhö caùi troáng, Great Master Ying-Kuang reminded coøn coå hoïng thì nhoû nhö caây kim; ñoùi khaùt Buddhist followers to singlemindedly maø khoâng aên uoáng ñöôïc. Khi thaáy thöùc aên recite the Buddha's name if they wish for nöôùc uoáng thì caùc vaät aáy ñeàu hoùa thaønh ra their mind not to be attaching and than löûa, chòu ñoùi khaùt khoå sôû, laên loän, wandering to the external world. Do not khoùc la trong muoân vaïn kieáp: If forget that death is lurking and hovering condemned to the path of hungry ghost, over us, it can strike us at any moment. If then the body is hideously ugly wreaking we do not wholeheartedly concentrate to foul odors. Stomach is large as a drum but practice Buddha Recitation, praying to neck is as small as a needle; though gain rebirth to the Western Pureland, then starving and thirsty, the offenders cannot if death should come suddenly, we are

eat or drink. When seeing food and drinks, 1) Duïc aùi: Kama-tanha (skt)—Craving for these items transform into coals and fires. the world of Sense-Desire. Thus, they must endure the torture and 2) Saéc aùi: Rupa-tanha (skt)—Craving for the suffering of famine and thirst, throwing, world of form. banging their bodies against everything, 3) Voâ saéc aùi: Arupa-tanha (skt)—Craving for crying out in pain and agony for tens and the formless world. thousands of kalpas. (C) Ba aùi khaùc nöõa—Three other kinds of 3) Neáu nhö bò ñoïa vaøo suùc sanh thì bò nghieäp craving: chôû, keùo, naëng neà, bò ngöôøi gieát maø aên 1) Saéc aùi: Craving for the world of form. thòt, hoaëc bò caûnh loaøi maïnh aên loaøi yeáu, 2) Voâ saéc aùi: Craving for the formless world. haân taâm kinh sôï, khuûng hoaûng, khoâng luùc 3) Dieät aùi: Craving for cessation. naøo yeân: If

condemned to the animal (II) Three kinds of love—See Nhuaän Sinh. realm, then they must endure the karmic Tam An Cö: The three months of Summer consequences of carrying and pulling Retreat. heavy loads, get slaughtered for food, or Tam AÁn: Three signs (usually in Hinayana the strong prey on the weak, mind and sutras): body always paranoid, frightened, and 1) Voâ thöôøng: Non-permanence. fearful of being eaten or killed, without 2) Voâ ngaõ: Non-personality. having any moment of peace. 3) Nieát baøn: Nirvana. Tam AÙc Giaùc: The three evil mental states: Tam AÁn Nhöùt: The three vehicles 1) Tham: Desire. (Hinayana Tieåu thöøa, Madhyamayana Trung 2) Saân: Hate—Anger. Thöøa, Mahayana Ñaïi thöøa) are one. The three 3) Haïi: Malevolence. lead to bodhisattvaship and Buddhahood for Tam AÙc Haïnh: Theo Kinh Tröôøng Boä, all. Phuùng Tuïng Kinh, coù ba aùc haïnh—According Tam Baùo: Three recompenses: to the Long Discourses of the Buddha, there 1) Hieän baùo: Immediate result—Quaû baùo are three kinds of wrong conduct. ngay trong kieáp hieän taïi, hay quaû baùo cuûa 1) Thaân aùc haïnh: Wrong conduct in body. nhöõng haønh ñoäng, laønh hay döõ, ngay trong 2) Khaåu aùc haïnh: Wrong conduct in speech. ñôøi naày—Recompeses in the present life 3) YÙ aùc haïnh: Wrong conduct in thought. for deeds done now, or result that happens Tam AÙi: in this present life. (I) Theo Tröôøng Boä, Kinh Phuùng Tuïng, coù ba 2) Sinh baùo: Future result—Haønh ñoäng baây loaïi aùi—According to The Long giôø maø ñeán ñôøi sau môùi chòu quaû baùo—Discourses of the Buddha, there are three Recompenses in the next rebirth for deeds kinds of craving. now done, or future result which will (A) Tam aùi—Three kinds of craving: happen in the next life. 1) Duïc aùi: Kama-tanha (skt)—Sensual 3) Haäu baùo: Deffered result—Haäu baùo laø craving. quaû baùo veà laâu xa sau naày môùi gaët—2) Höõu aùi: Bhava-tanha (skt)—Craving for Recompenses in subsequent lives, or becoming. result that is deffered for some time to 3) Voâ höõu aùi: Vibhava-tanha (skt)—Craving come. for extinction. Tam Baûo: Neàn moùng trong Phaät Giaùo laø Tam (B) Tam aùi khaùc—Three other kinds of Baûo. Khoâng tin, khoâng toân kính Tam Baûo thì craving: khoâng theå naøo coù ñöôïc neáp soáng Phaät giaùo—

Three Precious Ones—Triple Jewel—Triple Three Treasures and the way to its Gem (Buddha, Dharma, Sangha)—The realization. foundation of Buddhism is the Three 3) Nhöõng moân ñeä tröïc tieáp cuûa Ñöùc Phaät Treasures, without trust in which and Thích Ca Maâu Ni: Bao goàm luoân caû nhöõng reverence for there can be no Buddhist ñeä töû trong thôøi Ngaøi coøn taïi theá, ñaõ nghe, religious life. There are three kinds of Triratna tin, vaø thöïc hieän nôi baûn thaân hoï Nhaát Theå (three Treasures): Tam Baûo maø Ngaøi ñaõ chæ daïy: Sakyamuni (A) Nhaát Theå Tam Baûo—The Unified or one- Buddha's Disciples, including the body Three Treasures: immediate disciples of the Buddha 1) Phaät Tyø Loâ Giaù Na: Söï bieåu thò söï theå Sakyamuni and other followers of his day hieän cuûa theá giôùi Taùnh Khoâng, cuûa Phaät who heard, believed, and made real in taùnh, cuûa taùnh Bình Ñaúng Voâ Ngaïi: The their own bodies the Unified Three Vairocana Buddha, representing the Treasures that he taught. realization of the world of Emptiness, of (C) Thoï Trì Tam Baûo—The Abiding Three Buddha-nature, of unconditioned Equality. Treasures: 2) Phaùp: Phaùp töø voâ thæ

voâ chung maø taát caû 1) Phaät baûo: Söï thôø cuùng hình töôïng chö Phaät moïi hieän töôïng theo nhaân duyeân tuøy thuoäc nhö ñaõ ñöôïc truyeàn ñeán chuùng ta: The vaøo ñoù: The Dharma that is the law of Buddha—The Supremely Enlightened beginningless and endless becoming, to Being. The iconography of Buddhas which which all phenomena are subject have come down to us. according to causes and conditions. 2) Phaùp baûo: Bao goàm nhöõng baøi giaûng, baøi 3) Söï hoøa hôïp giöõa Phaät Tyø Loâ Giaù Na vaø thuyeát phaùp cuûa chö Phaät (töùc laø nhöõng Phaùp (hai yeáu toá treân) taïo thaønh toaøn boä ñaáng giaùc ngoä vieân maõn) nhö ñaõ thaáy thöïc taïi nhö nhöõng baäc giaùc ngoä kinh trong caùc kinh ñieån vaø baûn vaên Phaät giaùo nghieäm: The harmonious fusion of the khaùc vaãn ñöôïc phaùt trieån: The Dharma— preceding two, which constitutes total The teaching imparted by the Buddha. All reality as experienced by the enlightened. written sermons and discourses of (B) Hieän Tieàn Tam Baûo—The Manifested Buddhas (that is, fully enlightened beings) Three Treasures: as found in the sutras and other Buddhist 1) Ñöùc Phaät Lòch Söû Thích Ca Maâu Ni: texts still extant. Ngöôøi ñaõ theå hieän nôi chính mình söï thaät 3) Taêng baûo: Bao goàm caùc moân ñeä ñöông cuûa Nhaát Theå Tam Baûo qua söï thaønh töïu thôøi tu taäp vaø theå hieän chaân lyù cöùu ñoä cuûa vieân maõn cuûa Ngaøi: The historic Buddha Nhaát Theå Tam Baûo ñaàu tieân ñöôïc Phaät Sakyamuni, who through his perfect Thích Ca Maâu Ni khai thò: The Sangha— enlightenment relaized in himself the truth The congregation of monks and nuns or of the Unified Three Treasures. genuine Dharma followers. Sangha 2) Phaùp: Bao goàm nhöõng lôøi daïy vaø nhöõng consists of contemporary disciples who baøi thuyeát phaùp cuûa Phaät Thích Ca Maâu practice and realize the saving truth of the Ni trong aáy ñaõ giaûi roõ yù nghóa cuûa Nhaát Unified Three Treasures that was first Theå Tam Baûo vaø con ñöôøng ñi ñeán theå revealed by Sakyamuni Buddha. hieän ñöôïc noù: The Dharma, which (D) See Kinh Tam Baûo in Appendix E. comprises the spoken words and sermons Tam Baûo Phaät: Phaät Thích Ca laø ngoâi thöù of Sakyamuni Buddha wherein he Nhaát cuûa Tam Baûo, thì phaùp cuûa Ngaøi laø ngoâi elucidated the significance of the Unified Hai, vaø Taêng ñoaøn laø ngoâi Ba. Taát caû ba ngoâi

naày ñöôïc coi nhö laø söï thò hieän cuûa chö Phaät— chuùng ta theå hieän Nhaát Theå Tam Baûo, thì neàn While Sakyamuni Buddha is the first person of moùng cuûa Tam Baûo khoâng gì khaùc hôn chính the Trinity, his Law the second, and the Order töï taùnh cuûa mình—The Three Treasures are the third, all three by some are accounted as mutually related and interindependent. One manifestations of the All-Buddha. unrealized in the Unified Three Treasures can ** For more information, please see Tam Baûo. neither comprehend in depth the import of Tam Baûo Saéc Töù Töï: Teân cuûa moät ngoâi Sakyamuni Buddha’s enlightenment, nor chuøa toïa laïc trong thò xaõ Raïch Giaù, tænh Kieân appreciate the infinite preciousness of his Giang, Nam Vieät Nam. Chuøa ñöôïc xaây vaøo teachings, nor cherish as living images and ñaàu theá kyû thöù 19. Khi Chuùa Nguyeãn AÙnh leân pictures of Buddhas. Again, the Unified Three ngoâi, chuøa ñaõ ñöôïc saéc phong laø Saéc Töù Tam Treasures would be unknown had not it been Baûo Töï. Nguyeân thuûy chuøa chæ laøm baèng goã,

made manifest by Sakyamuni in his own body maùi lôïp tranh, do baø Döông Thò Caùn döïng leân and mind and the Way to its realization ñeå laøm nôi tu trì. Ngoâi chuøa hieän taïi laø do Hoøa expounded by him. Lastly, without enlightened Thöôïng Chí Thieàn xaây döïng laïi naêm 1917— followers of the Buddhas' Way in our own Name of a temple, located in Raïch Giaù town, time to inspire and lead others along this Path Kieân Giang province, South Vietnam. The to Self-realization, the Unified Three temple was built in early nineteenth century. Treasures would be a remote ideal, the saga of When Lord Nguyeãn AÙnh ascended the throne, Sakyamuni's life desiccated history, and the the temple was offered the royal proclamation. Buddhas' words lifeless abstractions. More, as At first the temple was made of wood and each of us embodies the Unified Three thatched roof, was a place for Ms. Döông Thò Treasures, the foundation of the Three Caùn stayed and worshipped Buddhism. The Treasures is none other than one's own self. present temple was rebuilt by Most Venerable Tam Baùt Nhaõ: The three prajnas or perfect Chí Thieàn in 1917. enlightenments: Tam Baûo Töông Heä Töông Tuøy: Moät 1) Thöïc töôùng Baùt nhaõ: Wisdom in its ngöôøi khoâng nhaän ra Nhaát Theå Tam Baûo thì essence or reality. khoâng theå naøo hieåu saâu yù nghóa söï giaùc ngoä 2) Quaùn chieáu Baùt nhaõ: The wisdom of cuûa Ñöùc Phaät Thích Ca Maâu Ni, khoâng theå perceiving the real meaning of all things. ñaùnh giaù söï quyù baùu voâ cuøng cuûa nhöõng lôøi 3) Phöông tieän Baùt nhaõ: The wisdom of Ngaøi daïy, cuõng nhö khoâng theå aáp uû hình aûnh knowing things in their temporal and chö Phaät nhö nhöõng thöïc theå sinh ñoäng. Laïi changing condition. nöõa, Nhaát Theå Tam Baûo seõ khoâng ñöôïc bieát ** For more information, please see Baùt Nhaõ. ñeán neáu noù khoâng ñöôïc Phaät Thích Ca Maâu Ni Tam Baát Dò: Three non-easy things—Three theå hieän nôi thaân taâm Ngaøi vaø con ñöôøng theå reasons why the text should not be changed. hieän do Ngaøi trieån khai cuõng vaäy. Cuoái cuøng, Tam Baát Hoä: Ba thöù khoâng caàn phaûi baûo khoâng coù nhöõng ngöôøi giaùc ngoä theo con hoä—The three that need no guarding because ñöôøng cuûa Phaät trong thôøi ñaïi chuùng ta khích they are above error. They are Buddha's body, leä vaø daãn daét ngöôøi khaùc theo con ñöôøng Töï mouth and mind. Ngoä naày thì Nhaát Theå Tam Baûo chæ laø moät lyù Tam Baát Kieân Phaùp: Three unstable things: töôûng xa xoâi. Caâu chuyeän lòch söû cuoäc ñôøi Ñöùc 1) Thaân: The body. Phaät Thích Ca seõ laø caâu chuyeän lòch söû khoâ 2) Maïng: The length of life. heùo veà nhöõng lôøi Phaät daïy, hoaëc seõ laø nhöõng 3) Taøi: Wealth. chuyeän tröøu töôïng voâ hoàn. Hôn nöõa, khi moãi

Tam Baát Thieän Caên: Theo Kinh Tröôøng there are three kinds of unwholesome Boä, Phuùng Tuïng Kinh, coù ba baát thieän caên— investigation. According to the Long Discourses of the 1) Duïc taàm: Kama-vitakko (skt)—The Buddha, Sangiti Sutra, there are three bad unwholesome investigation of sensuality. (unwholesome) roots or qualities: 2) Saân taàm: Vyapada-vitakko (skt)—The 1) Tham Baát Thieän Caên: The unwholesome unwholesome investigation of enmity. root of Greed or Desire. 3) Haïi taàm: Vihimsa-vitakko (skt)—The 2) Saân Baát Thieän Caên: The unwholesome unwholesome investigation of cruelty. root of Anger or Hatred. Tam Baát Thieän Tö

Duy: Theo Tröôøng Boä, 3) Si Baát Thieän Caên: The unwholesome root Kinh Phuùng Tuïng, coù ba loaïi thieän tö duy— of Stupidity, or Ignorance, or Delusion. According to The Long Discourses of the Tam Baát Thieän Giôùi: Theo Tröôøng Boä, Buddha, Sangiti Sutra, there are three kinds of Kinh Phuùng Tuïng, coù ba loaïi baát thieän giôùi— unwholesome thought. According to The Long Discourses of the 1) Duïc tö duy: The unwholesome thought of Buddha, Sangiti Sutra, there are three kinds of sensuality. unwholesome elements. 2) Saân tö duy: The unwholesome of enmity. 1) Duïc giôùi: The unwholesome element of 3) Haïi tö duy: The unwholesome of cruelty. sensuality. Tam Baát Thieän Töôûng: Theo Tröôøng Boä, 2) Saân giôùi: The unwholesome element of Kinh Phuùng Tuïng, coù ba loaïi baát thieän töôûng— enmity. According to The Long Discourses of the 3) Haïi giôùi: The unwholesome element of Buddha, Sangiti Sutra, there are three kinds of cruelty. unwholesome perception. Tam Baát Thieän Nghieäp Moân: Theo A Tyø 1) Duïc töôûng: The unwholesome perception Ñaït Ma Luaän (Vi Dieäu Phaùp), coù ba cöûa gaây of sensuality. ra baát thieän nghieäp—According to the 2) Saân töôûng: The unwholesome perception Abhidharma, there are three doors of of enmity. unwholesome kamma: 3) Haïi töôûng: The unwholesome perception 1) Cöûa Thaân: The door of bodily action. of cruelty. i) Saùt Sanh: Killing. Tam Baát Thoái Chuyeån: The three non- ii) Troäm Caép: Stealing. backslidings—Three kinds of non-retreat: iii) Taø Daâm: Sexual misconduct. 1) Vò baát thoái: Khoâng thoái chuyeån töø choã ñaõ 2) Cöûa Khaåu: The door of verbal action. ñaït: From position attained—Non-retreat i) Noùi Doái: False speech. from position—Never receding from ii) Noùi Ñaâm Thoïc: Slandering. position attained. iii) Noùi lôøi Thoâ Loã: Harsh speech. 2) Haïnh baát thoái: Khoâng thoái chuyeån töø iv) Noùi Nhaûm Nhí: Frivolous talk. nhöõng haønh ñoäng thieän laønh ñang theo 3) Cöûa YÙ: The door of mental action. ñuoåi: From line of good action pursued— i) Tham AÙi: Covetousness. Non-retreat from practice—Never ii) Saân Haän: Ill-will. receding from a right course of action. iii) Taø Kieán: Wrong views. 3) Nieäm baát thoái: Khoâng thoái chuyeån trong Tam Baát Thieän Taàm: Akusala-vitakka thieàn ñònh: In dhyana—Non-retreat from (skt)—Theo Tröôøng Boä, Kinh Phuùng Tuïng, coù mindfulness—Never receding from ba thöùc suy nghó thieän—According to The pursuing a right line of thought or mental Long Discourses of the Buddha, Sangiti Sutra, discipline.

Tam Baát Tònh Nhuïc: Three kinds of khoâng sôï haõi laïi cho ngöôøi, laø voâ uùy thí— unclean flesh to a monk: Giving of courage or fearlessness— 1) Maét thaáy gieát: When he has seen the Whenever we find someone who is animal killed. frightened or encountered some difficult 2) Tai nghe gieát: When he has heard the circumstances, we try to comfort. animal killed. Tam Boà Ñeà: Sambodhi—The insight, 3) Ngôø laø ngöôøi gieát vì mình: When he has wisdom and assimilation of truth essential to doubted that the animal killed to offer to the higher attainment of Arhatship. him. Tam Boä Nhöùt Baùi: Three steps one bow. Tam Bí Maät: See Tam Maät. Tam Caûnh: Theo Phaùp Töôùng Toâng, ñoái Tam Bình Ñaúng: Taâm, Phaät, chuùng sanh laø töôïng cuûa theá giôùi beân ngoaøi in hình boùng vaøo moät—Mind, Buddha and the living are one taâm thöùc goàm coù ba loaïi caûnh. Theo Giaùo Sö and universal. Junjiro

Takakusu trong Cöông Yeáu Trieát Hoïc Tam Bònh: The three ailments: Phaät Giaùo, thì thuyeát veà ba loaïi caûnh coù theå laø (A) xuaát xöù töø Na Lan Ñaø. Nhöõng baøi keä thoâng 1) Tham: Lust—Craving—Greed—For duïng cuûa Phaùp Töôùng Toâng laïi haàu nhö coù which the meditation on uncleanness nguoàn goác töø Trung Hoa, nhö sau: “Taâm caûnh (Quaùn thaân baát tònh) is the remedy. baát tuøy taâm. Ñoäc aûnh duy tuøy kieán. Ñaùi chaát 2) Saân: Anger—Hate—Ire—For which the thoâng tình baûn. Taùnh chuûng ñaúng tuøy öng.” Baøi meditation on kindness (töø) and pity (bi) is keä naày giaûi thích baèng caùch naøo maø ba loaïi the remedy. caûnh lieân heä vôùi nhieäm vuï chuû theå vaø baûn chaát 3) Si: Stupidity—Ignorance—Unwilling to nguyeân baûn ngoaïi taïi. Baïn coù theå ñieân ñaàu learn the truth—For which the meditation trong khi tìm hieåu vì sao Duy Thöùc Hoïc laïi coù on causality (Nhôn duyeân) is the remedy. caùi goïi laø “thöïc theå nguyeân baûn.” Thöïc ra, (B) ñöøng queân raèng maëc duø noù laø thöïc theå ngoaïi 1) Huûy baùng Ñaïi Thöøa: Slander of taïi, noù laïi laø caùi bieåu loä ra ngoaøi töø nôi thöùc. Mahayana. Ñeä baùt A Laïi Da thöùc töï noù khoâng phaûi laø thöïc 2) Phaïm toäi Nguõ nghòch: Commit the five theå coá ñònh khoâng thay ñoåi; noù luoân luoân bieán gross sins (Xem Nguõ nghòch). chuyeån töøng saùt na, vaø ñöôïc huaân taäp hay ghi 3) Tu theo ngoaïi ñaïo: To practice outsider or nhaän aán töôïng baèng tri nhaän vaø haønh ñoäng, noù heathen doctrine. trôû thaønh taäp quaùn vaø hieäu quaû trong söï bieåu Tam Boá Thí: Three kinds of dana or charity: loä ngoaïi taïi. Noù gioáng nhö doøng nöôùc chaûy 1) Taøi Thí: Taøi thí goàm coù ngoaïi taøi (tieàn khoâng bao giôø döøng laïi ôû moät nôi naøo trong baïc, vaät chaát) vaø noäi taøi thí (maét, tai, oùc, hai thôøi haïn tieáp noái nhau. Vaø chæ duy coù döïa v.v.)—Giving of goods includes outward vaøo söï lieân tuïc cuûa doøng nöôùc ta môùi coù theå (money, materials) and inward giving noùi veà “doøng soâng”—According to the (eyes, ears, brain, etc). Dharmalaksana, the objects of the outer world 2) Phaùp Thí: Noùi phaùp giaûng kinh hoùa ñoä (visaya), which throw shadows on the mind- quaàn sanh—Giving of the doctrine— face are of three kinds. The theory of three Giving of the dharma to preach or to kinds of the object-domain may have speak Dharma to save sentient beings. originated from Nalanda, but the four-line 3 Voâ UÙy Thí: Abhaya—Khi thaáy ai sôï seät, memorial verse current in the school is hay ñang trong côn nguy hieåm, maø mình probably of Chinese origin. It runs as follow: coù theå an uûi voã veà, hay ñem söï voâ uùy “The object of nature does not follow the mind

(subjective). The subject may be good or the store-consciousness, perceive the evil, but the object is always neutral. object in this way. The mere shadow only follows the seeing 2) Ñoäc AÛnh Caûnh: Hay laø aûo giaùc. Hình (subjective). The object is as the subject boùng chæ xuaát hieän töï nôi töôûng töôïng vaø imagines. khoâng coù hieän höõu thöïc söï. Leõ dó nhieân, The object with the original substance. noù khoâng coù baûn chaát nguyeân baûn, nhö The character, seed, etc, are various as moät boùng ma voán khoâng coù hieän höõu. Chæ occasions require. The object has an original coù trung taâm giaùc quan thöù saùu hoaït ñoäng substance, but the subject does not see it as it vaø töôûng töôïng ra loaïi caûnh naày—The is.” object-domain of mere shadow or

illusion. This four-line verse explains how the three The shadow-image appears simply from kinds of the object-domain are related to the one's own imagination and has no real subjective function and the outer original existence. Of course, it has no original substance. One may be puzzled in substance as a ghost which which does not understanding how an idealism can have the exist at all. Only the six sense-center, so-called original substance. We should not functions on it and imagines it to be. forget that though it is an outer substance it is 3) Ñoái Chaát Caûnh: Ñoái töôïng coù moät baûn after all a thing manifested out of ideation. chaát nguyeân baûn nhöng laïi khoâng ñöôïc tri The eighth, the Alaya-consciousness itself, is nhaän ñuùng y nhö vaäy. Khi ñeä thaát Maït Na not an unchangeable fixed substance (dravya), Thöùc nhìn laïi nhieäm vuï chuû theå cuûa ñeä baùt but is itself ever changing instantaneously A Laïi Da Thöùc, noù xem thöùc naày nhö laø (ksanika) and repeatedly; and, being ngaõ. Nhieäm vuï chuû theå cuûa A Laïi Da ñeä 'perfumed' or having impressions made upon baùt thöùc coù baûn chaát nguyeân baûn, nhöng it by cognition and action, it becomes noù khoâng ñöôïc ñeä thaát Maït Na Thöùc nhìn habituated and efficient in manifestation. It is thaáy y nhö vaäy, vaø chæ ñöôïc xem nhö laø like a current of water which never stops at ngaõ, maø thöïc taïi thì chæ laø aûo giaùc vì noù one place for two consecutive moments. It is khoâng phaûi laø ngaõ—The object-domain only with reference to the continuity of the with the original substance. The object has stream that we can speak of a river. Let an original substance and yet is not examine these three kinds of object-domain: perceived as it is. When the seventh, the 1) Taùnh Caûnh: Tri nhaän töùc thôøi, nghóa laø ñoái thought-center, looks at the subjective töôïng coù baûn chaát nguyeân baûn vaø trình function of the eighth, the store-center, it baøy noù nhö laø chính noù, cuõng nhö naêm ñoái considers that it is self or ego. The töôïng giaùc quan, saéc, thinh, höông, vò, xuùc, subjective function of the eighth, the ñöôïc tri nhaän nhö vaäy. Tieàn nguõ thöùc vaø store-center, has its original substance or ñeä baùt A Laïi Da thöùc, tri nhaän ñoái töôïng entity, but it is not seen as it is by the theo caùch naày—The object domain of seventh consciousness and is regarded to nature or immediate perception, i.e., the be self or an abiding ego, which is in object that has the original substance and reality an illusion since it is not self at all. presents it as it is, just as the five objects Tam Caên: Three cultivated levels—Moãi caên of the sense, form, sound, smell, taste and trong luïc caên ñeàu coù ba khaû naêng khaùc nhau— touch, are perceived as they are. The first Each of the six organs has three different five sense-consciousnesses and the eighth, powers: 1) Thöôïng Caên: Clever (high).

2) Trung Caên: Middle capacity bôûi vì khoâng coù caùch naøo ñeå chæ ñònh hieän (intermediate). höõu bieán chuyeån cuûa noù ngoaïi tröø baèng 3) Ñoän caên: Dull (low). teân goïi. Ta phaûi nhaän ra raèng thaät voâ duïng Tam Caáu Nhieãm: Tam Ñoäc—Theo Töông khi baùm chaët vaøo moät töï ngaõ maø thöïc söï Öng Boä Kinh, Phaåm Taàm Caàu, coù ba Caáu noù chæ laø moät teân goïi. Tröôùc heát chuùng ta Nhieãm—According to The Connected phaûi töø boû söï chaáp thuû vaøo giaû danh cuûa Discourses of the Buddha, Chapter mình—All beings and things, since they

Esanavaggo (Searches), there are three exist as the combination of causations, are defilers or stains: given temporary names, beause there is 1) Tham Caáu Nhieãm: Desire—Greed—The no way to designate changing existence stain of lust. except by name. One must realize that it 2) Saân Caáu Nhieãm: Anger—Ire—The stain is useless to be attached to a self which is of hatred. in truth only an appellation. One must first 3) Si Caáu Nhieãm: Stupidity—Ignorance— get rid of this attachment to one's The stain of delusion. temporary name. Tam Chaân Nhö: Three aspects of 2) Chaá p thuû vaøo Phaùp Taâm—Attachment to Bhutatathata: all elements: Caùc phaùp laø neàn taûng maø teân (A) giaû danh khôû i leân. Töø boû söï chaáp thuû vaøo 1) Voâ töôùng: Without form—Above the caùc phaùp laø chuùng ta phaûi chöùng nhaäp limitation of form. khoâng taùnh nhö treân—The elements are 2) Voâ sinh: Without creation—Above the the basis on which the temporary name limit of creation. arises. To be rid of the attachment to the 3) Voâ taùnh: Without nature (soul)—Above elements is to realize their voidness. the limit of a soul. 3) Chaáp thuû vaøo Khoâng Taâm—Attachment (B) to the Void itself: Khi chuùng ta chöùng ngoä 1) Thieän phaùp chaân nhö: The bhutathatata as khoâng taùnh cuûa Ngaõ vaø Phaùp, chuùng ta good. töôûng chöøng ñaõ coù theå ñaït ñöôïc Nhaát 2) Baát thieän phaùp chaân nhö: The Thieát Khoâng; kyø thaät, chuùng ta vaãn coøn coù bhutathatata as evil. yù thöùc veà Khoâng chaúng khaùc gì nhö coù 3) Voâ kyù phaùp chaân nhö: The bhutathatata as moät söï theå naøo ñoù ñang hieän höõu. Khoâng neither good nor evil. taâm naày coù theå xoùa boû khi ngöôøi ta ñi vaøo **For more information, please see Chaân Nhö. Dieät Taän Ñònh (Nirodha-samapatti) hay vaøo Nieát Baøn vieân maõn. Dieät taän Ñònh, Tam Chaáp Thuû: Three attachments—Theo nhö ôû nôi vò A La Haùn, laø moät traïng thaùi Giaùo Sö Junjiro Takakusu trong Cöông Yeáu trong ñoù taát caû nhöõng tham duïc ñeàu bò xaû Trieát Hoïc Phaät Giaùo, ñeå chöùng ngoä Nhaát Thieát ly; vaø Nieát Baøn vieân maõn, nhö ôû tröôøng Khoâng, ngöôøi ta phaûi lìa boû ba söï chaáp thuû— hôïp cuûa Ñöùc Phaät, laø traïng thaùi trong ñoù According to Prof. Junjiro Takakusu in the taát caû nhöõng ñieàu kieän cuûa söï soáng, taâm Essentials of Buddhist Philosophy, to realize vaø vaät, ñeàu bò dieät taän baèng söï giaùc ngoä, Total-Voidness, one must do away with the gioáng nhö boùng toái bò tieâu dieät bôûi aùnh three attachments. saùng; bôûi vì Ñöùc Phaät ñaõ ñaït ñeán traïng 1) Chaáp thuû vaøo giaû Danh Taâm—Attachment thaùi Nieát Baøn vieân maõn, nôi ñaây khoâng to the temporary name: Vaïn höõu vaø vaïn coøn nhöõng phaåm taùnh phaân bieät, vaø sieâu vaät, vì hieän höõu nhö laø söï keát hôïp cuûa vieâu vieät caû "Töù Cuù."—When as above, nhöõng nhaân quaû ñöôïc lieät vaøo giaû danh

we have realized the voidness of both the Tam Chuûng Ba La Maät: Ba loaïi Ba La individual self and of the elements, we Maät—Three kinds of Paramitas. Trong Kinh may sem to have attained Total Voidness, Laêng Giaø, Ñöùc Phaät ñöa ra ba loaïi Ba La but the truth there still remains the Maät—In the Lankavatara Sutra, the Buddha consciousness of the Void, and we are gave three kinds of Paramitas: liable to be attached to the idea of the 1) Xuaát theá gian thöôïng thöôïng Ba La Maät— Void as much as if it were something Paramitas of the supreme ones of existent. This

void-consciousness can be Bodhisattvas, relating to the future life for removed when one enters into the all: Caùc loaïi Ba La Maät sieâu theá gian Meditation of Extinction (nirodha- trong yù nghóa cao nhaát ñöôïc thöïc haønh bôûi samapatti or into Perfect Nirvana. The moät vò Boà Taùt hieåu raèng theá giôùi ñöôïc former is, as in an Arhat, a state in which quan nieäm moät caùch nhò bieân do bôûi caùi all passions we have been done away taâm phaân bieät vaø vò aáy thoaùt khoûi nhöõng with, and the later is as in the case of the töôûng töôïng sai laàm vaø nhöõng raøng buoäc Buddha, the state in which all conditions hö voïng nhö taâm, hình töôûng, ñaëc tính, of life, matter and mind, have been vaân vaân. Vò aáy thöïc haønh ñöùc haïnh boá thí extinguished by virtue of Enlightenment chæ nhaèm laøm lôïi cho taát caû chuùng sanh as darkness is extinguished by light, höõu tình vaø ñöa hoï ñeán traïng thaùi taâm linh because the Buddha had attained the state haïnh phuùc. Vò aáy thöïc haønh trì giôùi maø of Perfect Nirvana which is in itself khoâng ra baát cöù ñieàu kieän hay söï raøng devoid of any extinguishing qualities and buoäc naøo, aáy laø trì giôùi Ba La Maät cuûa he had transcended the “four arhument. moät vò Boà Taùt. Vò aáy bieát ñöôïc söï khaùc Tam Chieáu: So saùnh giaùo phaùp nhaø Phaät vôùi bieät giöõa chuû theå vaø ñoái töôïng, nhöng vaãn ba aùnh chieáu cuûa maët trôøi; moät laø aùnh maët trôøi yeân laëng chaáp nhaän maø khoâng khôûi leân treân ñænh ñoài, sau ñoù laø aùnh chieáu trong thung baát cöù yù nghó naøo veà söï gaén boù hay taùch luõng vaø cuoái cuøng laø aùnh chieáu treân vuøng ñoàng rôøi naøo, ñoù chính laø nhaãn nhuïc Ba La Maät baèng. Ñöùc Phaät thuyeát giaûng Hoa nghieâm ñeå cuûa moät vò Boà Taùt. Vò aáy tu taäp moät caùch chuyeån hoùa caùc ñeä töû thaønh Boà taùt; sau ñoù maïnh meõ suoát ngaøy suoát ñeâm, hoøa mình Ngaøi giaûng Tieåu thöøa cho haøng Thanh vaên theo moïi ñoøi hoûi cuûa kyõ luaät maø khoâng Duyeân giaùc trong vöôøn Laâm Tyø Ni, vaø sau khôûi leân caùi taâm phaân bieät naøo, ñoù chính cuøng Ngaøi thuyeát giaûng Phöông Ñaúng vaø Nieát laø tinh taán Ba La Maät. Vò aáy khoâng chaáp Baøn cho chuùng sanh moïi loaøi—The Buddha’s vaøo kieán giaûi veà Nieát Baøn cuûa caùc trieát teachings compare to the three shinings of the gia vaø thoaùt khoûi moïi söï phaân bieät, ñoù sun; the sun first shining on the hill-tops, then chính laø Thieàn ñònh Ba La Maät. Coøn veà the valleys and plains. The Buddha first Baùt Nhaõ Ba La Maät, vò aáy khoâng sanh taâm preached Avatamsaka sutra (Kinh Hoa phaân bieät beân trong mình, khoâng nhìn theá Nghieâm) transforming his chief disciples into giôùi baèng baát cöù loaïi hieåu bieát hay phaân bodhisattvas; second he preached Hinayana taùch naøo, khoâng rôi vaøo nhò bieân maø gaây sutras to sravaskas and Pratyeka-buddhas in neân söï chuyeån bieán töø caên baûn cuûa taâm the Limbini garden; third he preached thöùc. Ñoù laø khoâng ñoaïn dieät söï vaän haønh Vaipulya (Phöông Ñaúng) and Nirvana for all cuûa nghieäp trong quaù khöù, maø coá gaéng tu the living. taäp ñeå taïo ra moät traïng thaùi töï chöùng— Tam Chuûng: Three kinds, sorts, classes or The Paramita that are super-worldly in the categories. highest sense are practiced by a

Bodhisattva who understands that the practiced by Sravakas and world is dualistically conceived, because Pratyekabuddhas who, clinging to the idea of the discriminating

mind, and who is of Nirvana, are determined to attain it at detached from erroneous imaginations and all costs; they are like the worldly people wrong attachments of all kinds, such as who are attached to the enjoyment of mind, form, characters, etc. He would egotism. practice the virtue of charity solely to 3) Theá gian Ba La Maät—Paramitas for benefit sentient beings and to lead them a people in general relating to this world: a blissful state of mind. To practice Loaïi theá gian Ba La Maät ñöôïc thöïc haønh morality without forming any attachment bôûi nhöõng ngöôøi theá gian taàm thöôøng, to condition in which he binds himself, this thöôøng chaáp vaøo yù nieäm veà "ngaõ" vaø "ngaõ is his sila-paramita. Knowing the sôû;" hoï khoâng theå vuøng thoaùt khoûi nhöõng distinction between subject and object, raøng buoäc nhò bieân nhö höõu vaø phi höõu, vaø and yet quietly to accept it without waking taát caû nhöõng ñöùc haïnh maø hoï thöïc haønh any sense of attachment or detachment, ñeàu ñöôïc ñaët caên baûn treân yù nieäm ñaït moät this is the Bodhisattva's Kshanti-paramita. caùi gì ñoù coù tính caùch vaät chaát nhö laø moät To exercise himself most intently söï ñeàn ñaùp laïi. Hoï coù theå ñaït ñöôïc moät soá throughout the day and night, to conform khaû naêng taâm linh naøo ñoù vaø sau khi cheát himself to all the requirements of ñöôïc sanh vaøo coõi Trôøi cuûa Phaïm Thieân—discipline, and not to evoke a The worldly kind of paramitas is practiced discriminating mind, this is his Vyria- by worldly people who cling to the idea of paramita. Not to cling to the philosopher's an ego and what belongs to it; they are view of Nirvana and to be free from unable to shake themselves off the fetters discrimination, this is his Dhyana- of dualism such as being and non-being, paramita. As to Prajna-paramita, it is not and all the virtues they would practice are to evoke a discriminating mind within based on the idea of gaining something oneself, nor to review the world with any material as a reward. They may gain kind of analytical understanding, not to certain psychic powers and after death be fall into dualism, but to cause a turning at born in the heaven of Brahma. the basis of consciousness. It is not to Tam Chuûng Boá Thí: Ba loaïi boá thí—Three destroy the working of a past karma, but kinds of dana or charity—See Tam Boá Thí. to exert oneself in the exercise of bringing Tam Chuûng Boà Ñeà: Three kinds of bodhi. about a state of self-realization, this is (A) Prajna-paramita. 1) Thanh Vaên Boà Ñeà: Boà Ñeà maø haøng Thanh 2) Xuaát theá gian Ba La Maät—Paramitas for Vaên ñaït ñöôïc—The enlightenment of Sravakas and Pratyeka-buddhas relating sravakas. to the future life for themselves: Loaïi Ba 2) Duyeân Giaùc Boà Ñeà: Boà Ñeà maø haøng La Maät sieâu theá gian ñöôïc chö Thanh Vaên Duyeân Giaùc ñaït ñöôïc—The vaø Duyeân Giaùc thöïc haønh. Chö vò naày enlightenment of Pratyeka-buddhas. chaáp vaøo yù nieäm veà Nieát Baøn vaø quyeát 3) Phaät Boà Ñeà: Boà Ñeà maø Phaät ñaït ñöôïc— ñaït cho ñöôïc Nieát Baøn baèng moïi giaù. Hoï The enlightenment of Buddhas. cuõng gioáng nhö ngöôøi theá gian bò raøng (B) buoäc vaøo söï höôûng thuï quy ngaõ—The 1) Haønh nguyeän Boà Ñeà Taâm: To start out for super-worldly kind of paramitas is bodhi-mind to act out one's vows to save

all living beings—See Haønh Nguyeän Boà 1) Töï ñaït trí: Self-acquired, no master Ñeà Taâm. needed. 2) Thaéng Nghóa Boà Ñeà Taâm: Bodhi-mind 2) Töï taùnh trí: Unacquired or natural. which is beyond description, and which 3) Phoå trí: Trí hieåu bieát roäng lôùn nhôø tu taäp surpasses mere earthly ideas—See Thaéng thieàn ñònh—Universal mind through Nghóa Boà Ñeà Taâm. practicing medtiation. 3) Tam Ma Ñòa Boà Ñeà Taâm: Samadhi-bodhi Tam Chuûng Ñòa Nguïc: Three kinds of mind—See Tam Ma Ñòa Boà Ñeà Taâm. hells: Tam Chuûng Caûnh A Laïi Da Thöùc: See A 1) Nhieät ñòa nguïc: Hot hells. Laïi Da Thöùc Tam Chuûng Caûnh. 2) Haøn ñòa nguïc: Cold hells. Tam Chuûng Chaáp Thuû: See Tam Chaáp 3) Coâ ñoäc ñòa nguïc: Solitary hells. Thuû. ** See Ñòa Nguïc. Tam Chuûng Chæ Quaùn: Ba loaïi chæ quaùn— Tam Chuûng Ñoaïn: Three kinds of cutting- Three modes of entering dhyana (three off, excision or bringing to an end methods of attaining abstraction): (Uccheda)—See Tam Ñoaïn. 1) Tieäm Thöù Chæ Quaùn: Tröôùc caïn sau saâu, Tam Chuûng Giaùo Töôùng: See Tam Giaùo tröôùc ñôn giaûn sau phöùc taïp, chaúng haïn Töôùng. nhö truï taâm taïi ñænh muõi hay roán, vaân Tam Chuûng Hieän Höõu: Theo quan nieäm vaân—Gradual, from the shallow to the Phaät Giaùo, vaïn höõu sinh khôûi do taâm, vaø chæ coù deep, from the simple to the complex, taâm maø thoâi. Nhöùt laø trong hoïc thöùc “Duy such as fixing the mind on the nose, or Thöùc,” caùi maø chuùng ta goïi laø hieän höõu noù tieán navel, etc. haønh töø thöùc maø ra. Theo Duy Thöùc Toâng, moïi 2) Baát Ñònh Chæ Quaùn: Ñôn giaûn vaø phöùc taïp vaät hieän höõu ñöôïc xeáp tuøy theo baûn taùnh cuûa dung hoøa laãn nhau, chaúng haïn nhö ngöøng noù vaøo ba loaïi—According to the Buddhist söï suy nghó khi noù vöøa khôûi leân— idea, all things are born from mind and consist Irregular, simple and complex mixed, such of mind only. Especially in the idealistic as stopping every thought as it arises. theory, what we generally call existence 3) Vieân Ñoán Chæ Quaùn: Töùc thì vaø toaøn dieän, proceeds from consciousness. According to the nghóa laø tröôùc vaø sau khoâng khaùc, truï tö Mind-Only School, everything that exists is töôûng vaøo choã khoâng coù gì töï hieän höõu, classified as to the nature of its origin into maø hieän höõu do nhaân töø tröôùc— three species: Immediate and whole, such as dwelling on 1) Voïng Höõu Taùnh: Parikalpita-laksana the thought that nothing exists of itself, but (skt)—Coøn ñöôïc goïi laø “Bieán Keá Sôû Chaáp from a preceding cause. Taùnh.” Nhöõng hieän höõu khoâng thaät voán Tam Chuûng Cuùng Döôøng: Ba loaïi cuùng ñoàng thôøi khoâng coù moät baûn theå, nhö ma döôøng—The three kinds of offerings—See quyû chæ hieän höõu trong söï töôûng töôïng cuûa Tam Cuùng Döôøng. con ngöôøi chöù khoâng coù trong thöïc taïi— Tam Chuûng Duïc: Three kinds of desire— False existence, also called “Character of See Tam duïc. Sole Imagination.” Those of false Tam Chuûng Ñaø La Ni: Three kinds of existence which are at the same time Dharani—See Tam Ñaø La Ni. bereft of an original substance (adravya), just like a ghost that exists merely in one’s Tam Chuûng Ñaïi Trí: Ba loaïi ñaïi trí—Three imagination but not in reality. kinds of major wisdom:

2) Giaû Höõu Taùnh: Paratantra-laksana (skt)— 1) Nhang laøm baèng caønh caây: Incense made Coøn ñöôïc goïi laø “Y Tha Khôûi Taùnh.” from branches. Nhöõng höõu

theå giaû taïm hay nhaát thôøi 2) Nhang laøm baèng reã caây: Incense made khoâng coù taùnh thöôøng taïi, nhö caên nhaø from roots. ñöôïc döïng baèng goã, gaïch, ngoùi, vaân vaân. 3) Nhang laøm baèng boâng: Incense made Noù chæ hieän höõu baèng moät traøng toång hôïp from flower). nhöõng nhaân duyeân vaø khoâng töï höõu. Noù Tam Chuûng Höõu: Three kinds of khoâng coù thöïc taïi thöôøng toàn—Temporary existence—See Tam Höõu. or transitory existence, also called Tam Chuûng Kieán Hoaëc: Ba loaïi kieán “Character of Dependence upon others.” hoaëc—Three classes of delusive views or Those of temporary or transitory delusions: existence, having no permanent character 1) Thöôøng hoaëc: Nghi hoaëc thoâng thöôøng— (asvabhava), like a house that is built by Common delusions to humanity. timbers, stones, tiles, etc. It exists only by 2) Tuï hoaëc: Trong khi tu taäp thaáy nhöõng ñieàu a combination of causes or causal nghi hoaëc—Delusions of the inquiring combination, and is not self-existent. It mind. has no permanent reality. 3) Thoâng thaùi hoaëc: Nghi hoaëc cuûa nhöõng 3) Chaân Höõu Taùnh: Parinispanna-laksana hoïc giaû thoâng thaùi—Delusions of the (skt)—Coøn ñöôïc goïi laø “Vieân Thaønh Thaät learned and settled mind. Taùnh.” Nhöõng höõu theå chaân thaät, nghóa laø Tam Chuûng Laïc Sanh: Theo Tröôøng Boä, phi höõu trong yù nghóa cao nhaát cuûa danh Kinh Phuùng Tuïng, coù ba loaïi laïc sanh— töø naày, xa lìa taát caû töôùng khoâng thaät vaø According to The Long Discourses of the giaû taïm hay voâ töôùng. Söï thöïc, caùi naày Buddha, Sangiti Sutra, there are three kinds of khoâng phaûi laø phi höõu maø laø hieän höõu sieâu happy rebirths. vieät. Taùnh naày coøn ñöôïc goïi laø “Baûn Theå 1) Coù nhöõng loaøi höõu tình trong quaù khöù luoân cuûa taát caû” vaø chæ coù nhöõng ngöôøi coù trí luoân taïo ra thieàn ñònh laïc hay soáng trong tueä sieâu vieät môùi thaáu hieåu noù ñöôïc. Taùnh söï an laïc, nhö caùc vò Phaïm Chuùng Thieân: naày tieâu bieåu nhöõng gì coøn soùt laïi sau khi There are beings who continually hai taùnh tröôùc ñaõ bò loaïi boû—True produced happiness now dwell in existence, also called “Character of happiness, such as the devas of the Ultimate Reality.” Those of true Brahma group. existence, that is to say, non-existent in 2) Coù nhöõng loaøi höõu tình thaám nhuaàn, bieán the highest sense of the word, bereft of all maõn, sung maõn, höng thònh vôùi an laïc. false and temporary nature (alaksana). Thænh thoaûng hoï thoát ra nhöõng caâu caûm This is, in truth, not non-existence but höùng ‘OÂi an laïc thay,’ nhö chö Quang AÂm transcendental existence. This is also Thieân: There are beings who are called the “Substratum of all” and can be overflowing with happiness, drenched known only by a person of supreme with it, full of it, immersed in it, so that knowledge. It represents merely the they occasionally exclaim ‘oh what bliss’ remainder after the elimination of the first such as the Radiant Devas. two. 3) Coù nhöõng loaïi höõu tình thaám nhuaán, bieán Tam Chuûng Höông: Ba loaïi nhang—Three maõn, sung maõn, höng thònh vôùi an laïc. Hoï kinds of scents or incense. soáng maõn tuùc vôùi an laïc aáy, caûm thoï an laïc, nhö chö Bieán Tònh Thieân: There are

beings who are overflowing with there are numerous demons, they can be happiness, drenched with it, full of it, divided into three types: demons of afflictions, immersed in

happiness, who supremely external demons and celestial demons. blissful, experience only perfect 1) Phieàn Naõo Ma: Demons of Afflictions. happiness, such as the Lustrous Devas. a) Phieàn naõo ma chæ cho caùc phieàn naõo tham Tam Chuûng Ma: Three types of demons— nhieãm, hôøn giaän, si meâ, khinh maïn, nghi “Ma” tieáng Phaïn goïi laø mara, Taøu dòch laø ngôø, aùc kieán; cho ñeán caùc thöù ma nguõ aám, “saùt,” bôûi noù hay cöôùp cuûa coâng ñöùc, gieát haïi luïc nhaäp, möôøi hai xöù, möôøi taùm giôùi. maïng soáng trí hueä cuûa ngöôøi tu. “Ma” cuõng chæ Loaïi ma naày cuõng goïi laø noäi ma, do loøng cho nhöõng duyeân phaù hoaïi laøm haønh giaû thoái meâ muoäi ñieân ñaûo sanh ra, neân phaûi duøng thaát ñaïo taâm, cuoàng loaïn maát chaùnh nieäm, taâm chaân chaùnh saùng suoát giaùc ngoä maø hoaëc sanh taø kieán laøm ñieàu aùc, roài keát cuoäc bò giaûi töø. Phaøm phu töï mình ñaõ coù nhöõng sa ñoïa. Nhöõng vieäc phaùt sanh coâng ñöùc trí nghieäp rieâng, laïi do coäng nghieäp soáng hueä, ñöa loaøi höõu tình ñeán nieát baøn, goïi laø chung trong khung caûnh, maø ngöôøi xung Phaät söï. Caùc ñieàu phaù hoaïi caên laønh, khieán quanh phaàn nhieàu taùnh tình hieåm aùc, cho chuùng sanh chòu khoå ñoïa trong luaân hoài nghieäp chöôùng saâu daày, neân deã ñoäng sanh sanh töû, goïi laø ma söï. Ngöôøi tu caøng laâu, ñaïo phieàn naõo. Coù keû khoâng chòu ñöïng noåi söï caøng cao, môùi thaáy roõ vieäc ma caøng hung hieåm loâi cuoán cuûa nguõ traàn neân bò sa ngaõ. Coù cöôøng thaïnh. Theo Hoøa Thöôïng Thích Thieàn ngöôøi vì nghòch caûnh, khieán cho bi thöông Taâm trong Nieäm Phaät Thaäp Yeáu, ma tuy saàu naõo, chí tieán thuû tieâu tan. Nhöõng söï nhieàu, nhöng coát yeáu chæ coù ba loaïi: phieàn naõo vieäc naày xui khieán ngöôøi tu nheï thì öu ma, ngoaïi ma vaø Thieân ma—“Demons” are saàu, uaát öùc sanh ñau beänh; naëng thì chaùn called “mara” in Sanskrit. In Chinese, the naõn boû ñaïo, hoaëc phaãn chí töï taän; nguy word has connotation of “murderer” because haïi hôn nöõa, taát ñeán choã ñoái vôùi haøng xuaát demons usually plunder the virtues and murder gia taïi gia ñeàu maát heát myõ caûm, traùnh xa the wisdom-life of cultivators. “Demons” also chaùn gheùt, sanh vieäc khinh reõ cheâ bai, represent the destructive conditions or khoâng tin nhaân quaû, laøm ñieàu aùc, roài phaûi influences that cause practitioners to ñoïa tam ñoà—These demons represent the retrogress in their cultivation. Demons can afflictions of greed, anger, resentment, render cultivators insane, making them lose delusion, contempt, doubt and wrong their right thought, develop erroneous views, views. They also include the demons of commit evil karma and end up sunk in the the Five Skandas, the Six Entrances, the lower realms. These activities which develop Twelve Sense Fields, and the Eighteen virtue and wisdom and lead sentient beings to Elements. These demons are also called Nirvana are called Buddha work. Those “internal” as they created by topsy-turvy, activities which destroy good roots, causing delusive states of mind. Therefore, they sentient beings to suffer and revolve in the must be overcome by the bright, cycle of Birth and Death, are called demonic enlightened mind. The human mind is actions. The longer the practitioner cultivates, easily moved, developing afflictions not and the higher his level of attainment, the only because of personal karma but also more he discovers how wicked, cunning and because of the common karma of living in

powerful the demons are. According to Most an environment filled, for the most part, Venerable Thích Thieàn Taâm in The Pure Land with evil beings. Some persons cannot Buddhism in Theory and Practice, although resist the attractions of the five Dusts and

thus fall into evil ways. Others, sound, smell, taste, touch and dharmas. If encountering adverse conditions, grow sad you do, they will burn you up." and mournful and lose their determination • Khi xöa Ñöùc Vaên Thuø Sö Lôïi Boà Taùt hoûi to progress. Such developments moät vò Thieân nöõ: "Ngöôi xem möôøi taùm depending on their severity, render the giôùi nhö theá naøo?" Thieân nöõ ñaùp: "Nhö cultivator despondent , indignant and ill, thaáy kieáp löûa ñoát theá gian!" Ñaây laø nhöõng or worse still, cause him to abandon the lôøi caûnh giaùc ñeå phaù tröø loaïi ma phieàn Buddhist Order or even to commit suicide naõo: Manjusri Bodhisattva once asked a out of despair. More harmful still, they female deity, "How do you see the can lead to loss of respect and good will Eighteen Elements?" The deity replied, toward other cultivators, sometimes even "They are similar to the eonic fire burning hatred and avoidance of clergy and lay up the whole world." These are words of people alike. Loss of faith in cause and warning, reminding us to eliminate the effect, bad karma and finally, descent demons of afflictions. upon the three Evil Paths are the end • Phieàn naõo ma hay noäi ma, neáu khoâng cheá result. phuïc ñöôïc, taát seõ chieâu caûm ñeán ngoaïi ma b) Muoán ñoái trò thöù ma naày, haønh giaû phaûi ôû ngoaøi ñeán phaù. Lôøi xöa noùi: "Trong cöûa quaùn xeùt phieàn naõo laø hö huyeãn, xao coù tieåu nhôn, ngoaøi cöûa tieåu nhôn ñeán. ñoäng, noùng böùc, troùi buoäc, toái taêm, chæ laøm Trong cöûa coù quaân töû, ngoaøi cöûa quaân töû khoå cho ngöôøi vaø mình. Döùt phieàn naõo, ta ñeán." Laïi nhö khi aên troäm ñaøo ngaùch seõ trôû veà chaân taâm töï taïi giaûi thoaùt, maùt muoán vaøo nhaø, gia chuû hay ñöôïc toû ra laëng saùng trong, an vui maàu nhieäm. Ñoái bình tænh raên traùch, taát noù phaûi sôï haõi boû vôùi söï meâ chaáp töø naêm aám cho ñeán möôøi ñi. Neáu chuû nhaø kinh sôï roái rít naên næ, ñoù taùm giôùi, cuõng neân quaùn nhö theá—To chính laø thaùi ñoä khuyeân röôùc troäm vaøo counteract these demons, the practitioner nhaø vaäy: If the demons of afflictions or should reflect that all afflictions are internal demons are not subdued, they will illusory, upsetting, suffocating, binding, attract external demons which wreak evil and conducive only to suffering for havoc. The ancient have said: "If inside both himself and others. To eliminate the door there are mean-spirited people, afflictions is to return to the True Mind, mean-spirited people will arrive at the free and liberated, fresh and tranquil, door; if inside the door there are virtuous, bright and clear, happy and at peace, superior people, noble superior people transcendental and wondrous. The will arrive at the door." As an example, cultivator should also meditate in the when thieves try to enter a house through same way on all attachments, from the the side door, if the owner calmly scolds Five Skandas to the Eighteen Elements. them in a loud voice, they will naturally • Trong Kinh Phaùp Hoa, Ñöùc Phaät baûo: be frightened and leave. If on the other "Caùc ngöôi chôù neân tham ñaém saéc, thanh, hand, he is terrified and panic-stricken, höông, vò, xuùc, phaùp, duø thoâ hay duø teá. and begs them to desist, he will Neáu meâ ñaém

tham tröôùc, Taát bò noù thieâu unwittingly be inviting them into his ñoát: In the Lotus Sutra, Sakyamuni house. Buddha said: “You should not be greedy 2) Ngoaïi Ma: External Demons—Ngoaïi ma and attached to gross and vile forms, laø nhöõng loaøi ma quyû thaàn yeâu mò beân ngoaøi. Ngöôøi tu khi coù ñoâi chuùt coâng phu,

lieàn bò noù ñeán thöû thaùch phaù khuaáy. Loaøi of death, peacefully concentrating on naày coù theå chia thaønh ba haïng laø boá ma, Buddha or Mantra Recitation. The demons aùi ma vaø naõo ma—External demons take will then retrest of their own accord. the form of various spirits, ghosts and b) AÙi Ma: Demons of Lust and Attachment— deities. Once the cultivator has reached a AÙi ma laø loaøi ma khích ñoäng loøng aùi duïc certain level of attainment, he will be cho ñeán taâm tham nhieãm caûnh nguõ traàn. subject to demonic disturbances which Chuùng hoùa hình nam, nöõ loõa loà xinh ñeïp; will put him to the test. External demons hoaëc hình cha meï anh em, keû thaân meán, may be divided into three groups: cho ñeán thaân Phaät, Boà Taùt töôùng toát trang a) Boá Ma: Terrorizing Demons—Boá ma laø nghieâm ñeå khuyeán duï. Neáu ngöôøi thích aên loaøi ma öa khuûng boá laøm cho ngöôøi kinh ngon, chuùng hoùa sôn haøo haûi vò, höông sôï. Thöù ma naày thöôøng hoùa hình coïp, soùi, thôm ngaøo ngaït ñem daâng; ngöôøi öa baûo raén, rít, hoaëc caùc loaøi thuù hung döõ kyø laï, vaät, chuùng hieän hình thuù laï ngaäm chaâu hay hình aùc quyû gheâ rôïn ñeå doïa nhaùt ngoïc ñeán hieán taëng. Tuøy taâm nieäm haønh ngöôøi tu. Nhöõng hình töôùng naày bieán giaû öa thích ñieàu chi, chuùng lieàn hieän ra huyeãn voâ cuøng, hoaëc khoâng ñaàu, nhieàu thöù aáy. Chuùng coù theå duøng ma löïc khieán ñaàu, nhieàu tay, nhieàu maét; hoaëc mình cho ngöôøi tu ñöôïc taø ñònh, taø trí, taøi bieän ngöôøi ñaàu thuù, mình thuù ñaàu ngöôøi, hoaëc thuyeát, pheùp thaàn thoâng bieát quaù khöù vò caàm khí giôùi, hoaëc phung löûa ñoû. Neáu lai. Nhöõng keû khoâng hieåu cho laø ñaõ chöùng haønh giaû kinh haõi, lieàn bò noù phaù laøm maát ñaïo quaû, thaûy ñeàu tin phuïc; song kyø thaät chaùnh nieäm, laém khi sanh ñieân cuoàng. ngöôøi kia trong taâm ñieân ñaûo, chuyeân laøm Gaëp caûnh naày, neân nghó caùc töôùng ñeàu giaû pheùp quyû meâ hoaëc theá gian—These are a doái, ma chæ coù theå huûy dieät huyeãn thaân type of demon which excites a range of chôù khoâng theå phaù hoaïi ñöôïc chaân taâm. emotions, from lust to delusive attachment Suy xeùt nhö theá roài bình tónh khoâng sôï to the realm of the five Dusts, i.e., this cheát, an nhieân chuyeân taâm nieäm Phaät world. They take the appearance of hoaëc trì chuù, noù seõ töï ruùt lui—These are alluring, nude men and women or of ghosts that like to frighten and terrorize parents, siblings or close relatives, as well people. They usually take the form of as of Buddhas and Bodhisattvas with tigers, wolves, deadly serpents, poisonous beautiful, adorned features, in order to snakes or other ferocious beasts or entice the practitioner. If he is fond of hallucinatory, diabolic apparitions to scare good food, these demons bring him the cultivator. Their forms change ad succulent, fragrant dishes. If he likes infinitum. They may have no head or diamonds or gold, they take the many heads, many hands, many eyes, or a appearance of strange animals holding half-human, half-bestial body. They may precious stones in their mouths as brandish weapons or spit fire. If the offerings. They cause whatever

the practitioner is frightened, he loses his right practitioner desires to appear. They can thought and often goes insane. Faced with also use their psychic power to lead him these occurences, we should reflect that into evil samadhi, evil wisdom and all forms and marks are illusory, and that eloquence, giving him the mystic power to demons can only destroy the illusory know the past and the future. Those who body, not the True Mind. Meditating this do not understand will mistake these way, we should remain calm and unafraid occurences for evidence that the

practitioner has attained Enlightenment, and respectfully asked him to eat and thus believe in and trust him. In immediately, before the food grew cold reality, however, the cultivator's mind is and lost all taste. The monk, being hungry upside down and he spends all his time wanted to eat at once but remembering engaging in errant, demonic practices to that it was not yet noontime, he patiently deceive others. told her to put the bowl aside for the time • Coù moät nhaø sö Vieät Nam tu taïi moät ngoâi being. The woman left, appearing angry chuøa boû hoang beân Laøo. Trong khi thieàn and upset. Some time later, at noon, he ñònh oâng thaáy moät nhoùm myõ nhaân loõa loà, uncovered the bowl to discover that it was naém tay nhau nhaûy muùa. Sö traán ñònh taâm full of worms, crawling all around. He khoâng noåi, beøn thaønh khaån nieäm Phaät, then understood that his false thought of töôùng aáy lieàn tan—Once there was a food had attracted the demonic Vietnamese monk cultivating at a apparitions. Thanks to his self-restaint and deserted temple in Laos. In one of his power of concentration, however, limited, meditation sessions, he saw a group of he avoided consuming the dirty food and beautiful, ethereal women, all naked, violating the precept against killing. holding hands and dancing around. The • Laïi cuõng moät vò sö tu thieàn trong nuùi, thaáy monk, unable to calm his agitated mind, mình leû loi coâ quaïnh, neân sanh voïng töôûng immediately recited the Buddha's name in muoán ñöôïc moät ít ngöôøi cuøng ôû chung cho all earnestness. Only then did this scene vui. Vöøa ñaâu coù baø laõo daãn hai coâ gaùi treû disappear. ñeïp, baûo nhaø ôû döôùi laøng chaân nuùi, tìm • Moät caâu chuyeän khaùc—Another story— ñeán am tranh caàu xin daïy ñaïo. Vò Taêng Khi xöa beân Trung Quoác coù moät vò sö ban ñaàu khoâng nghi ngôø, lieàn thuyeát phaùp ñang tham thieàn, nhaân khi trôøi laïnh buïng khai thò. Tôùi lui nhö theá laâu ngaøy, moät ñoùi, ñoäng nieäm töôûng aên; sö lieàn thaáy moät hoâm baø laõo baïch sö xin cho hai coâ gaùi laøm thieáu phuï böng thöùc aên ñeán cuùng döôøng. thò giaû lo vieäc giaët giuû côm nöôùc cho sö ñôõ Thieáu phuï quyø xuoáng sôùt ñoà aên vaøo baùt, cöïc nhoïc. Sö nghe noùi thoaùng sanh loøng thænh sö neân duøng lieàn keûo nguoäi maát nghi, lieàn nghieâm traùch töø choái. Ba ngöôøi ngon. Sö vì ñoùi muoán thoï duïng ngay, toû veû hôøn theïn boû ñi. Sö leùn theo doõi qua nhöng nghó chöa ñeán giôø thoï trai, neân moät khuùc quanh boãng chôït maát boùng, sö nhaãn naïi baûo haõy taïm ñeå moät beân, chôø ñeán xem thì ñaõ cuøn ñöôøng, laïi khoâng coù ñuùng giôø seõ aên. Thieáu phuï nghe noùi, coù veû nhaø cöûa chi caû, chæ thaáy ba goác coå thuï, hôøn giaän boû ñi. Giaây laâu sau ñuùng ngoï, sö moät to hai nhoû. Sö suy nghó bieát ñaây laø giôû baùt ra thaáy trong aáy toaøn laø doøi boø luùc yeâu tinh coå thuï, muoán ñem buùa chaët ñoán nhuùc.

Chöøng aáy oâng môùi tænh ngoä, bieát hoaëc noåi löûa thieâu ñoát ñeå döùt töø haäu vöøa ñoäng sanh voïng nieäm, lieàn röôùc laáy hoaïn. Vöøa nghó ñeán ñoù boãng thaáy ba caûnh ma; may nhôø coù chuùt ñònh löïc môùi ngöôøi hieän ra caàu saùm hoái vaø xin tha khoûi aên ñoà dô vaø phaïm giôùi saùt—Once in maïng. Theá môùi bieát taâm yeân caûnh laëng, China, there was a monk seated in voïng khôûi ma sanh, ngöôøi tu phaûi ghi nhôù meditation. Because he was cold and ñieàu naày—Yet another story concerns a hungry, the thought of food arose in his Zen monk who practiced in a deserted mind. He suddenly saw a woman mountain area. Lonely and isolated, he presenting him with an offering of food. had a deluded thought, wishing to have The woman knelt, put food in his bowl, some fellow-cultivators practicing along

with him to make life more bearable. Quaùn coù thöù quyû Du Laïp Kieát Chi, Taøu Immediately, an old woman appeared goïi laø Ñoâi Dòch, ñaàu maët nhö caây ñaøn tyø from nowhere, leading two beautiful baø, boán maét hai mieäng, thöôøng öa khuaáy young girls by the hand, who, she said, ñoäng phaù roái ngöôøi tu. Chuùng chôø khi lived in the village down in the valley. ngöôøi tu ñang tuïng nieäm, hoùa ra saâu truøng, They had come, they claimed , to seek hoaëc boø leân khaép ñaàu maët, hoaëc chun vaøo guidance in the Way. The monk, mieäng, loã muõi, maét, loã tai; hoaëc chui vaøo unsuspicious, immediately gave a Dharma naùch, buïng cuûa haønh giaû maø caén chích. talk to the group. One day, after many Ñoâi khi chuùng keâu vang vaøo loã tai, laøm such visits over a period of time, the old thaønh tieáng oàn aøo, nhöùc oùc; hoaëc chôït oâm woman respectfully requested that the giöõ ngöôøi, quô tìm thì khoâng ñuïng thaáy. two girls be allowed to become attendants Chuùng coøn hoùa ra caûnh nguõ traàn hoaëc to the monk and relieve him of his daily thuaän, hoaëc nghòch, hoaëc khoâng thuaän chores. The monk, hearing this, became nghòch, bieán huyeãn khoân löôøng, laøm cho suspicious. He reprimanded the old haønh giaû loaïn ñoäng chaúng bieát ñaâu maø woman severely and refused the offer. nhaän thöùc, deã maát ñònh taâm. Muoán ñoái trò The three women left, apparently angry vôùi ba möôi saùu loaøi tinh thuù, cöù theo giôø and ashamed. The monk, intrigued, keâu teân cuûa noù maø quôû traùch; vôùi ma Ñoâi followed them discreetly until they Dòch, neân tuïng tam quy nguõ giôùi hoaëc giôùi disappeared around a bend in the road. boån, bôûi chuùng laø thöù quyû phaïm toäi phaù When he reached the spot, he found it was giôùi. Laøm nhö theá chuùng lieàn aån maát. a dead end with no habitation or anything Hoaëc caùch ñoái trò toång quaùt laø neân nhieáp else around, except for three very old taâm vaøo chaùnh ñònh, hay chuyeân chæ trì trees, one big tree and two small ones. He chuù nieäm Phaät, chuùng seõ tan bieán—This thought it over and realized that he had type of demon concentrates on harassing been tested . A fleeting thought occurred and disturbing the practitioner. There is a to him, that he should cut down the trees, certain species of spirits and ghosts which start a bonfire, and burn them into ground. can be subdivided into many types, each At that moment, the three women appearing at a fixed time of the day. In reappeared, repentant, begging him to general, each hour has three types of forgive them and spare their lives. spirits. For example, during the period Therefore, the cultivator should between

seven and nine in the morning, remember: when the mind is still, all they take the appearance of dragons, fish, realms are calm; when delusion arises, and serpent-like creatures. In his demons are born. commentaries Samatha and Vipassana for c) Naõo Ma: Nuisance Demons. Beginners, the Patriarch Chih-I mentioned • Naõo ma laø loaïi ma chuyeân phaù roái, laøm a type of demon with a face like a pear- naõo loaïn ngöôøi tu. Coù gioáng tinh mò moãi shaped lute, four eyes and two mouths, loaøi ñeán theo giôø cuûa noù, ñaïi khaùi moãi giôø which enjoys disturbing cultivators. coù ba loaøi, möôøi hai giôø thaønh ba möôi Waiting for the individual to begin to saùu loaøi tinh thuù. Nhö giôø Daàn ñeán, taát laø practice, it takes the form of worms or tiny loaøi coïp, beo, gaáu; giôø Meïo ñeán laø loaøi insects and crawls all over his head and meøo, thoû, caùo; giôø Thìn laø loaøi, roàng, caù, face, penetrates into his mouth, nose, eyes thuoàng luoàng…Theo trong Toïa Thieàn Chæ and ears, or goes under his armpits or

belly to sting him. At other times it shouts together and do not want people loudly into the practitioner’s ears, creating connected with them in some way to a great disturbance and giving him a follow other teachings. headache; or it suddenly embraces him 3) Thieân Ma: Celestial Demons. tightly. If the practitioner attempt to seize a) Thieân ma laø loaïi ma ôû coõi trôøi Tha Hoùa it in return, nothing is there. This type of Töï Taïi, thuoäc taàng thöù saùu cuûa trôøi Luïc nuisance demon also causes scenes of the Duïc. Loaïi ma naày coù phöôùc baùo, höôûng söï five Dusts to appear, either favorable or vui maàu nhieäm cao toät cuûa nguõ traàn, cho unfavorable, or neither favorable nor ñoù laø caûnh khoaùi laïc tuyeät ñoái, naém quyeàn unfavorable. Such transformations are haïn veà duïc nhieãm, khoâng muoán ai thoaùt countless and can cause the practitioner to khoûi phaïm vi aáy. Khi haønh giaû ñaït ñeán become agitated. As he does not know möùc tu khaù cao, taâm quang phaùt loä, aùnh what to make of all this, he loses his saùng chieáu thaáu leân coõi trôøi Tha Hoùa laøm concentration. The general way to subdue cho cung ñieän ma rung ñoäng, chuùng lieàn these nuisance demons is to “gather” the phaùt giaùc vaø vì sôï e coù ngöôøi giaûi thoaùt, mind in correct samadhi or diligently quyeán thuoäc mình seõ giaûm bôùt ñi, neân tìm recite mantras or the Buddha’s name, they caùch phaù hoaïi. Chuùng hieän ra nhieàu caûnh, will then all disappear. hoaëc haêm doïa, hoaëc khuyeán duï, hoaëc giuùp • Ngoaïi ma coøn laø nhöõng ma baøng moân taû söùc cho taø ñònh taø trí cuøng thaàn thoâng coát ñaïo. Nhöõng vò kieáp tröôùc hoaëc kieáp naày ñeå gaït gaãm; laïi thay phieân nhau rình raäp ñaõ töøng tu theo ngoaïi ñaïo, sau trôû laïi quy khoâng giaây phuùt naøo rôøi ñeå chôø cô hoäi y Phaät phaùp; hoaëc nhöõng vò tuy chæ nöông thuaän tieän. Neáu haønh giaû coù moät nieäm sô veà Tam Baûo, nhöng xöa kia oâng baø cha hôû, lieàn bò chuùng aùm nhaäp, xuùi duïc laøm meï ñeàu theo baøng moân taû ñaïo, thöôøng hay nhöõng ñieàu traùi ñaïo ñöùc, ñôøi tu keå nhö ñaõ bò ngoaïi ma phaù roái. Bôûi loái tu cuûa ngoaïi hö taøn: This refers to the type of demon ñaïo ñeàu khoâng rôøi phieàn naõo höõu laäu, coøn that resides in the Sixth Heaven, also trong voøng töï cao chaáp ngaõ, tham ñaém called the Heaven of Free Enjoyment of quyeàn danh, neân haøng ngoaïi ñaïo hay quy Others’

Emanations. This type of demon tuï beø phaùi, khoâng muoán cho ngöôøi coù ít possesses merits and blessings and enjoys nhieàu lieân heä vôùi phe mình tu theo ñaïo the highest heavenly bliss in the Realm of khaùc: External demons also include desire, of which our world is but a small demons belonging to externalist cults and part. They then mistake such happiness other false or quasi-Buddhist sects; or and bliss as ultimate, and do not wish practitioners who have belonged to cults anyone to escape their influence. When a in this or previous lives but have now practitioner has attained a fairly high level converted to Buddhism, as well as those of cultivation, his mind-light develops and who are themselves Buddhists but who shines up to the realm of the Sixth come from families formerly active in Heaven. It is then discovered by the other faiths and cults, tend to be bothered celestial demons, who seek ways to by external demons. This is because the sabotage his cultivation. Such action can cultivation methods of externalists are take many forms, threatening or cajoling, within the realm of worldly afflictions and or even helping the practitioner attain are tainted with pride, ego attachment, false samadhi “wisdom” and spiritual power and fame. Therefore, they stick power, with the aim of ultimately

deceiving him. These demons take turns Khi gaëp nhöõng caûnh nhö treân, ngöôøi tu watching the practitioner constantly and phaûi duøng trí tueä quaùn saùt, gaéng giöõ chaùnh without interruption, waiting for the nieäm, ñöøng sanh taâm chaáp tröôùc maø laïc opportunity. If the practitioner has a vaøo löôùi taø. Phaûi kieân trì nhö theá môùi xa delusive thought, they pounce on him or lìa ñöôïc ma chöôùng.”—In the Awakening steer him toward things contrary to the of Faith, the Patriarch Asvaghosha Way. The practitioner’s entire lifetime of admonished: “There may be some cultivation is then over, for all practical disciples whose root of merit is not yet purposes. mature, whose control of mind is weak b) Trong Ñaïi Thöøa Khôûi Tín Luaän, Maõ Minh and whose power of application is limited, Boà Taùt ñaõ töøng khuyeân daïy: “Trong khi and yet who are sincere in their purpose to haønh giaû tònh tu, thöôøng bò caùc thieân ma, seek enlightenment, these for a time may ngoaïi ñaïo, hoaëc quyû thaàn laøm naõo loaïn. beset and bewildered by maras and evil Chuùng hieän caùc hình töôùng gheâ rôïn ñeå influences who are seeking to break down khuûng boá, hoaëc töôùng nam nöõ xinh ñeïp ñeå their good purpose. Such disciples, seeing quyeán ruõ. Coù khi chuùng hieän thaân Phaät, seductive sights, attractive girls, strong Boà Taùt hay chö Thieân ñeû caùc töôùng trang young men, must constantly remind nghieâm; hoaëc noùi caùc moân ñaø la ni; hoaëc themselves that all such tempting and noùi phaùp boá thí, trì giôùi, nhaãn nhuïc, tinh alluring things are mind-made; and, if they taán, thieàn ñònh, trí hueä; hoaëc noùi caùc phaùp do this, their tempting power will bình ñaúng, khoâng, voâ töôùng, voâ nguyeän, disappear and they will no longer be khen ngôïi caûnh khoâng oaùn khoâng thaân, annoyed. Or, if they have vision of khoâng nhaân khoâng quaû, cöùu caùnh roãng heavenly gods and Bodhisattvas and khoâng vaéng laëng, baûo ñoù laø chaân nieát baøn. Buddhas surrounded by celestial glories, Hoaëc chuùng laøm cho haønh giaû bieát ñôøi they should remind themselves that those, tröôùc cuûa mình, suoát vieäc quaù khöù vò lai, too, are mind-made and unreal. Or, if

they thaáu roõ taâm nieäm cuûa moïi ngöôøi, cho ñeán should be uplifted and excited by listening ñöôïc bieän taøi voâ ngaïi. Chuùng khieán ngöôøi to mysterious Dharanis, to lectures upon tu tham luyeán danh lôïi theá gian, taùnh tình the paramitas, to elucidations of the great thaát thöôøng, hay giaän, hay cöôøi, öa nguû, principles of the Mahayana, they must nhieàu beänh, deã xoùt thöông xuùc caûm, coù remind themselves that these also are khi raát tinh taán, laém luùc laïi treã naûi bieáng emptiness and mind-made, that in their nhaùc. Hoaëc chuùng xui haønh giaû sanh taâm essence they are Nirvana itself. Or, if they nghi ngôø khoâng tin, nhieàu lo nghó, boû phaùp should have intimations within that they tu caên baûn trôû laïi tu caùc taïp haïnh, ñaém have atained transcendental powers, nhieãm nhöõng vieäc trieàn phöôïc ôû theá gian. recalling past lives, or foreseeing future Hoaëc chuùng laøm cho haønh giaû ñöôïc moät ít lives, or, reading others' thoughts, or phaàn töông tôï nhö tam muoäi, coù theå ôû freedom to visit other Buddha-lands, or trong ñònh töø moät ngaøy cho tôùi baûy ngaøy, great powers of eloquence, all of these thaân taâm an vui khoâng bieát ñoùi khaùt; song may tempt them to become covetous for ñoù laø do söùc taø chöùng cuûa ngoaïi ñaïo gia worldly power and riches and fame. Or, bò, khoâng phaûi chaân tam muoäi. Hoaëc laïi they may be tempted by extremes of khieán cho haønh giaû aên uoáng khoâng chöøng emotion, at times angry, at other time ñoä, khi nhieàu khi ít, saéc maët bieán ñoåi luoân. joyous, or at times very kind-hearted and

compassionate, at other times the very haïi ñaïo taâm theo ñuùng nghóa cuûa ma—In opposite, or at times alert and purposeful, summary and as a further generalization, at other times indolent and stupid, at times there are only two types of demon, full of faith and zealous in their practice, internal and external. Celestial demons at other times engrossed in other affairs are within the category of external and negligent. All of these will keep them demons; however, we described them vacillating, at times experiencing a kind of separately to alert the practitioner to the fictitious samadhi, such as the heretics dangerous, subtle havoc they can cause. In boast of, but not the true samadhi. Or addition to the demons of afflictions, later, when they are quite advanced they external demons and celestial demons become absorbed in trances for a day, or described above, Buddhist sutras also two, or even seven, not partaking of any mention "disease demons" and the food but upheld inward food of their "demons of death." For disease will spirit, being admired by their friends and usually wither the practitioner's efforts, feeling very comfortable and proud and while death in the midst of cultivation can complacent, and then later becoming very make him retrogress. Thus, disease and erratic, sometimes eating little, sometimes death are called demons. In general, they greedily, and the expression of their face represent obstacles to the way that affect constantly changing. Because of all such the physical body, but they cannot harm strange manifestations and developments and destroy the Bodhi-Mind in the true in the course of their practices, disciples sense of the word "demon." should be on their guard to keep the mind d) Söùc tu cuûa ngöôøi thôøi nay phaàn nhieàu bò under constant control. They should phieàn naõo ma hoaëc ngoaïi ma phaù hoaïi, neither grasp after nor become attached chöa ñuû ñeå cho Thieân ma phaûi ra tay.

Loaïi to the passing and unsubstantial things of ma naày chæ ñeán vôùi nhöõng vò tu cao. Neáu the senses or concepts and moods of the Thieân ma quyeát phaù, nhöõng vò söùc tu taàm mind. If they do this they will be able to thöôøng khoù coù hy voïng thoaùt khoûi. Trong keep far away from the hindrances of Kinh Laêng Nghieâm, vì thöông ñöôøng tu karma." nhieàu hieåm naïn, Ñöùc Phaät khuyeân caùc c) Keát laïi, chæ coù hai loaïi ma laø noäi ma vaø haønh giaû tham thieàn neân kieâm trì maät chuù, ngoaïi ma; Thieân ma cuõng thuoäc veà loaøi ñeå ñöôïc nhôø thaàn löïc gia hoä, thoaùt khoûi ngoaïi ma. Nhöng sôû dó laäp Thieân ma naïn ma thaønh töïu chaùnh ñònh. AÁn Quang thaønh moät loaïi rieâng, laø vì muoán cho haønh Ñaïi Sö ñaõ baûo: "Môùi xem qua döôøng nhö giaû löu yù ñeán söï phaù hoaïi nguy hieåm tinh Kinh Laêng Nghieâm khaùc quan ñieåm vôùi vi cuûa noù. Ngoaøi phieàn naõo ma, ngoaïi ma, Tònh Ñoä, nhöng xeùt nghó saâu môùi thaáy Thieân ma nhö treân, trong kinh coøn noùi ñeán kinh naày voâ hình ñaõ khen ngôïi tuyeân beänh ma vaø töû ma. Bôûi côn ñau beänh döông Tònh Ñoä. Taïi sao theá? Bôûi baäc ñaõ thöôøng laøm cho haønh giaû tieâu giaûm coâng chöùng ñeä tam Thaùnh quaû A Na Haøm maø phu, laïi tu chöa ñeán ñaâu roài cheát coù theå coøn coù theå bò ma caûnh laøm cho thoái ñoïa, khieán ngöôøi thoái thaát ñaïo quaû, neân môùi thì söï nieäm Phaät caàu sanh Tònh Ñoä caøng goïi laø ma. Nhöng beänh ma vaø töû ma ñaïi yù noåi baäc theâm taùnh caùch troïng yeáu, trong chí söï chöôùng ngaïi cuûa beänh vaø cheát aùnh saùng nhieáp hoä cuûa Ñöùc A Di Ñaø thuoäc veà thaân töù ñaïi treân ñöôøng tu, khoâng khoâng coøn naïn ma nöõa."—Considering coù tính caùch phaù hoaïi khuaáy roái ñeå gieát the level of cultivation of today's

practitioners, they generally face 'neáu chuyeân taâm nieäm Phaät A Di Ñaø, ñem harassment only from demons of coâng ñöùc tu hoài höôùng caàu sanh Taây afflictions or external demons. Such Phöông, thì seõ ñöôïc veà theá giôùi Cöïc Laïc, cultivators are not advanced enough to thöôøng thaáy Phaät nghe phaùp, khoâng coøn arouse opposition from celestial demons. thoái chuyeån. Neáu haønh giaû y theo ñöôøng However, should the latter set their minds loái tu naày, quyeát ñònh seõ ñöôïc vaøo chaùnh to destroying someone, that person has ñònh tuï."—In the Awakening of Faith, little hope of escaping harm, unless his after summarizing the essential points of cultivation is examplary. In the Mahayana doctrine and explaining the Surangama Sutra, Sakyamuni Buddha, out path of cultivation, the Patriarch of compassion for cultivators faced with Asvaghosha added: "Next, suppose there many dangers along the Way, advised is a man who learn this teaching for the those who practiced meditation to recite first time and wishes to seek the correct mantras at the same time. This would faith but lacks courage and strength. enable them to rely on the power of the Because he lives in this world of Buddhas to escape harm from demons and suffering, he fears that he will not always achieve correct samadhi. The Patriarch be able to meet the Buddhas and honor Yin Kuang once said: "At first glance, it them personally, and that faith being would appear that the Surangama Sutra difficult to perfect, he will be inclined to has a different viewpoint from Pure Land. fall back. He should know that the However, upon closer scrutiny, that sutra, Tathagathas have an

excellent expedient in its essence, actually praised and means by which they can protect his faith: commended the Pure Land School. Why is that is, through the strength of this so? It is because, if even those who wholehearted meditation-recitation on have attained the third level of sagehood Amitabha Buddha, he will in fulfillment of can suffer retrogression caused by his wishes be able to be born in the demons, we can see the crucial Buddha-land beyond, to see the Buddha importance of Buddha Recitation and always, and to be forever separated from rebirth in the Pure Land: in the gathering the evil states of existence. It is as the and helping light of the Lord Amitabha sutra says, 'if a man meditates wholly on Buddha, there is no more danger of Amitabha Buddha in the world of the demons. Western Paradise and wishes to be born in e) See Naêm Ñieàu Kieän Caàn Thieát Ñeå Thaønh that world, directing all the goodness he Coâng Cuûa Ngöôøi Tu Thieàn. has cultivated toward that goal, then he f) Trong Ñaïi Thöøa Khôûi Tín Luaän, Maõ Minh will be born there.' Because he will see Boà Taùt sau khi keát hôïp toång quaùt veà tinh the Buddha at all times, he will never fall yeáu cuûa phaùp Ñaïi Thöøa, vaø trình baøy xong back. If a cultivator follows this path, he ñöôøng loái tu taäp, Ngaøi ñaõ baûo: "Coõi Ta Baø will be able to be born there in the end phieàn naõo cang cöôøng, chaùnh tín khoù because he abides in the correct vöõng, khoâng thöôøng ñöôïc gaëp Phaät nghe samadhi." phaùp, ñöôøng tu nhieàu hieåm naïn chöôùng Tam Chuûng Nhaân: Three kinds of people— duyeân. Neân bieát Ñöùc Nhö Lai coù phöông See Nhò Chuûng Nhaân. tieän thuø thaéng, daïy caàu sanh veà coõi Tònh Tam Chuûng Nhaãn Haønh: Three kinds of Ñoä ôû Taây Phöông. Nhö trong kheá kinh noùi patience or forbearance—See Tam nhaãn.

Tam Chuûng Phaùp Thaân: Three kinds of away crows" Sramanera, age from 7 to 13, dharmakaya—See Tam Phaùp Thaân. old enough to drive away crows. Tam Chuûng Phaät Töû: Coù ba loaïi Phaät töû— 2) ÖÙng Phaùp Sa Di: Sa Di ÖÙng Phaùp, tuoåi töø There are three kinds of Buddhist followers: 14 ñeán 19, ñuû khaû naêng thöïc haønh theo 1) Ngoaïi Töû: Ngöôøi chöa tin ñaïo—External Phaät phaùp—One who is able to respond to sons, who have not yet believed. or follow the doctrine, age from 14 to 19. 2) Thöù Töû: Ngöôøi theo Tieåu Thöøa— 3) Sa Di: Tuoåi töø 20 ñeán 70—Sramanera, Secondary sons, or Hinayanists. age from 20 to 70. 3) Chaân Töû: Ngöôøi theo Ñaïi Thöøa—True Tam Chuûng Saùm Hoái Phaùp: Ba loaïi saùm sons, or Mahayanists. hoái—Three modes of repentance: Tam Chuûng Quaùn Ñaûnh: Ba loaïi quaùn 1) Voâ sinh saùm hoái: To meditate on the way ñaûnh—Three kinds of baptism—Every to prevent wrong thoughts and delusions— Buddha baptizes a disciple by either one of the See Voâ Sanh Hoái. below three kinds: 2) Thuû töôùng saùm hoái: To seek the presence (A) Theo truyeàn thoáng Ñaïi Thöøa—Mahayana of the Buddha to rid one of sinful thoughts Tradition: and passions—See Thuû Töôùng Saùm. 1) Ma ñaûnh quaùn ñaûnh: Every Buddha 3) Taùc phaùp saùm: In proper form to confess baptizes a disciple by laying a hand on his one's breach of the rules before the head. Buddha and seek remission—See Taùc 2) Thoï kyù quaùn ñaûnh: Buddhas baptizes a Phaùp Saùm. disciple by predicting Buddhahood to him. Tam Chuûng Saéc: Ba loaïi saéc—Three kinds 3) Phoùng quang quaùn ñaûnh: Buddhas of rupa (appearance or object):

baptizes a disciple by revealing his glory (A) to him to his profit. 1) Hieän saéc: Visible objects (body, face). (B) Theo truyeàn thoáng Maät Giaùo—Tantric 2) AÅn saéc: Invisible objects (sound, voice). Tradition: 3) Tröøu töôïng saéc: Immaterial or abstract 1) Saùi Thuûy Quaùn Ñaûnh: To sprinkle the objects. head with water. (B) 2) See (A) (2). 1) Saéc: Color. 3) See (A) (3). 2) Töôùng (hình theå): Shape. Tam Chuûng Quang Minh: Ba loaïi aùnh 3) Phaåm chaát: Quality. saùng—Three kinds of light: Tam Chuûng Sinh AÙi Duïc: Ba nguoàn goác 1) Ngoaïi quang: External light (sun, moon, gaây neân duïc voïng vaø aûo töôûng—Three sources stars, lamps, etc). or causes of the rise of the passions and 2) Phaùp quang: Dharma light or light of right illusions: teaching and conduct. 1) Töôûng sinh: The mind or active thought. 3) Phaät quang: The effulgence or bodily halo 2) Töôùng sinh: The objective world. emitted by Buddhas, Bodhisattvas and 3) Löu chuù sinh: Constant interaction, or the devas, continuous stream of latent Tam Chuûng Sa Di: Ba loaïi Sa Di döïa theo predispositions. tuoåi taùc—Three kinds of Sramanera which are Tam Chuûng Tam Theá: See Tam Theá. recognized according to age: Tam Chuûng Taâm Khoå: Three kinds of 1) Khu OÂ Sa Di: Sa Di ñuoåi quaï, tuoåi töø 7 mental distress (tham: desire, saân: hatred, si: ñeán 13 (ñuû khaû naêng ñuoåi quaï)—“Drive stupidity)—See Tam Ñoäc.

Tam Chuûng Taàm Caàu: Theo Töông Öng (B) Boä Kinh, Phaåm Taàm Caàu, coù ba loaïi taàm 1) Danh Thieân: Thieân vöông hay thieân töû, caàu—According to the Connected Discourses vua trong loaøi ngöôøi—Famous rulers on of the Buddha, Chapter Esanavaggo earth (Searches), there are three kinds of searches: 2) Sanh Thieân: Thieân thuù trong luïc thuù (töø 1) Taàm Caàu Veà Duïc: The search for sensual vöông thieân ñeán phi töôûng thieân)—The pleasure. highest incarantions of the six paths. 2) Taàm Caàu Veà Höõu: The search for 3) Tònh Thieân: Coõi cuûa caùc baäc Thaùnh giaû töø existence. Thanh Vaên ñeán Duyeân Giaùc, ñaõ dieät tröø 3) Taàm Caàu Veà Phaïm Haïnh: The search for heát phieàn naõo caáu chöôùng—The pure or a holy life. the saints, from Sravakas to Pratyeka- Tam Chuûng Thanh Tònh: Ba loaïi thanh buddhas. tònh cuûa Boà Taùt—Three purities of a Tam Chuûng Thieän Caên: Ba loaïi thieän bodhisattva—See Tam Thanh Tònh. caên—Three kinds of good roots: Tam Chuûng Thaân: See Tam Thaân. 1) Boá thí: Almsgiving. 2) Bi maãn: Mercy. Tam Chuûng Thaân Khoå: Three dukhas or 3) Trí hueä: Wisdom. afflictions of the body: 1) Giaø: Old age. Tam Chuûng Thieän Taâm: Ba ñieàu thieän nôi 2) Bònh: Sickness. taâm—Three good deeds of the mind: 3) Cheát: Death. 1) Khoâng tham lam: Not to be greedy. 2) Khoâng saân haän: Not to be angry. Tam Chuûng Thò Ñaïo: Ba caùch daãn daét— 3) Khoâng si meâ taø kieán: Not to be ignorant Three ways in which bodhisattvas manifest with wrong views. themselves for saving those suffering the pains of hell: Tam Chuûng Thieän Thaân: Ba ñieàu thieän nôi 1) Thaàn bieán thò ñaïo: Duøng thaân nghieäp daãn thaân—Three good deeds of the body: daét—Physically, by supernatural powers, 1) Khoâng saùt sanh: Not to kill any living change of form. beings. 2) Giaùo giaûi thò ñaïo: Duøng khaåu nghieäp (lôøi 2) Khoâng troäm caép: Not to steal any noùi) maø daãn daét—Orally, by moral properties of others. exhortation. 3) Khoâng taø daâm: Not to commit adultery. 3) Kyù thuyeát thò ñaïo: Luùc naøo cuõng

ghi nhôù Tam Chuûng Thieän Tri Thöùc: Theo Hoøa vaø tìm ñuû moïi caùch maû giaûng giaûi baèng yù Thöôïng Thích Thieàn Taâm trong Nieäm Phaät nghieäp—Mentally, through powers or Thaäp Yeáu, ngöôøi ñaû thaát chuyeân tu (chuyeân tu memory and enlightenment. baûy ngaøy trong thaát), phaûi coù ba baäc thieän tri Tam Chuûng Thieân: Ba loaïi trôøi—Thre thöùc—According to Most Venerable Thích kinds of heaven: Thieàn Taâm in The Pure Land Buddhism in (A) Theory and Practice, in conducting a seven- 1) Töï thieân: Heaven by name or title (divine day retreat, one can either practice alone, to king, son of king, etc). attain purity more easily, or with many other 2) Taùi sanh thieân: Heaven as a place of cultivators. There are three types of good rebirth (the heavens of the gods). spiritual advisors: 3) Tònh Phaät thieân: Cung trôøi nôi chö Phaät 1) Giaùo Thoï Thieän Tri Thöùc: Teaching ñoàng cö—The pure Buddha-land. Spiritual Advisor—Giaùo thoï thieän tri thöùc laø vò thoâng hieåu Phaät phaùp vaø coù kinh

nghieäm veà ñöôøng tu ñeå thöôøng chæ daïy retreat or cultivators living nearby. In mình; hay mình ñeán ñeå thænh giaùo tröôùc vaø addition to keeping an eye out and urging sau khi kieát thaát. Trong tröôøng hôïp nhieàu the practitioners on, they can exchange ngöôøi ñoàng ñaû thaát, neân thænh vò giaùo thoï ideas or experiences for the common naày laøm chuû thaát, moãi ngaøy ñeàu khai thò good. This concept has been captured in a nöûa giôø hoaëc möôøi laêm phuùt—This is proverb: “Rice should be eaten with soup, someone conversant with the Dharma and practice should be conducted with experienced in cultivation. The retreat friends.” members can have him follow their Tam Chuûng Thöôøng: Ba phaåm chaát thöôøng progress, guiding them throughout the haèng cuûa Phaät—A Buddha in his three eternal retreat, or they can simply seek guidance qualities: before and after the retreat. When several 1) Boån taùnh thöôøng: Buddha nature or persons hold a retreat together, they Dharmakaya. should ask a spiritual advisor to lead the 2) Baát ñoaïn thöôøng: Buddha’s unbroken retreat and give a daily fifteen-to-thirty- eternity or Sambhogakaya. minute inspirational talk. 3) Töông tuïc thöôøng: Buddha’s continuous 2) Ngoaïi Hoä Thieän Tri Thöùc: Caretaking and eternally varied forms or Spiritual Advisor—Ñaây laø moät hay nhieàu Nirmanakaya. vò uûng hoä beân ngoaøi, lo vieäc côm nöôùc, Tam Chuûng Tinh Taán: Theo Luaän Thaønh queùt doïn, cho haønh giaû ñöôïc yeân vui tu Duy Thöùc, coù ba loaïi tinh taán—According to taäp. Thoâng thöôøng, vò naày thöôøng ñöôïc the Consciousness Only Sastra (Mind-Only- goïi laø ngöôøi hoä thaát—This refers to one or Sastra), there are three kinds of virya: several persons assisting with outside 1) Boä Giaùp Tinh Taán: Luoân maëc aùo ñaïi giaùp daily chores such as preparing meals or cuûa Boà taùt, khoâng coøn sôï tai öông gì cleaning up, so that on retreat can nöõa—Entering the world with a cultivate peacefully without distraction. Bodhisattva’s robe, and without and fear Such persons are called “Retreat of calmities, i.e. to go on a Bodhisattva assistant.” path—See Boà Taùt Ñaïo. 3) Ñoàng Tu Thieän Tri Thöùc: Common 2) Nhieáp Thieän Tinh Taán: Chaêm tu thieän Practice Spiritual Advisor—Ñaây laø nhöõng phaùp khoâng bieát meät moûi—To cultivate ngöôøi ñoàng tu moät moân vôùi mình, ñeå nhìn good deeds with zeal. ngoù saùch taán laãn nhau.

Vò ñoàng tu naày coù 3) Lôïi Laïc Tinh Taán: Chuyeân caàu giaùo hoùa theå laø ngöôøi ñoàng kieát thaát chung tu, hoaëc chuùng sanh maø khoâng nhaäp vaøo theá tuïc—coù moät ngoâi tònh am tu ôû gaàn beân mình. To benefit beings with the power of Ngoaøi söï troâng nhìn saùch taán, vò ñoàng tu unfailing progress. coøn trao ñoåi yù kieán hoaëc kinh nghieäm, ñeå Tam Chuûng Tònh Nghieäp: Ba loaïi tònh cuøng nhau tieán böôùc treân ñöôøng ñaïo. Lôøi nghieäp—Three foldway of obtaining a pure tuïc thöôøng noùi: "AÊn côm coù canh, tu haønh karma—See Tam Phöôùc. coù baïn" laø yù nghóa naày—These are Tam Chuûng Trí: Ba loaïi trí hueä—Three persons who practice the same method as kinds of wisdom—See Tam Trí. the individual(s) on retreat. They keep an eye on one another, encouraging and Tam Chuûng Töø Bi: Ba nguyeân nhaân cuûa Töø urging each other on. These cultivators bi—Three reasons of a bodhisattva's pity— can either be participants in the same See Tam Töø Bi.

Tam Chuûng Töôùng: Ba loaïi töôùng—Three compassionately wish to save sentient beings kinds of appearance: in the Saha World, and those who look upward (A) to the goal of Buddhahood and downward to 1) Phieâu töôùng: Inferential, as fire is inferred the salvation of deluded sentient beings from smoke. throughout the worlds of the ten directions. 2) Hình töôùng: Formal or spacial, as length, Whether their vows and aspirations are low or breadth, ect. high, once they are reborn in the Pure Land, 3) Theå töôùng: Qualitative, as heat is in fire. all derive the same benefits; none will ever (B) retrogress and will ultimately achieve 1) Giaû danh töôùng: Names, which are merely Buddhahood and help sentient beings. Ancient indications of the temporal. masters once said: "The Pure Land method is 2) Phaùp töôùng: Dharmas or things. extremely lofty, profound and wonderful; only 3) Voâ töôùng töôùng: The formless. the Buddhas can really fathom its depth. This Tam Chuûng Vaõng Sanh: Chuùng sanh tu taäp is why even those great Bodhisattvas who caàu vaõng sanh veà Cöïc Laïc nhieàu khoâng keå have reached the level of Equal xieát, coøn hôn voâ soá ñieåm gioït möa. Tuy nhieân, Enlightenment still vow to be reborn there. theo Hoøa Thöôïng Thích Thieàn Taâm trong Even "One-life Bodhisattvas" or those who Nieäm Phaät Thaäp Yeáu, chuùng sanh caàu veà Tònh will become Buddhas in their next lifetime Ñoä khoâng rieâng nhöõng haïng chaùn caûnh khoå Ta must remain there to study and practice. Such Baø nguõ tröôïc aùc theá, maø cuõng coù haïng vì Mahayana texts as the Avatamsaka Sutra, the thöông xoùt muoán teá ñoä chuùng sanh coõi Ta Baø, Lotus Sutra, the Maharatnakuta Sutra, etc., all cho ñeán nhöõng baäc "thöôïng caàu Phaät ñaïo, haï extol the Pure Land and discuss rebirth there. hoùa chuùng sanh." Tuy sôû nguyeän coù cao thaáp, There are are three categories of rebirth in the moät khi ñaõ sanh veà Cöïc Laïc thì cuõng ñoàng Pure Land. ñöôïc söï lôïi ích nhö nhau, nghóa laø taát caû ñeàu 1) Haïng thöù nhaát, laø nhöõng phaøm phu thaáp khoâng thoái chuyeån, cuoái cuøng ñeàu ñaït ñeán quaû keùm nhöng chaân thaät, khoâng hieåu coâng vò Phaät. Coå ñöùc ñaõ baûo: "Phaùp moân Tònh Ñoä ñöùc cuøng söï trang nghieâm ôû Tònh Ñoä, chæ raát cao thaâm maàu nhieäm, duy coù Phaät vôùi Phaät caûm nghó ñôøi soáng nhieàu vaát vaõ khoå nhoïc, môùi bieát heát ñöôïc, vì baäc Ñaúng giaùc coøn coõi Ta Baø ñaày chaùn naõn lo phieàn, neân nguyeän vaõng sanh,

ngoâi Nhaát Sanh Boà Taùt coøn nguyeän sanh veà coõi nöôùc thanh tònh an phaûi truï nôi mieàn Cöïc Laïc ñeå hoïc hoûi. Caùc vui—The first category comprises Kinh Ñaïi Thöøa nhö Hoa Nghieâm, Phaùp Hoa, ordinary beings who are of limited Ñaïi Baûo Tích, vaân vaân ñeàu khen ngôïi Tònh Ñoä capacities but true and sincere. They may vaø ñeà caäp ñeán söï vaõng sanh." Xeùt chung veà not understand what constitutes the virtues taâm nguyeän caàu sanh cuûa nhöõng vò aáy, coù ba or adornments of Buddha lands; loaïi vaõng sanh—Countless sentient beings will nevertheless, realizing that life is full of be reborn in the Pure Land, their numbers hardship and suffering, and that the Saha exceeding even the innumerable rain drops. World abounds in worries and troubles, However, according to Most Venerable Thích they vow to be reborn in a pure and happy Thieàn Taâm in The Pure Land Buddhism in land. Theory and Practice, sentient beings who seek 2) Haïng thöù hai, tuy cuõng laø phaøm phu nhöng rebirth in the Pure Land are not limited to coù trí hueä vaø chí nguyeän lôùn, muoán sanh those weary of the sufferings in the realm of veà coõi Cöïc Laïc ñeå baûo ñaûm thoaùt ly neûo the Five Turbidities, there are also those who luaân hoài, mau chöùng ñaïo quaû, hoaøn thaønh

chí nguyeän töï ñoä ñoä tha—The second 3) Chöùng chuyeån: Evidential overcoming category is composed of individuals who, suffering. although ordinary beings, possess great Tam Chöôùng: Ba loaïi chöôùng ngaïi—Three aspirations and a certain degree of kinds of Vighna—Three hinderers—Three wisdom. They seek rebirth in the Pure barriers Land to ensure escape from (A) transmigration, swift attainment of 1) Phieàn naõo chöôùng: Hoaëc chöôùng— Buddhahood and fulfillment of their Vows Hindrances of affliction—Chöôùng gaây neân to rescue themselves and others. bôûi duïc voïng, ham muoán, haän thuø vaø ngu 3) Haïng thöù ba, goàm töø haøng tieåu Thaùnh ñaõ si—Hinderers or barriers caused by thoaùt ly voøng soáng cheát cho ñeán baäc Ñaúng passions, desires, hate, stupidity. Giaùc Boà Taùt, vì muoán mau tieán leân thöôïng 2) Nghieäp chöôùng: Karmic hindrances— ñòa, muoán hoïc hoûi dieäu phaùp thaønh Phaät, Chöôùng ngaïi gaây neân bôûi nhöõng nghieäp neân phaùt nguyeän vaõng sanh—The third ñaõ ñöôïc laøm—Hinderers caused by the category ranges from the lesser saints who deeds done. have escaped Birth and Death to the 3) Baùo chöôùng: Hindrances of retribution— greatest Bodhisattvas, those at Equal Chöôùng gaây neân nhöõng quaû baùo— Enlightenment stage. They vow to be Hinderers caused by the retributions. reborn in the Pure Land in order to (B) progress swiftly to the ultimate 1) Bì phieàn naõo: Chöôùng ngaïi bôûi ngoaïi "Bodhisattva ground" and study the caûnh—Delusions from external objects. wonderful Dharma leading to 2) Nhuïc phieàn naõo: Chöôùng ngaïi gaây neân Buddhahood. bôûi noäi kieán—Delusions from internal Tam Chuûng Vieân Dung: See Tam Vieân views. Dung. 3) Taâm phieàn naõo: Chöôùng ngaïi gaây neân bôûi Tam Chuûng Xieån Ñeà: Ba loaïi xieån ñeà— taâm thaàn meâ muoäi—Delusions from Three kinds of icchantika: mental ignorance. 1) Nhöùt Xieån ñeà: The wicked. (C) 2) A Xieån ñeà ca: Ñaïi bi Xieån ñeà— 1) Ngaõ maïn: Self-importance. Bodhisattvas who become icchantika to 2) Taät ñoá: Envy. save all beings, i.e. Earth Store 3) Tham duïc: Desire. Bodhisattva. Tam Coảng Nieát

Baøn: Ba cöûa ngoõ ñi vaøo 3) Voâ tính Xieån ñeà: Those without a nature Nieát Baøn—Three gates to the city of nirvana: for final nirvana. 1) Khoâng: The emptiness—The void— Tam Chuyeån: Ba laàn chuyeån Phaùp Luaân khi Immaterial. Ñöùc Phaät giaûng phaùp trong vöôøn Loäc uyeån— 2) Voâ töôùng: Voâ saéc—Formless. The three turns of the law-wheel when the 3) Voâ taùc: Inactivity. Buddha preached in the Deer Park: Tam Cuï Tuùc: Ba moùn caàn thieát khi thôø 1) Thò chuyeån: Indicative, postulation and cuùng—The three essential articles for worship: definition of the Four Noble Truths. 1) Bình hoa: Flower vase. 2) Caàn chuyeån: Khuyeán chuyeån—Hortative, 2) Ñeøn: Candlestick. suffering should be diagnosed—See 3) Lö höông: Censer. Khuyeán Chuyeån. Tam Cuùng Döôøng: Ba phaùp cuùng döôøng— Three modes of serving the Buddha:

1) Taøi Cuùng Döôøng: Daâng höông, hoa, quaû— Tam Duïc: The three lusts—Three kinds of Offerings of incense, flowers and fruits. desire: 2) Leã Baùi Cuùng Döôøng: Toû loøng toân kính— (A) Offerings of praise and reverence. 1) Hình maïo duïc: Öa thích maët maøy mình 3) Giôùi Cuùng Döôøng: Haønh trì toát—Good maåy ñeïp ñeû—Lust for form. (right) conduct. 2) Tö thaùi duïc: Öa thích dung nghi coát Tam Cuøng: Three togethers: caùch—Lust for carriage or beauty. 1) Cuøng aên: Eat together. 3) Teá xuùc duïc: Thích söï xuùc chaïm nheï nhaøng 2) Cuøng ôû: Live together. eâm aùi—Lust for softness to the touch or 3) Cuøng laøm vieäc: Work together. refinement. Tam Cöông: (B) (A) Ba boån phaän cuûa con ngöôøi ñöôïc Khoång 1) Daâm: Sex. Töû daïy trong Töù thö—Three relations of a 2) Thöïc: Food. man's duty taught in Confucian theory: 3) Thuøy: Sleep. 1) Quaân thaàn: King and subject. Tam Duïc Sanh: Kamupapattiyo (skt)—Theo 2) Phuï töû: Father and son. Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi duïc 3) Phu phuï: Husband and wife. sanh—According to The Long Discourses of (B) Ba vò sö chính trong töï vieän—Three main the Buddha, Sangiti Sutra, there are three monks in a monastery: kinds of rebirth in the realm of Sense-Desire. 1) Töï Chuû: Vò sö trong coi toång quaùt trong töï 1) Coù nhöõng loaïi höõu tình do duïc an truù. Ñoái vieän—Head of a monastery—An abbot, or vôùi caùc duïc hoï chòu söï an truù, hoï bò chi controller of all affairs in a monastery. phoái phuï thuoäc, nhö loaøi ngöôøi, moät soá 2) Thöôïng Toïa: Vò sö troâng coi vieäc hoaèng chö Thieân, vaø moät soá taùi sanh trong caùc phaùp—Venerable, or bhikkhu who is ñoïa xöù: There are beings who desire what responsible for preaching the dharma. presents itself to them, and are in the grip 3) Duy Na: Vò sö giaùm vieän—Supervisors of of that desire, such as human beings, some monks in a monastery. devas, and some in state of woe. Tam Dao Ñoäng: Theo Töông Öng Boä Kinh, 2) Coù nhöõng loaïi höõu coù loøng duïc ñoái vôùi Phaåm Taàm Caàu, coù ba Dao Ñoäng—According nhöõng söï vaät do hoï taïo ra. Hoï taïo ra caùc to The Connected Discourses of the Buddha, söï vaät vaø hoï soáng bò chi phoái phuï thuoäc Chapter Esanavaggo (Searches), there are trong nhöõng duïc voïng aáy, nhö caùc loaøi chö three kinds of trouble: Thieân, Hoùa Laïc Thieân: There are beings 1) Tham Dao Ñoäng: The trouble of lust. who desire what they have created, such 2) Saân Dao Ñoäng: The trouble of hatred. as the devas who rejoice in their own 3) Si Dao Ñoäng: The trouble of delusion. creation. Tam Dieän Ñaïi Haéc Thieân: Trôøi maët

ñen— 3) Coù nhöõng loaïi höõu tình coù loøng duïc ñoái The three-faced great black deva—Mahakala. vôùi söï vaät do caùc loaøi khaùc taïo ra. Hoï soáng bò chi phoái phuï thuoäc trong nhöõng Tam Dieäu Haïnh: Ba phaåm chaát cuûa moät duïc voïng ñoái vôùi söï vaät do caùc loaøi khaùc taêng só—Three characteristics of a good monk: taïo ra, nhö caùc loaøi Tha Hoùa Töï Taïi 1) Keàm thuùc nôi thaân: Control his body. Thieân: There are beings who rejoice the 2) Keàm thuùc nôi khaåu: Control his mouth. creations of others, such as the devas 3) Keàm thuùc nôi yù: Control his mind. Having Power over Others' Creation.

Tam Duyeân: Ba moái duyeân noái keát khi 1) Thính trì Ñaø La Ni: The power to retain chuùng ta caàu nieäm Phaät—Three nidanas or all the teaching one hears. links with the Buddha resulting from calling 2) Phaân bieät Ñaø La Ni: Unerring powers of upon him: discrimination. 1) Thaân duyeân: Ñöùc Phaät A Di Ñaø nghe 3) Nhaäp AÂm thanh Ñaø La Ni: Power to rise nhöõng ngöôøi trì nieäm hoàng danh cuûa Ngaøi, superior to external praise or blame. thôø phuïng Ngaøi, bieát taâm hoï vaø taâm Ngaøi Tam Ñaïi: Ba "Ñaïi" ñöôïc noùi ñeán trong Khôûi laø moät—That Amitabha hears those who Tín Luaän—The three great characteristics call his name, sees their worship, knows mentioned in the Awakening of Faith: their hearts and is one with them. (A) 2) Caän duyeân: Ñöùc Phaät A Di Ñaø hieån hieän 1) Theå ñaïi: Substance—The greatness of the ngay tröôùc nhöõng ngöôøi mong moûi ñöôïc bhutatathata in its essence or substance. thaáy Ngaøi—That Amitabha shows himself 2) Töôùng ñaïi: Form—The greatness of its to those who desire to see him. attributes or manifestations; perfect in 3) Taêng thöôïng duyeân: Nhöõng ngöôøi maø wisdom and mercy and every trong moãi lôøi nguyeän luoân nguyeän taåy achievement. saïch toäi chöôùng, khi laâm maïng chung thôøi 3) Duïng ñaïi: Function—The greatness of its Ñöùc Phaät A Di Ñaø seõ tieáp daãn—At every functions and operations within and invocation (caàu nguyeän) aeons of sins are without, perfectly transforming all the blotted out (taåy ñi), Amitabha and his living to good works and good karma now sacred host receive such a disciple at and hereafter. death. (B) Three generations: Tam Dö: Ba thöù coøn thöøa laïi khieán chuùng 1) OÂng: Grandfather. sanh tieáp tuïc luaân hoài—The three after death 2) Cha: Father, remainders, or continued mortal experiences, 3) Con: Son. of sravakas and pratyeka-buddha, who Tam Ñaïi Tai: Ba tai hoïa lôùn—Three major mistakenly think they are going to final calamities: nirvana (Voâ dö Nieát baøn), but will still find the 1) Thuûy tai: Calamities of water. following three remainders: 2) Hoûa tai: Calamities of fires. 1) Phieàn naõo dö: Further passion and illusion. 3) Phong tai: Calamities of wind. 2) Nghieäp dö: Further karma. Tam Ñaøn: Tam boá thí—Three kinds of 3) Quaû dö: Continued rebirth, in realms dana—See Tam Boá Thí. beyond the trailoka (tam giôùi). Tam Ñaûnh Leã: Three prostrates or Tam Ña: Three More Dharmas. prostrating to the Triple Jewel. 1) Theâm baïn toát: Making more friends with 1) Chí taâm ñaûnh leã: Nam moâ taän hö khoâng good people. bieán phaùp giôùi quaù, hieän, vò lai thaäp 2) Nghe nhieàu Phaät phaùp: Hearing more of phöông chö Phaät, Toân Phaùp Hieàn Thaùnh Dharma law. Taêng thöôøng truï Tam Baûo—With one 3) Quaùn chieáu nhieàu hôn veà söï baát tònh: mind I now prostrate: Namo to the

end of Meditation more on the impure. space of all the infinite dharma realms of Tam Ñaø La Ni: Ba phaùp Ñaø La Ni hay laø ba the three lifespans of all the ten directions löïc trì giöõ trí hueä—Three kinds of Dharani or of Buddhas, Dharmas and virtuous Sangha the power to maintain wisdom or knowledge: of the Unchanging Triple Jewels.

2) Chí taâm ñaûnh leã: Nam moâ Ta Baø Giaùo (siksa): Giôùi, Ñònh, Tueä. Nghóa laø neáu Chuû Boån Sö Thích Ca Maâu Ni Phaät, khoâng trì giôùi thì taâm khoâng ñònh, taâm Ñöông Lai Haï Sanh Di Laëc Toân Phaät, Ñaïi khoâng ñònh thì khoâng phaùt tueä. Ñònh ôû ñaây Trí Vaên Thuø Sö Lôïi Boà Taùt, Ñaïi Haïnh bao goàm nhöõng keát quaû vöøa tö bieän vöøa Phoå Hieàn Boà Taùt, Hoä Phaùp Chö Toân Boà tröïc quaùn. Tieáp ñoù Ñaïo Phaät coøn daïy Taùt, Linh Sôn Hoäi Thöôïng Phaät Boà Taùt— haønh giaû phaûi ñi vaøo Tam Ñaïo laø Kieán With one mind I now prostrate: Namo the ñaïo, Tu ñaïo, vaø Voâ hoïc ñaïo. Ñaây laø ba ruler of the Saha World, Sakyamuni giai ñoaïn maø haønh giaû phaûi traûi qua khi tu Buddha, future born Maitreya Buddha, taäp Kieán Ñaïo vôùi Töù Dieäu Ñeá baèng caùch Great Wisdom Manjusri Maha- thöïc haønh Baùt Chaùnh Ñaïo; keá ñeán, haønh Bodhisattva, Great Conduct giaû tu taäp Tu Ñaïo vôùi Thaát Giaùc Chi. Tu Samantabhadra Maha-Bodhisattva, ñaïo ôû ñaây laïi coù nghóa laø keát quaû cuûa suy Dharma Protectors Maha-Bodhisattvas, tö chaân chaùnh; vaø cuoái cuøng laø thöïc hieän Mount Gradhakuta Assembly of Buddha hoaøn toaøn baèng Voâ Hoïc Ñaïo. Noùi caùch and Maha-Bodhisattvas. khaùc, khoâng thaáy ñöôïc ñaïo thì khoâng tu 3) Chí taâm ñaûnh leã: Nam moâ Taây Phöông ñöôïc ñaïo vaø khoâng thöïc hieän ñöôïc ñôøi Cöïc Laïc Theá Giôùi Ñaïi Töø Ñaïi Bi A Di Ñaø soáng lyù töôûng—Buddhism lays stress on Phaät, Ñaïi Bi Quaùn Theá AÂm Boà Taùt, Ñaïi the Threefold Learning (siksa) of Higher Theá Chí Boà Taùt, Ñaïi Nguyeän Ñòa Taïng Morality, Higher Thought, and Higher Vöông Boà Taùt, Thanh Tònh Ñaïi Haûi Insight. That is to say, without higher Chuùng Boà Taùt—With one mind I now morals one cannot get higher thought and prostrate: Namo Western Ultimate Bliss without higher thought one cannot attain World, the Greatly Compassionate higher insight. Higher thought here Amitabha Buddha, Greatly comprises the results of both analytical Compassionate Avalokitesvara investigation and meditative intuition. Bodhisattva, Great Strength Buddhism further instructs the aspirants, Mahasthamaprapta, Bodhisattva, Great when they are qualified, in the Threefold Vow Ksitigarbha King Bodhisattva, and Way (marga) of Life-View, Life-Culture the Ocean Assembly of Peaceful and Realization of Life-Ideal or No-More Bodhisattva. Learning. These are three stages to be Tam Ñaïo: passed through in the study of the (A) Ba con ñöôøng maø moïi ngöôøi chuùng ta ñeàu Fourfold Truth by the application of the phaûi ñi qua—The three paths all have to Eightfold Noble Path; in the second stage tread: it is investigated more fully and actualized 1) Phieàn naõo ñaïo: The path of misery, by the practice of the Seven Branches of illusion, mortality. Enlightenment, life-culture here again 2) Nghieäp ñaïo: The path of works, action or means the results of right meditation; and doing, productive of karma. in the last stage the Truth is fully realized 3) Khoå ñaïo: The resultant path of suffering. in the Path of No-More-Learning. In other (B) Theo Giaùo Sö Junjiro Takakusu trong words, without a right view of life

there Cöông Yeáu Trieát Hoïc Phaät Giaùo— will be no culture, and without proper According to Prof. Junjiro Takakusu in culture there will be no realization of life. The Essentials of Buddhist Philosophy: 1) Kieán Ñaïo—The Path of Life-View: Thaáy Phaät giaùo ñaët neàn taûng treân Tam Hoïc ñöôïc chaân lyù chaám döùt luaân hoài sanh töû,

nhö caùc baäc Thanh Vaên vaø Sô Ñòa Boà Taùt. ñoù laø nhaân caùch cao nhaát. Ñoù laø nhöõng Trong Töù Dieäu Ñeá, Ñaïo ñeá vôùi Baùt Thaùnh ñaëc ñieåm cuûa ñaïo Phaät—Completely Ñaïo maø Ñöùc Phaät daïy haøng Thaùnh giaû comprehending the truth without further phaûi tu taäp (chaùnh kieán, chaùnh tö duy, study. Practitioners proceed to the last chaùnh ngöõ, chaùnh nghieäp, chaùnh tinh taán, stage, i.e., the Path of No-More-Learning. chaùnh nieäm, chaùnh maïng, chaùnh ñònh)— Then the firm conviction that they have The way or stage of beholding the truth of realized the Fourfold Truth will present no reincarnation, i.e. that of the Sravakas itself. When the Ariya reaches this stage, and the first stage of the Bodhisattvas. In he becomes an arhat. According to the the Fourfold Noble Truth, the Path to Hinayanistic view this is the perfect state Enlightenment with the Eightfold Noble of enlightenment, but according to the Path which the Buddha taught to be Mahayanistic view an arhat is thought to pursued by the Ariya (right view, right be only partially enlightened. The purpose thought, right speech, right action, right of Buddhism is to perfect a man's mindfulness, right endeavor, right ’haracter, or to let him attain Buddhahood livelihood, right concentration)—See Töù on the basis of wisdom and right Dieäu Ñeá and Baùt Chaùnh Ñaïo. cultivation, i.e., the highest personality. 2) Tu Ñaïo—The Path of Life-Culture Such are the characteristics of (Cultivating the truth): Giai ñoaïn thöù hai Buddhism—See A La Haùn. cuûa con ñöôøng naày laø con ñöôøng tu taäp ** For more information, please see Nghieäp, hay Tu Ñaïo theo Thaát Giaùc Chi (traïch Khoå, Hoaëc nghieäp Khoå, and Phieàn Naõo phaùp, tinh taán, hyû, khinh an, nieäm, ñònh, Nghieäp Khoå. vaø xaû)—The next stage of the path is the Tam Ñaït: Ba sieâu vieät cuûa Phaät—The three Path of Practice and is described as the aspects of the omniscience of Buddha: Seven Branches of Enlightenment 1) Bieát nghieäp töông lai: Knowledge of (thorough investigation of the Principle, future karma. brave effort, joyous thought, peaceful 2) Bieát nghieäp quaù khöù: Knowledge of past thought, mindfulness, concentration, and karma. equanimity)—See Thaát Giaùc Chi. 3) Bieát phieàn naõo vaø giaûi thoaùt trong hieän 3) Voâ Hoïc Ñaïo—The Path of No-More- taïi: Knowledge of present illusion and Learning: Ñaõ hoaøn toaøn thaáu trieät chaân lyù liberation. maø khoâng phaûi hoïc nöõa. Haønh giaû ñi ñeán Tam Ñaéc: Ba loaïi thoï giôùi—Three kinds of giai ñoaïn sau cuøng, töùc laø con ñöôøng obtaining the commandments. khoâng coøn gì ñeå hoïc nöõa, Voâ Hoïc Ñaïo. 1) Ñaéc Giôùi: Hieåu vaø haønh trì ñöôïc theo giôùi Khi ñoù keát quaû maø haønh giaû höôùng ñeán phaùp—To attain to the understanding and khi tu taäp töù dieäu ñeá seõ töï ñeán. Khi haønh performance of the moral law—See Ñaéc giaû ñaït ñeán giai ñoaïn cuoái cuøng naày thì Giôùi. trôû thaønh moät vò A La Haùn. Theo Tieåu 2) Taùc Phaùp Ñaéc: Ñöôïc truyeàn giôùi qua nghi Thöøa, ñoù laø quaû vò giaùc ngoä cao nhaát. thöùc—To obtain

ordination in a Nhöng theo Ñaïi Thöøa, A La Haùn chæ môùi ceremony—See Taùc Phaùp Ñaéc. giaùc ngoä ñöôïc moät phaàn maø thoâi. Lyù 3) Töï Theä Ñaéc: Self-ordination—See Töï töôûng cuûa ñaïo Phaät laø hoaøn taát ñöùc tính Theä Thoï Giôùi. cuûa con ngöôøi, hay laø ñöa con ngöôøi ñeán Phaät quaû baèng caên baûn trí tueä giôùi haïnh,

Tam Ñaúng: Ba bình ñaúng taùnh—Three equal substance, you will be misled altogether; and universal characteristics of the one therefore, the T'ien-T'ai School sets forth the Tathagata: threefold truth. According to this school the (A) three truths are three in one, one in three. The 1) Thaân: Body. principle is one but the method of explanation 2) Ngöõ: Discourse. is threefold. Each one of the three has the 3) YÙ: Mind. value of all: (B) 1) Khoâng Ñeá: Chaân lyù cuûa cuûa Khoâng—The 1) Tu haønh: Buddha's life or works. truth of void—Moïi söï theå ñeàu khoâng coù 2) Phaùp thaân: Spiritual body. hieän thöïc tính vaø do ñoù, taát caû ñeàu khoâng. 3) Ñoä sinh: Salvation. Vì vaäy, khi luaän chöùng cuûa chuùng ta y cöù Tam Ñaúng Löu: Three equal or universal treân "Khoâng," chuùng ta coi "Khoâng" nhö currents or consequences: laø sieâu vieät taát caû ba. Nhö vaäy, caû thaûy 1) Chaân ñaúng löu: Haäu quaû theo sau haønh ñeàu laø "Khoâng." Vaø khi moät laø khoâng thì ñoäng thieän, baát thieän hay trung tính—The caû thaûy ñeàu laø "Khoâng." (Nhaát khoâng nhaát certain consequences that follow on a thieát khoâng, nhaát giaû nhaát thieát giaû, nhaát good, evil or neutral kind of nature trung nhaát thieát trung). Chuùng coøn ñöôïc respectively. goïi laø "Töùc khoâng, töùc giaû, vaø töù trung," 2) Giaû ñaúng löu: Haäu quaû ñaëc bieät cuûa tieàn hay Vieân Dung Tam Ñeá, ba chaân lyù ñuùng kieáp nhö gieát ngöôøi thì yeåu meänh—The hôïp troøn ñaày, hay laø tuyeät ñoái tam ñeá, ba temporal or particular fate derived from a chaân lyù tuyeät ñoái. Chuùng ta khoâng neân coi previous life's ill deeds (shortened life ba chaân lyù naày nhö laø caùch bieät nhau, bôûi from taking life). vì caû ba thaâm nhaäp laãn nhau vaø cuõng tìm 3) Phaân vò ñaúng löu: Töøng boä phaän khi taùi thaáy söï dung hoøa vaø hôïp nhaát hoaøn toaøn. sanh theo haäu quaû tröôùc, chaúng haïn mình Moät söï theå laø khoâng nhöng cuõng laø giaû laøm muø maét ai trong kieáp tröôùc thì kieáp höõu. Noù laø giaû bôûi vi noù khoâng, vaø roài, naày mình muø maét—Each organ as moät söï laø khoâng, ñoàng thôøi laø giaû cho neân reincarnated according to its previous cuõng laø trung—All things have no reality deeds (if you had made someone blind in and, therefore, are void. Therefore, when your previous life, you will be blind this or our argument is based on the void, we next life). deny the existence of both the temporary and the middle, since we consider the void Tam Ñaúng Trì: Samadhi-equilibrium. as transcending all. Thus, the three will all Tam Ñeá Thieân Thai: Theo Giaùo Sö Junjiro be void. And, when one is void, all will be Takakusu trong Cöông Yeáu Trieát Hoïc Phaät void (When one is void, all will be void; Giaùo, neáu baïn giaû thuyeát thaät theå laø moät baûn when one is temporary, all is temporary; theå tröôøng toàn laø baïn hoaøn toaøn meâ hoaëc, theá when one is middle, all will be middle). neân toâng Thieân Thai ñeà ra ba chaân lyù hay tam They are also called the identical void, ñeá. Theo toâng naày thì caû ba chaân lyù aáy laø ba identical temporary and identical

middle. trong moät, moät trong ba. Nguyeân lyù thì laø moät, It is also said to be the perfectly nhöng phöông phaùp dieãn nhaäp laïi laø ba. Moãi harmonious triple truth or the absolute moät trong ba ñeàu coù giaù trò toaøn dieän— triple truth. We should not consider the According to Prof. Junjiro Takakusu in The three truths as separate because the three Essentials of Buddhist Philosophy, if you penetrate one another and are found suppose noumenon to be such an abiding

perfectly harmonized and united together. ** For more information, please see Töù Ñieân A thing is void but is also temporarily Ñaûo, Thaát Ñieân Ñaûo, and Baùt Ñieân Ñaûo in existent. It is temporary because it is void, Vietnamese-English Section. and the fact that everything is void and at Tam Ñònh: Three Samadhis—See Tam Giaûi the same time temporary is the middle Thoaùt. truth. Tam Ñoaïn: Ba dieät ñoaïn—Three cutting off 2) Giaû Ñeá: Chaân lyù cuûa giaû taïm—The truth or excisions of beguiling delusions or of temporariness—Duø söï theå coù hieän höõu perplexities: thì cuõng chæ laø giaû taïm. Gioáng nhö khi (A) bieän luaän veà Khoâng Ñeá, khi moät laø Giaû thì 1) Kieán sôû ñoaïn: To cut off delusions of taát caû laø Giaû—Although things are present view. at the moment, they have temporary 2) Tu sôû ñoaïn: Practice to cut off delusions. existence. The same will be the case 3) Phi sôû ñoaïn: Nothing left to cut off. when we argue by means of the (B) temporary truth. 1) Töï tính ñoaïn: To cut off the nature or 3) Trung Ñeá: Chaân lyù cuûa phöông tieän—The roots of delusions. truth of mean—Söï theå chæ laø phöông tieän, 2) Duyeân phöôïc ñoaïn: To cut off the hay quaûng giöõa. Gioáng nhö bieän luaän treân external bonds, or objective cause of Khoâng Ñeá, khi moät laø Trung thì taát caû laø delusion. Trung. Trung khoâng coù nghóa laø ôû giöõa hai 3) Baát sinh ñoaïn: Delusions no longer arise, caùi phi höõu vaø giaû höõu, maø noù ôû treân, noù therfore, nothing produced to cut off. This vöôït qua caû hai. Thöïc ra noù laø caû hai bôûi is the stage of an Arhat. vì thöïc töôùng coù nghóa Trung chính laø (C) Theo Thanh Tònh Ñaïo—The Path of khoâng töôùng vaø giaû töôùng—They are only Purification: mean or middle. The same will be the 1) ÖÙc ñoaïn: Ñoaïn tröø baèng caùch öùc cheá nhö case when we argue by means of the ñeø caây lau baèng caùch ñaët treân ngoïn caây middle truth. The middle does not mean moät caùi bình ñaày nöôùc coù loã—Abandoning that it is between the non-existence and by supressing. This is like the pressing temporary existence. In fact, it is over and down of water-weed by placing a porous above the two; nor it is identical with the pot on weed-filled water. two, because the true state means that the 2) Ñoaïn baèng caùch thay vaøo moät phaùp ngöôïc middle is the very state of being void and laïi, gioáng nhö thay theá boùng toái baèng aùnh temporary. saùng: Abandoning by substitution of Tam Ñieân Ñaûo: Ba ñieân ñaûo laøm cho chuùng opposite. It is like the abandning of sanh nghó töôûng ñieân ñaûo, voâ thöôøng cho laø darkness at night through the means of a thöôøng, khoå cho laø laïc, voâ ngaõ cho laø ngaõ, baát light—Please see Thaäp Baùt Tueä Quaùn. tònh cho laø tònh—The three subversions or 3) Ñoaïn tröø baèng caùch caét ñöùt: Abandoning subverters which make beings to apprehend by cutting off. objects that are impermanent, painful, not self, Tam Ñoà: Ba ñöôøng döõ—The three unhappy and foul, as permanent, pleasant, self, and gati or ways:

beautiful: 1) Hoûa ñoà: The hell of fires. 1) Töôûng ñaûo: Evil thoughts. 2) Huyeát ñoà: The hell of blood where 2) Kieán ñaûo: False views. animals devour each other. 3) Taâm ñaûo: A deluded mind.

3) Ñao ñoà: The hell of swords where the gheùt thöông bæ thöû, vaân vaân. Loøng tham leaves and grasses are sharp-edged cuûa con ngöôøi nhö thuøng khoâng ñaùy, nhö swords. bieån caû laáy nöôùc lieân tuïc töø traêm ngaøn Tam Ñoà AÙc Ñaïo: Ba ñöôøng döõ—Three soâng hoà to nhoû, heát ngaøy naày qua ngaøy realms (paths) of woe—Three lower paths of khaùc. Trong thôøi maït phaùp naày, chuùng the six destinations—The paths of evil sanh noùi chung vaø nhaân loaïi noùi rieâng, ñaõ deeds—Three evil courses—Three miserable vaø ñang duøng ñuû moïi phöông caùch, thuû worlds: ñoaïn, möu chöôùc ñeå löôøng gaït vaø taøn haïi 1) Ñòa nguïc: The hells. laãn nhau. Theá neân cuoäc ñôøi cuûa chuùng 2) Ngaï quyû: The world of hungry ghosts. sanh, nhaát laø nhaân loaïi, voán dó ñaõ ñau khoå, 3) Suùc sanh: The world of animals. laïi caøng ñau khoå hôn. Taát caû ñeàu do nôi Tam Ñoà Luïc Ñaïo: Ba neûo saùu ñöôøng— taùnh tham lam, loøng ích kyû boûn xeûn maø ra. Three miserable paths and six realms—See Chính baèng möu gian chöôùc quyû, doái gaït, Tam Ñoà, Tam ñoà AÙc ñaïo and Luïc Ñaïo in phöông tieän cuõng nhö laät loïng baèng moïi Vietnamese-English Section. thuû ñoaïn ñeå ñaït cho baèng ñöôïc. Loøng tham laø maõnh löïc tinh thaàn maïnh meõ Tam Ñoäc: Coøn goïi laø Tam Caáu hay Tam khieán cho ngöôøi ta ñaáu tranh gieát choùc, Chöôùng, laø ba thöù ñoäc haïi hay ba moùn phieàn loïc löøa doái traù laãn nhau, ngay caû nhöõng naõo lôùn. Ñaây laø nhöõng thöù aùc caên baûn gaén lieàn haønh ñoäng taøn ñoäc cuõng khoâng chöøa—It is trong ñôøi soáng khôûi sanh ñau khoå. Phieàn naõo a selfish desire for more than we need or coù raát nhieàu, noùi roäng thì ñeán 84 ngaøn, noùi heïp deserve, such as food, house, car, wealth, thì coù 10 loaïi phieàn naõo goác, trong coù coù tam honors, etc. Eyes are longing for viewing ñoäc tham saân si—Three Poisons—Three beautiful forms without any satisfaction, sources of all passions and delusions. The ears are longing for melodious sounds, fundamental evils inherent in life which give nose is longing for fragrance, tongue is rise to human suffering. The three poisons are longing for delicate tastes, body is longing regarded as the sources of all illusions and for soothing touches, and mind is longing earthly desires. They pollute people's lives. for various emotions of love and hate from Men worry about many things. Broadly self and others. Human beings' greediness speaking, there are 84,000 worries. But after is like a barrel without bottom. It is just as analysis, we can say there are only 10 serious the great ocean obtaining continuously the ones including the three evil roots of greed, water from hundreds and thousands of hatred, and delusion. large and small rivers and lakes everyday. 1) Tham: Raga (skt)—Greed— In this Dharma Ending Age, sentient Concupiscience—Lust—Wrong desire— beings, especially human beings use Loøng ham muoán vò kyû thuùc ñaåy chuùng ta every method to manipulate and harm one thoûa maõn nhöõng gì mình caàn cuõng nhö another. Sentient beings' lives, especially, nhöõng gì mình khoâng xöùng ñaùng ñöôïc nhö those of human beings' are already filled aên uoáng, nhaø cöûa, xe coä, taøi saûn vaø danh with pain and sufferings, now

there are voïng, vaân vaân. Maét thì ham nhìn nôi saéc even more pain and sufferings. Through ñeïp khoâng bieát chaùn, tai ham nghe moïi tricks, expedients, and manipulations we thöù aâm thanh du döông, muõi ham mong try to reach our goal irrespective of ngöûi muøi höông caùc loaïi, löôõi ham neám whatever happens to others. Greed is a caùc vò beùo boå ngoït ngon, thaân ham nhöõng powerful mental force that drives people xuùc chaïm mòn maøng, vaø yù ham caùc söï

to fight, kill, cheat, lie and perform neân nghó raèng khi ta khôûi taâm giaän hôøn various forms of unwholesome deeds. phieàn naõo laø tröôùc tieân töï ta laøm khoå ta. 2) Saân: Pratigha (p)—Dosa or Dvesa (skt)— Chính ngoïn löûa saân haän aáy beân trong thì Anger—Aversion—Hate—Resentment— thieâu ñoát noäi taâm, coøn beân ngoaøi thì noù Söï saân haän ñoát chaùy trong loøng chuùng khieán thaân ta ngoài ñöùng chaúng yeân, than sanh, gaây neân bieát bao caûnh traùi yù vaø thuø daøi, thôû vaén. Nhö theá aáy, chaúng nhöõng nghòch cho ngöôøi khaùc. Ngöôøi saân haän noùi chuùng ta khoâng caûi hoùa ñöôïc keû thuø, maø naêng thoâ bæ khoâng coù chuùt töø bi, taïo neân coøn khoâng ñem laïi chuùt naøo an vui lôïi laïc khoâng bieát bao nhieâu laø khoå naõo. Trong cho chính mình—It is a fire that burns in Tam Ñoäc, moãi thöù coù moät aùc tính ñoäc ñaùo all human beings, causing a feeling of khaùc nhau; tuy nhieân, saân haän coù moät displeasure or hostility toward others. töôùng traïng voâ cuøng thoâ baïo, noù laø keû thuø Angry people speak and act coarsely or phaù hoaïi ñöôøng tu cuõng nhö coâng haïnh pitiless, creating all kinds of sufferings. Of cuûa ngöôøi tu Phaät maïnh meõ nhaát. Lyù do laø the three great poisons of Greed, Hatred khi moät nieäm saân haän ñaõ sanh khôûi trong and Ignorance, each has its own unique taâm thì lieàn theo ñoù coù muoân ngaøn thöù evil characteristic. However, of these chöôùng ngaïi khaùc laäp töùc hieän ra, ngaên trôû poisons, hatred is unimaginably con ñöôøng tu ñaïo, coâng haïnh cuõng nhö söï destructive and is the most powerful tieán tu cuûa ngöôøi hoïc ñaïo. Chính vì theá enemy of one's cultivated path and maø coå ñöùc coù daïy raèng: "Nhöùt nieäm saân wholesome conducts. The reason is that taâm khôûi, baù vaïn chöôùng moân khai." (coù once hatred arises from within the mind, nghóa laø khi moät nieäm oaùn thuø vöøa chôùm thousands of karmic obstructions will khôûi, thì coù ngaøn muoân cöûa chöôùng khai follow to appear immediately, impeding môû). Thí duï nhö ñang luùc ngoài thieàn, boãng the practitioner from making progress on chôït nhôù ñeán ngöôøi kia baïc aùc, xaáu xa, the cultivated path and learning of the gaây cho ta nhieàu ñieàu cay ñaéng xöa nay. philosophy of Buddhism. Therefore, the Do nghó nhôù nhö theá neân taâm ta chaúng ancient virtuous beings taught: "One nhöõng khoâng yeân, maø coøn sanh ra caùc söï vindictive thought just barely surfaced, ten buoàn giaän, böùc röùc. Thaân tuy ngoài yeân ñoù thousands doors of obstructions are all maø loøng daãy ñaày phieàn naõo saân haän. open." Supposing while you were Thaäm chí coù ngöôøi khoâng theå tieáp tuïc toïa practicing meditation, and your mind thieàn ñöôïc nöõa, cuõng nhö khoâng theå tieáp suddenly drifted to a person who has often tuïc laøm nhöõng gì hoï ñang laøm vì taâm hoï bò insulted and mistreated you with bitter traøn ngaäp bôûi phieàn naõo. Laïi coù ngöôøi böïc words. Because of these thoughts, you töùc ñeán queân aên

boû nguû, nhieàu khi muoán begin to feel sad, angry, and unable to laøm gì cho keû kia phaûi cheát lieàn töùc khaéc maintain peace of mind; thus, even though môùi haû daï. Qua ñoù môùi bieát caùi taâm saân your body is sitting there quietly, your haän noù luoân daøy xeùo taâm can vaø phaù hoaïi mind is filled with afflictions and hatred. con ñöôøng tu taäp cuûa ngöôøi tu nhö theá Some may go so far as leaving their seat, naøo. Chính vì thaáy nhö theá maø Ñöùc Phaät stopping meditation, abandoning whatever ñaõ daïy caùch ñoái trò saân haän trong Kinh they are doing, and getting completely Phaùp Hoa nhö sau: “Laáy ñaïi töø bi laøm caught up in their afflictions. nhaø, laáy nhaãn nhuïc laøm aùo giaùp, laáy taát caû Furthermore, there are those who get so phaùp khoâng laøm toøa ngoài.” Chuùng ta phaûi angry and so depressed to the point where

they can’t eat and sleep; for their and ignorance do not only cause our satisfaction, sometimes they wish their afflictions, but also prevent us from tasting the wicked friend to die right before their pure and cool flavor of emancipation eyes. Through these, we know that hatred (liberation). is capable of trampling the heart and Tam Ñöùc: Ba ñöùc cuûa Phaät laø thöôøng haèng, mind, destroying people’s cultivated path, hyû laïc, vaø thanh tònh (Thöôøng, Laïc, Tònh)— and preventing everyone from practicing Three Buddha’s virtues or powers which are wholesome deeds. Thus the Buddha eternal, joyful, and pure : taught the way to tame hatred in the Lotus (A) Theo Ñaïi Thöøa, coù ba ñöùc cuûa Phaät— Sutra as follows: “Use great compassion According to the Mahayana, there are as a home, use peace and tolerance as the three Buddha’s virtues: armor, use all the Dharma of Emptiness as 1) Phaùp thaân ñöùc: Phaùp thaân Phaät laø vónh the sitting throne.” We should think that haèng—Dharmakaya—The virtue or when we have hatred and afflictions, the potency of the Buddha’s eternal sipritual first thing that we should be aware of is body. we are bringing miseries on ourselves. 2) Baùt nhaõ ñöùc: Trí hueä Phaät bieát ñöôïc thöïc The fire of hatred and afflictions tính cuûa chö phaùp—Buddha’s prjana or internally burns at our soul, and externally wisdom, knowing all things in their reality. influences our bodies, standing and sitting 3) Giaûi thoaùt ñöùc: Phaät giaûi thoaùt, khoâng coøn restlessly, crying, moaning, screaming, vöôùng maéc naøo—Buddha’s freedom from etc. In this way, not only are we unable to all bonds and his sovereign liberty. change and tame the enemy, but also (B) Theo Kinh Nieát Baøn coù ba ñöùc cuûa Phaät— unable to gain any peace and happiness According to Nirvana Sutra, there are for ourselves. another three Buddha’s virtues: 3) Si: Mudhaya (p)—Moha (skt)—Folly or 1) Trí ñöùc: Ñöùc toaøn giaùc—The potency of Ignorance—Stupidity—Delusion— Buddha perfect knowledge. Unwillingness to accept Buddha-truth— 2) Ñoaïn ñöùc: Ñöùc ñoaïn dieät khoå ñau vaø Unintelligence—Vì si meâ maø ngöôøi ta chöùng nhaäp Nieát baøn toái thöôïng— khoâng thaáy ñöôïc caùi nhìn nhö thò, khoâng Buddha’s ability to cut off all illusion and theå phaân bieät ñuùng sai. Ngu si laøm cho perfect of supreme nirvana—The power ngöôøi ta muø quaùng veà chaáp ngaõ, chaáp or virtue of bringing to an end all passion phaùp laø nhöõng thöù voâ thöôøng, luoân thay and illusion, and enter the perfect nirvana. ñoåi

vaø hoaïi dieät—Due to ignorance, 3) AÂn ñöùc: Ñöùc phoå cöùu chuùng sanh—people do not see things as they really Buddha's universal grace and salvation are, and cannot distinguish between right which bestows the benefits he has and wrong. They become blind under the acquired on others. delusion of self, clinging to things which (C) are impermanent, changeable, and 1) Nhaân vieân ñöùc: Qua ba a taêng kyø kieáp, perishable. nhaân duyeân troøn ñaày—The perfection of Tam Ñoäc Tham, Saân, Si Chaúng Nhöõng Buddha's causative or karmaic works Gaây Phieàn Chuoác Naõo Cho Ta, Maø Coøn during his three great kalpas of Ngaên Chaän Khoâng Cho Chuùng Ta preparation. 2) Quaû vieân ñöùc: Toaøn thieän quaû vò vaø trí Höôûng Ñöôïc Höông Vò Thanh Löông hueä Phaät—The perfection of the fruit or Giaûi Thoaùt: Three poisons of greed, hatred

result of Buddha's own character and 3) Quaùn danh giaû: Contemplate on unreal wisdom. names. 3) AÂn vieân ñöùc: Toaøn thieän aân cöùu ñoä chuùng Tam Giaùc: Ba loaïi giaùc ngoä—Three kinds of sanh—The perfection of Buddha's grace enlightenments: in the salvation of others. (A) (D) 1) Töï giaùc: Enlightenment for self. 1) Trí Ñöùc: All-knowing virtues or qualities 2) Giaùc tha: Help others attain of a Buddha. enlightenment. 2) Bi Ñöùc: All-pitying virtues of a Buddha. 3) Giaùc haïnh vieân maõn: Perfect 3) Ñònh Ñöùc: Contemplative virtues of a enlightenment and achievement. Buddha. (B) Tam Giaû: Prajnapti (skt)—Ba caùi khoâng 1) Boån giaùc: Inherent, potential thaät—Trong Phaät giaùo, ñaëc bieät laø trong enlightenment or intelligence of every Thaønh Thöïc Luaän vaø Kinh Baùt Nhaõ, moïi vaät being. chæ laø hieän töôïng, goàm nhöõng yeáu toá caáu 2) Thuûy giaùc: Initial or early stage of thaønh; khoâng coù caùi gì coù thöïc höõu, chæ laø hö enlightement, brought about through the khoâng vaø khoâng thaät—Three unrealities or external or influence of teaching. three phenomenals—Three fallacious 3) Cöùu caùnh giaùc: Completion of postulates—In Buddhism, especially in the enlightenment. Satyasiddhi-sastra and the Maha-Prajna Sutra, Tam Giaûi Thoaùt: Vimokshatraya (skt)—Ba everything is merely phenomenal, and consists ñoái töôïng quaùn chieáu daãn tôùi giaûi thoaùt— of derived elements; nothing therefore has Three subjects or objects of the meditation that real existence, but all is empty and unreal: lead toward liberation (three emancipations): 1) Phaùp giaû: Chö phaùp töï taùnh voán laø hö giaû 1) Khoâng: Sunyata (skt)—Emptiness—Hieåu khoâng thaät (phaùp do nhaân duyeân maø sinh ñöôïc baûn chaát cuûa vaïn höõu voán khoâng ra)—All dharmas (things) are unreal. neân laøm cho caùi taâm khoâng, caùi toâi khoâng, 2) Thoï giaû: Thoï nhaän voán khoâng thaät (chö caùi cuûa toâi khoâng, khoå khoâng, laø giaûi phaùp ñeàu thoï nhaän nôi caùc phaùp khaùc, nhö thoaùt—To empty the mind of the ideas of thoï nhaän töù ñaïi maø thaønh voâ tình chuùng me, mine and sufferings which are unreal. sanh, thoï nhaän nguõ uaån maø thaønh höõu tình 2) Voâ Töôùng: Animitta (skt)—Signlessness chuùng sanh, töùc laø thoï nhaän bieät theå ñeå (having no-signs)—Ñoaïn tröø moïi hình laøm thaønh toång theå)—Sensations töôùng beân ngoaøi laø giaûi thoaùt—To get rid (feelings) are unreal. of the idea of form, or externals. There 3) Danh giaû: Caùi teân cuûa chö phaùp ñeàu are no objects to be

perceived by sense- khoâng thaät (Danh nöông vaøo yù töôûng maø organs. coù chöù khoâng coù töï taùnh)—Names are 3) Voâ Nguyeän: Apranihita (skt)— unreal. Wishlessness (desirelessness)—Ñoaïn tröø Tam Giaû Quaùn: Ba caùch quaùn chö phaùp laø taát caû moïi mong caàu cho ñeán khi naøo giaû taïm—The meditation on three unreal khoâng coøn moät maûy may ham muoán hay objects: coá gaéng ñeå ñaït ñöôïc baát cöù thöù gì laø giaûi 1) Quaùn phaùp giaû: Contemplate on unreal thoaùt—To get rid of all wishes or desires dharmas. until no wish of any kind whatsoever 2) Quaùn thoï giaû: Contemplate on unreal remains in the cultivator's mind, for he no sensations. longer needs to strive for anything.

Tam Giaùo: 5) Voâ Ngoân Thoâng Truyeàn Phaùp: Thieàn phaùi (A) Three religions: Buddhism, Confucianism Voâ Ngoân Thoâng—Wu-Yun-T'ung Zen and Taoism. Sect. (B) Sakyamuni's teaching: 6) Danh Traán Trieàu Ñình: Caùc cao Taêng noåi 1) Taïng giaùo hay Tam taïng giaùo: The tieáng ôû trieàu ñình—Famous monks at the Tripitaka doctrine (the orthodox of Royal Palace. Hinayana)—See Taïng Giaùo, Thieân Thai 7) Leâ Trieàu Danh Ñöùc: Caùc cao Taêng thôøi Nguõ Thôøi Baùt Giaùo and Thieân Thai Toâng. Tieàn Leâ—Famous monks during the Tieàn 2) Thoâng giaùo: The intermediate, or Leâ Dynasty. interrelated doctrine (Hinayana-cum- 8) Lyù Trieàu Danh Ñöùc: Caùc cao Taêng thôøi Mahayana)—See Thoâng Giaùo and Thieân nhaø Lyù—Famous monks during the Lyù Thai Hoùa Phaùp Töù Giaùo. Dynasty. 3) Bieät giaùo: The differentiated or separated 9) Traàn Trieàu Danh Ñöùc: Caùc cao Taêng ñôøi doctrine (Early Mahayana as a cult or Traàn—Famous monks during the Traàn development, as distinct from Dynasty. Hinayana)—See Bieät Giaùo. 10) Tyø Ni Ña Löu Chi Truyeàn Phaùp: Thieàn Tam Giaùo Thoâng Khaûo: A Thorough Study phaùi Tyø Ni Ña Löu Chi—Vinitaruci Zen in the Three Religions—Boä saùch ñöôïc bieân Sect. soaïn bôûi An Thieàn Thieàn Sö, Thieàn sö noåi 11) Tuyeát Ñaäu Truyeàn Phaùp: Thieàn phaùi Thaûo tieáng cuûa Vieät Nam vaøo ñaàu theá kyû thöù 19. Ñöôøng—Thaûo Ñöôøng Zen Sect. Saùch ñöôïc bieân soaïn vaøo giöõa theá kyû thöù 19, 12) Nhöõng vieäc thaàn bí lieân quan ñeán caùc coù leõ ñöôïc in vaøo khoaûng naêm 1845. Saùch goàm Thieàn sö Vieät Nam qua caùc trieàu ñaïi: ba phaàn—A book composed by Zen master An Mystic things involving Vietnamese Zen Thieàn, A Vietnamese famous Zen master in masters throughout all dynasties. the early nineteenth century. The book was 13) Danh töø Phaät hoïc vaø caùc thaàn thoaïi Phaät composed in the middle of the nineteenth Giaùo ôû Trung Hoa vaø Vieät Nam: Buddhist century. Probably printed in 1845. The book terms and mythological stories about included three divisions: Buddhism in China and Vietnam. I) Quyeån thöù nhaát—Phaät Giaùo: First II) Quyeån thöù hai—Khoång Giaùo: Second volume—Buddhism. volume—Confucianism. 1) Phuïng Chieáu caàu phaùp: Vieäc du hoïc cuûa III) Quyeån thöù ba—Laõo Giaùo: Third Thieàn sö Tính Tuyeàn Traïm Coâng—The volume—Taoism. travel in seeking the Buddha Dharma of Tam Giaùo Töôùng: Ba caùch daïy cuûa Phaät— Zen Master Tính Tuyeàn Traïm Coâng. The three modes of the Buddha's teaching of 2) Baûn Quoác Thieàn Moân Kinh Baûn: Caùc baûn the Southern sects: kinh khaéc ôû Vieät Nam—Sutras printed in 1) Ñoán: Immediate—See Ñoán Giaùo and Ñoán Vietnam. Tieäm. 3) Ñaïi Nam Thieàn

Hoïc Sô Khôûi: Khôûi thuûy 2) Tieäm: Gradual or progressive—See Tieäm Thieàn hoïc Vieät Nam—The beginning of Giaùo. Zen in Vietnam. 3) Baát ñònh: Intermediate—See Baát Ñònh 4) Ñaïi Nam Phaät Thaùp: Caùc thaùp Phaät ôû Vieät Giaùo. Nam—Buddha stupas in Vietnam. Tam Giôùi: Traidhatuka (skt)—Trailokya (p)—Taïi Theá—Three realms (three worlds) and Three sets of commandments:

(A) Three realms: Theo Tröôøng Boä, Kinh laäp, chuùng sanh trong coõi naày thöôøng truï Phuùng Tuïng, coõi luaân hoài sanh töû ñöôïc trong thaâm ñònh, khoâng coù caûnh giôùi xöù chia laøm ba—According to The Long sôû. Y theo thaéng lieät cuûa thieàn ñònh, coõi Discourses of the Buddha, Sangiti Sutra, naày laø coõi töù khoâng xöù)—The realm of no the realms of births and deaths divided Beauty (non-form)—The formless or into three realms of existence: immaterial realm of pure spirit. There are 1) Duïc giôùi: Kamadhatu (skt)—Caûnh giôùi no bodies, palaces, things. Where the tham saéc duïc vaø thöïc duïc. Goàm saùu coõi mind dwells in mystic contemplation. Its trôøi, coõi ngöôøi vaø ñòa nguïc. Chuùng sanh extent is indefinable in the four “empty” trong coõi duïc giôùi naày ñeàu coù nguõ uaån taïo regions of spaces (Töù khoâng xöù)—This is thaønh thaân theå vaät chaát (theá giôùi vaät chaát the realm of the higher deities—See Töù bao truøm töø luïc ñaïo ñeán caùc coõi trôøi ñeàu Khoâng Xöù. thuoäc duïc giôùi naày)—The realm of (B) Ba giôùi khaùc—Three more realms: passions—The realm of (sensuous) desire 1) Saéc giôùi: Rupa-dhatu (skt)—The realm of of sex and food. It includes the six form. heavens, the human world, and then hells. 2) Voâ saéc giôùi: Arupa-dhatu (skt)—The All beings in this realm possess five formless realm. aggregates or panca-skandha—See Nguõ 3) Dieät giôùi: Nirodha-dhatu (skt)—The realm Uaån. of cessation. 2) Saéc giôùi: Rupadhatu (skt)—Caûnh giôùi beân (C) Ba loaïi giôùi khaùc—Three other realms: treân Duïc giôùi goàm Töù Thieàn Thieân—Ñaây 1) Lieät giôùi: Hina-dhatu (skt)—The low laø coõi cuûa thieân thaàn baäc thaáp (Chuùng realm. sanh trong coõi naày khoâng coù daâm duïc vaø 2) Trung giôùi: Majjhima-dhatu (skt)—The thöïc duïc, chæ coù thaân thaân theå vaät chaát toát middle realm. ñeïp thuø thaéng, coõi nöôùc cung ñieän nguy 3) Thaéng giôùi: Panita-dhatu (skt)—The nga. Toùm laïi trong coõi naày tham duïc vaät sublime realm. chaát khoâng ngöøng töï thaïnh, nhöng chöa (D) Ba loaïi giôùi luaät—Three sets of giaûi thoaùt heát caùc moái phieàn tröôïc cuûa vaät commandments: chaát vi teá. Y cöù theo tinh thaàn tu döôõng 1) Sa di giôùi: Möôøi giôùi Sa Di—The ten cao caáp, coõi naày chia laøm töù thieàn commandments for the novice. thieân)—The realm of Beauty—The realm 2) Baùt quan trai giôùi: The eight of form or matter. It is above the lust commandments for the devout Buddhist at world. It is represented in the home. Brahamlokas (töù thieàn thieân)—The realm 3) Nguõ giôùi: Naêm giôùi cho Phaät töû taïi gia— of the lesser deities—See Töù Thieàn The five commandments for the ordinary Thieân. laity. 3) Voâ saéc giôùi: Arupadhatu (skt)—Caûnh giôùi ** For more information, please see Tam Höõu. voâ saéc, khoâng coøn thaân theå, cung ñieän, ñoà Tam Giôùi Do Taâm Sinh: Cittamhi- vaät. Nôi ñoù taâm an truï trong thieàn ñònh traidhatukayonih (skt)—Taâm laø nguoàn goác cuûa thaâm dieäu. Caûnh giôùi naày traûi daøi ñeán Töù ba coõi—The mind is the origin of the triple Khoâng Xöù—Ñaây

laø coõi cuûa thieân thaàn baäc world. cao (caûnh giôùi naày cao hôn caûnh saéc giôùi, Tam Giôùi Duy Nhaát Taâm: Tribhavasva- chuùng sanh khoâng coøn bò vaät chaát raøng cittamatram (skt)—Tam giôùi duy thò töï taâm buoäc, ñöông theå thuaàn laø tinh thaàn ñoäc hay tam giôùi duy chæ do taâm naày. Trong Kinh

Laêng Giaø, Ñöùc Phaät daïy: “Vò Boà taùt Ma ha Taùt luùc naøo cuõng chuyeân caàn tinh taán tu haønh caàu thaáy raèng theá giôùi chæ laø söï saùng taïo cuûa taâm, giaûi thoaùt—The three realms of Desire, Form maït na vaø yù thöùc; raèng theá giôùi ñöõïc sinh taïo and Formless realms scorching sentient beings, do phaân bieät sai laàm bôûi caùi taâm cuûa chính such sufferings are limitless. The triple worlds mình; raèng khoâng coù nhöõng töôùng traïng hay as a burning house. In the Lotus Sutra, the daáu hieäu naøo cuûa moät theá giôùi beân ngoaøi maø Buddha taught: “The three worlds are unsafe, trong ñoù nguyeân lyù ña phöùc ñieàu ñoäng; vaø cuoái much like a house on fire. Suffering is all cuøng raèng ba coõi chæ laø caùi taâm cuûa chính pervasive, truly deserving to be terrified and mình—The triple world is but one mind—The frightened.” Sentient beings in the three triple world is just Mind. In the Lankavatara worlds, especially those in the Saha World, are Sutra, the Buddha taught: “The Bodhisattva- hampered constantly by afflictions and mahasattvas sees that the triple world is no sufferings. Living crowded in the suffering more than the creation of the citta, manas, and conditions of this Saha World is similar to mano-vijnana, that it is brought forth by falsely living in a house on fire, full of dangers, life discriminating one’s own mind, that there are can end at any moment. Even so, everyone is no signs of an external world where the completely oblivious and unaware, but principle of multiplicity rules, and finally that continues to live leisurely, chasing after the the triple world is just one’s own mind.” five desires, as if nothing was happening. Tam Giôùi Duy Thò Töï Taâm: Svacitta- Sincere Buddhists should always remember matram-traidhatukam (skt)—Ba coõi chæ laø taâm this and should always diligently cultivate to cuûa mình—The triple world is no more than seek liberation. one’s own mind—See Tam Giôùi Duy Nhaát Tam Giôùi Saøng: The sick-bed of the Taâm. Trailokya—The Saha World of suffering. Tam Giôùi Hoûa Traïch: The burning house of Tam Giôùi Taïng: The Trailokya-garbha— the triple worlds—See Tam Giôùi Nhö Hoûa The womb or storehouse of all the Traïch. transmigrational. Tam Giôùi Nhaõn: The trailokya—Buddha Tam Giôùi Toân: The Honoured One of the who sees all the realms and the way of three worlds (Buddha). universal escape. Tam Giôùi Töø Phuï: The kindly father of the Tam Giôùi Nhö Hoûa Traïch: Duïc giôùi, saéc triple world. giôùi vaø voâ saéc giôùi ñang thieâu ñoát chuùng sanh Tam Haønh: Three lines of action that affect vôùi nhöõng khoå ñau khoâng keå xieát. Tam giôùi karma: gioáng nhö nhaø löûa ñang höøng höïc chaùy. Kinh (A) Söï haønh ñoäng döôùi ba loaïi nghieäp— Phaùp Hoa daïy: “Ba coõi khoâng an, döôøng nhö Actions under three kinds of karma: nhaø löûa, söï khoå daãy ñaày, ñaùng neân sôï haõi.” 1) Thaäp thieän nghieäp: Phöôùc Haønh—The ten Chuùng sanh trong ba coõi, ñaëc bieät laø chuùng good deeds that cause happy karma. sanh trong coõi Ta Baø naày, luoân bò nhöõng söï 2) Thaäp aùc nghieäp: The ten evil deeds that khoå naõo vaø phieàn muoän böùc baùch. Soáng chen

cause unhappy karma. chuùc nhau trong ñoù nhö ôû giöõa moät caên nhaø 3) Voâ kyù nghieäp (Voâ thieän voâ aùc): Baát ñoäng ñang boác chaùy, daãy ñaày hieåm hoïa, chaúng bieát nghieäp—Neither good nor evil karma, that coøn maát luùc naøo. AÁy theá maø moïi ngöôøi chaúng arise without activity. bieát, chaúng hay, cöù maõi nhôûn nhô vui thuù cuûa (C) Söï haønh ñoäng döôùi ba hình thöùc—Actions nguõ duïc, laøm nhö khoâng coù chuyeän gì xaõy ra in three forms: caû. Phaät töû chôn thuaàn neân luoân nhôù vaäy ñeå

1) Thaân haønh: Kaya-sankhara (p)—Physical baûn voâ minh laøm che laáp maát chaân lyù. actions. Trong Bieät Giaùo vaø Vieân Giaùo, Boà Taùt 2) Ngoân haønh: Vaci-sankhara (p)—Verbal khaéc phuïc voâ minh hoaëc trong sô ñòa (meâ actions. chaáp veà töôùng nhò bieân)—The illusions 3) Taâm haønh: Citta-sankhara (p)—Mental and temptations that arise from failure actions. philosophically to understand things in Tam Hoûa: Three fires: their reality—Illusion arising from primal 1) Löûa Tham duïc: Fire of desire. ignorance which covers and hinders the 2) Löûa Saân haän: Fire of hatred. truth. In the Differentiated Teaching, this 3) Löûa Voâ minh: Fire of stupidity or illusion is overcome by the Bodhisattva ignorance. from the first stage; in the Perfect Tam Hoang Vu: Theo Töông Öng Boä Kinh, Teaching, it is overcome by the Phaåm Taàm Caàu, coù ba Hoang Vu—According Bodhisatva in the first resting-place. to The Connected Discourses of the Buddha, (B) Theo Phaät Giaùo Nguyeân Thuûy, coù ba Chapter Esanavaggo (Searches), there are nhoùm laäu hoaëc—According to the three kinds of barrenness: Hinayana Buddhism, there are three 1) Tham Hoang Vu: The barrenness of lust. groups of delusions: 2) Saân Hoang Vu: The barrenness of hatred. 1) Duïc laäu: Say meâ veà duïc laïc traàn theá: 3) Si Hoang Vu: The barrenness of delusion. Kamasava (p)—Intoxicant of worldly desires or sensual pleasures. Tam Hoaëc: Tam phieàn naõo—Tam laäu—Tam 2) Höõu laäu: Bhavasava (p)—Söï ham muoán caáu—Three delusions. hieän höõu trong moät trong nhöõng caûnh giôùi (A) Theo toâng Thieân Thai, coù ba loaïi hoaëc— höõu laäu—The love of existence in one of According to the T'ien-T'ai Sect, there the conditioned realms. are three delusions: 3) Voâ minh laäu: Avijjasava (p)—Söï ueá 1) Kieán tö hoaëc: Thaáy vaø nghó töôûng theo aûo nhieãm trong taâm khôûi leân töø söï ngu si—voïng töø nhöõng nhaän xeùt khoâng hoaøn haûo, The defilements of ignorance in mind. vôùi nhöõng caùm doã cuûa yeâu gheùt, vaân vaân. *** Ngoaøi ra, coù ngöôøi coøn cho raèng coù laäu Muoán loaïi boû nhöõng caáu chöôùng naày, thöù tö laø Kieán laäu, laø nhöõng quan ñieåm ngöôøi ta phaûi tuaân thuû vaø haønh trì giôùi luaät ñoài baïi—Besides, some considers the (meâ chaáp töôùng sanh töû)—Things seen fourth delusion: the corruption of views. and thought illusions from imperfect perception, with temptation to love, hate, Tam Hoïc: Three studies—Three practices of etc., to be rid of these false views and precepts, meditation and wisdom: temptations, one must cultivate and 1) Giôùi: Sila (skt & p)—Trì giôùi laø ñeå traùnh observe moral precepts. nhöõng haäu quaû xaáu aùc do thaân khaåu yù gaây 2) Traàn sa hoaëc: Phieàn naõo vaø caùm doã trong neân. Theo Phaät Giaùo Nhìn Toaøn Dieän cuûa luùc cöùu ñoä chuùng sanh (meâ chaáp cöùu ñoä Tyø Kheo Piyadassi Mahathera, tröôùc

khi chuùng sanh ñeå ñuôïc vaøo coõi Nieát Baøn)— gia coâng thöïc haønh nhöõng nhieäm vuï khoù Illusion and temptation through the khaên hôn, nhö tu taäp thieàn ñònh, ñieàu immense variety of duties in saving chaùnh yeáu laø chuùng ta phaûi töï kheùp mình others. vaøo khuoân khoå kyû cöông, ñaët haønh ñoäng 3) Voâ minh hoaëc: Phieàn naõo vaø caùm doã khôûi vaø lôøi noùi trong giôùi luaät. Giôùi luaät trong leân töø choã khoâng hieåu chö phaùp vaø thöïc Phaät Giaùo nhaèm ñieàu ngöï thaân nghieäp vaø taùnh cuûa chuùng. Phieàn naõo khôûi leân töø caên khaåu nghieäp, noùi caùch khaùc, giôùi luaät

nhaèm giuùp lôøi noùi vaø haønh ñoäng trong haønh thieàn, ñoàng thôøi khoâng ngöøng tinh saïch. Trong Baùt Chaùnh Ñaïo, ba chi lieân taán goäi röõa nhöõng bôïn nhô trong taâm vaø heä tôùi giôùi luaät laø chaùnh ngöõ, chaùnh daàn daàn trieät tieâu naêm trieàn caùi ñeå ñònh nghieäp, vaø chaùnh maïng. Ngöôøi muoán taâm vaøo moät ñieåm—Meditation—By haønh thieàn coù keát quaû thì tröôùc tieân phaûi Dhyana or quiet meditation. According to trì giöõ nguõ giôùi caên baûn khoâng saùt sanh, Bhikkhu Piyadassi Mahathera in The troäm caép, taø daâm, voïng ngöõ vaø uoáng röôïu Spectrum of Buddhism, virtue aids the cuõng nhö nhöõng chaát cay ñoäc laøm cho taâm cultivation of concentration. The first thaàn buoâng lung phoùng tuùng, khoâng tænh three factors of the Noble Eightfold Path, giaùc—Discipline—Learning by the right effort, right mindfulness and right commandments or prohibitions, so as to concentration, form the concentration guard against the evil consequences of group. This called training in error by mouth, body or mind. According concentration or samadhi-sikkha. to Bhikkhu Piyadassi Mahathera in The Progressing in virtue the meditator Spetrum of Buddhism, it is essential for us practices mental culture, Seated in cloister to discipline ourselves in speech and cell, or at the foot of a tree, or in the open action before we undertake the arduous sky, or in some other suitable place, he task of training our mind through fixes his mind on a subject of meditation meditation. The aim of Buddhism morality and by unceasing effort washes out the is the control of our verbal and physical impurities of his mind and gradually gains action, in other words, purity of speech mental absorption by abandoning the five and action. This is called training in virtue. hindrances. Three factors of the Noble Eightfold Path 3) Hueä: Prajna (skt)—Cuõng theo Tyø Kheo form the Buddhsit code of conduct. They Piyadassi Mahathera trong Phaät Giaùo are right speech, right action, and right Nhìn Toaøn Dieän thì taâm ñònh ôû möùc ñoä livelihood. If you wish to be successful in cao laø phöông tieän ñeå thaønh ñaït trí tueä hay meditation practice, you should try to tueä minh saùt. Tueä bao goàm chaùnh kieán vaø observe at least the five basic precepts of chaùnh tö duy, töùc laø hai chi ñaàu trong Baùt morality, abstinence from killing, stealing, Chaùnh Ñaïo. Trí tueä giuùp chuùng ta phaù tan illicit sexual indulgence, speaking lôùp maây môø si meâ bao phuû söï vaät vaø thöïc falsehood and from taking any liquor, chöùng thöïc töôùng cuûa vaïn phaùp, thaáy ñôøi including narcotic drugs that cause soáng ñuùng nhö thaät söï, nghóa laø thaáy roõ söï intoxication and heedlessness—See Giôùi sanh dieät cuûa vaïn höõu—Wisdom—By (I). philosophy—Study of principles and 2) Ñònh:

Dhyana (skt)—Thieàn ñònh. Theo Tyø solving of doubts. Also according to Kheo Piyadassi Mahathera trong Phaät Bhikkhu Piyadassi Mahathera in The Giaùo Nhìn Toaøn Dieän, giôùi ñöùc trang Spectrum of Buddhism, high concentration nghieâm giuùp phaùt trieån ñònh taâm. Ba chi is the means to the acquisition of wisdom cuoái cuøng cuûa Baùt Chaùnh Ñaïo laø chaùnh or insight. Wisdom consists of right tinh taán, chaùnh nieäm, vaø chaùnh ñònh, hôïp understanding and right thought, the first thaønh nhoùm ñònh. Haønh giaû coù theå ngoài laïi two factors of the path. This is called the trong moät tònh thaát, döôùi moät coäi caây hay training in wisdom or panna-sikkha. ngoaøi trôøi, hoaëc moät nôi naøo thích hôïp Wisdom helps us get rid of the clouded khaùc ñeå gom taâm chaêm chuù vaøo ñeà muïc view of things, and to see life as it really

is, that is to see life and things pertaining 3) Voâ Saéc Höõu: Hieän höõu hay quaû baùo thöïc to life as arising and passing. taïi cuûa voâ saéc giôùi—Existence in the ** For more information, please see Tam Tu realm of formlessness (immaterial in Vietnamese-English Section. realm)—Formless-sphere existence. Tam Hueä: Theo truyeàn thoáng Phaät giaùo (C) Nguyeân Thuûy, coù ba caùch ñaït ñöôïc trí hueä— 1) Hieän höõu: Boån Höõu—Present existence or According to the Theravadan Buddhism, there the present body and mind. are three modes of attaining moral wisdom: 2) Trung höõu: Antara-bhava (skt)—Thaân taâm 1) Vaên Hueä: Sutamaya-panna (p)—Ñaït ñöôïc sau khi cheát—The intermediate state of vaên hueä qua ñoïc nghe vaø nhöõng lôøi giaùo existence. huaán—Attaining moral wisdom from 3) Ñöông höõu: Thaân taâm ñôøi sau—Existence reading, hearing and instruction— in the future state. Attaining wisdom based on learning. ** For more information, please see Tam 2) Tö hueä: Cintamaya-panna (p)—Ñaït ñöôïc Giôùi. tö hueä qua suy tö—Attaining moral Tam Höõu Duy Phaân Bieät: Ba coõi laø saûn wisdom from reflection—Attaining phaåm cuûa phaân bieät, khoâng coù caùi gì nhö laø wisdom based on thinking. theá giôùi beân ngoaøi caû—The triple world is no 3) Tu hueä: Bhavanamaya-panna (p)—Ñaït more than the product of discrimination, there ñöôïc tu hueä qua tu haønh phaùt trieån taâm is no such thing as an external world. linh—Attaining moral wisdom from Tam Höõu-Vi Phaùp: Three active or practice of abstract meditation (attaining functioning dharmas: wisdom based on mental development). 1) Saéc phaùp: Pratigha—Matter or form Tam Höõu: Ba loaïi hieän höõu—Three kinds of which has substantial resistance— existence—Three states of mortal existence in Material or things which have form. the trailikya: 2) Taâm Phaùp: Phi saéc phaùp—The mind (A) (mental). 1) Töôùng trì höõu: Qualities (good, bad, 3) Phi saéc phi taâm phaùp: Nhöõng phaùp khoâng length, shortness). phaûi saéc maø cuõng khoâng phaûi taâm— 2) Giaû danh höõu: Phenomenal things—See Entities neither of matter nor mind. Giaû Danh Höõu. Tam Höõu-Vi Töôùng: Ba töôùng höõu vi— 3) Phaùp höõu: The noumenal or imaginary, Three forms of all phenomena: understood as facts and not as illusions— 1) Sanh: Upada—Birth. See Phaùp Höõu. 2) Truï: Sthiti—Stay or life. (E) Theo Töông Öng Boä Kinh, Phaåm Taàm 3) Cheát: Nirvana—Death. Caàu, coù ba loaïi höõu—According to The Tam Keát: Samyoga (skt)—Ñöùc Phaät ñaõ noùi Connected Discourses of the

Buddha, trong Kinh Nieát Baøn: “Naøy thieän nam töû, Tu Chapter Esanavaggo (Searches), there are Ñaø Hoaøn tuy coù theå caét ñöùt voâ löôïng phieàn three kinds of existence: naõo, nhöng vì ba keát raát naëng neân chuùng cuõng 1) Duïc Höõu: Hieän höõu duïc giôùi—Existence bao haøm taát caû keát maø Tu Ñaø Hoaøn ñaõ in the realm of desire—Sense-sphere ñoaïn.”—In the Nirvana Sutra, the Buddha existence. said: “Srota-apanna though has cut off 2) Saéc Höõu: Hieän höõu saéc giôùi—Existence in inummerable illusions; however, the three ties the realm of form—Form-sphere are so serious that if he is able to cut off these existence. three ties, he can cut off all other ties:

1) Kieán Keát: Ngaõ kieán—The tie of false Suffering due to change—Suffering by views of permanent ego. loss or deprivation or change. 2) Giôùi Thuû Keát: Silavrataparamarsa (skt)— 3) Haønh Khoå Taùnh: Samkhara-dukkha Giôùi Caám Thuû Keát. (skt)—Khoå vì chö phaùp voâ thöôøng, thaân • Haønh taø giôùi: The tie of wrong discipline. taâm naày voâ thöôøng—Dukkha as • Chaáp vaøo caùi coâng haïnh phaùt sinh do söï conditioned states—Suffering due to tuaân thuû giôùi luaät ñaïo ñöùc: Taking hold of formations—Suffering by the passing or the merit accruing from the observance of impermanency of all things, body and the rules of morality. mind are impermanent. 3) Nghi Keát: Nghi ngôø chaùnh lyù—The tie of Tam Khoâng: The three voids or doubt. immaterialities, or the threefold of svabhava: Tam Khaùt AÙi: Theo Töông Öng Boä Kinh, (A) Phaåm Taàm Caàu, coù ba loaïi Khaùt AÙi— 1) Khoâng: Empty—Void. According to The Connected Discourses of the 2) Voâ töôùng: No-appearance. Buddha, Chapter Esanavaggo (Searches), 3) Voâ nguyeän: No vow. there are three kinds of craving: (B) Svabhava (skt). 1) Duïc Khaùt AÙi: Craving (thirst) for sensual 1) Ngaõ khoâng: No-self. pleasures. 2) Phaùp khoâng: All things are empty. 2) Höõu Khaùt AÙi: Craving (thirst) for 3) Caâu khoâng: Taát caû ñeàu khoâng—All existence. phenomena are empty or immaterial. 3) Phi Höõu Khaùt AÙi: Craving (thirst) for (C) Tam Khoâng trong boá thí Ba La Maät— extermination. Three voids in Paramita charity: Tam Khoå: Theo Töông Öng Boä Kinh, Phaåm 1) Khoâng thaáy ngöôøi nhaän: No receiver. Taàm Caàu, coù ba loaïi khoå—Chuùng sanh moïi 2) Khoâng thaáy ngöôøi cho: No giver. loaøi ñeàu kinh qua ba loaïi khoå—According to 3) Taát caû ñeàu khoâng: All are empty. The Connected Discourses of the Buddha, Tam Kieân: The three sure or certain things Chapter Esanavaggo (Searches), there are for the true disciple: three aspects of Dukkha—Three kinds of 1) Thaân soáng voâ cöïc: Infinite body or duhkha (Pain—Sufferings)—All sentient personality. beings experience three types of sufferings: 2) Maïng thoï voâ cuøng: Endless life. 1) Khoå Khoå Taùnh: Dukkha-dukkha (skt)— 3) Taøi saûn voâ taän: Boundless sipritual Khoå gaây ra bôûi nhöõng nguyeân nhaân tröïc possessions. tieáp hay khoå khoå, goàm nhöõng noãi khoå xaùc Tam Kieáp: The three asankhyeya kalpas— thaân nhö ñau ñôùn, giaø, cheát; cuõng nhö The three countless aeons—The periods of a nhöõng lo aâu tinh thaàn—Dukkha as bodhisattva’s development: ordinary suffering—Suffering due to 1) Trang nghieâm kieáp: The past aeon. pain—Suffering that produce by direct 2) Hieàn kieáp: The present aeon. causes or suffering of misery, Including 3) Tinh tuùc

kieáp: The future kalpa. physical sufferings such as pain, old age, Tam Kieáp Tam Thieân Phaät: The thousand death; as well as mental anxieties. Buddhas in each of the three kalpas. 2) Hoaïi Khoå Taùnh: Viparinama-dukkha Tam Kieâu: Three intoxications—See Tam (skt)—Khoå gaây ra bôûi nhöõng thay ñoåi— Phaùp (xxxxxiii). Dukkha as produced by change—

Tam Kieâu Maïn: Theo Töông Öng Boä Kinh, 1) Duïc Laäu Hoaëc: Taát caû phieàn naõo trong Phaåm Taàm Caàu, coù ba loaïi kieâu maïn— duïc giôùi, ngoaïi tröø voâ minh—Desire or According to The Connected Discourses of the the taint of sensuality. Buddha, Chapter Esanavaggo (searches), there 2) Höõu Laäu Hoaëc: Taát caû phieàn naõo trong are three kinds of discrimination: saéc giôùi vaø voâ saéc giôùi ngoaïi tröø voâ 1) Kieâu maïn 'Toâi hôn': The discrimination 'I minh—Material or phenomenal am superior.' existence—The taint of existence. 2) Kieâu maïn 'Toâi baèng': The discrimination 3) Voâ Minh Laäu Hoaëc: Voâ minh trong tam 'I am equal.' giôùi—Ignorance of the way of escape— 3) Kieâu maïn 'Toâi thua': The discrimination The taint of ignorance. 'I am inferior.' Tam Lieãu Tri: Theo Thanh Tònh Ñaïo, coù ba Tam Kinh Tònh Ñoä: Three Pure Land loaïi Lieãu Tri—According to The Path of Sutras: Purification, there are three kinds of Full- 1) Kinh A Di Ñaø: Amitabha Sutra. Understanding. 2) Kinh Voâ Löôïng Thoï: Longer Amitabha 1) Sôû Tri Lieãu Tri: Trí trong yù nghóa hieåu Sutra. bieát—Full understanding as the known. 3) Kinh Quaùn Voâ Löôïng Thoï: Meditation Understanding that is direct-knowledge is Sutra. knowledge in the sense of the known Tam Kyø Ñaëc: The three incomparable kinds 2) Suy Ñaït Lieãu Tri: Tueä vôùi tö caùch lieãu tri of rareness. goïi laø trí trong yù nghóa pheâ phaùn—Full 1) Thaàn Thoâng Kyø Ñaëc: Thaàn löïc kyø ñaëc hoùa understanding as investigating or judging. ñoä chuùng sanh—Incomparable kinds of Whatever states are fully-understod are power to convert all beings. judged. 2) Hueä Taâm Kyø Ñaëc: Trí hueä Phaät—Buddha 3) Ñoaïn Tröø Lieãu Tri: Trí theo yù nghóa töø wisdom. boû—Full understanding as abandoning. 3) Nhieáp Thoï Kyø Ñaëc: Phaät löïc coù khaû naêng Tam Luaân: The three-wheel. loâi keùo vaø cöùu ñoä chuùng sanh—Buddha- (A) power to attract and save all beings. 1) Thaân Phaät: Buddha's body or deeds. Tam Laïc: Three joys: 2) Khaåu Phaät: Buddha's mouth or discourses. 1) Vui ñöôïc sanh Thieân: The joy of being 3) Taâm Phaät: Buddha's mind or ideas. born a deva. (B) 2) Vui trong thieàn ñònh: The joy of 1) Thaàn Thoâng Luaân: Buddha's supernatural meditation. powers, or powers of bodily self- 3) Vui nhaäp Nieát baøn: The joy of nirvana. transformation, associated with his body. 2) Kyù Taâm Luaân: Buddha's discriminating Tam Laäu: Three taints—See Tam Laäu Hoaëc. understanding of others, asociated with his Tam Laäu Hoaëc: Theo Töông Öng Boä Kinh, mind. Phaåm Taàm Caàu, coù ba laäu hoaëc—According to 3) Giaùo Giôùi Luaân: Buddha's oral powers of The Connected Discourses of the Buddha, teaching, associated with his discourses or Chapter Esanavaggo (Searches), there are speech. three affluences or taints that feed the stream (C) Baùnh xe phieàn naõo sanh nghieäp, nghieäp of mortality or transmigration: sanh khoå ñau, vaø khoå ñau laïi sanh phieàn naõo. Ba baùnh xe naøy luaân chuyeån khoâng ngöøng nghæ—The wheel of illusion

produces karma, that of karma sets rolling Tam Luaän Toâng: that of suffering, which in turn sets rolling (A) Cöông yeáu Tam Luaän Toâng—Preliminary the wheel of illusion. These three wheels of the Madhyamika School—Ñaây laø toâng are in constant revolution phaùi chuû tröông “Ñaïi Thöøa Phuû Ñònh 1) Hoaëc Luaân: The wheel of Delusions. Luaän.” Tieáng Phaïn goïi laø Madhyamika, 2) Nghieäp Luaân: The wheel of Karma. chuû tröông hoïc thuyeát Trung Ñaïo, Khoâng 3) Khoå Luaân: The wheel of Suffering. Luaän, hay Töông Ñoái Luaän. Tam Luaän (D) Toâng döïa vaøo ba boä luaän ñöôïc Ngaøi Long 1) Voâ Thöôøng Luaân: The wheel of Thoï vaø ñeä töû cuûa ngaøi laø Ñeà Baø bieân Impermanence. soaïn. Ba boä luaän aáy laø Trung Quaùn Luaän, 2) Baát Tònh Luaân: The wheel of Impurity. Thaäp Nhò Moân Luaän, vaø Baùch Luaän (see 3) Khoå Luaân: The wheel of Distress. Trung Quaùn Luaän, Thaäp Nhò Moân Luaän, Tam Luaân Giaùo: The three periods of the and Baùch Luaän). Nhöõng coá gaéng cuûa Tam Buddha’s teaching: Luaän Toâng quy tuï vaøo söï baøi baùc taát caû 1) Chuyeån Phaùp Luaân: The first rolling caùc quan ñieåm tích cöïc vaø khaúng ñònh cuûa onwards of the Law-wheel, the first years caùc toâng khoâng laáy phuû ñònh bieän chöùng teaching of Hinayana, four axioms (Töù laøm caên baûn. Söï baøi baùc tröôùc tieân nhaém Ñeá) and unreality (Khoâng). thaúng vaøo nhöõng quan ñieåm sai laàm cuûa 2) Chieáu Phaùp Luaân: Illuminating or Baø La Moân vaø taø giaùo; keá ñeán nhaém vaøo explaining the law-wheel, the thirty years nhöõng thieân kieán cuûa phaùi Tieåu Thöøa; vaø teaching of the Prajna (Baùt Nhaõ) or sau cuøng nhaém vaøo nhöõng kieán giaûi ñoäc Wisdom Sutras. ñoaùn cuûa ñeà ra bôûi caùc taùc giaû cuûa phaùi 3) Trì Phaùp Luaân: Maintaining the law- Ñaïi Thöøa khoâng phaûi laø Tam Luaän. Lyù wheel, the remaining years of teaching of töôûng cuûa Tam Luaän Toâng hình nhö laø the deeper truths of both unreality tieâu dieät hyù luaän. Caên baûn cuûa moïi luaän (Khoâng) and reality (Höõu). chöùng cuûa Tam Luaän Toâng laø ‘Töù Cuù.’ Tam Luaân Hoùa Ñaïo: Three sovereign (see Töù Cuù Tam Luaän Toâng (A))— powers for converting others: Madhyamika school of Nagarjuna, or the 1) Thaàn bieán: Do thaân nghieäp cuûa Ñöùc Phaät Mahayanistic Negativism, called hieän ñuû loaïi thaàn bieán, khieán chuùng sanh Madhyamika in Sanskrit. The doctrine of khôûi chaùnh tín—Supernatural the Middle Path, or Sunyatavada, the transformation (thaân: physical). “Theory of Negativity” or “Relativity.” 2) Kyù taâm: Duøng yù nghieäp cuûa Ñöùc Phaät The school was based on the three main phaân bieät ñöôïc taâm haønh sai bieät cuûa keû sastras, Madhyamika-Sastra or Middle khaùc (thöùc bieät tha taâm)—Memory or Path, Dvadasa-dvara-Sastra or the Twelve knowledge of all the thoughts of all beings Gates, and the Sata-Sastra or the One (yù: mental). Hundred Verse Treatise. The efforts of 3) Giaùo giôùi: Duøng khaåu nghieäp cuûa Ñöùc the Madhyamika School are centered on Phaät ñeå raên daïy chuùng sanh khieán hoï tu the refutation of all positive and haønh—Teaching and warning. affirmative views of other schools which Tam Luaân Theá giôùi: The Three-Wheel have no foundation of dialectical world. negation. The refutation is directed first against the wrong views of Brahmanism Tam Luaän Söï: Three topics of discussion—and heretics, secondly against the one- See Tam Phaùp (xxxxxv).

sided views of Hinayana, and thirdly naày coù hai ngaøi Kieân Hueä vaø Di Laëc. Di against the dogmatic views positively set Laëc laø vò thaày tröïc tieáp hay giaùn tieáp cuûa forth by the Mahayanistic authors other ngaøi Voâ Tröôùc, vaø tính caùch lòch söû cuûa than San-Lun School. The ideal of the oâng thì khoâng theå nghi ngôø gì ñöôïc, maëc Madhyamika School seems to have been duø coù nhöõng huyeàn thuyeát neân moät soá hoïc eliminated the 'inexplicable in speech and giaû xem oâng nhö laø nhaân vaät töôûng unrealizable in thought.' The basis of all töôïng—A gap; however, during this time arguments is what we called the 'Four two great monks Saramati and Maiteya Points of Argumentation." appeared. Maitreya is a direct or indirect (B) Sô Toå Tam Luaän Toâng—The founder of teacher of Asanga and his historicity the Madhyamika School: Long Thoï Boà cannot be doubted, although, because of Taùt—Nagarjuna Bodhisattva—See Long mysterious legends surrounding him, some Thoï (2) in Vietnamese-English Section, scholars are inclined to regard him as an and Nagarjuna in Sanskrit/Pali- imaginary person. Vietnamese Section. 4) Theá kyû thöù naêm—Fifth century: Laäp (C) Lòch söû thaønh laäp Tam Luaän Toâng ôû AÁn tröôøng duy taâm cuûa Voâ Tröôùc vaø Theá Ñoä—History of the formation of the Thaân—The idealistic interpretation of Madhyamika School in India—Theo Giaùo Asanga and Vasubandhu. Sö Stcherbatsky trong "Cöông Yeáu Trieát 5) Theá kyû thöù saùu—Sixth century: Phaân Hoïc Phaät Giaùo," ñöôïc soaïn bôûi Giaùo Sö tranh giöõa caùc phaùi duy taâm vaø taùnh Takakusu, nhöõng giai ñoaïn phaùt trieån cuûa khoâng—A split between the idealistic and giaùo lyù Ñaïi Thöøa ñaëc bieät ñeà caäp ñeán relativistic schools. Trung Quaùn sau ñaây—According to Prof. a) An Hueä vaø Traàn Na laø nhöõng ñaïi bieåu cho Stcherbatsky in The Essentials of Buddhist phaùi Duy Taâm: Sthiramati and Dignaga Philosophy composed by Prof. Takakusu, are representatives for the idealistic the Mahayana philosophy has developed school. in the following periods with special b) Phaät Hoä vaø Thanh Bieän laø nhöõng ñaïi bieåu reference to Madhyamika: cho phaùi Taùnh Khoâng—Buddhapalita and 1) Theá kyû thöù nhaát sau Taây Lòch—First Bhavaviveka are representatives for the century A.D.: Söï höng khôûi cuûa Ñaïi Thöøa relativistic school. A Laïi Da Thöùc vaø Chaân Nhö, caû hai ñeàu 6) Theá kyû thöù baûy—Seventh century: Heä do Ngaøi Maõ Minh khôûi xöôùng—The rise thoáng Trung Quaùn hoaøn thaønh trieät ñeå of Mahayana Alaya-vijnana or Store- döôùi söï xieån döông cuûa Nguyeät Xöùng— Consciousness and Tathata or Thusness, Final establishment of Madhyamika both admitted by Asvaghosa. system in its extreme form by Candrakirti. 2) Theá kyû thöù hai sau Taây Lòch—Second (D) Lòch söû thaønh laäp Tam Luaän Toâng ôû century A.D.: Taùnh Khoâng Duyeân Khôûi Trung Quoác—History of the formation of Luaän, do Long Thoï vaø Ñeà Baø thaønh laäp— the Madhyamika School in China: Lòch söû The theory of universal relativity or cuûa Tam Luaän Toâng baét ñaàu ôû Trung Hoa Sunyata, formulated by Nagarjuna and vôùi söï xuaát hieän cuûa Cöu Ma La Thaäp nhö Aryadeva. sau—The history of the Madhyamika 3) Theá kyû thöù ba vaø thöù tö sau Taây Lòch— School begins in China with the advent of Third and fourth centuries A.D.: Moät the famous Kumarajiva, and the khoaûng troáng. Tuy nhieân, trong thôøi gian

transmission is said to have been as age, he lectured and recapitulated his follows: teacher's lectures without any mistakes, to 1) Theá kyû thöù naêm sau Taây Lòch—Fifth the great atonishment of the listeners. He century A.D.: Trung Luaän Quaùn cuûa ngaøi lived in Chia-Hsiang monastery and is Long Thoï ñöôïc Cöu Ma La Thaäp phieân known by the name Chia-Hsiang Tashih, dòch vaø truyeàn cho caùc ñoà ñeä Ñaïo Sanh, or the great master of Chia-Hsiang—See Ñaøm Teá, vaø Taêng Laõng. Trong soá ñoù Caùt Taïng Ñaïi Sö. Taêng Laõng laø moät truyeàn nhaân xuaát saéc, (E) Caùc boä luaän caên baûn—Basic cuoái cuøng ñaõ taùch haún Tam Luaän toâng commentaries: khoûi Thaønh Thaät toâng (Tieåu Thöøa Khoâng 1) Trung Quaùn Luaän: Trung Quaùn Luaän ñöôïc Luaän toâng). Tam Luaän Toâng Trung Quoác vieát bôûi Ngaøi Long Thoï. May maén laø baûn coù neàn taûng thöïc thuï laø do coâng trình cuûa Phaïn ngöõ vaãn coøn toàn taïi. Baûn Haùn vaên do Taêng Laõng—Nagarjuna's Madhyamika Cöu Ma La Thaäp dòch—Madhyamika Sastra was translated and expounded by Sastra written by Nagarjuna. Fortunately Kumarajiva and handed down to his pupil the Sanskrit text of it has been preserved. Tao-Sheng, T'an-Chi, and Seng-Lang. It was translated into Chinese by Seng-Land, a distinguished successor, Kumarajiva—See Trung Quaùn Luaän. finally separated the San-Lun School 2) Thaäp Nhò Moân Luaän: Thaäp Nhò Moân Luaän clearly from Satyasiddhi School, the cuõng ñöôïc vieát bôûi Ngaøi Long Thoï—The Hinayanistic Nihilism. The Chinese San- Twelve Gates, also written by Lun School owes its real foundation to Nagarjuna—See Thaäp Nhò Moân Luaän. Seng-Lang's work. 3) Baùch Luaän: Baùch Luaän ñöôïc vieát bôûi Ñeà 2) Theá kyû thöù saùu sau Taây Lòch—Sixth Baø, ñeä töû cuûa Ngaøi Long Thoï—The One century A.D.: Phaùp Laõng laø moät ñaïo sö vó Hundred Verse Treatise, written by ñaïi, coù hai möôi laêm ñeä töû döôùi tay. Caùt Aryadeva—See Baùch Luaän. Taïng laø moät nhaân vaät loãi laïc trong nhoùm 4) Ñaïi Trí Ñoä Luaän: Prajnaparamita sastra— naày. Thaân phuï oâng ñaõ xuaát gia vaø thöôøng See Ñaïi Trí Ñoä Luaän. daãn oâng ñi nghe ngaøi Chaân Ñeá thuyeát (F) Lòch söû thaønh laäp Tam Luaän toâng taïi Nhaät phaùp. Roài Caùt Taïng xuaát gia theo Phaùp Baûn—The history of the formation of the Laõng vaø ñöôïc Phaùp Laõng ñaëc bieät daïy doã. Madhyamika School in Japan: ÔÛ Nhaät Khi ñöôïc 19 tuoåi ñoïc vaø truøng tuyeân Baûn, Tam Luaän toâng khoâng heà laø moät nhöõng baøi giaûng cuûa Thaày khoâng maûy ngaønh hoïc ñoäc laäp, nhöng hoïc thuyeát vaãn may sai laïc, khieán thính chuùng raát ñoãi ñöôïc tieáp noái hoïc hoûi moät caùch noàng ngaïc nhieân. OÂng truï taïi chuøa Gia Töôøng, nhieät ñeán caû ngaøy nay, vì noù thieát yeáu cho do ñoù ñöôïc goïi laø Gia Töôøng Ñaïi Sö—Fa- ngöôøi hoïc Phaät, laø moät khí giôùi saéc beùn Lang was a great leader who had twenty- cuûa luaän chöùng bieän chöùng, cuõng nhö laø five pupils under him. Chi-Tsang was the caên baûn lyù thuyeát laøm neàn taûng cho nhieàu outstanding member of this group. His toâng phaùi tích cöïc vaø hoaït ñoäng cuûa Phaät father had entered the order and often Giaùo ngaøy nay—In Japan, the school was took him to hear lectures by Paramartha, never an independent institution, but the the then flourishing Indian teacher in study of its doctrine has been ardently China. Chi-Tsang himself joined the order continued even to the present time under

Fa-Lang and received a special because it is indispensable for Buddhist training from him. When nineteen years of students as one of the chief objects of

Buddhist learning and a strong weapon of 3) Phaùp giôùi löïc: Phaät tính saún coù trong töï dialectic argument, as well as the taâm hay noäi nhaân—Power of Buddha- theoretical basis underlying many of the nature within. more positive and active schools of Tam Löôïng: Theo Hoøa Thöôïng Thích Thieàn Buddhism today. Taâm trong Nieäm Phaät Thaäp Yeáu vaø Lieân Toâng 1) Theá kyû thöù baûy—Seventh century A.D.: Thaäp Tam Toå, kinh ñieån daïy raèng ngöôøi nieäm Hueä Quaùn, ngöôøi Cao Ly, ñoà ñeä cuûa Caùt Phaät neân y theo ba löôïng ñeå cuûng coá loøng Taïng, sang Nhaät naêm 625 vaø giaûng giaùo tin—According to Most Venerable Thích lyù Tam Luaän taïi chuøa Nguyeân Höng ôû Naïi Thieàn Taâm in The Pure Land Buddhism in Löông. Ñaây laø söï truyeàn thöøa Tam Luaän Theory and Practice and The Thirteen toâng ñaàu tieân taïi Nhaät Baûn—Chi-Tsang's Patriarchs of Pure Land Buddhism, the Korean pupil, Hui-Kuan from Kauli, a Buddhist sutras and commentaries, the Pure state in Korea, came to Japan in 625 and Land practitioner should follow three taught the Madhyamika doctrine at the guidelines to consolidate his faith. monastery Gwangoji in Nara. This is the 1) Lyù Trí Löôïng: The Guideline of Reason— first transmission of Madhyamika to Lyù trí löôïng laø söï suy löôøng tìm hieåu cuûa Japan. lyù trí, chaúng haïn nhö suy nghó, 'caùc theá 2) Truyeàn thöøa thöù hai do Trí taïng, moät ñoà giôùi ñeàu do taâm taïo, ñaõ coù coõi ngöôøi thuoäc ñeä cuûa Hueä Quaùn—The second phaân nöûa thieän aùc, taát coù tam ñoà thuoäc transmission was by Chizo, a pupil of Hui- nhieàu nghieäp döõ, vaø caùc coõi trôøi thuoäc Kuan. nhieàu nghieäp laønh. Nhö theá taát cuõng coù 3) Truyeàn thöøa thöù ba do Ñaïo Töø, ñoà ñeä cuûa coõi Cöïc Laïc do nguyeän löïc thuaàn thieän Nguyeân Khang, taùc giaû baûn Sôù Giaûi Tam cuûa Phaät, vaø coâng ñöùc laønh cuûa chö Boà Luaän—The third transmission was by Taùt cuøng nhöõng baäc thöôïng thieän nhôn— Doji, a pupil of Yuan-K'ang, the author of This is the reasoning and understanding of the commentary on the Three treatise. human logic. For example, we may (G) Trieát Lyù Tam Luaän Toâng—Philosophy of reflect, 'all realms are created from the the Madhyamika School: Trieát lyù Tam mind. If there is a world such as ours, Luaän Toâng coù ba phaàn—The teaching of where god karma and bad karma are the Madhyamika School has three aspects: about equal, there must exist other worlds 1) Phaù taø hieån chaùnh: The refutation of such as the three Evil Paths, with a erroneous views and elucidation of right preponderance of evil karma, as well as views—See Phaù Taø Hieån Chaùnh. celestial realms, where good karma 2) Phaân bieät Chaân Ñeá Tuïc Ñeá: The prevails. It therefore stands to reason that distinction between worldly truth and the the Western Pure Land exists as a result higher truth—See Nhò Ñeá. of the pure, good Vows of Amitabha 3) Baùt Baát Trung Ñaïo: The Middle Path of Buddha as well as the virtues of the the Eightfold Negation—See Baùt Baát Bodhisattvas and other morally superior Trung Ñaïo. beings. Tam Löïc: Three powers: 2) Thaùnh Ngoân Löôïng: The Guideline of the 1) Ngaõ coâng ñöùc löïc: Naêng löïc tu haønh cuûa Teachings of the Sages—Thaùnh ngoân töï thaân hay töï duyeân—Personal power. löôïng laø giaù trò

lôøi noùi cuûa chö Phaät vaø 2) Nhö lai gia trì löïc: Söï gia trì cuûa Ñöùc Nhö chö Boà Taùt trong caùc kinh ñieån. Ñöùc Theá Lai hay tha duyeân—Tathagata power. Toân ñaõ duøng tònh nhaõn thaáy roõ y baùo vaø

chaùnh baùo nôi coõi Cöïc Laïc, vaø dieãn taû scenes of the Pure Land during their caûnh giôùi aáy trong caùc kinh Tònh Ñoä. Caùc current lifetimes. baäc ñaïi Boà Taùt nhö Vaên Thuø, Phoå Hieàn Tam Lyù Taâm Duyeân Quyeát Ñònh: Theo ñeàu ngôïi khen coõi Cöïc Laïc vaø khuyeân Trí Giaû vaø Thieân Nhö Ñaïi Sö trong Tònh Ñoä neân caàu vaõng sanh. Ngöôøi Phaät töû neáu Thaäp Nghi Hoaëc Vaán Luaän, coù ba lyù do khieán khoâng laáy lôøi cuûa Phaät, Boà Taùt laøm möïc vaõng sanh Tònh Ñoä khoâng tuøy thuoäc vaøo aùc thöôùc, thöû hoûi coøn phaûi tin ai hôn?—These nghieäp, haïnh tu vaø thôøi gian tu taäp laâu mau— are the words of the Buddhas and According to Masters Chih-I and T'ien-Ju in Bodhisattvas in sutras and commentaries. The Pure Land Buddhism, there are three Buddha Sakyamuni, with his pure vision, reasons why rebirth in the Pure Land does not clearly saw the auspicious environment necessarily depend on the weight of bad and superior beings of the Western Pure karma, the amount of practice or the duration Land and described them in the Pure Land of cultivation. sutras. The great Bodhisattvas, such as 1) Do bôûi Taâm—Because of Mind: Laø loaøi Manjusri and Samantabhadra, all extolled höõu tình khi taïo toäi ñeàu töø nôi voïng nieäm the Land of Ultimate Bliss and enjoined ñieân ñaûo maø sanh, coøn luùc nieäm Phaät laïi sentient beings to seek rebirth there. If töø nôi nghe danh hieäu coâng ñöùc chaân thaät Buddhists are not guided by the words of cuûa Phaät A Di Ñaø maø khôûi; moät beân hö Buddhas and Bodhisattvas, whom then moät beân thaät ñaâu theå saùnh nhau! Ví nhö should they believe? moät gian thaïch thaát ñoùng kín ñeå toái muoân 3) Hieän Chöùng Löôïng: The Guideline of naêm, neáu ñöôïc ngöôøi môû ra cho aùnh saùng Actual Seeing and Understanding—Hieän maët trôøi soi vaøo, söï toái aáy lieàn maát; ñaâu chöùng löôïng laø loái tìm hieåu do söï thaáy bieát phaûi vì do toái taêm ñaõ laâu maø khoâng laøm hoaëc chöùng nghieäm hieän thöïc ñeå khôûi ñöôïc saùng ö? Ngöôøi taïo ra toäi nhieàu kieáp, loøng tin. Trong Tònh Ñoä Thaùnh Hieàn Luïc khi laâm chung vôùi taâm thaønh töïu möôøi ñaõ chöùng minh raát nhieàu vò nieäm Phaät nieäm vaõng sanh cuõng laïi nhö vaäy—The ñöôïc vaõng sanh, vaø ôû Vieät Nam cuõng coù transgressions committed by sentient nhieàu Phaät töû tu Tònh Ñoä ñöôïc veà Cöïc beings spring from deluded, perverse Laïc. Chaúng nhöõng theá maø hieän tieàn khi thought. Recitation of the Buddha's name, tònh nieäm, caùc vò aáy cuõng thaáy caûnh Tònh on the other hand, arises from right Ñoä hieän baøy. Neáu khoâng coù coõi Cöïc Laïc, thought, that is, hearing of Amitabha vaø khoâng coù Phaät A Di Ñaø tieáp daãn, thì Buddha's name and true virtues. One is laøm sao nhöõng vò aáy thaáy roõ vaø ñöôïc keát false and the other is true. There is no quaû vaõng sanh?—This is a method of possible comparison between them! This reasoning based on actual occurences, is similar to a house which has been verifiable through our eyes and boarded up for ten thousand years. If the understanding. The commentary, windows are suddenly opened to let the Biographies of Pure Land Sages and sunlight in, all darkness immediately Saints, has amply documented the stories

dissipates. However, long the period of of individuals who have achieved rebirth darkness may have been, how can it fail to in the Land of Ultimate Bliss through disappear? It is likewise for sentient Buddha Recitation. Moreover, those who beings who have committed transgressions have practiced Buddha Recitation with a for many eons but achieve rebirth at the pure mind have been known to witness time of death through ten pure recitations.

2) Do bôûi Duyeân—Because of Conditions: thoaùt. Ví nhö sôïi daây cöïc to, caû ngaøn Laø loaøi höõu tình khi taïo toäi ñeàu töø nôi ngöôøi böùt khoâng ñöùt, neáu coù ñöùa beù caàm voïng nieäm toái taêm ñieân ñaûo, duyeân theo göôm Thaùi A maø cheùm, daây lieàn ñöùt ñoaïn. caûnh giôùi hö huyeãn maø sanh; luùc nieäm Laïi nhö ñoáng cuûi raát lôùn chöùa goùp töø caû Phaät töø nôi nghe danh hieäu coâng ñöùc chaân ngaøn naêm, neáu coù ngöôøi duøng moät ñoám thaät thanh tònh cuûa Phaät A Di Ñaø duyeân löûa maø ñoát, cuûi lieàn chaùy heát. Vaø nhö coù theo Boà Ñeà taâm maø khôûi. Nhö theá, moät ngöôøi trong ñôøi tu möôøi nghieäp laønh, öng beân chaân moät beân nguïy, ñaâu theå saùnh ñöôïc sanh veà coõi trôøi, nhöng khi laâm nhau! Ví nhö coù ngöôøi bò truùng teân ñoäc, chung keû aáy khôûi moät nieäm taø kieán maïnh teân ghim saâu söùc ñoäc maïnh, xöông thòt meõ, lieàn bò ñoïa vaøo A Tyø ñòa nguïc. nhieãm troïng thöông, neáu ñöôïc nghe tieáng Nghieäp aùc vaãn hö voïng, maø do bôûi taâm troáng thaàn döôïc, thì teân töï baén ra, ñoäc tieâu nieäm quyeát lieät, coøn coù theå laán löôùt tan heát; ñaâu phaûi vì do teân saâu ñoäc naëng nghieäp laønh moät ñôøi, khieán cho chuùng maø khoâng ñöôïc an laønh ö? Ngöôøi taïo toäi sanh bò ñoïa vaøo aùc ñaïo; huoáng chi söï nhieàu kieáp, khi laâm chung coù duyeân thaønh nieäm Phaät laø nghieäp laønh chaân thaät, coù töïu möôøi nieäm maø ñöôïc vaõng sanh cuõng ngöôøi khi laâm chung, duøng taâm maõnh lieät laïi nhö vaäy—Transgressions grow out of trì danh, laïi khoâng theå laán aùp aùc nghieäp töø dark, inverted thoughts, combined with voâ thæ ö? Cho neân ngöôøi taïo toäi nhieàu illusory circumstances and environments. kieáp, khi laâm chung taâm maõnh lieät thaønh Buddha Recitation, on the contrary, arises töïu möôøi nieäm maø khoâng ñöôïc vaõng sanh, from hearing of Amitabha Buddha’s name quyeát khoâng coù lyù do ñoù!—When sentient and pure virtues, combined with the beings committed transgressions, they do aspiration for enlightenment. One is false so either from the ‘intervening mental and the other is true. There is no possible state’ or the ‘post mental state.’ These comparison between them! This is two mental states do not apply, however, analogous to a person struck by a at the time of death: there is only one poisoned arrow. The arrow has penetrated extremely powerful, utterly intense deep inside his body and the poison is thought of recitation, letting go of strong, deeply wounding his flesh and everything before dying. Therefore, bones. Still, if at that moment he hears the rebirth is achieved. This is analogous to a ‘celestial drum,’ the arrow will shoot out very large, strong cable which even of his flesh by itself and the poison will be thousands of people cannot break. Yet, a neutralized. The arrow has not penetrate child wielding a ‘celestial sword’ can cut so deep nor is the poison so strong that he it in a several pieces without difficulty. It cannot recover! It is likewise for

sentient is also similar to a huge pile of wood, beings who have committed transgressions accumulated for thousands of years, for many eons but achieve rebirth at the which, when set on fire by a small flame, time of death through ten pure recitations. is completely consumed within a short 3) Do Bôûi Quyeát Ñònh—Because of time. The same is true of someone who Certainty of Salvation: Laø loaøi höõu tình has practiced the Ten Virtues throughout khi taïo toäi ñeàu töø nôi giaùn taâm hoaëc haäu his life, seeking rebirth in the Heavens. If, taâm; luùc laâm chung nieäm Phaät laïi khoâng at the time of death, he develops an coù hai taâm ñoù, maø töø nôi moät nieäm maõnh intense perverse thought, he will lieät trì danh roài xaû maïng, neân ñöôïc sieâu immediately descend, instead, into the

Avici or Never-Ending Hell. Although bad The three mystic things (body, mouth and karma is intrinsically false and illusory, mind) of the Tathagata—All creatures in body, the overpowering strength of Mind and voice and mind are only individualized parts of thought can still upset a lifetime of good the Tathagata, but illusion hides their karma and cause the individual to descend Tathagata nature from them. Buddhist onto the evil paths. How, then, can cultivators seek to realize their Tathagata Buddha Recitation, which is true, nature by physical signs and postures, by wholesome karma, generated intensely at voicing of dharani and by meditation: the time of death, fail to upset his bad 1) Thaân maät: All things being this mystic karma, even though that karma may have body. been accumulated from time immemorial? 2) Khaåu maät: All sound this mystic voice. Therefore, someone who has committed 3) YÙ maät: All thought this mystic mind. transgressions for many eons, but, at the Tam Mieäu: Turn together or in one time of death accomplishes ten recitations direction—Right and balanced. with a totally earnest Mind, will certainly ** For more information, please see Ñaúng be reborn in the Pure Land. Not to achieve Chaùnh Giaùc in Vietnamese-English rebirth under such circumstances would Section, and Samyak-sambuddha in indeed be inconceivable! Sanskrit/Pali-Vietnamese Section. Tam Ma Ñòa: Tam Muoäi—Samadhi (skt)— Tam Mieäu Tam Boà Ñeà: Samyak-Concentration—Contemplation on reality— sambodhi—Correct universal intelligence— Traïng thaùi taâm khoâng loaïn ñoäng, taäp trung vaøo Perfect knowledge or wisdom—See Tam khoâng ñònh vì theá maø noäi taâm ñi vaøo traïng thaùi Mieäu. yeân tónh hoaøn toaøn—A state of mind in which Tam Mieäu Tam Phaät Ñaø: the mind is free from distraction (loaïn ñoäng), Samyaksambuddha—One who has perfect is absorbed in intense, purposeless universal knowledge or understanding. concentration, thereby entering a state of inner Tam Minh: Three insights—Three kinds of serenity—See Samatha in Sanskrit/Pali- clarity—Ba loaïi saùng suoát coù theå ñaït ñöôïc Vietnamese Section and Samadhi in English- baèng trì giôùi (theo Thanh Tònh Ñaïo cuûa Ngaøi Vietnamese Section. Bhadantacariya Buddhaghosa)—Three kinds Tam Ma Ñòa Boà Ñeà: Samadhi-bodhi (skt)— of knowledge which can be obtained by Traïng thaùi giaùc ngoä trong ñoù taâm haønh giaû observing precepts (according to The Path of thoaùt khoûi moïi loaïn ñoäng, thoaùt moïi caáu Purification by Bhadantacariya Buddhaghosa): chöôùng, taäp trung vaøo “khoâng ñònh,” vì theá

maø 1) Tuùc maïng minh: Bieát ñöôïc caùc ñôøi noäi taâm ñi vaøo moät traïng thaùi yeân tónh hoaøn tröôùc—Insight into the mortal conditions toaøn—A state of enlightenment in which the of self and others in previous life. mind is free from distraction, free from 2) Thieân nhaõn minh: Bieát söï cheát vaø taùi sanh unclean hindrances, absorbed in intense, cuûa caùc loaøi höõu tình—Supernatural purposeless concentration, thereby entering a insight into future mortal conditions state of inner serenity. (deaths and rebirths). ** For more information, please see Samadhi 3) Laäu taän minh: Ñoaïn tröø taát caû caùc laäu in English-Vietnamese Section. hoaëc (nhöõng duïc voïng vaø quyeán ruû)— Tam Maät: Thaân Khaåu YÙ—Thaân khaåu yù cuûa Nirvana insight—Insight into present moïi sinh vaät laø nhöõng phaàn cuûa Chaân nhö, mortal sufferings so as to overcome all nhöng phieàn naõo che laáp baûn taùnh chaân nhö— passions or temptations.

Tam Minh Trí: The three clear conceptions the Mind that becomes Buddha; indeed, it of all beings: is the Mind that is Buddha. The ocean of 1) Voâ thöôøng: Anitya—All is impermanent. true and universal knowledge of all the 2) Khoå: Duhkha—All is sorrowful. Buddhas is born of Mind and thought. For 3) Voâ ngaõ: Anatman—All is devoid of a self. this reason, you ought to apply your Mind Tam Moân Tònh Ñoä: Three Methods in the with one thought to the meditation on that Pure Land Cultivation—Theo Hoøa Thöôïng Buddha. Thích Thieàn Taâm trong Tònh Ñoä Thaäp Nghi 1) Thieâ n Thai sôù noùi maáy chöõ “Chö Phaät Hoaëc Vaán Luaän, phaùp moân khoâng cao khoâng Nhö Lai” saép xuoáng, laø thuyeát minh taát caû thaáp, cao thaáp do caên taùnh maø phaân. Vì chuùng chö Phaät; laïi noùi maáy chöõ “Phaûi nhôù nghó” sanh caên cô sai bieät nhau, neân phaùp tu cuõng coù saép xuoáng, laø chæ cho quaùn töôûng rieâng nhieàu caùch. Tuy nhieân, caên baûn coù ba moân tu Ñöùc Phaät A Di Ñaø, phaùp giôùi thaân laø phaùp trong Tònh Ñoä—According to Most Venerable thaân cuûa Baùo Phaät. Taâm chuùng sanh tònh, Thích Thieàn Taâm in The Pure Land Buddhism, phaùp thaân töï hieän, neân goïi laø “vaøo;” nhö the Dharma methods are not, in themselves, khi vaàng hoàng nhaät moïc leân taát boùng hieän high or low. It is only because the different xuoáng traêm soâng. Ñaây laø chæ cho Phaät natures and capacities of individuals that they thaân töï taïi, coù theå tuøy vaät hieän hình vaäy. have been categorized as such. Sentient Laïi “phaùp giôùi thaân” laø chæ cho thaân Phaät, beings are at different levels of spiritual khaép taát caû choã, laáy phaùp giôùi laøm theå. development, and therefore, various methods Khi haønh giaû chöùng ñöôïc moân Quaùn Phaät are required. There are numerous methods; Tam Muoäi naày, giaûi nhaäp töông öng, neân however, we can summarize in the three basic noùi “vaøo trong taâm töôûng.” “Taâm naày laø ones. Phaät” laø Phaät nguyeân vaãn khoâng, nhaân (I) Ñeä Nhaát Moân laø phaùp moân Quaùn chuùng sanh taâm tònh môùi coù, sôï e ngöôøi Töôûng—First Method, Visualization hieåu laàm cho raèng boãng nhieân maø coù, neân Method—Quaùn töôûng laø nhö trong Quaùn môùi noùi “laø Phaät.” Môùi khôûi tu quaùn neân Kinh daïy: “Chö Phaät Nhö Lai laø thaân phaùp noùi “laøm,” söï tu ñaõ thaønh neân goïi “laø.”— giôùi, vaøo trong taâm töôûng cuûa taát caû chuùng According to the T’ien-T’ai Treatise, the sanh. Cho neân khi taâm caùc baïn

töôûng passage beginning from ‘Every Buddha, Phaät, thì taâm aáy chính laø 32 töôùng toát, 80 Tathagata’ refers to all Buddhas. The veû ñeïp tuøy hình, taâm aáy laø taâm Phaät, taâm passge beginning with ‘You ought to aáy chính laø Phaät. Bieån chaùnh bieán tri cuûa apply your Minds,’ etc., refers specifically Phaät töø nôi taâm töôûng maø sanh. Vì theá to meditation on Buddha Amitabha. The caùc baïn phaûi nhôù nghó vaø quaùn töôûng kyõ Dharma Realm Body is the Dharma Body thaân Ñöùc Phaät kia.”—Visualization of the Reward Buddha. If the Minds of Method, is explained as follows in the sentient beings are pure, the Dharma Meditation Sutra: “Every Buddha, Body reveals itself. Thus, the word ‘enter’ Tathagata, is One who is a Dharma realm is used. This is similar to the brilliant sun; Body and enters into the Mind of all when it rises, its image appears in a beings. For this reason when you perceive multitude of rivers. This is to indicate that the Buddha-state in your Minds, this the Buddha Body is free and unimpeded indeed is the Mind which possesses the and can manifest itself according to the thirty-two signs of perfection and the object. Moreover, the ‘Dharma Realm eighty minor marks of excellence. It is Body’ refers to the Buddha Body,

appearing everywhere, taking the Dharma Realm Body of the Buddhas because what Realm as its nature. When the practitioner the Buddhas have completely attained is achieves this Buddha Visualization nothing other than the Self-Nature of Samadhi, his understanding and actions sentient beings. Only when the ‘initial (noumenon and phenomenon) enlightenment’ is meritorious does ‘self- interpenetrate and become one. This is enlightenment’ appear. This is the expressed in the words ‘enters into the meaning of the words ‘the Dharma Realm Minds of all beings.’ “It is the Mind that Body is born of Mind and thought.’ becomes Buddha” means that the Buddha Moreover, Amitabha Buddha and all has always been inherently empty and Buddhas possess the same Dharma Body, void. Because the Minds of sentient the same wisdom and the same capacities beings are pure, Buddha exists. Indeed, it and functions. When the body of is the Mind that is Buddha. Since people Amitabha Buddha is manifested, the might misunderstand what was said bodies of all Buddhas are manifested; previously and think that the Buddha has when the bodies of the Buddhas are spontaneously come into existence, the understood, the nature of Amitabha words ‘is Buddha’ are used. The word Buddha is revealed. Therefore, the ‘become’ indicates the beginning of Meditation Sutra refers broadly to all visualization, while the word ‘is’ means Buddhas in order to end in the that visualization has been accomplished. visualization of Amitabha Buddha. “From 2) Dieäu Toâng Thích noùi: “Muoán töôûng thaân the words ‘Dharma Realm Body’ on, the Phaät phaûi hieåu roõ quaùn theå. Theå ñoù laø baûn Sutra refers to the mutual response giaùc; töø nôi ñaây maø khôûi thaønh phaùp quaùn. between the Buddhas and the practitioner Baûn giaùc laø thaân phaùp giôùi cuûa chö Phaät, and the ''nterpenetration’ between vì chö Phaät khoâng sôû chöùng chi khaùc, toaøn understanding and action (theory and chöùng baûn taùnh cuûa chuùng sanh. Neáu thæ practice). giaùc coù coâng, baûn giaùc môùi hieån, neân noùi Ñaïi Sö Dung Taâm ñaõ pheâ bình veà hai lôøi “phaùp thaân töø nôi taâm töôûng maø

sanh.” giaûi treân nhö sau: “Neáu khoâng coù lôøi giaûi Laïi Ñöùc Di Ñaø cuøng taát caû chö Phaät ñoàng tröôùc, thì moân quaùn töôûng aáy khoâng phaûi nhö moät phaùp thaân, moät trí hueä, söï öùng laø quaùn Phaät; nhö khoâng coù lôøi giaûi sau, e duïng cuõng nhö vaäy. Hieån ñöôïc thaân Ñöùc haønh giaû hieåu laàm raèng theå cuûa chuùng Di Ñaø töùc laø hieån ñöôïc thaân chö Phaät, toû sanh vaø Phaät khaùc nhau, neân hai loái giaûi ñöôïc thaân chö Phaät töùc laø loä ñöôïc theå Di ñaõ taùc thaønh cho nhau maø thuyeát minh Ñaø. Cho neân trong vaên kinh noùi roäng qua thuyeát Quaùn Phaùp vaäy.”—Commenting on chö Phaät ñeå keát veà söï quaùn töôûng Ñöùc A these two explanations, Elder Master Di Ñaø. Töø maáy chöõ “thaân phaùp giôùi” trôû Dung Taâm has written: “Without the first xuoáng laø noùi veà söï giao caûm cuûa ñaïo caûm explanation, the above visualization öùng vaø öôùc veà lyù giaûi nhaäp töông öng— would not be a meditation on the Buddha. Another commentary states: “To visualize Without the second explanation, the the Buddha’s body, you should clearly practitioner could misunderstand and think understand the nature of visualization. that the nature of sentient beings is That nature is self-enlightenment. different from that of the Buddhas. The Visualization methods are developed from two explanations are complementary in there. Self-enlightenment is the Dharma elucidating the Visualization method.”

(II) Ñeä Nhò Moân laø phaùp moân ÖÙc Nieäm—The duï vôùi ñeàu ñuû boán quaùn thoâng vaø bieät ñeå Second Method, Recitation or hieån lyù duy taâm, taát caû vaãn vieân dung Recollection Method—Noùi öùc nieäm laø khoâng ngaïi: In the Avatamsaka Sutra, the haønh giaû hoaëc duyeân theo töôùng toát, hoaëc Elder Liberation said: “If I wish to see trì danh hieäu cuûa Phaät, ñeàu goïi laø öùc Amitabha Thus Come One in the World of nieäm. Moân naày coù caû lyù laãn söï—With Happiness, then as soon as I formulate the recitation or recollection method, the intention I see Him. I can clearly see all cultivator either “recollects” the the various Buddhas, their lands and auspicious features of Amitabha Buddha retinues as well as their spiritual powers. or “recites” His name. This method has And yet, these Thus Come Ones do not both noumenal and phenomenal aspects. come here, nor do I go to them. . This is so 1) Lyù Nhaát Taâm—One-pontedness of Mind because I know that all Buddhas and my on noumenal level: Trong Kinh Hoa own Mind are completely like a dream. I Nghieâm, Giaûi Thoaùt Tröôûng Giaû noùi: know that all Buddhas are like an image “Neáu toâi muoán thaáy Ñöùc Voâ Löôïng Thoï or reflection in the water. I know that all Nhö Lai vaø theá giôùi an laïc, thì tuøy yù lieàn thephysical characteristics of all Buddhas ñöôïc thaáy. Toâi coù theå bieát roõ taát caû chö together with my own Mind, are both like Phaät, quoác ñoä tuøy thuoäc, cuøng nhöõng vieäc an illusion, an echo. I realize this as such thaàn thoâng cuûa caùc ngaøi. Bao nhieâu caûnh and recollect and consider this as such, töôùng treân ñaây, khoâng töø ñaâu maø ñeán, that all Buddhas I see arise from my own khoâng ñi veà ñaâu, khoâng coù xöù sôû vaø khoâng Mind. Because I clearly understand my choã truï; cuõng nhö thaân toâi khoâng thaät coù Mind as such, I can at will see the ñi, ñöùng, tôùi lui. Caùc Ñöùc Nhö Lai kia Buddhas. An Elder Master commented on khoâng ñeán choã toâi, toâi cuõng khoâng ñi ñeán the above

quote as follows: “From the first choã cuûa caùc Ngaøi. Sôû dó nhö theá, vì toâi sentence to the words ‘Nor do I go to the hieåu roõ taát caû chö Phaät cuøng vôùi taâm mình Buddhas,’ the sutra elucidates the truth of ñeàu nhö moäng. Laïi hieåu töï taâm nhö nöôùc Mind-Only. If the practitioner is trong chum, caùc phaùp nhö hình boùng hieän enlightened to the truth of ‘Mind but not trong nöôùc. Toâi ñaõ ngoä taâm mình nhö nhaø Mind,’ he immediately enters the True huyeãn thuaät, taát caû chö Phaät nhö caûnh Thusness Samadhi. When the practitioner huyeãn hoùa. Laïi bieát chö Phaät chö Boà Taùt truly understands that all realms and trong töï taâm, ñeàu nhö tieáng vang, nhö marks are illusory, created from the Mind, hang troáng, tuøy theo aâm thanh maø phaùt ra and awakens to the truth of ‘Mind-Only tieáng doäi laïi. Ví toâi ngoä giaûi taâm mình nhö and Mind is Buddha,’ then, depending on theá neân coù theå tuøy nieäm thaáy Phaät.” Veà the object of his thoughts and recollection, ñoaïn kinh treân, ngaøi Trinh Nguyeân giaûi there is nothing which is not Buddha. The raèng: “Töø ñaàu ñeán maáy chöõ ‘choã cuûa caùc second part of this quote refers to four Ngaøi’ chính laø thuyeát minh lyù duy taâm, examples. These four examples neáu ngoä töùc taâm maø voâ taâm lieàn vaøo chaân encompass the Four Meditations and nhö tam muoäi. Khi haønh giaû hieåu roõ caùc include the ‘general’ and the ‘specific,’ caûnh töôùng ñeàu nhö huyeãn, duy taâm hieän thus revealing the truth of Mind-Only, ra, ñaõ ngoä duy taâm vaø töùc taâm töùc Phaät, everything has always been perfect and thì tuøy choã töôûng nieäm, khoâng ñaâu chaúng unobstructed: laø Phaät. Ñoaïn vaên sau neâu ra boán ñieàu thí

a) Caûnh moäng laø duï cho lyù khoâng ñeán khoâng giai taàng maø ñi thaúng vaøo coõi Phaät. Ñaây ñi, coù nghóa laø toaøn theå ñeàu duy taâm: cuõng goïi laø “lyù nhaát taâm.” Toùm laïi, lyù ‘Like a dream’ stands for the truth of nhaát taâm laø ngöôøi thoâng ñaït boán lyù quaùn ‘neither coming nor going.’ This means treân, duøng taâm aáy maø nieäm Phaät, töông that everything is Mind-Only. öng vôùi khoâng hueä, ñi ñeán choã thuaàn b) Hình boùng trong nöôùc laø duï cho lyù khoâng chôn. Lyù nhaát taâm laø haønh moân cuûa baäc ra khoâng vaøo, vì duy taâm neân taát caû ñeàu thöôïng caên: If the practitioner can recite “khoâng”: ‘Like a reflection in the water’ singlemindedly in this way throughout the represents the truth of ‘neither leaving nor six periods of day and night, i.e., all the entering.’ This shows that because it is time, without interruption and without Mind-Only, it is empty. developing a single thought , he need not c) Töôùng huyeãn hoùa laø duï cho lyù chaúng coù pass through any stage of cultivation but chaúng khoâng, vì duy taâm neân taát caû ñeàu can enter directly into the realm of the “giaû”: ‘Like an illusion’ stands for the Buddhas. This is also called “One- truth of ‘neither existing nor non-existing.’ pointedness of Mind” or noumenal level. This indicates that because it is Mind- One-pointedness of Mind on noumenal Only, it is false. level is the practice of those of the highest d) Tieáng vang laø duï cho lyù chaúng tan chaúng capacities. hôïp, vì duy taâm neân taát caû ñeàu “trung”: 2) Söï Nhaát Taâm—One-pointedness of Mind ‘Like an echo’ means ‘neither on phenomenal level: Veà “söï öùc nieäm,” disintegrating nor amalgamating.’ This nhö trong Kinh Laêng Nghieâm noùi: “Nhôù shows that because it is Mind-Only, it is Phaät nieäm

Phaät, hieän ñôøi hoaëc ñöông lai the Middle Way. nhaát ñònh seõ thaáy Phaät, caùch Phaät khoâng ** Neáu haønh giaû hieåu roõ lyù treân ñaây, roài chaáp xa, khoâng caàn möôïn phöông tieän chi khaùc trì boán chöõ A Di Ñaø Phaät, seõ khoâng coøn maø taâm töï ñöôïc khai ngoä." Hay nhö caùc nhöõng thöù sau ñaây—If the practitioner kinh saùch khaùc ñaõ chæ daïy, 'hoaëc heä nieäm clearly understands this truth and suoát moät ñôøi, hoaëc trì nieäm trong ba concentrates upon the Buddha's name, he thaùng, boán möôi chín ngaøy, moät ngaøy or she will be free of the followings: ñeâm, cho ñeán baûy ngaøy ñeâm, hoaëc moãi e) Taâm coù taâm khoâng: The Mind of buoåi sôùm mai giöõ möôøi nieäm. Neáu haønh existence and non-existence. giaû duøng loøng tin saâu, nguyeän thieát, chaáp f) Taâm cuõng coù cuõng khoâng: The Mind of trì caâu nieäm Phaät nhö roàng gaëp nöôùc, nhö simultaneous existence and non- coïp döïa non, thì ñöôïc söùc Phaät gia bò ñeàu existence. vaõng sanh veà Cöïc Laïc. Theo trong Kinh g) Taâm chaúng phaûi coù chaúng phaûi khoâng: cho ñeán haïng phaøm phu taïo toäi nguõ The Mind of simultaneous non-existence nghòch thaäp aùc, neáu khi laâm chung chí taâm and non-non-existence. xöng danh hieäu Phaät möôøi nieäm, cuõng h) Döùt caû quaù khöù hieän taïi vò lai maø nieäm, ñöôïc vaõng sanh. Vaø ñaây goïi laø "söï nhaát ñoù goïi laø "lyù öùc nieäm" hay lyù nhaát taâm: taâm." Toùm laïi, söï nhaát taâm laø haønh giaû Serving all past, present and future, this is taâm coøn giöõ nieäm, moãi nieäm khoâng cho call "Noumenal recitation. xen hôû, ñi ñeán choã khoâng coøn taïp nieäm. i) Vaø ngaøy ñeâm saùu thôøi cöù nhö theá maø Söï nhaát taâm thoâng duïng cho haøng trung nhieáp taâm trì nieäm, khoâng cho giaùn ñoaïn, haï: The Surangama Sutra states: khoâng sanh moät nieäm, thì chaúng caàn vöôït "Moreover, whoever recites the name of

Amitabha Buddha, whether in the present nghieäp chuùng sanh, phieàn naõo cuûa chuùng time, or in the future time, will surely see sanh heát, thì nguyeän toâi môùi heát. Vaø haønh the Amitabha Buddha and never become giaû phaûi duøng ba nghieäp thaân, khaåu, yù, separated from him. By reason of that thöïc haønh nguyeän ñoù khoâng giaùn ñoaïn, association, just as one associating with khoâng chaùn moûi. Ñeán khi laâm chung, taát the maker of perfumes becomes caû moïi thöù tuøy thaân ñeàu ñeå laïi, cho ñeán permeated with the same perfumes, so he caùc caên ñeàu tan raõ, duy nhöõng ñaïi nguyeän will become enlightened without aáy haèng theo beân mình trong khoaûng saùt Amitabha's compassion, and will become na haønh giaû lieàn ñöôïc sanh veà Cöïc Laïc— enlightened without any other expedient The "Sundry Practices" is the method in means. Another sutra teaches that: which the cultivator engages in many "Whether he focusses on the Buddha practices seeking rebirth in the Pure Land. constantly throughout his life, or recites Thus, in the Avatamsaka Sutra, the assiduously for three months, or forty-nine Bodhisattva Samantabhadra advises and days, or one to seven days and nights, or urges the youth Sudhana (Good Wealth) recites only ten times each morning, as and the Ocean-Wide Great Assembly to long as the practitioner holds the Buddha's seek rebirth throught the Ten Great Vows name with deep faith and fervent vows, (see Thaäp Haïnh Phoå Hieàn). Each Vow like a

dragon encountering water or a contains the clause: “When the realm of tiger hidden deep in the mountains, he empty space is exhausted, my Vows will will be assisted by the Buddha’s power be exhausted. But because the realm of and achieve rebirth in the Pure Land. A empty space is inexhaustible, my Vows dragon outside the ocean or a tiger will never end. In the same way, when without the protection of the forest has but the realm of living beings, the karma of one thought in mind: to return to its living beings, and the afflictions of living environment. One-pointedness of Mind on beings are exhausted, my Vows will be phenomenal level refers to the exhausted. But the realms of living practitioner whose Mind is still attached to beings, the karma of living beings, and the recitation, one recitation following afflictions of living beings are another without pause, leading to he state inexhaustible. Therefore, my Vows are of extinction of all sundry thought. inexhaustible. They continue in thought (III) Ñeä Tam Moân laø phaùp moân Chuùng Haïnh— after thought without cease. My body, The Third Method, method of “Sundry mouth and mind never tire of doing these Practices: deeds. At the time of death, when all 1) Nguyeän Löïc Vaõng Sanh—Seeking rebirth family and possessions are left behind and through the power of vows: Phaùp Moân all faculties disintegrate, only these great Chuùng Haïnh laø moân noùi veà haønh giaû duøng vows will follow close behind, and in an nhieàu haïnh ñeå vaõng sanh veà Cöïc Laïc. instant, the practitioner will be reborn in Nhö trong Kinh Hoa Nghieâm, Phoå Hieàn the Pure Land. Boà Taùt khuyeán taán Thieän Taøi ñoàng töû vaø 2) Taâm Löïc Vaõng Sanh—Achieving rebirth ñaïi chuùng nôi haûi hoäi duøng möôøi ñaïi through Mind-power: Laïi nhö trong Kinh nguyeän caàu sanh Tònh Ñoä (see Thaäp Haïnh Ñaïi Baûo Tích, Ñöùc Theá Toân baûo Ngaøi Di Phoå Hieàn). Trong moãi nguyeän aáy ñeàu coù Laëc veà möôøi taâm nhö sau: “Möôøi thöù taâm noùi khi naøo coõi hö khoâng, coõi chuùng sanh, naày khoâng phaûi haïng phaøm phu, baát thieän

hay keû coù nhieàu phieàn naõo coù theå phaùt Mantra and fail to be reborn in the lands ñöôïc. Neáu coù keû naøo thaønh töïu moät trong of the Buddhas, I vow not to attain möôøi taâm treân, muoán sanh veà theá giôùi Cöïc Buddhahood. If any practitioner should Laïc maø khoâng ñöôïc nhö nguyeän, ñoù laø assiduously recite the Great Compassion ñieàu khoâng khi naøo coù.”—Moreover, in Mantra and not to achieve innumerable the Maharatnakuta Sutra, Sakyamuni samadhis and great eloquence, I vow not Buddha told Maitreya Bodhisattva: to attain Buddhahood. If anyone should “These Ten Minds cannot be developed assiduously recite the Great Compassion by ordinary people, nor those who lack Mantra and not have all wishes and hopes virtue and beset by afflictions (See Thaäp of his present life fulfilled, this dharani Taâm Tònh Ñoä). For someone to attain one cannot be called the Great Compassion of these ten frames of Mind while seeking Mantra! The only exceptions are wishes rebirth in the Pure Land and yet fail to be which are unwholesome and those made reborn is simply impossible.” when the Mind is not utterly 3) Thaàn Löïc Vaõng Sanh—Achieving rebirth sincere.""Moreover, practitioners who through spiritual power: Trong Kinh Ñaïi assiduously recite such dharani as the Bi Taâm Ñaø La Ni, Ñöùc Quaùn Theá AÂm Boà Thousand-Armed Avalokitesvara Mantra, Taùt

baïch Phaät: “Baïch Theá Toân! Neáu the Rebirth Mantra, etc. with utmost chuùng sanh naøo trì tuïng thaàn chuù Ñaïi Bi, sincerity, can all be reborn in the Western maø coøn bò ñoïa vaøo ba ñöôøng aùc, toâi theà Pure Land or other pure lands. khoâng thaønh Chaùnh Giaùc. Tuïng trì thaàn 4) Phöôùc Löïc Vaõng Sanh—Achieving rebirth chuù Ñaïi Bi, maø khoâng ñöôïc sanh veà coõi through the power of accumulated merits: Phaät, toâi theà khoâng thaønh Chaùnh Giaùc. Laïi nöõa, Kinh Quaùn Voâ Löôïng Thoï coù Tuïng trì thaàn chuù Ñaïi Bi neáu khoâng ñöôïc noùi: “Muoán sanh veà Cöïc Laïc, phaûi tu ba voâ löôïng tam muoäi bieän taøi, toâi theà khoâng thöù phöôùc. Ba thöù phöôùc naày laø chaùnh thaønh Chaùnh Giaùc. Tuïng trì thaàn chuù Ñaïi nhaân tònh nghieäp cuûa chö Phaät quaù khöù, Bi, taát caû söï mong caàu trong ñôøi hieän taïi, hieän taïi vaø vò lai”—Moreover, the neáu khoâng ñöôïc nhö nguyeän, thì chuù naày Meditation Sutra states: “Those who wish khoâng ñöôïc goïi laø chuù Ñaïi Bi Taâm Ñaø La to be reborn in the land of Ultimate Bliss, Ni; duy tröø caàu nhöõng vieäc baát thieän, tröø must cultivate the three-fold goodness. keû taâm khoâng chí thaønh.” Ngoaøi ra, nhöõng These are the efficient causes for the pure keû chí taâm trì tuïng caùc chuù nhö Baïch Taùn actions of all the Buddhas of the three Caùi, Chuaån Ñeà, Vaõng Sanh, ñeàu coù theå worlds, past, present and future. sanh veà Cöïc Laïc hoaëc caùc Tònh Ñoä a) Hieáu döôõng cha meï, phuïng thôø sö tröôûng, khaùc—Moreover, in the Sutra of the Heart taâm töø bi khoâng gieát haïi, tu möôøi nghieäp of Great Compassion Mantra, laønh: They should be filial toward their Avalokitesvara Bodhisattva (Kuan-Yin) parents and support them; serve and said to the Buddha: “Great Honored respect their teachers and elders; be of Teacher! If any sentient being should compassionate heart and abstain from assiduously recite the Great Compassion doing harm; and cultivate the ten virtuous Mantra and still descend upon the Three actions. Evil Paths, I vow not to attain b) Thoï trì tam quy, giöõ kyõ caùc giôùi, khoâng Buddhahood. If any practitioner should phaïm oai nghi: They should accept and assiduously recite the Great Compassion hold on to their refuge in the Three

Jewels; perfectly observe all moral together—Putting together—Composing the precepts and not lower their dignity nor mind, intent contemplation, perfect absorption, neglect ceremonial observances. union of the meditator with the object of c) Phaùt loøng Boà Ñeà, tin lyù nhaân quaû, ñoïc meditation. In Zen it implies not merely tuïng kinh ñieån Ñaïi Thöøa, khuyeán taán equilibrium, tranquility, and one-pointedness, ngöôøi tu haønh. Ngoaøi ra, nhöõng keû caát but a state of intense yet effortless chuøa xaây thaùp, taïo töôïng, leã baùi taùn tuïng, concentration, of complete absorption of the giöõ gìn trai giôùi, ñoát höông, raûi hoa, cuùng mind in itself, of heightened and expanded döôøng traøng phan baûo caùi, trai Taêng boá awareness. Samadhi and Bodhi are identical thí, neáu haïnh laønh thuaàn thuïc, duøng loøng from the view of the enlightened Bodhi-mind. tín nguyeän hoài höôùng, ñeàu coù theå vaõng Seen from the developing stages leading to sanh: They should awaken in their Minds enlightenment-awakening; however, samadhi a longing for Bodhi, deeply believe in the and enlightenment are different. principle of cause and

effect, recite Tam Muoäi Da: Samaya (skt)—Coming Mahayan sutras, persuade and encourage together—Meeting—Convention—Riddance other practitioners. Furthermore, those of unclean hindrances (tröø caáu chöôùng). who perform good deeds, carrying them Tam Muoäi Da Giôùi: Giôùi Tam Muoäi phaûi out to perfection and transferring the ñöôïc nghieâm trì tröôùc khi thoï giôùi ñaøn trong merits with a Mind of faith and vows, can Maät Giaùo—Samaya commandments to be all achieve rebirth as well. These strictly observed before full ordination in the meritorious acts include erecting temples, esoteric sect. stupas and statues of the Buddhas, Tam Muoäi Da Hình: Moät bieåu töôïng ñaëc worshipping the Buddhas, burning bieät cuûa Phaät vaø Boà Taùt—The distinguishing incense, offering flowers, donating symbol of a Buddha or Bodhisattva (The Lotus pennants and other decorations to of Kuan Shi Yin). Buddhist temples, making offerings of Tam Muoäi Da Maïn Ñaø La: Samaya- food to the clergy, practicing charity, etc. mandala (skt)—One of the four kinds of magic Tam Muoäi (Tam ma ñòa): Chaùnh ñònh— circles in which the saints are represented by Samaya—Samadhi—Töø naày coù nhieàu nghóa the symbols of their powers. khaùc nhau. Theo Phaät giaùo, Tam Muoäi coù Tam Muoäi Da Trí: See Tam Muoäi Trí. nghóa laø taâm ñònh tónh, khoâng bò quaáy roái. Söï noái keát giöõa ngöôøi quaùn töôûng vaø ñoái töôïng Tam Muoäi Giôùi: thieàn. Trong nhaø Thieàn, Tam Muoäi chaúng 1) Tam Muoäi Giôùi laø moät danh töø phoå thoâng nhöõng aùm chæ söï quaân bình, tónh laëng hay nhaát trong Maät Giaùo: Samaya world, a general taâm baát loaïn, maø noù coøn aùm chæ traïng thaùi taäp name for esoteric sect. trung maõnh lieät nhöng khoâng heà gaéng söùc, maø 2) Giôùi phaûi nghieâm giöõ tröôùc khi ñöôïc thoï laø söï thaám nhaäp troïn veïn cuûa taâm trong chính giôùi ñaøn Cuï Tuùc trong Maät Giaùo: Samaya noù hay laø söï tröïc quan cao roäng (nhaäp chaùnh commandments (the rules to be strictly ñònh). Tam Muoäi vaø Boà Ñeà ñoàng nhaát vôùi observed before full ordination in the nhau theo caùi nhìn cuûa taâm Boà Ñeà Giaùc Ngoä, esoteric sect. tuy nhieân nhìn theo giai ñoaïn ñang phaùt trieån Tam Muoäi Hình: Tam muoäi thaân, bieåu thì tam muoäi vaø ngoä khaùc nhau—This term has töôïng ñaëc saéc cuûa Phaät vaø Boà Taùt, duøng dieãn a variety of meanings. In Buddhism, it means taû noäi taùnh—The distinguishing symbol of a the mind fixed and undisturbed—To assemble Buddha or a Bodhisattva which expresses his

inner nature (the stupa as one of the symbol of Tam Muoäi Phaùp Giôùi: Ba phöông phaùp Vairocana, the lotus for Kuan Shi Yin)—The thieàn quaùn veà söï lieân heä giöõa lyù vaø söï trong embodiment of Samaya—Baùo thaân— Kinh Hoa Nghieâm—Three meditations, on the Sambhogakaya. relationship of the noumenal and phenomenal Tam Muoäi Hoûa: Fire of samadhi (the fire in the Flower Ornament Scripture (Kinh Hoa that consumed the body of the Buddha when Nghieâm): he entered nirvana). 1) Lyù phaùp giôùi: The universe as law or mind Tam Muoäi Laïc: Samadhisukha (skt)—Haïnh that things or phenomena are of the same phuùc khôûi sinh töø traïng thaùi taäp trung cuûa taâm. Buddha-nature, or the Absolute. Nhöõng vò chöa coù theå leân ñeán haøng Boà Taùt thì 2) Lyù Söï phaùp giôùi: The Buddha-nature and quaù meâ ñaém vaøo haïnh phuùc cuûa Tam Muoäi vaø the thing, or the Absolute

and phenomena queân maát theá giôùi beân ngoaøi maø taïi ñaáy coù raát are not mutually exclusive. nhieàu chuùng sanh chöa giaùc ngoä ñang mong 3) Söï söï voâ ngaïi phaùp giôùi: Phenomena are chôø söï giaûi thoaùt. Loaïi ngöôøi theo Phaät giaùo töï not mutually exclusive, but in a common maõn naày thöôøng bò Ñöùc Phaät leân aùn nghieâm harmony as pasrts of the whole. khaéc—The bliss arising from a concentrated Tam Muoäi Trí: Samaya-wisdom—Buddhas' state of mind. Those who have not yet been or bodhisattvas' wisdom. able to rise to the rank of Bodhisattvahood are Tam Muoäi Töông Öng: The symbols or too deeply drunk with the beatitude of a offerings should tally with the object samadhi, forgetful of the outside world where worshipped. so many unenlightened ones are waiting for Tam Muoäi Vöông: See Vöông Tam Muoäi. emancipation. This class of self-complacent Tam Muoäi Vöông Tam Muoäi: See Vöông Buddhists is severely indicted by the Buddha. Tam Muoäi. Tam Muoäi Laïc Chaùnh Thoï YÙ Sanh Tam Nan: See Tam AÙc Ñaïo. Thaân: Samadhi-sukha-samapatti- Tam Naêng Bieán: Duy Thöùc Luaän chia taùm manomayakaya (skt)—Moät trong ba loaïi thaân thöùc ra laøm ba loaïi naêng bieán—The "Only- do yù sanh—One of the three will-bodies. Consciousness" Sastra divided the eight Tam Muoäi Ma: Moät trong thaäp ma aån nuùp consciousnesses into three powers of change. trong taâm laøm chöôùng ngaïi tieán boä trong thieàn 1) Sô Naêng Bieán: The first power of ñònh, laøm caûn trôû chaân lyù vaø phaù naùt trí tueä— change—See A Laïi Da Thöùc. Samadhi mara, one of the ten maras who lurks 2) Ñeä Nhò Naêng Bieán: The second power of in the heart and hinders progress in meditation, change—See Maït Na Thöùc. obstructs the truth and destroys wisdom. 3) Ñeä Tam Naêng Bieán: The third power of Tam Muoäi Maïn Ñaø La: Samaya-change—See Luïc Thöùc. mandala—Moät trong boán voøng aûo thuaät trong Tam Ngaïi: Ba moái lo ngaïi veà töï ngaõ, veà toân ñoù Thaùnh chuùng duøng ñeå laøm bieåu töôïng cho sö vaø veà chö phaùp—The three doubts of self, söùc maïnh—One of the four kinds of magic of teacher, and of the dharma-truth. circles in which the saints are represented by Tam Nghi: the symbols of their power. (A) Three doubts: Tam Muoäi Nguyeät Luaân Töôùng: The 1) Nghi mình: Doubts of self. candra-mandala—The moon-wheel or disc 2) Nghi Thaày: Doubts of teachers. samadhi (Nagarjuna is said to have entered it). 3) Nghi Phaùp: Doubts of Dharma. (B) Three ranks:

1) Trôøi: Heaven. 1) Thöôïng nguyeân (ngöôn): Ngaøy raèm thaùng 2) Ñaát: Earth. gieâng—The fifteen of the first moon. 3) Ngöôøi: Man. 2) Trung nguyeân (ngöôn): Ngaøy raèm thaùng Tam Nghieäp: Ba nghieäp—The three baûy—The fifteen of the seventh moon. conditions, inheritances, or three kinds of 3) Haï nguyeân (ngöôn): Ngaøy raèm thaùng karma: möôøi—The fifteen of the tenth moon. (A) Three kinds of behavior: Tam Nhaãn: Ba loaïi nhaãn—Three forms of 1) Thaân nghieäp: Behavior of body— ksanti (Patience—Endurance—Tolerance): Action—Deed—Doing. (A) 2) Khaåu nghieäp: Behavior of speech— 1) AÂm höôûng nhaãn: Kham nhaãn chòu ñöïng Speech—Word—Speaking. nhöõng aâm thanh mình nghe—Endure the 3) YÙ nghieäp: Behavior of mind—Thought— sound we hear—Patience in hearing the Thinking. sound—Understanding the truth we hear. (B) 2) Nhu thuaän nhaãn: Kham nhaãn khi

laéng 1) Hieän Phöôùc nghieäp: Present life happy nghe chaân lyù—Patience in obeying the karma. truth. 2) Hieän Phi Phöôùc nghieäp: Present life 3) Voâ sanh phaùp nhaãn: Kham nhaãn khi ñaït unhappy karma. thaønh chaân lyù tuyeät ñoái—Patience in 3) Hieän Baát Ñoäng nghieäp: Karma of an attaining absolute reality. imperturbable nature. (B) (C) 1) Thaân nhaãn: Nhaãn nhuïc nôi thaân— 1) Höõu laäu nghieäp: Karma of ordinary Patience or forbearance of the body. rebirth. 2) Khaåu nhaån: Nhaãn nhuïc nôi khaåu— 2) Voâ laâu nghieäp: Karma of Hinayan Patience or forbearance of the mouth. Nirvana. 3) YÙ nhaãn: Nhaãn nhuïc nôi yù—Patience or 3) Phi laäu phi voâ laäu nghieäp: Karma of forbearance of the mind. Mahayana Nirvana. Tam Nhaát Nhò Thöøa: Coù ba haøng nhò thöøa Tam Nghieäp Cuùng Döôøng: Ba loaïi cuùng tröôùc khi Phaät thuyeát Kinh Phaùp Hoa laø Thanh döôøng—The three kinds of offerings or Vaên, Duyeân Giaùc vaø Boà Taùt, khi tôùi hoäi Phaùp praises: Hoa thì taát caû ñeàu ñaõ ñöôïc thaønh thuïc ñeå ñi 1) Thaân nghieäp cuùng döôøng: The offering or vaøo Nhöùt Thöøa—The “Two Vehicles” of praise of the body. “Three” and “One,” the three being the pre- 2) Khaåu nghieäp cuùng döôøng: The offering or Lotus ideas of Sravaka, Pratyeka and praise of the lips. Bodhisattva, the one being the doctrine of the 3) YÙ nghieäp cuùng döôøng: The offering or Lotus Sutra which combined all three in one. praise of the mind. Tam Nhaät Phaàn: Ba phaàn trong moät ngaøy— Tam Nghieäp Haèng Thanh Tònh, Ñoàng The three divisions of the day. Phaät Vaõng Taây Phöông: By keeping the 1) Sô Nhaät Phaàn: The beginning of the day. karma of body, speech and mind pure, we will 2) Trung Nhaät Phaàn: The middle of the day. be no different from Buddhas when reborn into 3) Haäu Nhaät Phaàn: The end of the day. the Pure Land. Tam Nhieãm: Three kasaya—Ba nhieãm Tam Nguyeân: The three big days of the year tröôïc—Three infections: in Buddhism tradition: 1) Duïc nhieãm: The infection of the passions. 2) Nghieäp nhieãm: Karma infection.

3) Taùi sanh nhieãm: The infection of 3) Trí nhôn trí quaû: Trí nhôn taïo trí quaû sau reincarnation. naày—Wisdom now produces wisdom-fruit Tam Nhieät: Ba noãi khoå ñau—The three hereafter. heats—Three kinds of burning: Tam Nhöùt Nhò Thöøa: See Tam Nhaát Nhò 1) Khoå ñau vì ngoaïi nhieät laøm noùng chaùy da: Thöøa in Vietnamese-English Section. The pain of hot wind and sand being Tam Nieäm Truï (Xöù): Phaät luoân luoân truï blown against the skin. trong chaùnh taâm vaø trí hueä. Phaät khoâng vui 2) Khoå ñau vì tai öông laøm tieâu tan trang söùc söôùng cuõng khoâng khoå saàu, duø raèng chuùng aùo quaàn: The pain of disasters (violent sanh coù tin, khoâng tin, hôi tin hay hôi khoâng winds) which take away jeweled clothes tin, Phaät vaãn luoân giöõ mình vöôït treân nhöõng and ornaments. vui söôùng khoå saàu—The Buddha always rests 3) Khoå ñau vì bò garuda (loaøi chim hay aên in his proper mind and wisdom. He neither thòt roàng) aên thòt: Khoå ñau vì bò nguõ duïc rejoices, nor grieves whether all creatures gieát cheát hueä maïng—The pain of being believe, do not believe, part believe and part eaten by a garuda, a dragon-eating bird—do not believe. The Buddha always keep The pain of wisdom-life being killed by himself above the disturbances of joy and the five desires. sorrow. Tam Nhôn: Three causes: Tam Nieát Baøn Moân: See Tam Giaûi thoaùt 1) Sanh nhôn: Producing cause, as

good or moân—Three gates to the city of Nirvana: evil deeds cause good or evil karma. 1) Khoâng: The void—Immaterial. 2) Taäp nhôn: habit cause—Lust breeding 2) Voâ töôùng: Formlessness. lust. 3) Voâ taùc: Inactivity. 3) Y nhôn: dependent or hypostatic cause Tam Phaùp: (Luïc caên Six organs and their luïc traàn or (A) Three dharma: six objects causing the cognitions luïc thöùc 1) Phaät phaùp: The Buddha's teaching. or six consciousnesses). 2) Haønh phaùp: The practice of Buddha Tam Nhôn Phaät Taùnh: The first three dharma. characteristics of Buddha's nature—See Nguõ 3) Chöùng phaùp: The realization of Phaät Taùnh (A). experiential proof of the dharma in bodhi Tam Nhôn Tam Quaû: The three causes or nirvana. produce their three effects: (B) Tam Baát Thieän Caên—Three unwholesome 1) Dò thuïc nhôn dò thuïc quaû: Moïi nhaân trong roots: Theo Kinh Phuùng Tuïng trong kieáp hieän taïi ñeàu taïo thaønh quaû trong kieáp Tröôøng Boä Kinh, coù moät chuoãi ba phaùp— tôùi—Differently ripening causes produce According to the Sangiti Sutta in the Long differently ripening effects (every Discourses of the Buddha, there are sets developed cause produces its developed of THREE THINGS: effect, especially the effect of the present 1) Tham baát thieän caên: Lobho akusala causes in the next transmigration). mulam (p)—Unwholesome root of greed. 2) Phuùc nhôn phuùc baùo: Phuùc nhôn taïo phuùc 2) Saân baát thieän caên: Doso akusala mulam quaû ôû ñôøi naày vaø ñôøi sau—Blessed deeds (p)—Unwholesome root of hatred. produce blessed rewards, now and 3) Si baát thieän caên: Moho akusala mulam hereafter. (p)—Unwholesome root of delusion. (D) Tam Thieän Caên—Three wholesome roots:

1) Voâ tham thieän caên: alobho kusala (p)— 2) Saân baát thieän tö duy: Unwholesome Wholesome root of non-greed. motivation through enmity. 2) Voâ saân thieän caên: Adoso kusala (p)— 3) Haïi baát thieän tö duy: Unwholesome Wholesome root of non-hatred. motivation through cruelty. 3) Voâ si thieän caên: Amoho kusala (p)— (J) Tam Baát Thieän Töôûng—Three kinds of Wholesome root of non-delusion. unwholesome perception: (E) Tam AÙc Haïnh—Three kinds of wrong 1) Duïc baát thieän töôûng: Unwholesome conduct: perception of sensuality. 1) Thaân aùc haïnh: Kaya-duccaritam (p)— 2) Saân baát thieän töôûng: Unwholesome Wrong conduct in body. perception of enmity. 2) Khaåu aùc haïnh: Vaci-duccaritam (p)— 3) Haïi baát thieän töôûng: Unwholesome Wrong conduct in speech. perception of cruelty. 3) YÙ aùc haïnh: Mano-duccaritam (p)—Wrong (K) Tam Thieän Töôûng—Three kinds of conduct in thought. wholesome perception: (F) Tam Thieän Haïnh—Three kinds of right 1) Ly duïc töôûng: Wholesome perception of conduct: renunciation. 1) Thaân thieän haïnh: Kaya-succaritam (p)— 2) Voâ saân töôûng: Wholesome perception of Roght conduct in body. non-enmity. 2) Khaåu thieän haïnh: Vaci-succaritam (p)— 3) Voâ haïi töôûng: Wholesome perception of Right conduct in speech. non-cruelty. 3) YÙ thieän haïnh: Mano-succaritam (p)— (L) Tam Baát Thieän Giôùi—Three Right conduct in thought. unwholesome elements: (G) Tam Baát Thieän Taàm: Akusala vitakka 1) Duïc giôùi: Sensuality. (p)—Three kinds of unwholesome 2) Saân giôùi: Enmity. thought: 3) Haïi giôùi: Cruelty. 1) Duïc taàm: Kama-vitakko (p)— (M) Tam Thieän Giôùi—Three wholesome Unwholesome thought of sentuality. elements: 2) Saân taàm:

Vyapada-vitakko (p)— 1) Ly duïc giôùi: Renunciation. Unwholesome thought of enmity. 2) Voâ saân giôùi: Non-enmity. 3) Haïi taàm: Vihimsa-vitakko (p)— 3) Voâ haïi giôùi: Non-cruelty. Unwholesome thought of cruelty. (N) Ba Giôùi Khaùc—Three more elements: (H) Tam Thieän Taàm—Three kinds of (a) wholesome thought: i) Duïc giôùi: kama-dhatu (p)—The element of 1) Ly duïc taàm: Nekkkama-vitakko (p)—sense-desire. Wholesome thought of renunciation. ii) Saéc giôùi: Rupa dhatu (p)—The element of 2) Voâ saân taàm: Wholesome thought of non- form. enmity. iii) Voâ saéc giôùi: Arupa-dhatu (p)—The 3) Voâ haïi taàm: Wholesome thought of non- formless element. cruelty. (b) (I) Tam Baát Thieän Tö Duy—Three kinds of i) Saéc giôùi: Rupa-dhatu (p)—The element of unwholesome motivation: form. 1) Duïc baát thieän tö duy: Unwholesome ii) Voâ saéc giôùi: Arupa-dhatu (p)—The motivation through sensuality. formless element.

iii) Dieät giôùi: Nirodha-dhatu (p)—The 3) Voâ minh laäu: Avijjasavo (p)—The element of cessation. corruption of ignorance. (c) (T) Tam Höõu—Three kinds of becoming: i) Lieät giôùi: Hina-dhatu (p)—The low 1) Duïc höõu: Kama-bhavo (p)—Becoming in element. the world of sense-desire. ii) Trung giôùi: Majjhima-dhatu (p)—The 2) Saéc höõu: Rupa-bhavo (p)—Becoming in middling element. the world of form. iii) Thaéng giôùi: Patina-dhatu (p)—The 3) Voâ saéc höõu: Arupa-bhavo (p)—Becoming sublime element. in the formless world. (O) Tam AÙi—Three kinds of craving: (U) Tam Caàu—Three quests: 1) Duïc aùi: Kama-tanha (p)—Sensual 1) Duïc caàu: Kamesana (p)—Quests for craving. sense-desire. 2) Höõu aùi: Bhava-tanha (p)—Craving for 2) Höõu caàu: Bhavesana (p)—Quests for becoming. becoming. 3) Voâ höõu aùi: Vibhava-tanha (p)—Craving 3) Phaïm haïnh caàu: Brahmacariyesana (p)— for extinction. Quests for the holy life. (P) Ba AÙi Khaùc—Three more kinds of (V) Tam Maïn—Three forms of conceit: craving: 1) Thaéng maïn: Toâi toát hôn—I am better 1) Duïc aùi: Kama-tanha (p)—Craving for the than... world of sensual desire. 2) Ñaúng maïn: Toâi baèng—I am equal to... 2) Saéc aùi: Rupa-tanha (p)—Craving for the 3) Ty lieät maïn: Toâi teä hôn—I am worse world of form. than... 3) Voâ saéc aùi: Arupa-tanha (p)—Craving for (W) Tam Thôøi—Three times: the formless world. 1) Quaù khöù: Atito addha (p)—Past. (Q) Ba AÙi Khaùc—Three more kinds of 2) Vò lai: Anagato addha (p)—Future. craving: 3) Hieän taïi: Paccuppanno addha (p)— 1) Saéc aùi: Craving for the world of form. Present. 2) Voâ saéc aùi: Craving for the formless world. (X) Tam Bieân—Three ends: 3) Dieät aùi: Craving for cessation. 1) Höõu thaân bieân: Sakkaya anto (p)— (R) Tam Kieát Söû: Samyojanani (p)—Three Personality. fetters: 2) Höõu thaân taäp bieân: Sakkaya-samudayo 1) Thaân kieán kieát söû: Sakkaya-ditthi (p)— anto (p)—Arising of personality. The fetter of personality belief. 3) Höõu thaân dieät bieân: Sakkaya-noridho anto 2) Nghi kieát söû: Vici-kiccha (p)—The fetter (p)—Cessation of personality. of doubt. (Y) Tam Thoï—Three feelings: 3) Giôùi caám thuû: Silabhata-paramaso (p)— 1) Laïc thoï: Sukha vedana (p)—The pleasant The fetter of attachment to rite and ritual. feeling. (S) Tam Laäu: Asava (p)—Three 2) Khoå thoï: Dukkha vedana (p)—The painful corruptions: feeling. 1) Duïc laäu: kamasavo (p)—The corruption of 3) Phi khoå phi laïc thoï: Adukkham-asukha desire. vedana

(p)—Neither pleasant nor painful 2) Höõu laäu: Bhavasavo (p)—The corruption feeling. of becoming. (Z) Tam Khoå Taùnh—Three kinds of suffering:

1) Khoå khoå: Dukkha-dukkhata (p)— in thought. There is no misdeed of Suffering as pain. thought. 2) Haønh khoå: sankhara-dukkhata (p)— (DD) Tam Chöôùng—Three obstacles: Suffering as inherent in formations. 1) Tham chöôùng: Rago-kincanam (p)— 3) Hoaïi khoå: Viparinama-dukkhata (p)— Obstacles of Lust. Suffering as due to change. 2) Saân chöôùng: Dosa kincanam (p)— (AA) Tam Tuï—Three accumulations: Obstacles of hatred. 1) Taø ñònh tuï: Micchatta-niyato rasi (p)— 3) Si chöôùng: Moho kincanam (p)— Evil accumulation with fixed result. Obstacles of delusion. 2) Chaùnh ñònh tuï: Sammatta-niyato rasi (p)— (EE) Tam Chuûng Hoûa—Three fires: Good accumulation with fixed result. 1) Löûa tham: Ragaggi (p)—Fire of lust. 3) Baát ñònh tuï: Aniyato rasi (p)— 2) Löûa saân: Dosaggi (p)—Fire of hatred. Indeterminate. 3) Löûa si: Mohaggi (p)—Fire of delusion. (BB) Tam Nghi—Three obscurations: (FF) Ba Loaïi Löûa Khaùc—Three more fires: 1) Ñoái vôùi vaán ñeà thuoäc veà quaù khöù nghi 1) Löûa cuûa ngöôøi hieáu kính: Ahuneyyaggi ngôø, do döï, khoâng quyeát ñònh, khoâng haøi (p)—The fire of those to be revered. loøng: One hesitates, vacillates, is 2) Löûa cuûa ngöôøi gia chuû: Gahapataggi (p)— undecided, is unsettled about the past. The fire of the householder. 2) Ñoái vôùi vaán ñeà thuoäc veà töông lai nghi 3) Löûa cuûa ngöôøi ñaùng cuùng döôøng (cha meï, ngôø, do döï, khoâng quyeát ñònh, khoâng haøi vôï con, vaø caùc vò xuaát gia): loøng: One hesitates, vacillates, is Dakkhineyyaggi (p)—The fire of those undecided, is unsettled about the future. worthy of offerings (parents, husband, 3) Ñoái vôùi vaán ñeà thuoäc veà hieän taïi nghi ngôø, wife, children, monks and nuns). do döï, khoâng quyeát ñònh, khoâng haøi loøng: (GG) Tam Chuûng Saéc Tuï—Threefold One hesitates, vacillates, is undecided, is classification of matter: unsettled about the present. 1) Höõu kieán höõu ñoái saéc: Sanidas-sana- (CC) Ba ñieàu Nhö Lai khoâng caàn gìn giöõ— sappatigham rupam (p)—Visible and Three things a Tathagata has no need to resisting matter. guard against: 2) Voâ kieán höõu ñoái saéc: Anidassana- 1) Nhö Lai thanh tònh hieän haønh veà thaân, sappatigham rupam (p)—Invisible and Nhö Lai khoâng coù aùc haïnh veà thaân maø resisting matter. Nhö Lai phaûi gìn giöõ: A Tathagata is 3) Voâ kieán voâ ñoái saéc: Anidas-sana- perfectly pure in bodily conduct. There is appatigham-rupam (p)—Invisible and no misdeed of the body which He must unresisting matter. conceal lest anyone should get to hear (HH) Tam Haønh—Three kinds of karmic about it. formation: 2) Nhö Lai thanh tònh hieän haønh veà mieäng. 1) Phöôùc haønh: Punnabhisankharo (p)— Nhö Lai khoâng coù aùc haïnh veà mieäng maø Meritorious karmic formation. Nhö Lai phaûi gìn giöõ: A Tathagata is 2) Phi phöôùc haønh: Apunnabhisankharo (p)— perfectly pure in speech. There is no Demeritorious karmic formation. misdeed of the speech. 3) Baát ñoäng haønh: Anenjabhisankharo (p)— 3) Nhö Lai thanh tònh hieän haønh veà yù. Nhö Imperturbable karmic formation. Lai khoâng coù aùc haïnh veà yù maø Nhö Lai (II) Tam Chuûng Nhaân—Three persons: phaûi gìn giöõ: A Tathagata is perfectly pure

1) Höõu hoïc nhaân: Sekho puggalo (p)—The 2) Höõu tình coù loøng duïc ñoái vôùi nhöõng söï vaät learner. do hoï taïo ra, nhö chö Hoùa Laïc Thieân: 2) Voâ hoïc nhaân:

Asekho puggalo (p)—The Nimmita-kama (p)—There are beings non-learner. who desire what they have created, such 3) Phi höõu hoïc phi voâ hoïc nhaân: N'eva sekho as the devas who rejoice in the own nasekho puggalo (p)—The one who is creation (nimmanarati). neither the learner nor the non-learner. 3) Höõu tình coù loøng duïc ñoái vôùi söï vaät do caùc (JJ) Tam Vò tröôûng Laõo—Three elders: loaøi khaùc taïo ra, nhö chö Thieân Tha Hoùa 1) Sanh tröôûng laõo: Jati-thero (p)—An elder Töi Taïi: There are beings who rejoice in by birth. the creations of others, such as the devas 2) Phaùp tröôûng laõo: Dhamma thero (p)—An Having Power over Others' Creation elder in Dhamma. (Pranimmita-vasavati). 3) Nhaäp ñònh tröôûng laõo: Sammuti-thero (NN) Tam Chuûng Laïc Sanh: Sukhupapattiyo (p)—An elder by convention. (p)—Three happy rebirths: (KK) Tam Phöôùc Nghieäp Söï—Three 1) Höõu tình luoân taïo ra thieàn ñònh laïc hay grounds based on merit: soáng trong söï an laïc, nhö caùc vò Phaïm 1) Thí haønh phöôùc nghieäp söï: Danamayam Thieân: There are beings who, having punna kiriya vatthu (p)—The merit of continually produced happiness now dwell giving. in happiness, such as the devas of the 2) Giôùi haønh phöôùc nghieäp söï: Silamayam Brahma group. punna kiriya vatthu (p)—The merit of 2) Höõu tình thaám nhuaàn, bieán maõn, sung morality. maõn, höng thònh vôùi an laïc. Thænh thoaûng 3) Tu haønh phöôùc nghieäp söï: Bhavanamaya hoï thoát ra nhöõng caâu caûm höùng: "OÂi an punna kiriya vatthu (p)—The merit of laïc thay! OÂi an laïc thay!" nhö chö Quang meditation. AÂm Thieân: There are beings who are (LL) Tam Cöû Toäi Söï—Three grounds for overflowing with happiness, drenched reproof: with it, fuul of it, immersed in it, so that 1) Thaáy: Ditthena (p)—Reproof based on they occasionally exclaim: "Oh what what has been seen. bliss!" such as the Radiant devas 2) Nghe: Sutena (p)—Reproof based on what (abhasara). has been heard. 3) Höõu tình thaám nhuaàn, bieán maõn, sung 3) Nghi: Parisankaya (p)—Reproof based on maõn, höng thònh vôùi an laïc. Hoï soáng maõn what has been suspected. tuùc vôùi an laïc aáy, caûm thoï an laïc, nhö chö (MM) Tam Duïc Sanh—Three kinds of Bieán Tònh Thieân: There are beings who rebirth in the realm of Sense-Desire: are overflowing with happiness, drenched 1) Höõu tình do duïc an truù, hoï bò chi phoái phuï with it, full of it, immersed in it, who, thuoäc, nhö loaøi ngöôøi, moät soá chö Thieân, supremely blissful, experience only vaø moät soá taùi sanh trong ñoïa xöù: perfect happiness, such as the lustrous Paccuppatthita-kama (p)—There are devas (subhakina). beings who desire what presents itself to (OO) Tam Tueä—Three kinds of wisdom: them, and are in the grip of that desire, 1) Höõu hoïc tueä: The wisdom of the learner. such as human beings, some devas, and 2) Voâ hoïc tueä: The wisdom of the non- some in states of woe. learner.

3) Phi höõu hoïc phi voâ hoïc tueä: The wisdom 3) Taêng thöôïng tueä hoïc: Adhipanna-sikkha of the one who is neither the learner nor (p)—Training in higher wisdom. the non-learner. (UU) Tam Söï Tu Taäp—Three kinds of (PP) Ba Loaïi Tueä Khaùc—Three Three development: more kinds of wisdom: 1) Thaân tu: Kaya-bhavana (p)— 1) Tö sanh tueä: Cintamaya panna (p)—The Development of the emotions. wisdom based on thought. 2) Taâm tu: Citta-bhavana (p)—Development 2) Vaên sanh

tueä: Sutamaya panna (p)—The of mind. wisdom based on learning. 3) Tueä tu: Panna-bhavana (p)— 3) Tu sanh tueä: Bhavanamaya panna (p)— Development of wisdom. The wisdom based on mental (VV) Tam Voâ Thöôïng—Three development. unsurpassables: (QQ) Tam Chuûng Binh Khí—Three 1) Kieán voâ thöôïng: Dassananuttariyam (p)— armaments; The unsurpassable of vision. 1) Nghe: Sutavudham (p)—What one has 2) Haønh voâ thöôïng: Patipadanuttariyam learnt. (p)—The unsurpassable of practice. 2) Xaû ly: Pavivekavudham (p)— 3) Giaûi thoaùt voâ thöôïng: Vimuttanuttariyam Detachment. (p)—The unsurpassable of liberation. 3) Tueä: Pannavudham (p)—Wisdom. (WW) Tam Ñònh—Three kinds of (RR) Tam Caên—Three faculties: concentration: 1) Vò tri ñöông tri caên: Anannatam- 1) Höõu taàm höõu töù ñònh: Savotakko-savicaro nassamitindriyam (p)—Trí caên duøng ñeå samadhi (p)—The concentration of bieát nhöõng gì chöa ñöôïc bieát—The faculty thinking and pondering. of knowing that one will know the 2) Voâ taàm höõu töù ñònh: Avitakko-vicara- unknown. matto samadhi (p)—The concentration 2) Dó tri caên: Annindriyam (p)—Trí caên toái with pondering without thinking. thöôïng—The faculty of highest 3) Voâ taàm voâ töù ñònh: Avitakko-avicaro knowledge. samadhi (p)—The concentration with 3) Cuï tri caên: Annata-indriyam (p)—Trí caên neither thinking nor pondering. cuûa baäc thöùc giaû—The faculty of the one (XX) Ba Ñònh Khaùc—Three more kinds of who knows. concentration: (SS) Tam Nhaõn—Three eyes: 1) Khoâng ñònh: Sunnato-samadhi (p)—The 1) Nhuïc nhaõn: Mamsa-cakkhu (p)—The concentration on emptiness. fleshly eye. 2) Voâ töôùng ñònh: Animitto-samadhi (p)— 2) Thieân nhaõn: Dibba-cakkhu (p)—The The concentration on the signlessness. divine eye. 3) Voâ nguyeän ñònh: Appanihito samadhi 3) Tueä nhaõn: Panna-cakkhu (p)—The eye of (p)—The concentration on desirelessness. wisdom. (YY) Tam Thanh Tònh—Three purities: (TT) Tam Hoïc—Three kinds of training: 1) Thaân thanh tònh: Kaya-socceyam (p)— 1) Taêng thöôïng giôùi hoïc: Adhisila-sikkha Purity of body. (p)—Training in higher morality. 2) Ngöõ thanh tònh: Vaci-socceyam (p)— 2) Taêng thöôïng taâm hoïc: Adhicitta-sikkha Purity of speech. (p)—Training in higher thought. 3) YÙ thanh tònh: Mano-socceyam (p)—Purity of mind.

(ZZ) Tam Tònh Maëc—Three qualities of 3) Baøn luaän veà vaán ñeà hieän taïi (söï vieäc naøy the sage: xaõy ra trong hieän taïi): Talk may be of the 1) Thaân tònh maëc: Kaya-moneyyam (p)— present (that's how it is now). Qualities of the sage as to the body. (3E) Tam Minh—Three knowledges: 2) Ngöõ tònh maëc: Vaci-moneyyam (p)— 1) Tuùc maïng minh: Pubbenivasanussati- Qualities of the sage as to speech. nanam-vijja (p)—Knowledge of one's 3) YÙ tònh maëc: Mano-moneyyam (p)— past lives. Qualities of the sage as to mind. 2) Höõu tình sanh töû minh: Sattanam- (3A) Tam Thieän Xaûo—Three skills: cutupapate-nanam-vijja (p)—Knowledge 1) Taêng ích thieän xaûo: Aya-kosallam (p)— of the decease and rebirth of beings. Skills in going forward. 3) Laäu taän trí minh: Asavanam-khaye- 2) Toån ích thieän xaûo: Apaya-kosallam (p)— nanam-vijja (p)—Knowledge of the Skills in going down. destruction of the corruption. 3) Phöông tieän thieän xaûo: Upaya-kosallam ** For more information, please see Tam (p)—Skills in means to progress. Minh. (3B) Tam Kieâu—Three intoxications: (3F) Tam

Truù—Three abidings: 1) Voâ beänh kieâu: Arogya-mado (p)—Kieâu 1) Thieân truù: Dibbo-viharo (p)—Deva- maïn vì thaân khoâng beänh—Intoxication abiding. with health. 2) Phaïm truù: Brahma-viharo (p)—Brahma- 2) Nieân traùng kieâu: Yobbana-mado (p)— abiding. Kieâu maïn vì tuoåi traùng nieân—Intoxciation 3) Thaùnh truù: Ariyo-viharo (p)—Ariyan- with youth. abiding. 3) Hoaït maïng kieâu: Jivita-mado (p)—Kieâu (3G) Tam Thaàn Thoâng—Three maïn vì coù ñôøi soáng sung tuùc—Intoxication miracles: with one's prosperous life. 1) Thaàn tuùc thaàn thoâng: Iddhi-patihariyam (3C) Tam Taêng Thöôïng—Three (p)—The miracle of psychic power. Predominant influences: 2) Tha taâm thaàn thoâng: Adesana-patihariyam 1) Ngaõ taêng thöôïng: Attadhipateyyam (p)— (p)—The miracle of telepathy. The predominant influence on oneself. 3) Giaùo giôùi thaàn thoâng: Anusasani- 2) Theá taêng thöôïng: Lokadhipateyyam (p)— patihariyam (p)—The miracle of The predominant influence on the world. instruction. 3) Phaùp taêng thöôïng: Dhammadhipateyyam Tam Phaùp AÁn: Trilaksana (skt)—Tilakkhana (p)—The predominant influence on the (p)—Three Dharma Seals—Three marks of Dhamma. existence, or three characteristics of all (3D) Tam Luaän Söï—Three topics of phenomenal existence: discussion: (A) 1) Baøn luaän veà vaán ñeà quaù khöù (söï vieäc naày 1) Voâ thöôøng: Anicca (p)—Impermanence. xaõy ra trong quaù khöù): Talk may be of the 2) Khoå: Dukkha (p)—Suffering or past (that's how it used to be). unsatisfaction. 2) Baøn luaän veà vaán ñeà töông lai ((söï vieäc 3) Voâ ngaõ: Anatta (p)—No-self—Egoless— naày xaõy ra trong töông lai): Talk may be Impersonality. of the future (that's how it will be). (B) 1) Voâ Thöôøng: Impermanence. 2) Voâ Ngaõ: Non-ego.

3) Nieát Baøn: Nieát Baøn Tòch Tónh AÁn— Tam Phaåm Thính Phaùp: Ba phaåm thính Nirvana. phaùp—Three grades of hearers: Tam Phaùp Dieäu: The mystery of the three 1) Thöôïng phaåm thính phaùp: Nghe Phaùp things—See Taâm, Phaät, Caäp Chuùng Sanh Thò baèng caû taâm thöùc—Hearing Dharma with Tam Voâ Sai Bieät. the spirit. Tam Phaùp Giôùi: Three realms—See Nguõ 2) Trung phaåm thính phaùp: Nghe Phaùp baèng Phaùp Giôùi, Lyù Phaùp Giôùi and Söï Söï Phaùp Giôùi. taâm—Hearing Dharma with the mind. Tam Phaùp Thaân: Ba Phaùp Thaân—Three 3) Haï phaåm thính phaùp: Nghe Phaùp baèng loå kinds of dharmakaya: tai—Hearing Dharma with the ear. 1) Phaùp Hoùa Sinh Thaân: Phaùp thaân Phaät do Tam Phaåm Tònh Ñoä: Ba phaåm Tònh Ñoä— phaùp tính hoùa hieän nhö Phaät Thích Ca Three kinds of attainment in the Pure Land: Maâu Ni—The manifested Buddha, i.e., 1) Thöôïng phaåm: Superior—To be born in Sakyamuni. the Vairocana Pure Land (Maät nghieâm 2) Nguõ Phaàn Phaùp Thaân: Naêm phaàn coâng quoác). ñöùc giôùi, ñònh, tueä hay löïc thuyeát giaùo cuûa 2) Trung phaåm: Medium—To be born in the Phaät—The power of his teaching. Western Paradise of the Pure Land (Taây 3) Thöïc Töôùng Phaùp Thaân: Thöïc töôùng Phöông Cöïc Laïc). khoâng tính cuûa chö phaùp—The absolute or 3) Haï phaåm: Inferior—To be born in the Sun ultimate reality. Palace (Tu La Cung) among the devas. Tam Phaùp Taùnh: Three tones of all Tam Phaân Khoa Kinh: Ba phaàn cuûa kinh—dharmas: The three divisions of a treatise on a sutra: 1) Laïc: The tone of pleasure. 1) Töï phaân: Giôùi thieäu Kinh—Introduction. 2) Khoå: The tone of displeasure. 2) Chính

toâng phaân: Thaûo luaän Kinh— 3) Khoâng khoå khoâng laïc: The tone of Discussion of the subject. indifference. 3) Löu thoâng phaân: AÙp duïng Kinh— Tam Phaùt Taâm: Three vows of the Application. awakening of faith: Tam Phaät Boà Ñeà: Thaân hay trí trong tam 1) Tín thaønh töïu phaùt taâm: To perfect bodhi thaân—The body or wisdom of each of the of faith. Trikaya (Trikaya Tam thaân): 2) Giaûi haønh phaùt taâm: To understand and 1) ÖÙng Hoùa Phaät Boà Ñeà: Nôi naøo neân hieän carry into practice this wisdom. thì hieän, nhö Phaät Thích Ca ñaõ thaønh ñaïo 3) Chöùng phaùt taâm: The realization or proof döôùi coäi Boà Ñeà ñeå cöùu ñoä chuùng sanh— of or union with bodhi. One under the bodhi-tree. Tam Phaåm Sa Di: Ba phaåm Sa Di—The 2) Baùo Phaät Boà Ñeà: Thaäp ñòa vieân maõn, three grades of Sramanera: chöùng nieát baøn chaân thöôøng—One of 1) Haï phaåm Sa Di: Khu OÂ Sa Di—Tuoåi töø 7 parinirvana. ñeán 13—From 7 to 13 years old. 3) Phaùp Phaät Boà Ñeà: Nhö Lai taïng tính voán 2) Trung phaåm Sa Di: ÖÙng Phaùp Sa Di— thanh tònh hay nieát baøn mieân vieãn—One Tuoåi töø 14 ñeán 19—From 14 to 19 years of Tathagatagarbha in its eternal nirvana old. aspect. 3) Thöôïng phaåm Sa Di: Danh Töï Sa Di— Tam Phaät Ñaø: Sambuddha—The truly Tuoåi töø 20 trôû leân—20 years or older. enlightened one—Correct enlightenment.

Tam Phaät Ngöõ: The Buddha's three modes observe other complete commandments, of discourse: and never lower their dignity as well as 1) Tuøy töï yù ngöõ: Unqualified (out of the miantaining a dignified conduct. fullness of his nature). 3) Haønh phöôùc—Tu haønh phaùt boà ñeà taâm, tin 2) Tuøy tha yù ngöõ: Qualified to suit the saâu nhôn quaû—Ñoïc tuïng vaø khuyeán taán intelligence of his hearers. ngöôøi cuøng ñoïc tuïng kinh ñieån Ñaïi thöøa— 3) Tuøy töï tha yù ngöõ: A combination of both For those who pursue the Buddha way of the above two methods. (Awaken their minds a longing for Bodhi), Tam Phaät Taùnh: Trikaya—Three kinds of deeply believe in the principle of cause Buddha-nature: and effect, recite and encourage others to 1) Töï taùnh truï Phaät taùnh: The Buddha-nature recite Mahayana Sutras. which is in all living beings, even those in (B) Caâu Xaù Luaän—According to The the three evil paths (gati). Abhidharma Kosa: 2) Daãn xuaát Phaät taùnh: The Buddha-nature 1) AÂn phöôùc hay thí loaïi phöôùc (Quaû phöôùc developed by the right discipline. boá thí): Almsgiving, in evoking resultant 3) Trí ñaéc quaû Phaät taùnh: The final or wealth. perfected Buddha-nature resulting from 2) Giôùi loaïi phöôùc (Quaû phöôùc cuûa trì giôùi): the development of the original Obtaining a happy lot in the heaven for potentiality. observing commandments (not killing, not stealing, not lying, not commiting Tam Phieàn Naõo: Three kinds of afflictions: adultery, etc). 1) Kieán Tö Hoaëc: The ilusion or misleading 3) Tu loaïi phöôùc (Phöôùc tu haønh): views and thoughts—See Kieán Hoaëc Tö Observance meditation in obtaining final Hoaëc. escape from the mortal round. 2) Traàn Sa Hoaëc: Delusion of "Dust and sand." Tam Phöôùc Ñieàn: Three fields for 3) Voâ Minh Hoaëc: The illusion arising from cultivating welfare—See Tam Phöôùc. primal ignorance—See Voâ Minh and Voâ Tam Phöôïc: Three fetters—See Tam Ñoäc. Minh Hoaëc. Tam Phöông Tieän: Three means to cultivate Tam Phöôùc: Tam Phuùc—Three sources of or practice Buddha dharma:

felicity: 1) Keàm thaân: Keàm thaân khoâng cho laøm ñieàu (A) Theo Voâ Löôïng Thoï Kinh—According to aùc—To control one's body for not doing The Infinite Life Sutra: bad deeds. 1) AÂn phöôùc hay Theá phöôùc: Hieáu döôõng cha 2) Keàm khaåu: Keàm khaåu khoâng cho noùi meï vaø tu haønh thaäp thieän, bao goàm caû nhöõng ñieàu voâ ích hay toån haïi—To control vieäc phuïng thôø sö tröôûng, taâm töø bi khoâng one's mouth for not speaking vain talk or gieát haïi, vaø tu thaäp thieän: Filial piety harsh speech. toward one's parents and support them, 3) Keàm taâm: Keàm taâm khoâng cho dong ruoåi serve and respect one's teachers and the taïo nghieäp baát thieän—To control one's elderly, maintain a compassionate heart, mind for not wandering with abstain from doing harm, and keep the ten unwholesome karma. commandments. Tam Quaù: Three transgressions of the body, 2) Giôùi phöôùc: Thoï tam quy, trì nguõ giôùi cho mouth and mind (deeds, words, thoughts). ñeán cuï tuùc giôùi, khoâng phaïm oai nghi— Tam Quaû: Ba quaû baùo vaø boán nhaân khieán For those who take refuge in the Triratna, cho ñöùa treû sanh vaøo moät gia ñình naøo ñoù—

Three consequences associated with the Tam Quang Thieân: See Tam Quang Thieân causes for a child to be born into a certain Töû. family: Tam Quang Thieân Töû: Devas from the 1) Hieän baùo: Current requital—Nhöõng taïo Three lights: taùc thieän aùc seõ coù quaû baùo laønh döõ ngay 1) Baûo Quang Thieân Töû: Nhöït Thieân Töû—trong ñôøi naày—Transgressions and Ñöùc Quaùn AÂm teân laø Baûo YÙ Thieân Töû— wholesome deeds we perform, we will Avalokitesvara—Divine son of the Sun. receive misfortunes or blessings in this 2) Minh Nguyeät Thieân Töû: Baûo Caùt Töôøng very life. Thieân Töû—Nguyeân Thieân Töû—Ñaïi Theá 2) Sanh baùo: Birth requital—Nhöõng taïo taùc Chí Boà Taùt—Mahasthamaprpta—Divine thieän aùc cuûa ñôøi naày seõ coù quaû baùo laønh son of the Moon. döõ cuûa ñôøi sau—Transgressions and 3) Minh Tinh Thieân Töû: Phoå Quang Thieân wholesome deeds we perform in this life, Töû—The bodhisattva of the empyrean we will receive the good or bad results in (Hö khoâng taïng Boà Taùt)—Divine son of the next life. the bright stars. 3) Haäu baùo: Future requital—Nhöõng taïo taùc Tam Quy: See Tam Quy-Y thieän aùc ñôøi naày seõ coù quaû baùo laønh döõ, Tam Quy Y: Sarana-gamana (skt)—Take khoâng phaûi ngay ñôøi sau, maø coù theå laø hai, refuge in Triratna—Take refuge in the three ba, hoaëc boán, hoaëc traêm ngaøn hay voâ Precious Ones—The Three Refuges: löôïng kieáp ñôøi sau—Transgressions or (A) wholesome deeds we perform in this life, 1) Quy y Phaät vò ñaïo sö voâ thöôïng: Take we will not receive good or bad results in refuge in the Buddha as a supreme the next life; however, good or bad results teacher. can appear in the third, fourth or 2) Quy y Phaùp thaàn y löông döôïc: Take thousandth lifetime, or until untold eons in refuge in the Dharma as the best medicine the future. in life. Tam Quaùn: Theo toâng Thieân Thai, coù ba loaïi 3) Quy y Taêng ñeä töû tuyeät vôøi cuûa Phaät: quaùn—According to the T'ien-T'ai sect, there Take refuge in the Sangha, wonderful are three contemplations (meditations). Buddha's disciples. 1) Quaùn chaân khoâng lìa töôùng: The (B) meditation (contemplation) of true 1) Töï quy y Phaät, ñöông nguyeän chuùng

sanh, emptiness that cuts off marks. theå giaûi ñaïi ñaïo, phaùt voâ thöôïng taâm (1 2) Quaùn lyù söï voâ ngaïi: The meditation laïy): To the Buddha, I return to rely, (contemplation) of the non-obstruction vowing that all living beings understand between noumena and phenomena. the great way profoundly, and bring forth 3) Quaùn söï söï voâ ngaïi: The meditation of the bodhi mind (1 bow). pervasive inclusiveness—The meditation 2) Töï quy y Phaùp, ñöông nguyeän chuùng sanh, of non-obstruction between phenomena thaâm nhaäp kinh taïng, trí hueä nhö haûi (1 and phenomena. laïy): To the Dharma, I return and rely, Tam Quaùn Ñaûnh: Three kinds of baptism— vowing that all living beings deeply enter See Tam Chuûng Quaùn Ñaûnh. the sutra treasury, and have wisdom like Tam Quang: Three lights (sun, moon, and the sea (1 bow). star). 3) Töï quy y Taêng, ñöông nguyeän chuùng sanh, thoáng lyù ñaïi chuùng, nhöùt thieát voâ ngaïi: To

the Sangha, I return and rely, vowing that one of the main causes of rebirth in the all living beings form together a great animal realms. assembly, one and all in harmony without 2) Khoâng coù dòp thaân caän Phaùp ñeå tìm hieåu obstructions(1 bow). vaø phaân bieät chaùnh taø chaân nguïy. Do ñoù ** Trong luùc laéng nghe ba phaùp quy-y thì loøng tham duïc daáy leân, maø tham duïc laø moät mình phaûi nhaát taâm höôùng veà Tam Baûo vaø trong nhöõng nhaân chính ñeå taùi sanh vaøo tha thieát phaùt nguyeän giöõ ba phaùp aáy troïn coõi ngaï quyû. Vì theá maø kinh Phaät luoân ñôøi, duø gaëp hoaøn caûnh naøo cuõng khoâng daïy, “khoâng quy y phaùp deã ñoïa ngaï quyû”: bieán ñoåi—When listening to the three There is no chance to study Dharma in refuges, Buddhists should have the full order to distinguish right from wrong, good intention of keeping them for life; even from bad. Thus desire appears, and desire when life is hardship, never change the is one of the main causes of rebirth in the mind. hungry ghost. Therefore, Buddhist sutras (C) Tam quy chính laø ba trong nhöõng cöûa ngoõ always say, “if one does not take refuge in quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø the Dharma, it’s easier to be reborn in the tam aùc ñaïo ñöôïc thanh tònh—The three hungry ghost realms.” refuges are three of the most important 3) Khoâng ñöôïc dòp thaân caän vôùi chö Phaät entrances to the great enlightenment; for chaúng nhöõng khoâng caûm ñöôïc hoàng aân they purify the evil worlds. cuûa quyù ngaøi, maø khoâng coù dòp baét chöôùc (D) Ngöôøi Phaät töû maø khoâng quy y Tam Baûo ñöùc töø bi cuûa caùc Ngaøi. Do ñoù saân haän seõ coù nhieàu vaán ñeà trôû ngaïi cho söï tieán boä ngaøy moät taêng, maø saân haän laø moät trong trong tu taäp—There are several problems nhöõng nguyeân nhaân chính cuûa ñòa nguïc. for a Buddhist who does not take refuge in Vì theá maø kinh Phaät luoân daïy, “khoâng quy the Three Gems. y Phaät deã bò ñoïa ñòa nguïc”: There is not 1) Khoâng coù dòp thaân caän chö Taêng (Taêng any chance to get blessings from Buddhas, Baûo) ñeå ñöôïc chæ daïy daãn daét. Kinh Phaät nor chance to imitate the compassion of thöôøng daïy, “khoâng quy y Taêng deã ñoïa the Buddhas. Thus, anger increased, and suùc sanh.” Khoâng quy-y Taêng chuùng ta anger is one of the main causes of the khoâng coù göông haïnh laønh ñeå baét chöôùc, rebirth in hell. Therefore, Buddhist sutras cuõng nhö khoâng coù ai ñöa ñöôøng chæ loái always say, “if one does not take refuge cho ta

laøm laønh laùnh aùc, neân si meâ phaùt in Buddha, it's easier to be reborn in hell. khôûi, maø si meâ laø moät trong nhöõng nhaân (E) Muoán quy y Tam Baûo, tröôùc heát ngöôøi chính ñöa ta taùi sanh vaøo coõi suùc sanh: Phaät töû neân tìm ñeán moät vò thaày tu haønh There is no chance to meet the Sangha for giôùi ñöùc trang nghieâm ñeå xin laøm leã quy y guidance. Buddhist sutras always say, "If thoï giôùi tröôùc ñieän Phaät: To take refuge in one does not take refuge in the Sangha, the Triratna, a Buddhist must first find a it's easier to be reborn into the animal virtuous monk who has seriously observed kingdom." Not taking refuge in the precepts and has profound knowledge to Sangha means that there is no good represent the Sangha in performing an example for one to follow. If there is no ordination ceremony. one who can show us the right path to Tam Quy Nguõ Giôùi: Nghi leã thoï Öu Baø Taéc cultivate all good and eliminate all-evil, hay Öu Baø Di Giôùi, trong ñoù Phaät töû taïi gia then ignorance arises, and ignorance is nguyeàn thoï tam quy gìn nguõ giôùi—The ceremony which makes the recipient an

upasaka or upasika—Laymen or laywomen Tam Sö Thaát Chöùng: Trong nghi thöùc taking refuge in the Triratna, receiving the truyeàn giôùi ñaày ñuû hay ñaïi giôùi ñaøn phaûi coù söï Law and accepting the five commandments— chöùng minh cuûa ba vò Taêng cao tuoåi Haï vaø baûy See Tam Quy Y and Nguõ Giôùi in Vietnamese- ngöôøi chöùng—For a full ordination or triple English Section. platform ordination, it is required three Tam Quy Thoï Phaùp: Veà nöông nôi Tam superior monks and a minimum of seven Baûo, thoï phaùp vaø ñöôïc nhaän laøm Phaät töû taïi witnesses, except in outlandish places, two gia, sau nghi thöùc saùm hoái—Take refuge in the witnesses are valid. Witnesses are usually Triratna, receiving of the Law, or admission of monks. a lay disciple, after recantation and repentance (A) Tam sö goàm A xaø leâ, Giaùo thoï vaø Hoøa of his previous wrong belief and sincere thöôïng truï trì—Three superior monks repetition to the abbot or monk of the three include the Dharma master, the teaching surrenders (to Buddha, Dharma, Sangha). spiritual advisor, and the most venerable Tam Quyù: Three seasons in India (Spring, (head of the ceremony). Summer and Winter). (B) Thaát chöùng goàm baûy vò sö: Seven Tam Quyõ: Three sources of cultivation. witnesses include seven venerables 1) Töø Bi: Compassion and pity—See Töø Bi Tam Söï Giôùi: Giôùi lieân heä tôùi thaân, khaåu vaø in Vietnamese-English Section. yù—The commands relating to body, speech 2) Nhaãn Nhuïc: Patience—See Nhaãn Nhuïc, and mind (thaân khaåu vaø yù). and Nhaãn Nhuïc Ba La Maät in Tam Tai: Three calamities or three final Vietnamese-English Section. catastrophes: 3) Phaùp Khoâng: The emptiness or unreality 1) Phong Tai: Storm—See Phong Tai. of all things—See Phaùp Khoâng in 2) Thuûy Tai: Water—See Thuûy Tai. Vietnamese-English Section. 3) Hoûa Tai: Fire—See Hoûa Tai. Tam Saéc: Three kinds of rupa—See Saéc (B). Tam Tam Muoäi: The three samadhis or the Tam Sinh: Three generations (Past, present, samadhi on the three subjects: and coming). 1) Khoâng tam muoäi: Thaåm ñònh veà leõ Tam Sinh Thaønh Phaät: Three births to khoâng—To empty the mind of the ideas of become a Buddha: me and mine and suffering, which are 1) Kieán vaên sinh: A past life of seeing and unreal. hearing Buddha-truth. 2) Voâ

töôùng tam muoäi: Thaåm ñònh veà leõ 2) Giaûi haønh sinh: Liberation in the present khoâng coù töôùng—To get rid of the idea of life. form, or externals. 3) Chöùng nhaäp sinh: Realization of life in 3) Nguyeän tam muoäi: Thaåm ñònh veà leõ Buddhahood. khoâng nguyeän caàu—To get rid of all wish or desire. Tam Sö: Ba loaïi thaày trong Phaät giaùo—Three kinds of teachers in Buddhism. Tam Taïng: Tripitakas—Tam Taïng Kinh ñieån 1) Luaät Sö: Teacher of Vinaya. goàm troïn veïn giaùo lyù cuûa Ñöùc Phaät (baèng 11 2) Phaùp Sö: Teacher of doctrine. laàn quyeån Thaùnh Kinh), ñöôïc vieát baèng tieáng 3) Thieàn Sö: Teacher of the Intuitive school. Pali trong tröôøng phaùi Tieåu Thöøa vaø tieáng Phaïn trong tröôøng phaùi Ñaïi Thöøa—The three Tam Sö Thaát Chuùng: See Tam Sö Thaát store houses—Three Buddhist Canon Chöùng. Baskets—The three baskets (tripitaka) of Buddhist Teachings which contains the

essence of the Buddha's teaching (is estimated the Sasana from its very inception, a brief to be about eleven times the size of the account of the life and ministry of the Bible)—The Theravada canon written in Pali Buddha, and details of the thee councils and the Mahayana canon written in Sanskrit. are some other additional relevant (I) Luaät Taïng: Vinaya (skt)—Precepts— contents of the Vinaya Pitaka. Theo Hoøa Thöôïng Narada trong Ñöùc Phaät 4) Toùm laïi, ñaây laø nhöõng taøi lieäu höõu ích veà vaø Phaät Phaùp, Luaät Taïng ñöôïc xem laø caùi lòch söû thôøi thöôïng coå, veà caùc coå tuïc ôû AÁn neo vöõng chaéc ñeå baûo toàn con thuyeàn Ñoä, veà kieán thöùc vaø trình ñoä thaåm myõ thôøi Giaùo Hoäi trong nhöõng côn phong ba baõo baáy giôø—In summary, Vinaya Pitaka taùp cuûa lòch söû. Phaàn lôùn Luaät Taïng ñeà reveals useful information about ancient caäp ñeán giôùi luaät vaø nghi leã trong ñôøi soáng history, Indian customs, ancient arts and xuaát gia cuûa caùc vò Tyø Kheo vaø Tyø Kheo sciences. Ni—According to Most Venerable Narada 5) Luaät Taïng goàm naêm quyeån—The Vinaya in The Buddha and His Teaching, the Pitaka consists of five books: Vinaya Pitaka, which is regarded as the a) Toäi Naëng: Parajika (skt)—Major offences. sheet anchor of the Holy Order, deals b) Toäi Nheï: Pacittiya (skt)—Minor offences. mainly with the rules and regulations of c) Phaàn lôùn: Mahavagga (skt)—Great the Order of Bhikkhus and Bhikkhunis. Section. 1) Ngoùt hai möôi naêm sau khi thaønh ñaïo, d) Phaàn nhoû: Cullavagga (skt)—Lesser Ñöùc Phaät khoâng coù ban haønh giôùi luaät Section. nhöùt ñònh ñeå kieåm soaùt vaø kheùp chö Taêng e) Giôùi luaät toaùt yeáu: Parivara (skt)— vaøo kyû cöông. Veà sau, moãi khi coù tröôøng Epitome of the Vinaya. hôïp xaõy ñeán, Ñöùc Phaät ñaët ra nhöõng ñieàu 6) See Cuï Tuùc Giôùi Tyø Kheo. raên thích hôïp—For nearly twenty years (II) Kinh Taïng: Sutra (skt). after the enlightenment of the Buddha, no 1) Kinh Taïng ñaïi ñeå goàm nhöõng baøi phaùp coù definite rules were laid down for the tính caùch khuyeân daïy maø Ñöùc Phaät giaûng control and discipline of the Sangha. cho caû hai, baäc xuaát gia vaø haøng cö só, Subsequently as occasion arose, the trong nhieàu cô hoäi khaùc nhau. Moät vaøi baøi Buddha promulgated rules for the future giaûng cuûa caùc vò ñaïi ñeä töû nhö caùc ngaøi discipline of the Sangha. Xaù Lôïi Phaát, Muïc Kieàn Lieân vaø A Na Ñaø 2) Luaät Taïng neâu roõ ñaày ñuû lyù do taïi sao vaø cuõng ñöôïc gheùp vaøo Taïng Kinh vaø cuõng tröôøng hôïp naøo maø Ñöùc Phaät ñaëc ra moät ñöôïc toân

troïng nhö chính lôøi Ñöùc Phaät vì giôùi, vaø moâ taû raønh maïch caùc nghi thöùc ñaõ ñöôïc Ñöùc Phaät chaáp nhaän—The Sutra haønh leã saùm hoái cuûa chö Taêng—Vinaya Pitaka consists chiefly of instructive Pitaka mentions in details (fully describes) discourses delivered by the Buddha to reasons for the promulgation of rules, both the Sangha and the laity on various their various implications, and specific occasions. A few discourses expounded by Vinaya ceremonies of the Sangha. great disciples such as the Venerable 3) Ngoaøi ra, lòch trình phaùt trieån ñaïo giaùo töø Sariputra, Moggallana, and Ananda, are thuôû ban sô, sô löôïc ñôøi soáng vaø chöùc incorporated and are accorded as much nhieäm cuûa Ñöùc Phaät, vaø nhöõng chi tieát veà veneration as the word of the Buddha ba laàn keát taäp Tam Taïng Kinh Ñieån cuõng himself, since they were approved by him. ñöôïc ñeà caäp trong Luaät Taïng—Besides 2) Phaàn lôùn caùc baøi phaùp naày nhaém vaøo lôïi the history of the gradual development of ích cuûa chö Tyø Kheo vaø ñeà caäp ñeán ñôøi

soáng cao thöôïng cuûa baäc xuaát gia—Most would maintain silence, when the inquirer of the sermons were intended mainly for was merely foolishly inquisitive, or give a the benefit of Bhikkhus, and they deal detailed reply when he knew the inquirer with the holy life and with the exposition to be an earnest seeker after the truth. of the doctrine. 5) Taïng Kinh goàm naêm boä—The Sutra 3) Nhieàu baøi khaùc lieân quan ñeán söï tieán boä Pitaka consists of five volumes: vaät chaát vaø tinh thaàn ñaïo ñöùc cuûa ngöôøi cö a) Teân nhöõng kinh goïi theo Phaät Giaùo só. Kinh Thi Ca La Vieät chaúng haïn, daïy veà Nguyeân Thuûy—Names of the sutras boån phaän cuûa ngöôøi taïi gia. Ngoaøi ra, coøn called by the Theravada: coù nhöõng baøi giaûng lyù thuù daønh cho treû i) Tröôøng A Haøm: Digha-Nikaya (p)—Ghi em—There are several other discourses cheùp nhöõng baøi phaùp daøi—Collection of which deal with both the material and the Long iscourses. moral progress of his lay-followers. The ii) Trung A Haøm: Majjhima Nikaya (p)—Ghi Sigalaka Sutra, for example, deals mainly cheùp nhöõng baøi phaùp daøi baäc trung— with the duties of a layman. There are Collection of Middle-Length Discourses. also a few interesting talks given to iii) Taïp A Haøm: Samyutta Nikaya (p)—Ghi children. cheùp nhöõng caâu kinh töông töï nhau— 4) Taïng Kinh gioáng nhö moät boä saùch ghi laïi Collection of Kindred Sayings. nhieàu quy taéc ñeå theo ñoù maø thöïc haønh, vì iv) Taêng Nhöùt A Haøm: Anguttara Nikaya ñoù laø caùc baøi phaùp do Ñöùc Phaät giaûng ôû (p)—Ghi cheùp nhöõng baøi phaùp saép xeáp nhieàu tröôøng hôïp khaùc nhau cho nhieàu theo soá—Collction of Gradual sayings. ngöôøi coù caên cô, trình ñoä vaø hoaøn caûnh v) Tieåu A Haøm: Khuddaka Nikaya (p)—Ghi khaùc nhau. ÔÛ moãi tröôøng hôïp Ñöùc Phaät coù cheùp nhöõng baøi keä ngaén—Smaller moät loái giaûi thích ñeå ngöôøi thính phaùp Collection—See Tieåu A Haøm. ñöôïc laõnh hoäi deã daøng. Thoaùng nghe qua b) Teân kinh goïi theo Phaät Giaùo Ñaïi Thöøa— hình nhö maâu thuaãn, nhöng chuùng ta phaûi Names of the sutras called by the nhaän ñònh ñuùng Phaät ngoân theo moãi Mahayana: tröôøng hôïp rieâng bieät maø Ñöùc Phaät daïy i) Tröôøng Boä Kinh: See (A) (1). ñieàu aáy. Tyû nhö traû lôøi caâu hoûi veà caùi ii) Trung Boä Kinh: See (A) (2). “Ta,” coù khi Ñöùc Phaät giöõ im laëng, coù khi iii) Töông Öng Boä Kinh: See (A) (3). Ngaøi giaûi thích

doâng daøi. Neáu ngöôøi vaán iv) Taêng Chi Boä Kinh: See (A) (4). ñaïo chæ muoán bieát ñeå thoûa maõn taùnh toïc v) Tieåu Boä Kinh: See (A) (5). maïch thì Ngaøi chæ laëng thinh khoâng traû lôøi. (III) Luaän Taïng: Abhidharma or sastra (skt)— Nhöng vôùi ngöôøi coá taâm tìm hieåu chôn lyù Abhidhamma Pitaka (p)—Commentaries. thì Ngaøi giaûng daïy raønh maïch vaø ñaày (A) Theo Hoøa Thöôïng Narada trong Ñöùc Phaät ñuû—The Sutra Pitaka may be compared vaø Phaät Phaùp, Luaän Taïng thaâm dieäu vaø to books of prescriptions, since the quan troïng nhaát trong toaøn theå giaùo phaùp, discourses were expounded on diverse vì ñaây laø phaàn trieát lyù cao sieâu, so vôùi occasions to suit the temperaments of Kinh taïng giaûn dò hôn. Ñaây laø tinh hoa cuûa various persons. There may be seemingly Phaät giaùo. Ñoái vôùi moät vaøi hoïc giaû, Luaän contradictory statements, but they should Taïng khoâng phaûi do Ñöùc Phaät maø do caùc not be misconstrued, as they were uttered nhaø sö uyeân baùc khôûi thaûo veà sau naày. by the Buddha to suit a particular purpose; Tuy nhieân, ñuùng theo truyeàn thoáng thì for instance, to the self-same question he chính Ñöùc Phaät ñaõ daïy phaàn chaùnh yeáu

cuûa Luaän Taïng. Nhöõng ñoaïn goïi laø evident from the intricate and subtle Matika hay Noàng Coát Nguyeân Thuûy cuûa Patthana Pakarana which describes in giaùo lyù cao thöôïng naày nhö thieän phaùp, detail the various causal relations. baát thieän phaùp, vaø baát ñònh phaùp, trong c) Ñoái vôùi baäc thieän tri thöùc muoán tìm chaân saùu taäp cuûa Luaän Taïng (tröø taäp noùi veà lyù, Luaän Taïng laø boä saùch chæ ñaïo khaån nhöõng ñieåm tranh luaän) ñeàu do Ñöùc Phaät yeáu, vöøa laø moät boä khaûi luaän voâ giaù. ÔÛ daïy—The Abhidhamma Pitaka is the most ñaây coù ñuû thöùc aên tinh thaàn cho hoïc giaû important and most interesting of the muoán môû mang trí tueä vaø soáng ñôøi lyù three, containing as it does the profound töôûng cuûa ngöôøi Phaät töû. Luaän Taïng philosophy of the Buddha’s teaching in khoâng phaûi laø loaïi saùch ñeå ñoïc qua caàu contrast to the simpler discourses in the vui hay giaûi trí—To the wise truth- Sutta Pitaka. Abhidhamma, the higher seekers, Abhidhamma is an indispensable doctrine of the Buddha, expounds the gide and an intellectual treat. Here is quintessence of his profound teachings. found food for thought for original According to some scholars, Abhidhamma thinkers and for earnest students who wish is not a teaching of the Buddha, but is to develop wisdom and lead an ideal later elaboration of scholastic monks. Buddhist life. Abhidhamma is not a Tradition, however, attributes the nucleus subject of fleeting interest designed for of the Abhidhamma to the Buddha the superficial reader. himself. The Matika or Matrices of the d) Khoa taâm lyù hoïc hieän ñaïi, coøn haïn ñònh, Abhidhamma such as wholesome states vaãn naèm trong phaïm vi cuûa Vi Dieäu Phaùp (kusala dhamma), unwholesome states khi ñeà caäp ñeán taâm, tö töôûng, tieán trình tö (akusala dhamma), and indeterminate töôûng, caùc traïng thaùi taâm. Nhöng Luaän states (abhyakata dhamma), etc., which Taïng khoâng chaáp nhaän coù moät linh hoàn, have been elaborated in the six books, hieåu nhö moät thöïc theå tröôøng toàn baát bieán. except the Kathavatthu, were expounded Nhö vaäy Vi Dieäu Phaùp daïy moät thöù taâm lyù by the Buddha trong ñoù khoâng coù linh hoàn—Modern a) Ngaøi Xaù Lôïi

Phaát ñöôïc danh döï laõnh psychology, limited as it is, comes within troïng traùch giaûng roäng vaø giaûi thích saâu the scope of Abhidhamma inasmuch as it vaøo chi tieát—Venerable Sariputta was deals with mind, thoughts, thought- assigned the honour of having explained processes, and mental properties; but it all these topics in detail. does not admit of a psyche or a soul. It b) Daàu taùc giaû, hay caùc taùc giaû laø ai, chaéc teaches a psychology without a psyche. chaén Luaän Taïng laø coâng trình saùng taùc (B) Trong Vi Dieäu Phaùp, taâm hay taâm vöông cuûa moät boä oùc kyø taøi chæ coù theå so saùnh ñöôïc ñònh nghóa roõ raøng. Tö töôûng ñöôïc vôùi moät vò Phaät. Vaø ñieåm naày caøng noåi phaân tích vaø saép xeáp ñaïi ñeå thaønh töøng baäc hieån nhieân trong taäp Patthana loaïi veà phöông dieän luaân lyù. Taát caû nhöõng Pakarana, vöøa phöùc taïp vöøa teá nhò, dieãn taû traïng thaùi taâm hay taâm sôû ñeàu ñöôïc löôïc moái töông quan cuûa luaät nhaân quaû vôùi ñaày keâ caån thaän. Thaønh phaàn caáu hôïp cuûa moãi ñuû chi tieát—Whoever the great author or loaïi taâm ñöôïc keå ra töøng chi tieát. Tö töôûng authors may have been, it has to be phaùt sanh nhö theá naøo cuõng ñöôïc moâ taû tæ admitted that the Abhidhamma must be mæ. Rieâng nhöõng chaäp tö töôûng bhavanga the product of an intellectual genius vaø javana, chæ ñöôïc ñeà caäp vaø giaûi thích comparable only to the Buddha. This is trong Vi Dieäu Phaùp—Consciousness

(citta) is defined. Thoughts are analyzed knowledge of the Abhidhamma is and classified chiefly from an ethical essential to comprehend fully the standpoint. All mental properties teachings of the Buddha, as it represents (cetasika) are enumerated. The the key that opens the door of reality. composition of each type of consciousness (F) Luaän Taïng goàm baûy boä— is set forth in detail. How thoughts arise is 1) Phaùp Truï hay Phaân Loaïi Caùc Phaùp: minutely described. Bhavanga and javana Dhammasanghani (p)—Classification od thought-moments. Dhamma. 1) Trong Vi Dieäu Phaùp, nhöõng vaán ñeà khoâng 3) Phaân Bieät hay nhöõng tieát muïc: Vibhanga lieân quan ñeán giaûi thoaùt ñeàu bò gaùc haún (p)—Divisions. qua moät beân—Irrelevent problems that 4) Ñaïi Thuyeát hay luaän giaûi veà caùc nguyeân interest students and scholars, but have no toá: Dhatukatha (p)—Discourses of relation to one’s deliverance, are Elements. deliberately set aside. 5) Nhôn Thi Thuyeát hay nhöõng danh tính caù 2) Vi Dieäu Phaùp khoâng nhaèm taïo laäp moät heä nhôn: Puggala Pannatti (p)—The Book on thoáng tö töôûng veà taâm vaø vaät chaát, maø chæ Individuals. quan saùt hai yeáu toá caáu taïo neân caùi ñöôïc 6) Thuyeát Söï hay nhöõng ñieåm tranh luaän: goïi laø chuùng sanh ñeå giuùp hieåu bieát söï vaät Kathavathu (p)—Points of Controversy. ñuùng theo thöïc töôùng—Abhidhamma does 7) Song Ñoái hay quyeån saùch veà caëp ñoâi: not attempt to give a systematized Yamaka (p)—The Bok of Pairs. knowledge of mind and matter. It 8) Phaùt Thuù hay quyeån saùch ñeà caäp ñeán investigates these two composite factors nhaân quaû töông quan: Patthana (p)—The of the so-called being, to help the Bok of Causal Relations. understanding of things as they truly are. Tam Taïng Hoïc Giaû: A student of Tripitaka. (C) Baø Rhys Davids ñaõ vieát: “Vi Dieäu Phaùp Tam Taïng Phaùp Sö: Tripitaka Dharma ñeà caäp ñeán caùi gì ôû beân trong ta, caùi gì ôû Master—Vò Thaày

laøu thoâng Kinh Luaät Luaän— chung quanh ta, vaø caùi gì ta khao khaùt A teacher of the law or a master who is fluent thaønh ñaït.”—Mrs. Rhys Davids wrote in sutras, precepts and expounding of sutras. about Abhidhamma as follows: Tam Taùnh: Three types of characters. “Abhidhamma deals with what we find (A) within us, around us, and of what we 1) Toát: good. aspire to find.” 2) Xaáu: Bad. (D) Taïng Kinh chöùa nhöõng giaùo lyù thoâng 3) Trung Tính: Khoâng toát khoâng xaáu— thöôøng, coøn Luaän Taïng chöùa ñöïng nhöõng Undefinable (neutral). giaùo lyù cuøng toät—While the Sutta Pitaka (B) See Bieán Y Vieân. contains the conventional teaching, the Tam Taïo Taùc Phaùp: Three active things: Abhidhamma Pitaka contains the ultimate 1) Saéc: Material or things which have form. teaching. 2) Taâm: Mental. (E) Haàu heát caùc hoïc giaû Phaät giaùo ñeàu cho 3) Phi saéc phi taâm: Neith form nor mental. raèng muoán thoâng hieåu Giaùo lyù cuûa Ñöùc Phaät phaûi coù kieán thöùc veà Luaän Taïng vì Tam Taïp Nhieãm: The three kasaya—Mixed ñoù laø chìa khoùa ñeå môû cöûa vaøo “thöïc dyes or infections: teá.”—It is generally admitted by most (A) exponents of the Dhamma that a 1) Duïc voïng: Passion. 2) Nghieäp: Karma.

3) Luaân hoài: Reincarnation. Thöùc—The object perceived, or empirical (B) world, associated with function—The 1) AÛo voïng: Illusion. external, or phenomenal world. 2) Nghieäp: Karma. Tam Thanh Tònh: Three purities of a 3) Khoå ñau: Suffering. Bodhisattva: Tam Taêng Thöôïng: Three predominant 1) Thaân thanh tònh: A pure body. influences—See Tam Phaùp (xxxxxiv). 2) Töôùng thanh tònh: Perfectly pure and Tam Taâm: The three minds or hearts—Three adorned appearance. assured ways of reaching the Pure Land: 3) Taâm thanh tònh: A mind free from all (A) impurity. 1) Chí thaønh taâm: Perfect sinerity. Tam Thaùnh: The three sages or holy ones: 2) Thaâm taâm: Profound resolve. (A) Tam Thaùnh Hoa Nghieâm: Ba vò Thaùnh 3) Hoài höôùng phaùt nguyeän: Resolve on trong theá giôùi Hoa Nghieâm—The three demitting one’s merits to others. divinities in the Flower Ornament world: (B) 1) Phaät Tyø Loâ Giaù Na ôû giöõa: Vairocana in 1) Caên boån taâm: The 8th Alaya vijnana— the center. The store-house—Nguoàn chöùa moïi chuûng 2) Vaên Thuø beân traùi: Manjusri on the left. töû thieän aùc—Source of all seeds of good 3) Phoå Hieàn beân phaûi: Samantabhadra on the or evil. right. 2) Y boån taâm: The 7th Mano-vijnana mind— (B) Thích Ca Tam Thaùnh: Ba vò Thaùnh ñöôïc Maït na thöùc—The mediating cause of all noùi ñeán trong kinh Hoa Nghieâm—The taint. three divinities in the Flower Ornament 3) Khôûi söï taâm: The sadayatana mind—The Scriptures: immediate influence of the six senses. 1) Phaät Thích Ca Maâu Ni ôû giöõa: Sakyamuni (C) Buddha in the center. 1) Nhaäp taâm: Entering into a condition. 2) Same as in (A) (2). 2) Truï taâm: Staying in a condition. 3) Same as in (A) (3). 3) Xuaát taâm: Departing the condition. (C) Tam Thaùnh Di Ñaø: Ba vò Thaùnh trong coõi Tam Teá: Ba thöù vi teá—Three refined, or Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø. Ngöôøi ta subtle conceptions: tin raèng ba vò Thaùnh naày laø nhöõng vò ñaïo 1) Voâ minh nghieäp töôùng: Voâ minh hay tình sö tieáp daãn linh hoàn cuûa ngöôøi quaù vaõng. traïng khoâng giaùc ngoä—Ignorance or the Trong moät vaøi tröôøng hôïp hieám hoi, ta unenlightened condition, considered as in thaáy ngaøi Ñòa Taïng ñöôïc thay vaøo choã

primal action, the stirring of the cuûa ngaøi Ñaïi Theá Chí Boà Taùt—The three perceptive faculty, associated with corpus Pure Land divinities in the Pure Land or substance—The objective illusory Sect. These three divinities are believed world. to welcome the departed into the Pure 2) Naêng kieán töôùng: Coù theå thaáy ñöôïc moïi Land. In some rare instances, Ksitigarbha hieän töôïng—Ability to perceive Bodhisattva takes the place of phenomena—Perceptive faculties, Mahasthamaprapta: associated with function—The subjective 1) A Di Ñaø ôû giöõa: Amitabha in the center. mind. 2) Quan AÂm beân traùi: Avalokitesvara (Kuan 3) Caûnh giôùi töôùng: Theá giôùi hieän töôïng beân Yin) on the left. ngoaøi, coøn goïi laø Hieän Töôùng hay Hieän

3) Ñaïi Theá Chí beân phaûi: Mahasthama- and lawfulness, but which in itself prapta on the right. transcends all limiting conditions. (D) Tam Thaùnh Döôïc Sö—The three d) Tuy nhieân Dharmakaya khoâng phaûi laø moät divinities, according to the Bhaisajya- töø trieát hoïc suoâng nhö khi noù ñöôïc neâu guru-vaidurya-prabhasa sutra: ñònh baèng töø “kaya” laø töø gôïi leân yù nieäm 1) Phaät Döôïc Sö ôû giöõa: Bhaisajya-guru- veà nhaân tính, ñaëc bieät laø khi noù lieân heä vaidyrya-Buddha in the centre—See Döôïc vôùi Phaät tính moät caùch noäi taïi vaø moät caùch Sö Tam Toân. thieát yeáu, vì khoâng coù noù thì Ñöùc Phaät 2) Nhaät Quang Boà Taùt beân traùi: Surya- maát ñi toaøn boä söï hieän höõu cuûa Ngaøi— prabhasana on the left. However, Dharmakaya is not a mere 3) Nguyeät Quang Boà Taùt beân phaûi: Candra- philosophical word, as is indicated by the prabhasana on the right. term “kaya,” which suggests the idea of Tam Thaân Phaät: Trikaya (skt)—Ba loaïi personality, especially as it relates to thaân Phaät. Moät vò Phaät coù ba loaïi thaân hay ba Buddhahood. It belongs to the Buddha, it bình dieän chôn nhö—Buddha has a three-fold is what inwardly and essentially body. A Buddha has three bodies or planes of constitutes Buddhahood, for without it a reality. Buddha loses altogether his being. (A) Theo trieát hoïc Du Giaø, ba thaân laø Phaùp e) Phaùp Thaân cuõng coøn ñöôïc goïi laø thaân, Baùo thaân, vaø Hoùa thaân—According Svabhavakaya, nghóa laø “caùi thaân theå töï to the Yogacara philosophy, the Triple tính” töï tính thaân, vì noù truù trong chính noù, Body is Dharmakaya, Sambhogakaya, and noù vaãn giöõ nhö laø giöï töï tính cuûa noù. Ñaây Nirmanakaya: chính laø yù nghóa cuûa khía caïnh tuyeät ñoái 1) Phaùp Thaân: Dharmakaya (skt). cuûa Ñöùc Phaät maø trong Ngaøi söï tòch laëng a) Phaùp (dharma) ôû ñaây coù theå ñöôïc hieåu toaøn haûo laø thuø thaéng—Dharmakay is also nhö laø “thöïc tính,” hoaëc laø “nguyeân lyù taïo known as Svabhavakaya, meaning “self- luaät” hay ñôn giaûn hôn laø “luaät.”— nature-body”, for it abides in itself, it Dharma here may be understood in either remains as such retaining its nature. It is way as “reality,” or as “law giving this sense the absolute aspect of the principle,” or simply as “law.” Buddha, in whom perfect tranquility b) Thaân (kaya) nghóa laø “thaân theå” hay “heä prevails. thoáng.”—Kaya means “body” or 2) Baùo Thaân: Sambhogakaya (skt)—Caùi thaân “system.” thöù hai laø Baùo Thaân, thöôøng ñöôïc dòch laø c) Taäp hôïp Phaùp Thaân (Dharmakaya) coù caùi thaân cuûa söï ñeàn buø hay söï vui nghóa ñen laø thaân theå hay moät ngöôøi hieän höôûng—The second body is the höõu nhö laø nguyeân lyù, vaø nay noù coù nghóa Sambhogakaya, which is ordinarily laø laø

thöïc tính toái thöôïng maø töø ñoù caùc söï translated as Body of Recompense, or vaät coù ñöôïc söï hieän höõu vaø luaät taéc cuûa Enjoyment. chuùng, nhöng thöïc tính naày töi noù voán vöôït a) Theo nguyeân nghóa "söï vui höôûng: laø toát khoûi moïi ñieàu kieän—The combination, nhaát ñeå dòch "sambhoga" vì noù noù xuaát dharmakaya, is then literally a body or phaùt töø ngöõ caên "bhuj," nghóa laø "aên," hay person that exists as principle, and it has "vui höôûng," tieàn töø cuûa noù laø "sam," now come to mean the highest reality nghóa laø "cuøng vôùi nhau" ñöôïc theâm vaøo from which all things derive their being ñoù—Literally, "enjoyment" is a better word for sambhoga, for it comes originally

from the root "bhuj," which means "to represented as a figure enveloped in all eat" or "to enjoy," to which the prefix the glory of Buddhahood; for in Him "sam" meaning "together" is added. incarnated there is everything good and b) Sambhogakaya ñöôïc dòch sang Hoa ngöõ laø beautiful and holy accruing from the "Coäng Duïng Thaân" hay "Thoï Duïng perfection of the spiritual life. The Thaân," hay "Thöïc Thaân."—Thus particular features of each such Buddha "sambhogakaya" is often translated into may vary according to his original vows; the Chinese as "Kung-Yung-Sheân," or for instance, his environment, his name, "Shou-Yung-Shen," or "Chih-Sheân." his form, his country, and his activity may c) Khi chuùng ta coù töø Baùo Thaân, caùi thaân cuûa not be the same; Amitabha Buddha has his söï khen thöôûng, ñeàn ñaùp daønh cho noù. Caùi Pure Land in the West with all the thaân thoï duïng naày ñaït ñöôïc nhö laø keát quaû accommodations as he desired in the hay söï ñeàn ñaùp cho moät chuoãi tu taäp taâm beginning of his career as Bodhisattva; linh ñaõ theå hieän xuyeân qua raát nhieàu kieáp. and so with Akshobhya Buddha as Caùi thaân cuûa söï ñeàn ñaùp, töùc laø caùi thaân described in the sutra bearing his name. ñöôïc an höôûng bôûi moät vò raát xöùng ñaùng e) Baùo Thaân thænh thoaûng cuõng ñöôïc goïi laø töùc laø vò Boà Taùt Ma Ha Taùt—Since we "ÖÙng Thaân."—The Body of Recompense have the term "sambhogakaya," is sometimes called "Ying-Sheân" or the recompense or reward body for it. This Responding Body. body of Enjoyment is attained as the result 3) Hoùa Thaân: Nirmanakaya (skt). of or as the reward for a series of spiritual a) Caùi thaân thöù ba laø Hoùa Thaân, nghóa laø discipline carried on through so many "thaân bieán hoùa" hay ñôn giaûn laø caùi thaân kalpas. The body thus realized is the ñöôïc mang laáy. Trong khi Phaùp Thaân laø sambhogakaya, body of recompense, caùi thaân quaù cao vôøi ñoái vôùi nhöõng chuùng which is enjoyed by the well-deserving sanh bình thöôøng, khieán nhöõng chuùng sanh one, i.e., Bodhisatva-Mahasattva. naày khoù coù theå tieáp xuùc taâm linh ñöôïc vôùi d) Ñöùc Phaät nhö laø caùi thaân thoï duïng thöôøng noù, vì noù vöôït khoûi moïi hình thöùc giôùi haïn ñöôïc bieåu thò nhö laø moät hình aûnh bao neân noù khoâng theå trôû thaønh moät ñoái töôïng goàm taát caû söï vinh quang cuûa Phaät tính; vì cuûa giaùc quan. Nhöõng phaøm nhaân phaûi ôû trong Ngaøi, vôùi hình haøi, coù moät thöù toát chòu sinh töû nhö chuùng ta ñaây chæ coù theå ñeïp thaùnh thieän do töø söï toaøn haûo cuûa ñôøi nhaän thöùc vaø thoâng hoäi vôùi caùi thaân tuyeät soáng taâm linh. Nhöõng neùt ñaëc tröng cuûa ñoái naøy nhôø vaøo nhöõng hình töôùng bieán töøng vò Phaät nhö theá coù theå thay ñoåi

theo hoùa cuûa noù maø thoâi. Vaø chuùng ta nhaän caùc boån nguyeän cuûa Ngaøi, ví duï, hoaøn thöùc nhöõng hình töôùng naày theo khaû naêng caûnh cuûa Ngaøi, danh taùnh, hình töôùng, xöù cuûa chuùng ta veà taâm linh, trí tueä. Nhöõng sôû vaø sinh hoaït cuûa Ngaøi coù theå khoâng hình töôùng naày xuaát hieän vôùi chuùng ta gioáng vôùi caùc vò Phaät khaùc; ñöùc Phaät A Di khoâng theo cuøng moät hình thöùc nhö nhau. Ñaø coù Tònh Ñoä cuûa Ngaøi ôû phöông Taây Do ñoù maø chuùng ta thaáy trong Kinh Phaùp vôùi taát caû moïi tieän nghi nhö Ngaøi mong Hoa raèng Boà Taùt Quaùn Theá AÂm hoùa hieän muoán töø luùc khôûi ñaàu söï nghieäp Boà Taùt thaønh raát nhieàu hình töôùng khaùc nhau tuøy cuûa Ngaøi; vaø Ñöùc Phaät A Suùc cuõng theá, theo loaïi chuùng sanh maø Ngaøi thaáy caàn nhö ñöôïc mieâu taû trong boä Kinh mang teân cöùu ñoä. Kinh Ñòa Taïng cuõng ghi raèng Boà Ngaøi laø A Suùc Phaät Kinh—The Buddha as Taùt Ñòa Taïng mang nhieàu hình töôùng khaùc the Body of Enjoyment is generally nhau ñeå ñaùp öùng nhöõng nhu caàu cuûa

chuùng sanh—The third Body is Buddha remains such, there is no hope for Nirmanakaya, usually translated as “Hua- the salvation of a world of particulars. Sheân,” which means “Body of Thus the Buddha has to abandon his Transformation,” or simply “Assumed original abode, and must take upon Body.” The Dharmakaya is too exalted a himself such forms as are conceivable and body for ordinary mortals to come to any acceptable to the inhabitants of this world. conscious contact with. As it transcends all (B) Theo Thieàn Sö D.T. Suzki trong Thieàn forms of limitation, it cannot become an Luaän, Taäp III—According to Zen Master object of sense or intellect. We ordinary D.T. Suzuki in Essays in Zen Buddhism, mortals can perceive and have Book III: communion with this body only through its 1) Phaùp Thaân: Dharmakaya (skt)—Phaùp thaân transformed forms. And we perceive them laø töï theå cuûa heát thaûy chö Phaät vaø chuùng only according to our capacities, moral sanh. Do Phaùp thaân maø chö phaùp coù theå and spiritual. They do not appear to us in xuaát hieän. Khoâng coù Phaùp thaân seõ khoâng the same form. We thus read in the coù theá giôùi. Nhöng ñaëc bieät, Phaùp thaân laø Saddharma-Pundarika Sutra that the baûn thaân yeáu tính cuûa heát thaûy moïi loaøi, Bodhisattva Avalokitesvara transforms ñaõ coù saün töø tröôùc. Theo nghóa naày, Phaùp himself into so many different forms thaân laø Phaùp taùnh (Dharmata) hay Phaät according to the kind of beings whose taùnh (Buddhata), töùc Phaät taùnh trong heát salvation he has in view at the moment. thaûy moïi loaøi—The Dharmakaya is the The Kshitigarbha Sutra also mentions that essence-being of all the Buddhas and also Kshitigarbha Bodhisattva takes upon of all beings. What makes at all possible himself a variety of forms in order to the existence of anything is the respond to the requirements of different Dharmakaya, without which the world sentient beings. itself is inconceivable. But, especially, the b) Quan nieäm veà Hoùa Thaân laø quan troïng, vì Dharmakaya is the essence-body of all caùi theá giôùi töông ñoái naày ñoái laäp vôùi giaù beings which forever is. In this sense it is trò tuyeät ñoái cuûa Nhö Nhö laø giaù trò voán Dharmata or Buddhata, that is, the chæ ñaït ñöôïc tôùi baèng caùi trí nhö nhö. Baûn Buddha-nature within all beings. theå cuûa Phaät tính laø Phaùp Thaân, nhöng heã 2) Baùo Thaân: Sambhogakaya

(skt)—Cuõng chöøng naøo Ñöùc Phaät vaãn ôû trong baûn theå goïi laø Thoï Duïng Thaân, laø baûn thaân taâm cuûa Ngaøi thì caùi theá giôùi cuûa nhöõng ñaëc linh cuûa caùc Boà Taùt, ñöôïc Boà Taùt thoï thuø vaãn khoâng coù hy voïng ñöôïc cöùu ñoä. Vì duïng nhö laø keát quaû do tu taäp caùc Ba La theá Ñöùc Phaät phaûi töø boû truù xöù nguyeân Maät. Caùc ngaøi töï mình thaønh töïu ñieàu naày boån cuûa Ngaøi vaø mang laáy hình töôùng maø tuøy theo ñònh luaät nhaân quaû treân phöông caùc cö daân cuûa traùi ñaát naày coù theå nhaän dieän ñaïo ñöùc, vaø trong ñaây caùc ngaøi giaûi thöùc vaø chaáp nhaän ñöôïc—The conception töø troïn veïn taát caû nhöõng sai laàm vaø oâ of the Nirmanakaya is significant, seeing nhieãm trong caûnh giôùi cuûa naêm uaån—The that this world of relativity stands Sambhogakaya is the spiritual body of the contrasted with the absolute value of Bodhisattvas which is enjoyed by them as Suchness which can be reached only by the fruit of their self-discipline in all the means of the knowledge of Suchness or virtues of perfection. This they acquire for Tathatajnana. The essence of Buddhahood themselves according the law of moral is the Dharmakaya, but as long as the causation, and in this they are delivered at

last from all the defects and defilements Nirmanakaya, transformation-body. inherent in the realm of the five Skandhas. Nirmanakaya is a body assumed by the 3) Hoùa Thaân: Nirmanakaya (skt)—Cuõng goïi Buddha in order to establish contact with laø ÖÙng Hoùa Thaân hay Bieán Hoùa Thaân, the world in a human form. In this form, phaùt sinh töø ñaïi bi taâm (mahakaruna) cuûa therefore, the Bodhisattva, spatially chö Phaät vaø chö Boà Taùt. Baèng lyù theå cuûa speaking, divides himself into hundreds of ñaïi bi maø caùc ngaøi höôùng tôùi chuùng sanh, thousands of kotis of bodies. He can then caùc ngaøi khoâng bao giôø thoï duïng nhöõng be recognized in the form of a creeping keát quaû cuûa caùc haønh vi ñaïo ñöùc cuûa caterpillar, in a sky-scraping mountain, in mình. Chí nguyeän thieát tha cuûa caùc ngaøi laø the saintly figure of Saints, and even in chia xeû nhöõng keát quaû naày cho taát caû the shape of a world-devouring Evil One chuùng sanh. Neáu Boà Taùt coù theå thay theá (Mara), if he thinks it necessary to take keû phaøm phu chòu khoå naõo, Boà Taùt thöïc this form in order to save a world that has hieän ngay. Neáu keû phaøm phu coù theå ñöôïc passed into the hands of ignorance, evil giaùc ngoä do Boà Taùt hoài höôùng coâng ñöùc passions, and all kinds of defilements and cho mình, ngaøi seõ thöïc hieän ngay. Boà Taùt corruptions. hoài höôùng coâng ñöùc vaø chòu khoå thay cho (C) Theo Nhieáp Luaän Toâng—According to chuùng sanh nhôø Bieán Hoùa Thaân cuûa ngaøi. Samparigraha School: Hoùa thaân laø hình töôùng maø Ñöùc Phaät ñaõ 1) Phaùp Thaân: Dharmakaya (skt)—Baûn taùnh xöû duïng khi muoán duøng thaân hình cuûa moät laø lyù theå vaø trí tueä—Ideal body whose con ngöôøi ñeå ñi vaøo theá giôùi naày. Do ñoù, nature is principle and wisdom. trong tính caùch khoâng gian, Boà Taùt chia 2) Baùo Thaân: Sambhogakaya (skt)—Thoï thaân mình thaønh traêm nghìn koti voâ soá duïng thaân, chæ thò hieän cho Boà Taùt— thaân. Ngaøi coù theå hoùa thaân laøm nhöõng loaøi Enjoyment or Reward-body which boø bay maùy cöïa, laøm Thaùnh, laøm Ma appears only for the Bodhisattva. vöông, neáu ngaøi thaáy ñoù laø cô duyeân thích 3) Hoùa Thaân: Nirmanakaya (skt)—Bieåu hieän hôïp ñeå cöùu vôùt theá

gian ra khoûi söï keàm cho thöôøng nhaân ñeå hoï toân suøng. Hoùa thaân toûa cuûa voâ minh, phieàn naõo vaø ñuû moïi thöù Phaät laø thaân vaät chaát maø chö Phaät thò hieän nhieãm oâ baát tònh—The Nirmanakaya is ñeå cöùu ñoä chuùng sanh—Transformation- born of great loving heart (mahakaruna) of body which manifests itself for ordinary the Buddhas and Bodhisattvas. By reason people for their worship. The of this love they have for all beings, they transformation body of the Buddha, the never remain in the self-enjoyment of the body-of-form of all Buddhas which is fruits of their moral deeds. Their intense manifested for the sake of men who desire is to share those fruits with their cannot yet approach the Dharmakaya (the fellow-beings. If the ignorant could be formless True Body of Buddhahood). saved by the Bodhisattva by his (D) Theo Phaùp Töôùng Toâng—According to vicariously suffering for them, he would Dharmalaksana School—See (C) (Vì do so. If the ignorant could be enlightened Nhieáp Luaän Toâng laø tieàn thaân cuûa Phaùp by the Bodhisattva by turning his stock of Töôùng Toâng—For Samparigraha School merit over to them, he would do so. This was a forerunner of the Dharmalaksana turning over of merit and this vicarious School). suffering are accomplished by the (E) Bodhisattva by means of his

1) Saéc thaân: The physical body of the thöùc hay thaân chuyeån hoùa cuûa chö Phaät. Buddha. Khi muoán cöùu ñoä chuùng sanh, moät vò Phaät 2) Phaùp moân thaân: His psychological body coù theå hoùa thaân vaøo moät thaân theå, nhö with its vast variety. tröôøng hôïp Phaät Thích Ca Maâu Ni laø hoùa 3) Thöïc töôùng thaân: His real body— thaân cuûa Phaät Tyø Loâ Giaù Na—The term Dharmakaya. “body” in the ordinary sense is rather (F) misleading because it conveys the idea of (F1) Tam Thaân Phaät theo toâng Thieân Thai. Ba a bodily existence. However, according to thaân Phaät ñöôïc coi nhö laø Phaät quaû; ñaây laø the T’ien-T’ai Sect, Nirmanakaya means lyù thuyeát ñaëc tröng cuûa toâng Thieân Thai. body of manifestation, or the body of Moãi Ñöùc Phaät giaùc ngoä vieân maõn ñeàu transformation (incarnation)— ñöôïc quan nieäm laø coù ba thaân—Trikaya. Transformation body or the incarnated According to the T’ien-T’ai, the Threefold body of the Buddha—The body in its Body of the Buddha is mentioned as various incarnation. In order to benefit Buddhahood. Every Buddha of Perfect certain sentient beings, a Buddha can Enlightenment is supposed to possess incarnate himself into an appropriate three bodies: visual body, such as that of Sakyamuni 1) Phaùp Thaân: Dharmakaya (skt)—See Tam which is the transformation body of Thaân Phaät (D) (3). Vairocana Buddha. It is twofold: 2) Thoï Duïng Thaân: Sambhogakaya (skt)— a) Thaân theå chæ rieâng cho caùc vò Boà Taùt sô See Tam Thaân Phaät (D) (2) (a) and (b). cô: The body exclusively for Bodhisattvas 3) ÖÙng Hoùa Thaân: Nirmanakaya (skt)—See of primary stage, that is, a superior body Tam Thaân Phaät (D) (1). of Transformation. (F2) Tam Thaân Phaät, trong ñoù Phaùp Thaân laø b) Thaân theå daønh cho nhöõng chuùng sanh döôùi laõnh vöïc chuyeân moân, Baùo Thaân vôùi söï haøng Boà Taùt sô cô: The body for those luyeän taäp ñeå thaâu thaäp ñöôïc laõnh vöïc who are prior to the primary stage. chuyeân moân naày, vaø Hoùa Thaân vôùi söï aùp 2) Baùo thaân: Sambhogakaya (skt)—Baùo thaân duïng

laõnh vöïc chuyeân moân trong cuoäc Phaät laø baùo thaân cuûa söï thoï höôûng. Ñaây laø soáng haèng ngaøy: Trikaya (skt)— kinh nghieäm veà söï cöïc laïc cuûa giaùc ngoä, Dharmakaya or Dharma body (Law body) veà phaùp taâm cuûa Phaät vaø chö toå, vaø veà söï is likened to the field of a specific career; tu taäp taâm linh ñöôïc truyeàn töø theá heä naày the Sambhogakaya or bliss-body is a qua theá heä khaùc. Phaät A Di Ñaø trong coõi person's training by which that person Taây Phöông Cöïc Laïc töôïng tröng cho baùo acquires the knowledge of that specific thaân naày. Baùo thaân naày luoân ñang ngöï trò career; and the Nirmanakaya or the body treân coõi Tònh Ñoä, chæ hieån hieän treân coõi of transformation is likened the trôøi chöù chaúng bao giôø hieån hieän trong coõi application of this knowledge in daily life traàn, baùo thaân naày thöôøng ñöôïc chö Boà taùt to earn a living. giaùc ngoä thaùp tuøng. Theo toâng Thieân Thai, 1) Hoùa thaân (ÖÙng thaân): Nirmana-kaya thoï duïng thaân laø hieän thaân höõu ngaõ vôùi (skt)—ÖÙng thaân—Töø ngöõ "thaân," theo chöùng ngoä chaân thaät, nghóa laø töï thaân ñaït nghóa thöôøng raát deã bò hieåu laàm vì noù gôïi ñöôïc do baùo öùng cuûa moät taùc nhaân laâu ra yù töôûng veà moät hieän höõu theå xaùc. Tuy daøi. Thaân naày coù hai loaïi—Potentiality— nhieân, theo Thieân Thai toâng thì ÖÙng Hoùa The reward body of bliss or enjoyment— Thaân laø thaân theå xuaát hieän qua nhieàu hình Celestial body or bliss-body of the

Buddha, personification of eternal chính laø lyù nieäm, lyù taùnh hay chaân lyù, perfection in its ultimate sense. The khoâng coù moät hieän höõu höõu ngaõ naøo. Noù experience of the rapture of ñoàng nhaát vôùi "Trung Ñaïo Ñeá."— enlightenment, of the Dharma-mind of the Essence—Absolute or spiritual body or Buddha and the patriarchs, and of the Law Body—Dharma body of reality which spiritual practices which they have is formless, unchanging, transcendental transmitted from generation to generation. and inconceivable and synonymous with Amitabha Buddha in his Western Paradise "Emptiness." The dharma body includes symbolizes this "bliss-body." It always meditation, wisdom, and nirvana (Theå, trí, resides in the Pure Land and never duïng). This is the experience of cosmic manifests itself in the mundane world, but consciousness, of oneness that is beyond only in the celestial spheres, acompanied every conception. The unconditioned by Enlightened Bodhisattvas. According to dharmakaya is the substratum of the T'ien-T'ai Sect, the Enjoyment or completeness and perfection out of which Reward-body is the person embodied arise all animate and inanimate forms and with real insight, i.e., the body attained as moral order. Vairocana Buddha, the "All- the value of a long causal action. There Illuminating One" embodies this aspect of are two kinds of Sambhogakaya: universal consciousness. According to the a) Töï Thoï Duïng: Voâ löôïng coâng ñöùc chaân T'ien-T'ai, Dharmakaya is the idea or thöïc vaø vieân tònh thöôøng bieán saéc thaân cuûa Principle or Truth itself without any caùc Ñöùc Nhö Lai do ba a taêng kyø kieáp tu personal existence. taäp voâ löôïng phöôùc hueä tö löông maø khôûi Tam Thaân Thanh Tònh: Three bodies of leân—Sambhogakaya for the Buddha's pure precepts—Three comprehensive own use, or bliss. precepts—Three kinds of pure precepts: b) Tha Thoï Duïng: Vi dieäu tònh coâng ñöùc thaân 1) Khoâng laøm caùc

ñieàu aùc: Do not do what is cuûa caùc Ñöùc Nhö Lai do bình ñaúng trí thò evil. hieän ra, chö Boà Taùt truï nôi Thaäp Ñòa hieän 2) Laøm caùc haïnh laønh: Do what is good. ñaïi thaàn thoâng, chuyeån chaùnh phaùp luaân, 3) Luoân laøm lôïi laïc cho chuùng sanh: Be of xeù raùch löôùi nghi cuûa chuùng sanh khieán hoï benefit to all sentient beings. thoï duïng ñöôïc phaùp laïc Ñaïi Thöøa— Tam Thaân Theá Tuïc: Three worldly intimate Sambhogakaya for the spiritual benefit of relations: others. 1) Cha: father. 3) Phaùp thaân: Dharmakaya—Phaùp thaân Phaät 2) Meï: Mother. voâ saéc, baát bieán, sieâu vieät, khoâng theå nghó 3) Anh chò em: Brothers and sisters. baøn vaø ñoàng nghóa vôùi "Taùnh khoâng." Tam Thaàn Thoâng: Three miracles—See Ñaây laø kinh nghieäm veà taâm thöùc vuõ truï, Tam Phaùp (xxxxxviii). veà nhaát theå ôû beân kia moïi khaùi nieäm. Tam Thaäp Chuûng Baát Tònh Boá Thí: Theo Phaùp thaân ñöôïc thöøa nhaän voâ ñieàu kieän laø Thöông Toïa Thích Haûi Quang trong Thô Göûi baûn theå cuûa taùnh vieân dung vaø toaøn haûo töï Ngöôøi Hoïc Phaät, coù ba möôi loaïi baát tònh boá do phaùt sinh ra moïi hình thöùc höõu sinh thí, maø ngöôøi thí chaúng ñöôïc phöôùc, cuõng hoaëc voâ sinh vaø traät töï luaân lyù. Phaät Tyø Loâ chaúng ñöôïc goïi laø "Haûo Taâm Boá Thí Nhaân"— Giaù Na, töùc Quang Minh Bieán Chieáu Phaät, According to Venerable Thích Haûi Quang in laø hieän thaân hình thaùi naày cuûa taâm thöùc vuõ Letters To Buddhist Followers, there are thirty truï. Theo toâng Thieân Thai, Phaùp thaân types of giving that are not pure that the givers

will neither gain merits, nor will they be called bribes to a person or threaten the person "People who give out of the goodness of their with "blackmail," so the individual will hearts". not dare go to the authorities. 1) Thaáy bieát ñieân ñaûo maø boá thí: Give while 6) Ñem ñoà aên coù ñoäc ra maø boá thí vôùi muïc having delusional and chaotic views—Töùc ñích gieát haïi ngöôøi: Use poisonous foods laø boá thí theo kieåu thí coâ hoàn, mong ngöôøi to give to someone with the purpose to nhaän roài ñi cho khuaát maét, chöù kyø thaät murder that person. chaúng coù loøng thöông xoùt chi caû. Hoaëc laø 7) Ñem dao gaäy, binh khí, suùng oáng, bom boá thí tuøy höùng, nghóa laø vui thì cho, buoàn ñaïn ra maø boá thí, nhö vieän trôï veà quaân söï: thì khoâng cho, thaäm chí coøn ñoøi laïi nhöõng Use knives, daggers, weapons, guns, gì ñaõ cho, hoaëc chöôûi bôùi, vaân vaân—This tanks, bombs, bullets, etc, i.e., military is similar to giving to "ghosts," so people assistance. will no longer bother them. Otherwise, 8) Vì ñöôïc khen ngôïi maø boá thí, töùc laø boá thí there is not an ounce of compassion. This ñeå caàu danh vaø muoán ñöôïc tieáng taêm also indicates people who give depending khen taëng: Give because of praises. on their moods, meaning if they are happy 9) Vì ca haùt maø boá thí: Thaáy ca só ñeïp, haùt they will give, if they are sad they will not hay maø boá thí ñeå caàu thaân, chôù coøn xaáu xa give, or they may ask for it back, or going vaø haùt dôû thì khoâng theøm cho moät xu— as far as insulting people while in the Give because someone has a marvelous process of giving. voice. 2) Boá thí vì baùo aân: Töùc laø tröôùc kia ñaõ lôõ 10) Vì xem töôùng maø boá thí: Give by basing mang ôn ngöôøi ñoù roài neân baây giôø boá thí on someone's physical characteristics— laïi nhö tröø nôï—Give to return a favor, or Töùc laø mình bieát töôùng, thaáy keû ñoù baây to even out a past favor. giôø tuy coøn ngheøo, nhöng

veà sau naày seõ 3) Boá thí maø chaúng coù loøng thöông: Töùc laø trôû thaønh ngöôøi giaøu sang quyeàn quyù, neân boá thí theo kieåu neùm lieäng vaøo maët baây giôø laøm boä boá thí, tröôùc ñeå laáy loøng, ngöôøi—Give without having any haàu caàu lôïi loäc cho mình veà sau naày— compassion. These are people who have the unique 4) Boá thí vì saéc duïc: Give because of form ability to foretell someone's future based desire—Töùc laø thaáy ngöôøi ñaøn baø hay ñaøn on their physical characteristics. Thus, oâng coù saéc ñeïp neân khôûi taâm taø duïc, they may see someone as being poor now muoán giaû boä boá thí ñeå laáy loøng tröôùc, ñeå but that person's future is promising, so sau naày coù theå thoûa maõn ñöôïc duïc taâm they give now in order to win that person cuûa mình—This is seeing an individual over, hoping in the future that individual who is beautiful, and so one pretends to will remember them. give in hope of gaining sexual relations 11) Vì muoán keát baïn maø boá thí: Give in hope with that person or give in hope of of winning someone's friendship. winning that person as a spouse. 12) Vì hoïc ngheà maø boá thí: Give in hope to 5) Hoaëc möu ñoà ñe doïa ngöôøi maø boá thí: learn the tricks of the trade—Thaáy ngöôøi Give and then make threats—Töùc laø boá aáy tuy ngheøo nhöng coø ngheà hay trong thí tröôùc roài haêm doïa sau vôùi yù ñoà gaøi baãy tay, muoán caàu hoïc ngheà neân laøm boä boá thí ñeå hoái loä, laøm cho ngöôøi nhaän phaûi sôï maø ñeå laáy thieän caûm—These are people who laøm thinh khoâng daùm toá caùo nhöõng ñieàu realize a person's talents despite the fact sai quaáy cuûa mình tröôùc phaùp luaät—Make such a person is of "lower status," so they

pretend to give and befriend such an 19) Boá thí maø muoán ñöôïc noåi danh khaép moïi individual hoping to steal that person's nôi raèng ta ñaây laø moät ngöôøi ñaïi thí chuû: ideas to benefit themselves. Töùc laø boá thí chæ muoán ñöôïc noåi danh ñeå 13) Boá thí maø nghi ngôø laø coù quaû baùo hay haân haïnh, khoe cuûa maø thoâi chôù khoâng coù khoâng coù quaû baùo: Give but doubt taâm töø bi, thöông xoùt ai—Give in hope of whether there will be retributions or not— being known throughout the land as a Töùc laø boá thí maø trong loøng coøn nghi ngôø, "Great Benefactor." do döï laø khoâng bieát boá thí nhö vaäy thì sau 20) Hoaëc ganh gheùt ngaïo ngheã maø boá thí: naày coù ñöôïc höôûng quaû baùo toát ñeïp hay Give because of jealousy or to ridicule khoâng—These are people who give but others—Töùc laø caùc ngöôøi chæ boá thí coù are still skeptical whether their good moät, chôù ta ñaây boá thí gaáp hai, ba laàn hôn deeds will bring them benefits in the cho bieát maët, kyø thaät khoâng coù taâm thanh future. This is a type of giving in hope of tònh thöông xoùt chi caû. Ñaây laø loaïi boá thí something in return. vì muoán caïnh tranh söï giaøu sang theá löïc 14) Tröôùc maéng chöûi cho haû heâ roài sau ñoù môùi vaø hôn thua laãn nhau maø thoâi—This is chòu boá thí: Give but only after insulting giving based on ulterior motives, such as someone until gaining contentment. 'you only gave one, but I gave tens and 15) Boá thí roài maø trong loøng böïc boäi, gheùt töùc thousands more' in order to ridicule vaø hoái tieác: Give but thereafter begin someone. Otherwise, there is not any having regrets, resentments, and angers. purity or compassion in this charitable act. 16) Boá thí roài maø noùi raèng caùc ngöôøi thoï laõnh This type of

giving is to show off how sau naày seõ phaûi laøm thaân traâu ngöïa, suùc much power and wealth one has over vaät, toâi tôù ñeå ñeàn traû laïi cho mình: Give another person. and then say to the receivers, “in the 21) Hoaëc ham moä giaøu sang, danh voïng maø future you will become servants, slaves, boá thí: Give because of fondness for or various animals such as buffaloes and wealth and notoriety—Töùc laø thaáy gia horses to repay the debts you owe me.” ñình ngöôøi ta giaøu coù, danh voïng, quyù 17) Boá thí roài maø noùi raèng sau naày mình seõ phaùi neân laøm boä boá thí ñeå caàu thaân, caàu ñöôïc thoï phöôùc baùo, giaøu sang lôùn: Give hoân, nhö taëng quaø caùp, bieáu xeùn, vaân and then say in the future I will reap great vaân—This refers to people who notice a meritorious retributions of wealth and family is wealthy and influential, so they luxury pretend to give hoping to get to know or 18) Giaø yeáu ñau beänh neân sôï cheát maø boá thí: marry into the family, such as buying gifts, Give out of fear of old age, sickness, and doing favors, etc. death—Töùc laø khi coøn treû ñeïp maïnh khoûe 22) Vì caàu hoân nhaân maø boá thí: Give in hope thì khoâng coù taâm boá thí, ñeán chöøng giaø of marriage—Töùc laø thaáy ngöôøi ta coù con yeáu, beänh hoaïn môùi chòu xuaát tieàn ra boá gaùi hay con trai quyù töôùng, xinh ñeïp, thí—Meaning when they are young and nhöng maø ngheøo, muoán cöôùi veà laøm vôï healthy, the tought of giving never crosses laøm choàng, neân laøm boä boá thí ñeå laáy their minds, but when they are old, weak, loøng—This refers to people who notice bedridden, afaid they will be condemned another family as having a boy or a girl to hell or hungry ghost, only then are they who is precious, talented, but that family willing to dispense their fortunes to give, is poor; thus, in wishing to marry the child hoping to escape their potential fates. as a husband or wife, these people

pretend to give to the family to win the people, they give readily in hope of family over. befriending these people. 23) Mong caàu ñöôïc con trai, con gaùi maø boá 27) Vì bò cöôõng eùp, haêm doïa maø boá thí: Give thí: Give in hope of having a son or a out of threats and coercion—Töùc laø ngöôøi daughter—Töùc laø ngöôøi tuy giaøu coù nhöng tuy giaøu nhöng khoâng chòu boá boá thí, bò keû khoâng coù taâm boá thí, ñeán chöøng lôùn tuoåi bò “anh huøng nghóa hieäp” nöûa ñeâm phi thaân hieám con, hoaëc coù toaøn con trai, nay muoán ñoät nhaäp vaøo nhaø haêm doïa: “Neáu khoâng con gaùi; hay toaøn con gaùi, nay muoán con chòu boá thí thì ta seõ gieát cheát,” hoaëc laø bò trai, neân môùi chòu xuaát tieàn cuûa ra boá thí, chuùng naém ñöôïc chuyeän bí maät rieâng tö, muïc ñích chæ ñeå caàu ñöôïc con maø thoâi, doïa seõ ñaêng baùo, beâu xaáu, vaân vaân, sôï chôù khoâng coù thaät loøng töø bi thöông xoùt— quaù neân baát ñaéc dó phaûi boá thí theo yeâu This refers to people who despite having saùch cuûa ñoái phöông—This refers to wealth are not charitable people. As they people who are wealthy yet they refuse to get older but have no children or have all give. Only when a more ‘powerful’ person girls, but no boys, or all boys but no girls, makes threats ‘if you do not give, I will only then are they willing to dispense take your life,’ are they willing to give. Or their money to give. However, their giving if someone discovers ‘hidden secrets’ and is not genuine or arising from compassion forces them to give, or face the because their only intention is to pray to consequence of getting

reported to the have a child. newspapers, magazines, etc. In fear of 24) Hoaëc muoán caàu giaøu sang maø boá thí: Give being exposed, these people then give as in hope of being wealthy—Töùc laø ñaõ giaøu demanded by the opposition. roài, laïi coøn muoán ñöôïc giaøu hôn nöõa neân 28) Vì gieát haïi maø boá thí: Give for killing and boá thí—This refers to people who are harming—Töùc laø boá thí cho keû aùc nhaân already wealthy, so they give more in ñaëng laáy loøng mang ôn cuûa noù, roài sau ñoù hope of being even richer. sai noù ñi gieát haïi keû thuø cuûa mình—This 25) Hoaëc suy nghó raèng kieáp naày ta boá thí ñeå refers to people who give to wicked and kieáp sau ñöôïc giaøu sang maø boá thí: Give evil beings to win these people over and in hope that if I give in this life, in the next then later ask them to kill or harm the life I will be rich—Töùc laø boá thí vôùi yù ñònh enemy. thuû lôïi, coù tính toaùn lôøi loã ôû kieáp naày, kieáp 29) Boá thí trong löûa: Give while being under sau—This is giving for self-benefit, fire—Töùc laø ngoaøi maët thì boá thí, chôù calculating the loss and gain of this life, trong loøng thì ñaày löûa giaän. YÙ noùi chæ bò the next life, and so forth. baét buoäc, chôù khoâng coù loøng nhaân töø, vöøa 26) Thaáy keû ngheøo khoâng boá thí, maø cöù chaêm cho vöøa quaêng neùm vaøo maët—On the chæ boá thí cho ngöôøi giaøu: Do not give to outside, they appear to be giving, but in the poor, but spend all of one's focus to the inside the fire of anger rages on. Thus, give to the rich—Thaáy keû ngheøo ñaõ khoâng this is referring to people who feel boá thì maø coøn khi deã, vaø chaúng coù loøng obligated or having no other choice but to thöông xoùt—This refers to people who give; otherwise there is not the slightest show disrespect and have not the slightest bit of compassion. Therefore as they give, compassion for those less fortunate, yet they throw the gift in people's faces, when they see wealthy and influential insulting them, etc.

30) Boá thí vì aùi duïc: Give in water of desire— 2) Caám boû chaên aùo ôû moät nôi khaùc, trong Boá thí ñeå laáy loøng ngöôøi ñeïp, hy voïng sau moät ñeâm: a nun should not leave robes naày coù dòp thoûa maõn ñöôïc taâm aùi duïc, taø and sleeping material in another place, daâm cuûa mình—This is giving in order to even for one night (nuns should not be win the heart of someone beautiful hoping away, separated from the three robes, one day this act will lead to sexual even for one night). gratification. 3) Khi aùo raùch maát, coù ngöôøi cuùng döôøng Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo Ni: vaûi, duø khoâng ñuùng thôøi (trai taêng töï töù) Nissaggiya-pacittiya (skt)—Töø Nissaggiya- vò Ni vaãn coù theå nhaän. Khi nhaän laø phaûi pacittiya goác Nam Phaïn, coù hai phaàn: phaàn thöù may cho nhanh; tuy nhieân, neáu khoâng ñuû nhaát laø Nissaggiya coù nghóa laø töø boû; phaàn thöù vaûi may, coù theå ñeå daønh chôø coù theâm, hai Pacittiya coù nghóa laø ñieàu giaûi tröôùc giaùo nhöng caám ñeå daønh vaûi quaù moät thaùng: ñoaøn. Con ngöôøi thöôøng coù khuynh höôùng sa When robes worn out, and the robe- ngaõ; vì theá duø ñaõ gia nhaäp vaøo cuoäc soáng töï material is accrued to the nun, even not at vieän, chö Ni vaãn thænh thoaûng vi phaïm luaät the right time, it may be accepted by that soáng trong töï vieän, nhö chaáp nhaän quaù soá vaät nun if she so wish. Having accepted it, it duïng haèng ngaøy ñöôïc Ñöùc Phaät quy ñònh cho should be made up

quickly. But if it is not Ni chuùng. Chính vì theá maø Ñöùc Phaät ñaõ ñaët ra sufficient for her, that robe-material may thanh quy töï vieän, nhaèm giuùp chö Ni traùnh be laid aside by that nun for a month at phaïm phaûi loãi laàm. Theo Luaät Nghi Khaát Só most. ñöôïc Ñöùc Toân Sö Minh Ñaêng Quang soaïn töø 4) Caám hoûi xin aùo vôùi nam nöõ thí chuû, tröø khi Luaät Taïng cho Taêng Ni heä phaùi Khaát Só, ba thaét ngaët (khi aùo bò maát hay bò hö haïi): A möôi giôùi maø ngöôøi phaïm toäi phaûi giaûi thích nun should not ask a man or woman tröôùc giaùo ñoaøn vaø phaûi bò phaït caám phoøng householder for a robe, except at the right saùu böõa—The Nissaggiya-pacittiya has two time (robe is stolen or destroyed). components: the word Nissaggiya means 5) Caám nhaän nhieàu chaên aùo quaù boä, tröø khi giving up; and the word Pacittiya means thaéc ngaëc: a nun should not accept more reconciliation or expiation. A person by his or than an inner and upper robes (if a nun is her true nature is subject to lapses; therefore, offered robe-material for many robes, even after joining the monastic life, the nun then at most she should accept enough for sometimes, makes transgression of the an inner and an upper robe. If she accepts monastic rules, i.e., accepting things of daily more than that there is an offence of use in excess of the number allowed by the expiation involving forfeiture). Buddha is not proper for monks and nuns. 6) Caám töï yù muoán kieåu caét may, khi coù moät Thus, the Buddha set forth rules that help thí chuû ñònh saém cho aùo: When there is a making nuns free from transgressions. householder plans to offer robe-material, According to Rules for Mendicants composed or robe-fund, a nun should not design the by Most Honerable Master Minh Ñaêng Quang, robe as he wishes. thirty offences which require explanation and 7) Caám töï yù muoán kieåu caét may, khi coù punishment for the offenders is six-day room nhieàu thí chuû ñònh saém cho: When there retention. are two or more householders plan to 1) Caám caát giöõ dö chaên aùo quaù möôøi ngaøy: A offer robe-material or robe-fund, a nun nun should not wear or keep an extra robe should not design the robe as he wishes. for more than ten days.

8) Caám nhaän tieàn ñeå may aùo, vaø hoái thuùc another monk and then take it back Giaùo Hoäi may lieàn: A nun should not because she is angry or displeased of that obtain robe-fund and urge the Order to nun. make the robe immediately. 16) Caám ñeå daønh thuoác, ñöôøng, daàu, quaù baûy 9) Caám nhaän tieàn baïc vaøng, gôûi hoaëc baûo keû ngaøy, tröø khi ñau beänh maø coù ngöôøi cuùng khaùc nhaän theá: A nun should not take gold döôøng: A nun should not store medicine, and silver, nor should she ask another sugar, fresh butter, oil, honey, etc. for over person to take for her. seven days, except when she is ill. 10) Caám buoân baùn ñoà quyù baùu: A nun should 17) Caám ñaõ laõnh aùo tröôùc kyø, maø khi ñeán leä not engage in various transactions in laïi coøn hoûi nöõa: A nun should not obtain which gold and silver is used. the robe before the robe-season, lay it 11) Caám buoân baùn baát luaän vaät gì: A nun aside, and ask again during the robe- should not engage in any kinds of season. bartering. 18) Caám leùn laáy moät moùn ñoà gì cuûa Giaùo Hoäi: 12) Caám kieám baùt môùi toát, maëc daàu ñuùng naêm A nun should not take any things that maø caùi cuõ vaãn coøn xaøi ñöôïc: A nun should belong to the Order. not get another new

bowl in exchange for 19) Caám mua saém ñoà cho moät ngöôøi ñaøn oâng: the old bowl, even though the old bowl is A nun should not do any shopping for a very old, but is still usable (If a nun should man. get another new bowl in exchange for a 20) Caám duøng laøm cuûa rieâng mình moùn ñoà bowl mended in less than five places, ngöôøi ta cuùng cho Giaùo Hoäi: a nun should there is an offence of expiation involving not take away any thing that is offered to forfeiture. That bowl is to be forfeited by the Order. that nun to the company of nuns, and 21) Caám duøng laøm cuûa rieâng mình moùn ñoà maø whatever the last bowl belonging to that moät coâ khaùc trao ra ñeå giao cho Giaùo Hoäi: company of nuns, that should be given to A nun should not take away anything that this nun with the words: “Nun, this is a another nun offers to the Order. bowl for you; it should be kept until it 22) Caám duøng ñoà cuûa thí chuû cho veà vieäc breaks.” That is the proper course in this khaùc: A nun should not use the donations case). from lay Buddhists for personal purposes. 13) Caám ñem chæ cho thôï deät xa laï deät aùo cho 23) Caám nhôn danh Giaùo Hoäi maø saém ñoà mình khi coù ngöôøi cuùng: A nun should not rieâng cho mình: A nun should not gain any ask a man or a woman householder who is personal gains on behalf of the Order. not a relation to weave her robe (saying 24) Caám coù ñeán hai caùi baùt ñeå thay ñoåi: A nun this robe-matrial is being especially should not keep an extra bowl. woven for me, please make it long and 25) Caám chöùa nhieàu ñoà toát ñeïp: A nun should wide, and make it evenly woven, well not store beautiful things, such as art woven and well scraped, etc). crafts, pictures, etc. 14) Caám ra kieåu ni cho thôï deät, khi thí chuû deät 26) Caám höùa cho moät coâ khaùc vaûi boù ròt trong aùo cho mình: A nun should not ask for côn ñau maø khoâng cho: A nun should not yarn, or should not have robe-material brak her promise to give cloth for bandage woven by weavers. to another nun. 15) Caám giaän hôøn ñoøi laïi aùo khi ñaõ cho ngöôøi 27) Caám ñoåi laáy aùo cuûa thí chuû cho, chôù roài: A nun should not give a robe to khoâng laáy aùo cuûa Giaùo Hoäi phaùt (vì aùo

cuûa thí chuû toát hôn): A nun should not expiation. A man by his true nature is subject exchange the robe which is given by the to lapses; therefore, even after joining the Order for another one from lay Buddhists. monastic life, the monk sometimes, makes 28) Caám baát bình, giaän hôøn ñoøi laïi aùo khi ñaõ transgression of the monastic rules, i.e., cho ngöôøi roài: A nun should not give a accepting things of daily use in excess of the robe to another nun and then take it back number allowed by the Buddha is not proper because he is angry or displeased of that for monks and nuns. Thus, the Buddha set forth nun. rules that help making monks and nuns free 29) Caám may aùo muøa ñoâng ñeán boán xaáp vaûi: from transgressions. According to Rules for A nun should not use more than four Mendicants composed by Most Honerable batches of cloth for heavy (winter) Master Minh Ñaêng Quang, thirty offences clothes. It is advisable for a nun to bargain which require explanation and punishment for for a heavy cloth for four bronzes. If she the offenders is six-day room retention. bargains one worth more than that, she 1) Caám caát giöõ dö chaên aùo quaù möôøi ngaøy: commits the offense of expiation. Not to wear or keep an extra robe for 30) Caám may

aùo muøa heø treân hai xaáp röôõi more than ten days. vaûi: A nun should not use more than two 2) Caám boû chaên aùo ôû moät nôi khaùc, trong and a half batches for light (summer) moät ñeâm: Not to leave robes and sleeping clothes. Bargaining for light clothes material in another place, even for one should be made for at most two and half night (monks should not be away, bronzes. If she bargains a light cloth worth separated from the three robes, even for more than that, she commits an offense of one night). expiation involving forteature. 3) Khi aùo raùch maát, coù ngöôøi cuùng döôøng Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo vaûi, duø khoâng ñuùng thôøi (trai taêng töï töù) (Taêng): Nissaggiya-pacittiya (skt)—Töø vò Taêng vaãn coù theå nhaän. Khi nhaän laø phaûi Nissaggiya-pacittiya goác Nam Phaïn, coù hai may cho nhanh; tuy nhieân, neáu khoâng ñuû phaàn: phaàn thöù nhaát laø Nissaggiya coù nghóa laø vaûi may, coù theå ñeå daønh chôø coù theâm, töø boû; phaàn thöù hai Pacittiya coù nghóa laø ñieàu nhöng caám ñeå daønh vaûi quaù moät thaùng: giaûi tröôùc giaùo ñoaøn. Con ngöôøi thöôøng coù When robes worn out, and the robe- khuynh höôùng sa ngaõ; vì theá duø ñaõ gia nhaäp material is accrued to the monk, even not vaøo cuoäc soáng töï vieän, chö Taêng Ni vaãn thænh at the right time, it may be accepted by thoaûng vi phaïm luaät soáng trong töï vieän, nhö that monk if he so wish. Having accepted chaáp nhaän quaù soá vaät duïng haèng ngaøy ñöôïc it, it should be made up quickly. But if it is Ñöùc Phaät quy ñònh cho Taêng Ni. Chính vì theá not sufficient for him, that robe-material maø Ñöùc Phaät ñaõ ñaët ra thanh quy töï vieän, may be laid aside by that monk for a nhaèm giuùp chö Taêng Ni traùnh phaïm phaûi loãi month at most. laàm. Theo Luaät Nghi Khaát Só ñöôïc Ñöùc Toân 4) Caám nhaän aùo cuûa moät Tyø Kheo Ni laï, tröø Sö Minh Ñaêng Quang soaïn töø Luaät Taïng cho söï ñoåi aùo môùi: Not to accept a robe from Taêng Ni heä phaùi Khaát Só, ba möôi giôùi maø the hand of a nun who is not in relation, ngöôøi phaïm toäi phaûi giaûi thích tröôùc giaùo ñoaøn except in exchange. vaø phaûi bò phaït caám phoøng saùu böõa—The 5) Caám baûo Tyø Kheo Ni xa laï, giaët nhuoäm Nissaggiya-pacittiya has two components: the hay caát giöõ aùo cho mình: A monk should word Nissaggiya means giving up; and the not get a soiled robe washed or dyed or word Pacittiya means reconciliation or beaten by a nun who is not in relation.

a) Tuy nhieân, neáu khoâng ai baûo maø vò Tyø cause a rug to be made of pure black Kheo Ni aáy töï giaët, hay vò aáy giaët moät caùi sheep’s wool. aùo chöa xaøi thì khoâng phaïm toäi: However, 13) Caám duøng ngoïa cuï maøu traéng raët, khoâng if she washes it unasked, or if he makes coù pha loän maøu khaùc: A monk should not her wash an unused robe, there is no cause a new rug to made of pure white (if offence. a monk should cause a new rug to be b) Neáu ngöôøi maø vò Tyø Kheo sai giaët aùo laø made not taking two portions of pure moät ngöôøi taäp söï hay Sa Di Ni, thì khoâng black sheep’s wool, the third of white, the phaïm toäi: If it is washed by a female fourth of reddish brown colors, there is an probationer or by a female novice, there is offence of expiation involving forfeiture). no offence. 14) Caám chöa ñuùng saùu naêm, maø saém theâm 6) Caám hoûi xin aùo vôùi nam nöõ thí chuû, tröø khi ngoïa cuï khaùc: A monk should not get rid thaét ngaët (khi aùo mò maát hay bò hö

haïi): A of a rug if it's less than six years old (a monk should not ask a man or woman new rug which a monk has made should householder for a robe, except at the right last for six years. If, within six years, time (robe is stolen or destroyed). whether he has got rid of or has not got rid 7) Caám nhaän nhieàu chaên aùo quaù boä, tröø khi of that former rug, but he has a new rug thaéc ngaëc: Not to accept more than an made, except on the agreement of the inner and upper robes (if a monk is Order, there is an offence of expiation offered robe-material for many robes, involving forfeiture). then at most he should accept enough for 15) Caám laáy ngoïa cuï môùi, che cho caùi cuõ laøm an inner and an upper robe. If he accepts mau hö: Not to take the new rug to wrap more than that there is an offence of around the old rug in order to disfigure it. expiation involving forfeiture). 16) Caám khi vieãn haønh coù ai cuùng vaûi, maø oâm 8) Caám töï yù muoán kieåu caét may, khi coù moät ñi xa quaù ba ngaøn thöôùc: Sheep's wool thí chuû ñònh saém cho aùo: When there is a may accrue to a monk as he is going along householder plans to offer robe-material, a road. It may be accepted by a monk, if or robe-fund, a monk should not design he likes; but having accepted it, it should the robe as he wishes. be conveyed in his own hands for three 9) Caám töï yù muoán kieåu caét may, khi coù yojanas at the utmost. If he carries further nhieàu thí chuû ñònh saém cho: When there than that, there is an offence of expiation are two or more householders plan to involving forfeiture. offer robe-material or robe-fund, a monk 17) Caám bieåu Tyø Kheo Ni xa laï, giaët, nhuoäm, should not design the robe as he wishes. hay caát giöõ vaûi cho mình: A monk should 10) Caám nhaän tieàn ñeå may aùo, vaø hoái thuùc not have sheep's wool washed or dyed or Giaùo Hoäi may lieàn: Not to obtain robe- combed by a nun who is not in relation. fund and urge the Order to make the robe 18) Caám nhaän tieàn baïc vaøng, gôûi hoaëc baûo keû immediately. khaùc nhaän theá: A monk should not take 11) Caám duøng chaên aùo baèng tô, luïa, haøng, gold and silver, nor should he ask another maëc daàu coù pha loän vaûi: A monk should person to take for him. not cause a rug to be made mixed with 19) Caám buoân baùn ñoà quyù baùu: A monk silk. should not engage in various transactions 12) Caám duøng ngoïa cuï maøu ñen raët, khoâng coù in which gold and silver is used. pha loän maøu khaùc: A monk should not

20) Caám buoân baùn baát luaän vaät gì: A monk 27) Caám xin vaûi choaøng taém muøa möa tröôùc should not engage in any kinds of moät thaùng, duøng tröôùc 15 ngaøy: A monk bartering. should not look for robe-material as a 21) Caám giöõ theâm moät caùi baùt, caát quaù möôøi cloth for the rain a month before the ngaøy: A monk should not keep an extra monsoon, and put it on fifteen days before bowl for more than ten days. the monsoon starts. 22) Caám kieám baùt môùi toát, maëc daàu ñuùng naêm 28) Caám ñaõ laõnh aùo tröôùc kyø, maø khi ñeán leä maø caùi cuõ vaãn coøn xaøi ñöôïc: A monk laïi coøn hoûi nöõa: A monk should not obtain should not get another new bowl in the robe before the robe-season, lay it exchange for the old bowl, even though aside, and ask again during the robe- the old bowl is very old, but is still usable season. (If a monk sould get another new bowl in 29) Sö aån cö khi veà Giaùo Hoäi, caám gôûi aùo nhaø exchange for a bowl mended in less than quen quaù 6

ngaøy: Having spent the rains five places, there is an offence of up to the full moon of the rains, in case a expiation involving forfeiture. That bowl monk who is staying in such lodgings as is to be forfeited by that monk to the those jungle lodgings which are held to be company of monks, and whatever the last dangerous and frightening, so desires, he bowl belonging to that company of monks, may lay aside one of his three robes that should be given to this monk with the inside the a house; and should there be words: “Monk, this is a bowl for you; it any reason for that monk to be away, should be kept until it breaks.” That is the separated from that robe, that monk can proper course in this case). be away and separated from that robe for 23) Caám ñem chæ cho thôï deät xa laï deät aùo cho at most six nights. Should he be away, mình khi coù ngöôøi cuùng: A monk should separated from that robe for longer than not ask a man or a woman householder that, except on the agreement of the who is not a relation to weave his robe Order, there is an offence of expiation (saying this robe-matrial is being involving forfeiture. especially woven for me, please make it 30) Caám leùn laáy moät moùn ñoà gì cuûa Giaùo Hoäi: long and wide, and make it evenly woven, A monk should not take any things that well woven and well scraped, etc). belong to the Order. 24) Caám ra kieåu ni cho thôï deät, khi thí chuû deät Tam Thaäp Nhò Haûo Töôùng Cuûa Phaät: aùo cho mình: A monk should not ask for Dvatrimsadvaralakshana (skt)—Ba möôi hai yarn, or should not have robe-material töôùng toát cuûa Phaät hieän leân do thieän nghieäp töø woven by weavers. nhieàu ñôøi tröôùc—Thrity two forms of 25) Caám giaän hôøn ñoøi laïi aùo khi ñaõ cho ngöôøi Sakyamuni Buddha or thirty-two characteristic roài: A monk should not give a robe to physiological marks which attribute a natural another monk and then take it back reward for a specific kind of good karma the because he is angry or displeased of that Buddha creates during many past lives: monk. 1) Baøn chaân baèng thaúng: Level and full feet. 26) Caám ñeå daønh thuoác, ñöôøng, daàu, quaù baûy 2) Chæ döôùi baøn chaân coù ngaøn caùi xoaùy troân ngaøy, töø khi ñau beänh maø coù ngöôøi cuùng oác nhö hình caû ngaøn caây caêm baùnh xe: döôøng: A monk should not store medicine, Thousand-spoke wheel-sign on each of his sugar, fresh butter, oil, honey, etc. for over feet. seven days, except when he is ill.

3) Ngoùn tay daøi, ñaàu ngoùn nhoû vaø nhoïn: 21) Hai vai troøn tròa caân phaân: Full and round Long slander fingers. shoulders like a Banyan tree. 4) Tay chaân ñeàu meàm dòu: Pliant (soft 22) Boán möôi caùi raêng: Forty teeth. supple) hands and feet. 23) Raêng traéng, trong, ñeàu vaø khít nhau: Teeth 5) Trong keû tay keû chaân coù da moûng nhö white even and close. löôùi giaêng: Toes and fingers finely 24) Boán raêng cöûa lôùn hôn: Four canine teeth webbed—Fine webbing lacing his fingers pure white. and toes. 25) Goø maù noåi cao nhö hai meùp cuûa sö töû: 6) Goùt chaân ñaày ñaën: Full-sized heels—Well Lion-jawed. set and even heels. 26) Nöôùc mieáng ñuû chaát thôm ngon: Saliva 7) Treân baøn chaân noåi cao ñaày ñaën: Arched improving the taste of all food. top feet—Arched insteps. 27) Löôõi roäng daøi, meàm moûng, khi le ra ñeán 8) Baép veá troøn nhö baép chuoái: Thighs like a chaân toùc: Tongue long and broad (vast). royal stag . 28) Gioïng noùi thanh nhaõ nghe xa, nhö gioïng 9) Khi ñöùng

hai tay daøi quaù ñaàu goái: Hand noùi cuûa Ñöùc Phaïm Thieân: Voice deep and reaching below the knees—Long graceful resonant which emits Brahma-pure hands which reach below the knees. sounds. 10) Nam caên aån kính: Well-retracted male 29) Maét xanh bieát: Eyes deep (violet) blue. organ. 30) Loâng nheo daøi: Eye lashes like a royal 11) Thaân hình cao lôùn vaø caân phaân: Height bull. and stretch or arms equal. 31) Coù choøm loâng traéng thöôøng chieáu saùng 12) Loã chaân loâng thöôøng aùnh ra saéc xanh: giöõa hai chaân maøy: A white urna or curl Every hair-root dark colored—Imperial between the eybrows emitting light. blue hair roots. 32) Thòt noåi cao treân ñænh ñaàu nhö buoái toùc: 13) Loâng treân mình uoán leân treân: Body hair An usnisa or fleshy protuberance on the graceful and curly (curls upward). crown. 14) Thaân theå saùng choùi nhö vaøng kim: Tam Thaäp Nhò ÖÙng Thaân: Thirty-two Golden-hued body—Body of the color of response bodies—Theo Kinh Thuû Laêng true gold. Nghieâm, quyeån Saùu, Ñöùc Quaùn Theá AÂm Boà 15) Quanh mình thöôøng coù haøo quang chieáu ra Taùt ñaõ baïch tröôùc Phaät veà ba möôi hai öùng moät taàm: Ten-foot halo around him—Ten thaân cuûa ngaøi nhö sau: “Baïch Theá Toân! Bôûi foot aura encircling him. toâi cuùng döôøng Ñöùc Quaùn Theá AÂm Nhö Lai, 16) Da moûng vaø mòn: Solf smooth skin. nhôø Phaät daïy baûo cho toâi tu phaùp ‘Nhö huyeãn 17) Loøng baøn chaân, baøn tay, hai vai vaø treân vaên huaân vaên tu kim cöông tam muoäi’ vôùi Phaät ñænh, baûy choå aáy ñeàu ñaày ñaën: Two soles, ñoàng moät töø löïc, khieán toâi thaân thaønh 32 öùng, two palms, two shoulders, and crown well-vaøo caùc quoác ñoä.” Ba möôi hai öùng thaân dieäu rounded (distinctive and full). tònh, vaøo caùc quoác ñoä, ñeàu do caùc phaùp tam 18) Hai naùch ñaày ñaën: Below armpits well- muoäi vaên huaân, vaên tu, söùc nhieäm maàu hình filled. nhö khoâng laøm gì, tuøy duyeân öùng caûm, töï taïi 19) Thaân theå oai nghieâm nhö sö töû: Lion-thaønh töïu—According to The Surangama shaped body—Upper torso like that of a Sutra, book Six, Avalokitesvara Bodhisattva royal lion. vowed in front of the Buddha about his thirty- 20) Thaân theå ngay thaúng: Erect and upright two response bodies as follows: “World body. Honored One, because I served and made

offerings to the Thus Come One, Kuan Yin, I who are superior and wonderful and received from that Thus Come One a manifest perfection, I will appear before transmission of the vajra samadhi of all being them in the body of one enlightened to like an illusion as one becomes permeated conditions and speak Dharma for them, with hearing and cultivates hearing. Because I causing them to attain liberation. gained a power of compassion identical with 4) Neáu coù haøng höõu hoïc caàu chöùng tính that of all Buddhas, the Thus Come Ones, I khoâng cuûa töù ñeá, tu ñaïo nhaäp dieät, thaéng became accomplished in thirty-two response- tính hieän ra troøn ñaày, toâi seõ hieän thaân bodies and entered all lands.” The wonderful Thanh Vaên tröôùc nhöõng ngöôøi ñoù noùi purity of thirty-two response-bodies, by which phaùp, khieán hoï ñöôïc giaûi thoaùt: If there one enters into all lands and accomplishes are those who are studying, who have self-mastery by means of samadhi of attained the emptiness of the four truths, becoming permeated with hearing and and cultivating the Way, have entered cultivating hearing and by means of the extinction, and have a

superior nature and miraculous strength of effortlessness. manifest perfection, I will appear before 1) Neáu coù Boà Taùt vaøo tam ma ñòa, tinh taán tu them in the body of a Sound-Hearer and voâ laäu, maø muoán ñöôïc thaønh töïu, toâi seõ speak Dharma for them, causing them to hieän Phaät thaân vì hoï noùi phaùp, khieán hoï attain liberation. ñöôïc giaûi thoaùt: If there are Bodhisattvas 5) Neáu coù chuùng sanh naøo toû bieát loøng daâm who enter samadhi and vigorously duïc, khoâng phaïm tôùi buïi nhô cuûa daâm cultivate the extinction of outflows, who duïc, thaân trôû neân thanh tònh, toâi seõ hieän have superior understanding and manifest thaân Phaïm Thieân tröôùc nhöõng ngöôøi ñoù perfected penetration, I will appear in the noùi phaùp, khieán hoï ñöôïc giaûi thoaùt: If body of a Buddha and speak Dharma for there are living beings who wish to have them, causing them to attain liberation. their minds be clear and awakened, who 2) Neáu coù haøng höõu hoïc caàu ñaïo tòch tònh do not engage in mundane desires and dieäu minh, maø muoán ñöôïc thaønh töïu, toâi wish to purify their bodies, I will appear seõ hieän thaân ñoäc giaùc, vì hoï noùi phaùp before them in the body of a Brahma khieán hoï ñöôïc giaûi thoaùt: If there those King and speak Dharma for them, causing who are studying, who are tranquil and them to attain liberation. have wonderful clarity, who are superior 6) Neáu coù chuùng sanh muoán laøm Thieân Chuû and miraculous and manifest perfection, I thoáng lónh chö Thieân, toâi seõ hieän thaân Ñeá will appear before them in the body of a Thích tröôùc nhöõng ngöôøi ñoù noùi phaùp, solitarily enlightened one and speak khieán hoï ñöôïc thaønh töïu: If there are Dharma for them, causing them to attain living beings who wish to be the Heavenly liberation. Lord, leader of Heavenly beings, I will 3) Neáu coù haøng höõu hoïc caàu ñoaïn 12 nhaân appear before them in the body of a duyeân, caùc duyeân ñoaïn, thaéng tính hieän ra Shakra and speak Dharma for them, troøn ñaày, toâi seõ hieän thaân Duyeân Giaùc enabling them to accomplish their wish. tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï 7) Neáu coù chuùng sanh muoán ñöôïc thaân Töï ñöôïc giaûi thoaùt: If there are those who are Taïi bay ñi chôi möôøi phöông, toâi seõ hieän studying, who have severed the twelve thaân Trôøi Töï Taïi noùi phaùp, khieán hoï ñöôïc causal conditions, and, having severed the thaønh töïu: If living beings wish to attain conditions, reveal a supreme nature, and physical self-mastery and to roam

throughout the ten directions, I will appear the kingdoms of the Four Heavenly Kings before them in the body of a god from the and speak Dharma for them, enabling Heaven of Self-Mastery and speak them to accomplish their wish. Dharma for them, enabling them to 12) Neáu coù chuùng sanh öa laøm vua coõi ngöôøi, accomplish their wish. toâi seõ hieän thaân Nhaân Vöông tröôùc nhöõng 8) Neáu coù chuùng sanh muoán ñöôïc Töï Taïi ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh bay ñi giöõa hö khoâng, toâi seõ hieän thaân töïu: If there are living beings who would Trôùi Ñaïi Töï Taïi tröôùc nhöõng ngöôøi ñoù noùi like to be kings of people, I will appear phaùp, khieán hoï ñöôïc thaønh töïu: If there before them in the body of a human king are living beings who wish to attain and speak Dharma for them, enabling physical self-mastery and fly through them to accomplish their wish. space, I will appear before

them in the 13) Neáu coù chuùng sanh öa laøm chuû caùc doøng body of a god from the Heaven of Great quí toäc, ñöôïc moïi ngöôøi toân nhöôøng, toâi seõ Self-Mastery and speak Dharma for them, hieän thaân Tröôûng Giaû tröôùc nhöõng ngöôøi enabling them to accomplish their wish. ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu: If 9) Neáu coù chuùng sanh muoán thoáng lónh caùc there are living beings who enjoy being quyû thaàn, cöùu hoï caùc coõi nöôùc, toâi seõ hieän heads of households, whom those of the thaân Trôøi Ñaïi Töôùng Quaân tröôùc nhöõng world venerate and yield to, I will appear ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh before them in the body of an elder and töïu: If there are living beings who are speak Dharma for them, enabling them to fond of ruling over ghosts and spirits in accomplish their wish. order to rescue and protect their country, 14) Neáu coù chuùng sanh öa noùi chuyeän ñaïo lyù, I will appear before them in the body of a soáng ñôøi trong saïch, toâi seõ hieän thaân Cö Só great Heavenly General and speak tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï Dharma for them, enabling them to ñöôïc thaønh töïu: If there are living beings accomplish their wish. who delight in discussing the classics and 10) Neáu coù chuùng sanh muoán thoáng lónh theá who keep themselves lofty and pure, I will giôùi, baûo hoä chuùng sanh, toäi seõ hieän thaân appear before them in the body of an Töù Thieân Vöông tröôùc nhöõng ngöôøi ñoù noùi upasaka and speak Dharma for them, phaùp, khieán hoï ñöôïc thaønh töïu: If there enabling them to accomplish their wish. are living beings who like to govern the 15) Neáu coù chuùng sanh öa quaûn trò quoác ñoä, world in order to protect living beings, I coi coâng vieäc bang aáp, toâi seõ hieän thaân Teå will appear before them in the body of Quan tröôùc nhöõng ngöôøi ñoù noùi phaùp, one of the Four Heavenly Kings and khieán hoï ñöôïc thaønh töïu: If there are speak Dharma for them, enabling them to living beings who enjoy governing the accomplish their wish. country and who can handle matters of 11) Neáu coù chuùng sanh muoán sinh veà cung state decisively, I will appear before them Trôøi, sai khieán quyû thaàn, toâi seõ hieän thaân in the body of an official and speak Thaùi Töû cuûa Töù Thieân Vöông tröôùc nhöõng Dharma for them, enabling them to ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh accomplish their wish. töïu: If there are living beings who enjoy 16) Neáu coù chuùng sanh öa thuaät soá, thích trieát being born in the Heavenly palaces and to lyù, toâi seõ hieän thaân Baø La Moân tröôùc command ghosts and spirits, I will appear nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc before them in the body of a Prince from thaønh töïu: If there are living beings who

like reckoning and incantation and who internal affairs of household or country, I wish to guard and protect themselves, I will appear before them in the body of a will appear before them in the body of a queen, first lady, or noblewoman and Brahman and speak Dharma for them, speak Dharma for them, enabling them to enabling them to accomplish their wish. accomplish their wish. 17) Neáu coù vò nam töû naøo öa hoïc phaùp xuaát 22) Neáu coù chuùng sanh naøo muoán giöõ trong gia, giöõ gìn giôùi luaät, toâi seõ hieän thaân Tyø saïch, khoâng töøng daâm duïc, toâi seõ hieän Kheo tröôùc nhöõng ngöôøi ñoù noùi phaùp, thaân ñoàng nam tröôùc nhöõng ngöôøi ñoù noùi khieán hoï ñöôïc thaønh töïu: If there are men phaùp, khieán hoï ñöôïc thaønh

töïu: If there who want to leave the home-life and are virgin lads, I will appear before them uphold the precepts and rules, I will in the body of a pure youth and speak appear before them in the body of a Dharma for them, enabling them to Bhikshu and speak Dharma for them, accomplish their wish. enabling them to accomplish their wish. 23) Neáu coù ngöôøi con gaùi naøo muoán giöõ maõi 18) Neáu coù vò nöõ nhaân naøo öa hoïc phaùp xuaát trinh tieát, toâi seõ hieän thaân ñoàng nöõ tröôùc gia, giöõ gìn giôùi caám, toâi seõ hieän thaân Tyø nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc Kheo Ni tröôùc nhöõng ngöôøi ñoù noùi phaùp, thaønh töïu: If there are maidens who want khieán hoï ñöôïc thaønh töïu: If there are to remain virgins and do not wish to women who would like to leave the marry, I will appear before them in the home-life and hold the pure precepts, I body of a gracious lady and speak Dharma will appear before them in the body of a for them, enabling them to accomplish Bhikshuni and speak Dharma for them, their wish. enabling them to accomplish their wish. 24) Neáu coù vò Trôøi naøo thích ra khoûi caûnh 19) Neáu coù vò thieän nam naøo muoán giöõ naêm Trôøi, toâi seõ hieän thaân Trôøi, vì nhöõng vò ñoù giôùi, toâi seõ hieän thaân cö só tröôùc nhöõng noùi phaùp, khieán hoï ñöôïc thaønh töïu: If ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh there are Heavenly beings who wish to töïu: If there are men who want to uphold escape their Heavenly destiny, I will the five precepts, I will appear before appear before them in the body of a god them in the body of an upasaka and speak and speak Dharma for them, enabling Dharma for them, enabling them to them to accomplish their wish. accomplish their wish. 25) Neáu coù vò Roàng naøo thích ra khoûi loaøi ñoù, 20) Neáu coù vò nöõ nhaân naøo muoán giöõ naêm toâi seõ hieän thaân Roàng maø noùi phaùp, khieán giôùi, toâi seõ hieän thaân nöõ cö só tröôùc nhöõng hoï ñöôïc thaønh töïu: If there are dragons ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh who want to quit their lot of being töïu: If there are women who wish to base dragons, I will appear before them in the themselves in the five precepts, I will body of a dragon and speak Dharma for appear before them in the body of an them, enabling them to accomplish their upasika and speak Dharma for them, wish. enabling them to accomplish their wish. 26) Neáu coù loaøi Döôïc Xoa naøo muoán ra khoûi 21) Neáu coù ngöôøi ñaøn baø naøo muoán laäp thaân loaøi aáy, toâi seõ hieän thaân Döôïc Xoa maø noùi caàm quyeàn trong gia ñình, toâi seõ hieän thaân phaùp, khieán hoï ñöôïc thaønh töïu: If there nöõ chuû, phu nhaân, meänh phuï, ñaïi gia tröôùc are Yakshas who want to get out of their nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc present fate, I will appear before them in thaønh töïu: If there are women who govern the body of a Yaksha and speak Dharma

for them, enabling them to accomplish toâi seõ hieän gioáng hoï maø noùi phaùp, khieán their wish. hoï ñöôïc thaønh töïu: If there are non- 27) Neáu coù loaøi Caøn Thaùt Baø naøo muoán ra humans, whether with form or without khoûi loaøi aáy, toâi seõ hieän thaân Caøn Thaùt Baø form, whether with thought or without noùi phaùp, khieán hoï ñöôïc thaønh töïu: If thought, who long to be freed from their there are Gandharvas who wish to be destiny, I will appear before them in a freed from their destiny, I will appear body like theirs and speak Dharma for before them in the body

of a Gandharva them, enabling them to accomplish their and speak Dharma for them, enabling wish. them to accomplish their wish. Tam Thaäp Tam Hình Thöùc Quaùn AÂm: 28) Neáu coù vò A Tu La naøo muoán ra khoûi loaøi 33 hình thöùc cuûa Ñöùc Quaùn Theá AÂm, coù khi laø aáy, toâi seõ hieän thaân A Tu La noùi phaùp, chim, laø bình, moät nhaøn lieãu, moät vieân ngoïc, khieán hoï ñöôïc thaønh töïu: If there are thieân thuû thieân nhaõn, vaân vaân, ñeå ñaùp laïi lôøi Asuras who wish to be liberated from their nguyeän caàu cuûa ngöôøi caàu nguyeän—Thirty- destiny, I will appear before them in the three different forms of Kuan-Yin, sometimes body of an Asura and speak Dharma for a bird, a vase, a willow wand, a pearl, a them, enabling them to accomplish their “thousand” eyes and hands, etc. wish. Tam Thaäp Thaát Trôï Ñaïo Phaåm: See 29) Neáu coù vò Khaån Na La naøo muoán ra khoûi Thirty Seven Aids to Enlightenment—See Ba loaøi aáy, toâi seõ hieän thaân Khaån Na La noùi Möôi Baûy Phaåm Trôï Ñaïo. phaùp, khieán hoï ñöôïc thaønh töïu: If there Tam Thaäp Tuïng Duy Thöùc: are Kinnaras who wish to transcend their Vijnaptimatrata-trimsika (skt)—Duy Thöùc fate, I will appear before them in the body Toâng cuûa Ngaøi Theá Thaân laø heä thoáng Du Giaø of a Kinnara and speak Dharma for them, ñöôïc caûi bieán vaø baûn vaên chính yeáu laø Duy enabling them to accomplish their wish. Thöùc Tam Thaäp Tuïng cuûa Theá Thaân, trong ñoù 30) Neáu coù vò Ma Haàu La Giaø naøo muoán ra 24 baøi tuïng ñaàu noùi veà töôùng cuûa caùc phaùp, hai khoûi loaøi aáy, toâi seõ hieän thaân Ma Haàu La baøi keá noùi veà taùnh cuûa caùc phaùp, vaø boán baøi Giaø noùi phaùp, khieán hoï ñöôïc thaønh töïu: If sau cuøng noùi veà giai ñoaïn cuûa caùc Thaùnh there are Mahoragas who wish to be giaû—The Idealistic School of Vasubandhu is a freed from their destiny, I will appear reformed Yogacara system and its before them in the body of a Mahoraga fundamental text is Vasubandhu’s and speak Dharma for them, enabling Vijnaptimatrata-trimsika, a versified text on them to accomplish their wish. the theory of mere ideation in thirty stanzas, of 31) Neáu coù ngöôøi öa ôû coõi ngöôøi, toâi seõ hieän which the first twenty-four are devoted to the thaân ngöôøi noùi phaùp, khieán hoï ñöôïc thaønh special character (svalaksana) of all dharmas, töïu: If there are living beings who like the next two to the nature (svabhava) of all being people and want to continue to be dharmas, and the last four to the stages of the people, I will appear before them in the noble personages. body of a person and speak Dharma for Tam Thaát (Ba Laàn Baûy) Nhöït Tö Duy: them, enabling them to accomplish their Hai möôi moát ngaøy suy tö cuûa Ñöùc Phaät, khi ñi wish. voøng quanh coäi Boà Ñeà, Ngaøi suy nghó tìm caùch 32) Neáu coù loaøi khoâng phaûi ngöôøi, hoaëc höõu naøo ñem phaùp Ñaïi Thöøa cöùu ñoä chuùng sanh— hình, hoaëc voâ hình, hoaëc coù töôûng, hoaëc The twenty-one days spent by the Buddha of khoâng töôûng, muoán thoaùt khoûi coõi cuûa hoï, his enlightenment, in walking around the

bodhi-tree and considering how to carry his the world of things, of utensils, such as Mahayana way of salvation to the world. mountains, rivers, houses, etc. The gods Tam Theá: Ba giai ñoaïn thôøi gian—The three and dragons of the eightfold division are periods or times. the rulers of this world. The world of 1) Quaù khöù: In the past.

countries on which people depend for 2) Hieän taïi: At present. existence. 3) Töông lai: In the future. 3) Chuùng sanh theá gian (chaùnh baùo): Theá Tam Theá Baát Khaû Ñaéc: Chö phaùp trong giôùi cuûa chuùng sanh hay laø theá giôùi cuûa tam theá, quaù khöù, hieän taïi vaø vò laïi, veà theå chaùnh baùo, nghóa laø thaân cuûa chuùng ta—chaát hay tinh thaàn, mô hoà vaø phuø du khoâng theå The world of living beings coincides with naém baét ñöôïc—Everything in the past, present the world of proper retribution, that is, our or future, whether mental or material, is body. intangible, fleeting, and cannot be held. Tam Theá Phaät: The Three Noble Buddhas— Tam Theá Giaû Thaät: The reality or unreality Chö Phaät cuûa quaù khöù, hieän taïi vaø vò lai—of things or events in the past, present and Buddhas of the three generations: past, present future. and future. Tam Theá Giaùc Maãu: Teân cuûa Boà Taùt Vaên Tam Theá Taâm: Taâm trong quaù khöù, hieän taïi Thuø, ngöôøi baûo veä trí tueä cuûa Phaät Tyø Loâ Giaù vaø vò lai laø ngaén nguûi vaø luoân thay ñoåi, khoâng Na, laø Boà ñeà Maãu cuûa chö Phaät trong quaù khöù, theå naém baét ñöôïc—Past, present or future hieän taïi vaø vò lai—A name for Manjusri. As a mind is momentary and always moving and guardian of the wisdom of Vairocana, he is the cannot be laid hold of. bodhi-mother of all Buddhas past, present and Tam Theá Taâm Baát Khaû Ñaéc: Taâm töôûng future. trong quaù khöù, hieän taïi vaø vò lai khoâng theå Tam Theá Gian: Tam theá gian trong Kinh naém baét ñöôïc. Quaù khöù ñaõ qua roài, hieän taïi Hoa nghieâm—The three worlds in The Flower khoâng toàn taïi, coøn töông lai thì chöa ñeán—The Adornment Sutra: mind or thoughts, past, present, future, cannot 1) Chaùnh giaùc theá gian: Trong ñoù Phaät laø be held fast. The past is gone, the present does Phaùp Vöông, ngöôøi ngöï trò. Theá gian naày not stay, the future has not yet arrived. cuõng bao goàm Phaät giôùi, Boà Taùt giôùi, vaø Tam Theá Trí: Toaøn trí cuûa quaù khöù, hieän taïi giôùi cuûa nhöõng Hieàn Thaùnh, nhöõng ngöôøi vaø vò lai—Perfect understanding of past, ñaõ chöùng ngoä chaân lyù toái thöôïng—The present and future. world of proper enlightenment in which Tam Theá Trí Chaùnh Giaùc: The Buddha's the Buddha is the Dharma King, who is mind. the ruler. This also includes the realms of Tam Theá Voâ Chöôùng Ngaïi Trí Giôùi: The Buddhas, Bodhisattvas, and worthy sages wisdom-law or moral law that frees from all (who have already awakened to the impediments, past, present or future. ultimate truth). Tam Thí: Three forms of giving: 2) Quoác Ñoä Theá Gian hay Khí theá gian (y 1) Taøi thí: Giving of goods—almsgiving— baùo): Ñaây laø theá giôùi cuûa söï vaät nhö nuùi Charity. non, soâng ngoøi, nhaø cöûa, vaân vaân. Chö 2) Phaùp thí: Giving of the Law or Truth— thieân long trong Baùt boä Thieân long ngöï trò Giving of dharma. trong theá giôùi naày. Coøn ñöôïc dieãn taû nhö 3) Voâ uùy thí: Giving of courage or caûnh giôùi maø chuùng sanh döïa vaøo ñoù ñeå confidence—Giving of fearlessness. hieän höõu—The world of utensils which is

Tam Thieân Ñaïi Thieân Theá Giôùi: naêm. Nhö theá, moät theá giôùi töø luùc ñöôïc 1) Töø treân 25 theá kyû veà tröôùc, Ñöùc Phaät ñaõ thaønh laäp ñeán khi bò tieâu dieät trung bình laø daïy veà söï roäng lôùn voâ bieân vaø söï voâ cuøng moät ngaøn hai traêm taùm chuïc trieäu naêm— cuûa vuõ truï. Theá giôùi maø chuùng ta ñang ôû The

Buddhist concept of time reveals that khoâng phaûi chæ coù moät, maø nhieàu nhö caùt each world has four middle kalpas or soâng Haèng. Vuõ truï cuûa ba ngaøn ñaïi thieân cosmic periods, each middle kalpa has theá giôùi (theá giôùi chuùng ta ñang ôû laø theá twenty small kalpas; each small kalpa has giôùi Ta Baø. Ta Baø tieáng Phaïn goïi laø Saha, 16 million years. Therefore, the average nghóa laø thoï khoå, kham khoå, vì khoâng gian life of a world is equal to 1,280,000,000 voâ haïn vaø theá giôùi kieåu theá giôùi ta baø naày years. laïi coù voâ löôïng theá giôùi, giaêng buûa khaép 3) Daân AÁn Ñoä xöa tin raèng vuõ truï naày goàm luïc phöông, lôùn nhoû khaùc nhau taïo thaønh nhieàu ngaøn theá giôùi—The ancient Indian moät tieåu theá giôùi. Moät ngaøn tieåu theá giôùi belief “the universe comprises of many hieäp thaønh moät tieåu thieân theá giôùi, moät groups of thousands of worlds.” Also ngaøn tieåu thieân theá giôùi thaønh moät trung called A small Chiliocosm—See Tieåu thieân theá giôùi, moät ngaøn trung thieân theá Thieân Theá Giôùi. giôùi thaønh moät ñaïi thieân theá giôùi. Moät 4) Toâ ng Thieân Thai ñeà ra moät vuõ truï goàm ngaøn tieåu thieân theá giôùi, moät ngaøn trung möôø i caûnh vöïc vôùi caên baûn ba nghìn theá thieân theá giôùi, moät ngaøn ñaïi thieân theá giôùi giôùi naày, töùc laø theá giôùi cuûa höõu tình ñöôïc hieäp thaønh ba ngaøn ñaïi thieân theá giôùi). chia thaønh möôøi coõi (Töù Thaùnh Luïc Moãi tam thieân ñaïi thieân theá giôùi nhö theá Phaøm). Toâng naày hoaøn toaøn quay veà lyù goàm moät ngaøn trieäu theá giôùi nhoû nhö theá thuyeát duy taâm nhöng dieãn taû khaùc hôn. giôùi cuûa chuùng ta ñang ôû. Hôn nöõa, vuõ truï Thieân Thai cho raèng trong moät saùt na taâm khoâng phaûi chæ coù moät ñaïi thieân theá giôùi, hay moät khoaûnh khaéc cuûa tö töôûng bao maø goàm voâ soá ñaïi thieân theá giôùi—Over goàm caû ba nghìn theá giôùi (nhaát nieäm tam twenty-five centuries ago, the Buddha thieân). Ñaây laø moät lyù thuyeát rieâng cuûa talked about the immensity and toâng naày vaø ñöôïc goïi laø “Baûn Cuï Tam endlessness of the cosmos. The earth on Thieân” hay “Lyù Cuï Tam Thieân” hay which we are living is not unique. There “Taùnh Cuï Tam Thieân,” vaø coù khi ñöôïc goïi are a great number of others, which are as laø “Vieân Cuï Tam Thieân.” Noäi theå, hoaëc numerous as the grains of sand in the cuï hay baûn taùnh hay vieân maõn ñeàu chæ Ganges River. Three-thousand-great- chung moät yù nieäm nhö nhau, töùc laø, trong thousand world—Three thousand great moät khoaûnh khaéc cuûa tö töôûng hay saùt na chiliocosmos—Universe of the three kinds taâm ñeàu coù caû 3.000 theá giôùi. Coù ngöôøi of thousands of worlds (The three-fold coi yù nieäm naày nhö laø raát gaàn vôùi yù nieäm great thousand world system—Buddha veà tuyeät ñoái theå. Nhöng neáu baïn coi tuyeät world). Each big celestial world comprises ñoái theå nhö laø caên nguyeân cuûa taát caû taïo one thousand million small worlds, each vaät thì noù khoâng ñuùng haún laø tuyeät ñoái one has the same size as that of our earth. theå. Vaäy noù coù theå ñöôïc coi nhö laø moät Furthermore, there are an infinite number hình thaùi cuûa lyù thuyeát duy taâm, nhöng of big celestial worlds in the cosmos. neáu ngöôøi ta nghó raèng taâm theå aáy bieåu 2) Veà thôøi gian theo Phaät giaùo thì moãi theá hieän theá giôùi ngoaïi taïi baèng tieán trình giôùi coù boán trung kieáp, moãi trung kieáp coù phaân hai thì laïi khaùc haún, vì noù khoâng coù 20 tieåu kieáp,

moãi tieåu kieáp coù 16 trieäu nghóa raèng, moät khaéc cuûa tö töôûng taïo ra

ba nghìn theá giôùi, bôûi vì moät söï taïo taùc laø production is the beginning of a söï khôûi ñaàu cuûa moät chuyeån ñoäng theo lengthwise motion, i.e., timely production. chieàu doïc, nghóa laø taïo taùc trong thôøi gian. Nor does it mean that the 3,000 worlds are Noù cuõng khoâng coù nghóa raèng ba nghìn included in one instant of thought because theá giôùi ñöôïc thu vaøo trong moät khoaûnh an inclusion is a crosswise existence, i.e., khaéc cuûa tö töôûng, bôûi vì söï thu giaûm laø existence in space. Although here the moät hieän höõu theo chieàu ngang, nghóa laø 3,000-world doctrine is expounded on the coïng höõu trong khoâng gian. Duø chuû thuyeát basis of ideation, it is not mere ideation, tam thieân ñaïi thieân theá giôùi ñöôïc quaûng for all the dharmas of the universe are dieãn treân caên baûn duy taâm nhöng noù immanent in one thought-instant but are khoâng chæ laø duy taâm vì taát caû caùc phaùp not reduce to thought or ideation—See trong vuõ truï ñeàu ôû ngay trong moät yù nieäm Luïc Phaøm Töù Thaùnh. nhöng khoâng giaûn löôïc vaøo tam hay yù: Tam Thieân Söù: Three messengers or lictors. The T'ien-T'ai School sets forth a world 1) Laõo: Giaø—Old age. system of ten realms. That is to say, the 2) Beänh: Sickness. world of living beings is divided into ten 3) Töû: Cheát: Death. realms, of which the higher four are Tam Thieàn Thieân: The third region, equal to saintly and the lower six are ordinary. a middling chiliocosmos (Trung thieân giôùi). Here the T'ien-T'ai School at once comes Tam Thieän Caên: Theo Kinh Tröôøng Boä, back to the ideation theory but expresses Phuùng Tuïng Kinh, coù ba thieän caên—According it somewhat differently. It is set forth that to The Long Discourses of the Buddha, there a conscious-instant or a moment of are three good (wholesome) roots: thought has 3,000 worlds immanent in it. (A) Ñoái vôùi chö Taêng Ni—For Monks and This is a theory special to this school and Nuns: is called "Three Thousand Originally 1) Voâ tham, voâ saân, voâ si: The wholesome Immanent," or "Three Thousand roots of non-greed, non-hatred, and non-Immanent in Principle," or "Three delusion—No selfish desire, no ire, no Thousand Immanent in Nature" or stupidity. sometimes "Three Thousand Perfectly 2) Boá thí, töø bi, trí hueä: The wholesome roots Immanent." The immanency, either of almsgiving, kindness, and wisdom. original, theoretical, natural or perfect, 3) Thaân laønh, khaåu laønh, yù laønh: The conveys one and the same idea; namely, wholesome roots of good deeds, good that the one moment of thought is itself words, good thoughts. 3,000 worlds. Some consider this to be the (B) Ñoái vôùi Phaät töû taïi gia—For Ordinary nearest approach to the idea of the People: Absolute, but if you consider the Absolute 1) Boá thí thieän caên: The wholesome root of to be the source of all creation it is not almsgiving. exactly the Absolute. Or, it may be 2) Bi Maãn thieän caên: The wholesome root of considered to be a form of ideation mercy. theory, but if one thinks that ideation 3) Trí hueä thieän caên: The wholesome root of manifests the outer world by the process wisdom. of dichotomy it is quite different, for it (C) Tam thieän caên duøng ñeå phaùt trieån giôùi does not mean that one instant of thought haïnh—Three good roots for all moral produces the 3,000 worlds, because a development:

1) Voâ tham thieän caên: The wholesome root thuoäc veà duïc giôùi—According to the of no lust or selfish desire. Abhidharma, there are three doors of 2) Voâ saân thieän caên: The wholesome root of wholesome kamma pertaining to the sense- no ire or no hatred. sphere: 3) Voâ si thieän caên: The wholesome root of 1) Thaân Nghieäp thuoäc nôi Cöûa Thaân— no stupidity. Bodily action pertaining to the door of the Tam Thieän Ñaïo: Ba ñöôøng hay traïng thaùi ñi body. leân—Three good upward directions or states i) Khoâng Saùt Sanh: Not to Kill. of existence: ii) Khoâng Troäm Caép: Not to Steal. 1) Thieân ñaïo: Do nghieäp laønh baäc treân maø iii) Khoâng Taø Daâm: Noï to Commit Sexual böôùc tôùi—The highest class of goodness Misconduct. rewarded with the deva life. 2) Khaåu Nghieäp thuoäc nôi Cöûa Khaåu— 2) Nhôn ñaïo: Do nghieäp laønh baäc giöõa maø Verbal action pertaining to the door of böôùc tôùi—The middle class of goddness speech. with a return to human life. i) Khoâng Noùi Doái: Not to have False 3) A-tu-la ñaïo: Do nghieäp laønh baäc döôùi maø Speech. böôùc—The inferior class of goodness with ii) Khoâng Noùi lôøi Ñaâm Thoïc: Not to Slander. the asura state. iii) Khoâng Noùi Thoâ Loã: Not to speak harsh Tam Thieän Giôùi: Theo Tröôøng Boä, Kinh speech. Phuùng Tuïng, coù ba loaïi thieän giôùi—According iv) Khoâng Noùi Nhaûm Nhí: Not to speak to The Long Discourses of the Buddha, Sangiti frivolous talk. Sutra, there are three kinds of wholesome 3) YÙ Nghieäp thuoäc nôi Cöûa YÙ—Mental element. action pertaining to the door of the mind. 1) Ly duïc giôùi: The wholesome element of i) Khoâng Tham AÙi: Not to have renunciation. Covetousness. 2) Voâ saân giôùi: The wholesome element of ii) Khoâng Saân Haän: Not to have Ill-will. non-enmity. iii) Khoâng Taø Kieán: Not to have wrong views. 3) Voâ haïi giôùi: The wholesome element of Tam Thieän Taàm: Theo Tröôøng Boä, Kinh non-cruelty. Phuùng Tuïng, coù ba loaïi suy nghó thieän laønh— Tam Thieän Haïnh: Theo Kinh Tröôøng Boä, According to The Long Discourses of the Phuùng Tuïng Kinh, coù ba thieän haïnh— Buddha, Sangiti Sutra, there are three kinds of According to the Long Discourses of the wholesome investigation. Buddha, there are three kinds of right conduct. 1) Ly duïc taàm: The wholesome investigation 1) Thaân thieän haïnh: Right conduct in body. of renunciation. 2) Khaåu thieän haïnh: Right conduct in speech. 2) Voâ saân taàm: The wholesome investigation 3) YÙ thieän haïnh: Right conduct in thought. of non-enmity. 3) Voâ haïi taàm: The wholesome investigation Tam Thieän Nghieäp: Three good deeds— of non-cruelty. The foundation of all development: 1) Khoâng tham: No lust—No selfish desire. Tam Thieän Töôûng: Theo Tröôøng Boä, Kinh 2) Khoâng saân: No anger. Phuùng Tuïng, coù ba loaïi thieän töôûng— 3) Khoâng si: No stupidity—No ignorance— According to The Long Discourses of the Unwillingness to learn. Buddha, Sangiti Sutra, there are three kinds of wholesome perception. Tam Thieän Nghieäp Moân Duïc Giôùi: Theo A Tyø Ñaït Ma Luaän, coù ba cöûa thieän nghieäp

1) Ly duïc töôûng: The wholesome perception period of orthodoxy and vigour—1000 of renunciation. years pure or orthodox doctrine, during 2) Voâ saân töôûng: The wholesome perception which time, Buddhism flourished. of non-enmity. 2) Töôïng Phaùp: Giai ñoaïn töôïng phaùp 1.000 3) Voâ haïi töôûng: The wholesome perception

naêm—Imitative Dharma—Semblance or of non-cruelty. the period of scholasticism—An Tam Thoï: The three states of Vedana intermediate period of 1000 years of (sensation): resemblance to purity. (A) 3) Maït Phaùp: Thôøi gian 10.000 naêm phaùp taøn 1) Khoå: Painful—Suffering. vaø phaùp luïn—Latter Dharma—End or the 2) Laïc: Pleasurable—Happy—Joyful. period of decline and termination—10.000 3) Xaû: Freedom from both suffering and years of decay (during which Buddhism joyfull. degenerates). (B) Theo Töông Öng Boä Kinh, Phaåm Taàm Tam Thôøi Chuyeån Phaùp: Ba thôøi thuyeát Caàu, coù ba loaïi Khoå—According to The phaùp cuûa Phaät—The three periods and Connected Discourses of the Buddha, characteristics of Buddha's teaching: Chapter Esanavaggo (Searches), there (A) are three feelings: 1) Höõu: Reality—Khi Phaät thuyeát veà thöïc 1) Khoå Thoï: Suffering—Painful—Painful taùnh cuûa nguõ uaån vaø nhöõng yeáu toá cuûa noù, feeling. nhöng phuû nhaän "thöïc ngaõ" nhö laø moät 2) Laïc Thoï: Happy—Pleasurable—Joyful— taâm thöùc thöôøng haèng. Ñaây laø thôøi kyø Pleasant feeling. Phaät thuyeát veà Töù A Haøm caùc caùc kinh 3) Phi Khoå Phi Laïc Thoï: Trung tính—Voâ khoå ñieån Tieåu thöøa khaùc—When the Buddha voâ laïc—The state of experiencing neither taught the reality of the skandhas and pain nor pleasure—Neither painful-nor- elements, but denied the common belief pleasant feeling. in real personality (thöïc ngaõ) as a Tam Thoï Nghieäp: Nghieäp quaû khôûi leân theo permanent soul. This period is represented doøng ñau khoå vaø vui söôùng hay döûng döng— by the four Agamas (A Haøm) and other The karma or results arising from the pursuit Hinayana Sutras. of courses that produce pain, pleasure, or 2) Khoâng: Sunya—Khi Phaät phuû nhaän veà yù freedom from both. töôûng "thöïc phaùp" vaø cho raèng chö phaùp Tam Thôøi: khoâng thöïc. Trong giai ñoaïn naày Phaät (A) Ba thôøi trong ngaøy laø bình minh, giöõa tröa thuyeát Kinh Baùt Nhaõ—When the Budha vaø hoaøng hoân—The three divisions of the negated the idea of the reality of things day (dawn or morning, daylight, noon and (Thöïc phaùp) and advocate that all was sunset or evening). unreal. This period is represented by (B) Buddhism: Nhöõng naêm sau khi Phaät nhaäp Prajna Sutras (Baùt Nhaõ). dieät, Phaät phaùp ñöôïc chia laøm ba giai 3) Trung: Madhyama—Khi naày Phaät thuyeát ñoaïn—The years after the Buddha's raèng taâm thöùc laø thaät trong khi chö phaùp death, Buddha's Teachings were divided huyeãn giaû. Giai ñoaïn naày Phaät thuyeát kinh into three periods: Dieäu Phaùp Lieân Hoa—When the Buddha 1) Chaùnh Phaùp: Giai ñoaïn Chaùnh phaùp 1.000 taught, "the mind or spirit is real, while naêm, trong thôøi gian ñoù Phaät giaùo ñöôïc things are unreal." This perios represented xieån döông—Right Dharma—Correct or a by the Wonder Lotus Sutras.

(B) Tam thôøi Chuyeån Phaùp theo Tam Luaän Tam Thôøi Phaùp: Giaùo phaùp cuûa Ñöùc Phaät Toâng—Three Dharma-cakra according to ñöôïc chia ra laøm ba thôøi kyø—The Teachings the San-Lun Tsung: Tam Luaän Toâng chia of the Buddha are divided into three periods Thaùnh giaùo cuûa Ñöùc Phaät ra laøm ba thôøi— (of Dharma). The San-Lun School divided the Buddha's 1) Chaùnh Phaùp: Chaùnh Phaùp laø giai ñoaïn 500 sacred teaching into three wheels of the naêm ñaàu, töø khi Ñöùc Phaät nhaäp dieät—The law (dharma-cakra): period of correct Dharma is the first 500

1) Caên baûn Phaùp Luaân laø Hoa Nghieâm: The years from the time of the Buddha's root wheel is the Avatamsaka (Wreath). parinirvana—See Chaùnh Phaùp. 2) Chi maït Phaùp Luaân laø caùc kinh ñieån Tieåu 2) Töôïng Phaùp: Töôïng Phaùp laø giai ñoaïn vaø Ñaïi Thöøa: The branch wheel is all 1.000 naêm sau thôøi Chaùnh Phaùp—The Hinayana and Mahayana texts. period of semblance Dharma is the second 3) Nhieáp maït quy baûn Phaùp Luaân laø thôøi period of 1,000 years after the first Phaùp Hoa: The wheel that contracts all the period—See Töôïng Phaùp. branches so as to bring them back to the 3) Maït Phaùp: Maït Phaùp laø giai khoaûng ba root, i.e., the Lotus. ngaøn naêm sau thôøi Töôïng Phaùp, nhöng Tam Thôøi Giaùo Thieân Thai: Theo toâng chuùng ta coù theå noùi Maït Phaùp laø thôøi gian Thieân Thai, giaùo phaùp cuûa Ñöùc Phaät ñöôïc chia giaùo phaùp suy ñoài keùo daøi voâ haïn—The ra laøm ba thôøi kyø (thí, khai, vaø pheá)— period of the end of Dharma, about three According to the T'ien-T'ai sect, the Buddha's thousand years after the end of the period teaching can be divided into three periods of the semblance Dharma, but we can say (bestowing, opening, and abrogating)—See this period is countless years of its decline Thí Khai Pheá. and end—See Maït Phaùp. Tam Thôøi Nghieäp: The three stages of Tam Thôøi Toïa Thieàn: The trice a day karma: meditation: 1) Nghieäp quaù khöù tích tuï quaû hieän taïi: Past 1) Nhöùt thôøi: The first period at 10 AM. karma is the cause for some results 2) Nhò thôøi: The second period at 4 PM. (effects) reaped in the present life. 3) Tam thôøi: The third period at 8 PM. 2) Nghieäp hieän taïi tích tuï quaû hieän taïi: Tam Thuù: Trong Kinh Nieát Baøn, Phaät ñaõ Present karma is the cause for some thuyeát veà tam thuù, thoû, ngöïa, vaø voi vöôït doøng results (effects) reaped in the present life sanh töû. Phaät muoán noùi Thanh Vaên nhö thoû, (present deeds and their consequences in vöôït doøng baèng caùch loäi treân maët; Duyeân giaùc this life). nhö ngöïa, vöôït doøng baèng caùch loäi saâu trong 3) Nghieäp hieän taïi tích tuï quaû vò lai: Present nöôùc; Boà Taùt nhö voi, vöôït doøng baèng caùch ñi karma (deed) is the cause for some or all boä ngang qua—In Nirvana Sutra, the Buddha results reaped in the next or future lives. preached about the three animals (hare, horse Present deeds and their next life and elephant) crossing a stream. He meant, consequences (present deeds and "the Sravaka is like the hare who crosses by consequences after next life). swimming on the surface; the pratyaka-buddha Tam Thôøi Nieân Haïn: The three periods of is like the horse who crosses deeper than the the Buddha's doctrine—See Tam Thôøi, Chaùnh hare; the bodhisattva is like the elephant who Töôïng Maït, Chaùnh Phaùp, Töôïng Phaùp, and walks acrosses on the bottom. Maït Phaùp. Tam Thöøa: Triyana (skt)—The Triyana— Three Yanas—Theo Kinh Phaùp Hoa, coù ba coã

xe ñöa chuùng sanh vöôït thoaùt Ta Baø ñeå qua bôø Nhaân Duyeân ñeå tu haønh thaønh Bích Chi giaùc ngoä laø Thanh Vaên Thöøa, Duyeân Giaùc Phaät (Phaät ví Duyeân Giaùc Thöøa nhö coå xe Thöøa, vaø Boà Taùt Thöøa. Chöõ "Thöøa" ôû ñaây tieâu nai hay loäc xa). Coù ngöôøi goïi Duyeân Giaùc bieåu cho phöông tieän chuyeân chôû vaø ñöa Thöøa laø Tieåu Thöøa vì haøng Duyeân Giaùc chuùng sanh ñeán giaùc ngoä. Ñaây chæ laø nhöõng chæ töï tu töï ngoä chôù khoâng giuùp ngöôøi giaùc phöông tieän maø Phaät ñaët ra ñeå tuøy caên cô maø ngoä—Pratyeka-buddha, that of

giaùo hoùa chuùng sanh—According to the Lotus enlightened for self (the objective is Sutra, there are three Vehicles, or personal salvation)—Pratyekabuddha who conveyances, or three divisions of Buddha's rightly understands, practices and relies on Teachings, which carry living beings across the theory of dependent origination (the samsara or mortality (births-and-deaths). They twelvefold chain of cause and effect) to are Hearer-Yana, Pratyeka-Buddha-Yana, and become a Pratyekabuddha. Some people Bodhisattva-Yana. The word "Vehicle" call Pratyeka-Buddha a "Lesser Vehicle" symbolizes carrying and transporting sentient because Pratyeka-buddhas cultivate to beings to enlightenment. Three Yanas are only enlighten themselves, not to help others expedient means that Buddha had taught enlighten. based on the capacity of his disciples or 3) Boà Taùt Thöøa: Bodhisattvayana or hearers: Mahayana (skt)—(Ñaïi Thöøa— (A) Mahayana)—Moät vò Boà Taùt, sau voâ löôïng 1) Thanh vaên Thöøa (Tieåu thöøa-Hinayana): kieáp hy sinh cöùu ñoä chuùng sanh môùi tieán Sravakayana (skt)—Nghe phaùp roài tu vaø vaøo ñaïi giaùc vaø quaû vò Phaät. Moät vò Boà töï mình giaùc ngoä. Thanh vaên thoâng hieåu, Taùt vaøo ñôøi haønh ñaïo theo Luïc Ba La Maät thöïc haønh, vaø döïa vaøo moät caùch ñöùng ñaén (Phaät ví Boà Taùt Thöøa nhö coå xe traâu hay phaùp Töù Dieäu Ñeá maø tu haønh ñeå trôû thaønh ngöu xa). Boà Taùt Thöøa coøn ñöôïc goïi laø moät vò A La Haùn (Phaät ví Thanh Vaên Ñaïi Thöøa hay coã xe lôùn vì Boà Taùt tu haønh Thöøa nhö coå xe deâ hay döông xa). Coù tröôùc tieân laø töï ngoä, roài sau ñoù giuùp tha ngöôøi goïi Thanh Vaên Thöøa laø Tieåu Thöøa nhaân gíc ngoä. Duø gì ñi nöõa, thaät laø quan hay coã xe nhoû vì haøng Thanh Vaên chæ tu troïng cho Phaät töû thuaàn thaønh tu taäp Ñaïi haønh töï ngoä, chöù khoâng giuùp ngöôøi khaùc Thöøa, nhöng khoâng khi deã nhöõng vò tu taäp giaùc ngoä—The Sravakayana or theo Tieåu Thöøa vì muïc tieâu toái haäu cuûa Theravada. Sravaka (hearer or obedient ngöôøi con Phaät laø giaùc ngoä vaø giaûi thoaùt, disciple), that of enlightened for self (the chöù khoâng phaûi laø phaân bieät Tieåu hay Ñaïi objective is personal salvation)—Sravaka Thöøa—A Bodhisattva, leading after who understands, practices, and relies on countless ages of self-sacrifice in saving the Four Noble Truths (philosophies) to others and progressive enlightenment to become an Arhat. Some people call ultimate Buddhahood. A Bodhisattva Hearer-Yana a "Lesser Vehicle" because relies on the six paramitas (the six Hearers cultivate to enlighten themselves, accomplishments). Bodhisattva-Yana is not to help others enlighten. also called Mahayana, which means 2) Duyeân Giaùc Thöøa: Pratyekabuddhayana "Greater Vehicle" because Bodhisattvas (skt)—Bích Chi Phaät thöøa (Trung thöøa- cultivate first to enlighten self, and then Madhyamayana)—Duyeân Giaùc laø vò enlighten others. Despite this, it is thoâng hieåu, thöïc haønh vaø döïa vaøo moät important for sincere Buddhists who caùch ñuùng ñaén thuyeát quaùn Thaäp Nhò practice Mahayana Buddhism not to look

down on those who practice Hinayana 2) Duyeân Giaùc: Pratyeka-buddhas. Buddhism since the ultimate goal of every 3) Boà Taùt: Bodhisattvas. Buddhist is to reach enlightenment, not to Tam Tieäm: The three progressive distinguish between Hinayana and developments of Buddha's teaching: Mahayana. 1) Loäc Uyeån: Initial

stage in the Lumbini (C) Three principle schools of Buddhism: Deer Park. 1) Tieåu Thöøa: Hinayana. 2) Phöông Ñaúng: The period of the eight 2) Trung Thöøa: Madhyamayana. succeeding years. 3) Ñaïi Thöøa: Mahayana. 3) Baùt Nhaõ: The last Prajna or Wisdom (D) Ba Thöøa chính trong Phaät giaùo Taây Taïng, period. hay truyeàn thoáng Maät toâng—Three main Tam Tieåu Tai: Three minor calamities: vehicles of Tibetan Buddhism, or Tantric 1) Ñao binh tai: Calamities of wars (swords). tradition: 2) Taät dòch tai: Calamities of pestilence. 1) Tieåu Thöøa: Hinayana. 3) Cô caån tai: Naïn ñoùi—Calamities of 2) Ñaïi thöøa: Mahayana. famines. 3) Kim Cang thöøa: Vajrayana. Tam Tinh Taán Tu Haønh Tieäm Thöù: Tam Thöùc: Theo kinh Laêng Giaø, coù ba loaïi Three gradual stages of cultivation—See Tam thöùc—According to the Lankavatara Sutra, Vò Tieäm Thöù. there are three states of mind or Tam Tính: See Tam Taùnh. consciousness—Three kinds of perception: Tam Tònh Nhuïc: Three kinds of clean flesh (A) (pure meat) to a monk—Veà vieäc tieâu thuï thòt 1) Chaân Thöùc: Nhö Lai taïng, töï tính thanh nhö thöïc phaåm, chính caùc Phaät töû cuõng chia tònh khoâng ueá nhieãm, hay thöùc A Laïi Da, thaønh hai phaùi. Moät phaùi cho raèng aên thòt hay thöùc thöù taùm—The original or khoâng keùm phaàn toäi loãi nhö haønh ñoäng cuûa fundamental unsullied consciousness of ngöôøi gieát. Hoï cho raèng neáu thòt khoâng ñöôïc mind—The Tathagata-garbha—The duøng laøm thöïc phaåm thì khoâng coù nguyeân eighth or alaya. nhaân phaûi gieát choùc suùc vaät, cho neân tieâu thuï 2) Hieän Thöùc: Taïng Thöùc hay chaân taâm cuøng thòt chòu traùch nhieäm tröïc tieáp veà vieäc gieát, vì vôùi voâ minh hoøa hôïp maø sinh ra phaùp vaäy aên thòt laø sai. Nhoùm khaùc cho raèng vieäc aên nhieãm, tònh, xaáu toát—Manifested mind or thòt ñöôïc Ñöùc Phaät cho pheùp. Hoï cho raèng giôùi consciousness diversified in contact with luaät hay kyõ luaät cho pheùp caùc thaày tu aên thòt or producing phenomena, good or evil. trong ba tröôøng hôïp goïi laø “Tam Tònh Nhuïc.” 3) Phaân Bieät Söï Thöùc: Chuyeån Thöùc, do thöùc Duø noùi theá naøo ñi nöõa, aên thòt vaãn laø aên thòt. vôùi caûnh töôùng beân ngoaøi laøm duyeân hieän Ngöôøi tu, nhaát laø chö Taêng Ni, phaûi toû taám leân maø phaùt sinh töø nguõ quan (maét, tai, loøng töø bi ñoái vôùi chuùng sanh muoân loaøi. Chö muõi, löôõi, thaân)—Discrimination or Taêng Ni phaûi coá gaéng heát mình chaúng nhöõng consciousness discrimnating and evolving khoâng gieát, maø coøn khoâng laø nguyeân nhaân cuûa the objects of the five senses. söï gieát qua hình thöùc cuùng döôøng caùi goïi laø (B) tònh nhuïc. Phaät töû neân luoân nhôù raèng, vaøo thôøi 1) YÙ thöùc: Mana consciousness. Phaät coøn taïi theá, coù laàn Ñöùc Phaät cho pheùp 2) Taâm thöùc: Alaya consciousness. chö Taêng Ni duøng tònh nhuïc, vì ngay luùc ñoù ñaõ 3) Voâ caáu thöùc: Amala. xaõy ra moät côn haïn haùn lôùn, rau caûi khoâng Tam Thöôïng Ñaïo: The three upward paths: troàng troït ñöôïc. Coøn baây giôø, chuùng ta ñaâu coù 1) Thanh vaên: Sravakas. thieáu rau caûi? Neân caån troïng!—With regard to

the consumption of meat as food, Buddhists (B) Tam Toân Phaät Tònh Ñoä: Three themselves are divided into groups. One group Buddha in the Pure Land—The three regards eating meat as being no less wicked Amitabha honoured ones: than the act of slaughter. It holds that, if meat 1) Di Ñaø: A Di Ñaø Trung Toân, baäc toaøn bi was not

used as food, there would be no cause toaøn trí—Amitabha Buddha, in the center, for the destruction of animals, hence whose mercy and wisdom are perfect. consumption of meat is directly responsible for 2) Quaùn AÂm: Quaùn AÂm taû bieân, hieän thaân their slaughter and is therefore wrong. Another cuûa loøng ñaïi bi—Avalokitesvara group regards the consumption of meat is bodhisattva, on the left, who is the allowed by the Buddha. They claim that the embodiment of mercy. Vinaya or diciplinary rule allows monks to eat 3) Theá Chí: Theá Chí höõu bieân, hieän thaân cuûa meat under three conditions, called “three trí tueä—Mahasthamaprapta, on the right, kinds of clean flesh.” No matter what you say, the embodiment of wisdom. eating flesh still means eating flesh. Buddhists, ** Ba vò naày ñöôïc goïi laø Tam Toân trong theá especially, monks and nuns should show their giôùi Cöïc Laïc. Ñaïi Theá Chí hôi gioáng vôùi loving-kindness and compassion to all sentient Muïc Kieàn Lieân—They are called the beings. Monks and nuns should try their best to three holy ones of the western region. He prevent killing, and not to be the cause of has doubtfully identified with killing through the form of offering of a so- Maudgalyayana. called ‘clean flesh.’ Buddhists should always (C) remember that at the time of the Buddha, 1) Thích Ca Maâu Ni: Sakyamuni. there was one occasion that the Buddha 2) Vaên Thuø: Manjusri. allowed monks and nuns to use clean flesh 3) Phoå Hieàn: Samantabhadra. because there was a great drought and there Tam Toân Lai Ngheânh: Phaät A Di Ñaø, Boà were no vegatables could be grown. taùt Quaùn AÂm vaø Boà Taùt Phoå Hieàn laø ba vò tieáp Nowadays, Are we lacking of vegetables? Be nhaän nhöõng ai tin vaø nieäm trì hoàng danh Phaät careful!: vaøo coõi Taây Phöông Cöïc Laïc—Amitabha, 1) Khoâng thaáy gieát: Has not seen the animal Avalokitesvara and Mahasthamaprapta killed . receive into the Western Paradise the 2) Khoâng nghe gieát: Has not heard the believers who call on Amitabha. animal killed. Tam Toân Phaät: See Tam Toân (B) 3) Khoâng nghi ngôø con vaät bò gieát ñeå cuùng Tam Trí: Three kinds of wisdom: döôøng cho mình: Has not doubt about the (A) Theo Trí Ñoä Luaän—According to the animal killed to offer to the monk’s meal. Maha-Prajna-Paramita Sastra: Tam Toäc: Three immediate families: 1) Nhöùt thieát trí: Trí cuûa haøng Thanh Vaên vaø 1) Hoï cha: Father’s family name. Duyeân Giaùc, cho raèng chö phaùp laø khoâng 2) Hoï meï: Mother’s family name. thaät—Sravaka (thanh vaên) and Pratyeka- 3) Hoï choàng hoaëc hoï vôï: Husband’s or buddha (Duyeân giaùc) knowledge that all wife’s family name. the dharma or laws are void and unreal. Tam Toân: The three honoured ones: 2) Ñaïo chuûng trí: Trí cuûa haøng Boà Taùt vôùi söï (A) Tam Baûo: Triratna. bieän bieät chaùnh ñaùng (lìa boû nhò kieán höõu 1) Phaät: Buddha. voâ)—Bodhisattva-knowledge of all things 2) Phaùp: Dharma. in their proper discrimination. 3) Taêng: Sangha.

3) Nhöùt thieát chuûng trí: Phaät trí—Buddha- leõ khoâng cuûa nguõ uaån maø thoâi—Non-ego knowledge, or perfect knowledge of all discipline, seeing only the perishing self things in their every aspect and and not realizing the immortal self. relationship, past, present and future. (B) Tam Tu theo truyeàn thoáng Phaät giaùo (B) Nguyeân Thuûy—Three ways to 1) Theá gian trí: Phaøm trí chaáp tröôùc heát thaûy

Enlightenment according to the höõu voâ cuûa chö phaùp—Earthly or ordinary Theravadan Buddhism: wisdom—Normal worldly knowledge or 1) Giôùi: huaán luyeän ñaïo ñöùc, töø boû nhöõng ideas. hoaït ñoäng nghieäp khoâng trong saïch—Sila 2) Xuaát theá gian trí: Trí cuûa baäc Thanh Vaên (skt)—Training in Moral discipline by vaø Duyeân Giaùc, haõy coøn hö voïng phaân avoiding karmically unwholesome bieät töï töôùng—Supra-mundane or spiritual activities—Keeping the precepts—wisdom—The wisdom of Sravaka or Cultivating ethical conduct. Pratyetka-buddha. 2) Ñònh: Huaán luyeän taâm linh, thöïc hieän söï 3) Xuaát theá gian thöôïng thöôïng trí: Trí cuûa taäp trung—Samadhi (skt)—Training the chö Phaät vaø chö Boà Taùt, quaùn saùt heát thaûy mind in Concentration—Practicing chö phaùp baát sanh baát dieät, lìa boû nhò kieán concentration of the mind—Mental höõu voâ—Supreme wisdom of bodhisattvas discipline. and Buddhas. 3) Hueä: Huaán luyeän trí naêng, ñeå phaùt trieån Tam Truù: Three abidings—See Tam Phaùp söï hieåu bieát veà chaân lyù—Prajna (skt)— (xxxxxvii). Training in Wisdom, the development of Tam Tu: Tividhasikkha (p)—Tam Voâ Laäu prajna through insight into the truth of Hoïc—Ba maët thöïc haønh cuûa Phaät giaùo khoâng Buddhism—Always acting wisely— theå thieáu treân ñöôøng tu taäp—Triple (three) Wisdom. Training, the three inseparable aspects for any Tam Tu Tònh Giôùi: Three cultivations of cultivators—The three Universal pure precepts: Characteristics (Existence is universally 1) Traùnh laøm caùc ñieàu aùc: Avoid doing any characterized by impermanence, suffering and evil doings. not-self)—Three ways of discipline of 2) Laøm caùc ñieàu laønh: Do what is good Sravaka: (perform all good deeds). (A) 3) Cöùu ñoä chuùng sanh: Save sentient beings. 1) Voâ thöôøng tu (Practice on the Tam Tuï Tònh Giôùi: Ba tuï giôùi cuûa chö Boà impermanence): Thanh vaên tuy bieát söï Taùt. Ba tuï tònh giôùi naày haøng Thanh Vaên thöôøng truï cuûa phaùp thaân, song chæ quaùn Duyeân Giaùc Tieåu Thöøa khoâng coù, maø chæ coù töôûng leõ voâ thöôøng cuûa vaïn phaùp—No nôi caùc baäc Boà Taùt Ñaïi Thöøa. Ba tuï tònh giôùi realization of the eternal, seeing naày nhieáp heát thaûy Töù Hoaèng Theä Nguyeän— everything as everchanging and transient. Three collections of pure precepts, or three 2) Phi laïc tu (practice on suffering): Tuy bieát accumulations of pure precepts of the Nieát Baøn tòch dieät laø vui söôùng, song chæ Bodhisattvas. Those cultivating Hinayana's quaùn töôûng leõ khoå cuûa chö phaùp—Joyless, Sravaka Way do not have these three through only contemplating misery and accumulations of purity precepts. Only not realizing the ultimate nirvana-joy. Mahayana Bodhisattvas practice them. These 3) Voâ ngaõ tu (practice on non-self): Tuy bieát three accumulations of pure precepts chôn ngaõ laø töï taïi, nhöng chæ quaùn töôûng

encompass the "Four Propagation Vows." (see include all living beings. This means to Töù Hoaèng Theä Nguyeän): develop the compassionate nature to want 1) Nhieáp luaät nghi giôùi: Traùnh laøm vieäc aùc to benefit and aid all sentient beings, and baèng caùch trì giôùi hay thaâu nhieáp heát taát this is the vow "Infinite sentient beings, I caû caùc giôùi chaúng haïn nhö 5 giôùi, 8 giôùi, vow to take across." 10 giôùi Sa Di, 250 giôùi Tyø Kheo, 348 giôùi ** For more information, please see Ñaïi Thöøa Tyø Kheo Ni,

10 giôùi troïng vaø 48 giôùi Giôùi and Möôøi Giôùi Troïng vaø Boán Möôi khinh cuûa Boà Taùt, giöõ kyõ khoâng cho sai Taùm Giôùi Khinh trong Kinh Phaïm Voõng. phaïm moät giôùi naøo—The pure precepts Tam Tö: All action and speech have three which include all rules and observances, mental conditions: or to avoid evil by keeping the discipline. 1) Traàm tö: Reflection. Which means to gather all precepts such 2) Thaåm löï: Judgment. as five precepts, eight precepts, ten 3) Quyeát ñònh: Decision. precepts of Sramanera, 250 precepts of Tam Töø Bi: Tam chuûng töø bi—The three Bhiksus, 348 precepts of Bhiksunis, 10 reasons of a bodhisattva's pity: major and 48 minor precepts of 1) Voâ löôïng ñònh töø: Töø bi vì thöông chuùng Bodhisattvas, and maintain them purely sanh nhö con ñoû—All beings are like without violating a single precept. helples infants. 2) Nhieáp thieän phaùp giôùi: Laø baäc Boà Taùt 2) Thoâng trieät nhaân quaû töø: Thoâng hieåu luaät phaûi hoïc heát taát caû phaùp laønh cuûa Phaät nhôn quaû cuûa nhaø Phaät neân thöông xoùt daïy trong caùc kinh ñieån, ñeå bieát roõ ñöôøng chuùng sanh—Buddha's knowledge of all loái vaø phöông caùch "ñoä taän chuùng sanh," laws and consequences make him feel khoâng ñöôïc boû soùt baát cöù phaùp moân naøo pity for all beings. caû. Ñaây goïi laø phaùp moân voâ löôïng theä 3) Boån taùnh töø: Vì Phaät taùnh töï taâm chöù nguyeän hoïc—The pure precepts which khoâng phaûi vì nhöõng lyù do beân ngoaøi maø include all wholesome dharmas. thöông xoùt chuùng sanh—Buddha's own Accumulating wholesome precepts means nature (without external cause) to make Bodhisattvas who must learn all the him feel pity for all living beings. wholesome dharmas that the Buddha Tam Töï: Three selfs: taught in various sutras, so they will know (A) all the clear paths and means necessary to The three characters—A term for A Di Ñaø "lead and guide sentient beings" to (Amitabha). liberation and enlightenment. Thus, no (B) matter how insignificant a dharma 1) Töï cheá: Self-control. teaching may seem, they are not to 2) Töï tònh: Self-purification. abandon any dharma door. This vow is 3) Töï ñoä: Self-development in the religious made by all Mahayana practicing life and in wisdom. Buddhists that "Innumerable Dharma (C) Door, I vow to master." 1) Töï theå: Substance. 3) Nhieáp chuùng sanh giôùi hay nhieâu ích höõu 2) Töï taùnh: Form. tình giôùi: Nghóa laø phaûi phaùt loøng töø bi 3) Töï duïng: Function. laøm lôïi ích vaø cöùu ñoä taát caû chuùng sanh. Tam Töï Ñieàu: Three self-moderations Ñaây goïi laø "Chuùng sanh voâ bieân theä 1) Töï trì (giôùi): Self-discipline or keeping of nguyeän ñoä."—The pure precepts which precepts with:

a. Chaùnh ngöõ: Right speech. tính khaùch quan naøo ñoù maø noù phuï thuoäc b. Chaùnh nghieäp: Right action. ñeå laøm chaát lieäu. Do ñoù, noù coù nghóa laø c. Chaùnh maïng: Right livelihood. "sinh khôûi döïa vaøo moät choã töïa hay moät 2) Töï tònh: Self-purification or practice of caên baûn." (sôû y). Vaø chính do bôûi caùi trí meditation with: naày maø taát caû caùc loaïi söï vaät, beân ngoaøi a. Chaùnh nieäm: Right mindfulness. vaø beân trong, ñöôïc nhaän bieát vaø tính ñaëc b. Chaùnh ñònh: Right meditation or samadhi. thuø vaø phoå quaùt ñöôïc phaân bieät. Y tha 3) Töï cheá: Self-control or wisdom with: khôûi tính do ñoù töông ñöông vôùi caùi maø a. Chaùnh kieán: Right view. ngaøy nay ta goïi laø trí hay bieát töông ñoái b. Chaùnh tö duy: Right

thinking. hay “töông ñoái tính;” trong khi Y Tha c. Chaùnh tinh taán: Right effort. Khôûi laø söï taïo ra söï töôûng töôïng hay taâm **For more information, please see Baùt cuûa ngöôøi ta. Trong boùng toái, moät ngöôøi Chaùnh Ñaïo in Vietnamese-English Section. daãm leân moät vaät gì ñoù, vì töôûng raèng ñaáy Tam Töï Tính Töôùng: Svabhavalakshana- laø con raén neân anh ta sôï haõi. Ñaây laø Y traya (skt)—Theo Kinh Laêng Giaø, coù ba hình Tha Khôûi, moät phaùn ñoaùn sai laàm hay moät thöùc cuûa trí coøn ñöôïc goïi laø tam töï tính caáu truùc töôûng töôïng ñöôïc keøm theo baèng töôùng—According to The Lankavatara Sutra, moät söï kích thích khoâng xaùc ñaùng. Khi there are three forms of knowledge known as nhìn kyõ laïi thaáy raèng vaät aáy laø sôïi daây Svanhavalakshana-traya. thöøng. Ñaây laø Y Tha Khôûi, caùi trí töông 1) Voïng Keá Tính (Bieán Keá Sôû Chaáp): ñoái. Anh ta khoâng bieát sôïi daây thöøng thöïc Parikalpita (skt)—Töï tính thöù nhaát ñöôïc söï laø gì vaø töôûng noù laø moät thöïc tính, ñaëc goïi laø Bieán Keá Sôû Chaáp, laø söï phaân bieät thuø vaø toái haäu. Trong khi khoù maø phaân sai laàm cuûa söï phaùn ñoaùn, vaø xuaát phaùt töø bieät moät caùch tinh teá söï khaùc bieät giöõa söï hieåu ñuùng baûn chaát cuûa caùc söï vaät, beân Bieán Keá Sôû Chaáp vaø Y Tha Khôûi töø trong cuõng nhö beân ngoaøi vaø hieåu ñuùng nhöõng ñònh nghóa ngaén treân, thì Y Tha moái lieân heä giöõa caùc söï vaät nhö laø nhöõng Khôûi hình nhö ít ra cuõng coù moät möùc ñoä caù theå ñoäc laäp hay thuoäc cuøng moät loaïi— söï thaät naøo ñoù veà maët töï chính caùc ñoái The first of the three Svabhavas is known töôïng, nhöng Bieán Keá Sôû Chaáp khoâng chæ as the Parikalpita or wrong discrimination bao goàm moät sai laàm tri thöùc maø coøn goàm of judgment, and proceeds from rightly moät soá chöùc naêng caûm nhaän ñöôïc vaän comprehending the nature of objects, haønh theo vôùi söï phaùn ñoaùn laàm laïc. Khi internal as well as external, and also moät ñoái töôïng ñöôïc nhaän thöùc nhö laø moät relationship existing between objects as ñoái töôïng hieän höõu, beân trong hay beân independent individuals or as belonging to ngoaøi, thì caùi hình thöùc nhaän bieát goïi laø Y a genus. Tha Khôûi xaõy ra. Nhaän ñoái töôïng naày laø 2) Y Tha Khôûi Tính: Paratantra (skt)—Töï thöïc, caùi taâm nhaän xeùt kyõ hôn veà noù caû veà tính thöù hai laø Y Tha Khôûi Tính, nguyeân maët trí thöùc caû veà maët caûm nhaän, vaø ñaây nghóa laø phuï thuoäc vaøo caùi khaùc, laø caùi trí laø hình thöùc hieåu bieát goïi laø Bieán Keá Sôû döïa vaøo moät söï kieän naøo ñoù, tuy nhöõng söï Chaáp. Sau cuøng, coù theå chuùng ta caøng laøm kieän naày khoâng lieân heä ñeán baûn chaát thöïc cho roái ren theâm khi aùp duïng nhöõng caùch söï cuûa hieän höõu. Ñaëc tröng cuûa caùi trí naày suy nghó ngaøy nay cuûa chuùng ta vaøo laø noù hoaøn toaøn khoâng phaûi laø moät saùng nhöõng caùch suy nghó thôøi xöa khi nhöõng taïo chuû quan ñöôïc sinh ra töø caùi “khoâng” caùch suy nghó naøy chæ ñôn thuaàn ñöôïc vaän suoâng, maø noù ñöôïc caáu truùc cuûa moät thöïc haønh do nhöõng ñoøi hoûi coù tính caùch toân

giaùo chöù khoâng do nhöõng ñoøi hoûi voâ tö coù form of cognition takes place. Accepting tính trieát lyù—The second is the Paratantra, this as real, the mind elaborates on it literally, “depending on another,” is a further both intellectually and affectively, knowledge based on some fact, which is and this is the Parikalpita form of

not, however, in correspondence with the knowledge. It may be after all more real nature of existence. The confusing to apply our modern ways of characteristic feature of this knowledge is thinking to the older ones especially when that it is not altogether a subjective these were actuated purely by religious creation produced out of pure nothingness, requirements and not at all by any but it is a construction of some objective disinterested philosophical ones. reality on which it depends for material. 3) Vieân Thaønh Thöïc Trí: Parinishpanna Therefore, its definition is “that which (skt)—Vieân thaønh thöïc trí töùc laø caùi bieát arises depending upon a support or basis.” toaøn haûo vaø töông ñöông vôùi Chaùnh Trí And it is due to this knowledge that all (samyagjnana) vaø Nhö Nhö (Tathata) cuûa kinds of objects, external and internal, are naêm phaùp. Ñaáy laø caùi trí coù ñöôïc khi ta recognized, and in these individuality and ñaït tôùi traïng thaùi töï chöùng baèng caùch vöôït generality are distinguished. The qua Danh, Töôùng, vaø taát caû caùc hình thöùc Paratantra is thus equivalent to what we phaân bieät hay phaùn ñoaùn (vikalpa). Ñaáy nowadays call relative knowledge or cuõng laø Nhö Nhö, Nhö Lai Taïng Taâm, ñaáy relativity; while the Parikalpita is the laø moät caùi gì khoâng theå bò huûy hoaïi. Sôïi fabricationof one’s own imagination or daây thöøng giôø ñaây ñöôïc nhaän bieát theo theå mind. In the dark a man steps on dieän chaân thöïc cuûa noù. Noù khoâng phaûi laø something, and imagining it to be a snake moät söï vaät ñöôïc caáu thaønh do caùc nguyeân is frightened. This is Parikalpita, a wrong nhaân vaø ñieàu kieän hay nhaân duyeân vaø giôø judgment or an imaginative construction, ñaây ñang naèm tröôùc maët chuùng ta nhö laø attended an unwarranted excitement. He moät caùi gì ôû beân ngoaøi. Töø quan ñieåm cuûa now bends down and examines it closely nhaø Duy Thöùc Tuyeät Ñoái theo nhö Laêng and finds it to be a piece of rope. This is Giaø chuû tröông, sôïi daây thöøng laø phaûn aùnh Paratantra, relative knowledge. He does cuûa chính caùi taâm cuûa chuùng ta, taùch ra not know what the rope really is and khoûi caùi taâm thì noù khoâng coù khaùch quan thinks it to be a reality, individual or tính, veà maët naày thì noù laø phi hieän höõu. ultimate. While it may be difficult to Nhöng caùi taâm voán do töø ñoù maø theá giôùi distinguish sharply between the phaùt sinh, laø moät ñoái töôïng cuûa Vieân Parikalpita and the Paratantra from these Thaønh Thöïc hay trí toaøn ñaéc—The third brief statements or definitions, the latter form of knowledge is the Parinishpanna, seems to have at least a certain degree of perfected knowledge, and corresponds to truth as regards objects themselves, but the Right Knowledge (Samyagjnana) and the former implies not only an intellectual Suchness (Tathata) of the five Dharmas. It mistake but some affective functions set is the knowledge that is available when in motion along with the wrong judgment. we reach the state of self-realization by When an object is perceived as an object going beyond Names and Appearances existing externally or internally and and all forms of Discrimination or determinable under the categories of judgment. It is suchness itself, it is the particularity and generality, the Paratantra Tathagata-garbha-hridaya, it is something

indestructible. The rope is now perceived 1) Oaùn töôûng: Töôûng ñeán vieäc thöông xoùt keû in its true perspective. It is not an object thuø—Thoughts of love to enemies.

constructed out of causes and conditions 2) Thaân töôûng: Töôûng ñeán tình thöông gia and now lying before us as something toäc vaø baèng höõu—Thoughts of love to external. From the absolutist's point of family and friends. view which is assumed by the 3) Trung nhaân töôûng: Töôûng ñeán vieäc thöông Lankavatara, the rope is a reflection of xoùt ngöôøi khoâng phaûi thuø maø cuõng khoâng our own mind, it has no objectivity apart phaûi baïn—Thoughts of love to those who from the latter, it is in this respect non- are neither enemies nor friends. existent. But the mind out of which the Tam Ueá: Three stains—Töï taùnh chuùng ueá whole world evolves is the object of the nhieãm nhö daàu, loï, buøn, maø chuùng coøn vaáy Parinishpanna, perfectly-attained baån caùc vaät khaùc, neân goïi laø caáu ueá—They knowledge. are so called because they are themselves Tam Töôùng: Theo Kinh Phaùp Hoa, coù ba dirty like oil, black, and mud, and because töôùng—According to the Lotus Sutra, there are they dirty other things. three forms or positions: 1) Tham: Greed. 1) Giaûi thoaùt töôùng: Tin khoâng coù töôùng sanh 2) Saân: Hatred. töû—Nirvana. 3) Si: Delusion. 2) Ly töôùng: Tin sinh töû Nieát baøn laø khoâng ** See Tam Ñoäc. coù—No Birth and death, nor nirvana. Tam Vò: 3) Dieät töôùng (Phi höõu phi voâ—Trung ñaïo): (A) Ba höông vò—The three flavors or Chaúng phaûi coù, chaúng phaûi khoâng—The pleasant savours: middle way. 1) Soáng tònh haïnh: The monastic life. Tam Töôùng Höõu Vi: Ti-sankhatalakkhanas 2) Truøng tuïng kinh ñieån: Reading the (p)—The three properties of matter. scriptures. 1) Sanh: Production or birth. 3) Thieàn ñònh: Meditation. 2) Truï: Duration or existence. (B) Ba phaàn vun boài taâm thöùc trong Phaät 3) Dieät: Annihilation. giaùo—The mental cultivation of Tam Töôùng Phaùp: The three universal Buddhism is generally divided into three characteristics. parts: Tam Töôùng Phaân Bieät: Ba töôùng phaân bieät 1) Gia Haïnh Vò—Effort Stage: Ñaây laø giai laø thieän laønh, xaáu aùc vaø trung tính—The ñoaïn noã löïc. Con ñöôøng ñaàu tieân maø haønh differentiation of the three conditions of good, giaû phaûi ñi laø 'gia haïnh vò,' trong ñoù haønh evil, and neutral. giaû tu chæ vaø quaùn—This is the stage of giving out efforts. The first path one Tam Töôùng Vi Teá: Theo Khôûi Tín Luaän, coù treads is the 'effort' stage in which there ba töôùng vi teá—According to the Awakening is the practice of calmness and insight (see of Faith, there are three subtle marks: Nguõ Ñình Taâm Quaùn). 1) Nghieäp töôùng: The mark of karma. 2) Kieán Ñaïo Vò—View-path stage: Ñaây laø 2) Chuyeån töôùng: The mark of Turning. giai ñoaïn thaáy ñaïo—This is the stage of 3) Hieän töôùng: The mark of manifestation. seeing the path. Tam Töôûng: Three thoughts: 3) Tu Taäp Vò—Practice-path stage: Ñaây laø (A) giai ñoaïn tu taäp hay thöïc haønh. Tröôùc tieân haønh giaû phaûi döï bò saün saøng ñeå tieán böôùc

treân con ñöôøng tu taäp—This is the stage of ñòa phaûi döùt naêm moùn taân thaùi trong ñôøi— practices. The adjustment of one's self so Ananda! The twelve categories of livign as to proceed the path. beings in this world are not complete in Tam Vò Tieäm Thöù: Three Gradual Stages— themselves, but depend on four kinds of Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, eating ; that is, eating by portions, eating Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà ba vò tieäm by contact, eating by thought, and eating thöù

nhö sau: “Nay oâng muoán tu chöùng phaùp by consciousness. Therefore, the Buddha tam ma ñeà cuûa Phaät, cuõng phaûi do caùi baûn said that all living beings must eat to live. nhaân ñieân ñaûo loaïn töôûng aáy maø laäp ra ba Ananda! All living beings can live if they tieäm thöù, môùi coù theå dieät töø ñöôïc. Ví duï muoán eat what is sweet, and they will die if they ñöïng nöôùc cam loä trong moät ñoà saïch, phaûi laáy take poison. Beings who seek samadhi nöôùc noùng, tro, vaø nöôùc thôm suùc röûa, töø boû should refrain from eating five pungent caùc caên ñoäc. Theá naøo goïi laø ba tieäm thöù? Moät plants of this world. laø tu taäp ñeå töø trôï nhaân; hai laø thaät tu haønh ñeå b) Phaä t daïy taïi sao phaûi ñoaïn naêm moùn taân boû cho heát chaùnh tính; ba laø tinh taán leân, traùi thaùi—The Buddha explained in depth the vôùi hieän nghieäp.”—According to the ill-effects of eating pungent plants. Surangama Sutra, book Eight, the Buddha • Naêm moùn taân thaùi aáy, naáu chín maø aên, reminded Ananda about the three gradual hay phaùt tính daâm. AÊn soáng theâm giaän stages as follows: “Ananda! As you cultivate döõ. Nhöõng ngöôøi aên caùc moùn aáy, duø coù towards certification to the samadhi of the theå giaûng 12 boä kinh, möôøi phöông Thieân Buddha, you will go through three gradual Tieân cuõng cheâ hôi hoâi, ñeàu traùnh xa: If stages in order to get rid of the basic cause of these five are eaten cooked, they these random thoughts. They work in just the increase one’s sexual desire; if they are way that poisonous honey is removed from a eaten raw, they increase one’s anger. pure vessel that is washed with hot water Therefore, even if people in this world mixed with the ashes of incense. Afterwards it who eat pungent plants can expound the can be used to store sweet dew. What are the twelve divisions of the sutra canon, the three gradual stages? The first is to correct gods and immortals of the ten directions one’s habits by getting rid of the aiding causes; will stay far away from them because the second is to truly cultivate to cut out the they smell so bad. very essence of karmic offenses; the third is to • Tuy nhieân, luùc ngöôøi ñoù aên caùc moùn aáy, increase one’s vigor to prevent the caùc loaøi quyû ñoùi thöôøng ñeán lieám meùp. manifestation of karma. Thöôøng ôû chung vôùi quyû, neân phuùc ñöùc 1) Theá naøo laø trôï nhaân?—What are aiding ngaøy moät tieâu moøn, haèng khoâng lôïi ích gì: causes? However, after they eat these things, the a) OÂng A Nan! Caû 12 loaïi sinh trong theá giôùi hungry ghosts will hover around and kiss khoâng theå töï toaøn, phaûi nöông vaøo boán their lips. Being always in the presence caùch aên maø soáng coøn. Ñoù laø aên baèng caùch of ghosts, their blessings and virtue chia xeù, aên baèng ngöûi hôi, aên baèng suy dissolve as the day go by, and they nghó, aên baèng thöùc. Vaäy neân Phaät noùi taát experience no lasting benefit. caû chuùng sanh ñeàu nöông nôi söï aên maø • Ngöôøi aên moùn ñoù maø tu tam ma ñòa, caùc soáng coøn. OÂng A Nan! Taát caû chuùng sanh vò Boà Taùt, Thieân Tieân möôøi phöông thieän aên moùn ngon laønh ñöôïc soáng, aên moùn ñoäc thaàn chaúng ñeán thuû hoä. Ñaïi löïc ma vöông bò cheát. Cho neân chuùng sanh caàu tam ma tìm ñöôïc phöông tieän, hieän laøm thaân Phaät

maø ñeán thuyeát phaùp. Cheâ boû caám giôùi, giôùi Thanh Vaên, boán khí, taùm khí, giöõ gìn khen laøm vieäc daâm, giaän döõ, ngu si. Sau thaân khoâng ñoäng. Sau laïi tu

luaät nghi khi cheát, töï laøm quyeán thuoäc cho ma thanh tònh cuûa Boà Taùt, giöõ gìn taâm chaúng vöông, höôûng heát phuùc cuûa ma, bò ñoïa khôûi: Ananda! You should look upon vaøo nguïc voâ giaùn: People who eat lustful desire as upon a poisonous snake pungent plants and also cultivate samadhi or a resentful bandit. First hold to the will not be protected by the Bodhisattvas, sound-hearer's four or eight parajikas in gods, immortals, , or good spirits of the order to control your physical activity; ten directions; therefore, the then cultivate the Bodhisattva's pure tremendously powerful demon kings, able regulations in order to control your to do as they please, will appear in the mental activity body of a Buddha and speak Dharma for b) Caám giôùi ñöôïc thaønh töïu, thì ñoái vôùi theá them, denouncing the prohibitive precepts gian, hoaøn toaøn khoâng coøn nghieäp sinh and praising lust, rage, and delusion. nhau, gieát nhau, khoâng laøm vieäc troäm When their lives end, these people will cöôùp thì khoâng bò maéc nôï cuøng nhau, join the retinue of demon kings. When khoâng phaûi traû nôï tröôùc ôû theá gian: When they use up their blessings as demons, the prohibitive precepts are successfully they will fall into the Unintermittent Hell. upheld, one will not create karma that • OÂng A Nan! Ngöôøi tu Boà Ñeà, phaûi hoaøn leads to trading places in rebirth and to toaøn döùt naêm moùn taân thaùi. Ñaây goïi laø ñeä killing one another in this world. If one nhaát tinh taán tu haønh tieäm thöù: Ananda! does not steal, one will not be indebted, Those who cultivate for Bodhi should and one will not have to pay back past never eat the five pungent plants. This is debts in this world. the first of the gradual stages of c) Ngöôøi thanh tònh ñoù tu tam ma ñòa, ngay ôû cultivation. xaùc thaân cha meï sinh, chaúng duøng pheùp 2) Chính tính—Proper nature: Thieân nhaõn, töï nhieân xem thaáy möôøi a) Theá naøo laø chính tính? What is the phöông theá giôùi, thaáy Phaät, nghe phaùp cuûa essence of karmic offenses? Phaät, phuïng trì yù chæ cuûa Phaät, ñöôïc ñaïi • A Nan! Chuùng sanh vaøo tam ma ñòa, tröôùc thaàn thoâng, daïo ñi möôøi phöông, tuùc phaûi giöõ giôùi luaät tinh nghieâm vaø thanh meänh, thanh tònh, khoâng bò gian hieåm. Ñoù tònh, phaûi hoaøn toaøn döùt taâm daâm, chaúng laø ñeä nhò tinh tieán tu haønh tieäm thöù: If aên thòt uoáng röôïu, aên ñoà naáu chín vaø saïch, people who are pure in this way cultivate chôù aên moùn coøn hôi soáng. OÂng A Nan! samadhi, they will naturally be able to Ngöôøi tu haønh maø chaúng ñoaïn daâm vaø saùt contemplate the extent of the worlds of sinh, khoâng theå ra khoûi ba coõi: Ananda! the ten directions with the physical body Beings who want to enter samadhi must given them by their parents; without need first firmly uphold the pure precepts. They of the heavenly eye, they will see the must sever thoughts of lust, not partake of Buddhas speaking Dharma and receive in wine or meat, and eat cooked rather than person the sagely instruction. Obtaining raw foods. Ananda! If cultivators do not spiritual penetrations, they will roam sever lust and killing, it will be impossible through the ten directions, gain clarity for them to transcend the triple realm. regarding past lives, and will not • A Nan! Neân coi söï daâm duïc nhö raén ñoäc, encounter difficulties and dangers. This is nhö giaëc thuø mình. Tröôùc heát, phaûi giöõ

the second of the gradual stages of thereupon gradually cultivate according to cultivation. their practices, until they reside securely 3) Traùi vôùi hieän nghieäp—They should in the sagely positions. This is the third of counter the manifestations of their karma: the gradual stages of cultivation. a) Theá naøo laø hieän nghieäp?—What is the Tam Vieân Dung: Three kinds of unity or manifestation of karma? OÂng A Nan! identity: Ngöôøi giöõ caám giôùi thanh tònh ñoù, loøng 1) Söï lyù vieân dung: Phenomena with khoâng tham daâm, ñoái vôùi luïc traàn beà substance (waves and water). ngoaøi, chaúng hay löu daät. Neáu chaúng löu 2) Söï söï vieân dung: Phenomena with daät, trôû veà choã baûn nguyeân. Ñaõ chaúng phenomena (wave with wave). duyeân theo traàn, caên khoâng phoái ngaãu. 3) Lyù lyù vieân dung: Substance with Ngöôïc doøng trôû veà chaân tính, saùu caên thoï substance (water with water). duïng khoâng hieän haønh—Ananda! Such Tam Voâ Laäu Caên: Three roots for the people as these , who are pure and who passionless life and final escape from uphold the prohibitive precepts, do not transmigration (No evil deeds, no evil words, have thoughts of greed and lust, and so no evil thoughts). they do not become dissipated in the Tam Voâ Laäu Hoïc: Ba phaàn hoïc cuûa haøng voâ pursuit of the six external defiling sense- laäu, hay cuûa haïng ngöôøi ñaõ döùt ñöôïc luaân hoài objects. Because they do not pursuit them, sanh töû—Threefold training, or three studies they turn around to their own source. or endeavors of the non-outflow, or the those Without the conditions of the defiling who have passionless life and escape from objects, there is nothing for the sense- transmigration: organs to match themselves with, and so 1) Giôùi hay trì giôùi: Trong Phaät giaùo, khoâng they reverse their flow, become one unit, coù pheùp goïi laø tu haønh naøo maø khoâng phaûi and no longer function in six ways. trì giôùi, khoâng coù phaùp naøo maø khoâng coù b) Möôøi phöông quoác ñoä trong saïch, saùng giôùi. Giôùi nhö nhöõng chieác loàng nhoát suoát, ví nhö traêng saùng chieáu qua ngoïc löu nhöõng teân troäm tham, saân, si, maïn, nghi, ly. Thaân taâm khoan khoaùi, dieäu vieân bình taø kieán, saùt, ñaïo, daâm, voïng—Precepts or ñaúng, ñöôïc raát an laønh. Taát caû caùc ñöùc training in moral discipline. In Buddhism, ‘maät, vieân, tònh, dieäu’ cuûa Nhö Lai ñeàu there is no so-called cultivation without hieän trong loøng ngöôøi tu. Ngöôøi ñoù lieàn discipline, and also there is no Dharma ñöôïc voâ sanh phaùp nhaãn. Töø ñoù laàn löôït without discipline. Precepts are tieán tu, tuøy theo haïnh maø an laäp Thaùnh vò. considered as cages to capture the thieves Ñaây goïi laø ñeä tam tinh tieán tu haønh tieäm of greed, anger, stupidity, pride, doubt, thöù—All the lands of the ten directions wrong views, killing, stealing, lust, and are as brilliantly clear and pure as lying. moonlight reflected in crystal. Their 2) Ñònh: Pheùp luyeän cho taâm ñöôïc ñònh tónh. bodies and minds are blissful as they Töông töï nhö “giôùi,” trong Phaät giaùo, experience the equality of wonderful khoâng coù pheùp goïi laø tu haønh naøo maø perfection, and they attain great peace. khoâng tu luyeän cho taâm ñònh tónh— The secret perfection and pure wonder of Samadhi, meditation, trance, or training all the Thus Come Ones appear before the mind. In the same manner as in (1), in them. These people then obtain patience Buddhism, there is no so-called cultivation with the non-production of

dharmas. They

without concentration, or training the 1) Taâm: Baûn taâm cuûa chö Phaät vaø chuùng mind. sanh ñeàu nhö nhau—The nature of mind is 3) Hueä: Tu taäp trí tueä laø keát quaû cuûa giôùi vaø the same in Buddhas. ñònh. Neáu baïn muoán ñoïan tröø tam ñoäc 2) Phaät: Baûn taùnh vaø söï giaùc ngoä cuûa chö tham lam, saân haän vaø si meâ, baïn khoâng coù ñeàu nhö nhau—The nature and con ñöôøng naøo khaùc hôn laø phaûi tu giôùi vaø enlightenment of all Buddhas is the same. ñònh haàu ñaït ñöôïc trí tueä ba la maät. Vôùi trí 3) Chuùng sanh: Baûn taùnh vaø söï giaùc ngoä cuûa hueä ba la maät, baïn coù theå tieâu dieät nhöõng taát caû chuùng sanh ñeàu nhö nhau—The teân troäm naày vaø chaám döùt khoå ñau phieàn nature and enlightenment of all the living naõo—The resulting wisdom, or training in beings is the same. wisdom. If you want to get rid of greed, Tam Voâ Sôû Caàu: Toå Boà Ñeà Ñaït Ma , vò toå anger, and ignorance, you have no choice thöù 28 doøng Thieàn AÁn Ñoä vaø cuõng laø vò sô toå but cultivating discipline and samadhi so cuûa doøng Thieàn Trung Hoa ñaõ daïy veà tam voâ that you can obtain wisdom paramita. sôû caàu nhaân sau cuoäc noùi chuyeän vôùi vua Haùn With wisdom paramita, you can destroy Vuõ Ñeá veà tu haønh tònh haïnh voâ caàu— these thieves and terminate all afflictions. Bodhidharma, the 28th Patriarch from India and Tam Voâ Sai Bieät: The three that are without also the 1st Patriarch in China taught about essential difference (the three that are of the three Non-seeking practices or three doors of same nature)—See Tam Voâ Sai Bieät Voâ Taùnh liberation: (B): 1) Khoâng: Emptiness. 1) Taâm: The nature of mind is the same in 2) Voâ töôùng: Signlessness. Buddhas, men, and all the living beings. 3) Voâ nguyeän: Wishlessness. 2) Phaät: The nature and enlightenment of all Thaät vaäy, chö phaùp höõu vi nhö aûo nhö moäng, Buddhas is the same. sanh dieät, dieät sanh. Coù caùi gì thöôøng haèng cho 3) Chuùng sanh: The nature and chuùng ta theo ñuoåi ? Hôn nöõa, theá giôùi hieän enlightenment of all living beings is the töôïng chæ laø töông ñoái, trong tai hoïa ñoâi khi coù same. phöôùc baùo, trong phöôùc baùo coù khi laø tai hoïa. Tam Voâ Sai Bieät (Voâ Taùnh): Theá neân ngöôøi tu Phaät neân luoân giöõ taâm mình (A) Tam voâ sai bieät voâ taùnh—The three things bình thaûn vaø khoâng khuaáy ñoäng trong moïi tình without a nature or separate existence of huoáng, leân xuoáng hay hoïa phöôùc. Giaû duï nhö their own: moät vò Taêng tu taäp haåm hiu nôi sôn laâm cuøng 1) Töôùng voâ taùnh: Hình töôùng khoâng thaät— coác, ít ngöôøi thaêm vieáng hoaøn caûnh soáng thaät Form, appearance or seeming is unreal. laø khoå sôû coâ ñoäc, nhöng cuoäc tu giaûi thoaùt thaät 2) Sinh voâ taùnh: Moïi vaät ñeàu töø söï keát hôïp laø tinh chuyeân. Theá roài ít laâu sau ñoù coù vaøi bôûi vaät chaát maø thaønh (chöù khoâng coù töï ngöôøi tôùi thaêm cuùng döôøng vì nghe tieáng phaïm taùnh)—Everything derived from haïnh cuûa ngöôøi, tuùp leàu naêm xöa chaúng bao constituent materials. laâu bieán thaønh moät ngoâi chuøa ñoà xoä, Taêng 3) Thaéng nghóa voâ taùnh: Khaùi nieäm veà chaân chuùng ñoâng ñaûo, chöøng ñoù phöôùc thònh duyeân nhö cuõng khoâng coù thaät—The concept or haûo, nhöng thöû hoûi coù maáy vò coøn coù ñuû thì giôø bhutatathata (chaân nhö) is unreal. ñeå tinh chuyeân tu haønh nhö thuôû haøn vi ? Luùc (B) Taâm, Phaät vaø

chuùng sanh, tam voâ sai aáy cuoäc tu chaúng nhöõng roõ raøng ñi xuoáng, maø bieät—Mind, Buddha and Living beings laém luùc coøn gaây toäi taïo nghieäp vì nhöõng loâi are the same in nature: cuoán beân ngoaøi. Theá neân ngöôøi tu Phaät neân luoân ghi taâm phaùp “Tam voâ sôû caàu naày.”—

Trully speaking, worldly phenomena are taking place without premeditated efforts dharmas are illusory and dream-like, born and or an extinction caused by the absence of destroyed, destroyed and born. So what is a productive cause. there which is true ever-lasting and worth ** For more information, please see Baûy seeking ? Furthermore, worldly phenomena Möôi Laêm Phaùp Caâu Xaù Toâng. are all relative, in calamities are found Tam Xa: Triyana—The three vehivles across blessings, in blessings there is misfortune. samsara to Nirvana: Therefore, Buddhist cultivators should always 1) Xe Deâ: Goat carts, representing Sravakas. keep their minds calm and undisturbed in all 2) Xe Nai: Deer carts, representing situations, rising or falling, unfortunate or Pratyeka-buddhas—See Loäc Xa. blessed. For example, when a monk cultivates 3) Xe Traâu: Bullock carts, representing alone in a deserted hut with few visitors. Bodhisattvas. Although his living conditions are miserable ** See Tam Thöøa. and lonely, his cultivation is diligent. After a Tam Xieån Ñeà: See Tam Chuûng Xieån Ñeà. while, virtuous people learn of his situation Tam Xöù Truyeàn Taâm: Ba nôi maø theo keå and come to offer and seek for his guidance, laïi laø nhöõng nôi Phaät ñaõ taâm truyeàn taâm cho his used-to-be hut now become a huge Ngaøi Ca Dieáp—The three places where magnificient temple, filled with monks and Sakyamuni is said to have transmitted his mind nuns. By then, his blessings may be great, his or thought direct and without speech to cultivation has not only onviously declined, Kasyapa: sometimes external events may attract him to 1) Linh Thöùu Sôn: At the Vulture Peak, by a causing more bad karma. Therefore, Buddhist smile when plucking a flower. cultivators should always keep in mind these 2) Ña Töû Thaùp: When the Buddha shared his three Non-seeking practices. seat with Kasyapa. Tam Voâ Vi Phaùp: Asamskritas (skt)—Theo 3) Ñöa chaân ra khoûi coå quan: Finally the Caâu Xaù toâng trong A Tyø Ñaøm Luaän, coù ba Buddha put his foot out of his coffin. phaùp voâ vi—According to the Kosa School in Tam Y: Ba loaïi aùo caø sa—Three kinds of the Abhidharma, there are three non-created monks’ garments: dharmas. 1) Taêng Giaø Leâ Y: Samghati (skt)—Chuùng 1) Hö Khoâng: Akasa (skt)—Phaùp khoâng tuï thôøi y (aùo maëc khi hoäi hoïp vôùi caùc chöôùng ngaïi vaø thaâm nhaäp qua taát caû moïi chuùng ñeå cöû haønh caùc nghi thöùc leã laïc chöôùng ngaïi moät caùch töï do khoâng bieán trang nghieâm nhö thoï giôùi, thuyeát giôùi hay chuyeån: Space is that which gives no truyeàn giôùi). Ñaây laø loaïi y töø chín ñeán hai hindrance and itself penetrates through möôi laêm maûnh—The assembly cassock any hindrance freely and manifests no of from nine to twenty-five pieces. change. 2) Uaát Ña La Taêng Y: Uttarasanga (skt)— 2) Traïch Dieät: Pratisamkhya-nirodha (skt)— Thöôïng Y hay aùo maëc treân aùo an ñaø hoäi, y Söï tòch dieät ñaït ñöôïc baèng naêng löïc trí tueä baûy maûnh—Outer garment, the seven- nhö Nieát Baøn: Extinction attained by an piece cassock. intellectual power such as Nirvana. 3) An Ñaø Hoäi Y: Antarvasas (skt)—Trung

3) Phi Traïch Dieät: Apratisamkhya-nirodha tröôùc y, aùo loùt maëc beân trong, töùc laø aùo loùt (skt)—Söï tòch dieät xaõy ra maø khoâng caàn maëc saùt ngöôøi, y naêm maûnh—An inner coù nhöõng noã löïc hay söï tòch dieät ñöôïc taïo garment; the five-piece cassock. ra do khuyeát duyeân: An annihilation Taùm: Eight.

Taùm Caùch Maø Quan Nieäm Voâ Sinh vows: “erroneous, correct, true, false, great, Ñöôïc Thieát Laäp: Anutpattikadharma (skt)— small, imperfect, perfect.” Among the eight See Baùt Baát Sinh Phaùp. ways of developing the Bodhi Mind, we should not follow the “erroneous, false, Taùm Caùch Phaùt Taâm Boà Ñeà: Trong Kinh imperfect, and small” ways. We should instead Hoa Nghieâm Ñöùc Theá Toân vaø chö Boà Taùt ñaõ follow the “true, correct, perfect, and great” thuyeát giaûng roäng raõi veà coâng ñöùc cuûa Boà Ñeà ways. Such cultivation is called developing the taâm: “Cöûa yeáu vaøo ñaïo tröôùc phaûi phaùt taâm. Bodhi Mind in a proper way. Vieäc yeáu tu haønh, tröôùc neân laäp nguyeän.” Neáu 1) Taø: Coù nhöõng ngöôøi tu khoâng tham cöùu töï khoâng phaùt taâm roäng lôùn, khoâng laäp nguyeän taâm, chæ bieát theo beân ngoaøi, hoaëc caàu beàn chaéc, thì duø traûi qua voâ löôïng kieáp, vaãn y danh lôïi, ñaém caûnh vui hieän taïi, hay mong nhieân ôû trong neûo luaân hoài; duø coù tu haønh cuõng quaû phöôùc trong töông lai maø phaùt loøng khoù tinh taán vaø chæ luoáng coâng khoå nhoïc. Do Boà Ñeà. Trong ñôøi soáng, ñaây laø haïng ngöôøi ñoù neân bieát muoán hoïc Phaät ñaïo, quyeát phaûi chæ moät beà haønh theo “Söï Töôùng” maø phaùt Boà Ñeà Taâm khoâng theå trì höôûn. Do ñoù khoâng chòu xoay vaøo “Chaân Taâm.” Phaùt khi xöa Ñaïi Sö Tænh Am beân Trung Quoác ñaõ taâm nhö theá goïi laø TAØ. Treân ñaây laø loái soaïn ra baøi phaùt nguyeän “Phaùt Boà Ñeà Taâm phaùt taâm cuûa ña phaàn caùc ngöôøi tu, taïi gia Vaên” ñeå khuyeán khích töù chuùng. Trong aáy, vaø xuaát gia, trong thôøi maït phaùp naày. ngaøi ñaõ theo caùc taâm nguyeän maø trình baøy söï Nhöõng ngöôøi nhö theá coù nhan nhaõn ôû khaép phaùt taâm thaønh taùm caùch, Taø, Chaùnh, Chaân, moïi nôi, soá ñoâng nhö caùc soâng Haèng— Nguïy, Ñaïi, Tieåu, Thieân, Vieân. Trong taùm caùch ERRONEOUS—Some individuals naày, Taø, Nguïy, Thieân, Tieåu neân boû; Chaân, cultivate witohut meditating on the Self- Chaùnh, Vieân, Ñaïi neân theo. Ñöôïc nhö theá môùi Nature. They just chase after externals or goïi laø phaùt Boà Ñeà Taâm ñuùng caùch—The seek fame and profit, clinging to the Buddha and Bodhisattvas broadly explained fortunate circumstances of the present the virtue of Bodhi Mind in The Avatamsaka time, or they seek the fruits of future Sutra: “The principal door to the Way is merits and blessings. In life there are development of the Bodhi Mind. The principal cultivators who cultivate only according to criterion of practice is the making of vows.” If the “Practice form characteristics,” we do not develop the broad and lofty Bodhi refusing to reflect internally to “Examine Mind and do not make firm and strong vows, the True Nature.” Such development of we will remain as we are now, in the the Bodhi Mind is called ""“Erroneous," or wasteland of Birth and Death for countless “False.” The above is truly the way the eons to come. Even if we were to cultivate majority of cultivators, lay and clergy, during that period, we would find it difficult to develop their minds in the present day persevere and would only waste our efforts.

Dharma Ending Age. They are Therefore, we should realize that in following everywhere similar to the abundance of Buddhism, we should definitely develop the sands of the Ganges. Bodhi Mind without delay. That is why Great 2) Chaùnh: Nhö chaúng caàu danh lôïi, khoâng Master Hsing An composed the essay titled tham caûnh vui cuøng mong quaû phöôùc, chæ “Developing the Bodhi Mind” to encourage vì thoaùt voøng sanh töû, lôïi mình lôïi sanh the fourfold assembly to follow when maø caàu ñaïo Boà Ñeà. Ñaây laø haïng ngöôøi practicing Buddhism. In it, the Master treân khoâng caàu lôïi döôõng, döôùi chaúng described eight approaches to developing the thích hö danh, vui hieän theá khoâng maøng, Bodhi Mind, depending on sentient beings’

phöôùc vò lai chaúng töôûng. Hoï chæ vì söï the resolve to ascend a mountain to its sanh töû maø caàu quaû Boà Ñeà. Phaùt taâm nhö peak. These cultivators who, thought after theá goïi laø CHAÙNH—CORRECT. Ñaây laø thought, above pray for Buddhahood; loái phaùt taâm cuûa baäc tu haønh chaân chaùnh, mind after mind, below rescue sentient chæ caàu mong giaûi thoaùt. Loái phaùt taâm vaø beings; hearing to become Buddha will caùch tu haønh naày ñôøi nay khoù theå naøo take forever, do not become fearful and thaáy ñöôïc, hoïa hoaèn laém trong muoân ngaøn wish to regress. Such development of the ngöôøi tu môùi coù ñöôïc moät hay hai vò maø Bodhi Mind is called “true.” thoâi—Not seeking fame, profit, happiness, 4) Nguïy: Coù toäi loãi khoâng saùm hoái chöøa caûi, merit or blessings, but seeking only ngoaøi döôøng trong saïch, trong thaät nhôùp Buddhahood, to escape Birth and Death nhô, tröôùc tinh taán sau löôøi bieáng. Duø coù for the benefit of oneself and others. taâm toát nhöng coøn xen laãn lôïi danh, coù These are cultivators who, above do not phaùp laønh song bò toäi loãi laøm oâ nhieãm. pray for luxury, below do not yearn for Phaùt taâm maø coøn nhöõng ñieàu naày, goïi laø fame, not allured by the pleasures of the NGUÏY. Ñaây laø loái phaùt taâm cuûa haàu heát present, do not think of the merits in the ngöôøi tu haønh trong thôøi maït phaùp naày— future. In contrast, they are only FALSE—Not repenting or renouncing our concerned with the matter of life and transgressions, appearing pure on the death, praying to attain the Bodhi outside while remaining filthy on the Enlightenment fruit. Such development of inside, formerly full of vigor but now lazy the Bodhi Mind is called “Correct,” or and lax, having good intentions “Proper.” The above is the way of intermingled with the desire for fame and developing the mind according to true profit, practicing good deeds tainted by cultivators praying for enlightenment and defilements. Such development of the liberation. With this way of developing Bodhi Mind is called “false.” This is the the mind and cultivation, it is difficult to way the majority of cultivators develop find nowadays. In hundreds and thousands the mind in the Dharma Ending Age. of cultivators, it would be fortunate to find 5) Ñaïi: Coõi chuùng sanh heát, nguyeän môùi heát; just one or two such cultivators. ñaïo Boà Ñeà thaønh, nguyeän môùi thaønh. Phaùt 3) Chaân: Moãi nieäm treân vì caàu Phaät ñaïo, taâm nhö vaäy goïi laø ÑAÏI. Ñaây laø loái phaùt döôùi vì ñoä chuùng sanh, nhìn ñöôøng Boà Ñeà taâm cuûa haøng Ñaïi Thöøa Phaùp Thaân Ñaïi Só daøi xa maø khoâng khieáp, thaáy loaøi höõu tình Boà

Taùt, hay baäc Thaùnh Taêng Boà Taùt, ñaõ khoù ñoä nhöng chaúng sôøn. Taâm beàn vöõng ñaéc ñöôïc voâ sanh phaùp nhaãn, chuyeån phaùp nhö leân nuùi quyeát ñeán ñænh, nhö leo thaùp luaân baát thoái trong möôøi phöông phaùp quyeát ñeán choùt. Nhöõng baäc naày, nieäm giôùi—GREAT—Only when the realm of nieäm treân caàu Phaät daïo, taâm taâm döôùi ñoä sentient beings has ceased to exist, would chuùng sanh. Nghe thaønh Phaät duø laâu xa one's vows come to an end; only when chaúng sôï, chaúng lui. Phaùt taâm nhö theá goïi Buddhahood has been realized, would laø CHAÂN—TRUE—Aiming with each one's vows be achieved. Such thought to seek Buddhahood "above" and development of the Bodhi Mind is called save sentient beings "below," without "great." Above is the way of developing fearing the long, arduous Bodhi path or the mind of those in the rank of Mahayana being discouraged by sentient beings who Great Strength Dharma Body Maha- are difficult to save, with a mind as firm as Bodhisattvas, or Bodhisattva Saintly

Masters, who have already attained the thoâng ñaït lyù "ngoaøi taâm khoâng phaùp, "Non-Birth Dharma Tolerance" and have ngoaøi phaùp khoâng taâm."— turned the non-retrogressing Dharma IMPERFECTED—Viewing sentient Wheel in the ten directions of infinite beings and Buddhahood as outside the universes. Self-Nature while vowing to save sentient 6) Tieåu: Xem tam giôùi nhö tuø nguïc, sanh töû beings and achieve Buddhahood; nhö oan gia, chæ mong mình mau giaûi engaging in cultivation while the mind is thoaùt, chaúng muoán ñoä ngöôøi. Phaùt taâm always discriminating. Such development theo quan nieäm naày goïi laø TIEÅU. Ñaây laø of the Bodhi Mind is called "imperfected" caùch phaùt taâm cuûa baäc Thaùnh nhaân trong or "biased." The above way of developing haøng nhò thöøa Thanh Vaên vaø Duyeân Giaùc. the mind is false, belonging to those who Loái phaùt taâm naày tuy laø ñöôïc giaûi thoaùt ra cultivated achievements still leave them ngoaøi tam giôùi, chöùng ñöôïc Nieát Baøn, trapped in the three worlds of the cycle of nhöng vaãn bò Phaät quôû laø ñi ra ngoaøi con rebirths, and they will not find true ñöôøng haïnh nguyeän ñoä sanh cuûa Boà Taùt liberation and enlightenment. These vaø Phaät—SMALL—Viewing the Triple people only cultivate to ascend to higher World as a prison and Birth and death as Heavens of Form and Formlessness enemies, hoping only for swift self- because they have not penetrated fully the salvation and being reluctant to help theory of "outside the mind there is no others. Such development of the Bodhi dharma, outside the dharma there is no Mind is called "small." The above is the mind." way of developing the mind for those 8) Vieân: Bieát chuùng sanh vaø Phaät ñaïo ñeàu laø cultivators who practice Hinayana töï taùnh, neân nguyeän ñoä nguyeän thaønh, tu Buddhism or Lesser Vehicle, Sravaka- coâng ñöùc khoâng thaáy mình coù tu, ñoä chuùng Yana and Pratyeka-Buddha-Yana. With sanh khoâng thaáy coù chuùng sanh ñöôïc ñoä. this method of developing mind, even Caùc baäc naày duøng taâm roãng nhö hö khoâng though liberation from the cycle of maø phaùt nguyeän lôùn nhö hö khoâng, tu reborths will be attained, escape from the haønh roäng nhö hö khoâng, chöùng ñaéc nhö three worlds, and attain Nirvana. hö khoâng, cuõng chaúng thaáy coù töôùng However, the Buddha criticized them as "khoâng." Phaùt taâm nhö theá

goïi laø VIEÂN. traveling outside the path of conducts and Ñaây laø loái phaùt taâm cuûa caùc haøng Ñaêng vows of rescuing sentient beings of the Ñòa Boà Taùt, Ñaúng Giaùc Boà Taùt, vaø Nhöùt Bodhisattvas and Buddhas of Mahayana Sanh Boå Xöù Boà Taùt. Sau cuøng caùc vò naày or Greater Veicle. chöùng ñöôïc quaû vò Phaät vôùi ñaày ñuû thaäp 7) Thieân: Thaáy chuùng sanh vaø Phaät ñaïo ôû hieäu (see Thaäp Ñòa and Thaäp Hieäu)— ngoaøi töï taùnh, roài nguyeän ñoä nguyeän PERFECT—Knowing that sentient beings thaønh, ñöôøng coâng haïnh chaúng queân, söï and Buddhahood are the Self-Nature thaáy hieåu khoâng döùt. Phaùt taâm nhö theá goïi while vowing to save sentient beings and laø THIEÂN. Ñaây laø caùch phaùt taâm sai laàm achieve Buddhahood; cultivating virtues cuûa nhöõng vò tu haønh maø quaû vò chöùng ñaéc without seeing oneself cultivating, saving vaãn coøn naèm trong ba coõi sanh töû, chôù sentient beings without seeing anyone chöa giaûi thoaùt ñöôïc, hoï chæ tu haønh ñeå being saved. These people use that mind ñaït ñöôïc caûnh giôùi cao hôn nhö leân coõi of emptiness similar to space to make saéc giôùi hay voâ saéc giôùi, vì caùc vò aáy chöa vows as great as space, to cultivate

conducts as vast as space, and finally to neáu khoâng ruùt ra khoûi voû, khoâng ñeán gaàn attain and achieve similar to space, yet do löûa thì chaúng hôn gì moät cuïc ñaù hay moät not see the characteristics of “emptiness.” khuùc goã. Muoán ñeán nôi thì phaûi coù moät caù Such development of the Bodhi Mind is tính quaû quyeát vaø moät tinh thaàn sung called “perfect.” The above is the way of maõn. ÔÛ ñaây chaúng coù gôïi leân moät chuùt suy developing the mind of those in the rank luaän laïnh luøng hay phaân bieät thuaàn tuùy of those at the Ten Grounds Maha- sieâu hình, nhaän thöùc; maø laø moät yù chí voâ Bodhisattvas, those who complete voïng quyeát vöôït qua chöôùng ngaïi hieåm Enlightenment Maha-Bodhisattva, and ngheøo, moät yù chí ñöôïc thuùc ñaåy bôûi moät One-Birth Maha-Bodhisattva. And finally, naêng löïc voâ lyù hay voâ thöùc naøo ñoù, ôû ñaèng they attain the Ultimate Enlightenment of sau noù. Vì vaäy, söï thaønh töïu naày cuõng Buddhahood with ten designations. xem thöôøng luoân caû trí naêng hay taâm ** For more information, please see Boà Ñeà töôûng: Satori is not a conclusion to be Taâm, Möôøi Nhaân Duyeân Khieán Chuùng reached by reasoning, and defies all Sanh Phaùt Taâm Boà Ñeà, and Möôøi Lyù Do intellectual determination. Those who Phaùt Taâm Boà Ñeà. have experienced it are always at a loss to Taùm Ñaëc Ñieåm Chính Cuûa Ngoä: Theo explain it coherently or logically. When it Thieàn Sö D.T. Suzuki trong Thieàn Luaän, Taäp is explained at all, either in words or II, Thieàn sö Ñaïi Hueä vaøo theá kyû thöù 11 ñaõ neâu gestures, its content more or less ra taùm ñaëc ñieåm chính cuûa ‘Ngoä’—According undergoes a mutilation. The uninitiated to Zen master D.T. Suzuki in the Essays in Zen are thus unable to grasp it by what is Buddhism, Zen master Ta-Hui in the eleventh outwardly visible, while those who have century mentioned eight chief characteristics had the experience discern what is of ‘satori.’ In Zen. genuine from what is not. The satori 1) Boäi Lyù—Irrationality: Chöùng ngoä khoâng experience is thus always characterized phaûi laø moät keát luaän maø ngöôøi ta ñaït ñöôïc by irrationality, inexplicability, and baèng suy luaän; noù coi thöôøng moïi xaùc ñònh incommunicability. Listen to

Ta-Hui once cuûa trí naêng. Nhöõng ai ñaõ töøng kinh more: “This matter or Zen is like a great nghieäm ñieàu naày ñeàu khoâng theå giaûi thích mass of fire; when you approach it your noù moät caùch maïch laïc vaø hôïp lyù. Moät khi face is sure to be scorched. It is again like ngöôøi ta coá tình giaûi thích noù baèng ngoân töø a sword about to be drawn; when it is once hay cöû chæ, thì noäi dung cuûa noù ñaõ bò out of the scrabbard, someone is sure to thöông toån ít nhieàu. Vì theá, keû sô cô lose his life. But if you neither fling away khoâng theå voùi tôùi noù baèng nhöõng caùi hieån the scabbard nor approach the fire, you hieän beân ngoaøi, maø nhöõng ai ñaõ kinh are no better than a piece of rock or of nghieäm qua moät laàn chöùng ngoä thì thaáy roõ wood. Coming to this pass, one has to be ngay nhöõng gì thöïc söï khoâng phaûi laø noù. quite a resolute character full of spirit. Kinh nghieäm chöùng ngoä do ñoù luoân luoân There is nothing here suggestive of cool mang ñaëc tính ‘boäi lyù,’ khoù giaûi, khoù reasoning and quiet metaphysical or truyeàn. Theo Thieàn sö Ñaïi Hueä thì Thieàn epistemological analysis, but of a certain nhö laø moät ñoáng löûa chaùy lôùn; khi ñeán gaàn desperate will to break through an nhaát ñònh seùm maët. Laïi nöõa, noù nhö moät insurmountable barrier, of the will löôõi kieám saép ruùt ra khoûi voû; moät khi ruùt impelled by some irrational or ra thì nhaát ñònh coù keû maát maïng. Nhöng unconscious power behind it. Therefore,

the outcome also defies intellection or That this seeing is of quite a different conceptualization. quality from what is ordinarily designated 2) Tueä Giaùc—Intuitive insight: Theo Nhöõng as knowledge need not be specifically Kinh Nghieäm Toân Giaùo, James coù neâu ra noticed. Hui-K’o is reported to have made ñaëc tính trí naêng ôû nhöõng kinh nghieäm this statement concerning his satori which thaàn bí, vaø ñieàu naày cuõng aùp duïng cho was confirmed by Bodhidharma himself: kinh nghieäm cuûa Thieàn, ñöôïc goïi laø ngoä. “As to my satori, it is not a total Moät teân khaùc cuûa ‘ngoä’ laø ‘Kieán Taùnh,’ annihilation; it is knowledge of the most coù veû nhö muoán noùi raèng coù söï ‘thaáy’ hay adequate kind; only it cannot be ‘caûm thaáy’ ôû chöùng ngoä. Khoûi caàn phaûi expressed in words.” In this respect, Shen- ghi nhaän raèng caùi thaáy naày khaùc haún vôùi Hui was more explicit, for he says that caùi maø ta thöôøng goïi laø tri kieán hay nhaän “The one character of knowledge is the thöùc. Chuùng ta ñöôïc bieát raèng Hueä Khaû source of all mysteries.” Without this ñaõ coù noùi veà söï chöùng ngoä cuûa mình, ñöôïc noetic quality satori will lose all its Toå Boà Ñeà Ñaït Ma aán khaû nhö sau: “Theo pungency, for it is really the reason of söï chöùng ngoä cuûa toâi, noù khoâng phaûi laø satori itself. It is noteworthy that the moät caùi khoâng hö toaøn dieän; noù laø tri kieán knowledge contained in satori is thích öùng nhaát; chæ coù ñieàu laø khoâng theå concerned with something universal and dieãn thaønh lôøi.” Veà phöông dieän naày, at the same time with the individual Thaàn Hoäi noùi roõ hôn: “Ñaëc tính duy nhaát aspect of existence. When a finger is cuûa Tri laø caên nguyeân cuûa moïi leõ huyeàn lifted, the lifting means, from the dieäu.” Khoâng coù ñaëc tính trí naêng naày, söï viewpoint od satori, far more than the act chöùng ngoä maát heát caùi gay gaét cuûa noù, bôûi of lifting. Some may call it symbolic, but vì ñaây quaû thöïc laø ñaïo lyù cuûa chính söï satori does not point to

anything beyond chöùng ngoä. Neân bieát raèng caùi tri kieán ñöôïc itself, being final as it is. Satori is the chöùa ñöïng ôû chöùng ngoä vöøa coù quan heä knowledge of an individual object and vôùi caùi phoå bieán vöøa lieân quan ñeán khía also that of Reality which is, if we may caïnh caù bieät cuûa hieän höõu. Khi moät ngoùn say so, at the back of it. tay ñöa leân, töø caùi nhìn cuûa ngoä, cöû chæ 3) Töï Tri—Authoritativeness: Caùi tri kieán do naày khoâng phaûi chæ laø haønh vi ñöa leân maø ngoä maø coù laø roát raùo, khoâng coù thaønh keát thoâi. Coù theå goïi ñoù laø töôïng tröng, nhöng naøo cuûa nhöõng chöùng cöù luaän lyù coù theå söï chöùng ngoä khoâng troû vaøo nhöõng gì ôû baùc boû noåi. Chæ thaúng vaø chæ rieâng, theá laø beân ngoaøi chính caùi ñoù, vì chính caùi ñoù laø ñuû. ÔÛ ñaây khaû naêng cuûa luaän lyù chæ laø ñeå cöùu caùnh. Chöùng ngoä laø tri kieán veà moät söï giaûi thích ñieàu ñoù, ñeå thoâng dieãn ñieàu ñoù vaät caù bieät, vaø ñoàng thôøi, veà thöïc taïi ñaèng baèng caùch ñoái chieáu vôùi nhöõng thöù tri kieán sau söï vaät ñoù, neáu coù theå noùi laø ñaèng sau: khaùc ñang traøn ngaäp trong taâm trí chuùng That there is a quality in mystic ta. Nhö theá ngoä laø moät hình thaùi cuûa tri experience has been pointed out by James giaùc, moät thöù tri giaùc noäi taïi, phaùt hieän in his Varieties of Religious Experience, trong phaàn saâu thaúm nhaát cuûa yù thöùc. Ñoù and this applies also to the Zen laø yù nghóa cuûa ñaëc tính töï tri; töùc laø söï experience known as satori. Another thöïc toái haäu. Cho neân ngöôøi ta thöôøng baûo name for satori is ‘to see the essence or raèng Thieàn gioáng nhö uoáng nöôùc, noùng nature,’ which apparently proves that hay laïnh töï ngöôøi uoáng bieát laáy. Tri giaùc there is ‘seeing’ or ‘perceiving’ in satori. cuûa Thieàn laø giôùi haïn cuoái cuøng cuûa kinh

nghieäm; nhöõng keû ngoaïi cuoäc khoâng coù hay noùi taùnh ñeàu laø oâ nhieãm, noùi huyeàn kinh nghieäm aáy khoâng theå phuû nhaän ñöôïc: hay noùi dieäu ñeàu laø oâ nhieãm; toïa Thieàn The knowledge realized by satori is final, taäp ñònh laø oâ nhieãm; tröôùc yù tö duy laø oâ that no amount of logical argument can nhieãm; maø nay vieát noù ra baèng buùt giaáy refute it. Being direct and personal it is cuõng laø söï oâ nhieãm ñaëc bieät. Vaäy thì, sufficient unto itself. All that logic can do chuùng ta phaûi laøm gì ñeå daãn daét chính here is to explain it, to interpret it in mình vaø öùng hôïp mình vôùi noù? Caùi böûu connection with other kinds of knowledge kieám cuûa kim cöông treo ñoù ñang haêm with which our minds are filled. Satori is chaët döùt caùi ñaàu naày. Ñöøng baän taâm ñeán thus a form of perception, an inner nhöõng thò phi cuûa nhaân gian. Taát caû Thieàn perception, which takes place in the most laø theá ñoù: vaø ngay ñaây haõy töï öùng duïng ñi. interior part of consciousness. Hence the Thieàn laø Chaân nhö, laø moät khaúng nhaän sense of authoritativeness, which means bao la vaïn höõu: What is authoritativeness finality. So, it is generally said that Zen is and final can never be negative. For like drinking water, for it is by one’s self negation has no value for our life, it leads that one knows whether it is warm or cold. us nowhere; it is not a power that urges, The Zen perception being the last term of nor does it give one a place to rest. experience, it cannot be denied by Though the satori experience is outsiders who have no such experience. sometimes expressed in negative terms, it 4) Khaúng Nhaän—Affirmation: Nhöõng gì is essentially an

affirmative attitude thuoäc töï tri vaø toái haäu thì khoâng bao giôø towards all things that exist; it accept them coù theå laø phuû ñònh. Bôûi vì, phuû ñònh as they come along regardless of their chaúng coù giaù trò gì ñoái vôùi ñôøi soáng cuûa moral values. Buddhists call this patience chuùng ta, noù chaúng ñöa chuùng ta ñeán ñaâu (kshanti), or more properly 'acceptance,' heát, noù khoâng phaûi laø moät theá löïc ñaåy ñi that is, acceptance of things in their supra- vaø cuõng chaúng keùo döøng laïi. Maëc duø kinh relative or transcendental aspect where no nghieäm chöùng ngoä ñoâi khi ñöôïc dieãn taû dualism of whatever sort avails. Some baèng nhöõng töø ngöõ phuû ñònh; chính ra, noù may say that this is pantheistic. The term, laø moät thaùi ñoä khaúng ñònh nhaän höôùng ñeán however, has a definite philosophic moïi vaät ñang hieän höõu; noù chaáp nhaän moïi meaning and we would not see it used in vaät ñang ñeán, baát chaáp nhöõng giaù trò ñaïo this cennection. When so interpreted the ñöùc cuûa chuùng. Caùc nhaø Phaät hoïc goïi ñoù Zen experience exposes itself to endless laø "Nhaãn," nghóa laø chaáp nhaän moïi vaät misunderstandings and ''defilements.''Ta- trong khía caïnh tuyeät ñoái vaø sieâu vieät cuûa Hui says in his letter to Miao-Tsung: "An chuùng, nôi ñoù, chaúng coù daáu veát cuûa nhò ancient sage says that the Tao itself does bieân gì caû. Ngöôøi ta coù theå baûo ñaây laø chuû not require special disciplining, only let it tröông phieám thaàn. Nhöng töø ngöõ naày coù not be defiled. We would say to talk about moät yù nghóa trieát hoïc quaù roõ vaø khoâng mind or nature is defiling; to talk about thích hôïp ôû ñaây chuùt naøo. Giaûi thích kieåu the unfathomable or the mysterious is ñoù, kinh nghieäm cuûa Thieàn bò ñaët vaøo defiling; to direct one's attention to it, to nhöõng ngoä nhaän vaø 'oâ nhieãm' khoâng cuøng. think about it, is defiling; to be writing Trong böùc thô göûi cho Ñaïo Toång, Ñaïi Hueä about it thus on paper with a brush is vieát: "Thaùnh xöa noùi raèng Ñaïo chaúng nhôø especially defiling. What then shall we tu, maø chæ ñöøng laøm oâ nhieãm." Duø noùi taâm have to do in order to get ourselves

oriented, and properly apply ourselves to elsewhere. The individual shell in which it? The precious vajra sword is right here my personality is so solidly encased and its purpose is to cut off the head. Do explodes at the moment of 'satori'. Not not be concerned with human questions of necessarily that I get unified with a being right and wrong. All is Zen just as it is, and greater than myself or absorbed in it, but right here you are to apply yourself. Zen that my individuality, which I found is Suchness, a grand affirmation. rigidly held together and definitely kept 5) Sieâu Vieät—Sense of the Beyond: Thuaät separate from other individual existences, ngöõ coù theå sai bieät trong caùc toân giaùo khaùc becomes loosened somehow from its nhau, nhöng trong chöùng ngoä luoân luoân coù tightening grip and melts away into ñieàu maø chuùng ta coù theå goïi laø moät caûm something indescribable, something which quan sieâu vieät. Caùi voû caù bieät bao phuû is of quite a different order from what I chaët cöùng nhaân caùch seõ vôõ tung trong giaây am accustomed to. The feeling that phuùt chöùng ngoä. Ñieàu thieát yeáu laø khoâng follows is that of a complete release or a phaûi mình ñöôïc hôïp nhaát vôùi moät thöïc theå complete rest, the feeling that one has lôùn hôn mình hay ñöôïc thu huùt vaøo trong arrived finally at the destination.

‘Coming ñoù, nhöng caù theå voán ñöôïc duy trì chaéc home and quietly resting’ is the cöùng vaø taùch bieät hoaøn toaøn vôùi nhöõng expression generally used by Zen hieän höõu caù bieät khaùc, baây giôø thoaùt ra followers. The story of the prodigal son in ngoaøi nhöõng gì buoäc sieát noù, vaø hoøa tan the Saddharma-pundarika in the Vajra- vaøo caùi khoâng theå moâ taû, caùi khaùc haún vôùi samadhi points to the same feeling one taäp quaùn thöôøng nhaät cuûa mình. Caûm giaùc has at the moment of a satori experience. theo sau ñoù laø caûm giaùc veà moät söï côûi môû As far as the psychology of satori is troïn veïn hay moät söï an nghæ hoaøn toaøn, considered, a sense of the Beyond is all caùi caûm giaùc khi ngöôøi ta ñaõ roát raùo ñaït we can say about it; to call this the ñeán muïc tieâu. “Trôû veà queâ nhaø vaø laëng leõ Beyond, the Absolute, or a Person is to go nghæ ngôi” laø moät thaønh ngöõ thöôøng ñöôïc further than the experience itself and to caùc Thieàn gia daãn duïng. Caâu chuyeän ñöùa plunge into a theology or metaphysics. con hoang trong Kinh Phaùp Hoa vaø trong Even the ‘Beyond’ is saying a little too Kinh Kim Cang Tam Muoäi cuõng troû vaøo much. When a Zen master says: “There is caùi caûm giaùc maø ngöôøi ta coù ôû giaây phuùt not a fragment of a tile above my head, cuûa kinh nghieäm chöùng ngoä. Neáu ngöôøi ta there is not an inch of earth beneath my chuù troïng veà maët taâm lyù chöùng ngoä, thì feet, the expression seems to be an chuùng ta chæ coù theå noùi ñöôïc moät ñieàu duy appropriate once. I have called it nhaát: ñoù laø moät sieâu vieät; goïi noù laø sieâu elsewhere the Unconscious, though this vieät tuyeät ñoái. Ngay chöõ sieâu vieät cuõng ñaõ has a psychological taint. noùi quaù ñaùng roài. Khi moät Thieàn sö baûo 6) Voâ Ngaõ—Impersonal Tone: Coù leõ khía “Treân ñaàu khoâng moät chieác noùn, döôùi caïnh ñaùng chuù yù nhaát cuûa kinh nghieäm chaân khoâng moät taát ñaát, thì ñaây coù leõ laø Thieàn laø ôû choã noù khoâng coù daáu veát nhaân moät thaønh ngöõ chính xaùc: Terminology ngaõ. Trong söï chöùng ngoä cuûa Phaät giaùo, may differ in different religions, and in khoâng heà coù chuùt dính daùng vôùi nhöõng satori there is always what we may call a quan heä vaø xuùc caûm caù nhaân baèng nhöõng sense of the Beyond; the experience töø ngöõ thoâng dieãn döïa treân moät heä thoáng indeed is my own but I feel it to be rooted höõu haïn cuûa tö töôûng; thöïc tình, chaúng

lieân quan gì vôùi chính kinh nghieäm. Duø ôû you, or brings you a cup of tea, or makes ñaâu ñi nöõa, thì söï chöùng ngoä hoaøn toaøn some most commonplace remark, or mang tính caùch voâ ngaõ, hay ñuùng hôn, trí recites some passage from a sutra or from naêng toái thöôïng. Khoâng nhöõng söïï chöùng a book of poetry, and when your mind is ngoä chæ laø moät bieán coá bình thöôøng, nhaït ripe for its outburst, you come at once to nheõo, maø caùi cô duyeân kích phaùt nhö cuõng satori. There is no voice of the Holy voâ vò vaø thieáu haún caûm giaùc sieâu nhieân. Ghost, no plentitude of Divine Grace, no Söï chöùng ngoä ñöôïc kinh nghieäm ngay glorification of any sort. Here is nothing trong moïi bieán coá bình sinh. Noù khoâng painted in high colors, all is grey and xuaát hieän nhö moät hieän töôïng phi thöôøng extremely unobstrusive and unattractive. maø ngöôøi ta thaáy ghi cheùp trong caùc taùc 7) Caûm Giaùc Sieâu Thoaùt: Feeling of phaåm thaàn bí cuûa Thieân Chuùa giaùo.

Khi söï exaltation—See Caûm Giaùc Sieâu Thoaùt. buøng vôõ cuûa taâm trí baïn ñaõ ñeán luùc chín 8) Ñoán Ngoä Nhaát Thôøi: A momentariness muøi, ngöôøi ta naém tay baïn, voå vai baïn, (momentary experience)—See Ñoán Ngoä mang cho moät cheùn traø, gaây moät chuù yù Nhaát Thôøi. taàm thöôøng nhaát, hay ñoïc moät ñoaïn kinh, Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia: moät baøi thô, baïn chöùng ngoä töùc khaéc. ÔÛ Eight things which are unclean to a monk or a ñaây chaúng coù tieáng goïi cuûa Thaùnh linh, nun: chaúng coù söï sung maõn cuûa Thaùnh suûng, (A) Eight impure things: chaúng coù aùnh saùng vinh danh naøo heát. Vaø 1) Mua ñaát cho mình thay vì cho Tam baûo: ôû ñaây chaúng chuùt saéc maøu loäng laãy; taát caû To buy land for self, not for the ñeàu xaùm xòt, khoâng moät chuùt aán töôïng, monastery. khoâng moät chuùt quyeán ruõ: Perhaps the 2) Taø kieán tu haønh: Wrong views in most remarkable aspect of the Zen cultivating. experience is that it has no personal note 3) Tích tröû taøi vaät: Storing up wealth. in it as is observable in Christian mystic 4) Nuoâi ngöôøi laøm hay noâ leä: Keep servants experiences. There is no reference or slaves. whatever in Buddhist satori to such 5) Nuoâi thuù vôùi muïc ñích saùt sinh: Keep personal feelings. We may say that all the animals for slaughter. terms are interpretations based on a 6) Tích tröû vaøng baïc ngoïc ngaø: Treasuring up definite system of thought and really have gold, silver and ivory. nothing to do with the experience itself. In 7) Duøng ñoà trang söùc: Utilize ornaments. anywhere satori has remained thoroughly 8) Duøng vaät duïng caù nhaân khaùc hôn taùm moùn impersonal, or rather highly intellectual. caàn thieát (baùt söï tuøy thaân): Utensils for Not only satori itself is such a prosaic and private use except for the eight non-glorious event, but the occasion that appurtenances of a monk (three garments: inspires it also seems to be unromantic tam y, bowl: baùt, stool: gheá ñaåu, filter: ñoà and altogether lacking in super-sensuality. loïc nöôùc, needle and thread: kim vaø chæ, Satori is experienced in connection with chopper: dao). any ordinary occurrence in one’s daily (C) Eight things that monks or nuns are not life. It does not appear to be an allowed to possessed: extraordinary phenomenon as is recorded 1) Vaøng: Gold. in Christian books of mysticism. 2) Baïc: Silver. Sometimes takes hold of you, or slaps 3) Tieàn: Money.

4) Ñaày tôù nam: Manservant. duïc: Use the “Ascetic practices” as 5) Ñaày tôù nöõ: Maidservant. supports for the cultivated path, meaning 6) Gia suùc: Domestic animals. do not become too greedy for the 7) Thöông nghieäp: Business. pleasures of the five desires. 8) Chaø luùa: Grain seeds. 7) Laáy söï nhaát taâm baát loaïn laøm choã quy tuùc Taùm Ñieàu Coát Yeáu Cuûa Ngöôøi Tu Tònh cuûa phaùp moân Tònh Ñoä: Use the “one Ñoä: Eight crucial elements for Pureland mind without distractions” as the ultimate cultivators—Theo Teá Tænh Ñaïi Sö, Toå thöù 12 goal of the Pureland Buddhism. cuûa Lieân Toâng Thaäp Tam Toå, coù taùm ñieàu coát 8) Laáy caùc ñieàm laønh ñeå laøm chöùng nghieäm yeáu maø ngöôøi Phaät töû tu Tònh Ñoä caàn phaûi neân cho söï vaõng sanh: Use “wholesome ghi nhôù naèm loøng—According to Great Master spiritual achievement” as proofs and Ch’i-Sun, the twelfth of the thirteen Patriarchs validations for gaining rebirth. of Pureland Buddhism, there are eight

crucial Taùm Giaùo Naêm Thôøi: Eight Teachings and elements all Pureland cultivators must often Five Periods—See Thieân Thai Nguõ Thôøi Baùt reflect and remember: Giaùo. 1) Vì söï sanh töû maø phaùt loøng Boà Ñeà. Ñaây laø Taùm Loaïi Taâm Haønh: Eight kinds of ñöôøng loái chung cuûa taát caû nhöõng ngöôøi rootless functional consciousness—See Hai hoïc ñaïo: Because of life and death, Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi (C). developing Bodhi Mind. This should be Taùm Loaïi Taâm Quaû: Eight kinds of the common path of all Buddhists. wholesome resultant rootless consciousness— 2) Duøng tín nguyeän saâu maø trì danh nieäm See Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi Phaät. Ñaây laø chaùnh toâng cuûa phaùp moân (B). Tònh Ñoä: Use “deep faith and vow” to Taùm Loaïi Taâm Thieän: Eight kinds of practice Buddha Recitation. This is the wholesome consciousness—See Hai Möôi essence of the Pureland Dharma Door. Boán Taâm Ñeïp Coõi Duïc Giôùi (A). 3) Laáy söï nhieáp taâm chuyeân chuù maø nieäm Taùm Lyù Do Moät Vò Boà Taùt Khoâng Neân Phaät ñeå laøm phöông tieän duïng coâng: Use AÊn Thòt Ñöôïc Neâu Ra Trong Kinh Laêng “focus and concentration” to recite Buddha as a means to gain rebirth. Giaø: Theo Thieàn Sö D.T. Suzuki trong Nghieân 4) Laáy söï chieát phuïc phieàn naõo hieän haønh Cöùu Kinh Laêng Giaø, coù taùm lyù do khoâng neân laøm vieäc quan yeáu ñeå tu taâm: Use the aên thòt ñöôïc neâu ra trong Kinh Laêng Giaø— matter of “taming the images and According to Zen Master Suzuki in Studies in workings of afflictions” as a crucial step The Lankavatara Sutra, there are eight reasons in cultivating the mind. for not eating animal food as recounted in The 5) Laáy söï giöõ chaéc boán troïng giôùi (khoâng saùt Lankavatara Sutra: sanh, khoâng troäm caép, khoâng taø daâm, 1) Taát caû chuùng sanh höõu tình ñeàu luoân luoân khoâng voïng ngöõ) laøm caên baûn vaøo ñaïo: traûi qua nhöõng voøng luaân hoài vaø coù theå coù Use the matter of “maintaining the four lieân heä vôùi nhau trong moïi hình thöùc. Moät grave precepts” (no killing, no stealing, no soá chuùng sanh ñoù raát coù theå giôø ñang soáng sexual misconduct, and no lying) as the döôùi hình thöùc nhöõng con vaät thaáp keùm. fundamental foundations of the cultivated Trong khi hieän taïi chuùng ñang khaùc vôùi path. chuùng ta, taát caû chuùng ñeàu cuøng moät loaïi 6) Duøng caùc thöù khoå haïnh laøm trôï duyeân ñeå vôùi ta. Gieát vaø aên thòt chuùng töùc laø gieát haïi tu haønh, ñöøng quaù tham caàu caùc thöù nguõ chuùng ta vaäy. Con ngöôøi khoâng theå caûm

nhaän ñieàu naày neáu hoï quaù nhaãn taâm. Khi property; he has no greed for anything; hieåu ñöôïc söï kieän naày thì ngay caû caùc loaøi and full of compassion towards all sentient La Saùt cuõng khoâng nôû aên thòt chuùng sanh. beings and ready to store up good merit, Moät vò Boà Taùt xem chuùng sanh nhö con pure and free from wrong discrimination, moät cuûa mình, khoâng theå meâ ñaém trong how can he have any longing for meat? vieäc aên thòt: All sentient beings are How can he be affected by the evil habits constantly going through a cycle of of the carnivorous races? transmigration and stand to one another in 3) Thoùi quen aên thòt taøn nhaãn naày laøm thay every possible form of relationship. Some ñoåi toaøn boä daùng veû ñaëc tröng cuûa moät vò of these are living at present even as the Boà Taùt, khieán da

cuûa vò aáy phaùt ra moät lower animals. While they so differ from muøi hoâi thoái khoù chòu vaø ñoäc haïi. Nhöõng us now, they all are of the same kind as con vaät khaù nhaïy beùn ñeå caûm thaáy söï ñeán ourselves. To take their lives and eat their gaàn cuûa moät ngöôøi nhö vaäy, moät ngöôøi maø flesh is like eating our own. Human töï thaân gioáng nhö loaøi La Saùt, vaø chuùng seõ feelings cannot stand this unless one is sôï haõi maø traùnh xa. Do ñoù, ai böôùc vaøo quite callous. When this fact is realized con ñöôøng töø bi phaûi neân traùnh vieäc aên even the Rakshasas may cease from thòt: This cruel habit of eating meat causes eating meat. The Bodhisattva who regards an entire transformation in the features of all beings as if they were his only child a Bodhisattva, whose skin emits an cannot indulge in flesh-eating. offensive and poisonous odour. The 2) Coát tuûy cuûa Boà Taùt ñaïo laø loøng ñaïi bi, vì animals are keen enough to sense the neáu khoâng coù loøng ñaïi bi thì Boà Taùt khoâng approach of such a person, a person who coøn laø Boà Taùt nöõa. Do ñoù keû naøo xem is like a Rakshasa himself, and would be ngöôøi khaùc nhö laø chính mình vaø coù yù frightened and run away from him. He töôûng thöông xoùt laø laøm lôïi ích cho keû who walks in compassion, therefore, ought khaùc cuõng nhö cho chính mình, thì keû aáy not to eat meat. khoâng aên thòt. Vò Boà Taùt vì chôn lyù neân hy 4) Nhieäm vuï cuûa moät vò Boà Taùt laø taïo ra sinh thaân theå, ñôøi soáng, vaø taøi saûn cuûa thieän taâm vaø caùi nhìn thaân aùi veà giaùo lyù mình; vò aáy khoâng ham muoán gì caû; vò aáy nhaø Phaät giöõa caùc chuùng sanh thaân thieát ñaày loøng töø bi ñoái vôùi taát caû chuùng sanh cuûa ngaøi. Neáu hoï thaáy ngaøi aên thòt vaø gaây höõu tình vaø saün saøng tích luõy thieän haïnh, kinh haõi cho thuù vaät, thì taâm cuûa hoï töï thanh tònh vaø töï taïi ñoái vôùi söï phaân bieät nhieân seõ traùnh xa vò aáy vaø cuõng traùnh xa sai laàm, thì laøm sao vò aáy coù theå coù söï giaùo lyù maø vò aáy ñang thuyeát giaûng. Keá ñoù ham aên thòt ñöôïc? Laøm sao vò aáy coù theå hoï seõ maát nieàm tin veà Phaät giaùo: The maéc phaûi nhöõng thoùi quen aùc haïi cuûa caùc mission of a Bodhisattva is to create loaøi aên thòt ñöôïc?: The essence of among his fellow-beings a kindly heart Bodhisattvaship is a great compassionate and friendly regard for Buddhist teaching. heart, for without this the Bodhisattva If they see him eating meat and causing looses his being. Therefore, he who terror among animals, their hearts will regards others as if they were himself, and naturally turn away from him and from the whose pitying thought is to benefit others teaching he professes. They will then as well as himself, ought not to eat meat. loose faith in Buddhism. He is willing for the sake of the truth to 5) Neáu vò Boà Taùt maø aên thòt thì vò aáy seõ sacrifice himself, his body, his life, his khoâng theå naøo ñaït ñöôïc cöùu caùnh mình

muoán, vì vò aáy seõ bò chö Thieân, nhöõng vò filled with pollutions, and the odour of it aùi moä vaø baûo hoä, gheùt boû. Mieäng cuûa vò when burned is enough to injure anybody aáy seõ coù muøi hoâi, vò aáy coù theå nguû khoâng with refined taste for things spiritual. yeân; khi thöùc daäy, vò aáy khoâng caûm thaáy 7) Veà maët taâm linh, ngöôøi aên thòt chia xeû söï saûng khoaùi; nhöõng giaác moäng cuûa vò aáy seõ oâ ueá naày. Khi xöa khi vua Sö Töû Toâ Ñaø ñaày daãy nhöõng ñieàu baát töôøng; khi vò aáy ôû Baø voán thích aên thòt, khi oâng baét ñaàu aên moät nôi vaéng veû rieâng

bieät moät mình trong thòt ngöôøi laøm cho thaàn daân cuûa oâng chaùn röøng, vò aáy seõ bò aùc quyû aùm aûnh; vò aáy seõ gheùt. OÂng bò ñuoåi ra khoûi vöông quoác cuûa bò roái ren loaïn ñoäng; khi coù moät chuùt kích chính oâng. Thích Ñeà Hoaøn Nhaân, moät vò thích laø vò aáy hoaûng sôï; vò aáy seõ luoân Trôøi, coù laàn bieán thaønh moät con dieàu haâu beänh hoaïn, khoâng coù khaåu vò rieâng, cuõng vaø ñuoåi theo moät con boà caâu, do bôûi oâng nhö khoâng coù söï töông ñoàng giöõa vieäc aên coù moät quaù khöù dô baån laø ñaõ töøng laø moät uoáng vaø tieâu hoùa; quaù trình tu taäp taâm linh keû aên thòt. Söï aên thòt khoâng nhöõng laøm oâ cuûa vò aáy luoân bò giaùn ñoaïn. Do ñoù ai ueá cuoäc soáng caù nhaân, maø noù coøn laøm oâ muoán laøm lôïi mình vaø lôïi ngöôøi trong söï ueá cuoäc soáng cuûa con chaùu sau naày nöõa: tu taäp taâm linh, ñöøng neân nghó ñeán vieäc aên The eater of meat shares in this pollution, thòt thuù vaät: If a Bodhisattva eats meat, he spiritualy. Once King Sinhasaudasa who cannot attain the end he wishes; for he was fond of eating meat began to eat will be alienated by the Devas, the human flesh, and this alienated the heavenly beings who are his spiritual affections of his people. He was thrown sympathizers and protectors. His mouth out of his own kingdom. Sakrendra, a will smell bad; he may not sleep soundly; celestial being, once turned himself into a when he awakes he is not refreshed; his hawk and chased a dove because of his dreams are filled with inauspicious past taint as a meat-eater. Meat-eating not omens; when he is in a deserted place, all only thus pollutes the life of the individual alone in the woods, he will be haunted by concerned, but also his descendants. evil spirits; he will be nervous, excitable 8) Ñoà aên thích hôïp cuûa moät vò Boà Taùt maø taát at least provocations; he will be sickly, caû haøng Thaùnh Hieàn ñi theo chaân lyù tröôùc have no proper taste, digestion, nor ñaây ñeàu coâng nhaän laø gaïo, luùa mì, luùa assimilation; the course of his spiritual maïch, taát caû caùc thöù ñaäu, bô loïc, daàu, maät, discipline will be constantly interrupted. vaø ñöôøng ñöôïc laøm theo nhieàu caùch. ÔÛ Therefore, he who is intent on benefitting choã naøo khoâng coù söï aên thòt, seõ khoâng coù himself and others in their spiritual ngöôøi ñoà teå saùt haïi ñôøi soáng cuûa chuùng progress, ought not to think of partaking of sanh vaø seõ khoâng coù ai phaïm nhöõng haønh animal flesh. ñoäng nhaãn taâm trong theá giôùi naày: The 6) Thòt cuûa thuù vaät dô baån, chaúng saïch seõ proper food of a Bodhisattva, as was chuùt naøo ñeå laøm nguoàn dinh döôõng cho adopted by all the previous saintly moät vò Boà Taùt. Noù ñaõ hö hoaïi, thoái röõa vaø followers of truth, is rice, barley, wheat, dô baån. Noù ñaày caû oâ ueá vaø khi bò ñoát noù all kinds of beans, clarified butter, oil, phaùt ra muøi laøm toån haïi baát cöù ai coù sôû honey, molasses and sugar prepared in thích tinh teá veà caùc thöù thuoäc veà taâm linh: various ways. Where no meat is eaten, Animal food is filthy, not at all clean as a there will be no butchers taking the lives nourishing agency for the Bodhisattva. It of living creatures, and no unsympathetic readily decays, putrefies, and taints. It is deeds will be committed in the world.

Taùm Moùn Caàn Duøng Cuûa Phaät: The eight ñöôïc noù laø theå nghieäm ñöôïc chaân lyù toái haäu vaø requisites (Attha Parikkhara): khoâng hieåu noù laø tieáp tuïc

luaân hoài sanh töû. 1) Y Taêng giaø leâ: The double robe. Kinh Laêng Giaø ñaët nhieàu söï nhaán maïnh vaøo 2) Y vai traùi: The upper robe. taàm quan troïng cuûa hoïc thuyeát naày, quaû thöïc, 3) Y noäi: Under robe. quaù nhieàu ñeán noãi noù laøm cho moïi söï ñeàu 4) Bình baùt: Bowl. xoay quanh söï cöùu ñoä theá giôùi, chöù khoâng noùi 5) Dao: Knife. ñeán nhöõng gì thuoäc veà caù nhaân. Ñöùc Phaät daïy 6) Kim may: Needle. veà taùm yù nghóa cuûa Duy Taâm nhö sau—The 7) Daây nòt: Belt. doctrine of "Mind-Only" runs through the 8) Ñoà loïc nöôùc: Strainer or filter. Lankavatara Sutra as if it were wrap and weft Taùm Muoân Teá Haïnh: Eighty thousand (sôïi ngang) of the sutra. To understand it is to minute conducts—Taùm muoân teá haïnh laø realize the ultimate truth, and not to 80.000 caùi haïnh vi teá cuûa ngöôøi xuaát gia. Taùm understand it is to transmigrate through many muoân teá haïnh phaùt xuaát töø 250 giôùi cuï tuùc cuûa cycles of births and deaths. The sutra lay much chuùng Tyø Kheo maø thaønh nhö sau—Eighty emphasis on the importance of the doctrine, so thousand minute conducts are the extremely much, indeed, that it makes everything hinge small conducts of a religious figure. The on this one point of the salvation of the world, eighty thousand tiny conducts originate from not to say anything of the individual. The the 250 Bhiksu Precepts as follows: Buddha taught about the eight meanings of 1) Laáy ba ngaøn oai nghi nhôn cho Thaân Tam "Mind-only" as follows: vaø Khaåu Töù (See Thaân Tam Khaåu Töù YÙ 1) Nghóa thöù nhaát—The first meaning: Tam) thaønh 21.000 teá haïnh—Taking three a) Duy Taâm daãn ñeán söï theå chöùng toái haäu. thousand demeanors to multiply with the Ñöùc Phaät daïy Mahamati: "Naøy Mahamati, three commandments dealing with the ngoân ngöõ khoâng phaûi laø chaân lyù toái haäu. body plus the four commandments dealing Taïi sao? Vì chaân lyù toái haäu laø ñieàu maø with speech to make 21,000 tiny conducts. ngöôøi ta öa thích; nhôø vaøo ngoân thuyeát maø 2) Laáy 21.000 teá haïnh nhôn cho YÙ Tam vaø ngöôøi ta coù theå nhaäp vaøo chaân lyù, nhöng Maït Na Thöùc (see Thaân Tam Khaåu Töù YÙ töø ngöõ töï chuùng khoâng phaûi laø chaân lyù. Tam, vaø Maït Na Thöùc) thaønh ra 84.000— Chaân lyù laø söï töï chöùng ñöôïc kinh nghieäm Taking 21,000 tiny conducts to multiply moät caùch noäi taïi bôûi ngöôøi trí baèng trí tueä with three commandments dealing with toái thöôïng cuûa hoï, chöù khoâng thuoäc phaïm the mind plus one dealing with the Manas vi cuûa ngoân töø, phaân bieät hay trí thöùc; vaø to make 84,000 tiny conducts. do ñoù, phaân bieät khoâng môû ñöôïc caùi chaân ** For more information please see Ba Ngaøn lyù toái haäu: The "Mind-only" leads to the Oai Nghi, Thaân Tam Khaåu Töù YÙ Tam, realization of the ultimate truth. Oh and Maït Na Thöùc. Mahamati, language is not the ultimate truth; what is attainable by language is not Taùm Möôi Boán Ngaøn Phaùp Moân: Eighty- the ultimate truth. Why? Because the four thousand dharma-doors. ultimate truth is what is enjoyed by the Taùm Möôi Boán Ngaøn Töôùng Haûo Cuûa wise; by means of speech one can enter Phaät: Eighty-four thousand signs of perfection into the truth, but words themselves are of a Buddha. not the truth. It is the self-realization Taùm Nghóa Cuûa Duy Taâm: Hoïc thuyeát inwardly experienced by the wise through Duy Taâm traûi suoát trong Kinh Laêng Giaø. Hieåu their supreme wisdom, and does not

belong to the domain of words, enters upon the truth that what appears to discrimination, or intelligence; and, him is not other than mind itself. therefore, discrimination does not reveal 2) YÙ nghóa thöù hai—The second meaning: the ultimate truth itself. Duy taâm ñöôïc thuû nhieáp baèng yù töôûng b) Naøy Mahamati, ngoân ngöõ phaûi chòu söï thuaàn tuùy. Caùi trí tuyeät ñoái hay trí Baùt sinh vaø dieät, khoâng oån coá, aûnh höôûng laãn Nhaõ khoâng thuoäc veà hai thöøa. Thöïc ra noù nhau, ñöôïc taïo ra theo luaät nhaân quaû, khoâng dính daùng gì ñeán caùc söï vaät ñaëc nhöng chaân lyù toái haäu khoâng phaûi laø thuø; haøng Thanh Vaên bò raøng buoäc vaøo caùi nhöõng gì aûnh höôûng laãn nhau hay ñöôïc yù nieäm "höõu;" trí tuyeät ñoái thanh tònh taïo ra theo luaät nhaân quaû, cuõng khoâng trong baûn theå thuoäc Nhö Lai, baäc ñaõ theå phaûi phaùt sinh töø nhöõng ñieàu kieän nhö theá, nhaäp Duy Taâm: The Mind-only is grasped vì noù vöôït leân treân moïi khía caïnh cuûa tính by pure thought. Absolute intelligence or töông ñoái, vaø vaên töï khoâng theå taïo ra ñöôïc prajna does not belong to the two chaân lyù, vì chaân lyù toái haäu laø phuø hôïp vôùi Vehicles. It has, indeed, nothing to do caùi kieán giaûi cho raèng theá giôùi sôû kieán with particular objects; the Sravakas are chính laø caùi taâm cuûa chuùng ta, vaø vì khoâng attached to the notion of being; absolute coù nhöõng söï vaät beân ngoaøi nhö theá xuaát intelligence, pure in essence, belonging to hieän trong nhöõng khía caïnh ña daïng cuûa the Tathagata who has entered upon the ñaëc thuø neân chaân lyù toái haäu khoâng bò aûnh "Mind-Only." höôûng cuûa phaân bieät: Moreover, oh 3) YÙ nghóa thöù ba—The third meaning: Mahamati, language is subject to birth and a) Chö Boà Taùt khoâng nhaäp Nieát Baøn do vì destruction, is unsteady, mutually chö vò thoâng hieåu caùi chaân lyù cuûa Duy conditioned, and produced according to Taâm. Taát caû nhöõng haønh ñoäng khaùc nhau the law of causation; and what is mutually trong ba coõi (tam giôùi—traidhatuka) nhö conditioning to the law of causation, and thaêng leân töøng ñòa trong söï tu taäp cuûa vò produced according to the law of Boà Taùt vaø tinh taán vöõng vaøng cuûa vò aáy causation is not the ultimate truth, nor ñeàu chæ laø nhöõng bieåu hieän cuûa Taâm: does it come out of such conditions, for it Bodhisattvas do not enter into Nirvana is above aspects of relativity, and words because of their understanding of the truth are incapable of producing it, and again as of the "Mind-Only." All the various the ultimate truth is in conformity with the doings in the triple world such as the view that the visible world is no more than grading of stages in the discipline of our mind, and as there are no such Bodhisattva and his steady promotion are external objects appearing in their nothing but the manifestations of Mind. multifarious aspects of individuation, the b) Ngöôøi ngu khoâng hieåu ñieàu naày, do ñoù maø ultimate truth is not subject to chö Phaät noùi ñeán taát caû nhöõng thöù aáy. Laïi discrimination. nöõa, haøng Thanh Vaên vaø Bích Chi, khi ñaït c) Naøy Mahamati, khi moät ngöôøi nhìn thaáy ñeán ñòa thöù taùm, trôû neân quaù meâ ñaém veà truù xöù cuûa thöïc tính maø ôû ñaáy taát caû caùc haïnh phuùc cuûa söï tòch tònh cuûa taâm hay söï vaät hieän höõu thì ngöôøi aáy theå nhaäp caùi taän dieät ñònh ñeán noãi hoï khoâng theå hieåu chaân lyù raèng nhöõng gì xuaát hieän ra tröôùc ñöôïc raèng caùi sôû kieán khoâng laø gì khaùc ngöôøi aáy

khoâng khaùc gì hôn chính caùi taâm: hôn caùi taâm. Hoï ñang coøn trong laõnh vöïc Oh, Mahamati, when a man sees into the cuûa ñaëc thuø, caùi tueä kieán thaâm nhaäp thöïc abode of reality where all things are, he tính cuûa hoï chöa thanh tònh: This is not

understood by the ignorant, therefore all nhö caùi nhìn nhò bieân tính veà höõu vaø phi these things are taught by the Buddhas. höõu, ñoàng vaø dò, vöøa ñoàng vöøa dò, thöôøng And again, the Sravakas and the vaø voâ thöôøng, ngaõ theå, taäp khí, nhaân Pratyekabuddhas, when they reach the duyeân, vaân vaân. Sau khi phaân bieät nhöõng eighth stage, become so intoxicated with yù nieäm naày, hoï tieáp tuïc chaáp vaøo chuùng the bliss of mental tranquility (nirodha- nhö laø thöïc moät caùch khaùch quan vaø samapatti) that they fail to realize that the khoâng thay ñoåi, gioáng nhö nhöõng con vaät visible is nothing but the Mind. They are kia, bò côn khaùt trong muøa heø loâi cuoán maø still in the realm of individuation, their chaïy aøo vaøo nhöõng con suoái töôûng töôïng. insight into reality is not yet pure Nghó raèng caùc thaønh toá chuû yeáu hay nhöõng (vivikta). thaønh toá ñaàu tieân hieän höõu thöïc söï laø do c) Maët khaùc, chö Boà Taùt yù thöùc veà caùc boån bôûi phaân bieät sai laàm chöù khoâng coù gì nguyeän cuûa mình, nhöõng boån nguyeän phaùt khaùc nöõa. Khi chaân lyù Duy Taâm ñöôïc sinh töø traùi tim töø aùi bao truøm heát thaûy hieåu thì khoâng coù söï vaät beân ngoaøi naøo cuûa mình; chö vò khoâng nhaäp Nieát Baøn; ñöôïc nhìn thaáy, taát caû caùc söï vaät aáy ñeàu chö vò bieát raèng theá giôùi sôû kieán chæ laø söï do bôûi phaân bieät veà nhöõng gì maø ngöôøi ta bieåu hieän cuûa chính caùi Taâm; chö vò thoaùt nhìn thaáy trong caùi taâm cuûa chính mình— khoûi nhöõng yù nieäm nhö taâm, yù, vaø yù thöùc, The Mind-Only and the dualistic theá giôùi beân ngoaøi, ngaõ theå, vaø nhöõng daáu conception of being and non-being, which hieäu phaân bieät: The Bodhisattvas, on the is the outcome of wrong discrimination other hand, are alive to their original vows (vikalpa), stand opposite to each other, flowing out of their all-embracing loving and are irreconcilable until the latter is hearts; they do not enter into Nirvana; absorbed into the former. Its teaching, they know that the visible world is nothing intellectually speaking, is to show the but the manifestation of Mind itself; they fallacy of a world-conception based on are free from such ideas as mind (citta), discrimination, or rather upon wrong will (manas), consciousness discrimination, in order to get us back into (manovijnana), external world, self- the right way of comprehending reality as substance, and distinguising marks. it is. “As the ignorant and unenlightened 4) YÙ nghóa thöù tö—The fourth meaning: Duy do not comprehend the teaching of the Taâm vaø caùi quan nieäm nhò bieân veà höõu vaø Mind-Only, they are attached to a variety phi höõu phaùt sinh töø phaân bieät sai laàm thì of external objects; they go from one form ñoái laäp vôùi nhau, vaø khoâng theå dung hoøa of discrimination to another, such as the cho ñeán khi caùi quan nieäm nhò bieân aáy bò duality of being and non-being, oneness huùt vaøo trong Duy Taâm. Giaùo lyù cuûa Duy and otherness, bothness and non-bothness, Taâm, noùi theo tri thöùc luaän, laø troû vaøo söï permanence and impermanence, self- sai laïc cuûa moät theá giôùi quan ñöôïc ñaët caên substance, habit-energy,

causation, etc. baûn treân phaân bieät ñeå ñöa chuùng ta quay After discriminating these notions, they go vaøo trong caùch nhaän thöùc ñuùng ñaén caùi on clinging to them as objctively real and thöïc tính ñuùng nhö thöïc tính: “Vì ngöôøi unchangeable, like those animals who, ngu vaø keû thieáu trí khoâng hieåu giaùo lyù cuûa driven by thirst in the summer-time, run Duy Taâm, neân hoï bò raøng buoäc vaøo caùc söï wildly after imaginary spring. To think vaät beân ngoaøi; hoï ñi töø hình thöùc phaân that primary elements really exist is due bieät naày sang hình thöùc phaân bieät khaùc, to wrong discrimination and nothing else.

When the truth of the Mind-Only is rising of the Alaya is due to our taking the understood, there are no external objects manifestations of the mind for a world of to be seen; they are all due to the objective realities. The Alayavijnana is its discrimination of what one sees in one’s own subject (cause) and object (support); own mind. and it clings to a world of its own mental 5) YÙ nghóa thöù naêm—The fifth meaning: presentations, a system of mentality that Khoâng hieåu Duy Taâm ñöa ngöôøi ta ñeán evolves mutually conditioning. It is like choã luaân hoài maõi maõi. Vì caùc trieát gia the waves of the ocean, stirred by the ngoaïi ñaïo khoâng theå vöôït khoûi nhò bieân wind; that is, a world made visible by neân hoï laøm toån haïi khoâng nhöõng cho Mind itself where the mental waves come chính mình, maø caû cho nhöõng ngöôøi ngu and go. This ocean-and-waves simile is a nöõa. Cöù lieân tuïc quanh quaån trong luïc favorite one with Mahayana Buddhists. ñaïo, töø söï hieän höõu naày ñeán söï hieäu höõu 7) YÙ nghóa thöù baûy—The seventh meaning: khaùc, maø khoâng hieåu raèng nhöõng gì ñöôïc Nhö theá chuùng ta thaáy raèng khoâng coù gì nhìn thaáy chæ laø caùi taâm cuûa chính hoï vaø treân theá giôùi laø khoâng phaûi cuûa taâm, do chaáp vaøo caùi yù nieäm raèng caùc söï vaät beân ñaáy maø coù hoïc thuyeát Duy Taâm. Vaø ñieàu ngoaøi laø coù ngaõ theå, hoï khoâng theå thoaùt naày aùp duïng vôùi söï nhaán maïnh ñaëc bieät khoûi phaân bieät sai laàm—Not to understand vaøo taát caû moïi tranh caõi coù tính caùch luaän the Mind-Only leads one to eternal lyù laø nhöõng thöù maø theo Kinh Laêng Giaø, transmigrations. As the philosophers fail chæ laø nhöõng cheá taïo coù tính caùch chuû to go beyond dualism, they hurt not only quan suoâng maø thoâi: thaân theå, taøi saûn vaø themselves but also the ignorant. Going nhaø cöûa, nhöõng thöù naày khoâng gì khaùc hôn around continually from one path of laø nhöõng caùi boùng cuûa taâm, ngöôøi ngu existence to another, not understanding khoâng hieåu ñieàu aáy. Hoï khaúng ñònh hay what is seen is no more than their own kieán laäp, hay baùc boû, baøi baùng, vaø sôû dó mind, and adhering to the notion that nhö theá laø do bôûi caùi Taâm maø thoâi, ngoaøi things externals are endowed with self- caùi Taâm naøy thì khoâng theå coù caùi gì nöõa. substance, they are unable to free Ngay caû caùc caáp ñoä taâm linh cuûa quaû vò themselves from wrong discrimination. Boà Taùt cuõng chæ laø nhöõng phaûn aûnh cuûa 6) YÙ nghóa thöù saùu—The sixth meaning: Söï Taâm: “Caùc truù xöù cuûa Phaät vaø caùc coõi sinh khôûi cuûa A Laïi Da Thöùc laø do bôûi Phaät ñeàu thuoäc Taâm maø thoâi, trong ñoù chuùng ta töôûng nhöõng bieåu hieän cuûa taâm khoâng coù nhöõng caùi boùng naøo; töùc laø laø moät theá giôùi cuûa nhöõng thöïc tính

khaùch khoâng coù nhöõng gì do chö Phaät quaù khöù, quan. Kyù thaät, A Laïi Da thöùc laø chuû theå hieän taïi vaø vò lai thuyeát giaûng—Thus we (nhaân) vaø khaùch theå (duyeân) cuûa chính noù; see that there is nothing in the world that vaø noù chaáp vaøo moät theá giôùi cuûa nhöõng is not of the mind, hence the Mind-Only bieåu hieän taâm thöùc cuûa chính noù, moät heä doctrine. And this applies with especial thoáng taâm thöùc phaùt sinh maø gaây aûnh emphasis to all logical controversies, höôûng laãn nhau. Gioáng nhö soùng bieån bò which, according to the Lankavatara gioù quaáy ñoäng; töùc laø, moät theá giôùi ñöôïc Sutra, are more subjective fabrications. laøm thaønh khaû kieán bôûi chính caùi taâm maø The body, property, and abode, these are trong ñoù nhöõng côn soùng taâm thöùc ñeán vaø no more than the shadows of Mind (citta), ñi. Ñaây laø moät thí duï hay ñoái vôùi nhöõng the ignorant do not understand it. They ngöôøi theo Phaät Giaùo Ñaïi Thöøa—The make assertions (samaropa) or refutations

(apavada), and this elaboration is due to 6) Haïng ñang thaønh töïu Baát Lai quaû: One Mind-Only, apart from which nothing is who has practiced to gain the fruit of Non-obtainable. Even the spiritual stages of Returner. Bodhisattvahood are merely the 7) Haïng ñaõ thaønh töïu A-La-Haùn quaû: The reflections of mind. The Buddha-abodes Arahant. and the Buddha-stages are of Mind only in 8) Haïng ñang thaønh töïu A-La-Haùn quaû: One which there are no shadows; that is what who has worked to gain the fruit of is taught by the Buddhas past, present, and Arahantship. future. ** For more information, please see Töù 8) YÙ nghóa thöù taùm—The eighth meaning: Thaùnh Quaû. Khi taát caû caùc hình töôùng ñaëc thuø bò choái Taùm Phaùp Ñöa Ñeán Söï Ñoaïn Taän: Theo boû seõ xaõy ra moät söï ñoät chuyeån trong taâm Kinh Potaliya trong Trung Boä Kinh, coù taùm ta, vaø chuùng ta thaáy caùi chaân lyù raèng: phaùp ñöa ñeán söï ñoaïn taän—According to the “Ngay töø luùc khôûi ñaàu, khoâng coù caùi gì Potaliya Sutta in the Middle Length ngoaøi taâm vaø töø ñoù chuùng ta ñöôïc giaûi Discourses of the Buddha, there are eight thoaùt khoûi nhöõng troùi buoäc cuûa söï phaân things in the Noble One’s Discipline that lead bieät sai laàm: When all forms of to the cutting off of affairs: individuation are negated, there takes 1) “Y cöù khoâng saùt sanh, saùt sanh caàn phaûi töø place a revulsion (paravritti) in our minds, boû”: Do duyeân gì, lôøi noùi nhö vaäy ñöôïc and we see that the truth that there is noùi leân? ÔÛ ñaây, naày gia chuû, vò Thaùnh ñeä nothing but Mind from the very beginning töû suy nghó nhö sau: “Do nhôn nhöõng kieát and thereby we are emancipated from the söû naøo ta coù theå saùt sanh, ta ñoaïn taän, fetters of wrong discrimination. thaønh töïu söï töø boû caùc kieát söû aáy. Neáu ta Taùm (Haïng) Ngöôøi Ñaùng Cung Kính: saùt sanh, khoâng nhöõng ta töï traùch maéng ta Eight persons worthy of offerings—Theo Kinh vì duyeân saùt sanh, maø caùc baäc coù trí, sau Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm khi tìm hieåu, cuõng seõ khieån traùch ta vì loaïi ngöôøi ñaùng ñöôïc cung kính—According to duyeân saùt sanh, vaø sau khi thaân hoaïi maïng the Sangiti Sutta in the Long Discourses of the chung, aùc thuù seõ chôø ñôïi ta, vì duyeân saùt Buddha, there are eight persons worthy of sanh. Thaät laø moät kieát söû, thaät laø moät trieàn offerings: caùi, chính söï saùt sanh

naày. Nhöõng laäu 1) Haïng ñaõ thaønh töïu Döï Löu quaû: The hoaëc, phieàn lao nhieät naõo naøo coù theå khôûi Stream-Winner . leân, do duyeân saùt sanh, ñoái vôùi vò ñaõ töø boû 2) Haïng ñang thaønh töïu Döï Löu quaû: One saùt sanh, nhöõng laäu hoaëc, phieàn lao nhieät who has practiced to gain the fruit of naõo nhö vaäy khoâng coøn nöõa." Y cöù khoâng Stream-Entry. saùt sanh, saùt sanh caàn phaûi töø boû," do 3) Haïng ñaõ thaønh töïu Nhaát Lai quaû: The duyeân nhö vaäy, lôøi noùi nhö vaäy ñöôïc noùi Once-Returner. leân: "With the support of the non-killing of 4) Haïng ñang thaønh töïu Nhaát Lai quaû: One living beings, the killing of living beings is who has practiced to gain the fruit of to be abandoned." So it was said. And Once-returner. with reference to what was this said? Here 5) Haïng ñaõ thaønh töïu Baát Lai quaû: The Non- a noble disciple considers thus: 'I am Returner. practicing the way to abandoning and cutting off of those fetters because of which I might kill living beings. If I were

to kill living beings, I would blame myself from angry despair, angry despair is to be for doing so; the wise, having abandoned." (the rest remains the same as investigated, would censure me for doing in 1). so; and on the dissolution of the body, 8) "Y cöù khoâng quaù maïn, quaù maïn caàn phaûi after death, because of killing living töø boû."—"With the support of nonbeings an unhappy destination would be arrogance, arrogance is to be abandoned." expected. But this killing of living beings (the rest remains the same as in 1). is itself a fetter and a hindrance. And Taùm Phaùp Theá Gian: Attha loka-dharma while taints, vexation, and fever might (skt)—The eight worldly conditions which are arise through the killing of living beings, inseparable from life—See Baùt Phong. there are no taints, vexation, and fever in Taùm Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå one who abstains from killing living Giuùp Ñöa Ngöôøi AÁy Leân Caùc Caûnh beings.' So it is with reference to this that Trôøi: Trong moät vaøi dòp giaûng cho baø it was said: "With the support of the non- Visakha, Ñöùc Phaät ñaõ ñeà caäp ñeán taùm phaåm killing of living beings, the killing of living chaát coù theå giuùp ngöôøi nöõ sanh leân caùc caûnh beings is to be abandoned." trôøi—On various occasions, the Buddha 2) "Y cöù khoâng laáy cuûa khoâng cho, laáy cuûa mentioned to Visakha the eight qualities that khoâng cho caàn phaûi töø boû."—"With the make a woman seek birth in happy states; or support of taking only what is given, the she will be born again where lovely devas taking of what is not given is to be dwell. abandoned." (the rest remains the same as 1) Tích cöïc hoaït ñoäng, luoân luoân dòu daøng in 1). chìu chuoäng choàng: Always active, and 3) "Y cöù noùi lôøi chaân thaät, noùi laùo caàn phaûi alert to cherish her husband. töø boû."—"With the support of truthful 2) Daàu choàng khoâng mang laïi taát caû haïnh speech, false speech is to be abandoned." phuùc: Even though he is not the man who (the rest remains the same as in 1). brings her every joy. 4) "Y cöù khoâng noùi hai löôõi, noùi hai löôõi caàn 3) Khoâng khi naøo duøng lôøi baát caån, nghòch yù, phaûi töø boû."—"With the support thieáu leã ñoä, laøm choàng noåi leân saân giaän: unmalicious speech, malicious speech is She offers slight, nor will a good wife, to be abandoned." (the rest remains the move to wrath her husband by some same as in 1). spiteful word. 5) "Y cöù khoâng tham duïc, tham duïc caàn phaûi 4) Toân troïng taát caû nhöõng ngöôøi ñöôïc choàng

töø boû.”—“With the support of refraining kính neå: She reveres all whom her from rapacious greed, rapacious greed is husband honour. to be abandoned.” (the rest remains the 5) Vì naøng laø ngöôøi saùng suoát khoân ngoan, same as in 1). kheùo leùo, lanh leï, thöùc khuya daäy sôùm: 6) “Y cöù khoâng huûy baùng saân haän, huûy baùng For she is wise, deft, nimble, up bedtimes. saân haän caàn phaûi töø boû.”—“With the 6) Taän taâm chaêm soùc söùc khoûe cuûa choàng support of refraining from spiteful trong khi choàng laøm vieäc cöïc nhoïc: She scolding, spiteful scolding is to be mind his wealth amid his folk at work. abandoned.” (the rest remains the same as 7) Nhaõ nhaën hieàn hoøa: Sweetly orders all. in 1). 8) Muoán nhöõng ñieàu choàng muoán vaø coá laøm 7) “Y cöù khoâng phaãn naõo, phaãn naõo caàn phaûi cho ñöôïc: Who complies with her töø boû.”—“With the support of refraining husband’s wish and will.

** For more information, please see Visakha vaø ñeán Phaùp thaân nhö laø YÙ sinh thaân. Phaùp in Sanskrit/Pali-Vietnamese Section. thaân aáy coù taùm ñaëc tính nhö sau—According Taùm Phaåm Chaát Cuûa Ngöôøi Nöõ Coù Theå to Zen Master D.T. Suzuki in the “Studies In Taïo An Vui Haïnh Phuùc Trong Ñôøi Hieän The Lankavatara Sutra,” the idea of Dharmakaya is not wanting in the Lankavatara Taïi Vaø Caûnh Giôùi Töông Lai: Trong Sutra, and that it is used not in the same of the Gradual Sayings, Ñöùc Phaät ñaõ giaûng cho Dharmakaya of the Triple Body dogma. The Visakha nghe veà taùm phaåm chaát khieán cho Lankavatara Sutra speaks of the Tathagata’s ngöôøi nöõ ñöôïc sanh Thieân—In Gradual Dharmakaya of the Inconceivable Sayings, the Buddha commented to Visakha Dharmakaya, and of Dharmakaya as willthe eight qualities in a woman that tend to body. That Tathagata’s Dharmakaya has eight wealth and happiness in this world and in the special natures as follows: next world: 1) ÔÛ choã naøo maø söï ñaït Nhö Lai thaân trong 1) Naày Visakha, ñoù laø haïnh phuùc cuûa ngöôøi caùc coõi trôøi ñöôïc noùi ñeán nhö laø keát quaû phuï nöõ coù khaû naêng laøm vieäc: Herein, cuûa söï hieåu bieát nhöõng chaân lyù taâm linh Visakha, a woman is capable at her work. toái thöôïng thuoäc Phaät giaùo Ñaïi Thöøa, thì 2) Coù khaû naêng ñieàu khieån ngöôøi laøm: A taïi ñaáy Phaùp thaân ñöôïc duøng keøm vôùi Nhö woman is capable to manage the servants. Lai nhö laø moät caùi gì vöôït khoûi baûn chaát 3) Coù loái ñoái xöû dòu daøng vaø chìu chuoäng cuûa naêm phaùp, coù ñöôïc nhöõng thöù phaùt choàng: In her ways she is lovely to her xuaát töø Trí tueä toái thöôïng (prajna), vaø husband. chính noù an truï trong caûnh giôùi cuûa nhöõng 4) Giöõ gìn cuûa caûi trong nhaø: She guards his töôùng traïng huyeãn aûo (mayavishaya). ÔÛ wealth. ñaây, chuùng ta coù theå xem taát caû töø Phaùp 5) Naày Visakha, ñoù laø haïnh phuùc cuûa ngöôøi thaân, Nhö Lai thaân, vaø Nhö Lai ñoàng phuï nöõ ñaõ thaønh coâng trong nieàm tin: nghóa vôùi nhau: Where the attainment of Herein, Visakha, a woman is the Tathagatakaya In the heavens is accomplished in trustful confidence. spoken of as the result of the 6) Thaønh coâng trong giôùi luaät: Accomplished understanding of the highest spiritual in virtue truths belonging to Mahayana Buddhism, 7) Thaønh coâng trong loøng quaûng ñaïi: Dharmakaya is used in apposition with Accomplished in charity. Tathagata as something that transcends 8)

Thaønh coâng trong trí tueä: Accomplished in the nature of the five Dharmas, being wisdom. furnished with things issuing from the ** For more information, please see Visakha highest knowledge, and itself abiding in in Sanskrit/Pali-Vietnamese Section. the realm of magical appearances. Here Taùm Taùnh Chaát Cuûa Bieån: The eight we may consider all these terms powers of the ocean—See Haûi Ñöùc. synonymous, Dharmakaya, Taùm Taùnh Cuûa Phaùp Thaân Nhö Lai: Tathagatakaya, and Tathagata. Eight nature of Dharmakaya—Theo Thieàn sö 2) Nhö Lai thaân cuõng ñöôïc noùi ñeán khi vò Boà D.T. Suzuki trong Nghieân Cöùu Kinh Laêng Giaø, Taùt ñaït ñeán moät hình thöùc thieàn ñònh naøo yù nieäm veà Phaùp thaân khoâng phaûi khoâng coù ñoù maø nhôø ñaáy vò aáy thaáy mình phuø hôïp trong Kinh Laêng Giaø; tuy nhieân, yù nieäm aáy vôùi söï nhö nhö cuûa caùc söï vaät vaø nhöõng khoâng ñöôïc duøng theo yù nghóa phaùp thaân cuûa bieán hoùa cuûa nhö nhö. Nhö Lai thaân ñöôïc hoïc thuyeát Tam Thaân. Laêng Giaø noùi ñeán Phaùp theå chöùng khi nhöõng hoaït ñoäng taâm linh Thaân Nhö Lai, ñeán Phaùp Thaân baát khaû tö nghì,

cuûa vò aáy vaän haønh moät caùch coù ñieàu kieän and made synonymous with Tathagata. In ngöng döùt vaø baáy giôø xaõy ra moät söï Buddhism “vasavartin” is used in the chuyeån bieán töø goác trong taâm thöùc cuûa vò sense of supreme sovereignty whose will aáy, thaân khoâng khaùc gì Phaùp thaân: is deed since there is nothing standing in Tathagatakaya is referred to also when the way of its ruleship. The Dharmakaya the Bodhisattva attains to a certain form of may here be identified with meditation whereby he finds himself in Sambhogakaya, the second member of the accord with the suchness of things and its Trikaya. Here the Bodhisattva is sitting in transformations. The Tathagatakaya is the Lotus Palace decorated with gems of realized when all his mental activities all sorts, surrounded by Bodhisattvas of conditionally working are extinguished similar qualifications and also by all the and there takes place a radical revolution Buddhas whose hands are extended to in his consciousness. The kaya is no less receive the Bodhisattva here. It goes than the Dharmakaya. without saying that the Bodhisattva here 3) Khi vò Boà Taùt ñöôïc moâ taû nhö laø ñöôïc described has comprehended the ñaêng quang gioáng nhö vò ñaïi vöông bôûi taát Mahayana truth that there is no self- caû chö Phaät, vò aáy ñaõ vöôït khoûi Boà Taùt ñòa substance in objects external or internal, sau cuøng thì baûo raèng vò aáy cuoái cuøng ñaõ and that he is abiding in the full theå chöùng Phaùp thaân. Caùi thaân naày ñöôïc realization of the truth most inwardly ñònh tính laø “Töï Taïi” (vasavartin) vaø ñöôïc revealed to his consciousness. ñoàng nghóa vôùi Nhö Lai trong Phaät giaùo, 4) Ta coøn thaáy Phaùp thaân noái keát vôùi nhöõng töï taïi ñöôïc duøng trong nghóa quyeàn naêng saûn phaåm tinh thaàn ñaït ñöôïc trong moät toái thöôïng maø yù muoán laø haønh ñoäng vì caûnh giôùi cuûa caùi taâm hoaøn toaøn thanh khoâng coù gì ngaên chaën trong theå caùch ñieàu tònh. Thuaät ngöõ naày giôø ñaây ñi keøm vôùi ngöï cuûa quyeàn naêng aáy. Phaùp thaân ôû ñaây “acintya,” baát khaû tö nghì, cuõng nhö vôùi coù theå ñoàng nhaát vôùi Baùo Thaân, chi phaàn “vasavartin,” töï taïi tính: Dharmakaya is thöù hai cuûa Tam thaân. ÔÛ ñaây vò Boà Taùt found again in connection with the moral ñang ngoài treân ñieän Lieân Hoa

ñöôïc trang provisions obtainable in a realm of pure hoaøng baèng ñuû loaïi ngoïc, ñöôïc vaây quanh spirituality. The term is now coupled with bôûi caùc Boà Taùt coù phaåm chaát töông töï vaø “acintya,” inconceivable, as well as with bôûi taát caû chö Phaät duoãi tay ñoùn nhaän. “vasavartita.” Haún khoâng caàn phaûi noùi raèng vò Boà Taùt ôû 5) ÔÛ choã naøo maø taát caû chö Phaät ñöôïc noùi ñaây ñöôïc mieâu taû ñaõ hieåu caùi chaân lyù Ñaïi ñeán nhö laø cuøng moät tính chaát hay bình Thöøa raèng khoâng coù töï taùnh trong caùc söï ñaúng tính (samata) theo boán caùch thì söï vaät ôû beân ngoaøi hay beân trong, vaø raèng vò bình ñaúng cuûa Thaân (kayasamata) ñöôïc aáy ñang an truù trong söï theå chöùng vieân xem laø moät trong boán caùch aáy. Heát thaûy maõn ñöôïc hieån loä cho taâm thöùc cuûa ngaøi ôû chö Phaät voán laø chö Nhö Lai, baäc Giaùc choã thaâm saâu nhöùt: When the Bodhisattva Ngoä, vaø A La Haùn, ñeàu chia xeû tính chaát is described as being anointed likfe a bình ñaúng veà maët Phaùp thaân vaø veà saéc great sovereign by all the Buddhas as he thaân (rupakaya) cuûa chö vò vôùi ba möôi goes beyond the final stage of hai töôùng haûo vaø taùm möôi veû ñeïp, töø khi Bodhisattvaship, mention is made of chö vò khoaùc laáy nhöõng hình töôùng khaùc Dharmakaya which he will finally realize. nhau trong nhöõng theá giôùi khaùc nhau ñeå This kaya is characterized as “vasavartin” giöõ cho heát thaûy chuùng sanh kheùo tu taäp.

Ngoaøi caùi Phaùp thaân ñöôïc baøn ñeán moät nhöõng danh xöng khaùc cuûa Nhö Lai laø raát caùch roõ raøng, chuùng ta thaáy coù Baùo Thaân nhieàu trong theá giôùi naày, theá nhöng caùc ñöôïc long troïng hoùa baèng taát caû nhöõng chuùng sanh khoâng theå nhaän ra ñöôïc, ngay ñaëc tröng coù tính caùch vaät lyù cuûa moät con caû khi hoï nghe ñöôïc caùi danh xöng aáy: ngöôøi thöôïng ñaúng, vaø caû Hoùa Thaân, caùi No-birth is said to be another name for the thaân bieán hoùa, ñaùp öùng vôùi nhöõng yeâu caàu Tathagata’s Manomaya-dharmakaya. cuûa caùc chuùng sanh ñang ôû rieâng trong Manomaya is “will-made” and as is caûnh giôùi cuûa hoï: Where all the Buddhas explained elsewhere a Bodhisattva is able are spoken of as the same character in to assume a variety of forms according to four ways, the sameness of the body is his wishes just as easily as one can in regarded as one of them. All the Buddhas thought pass through or over all kinds of who are Tathagatas, the Enlightened physical obstructions. Does then the Ones, and the Arhats, shared the nature of "Dharmakaya will-made" mean, not the sameness as regards the Dharmakaya and Dharmakaya in itself, but the Dharmakaya their material body with the thirty-two in its relation to a world of marks and the eighty minor ones, except multitudinousness where it may take any when they assume diiferent forms in forms it likes according to condition? In different worlds to keep all beings in good this case the Dharmakaya thus qualified is discipline. Besides the Dharmakaya no other than the Nirmanakaya. So we expressly referred to, we have also read further that the Tathagata’s other Sambhogakaya solemnized with all the names are a legion in this world only that physical features of a superior man; and sentient beings fail to recognize them also the Nirmanakaya, the Body of even when they hear them. Transformation, in response to the needs 7) Phaùp thaân cuûa Nhö Lai saùnh vôùi tính chaát of sentient beings who are inhabiting baát

dieät cuûa caùt soâng Haèng laø thöù bao giôø each in his own realm of existence. cuõng vaãn giöõ nguyeân nhö theá khi chuùng bò 6) Baát sinh (anutpada) ñöôïc baûo laø moät teân boû vaøo löûa. Xa hôn nöõa, Kinh Laêng Giaø khaùc nöõa cuûa Phaùp Thaân do yù sinh cuûa baûn dòch thôøi nhaø Ñöôøng coøn cho raèng Nhö Lai (Nhö Lai YÙ Thaønh Phaùp Thaân). Phaùp thaân khoâng coù thaân theå naøo caû, vì lyù Manomaya coù nghóa laø ñöôïc taïo thaønh do do aáy neân noù khoâng bao giôø bò huûy dieät. yù muoán, vaø nhö ñaõ ñöôïc giaûi thích, moät vò Trong Laêng Giaø baûn Phaïn, Phaùp thaân laø Boà Taùt coù theå mang nhieàu hình töôùng xaù lôïi (sirira hay sariravat), chöù khoâng khaùc nhau tuøy theo yù muoán cuûa ngaøi, thaät phaûi laø Dharmakaya, nhöng theo vaên baûn deã daøng nhö ngöôøi ta duøng yù nghó vöôït thì “Sarira” ñoàng nghóa vôùi qua hay vöôït leân treân moïi thöù trôû ngaïi vaät “Dharmakaya.” Trong Phaät giaùo, xaù lôïi laø lyù. Theá thì coù phaûi caùi Phaùp Thaân do yù moät caùi gì raén chaéc vaø khoâng theå bò huûy sanh khoâng nhaèm chæ caùi Phaùp Thaân trong hoaïi ñöôïc sau khi moät thi theå bò ñoát chaùy, chính noù maø chæ laø caùi Phaùp thaân trong vaø ngöôøi ta nghó raèng chæ coù caùc Thaùnh lieân heä cuûa noù vôùi moät theá giôùi ña phöùc ôû nhaân môùi ñeå laïi xaù lôïi maø thoâi. Quan ñaáy noù coù theå mang nhöõng hình töôùng maø nieäm naày coù leõ phaùt sinh töø söï suy dieãn noù muoán tuøy theo hoaøn caûnh hay khoâng? raèng Phaùp thaân vaãn soáng maõi vaø taïo thaønh Trong tröôøng hôïp Phaùp thaân ñöôïc ñònh baûn chaát tinh linh cuûa Phaät tính: The tính nhö theá thì noù khoâng khaùc gì Hoùa Tathagata’s Dharmakaya is compared to Thaân. Cho neân chuùng ta coøn ñoïc thaáy raèng the indestructibility of the sands of the

Ganges which remain ever the same when duï nhö khi moät ngöôøi sung söôùng vì gaëp they are put in fire. Further down, the ñöôïc moät taëng phaåm tuyeät haûo ñeå laøm T’ang translation speaks of the quaø, hay vì gaëp ñöôïc moät ngöôøi nhaän, vaân Dharmakaya having no body whatever, vaân, hay moät nguyeân nhaân naøo töông töï and for that reason it is never subject to laøm phaùt sinh hyû, vaø ñaët chaùnh kieán leân destruction. In the Sanskrit text the haøng ñaàu, nhö nghó raèng boá thí coù coâng corresponding term is “sarira” or ñöùc lôùn, ngöôøi aáy khoâng do döï, khoâng caàn “sariravat,” and not Dharmakaya, but from nhaéc baûo khi laøm nhöõng coâng ñöùc boá thí, the context we can judge that “sarira” is vaân vaân thì taâm aáy laø caâu höõu vôùi hyû, here used synonymously with töông öng vôùi trí, vaø khoâng caàn nhaéc nhôû: Dahrmakaya. In Buddhism “sarira” is When accompanied by joy, it is either something solid and indestructible that is associated with knowledge and left behind when the dead body is unprompted. When a man is happy on consumed in fire, and it was thought that encountering an excellent gift to be given, only holy men leave such indestructible or recipient, etc., or some such cause for substance behind. This conception is joy, and by placing right view foremost probably after an analogy of Dharmakaya that occurs in the way beginning ‘there is forever living and constituting the spiritual merit in giving,’ he unhesitatingly and substance of Buddhahood. unurged by others performs such merit as 8) Caùt soâng Haèng, Phaät tính cuûa Ñöùc Phaät giving, etc., then his consciousness is (Buddhasyabuddhatah) thay vì Phaùp thaân

accompanied by joy, associated with ñöôïc laøm chuû theå so saùnh vôùi caùt laø nhöõng knowledge, and unprompted. thöù thoaùt khoûi moïi sai laàm voán coù trong 2) Khi caâu höõu vôùi hyû, taâm aáy hoaëc töông caùc söï vaät töông ñoái. Chaéc chaén raèng öng vôùi trí caàn ñöôïc nhaéc baûo. Khi moät Phaùp tính cuõng coù nghóa laø Phaùp thaân cuûa ngöôøi sung söôùng haøi loøng nhö treân (1), vaø Nhö Lai, chæ khaùc nhau veà caùch ñöôïc gaùn cuõng ñaët chaùnh kieán leân haøng ñaàu, nhöng cho maø thoâi: The sands of the Ganges, the laïi laøm vôùi söï do döï vì taâm khoâng roäng Buddha's Buddhahood instead of raõi, hoaëc caàn ñöôïc ngöôøi khaùc nhaéc baûo, Dharmakaya is made the subject of thì taâm aáy thuoäc loaïi caâu höõu vôùi hyû, comparison to the sands which are free töông öng vôùi, nhöng caàn ñöôïc nhaéc baûo: from all possible faults inherent in things When accompanied by joy, it is either relative. There is no doubt that the associated with knowledge and prompted. Buddhata too means the Dharmakaya of When a man is happy and content in the the Tathagata, only differently designated. way aforesaid in (1), and, while placing Taùm Taâm Duïc Giôùi Ñöôïc Xeáp Loaïi right view foremost, yet he does it Theo Hyû Xaû Vaø Trí Vaø Nhaéc Baûo: hesitantly through lack of free generosity, Eightfold Consciousness being classified etc., or urged on by others, then, his according to joy, equanimity, knowledge, and consciousness is accompanied by joy, prompting. associated with knowledge, but prompted. (A) Boán taâm caâu höõu vôùi hyû—Four 3) Khi caâu höõu vôùi hyû, khoâng töông öng vôùi consciousnesses which are accompanied trí, khoâng caàn nhaéc baûo. Nhö tröôøng hôïp by joy: nhöõng em beù coù thoùi quen töï nhieân do baét 1) Khi caâu höõu vôùi hyû, taâm aáy hoaëc töông chöôùc ngöôøi lôùn, khi gaëp moät vò sö thì öng vôùi trí, khoâng caàn ñöôïc nhaéc baûo. Thí cuùng döôøng, ñoù laø taâm caâu höõu vôùi hyû,

khoâng töông öng vôùi trí vaø khoâng caàn söï 8) Khi caâu höõu vôùi xaû, khoâng töông öng vôùi nhaéc baûo: When accompanied by joy, it is trí, caàn nhaéc baûo: When accompanied by dissociated from knowledge and equanimity, it is dissociated from unprompted. In case of young children knowledge and prompted. who have a natural habit due to seeing the Taùm Taâm Sieâu Theá: Theo A Tyø Ñaït Ma behaviour of relatives and are joyful on Luaän, coù taùm loaïi taâm sieâu theá—According to seeing monks and at once give them the Abhidharma, there are eight kinds of whatever they have in their hands or pay supermundane mind. homage, this is the consciousness which is (A) Boán Taâm Thieän Sieäu Theá—Four kinds of accompanied by joy, dissociated from Supermundane Wholesome Mind: knowledge, but unprompted. 1) Nhaäp Löu Ñaïo Thieän Taâm: Sotapatti- 4) Khi caâu höõu vôùi hyû, khoâng töông öng vôùi maggacittam (p)—Path consciousness of trí, caàn nhaéc baûo. Khi moät ngöôøi thaáy stream-entry. ngöôøi khaùc cuùng döôøng, cuõng muoán hoan a) Taâm Thieän Nhaäp Löu Sô Thieàn, ñoàng hyû cuùng döôøng, nhöng vì loøng tham tieác phaùt sanh vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát neân khoâng chòu cuùng maø phaûi ñôïi nhaéc Ñieåm: Path consciousness of stream-entry nhôû: When accompanied by joy, it is together with initial application, sustained dissociated from knowledge and application, zest, happiness and one- prompted. When a man sees

other people pointedness. offer, he is happy and wants to offer too; b) Taâm Thieän Nhaäp Löu Nhò Thieàn, ñoàng however, his stinginess prevents him from phaùt sanh vôùi Saùt, Phæ, Laïc vaø Nhaát offering. He needs prompting from other Ñieåm: Path consciousness of stream-entry people. together with sustained application, zest, (B) Boán taâm caâu höõu vôùi xaû. Khi khoâng coù hyû happiness and one-pointedness. nhö trong nhöõng tröôøng hôïp töø (5) ñeán c) Taâm Thieän Nhaäp Löu Tam Thieàn, ñoàng (8), thì nhöõng taâm naày goïi laø taâm caâu höõu phaùt sanh vôùi Phæ, Laïc vaø Nhaát Ñieåm: vôùi xaû: Four consciousnesses which are Path consciousness of stream-entry accompanied by equanimity. When the together with zest, happiness and one- consciousnesses are devoid of joy, such pointedness. as the cases from (5) to (8), they are d) Taâm Thieän Nhaäp Löu Töù Thieàn, ñoàng accompanied by equanimity. phaùt sanh vôùi Laïc vaø Nhaát Ñieåm: Path 5) Khi caâu höõu vôùi xaû, töông öng vôùi trí, consciousness of stream-entry together khoâng caàn nhaéc baûo: When accompanied with happiness and one-pointedness. by equanimity, it is either associated with e) Taâm Thieän Nhaäp Löu Nguõ Thieàn, ñoàng knowledge and unprompted. phaùt sanh vôùi Nhaát Ñieåm: Path 6) Khi caâu höõu vôùi xaû, töông öng vôùi trí, caàn consciousness of stream-entry together nhaéc baûo: When accompanied by with one-pointedness. equanimity, it is either associated with 2) Nhöùt Lai Ñaïo Thieän Taâm: Sakadagami- knowledge and prompted. maggacittam (p)—Path consciousness of 7) Khi caâu höõu vôùi xaû, khoâng töông öng vôùi once-returning. trí, khoâng caàn nhaéc baûo: When a) Taâm Thieän Nhöùt Lai Ñaïo Sô Thieàn: First accompanied by equanimity, it is Jhana wholesome mind of once- dissociated from knowledge and returning…See second part of (1) (a). unprompted.

b) Taâm hieän Nhöùt Lai Ñaïo Nhò Thieàn: d) Taâm Thieän Voâ Sanh Ñaïo Töù Thieàn: Second Jhana wholesome mind of once- Fourth Jhana wholesome mind of returning…See second part of (1) (b). Arahantship…See second part of (1) (d). c) Taâm Thieän Nhöùt Lai Ñaïo Tam Thieàn: e) Taâm Thieän Voâ Sanh Ñaïo Nguõ Thieàn: Third Jhana wholesome mind of once- Fifth Jhana wholesome mind of returning…See second part of (1) (c). Arahantship…See second part of (1) (e). d) Taâm Thieän Nhöùt Lai Ñaïo Töù Thieàn: (B) Boán Taâm Quaû Sieâu Theá—Four kinds of Fourth Jhana wholesome mind of once- Supermundane Resultant Mind: returning…See second part of (1) (d). 5) Nhaäp Löu Quaû Taâm: Sotapatti- e) Taâm Thieän Nhöùt Lai Ñaïo Nguõ Thieàn: phalacittam (p)—Fruition consciousness Fifth Jhana wholesome mind of once- of stream-entry. returning…See second part of (1) (e). a) Taâm Quaû Nhaäp Löu Ñaïo Sô Thieàn, ñoàng 3) Baát Lai Ñaïo Thieän Taâm: Anagami- phaùt sanh cuøng Taàm, Saùt, Phæ, Laïc vaø maggacittam (p)—Path consciousness of Nhaát Ñieåm: First Jhana fruition non-returning. consciousness of stream-entry together a) Taâm Thieän Baát Lai Ñaïo Sô Thieàn: First with initial application, sustained Jhana wholesome mind of non- application, zest, happiness and one- returning…See second part of (1) (a). pointedness. b) Taâm Thieän Baát Lai Ñaïo Nhò Thieàn: b) Taâm Quaû Nhaäp Löu Ñaïo Nhò Thieàn, ñoàng Second Jhana wholesome mind of non- phaùt sanh cuøng Saùt, Phæ, Laïc vaø Nhaát returning...See second part of (1) (b). Ñieåm: Second Jhana

fruition c) Taâm Thieän Baát Lai Ñaïo Tam Thieàn: Third consciousness of stream-entry together Jhana wholesome mind of non- with sustained application, zest, returning…See second part of (1) (c). happiness, and one-pointedness. d) Taâm Thieän Baát Lai Ñaïo Töù Thieàn: Fourth c) Taâm Quaû Nhaäp Löu Ñaïo Tam Thieàn, Jhana wholesome mind of non- ñoàng phaùt sanh cuøng Phæ, Laïc vaø Nhaát returning…See second part of (1) (d). Ñieåm: Third Jhana fruition consciousness e) Taâm Thieän Baát Lai Ñaïo Nguõ Thieàn: Fifth of stream-entry together with zest, Jhana wholesome mind of non- happiness and one-pointedness. returning…See second part of (1) (e). d) Taâm Quaû Nhaäp Löu Ñaïo Töù Thieàn, ñoàng 4) Voâ sanh Ñaïo Thieän Taâm: Arahatta- phaùt sanh cuøng Laïc vaø Nhaát Ñieåm: Fourth maggacittam (p)—Path consciousness of Jhana fruition consciousness of stream- Arahantship. entry together with happiness and one- a) Taâm Thieän Voâ Sanh Ñaïo Sô Thieàn: First pointedness. Jhana wholesome mind of e) Taâm Quaû Nhaäp Löu Ñaïo Nguõ Thieàn, Arahantship…See Second part of (1) (a). ñoàng phaùt sanh cuøng Nhaát Ñieåm: Fifth b) Taâm Thieän Voâ Sanh Ñaïo Nhò Thieàn: Jhana fruition consciousness of stream- Second Jhana wholesome mind of entry together with one-pointedness. Arahantship…See second part of (1) (b). 6) Nhöùt Lai Quaû Taâm: Sakadagami- c) Taâm Thieän Voâ Sanh Ñaïo Tam Thieàn: phalacittam (p)—Fruition consciousness Third Jhana wholesome mind of of once-returning. Arahantship…See second part of (1) (c). a) Taâm Quaû Nhöùt Lai Ñaïo Sô Thieàn: First Jhana fruition consciousness of once- returning…See second part of (5) (a).

b) Taâm Quaû Nhöùt Lai Ñaïo Nhò Thieàn: d) Taâm Voâ Sanh Ñaïo Töù Thieàn: Fourth Second Jhana fruition consciousness of Jhana fruition consciousness of once-returning…See second part of (5) Arahantship…See second part of (5) (d). (b). e) Taâm Voâ Sanh Ñaïo Nguõ Thieàn: Fifth Jhana c) Taâm Quaû Nhöùt Lai Ñaïo Tam Thieàn: Third fruition consciousness of Jhana fruition consciousness of once- Arahantship…See second part of (5) (e). returning…See second part of (5) (c). Taùm Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc d) Taâm Quaû Nhöùt Lai Ñaïo Töù Thieàn: Fourth Phaät: Baùt Töôùng Thaønh Ñaïo—Eight aspects Jhana fruition consciousness of once- (periods) of Buddha’s life: returning…See second part of (5) (d). 1) Ñaâu Suaát lai nghinh töôùng: Xuoáng töø cung e) Taâm Quaû Nhöùt Lai Ñaïo Nguõ Thieàn: Fifth trôøi Ñaâu Suaát—Descend into and abode in Jhana fruition consciousness of once- the Tusita heaven—Descending from the returning...See second part of (5) (e). Tushita Heaven Palace. 7) Baát Lai Quaû Taâm: Anagami-phalacittam 2) Taïi ñaây thuyeát phaùp cho chö thieân: Abode (p)—Fruition consciousness of non- there visibly preaching to the devas. returning. 3) Nhaäp thai nôi Hoaøng Haäu Ma Da: Entry a) Taâm Quaû Baát Lai Ñaïo Sô Thieàn: First into his mother’s womb (Queen Maha Jhana fruition consciousness of non- Maya). returning…See second part of (5) (a). 4) Phong Tyø Ni vieân giaùng sanh töôùng: b) Taâm Quaû Baát Lai Ñaïo Nhò Thieàn: Second Giaùng sanh taïi vöôøn Laâm Tì Ni—Birth Jhana fruition consciousness of non- from his mother’s side in Limbini. returning…See second part of (5) (b). 5) Du thaønh xuaát gia töôùng: Xuaát gia tu haønh c) Taâm Quaû Baát Lai Ñaïo Tam Thieàn: Third naêm

19 (or 25) tuoåi—Leaving home at 19 Jhana fruition consciousness of non- (or 25) as a hermit—Leaving the home returning…See second part of (5) (c). life. d) Taâm Quaû Baát Lai Ñaïo Töù Thieàn: Fourth 6) Boà ñeà thoï haï haøng ma Thaønh ñaïo töôùng: Jhana fruition consciousness of non- Thaønh ñaïo sau 6 naêm khoå haïnh—After six returning…See second part of (5) (d). years suffering, subduing mara and e) Taâm Quaû Baát Lai Ñaïo Nguõ Thieàn: Fifth attaining enlightenment—Subduing mara Jhana fruition consciousness of non- and accomplishing the Way. returning…See second part of (5) (e). 7) Loäc Daõ Uyeån chuyeån Phaùp luaân töôùng: 8) Voâ Sanh Quaû Taâm: Arahatta-phalacittam Chuyeån Phaùp Luaân vaø Thuyeát phaùp—(p)—Fruition consciousness of Rolling the Law-wheel or preaching— Arahantship. Turning the Dharma wheel. a) Taâm Voâ Sanh Ñaïo Sô Thieàn: First Jhana 8) Nhaäp dieät naêm 80 tuoåi: Entering nirvana fruition consciousness of (Parinirvana) at the age of 80. Arahantship…See second part of (5) (a). Taùm Töôùng: Theo Laït Ma Geshe Kelsang b) Taâm Voâ Sanh Ñaïo Nhò Thieàn: Second Gyatso trong Phaät Giaùo Truyeàn Thoáng Ñaïi Jhana fruition consciousness of Thöøa, coù taùm taàng lôùp taâm phaùt sinh trong giaác Arahantship…See second part of (5) (b). nguû; moãi taàng lôùp coù moät daáu hieäu rieâng— c) Taâm Voâ Sanh Ñaïo Tam Thieàn: Third According to Lama Geshe Kelsang Gyatso in Jhana fruition consciousness of Buddhism in Mahayana Tradition, there are Arahantship…See second part of (5) (c). eight levels of mind development during the sleep process. Each level has a different sign.

(A) Boán töôùng ñaàu tieân ñöôïc nhaän bieát bôûi 2) Töôùng thöù hai gioáng nhö laøn khoùi—The nhöõng taàng möùc töông ñoái coøn thoâ thieån second appearance is the smoke-like cuûa caùi taâm vi teá. Trong thaân coù töù ñaïi laø appearance: ñaát, nöôùc, löûa, vaø gioù. Moãi ñaïi coù moät a) Töôùng naày xuaát hieän khi luoàng khí löïc luoàng khí löïc ñi keøm. Boán töôùng traïng ñaàu töông öùng vôùi thuûy ñaïi tan vaøo beân trong. tieân naày ñöôïc goïi laø boán daáu hieäu töø thoâ Khi taâm lyù hay khí löïc thuoäc thuûy ñaïi tan ñeán teá cuûa giaác nguû—The first four ra, thì ta lieàn thaáy töôùng laøn khoùi xuaát appearances are perceived by relatively hieän—This appearance is perceived when gross levels of the subtle mind. Within the the energy wind related to the water body are four elements: earth, water, fire element dissolves inwardly. When the and air. Accompanying each element is its psychic or energy wind of the water energy wind. The first four signs from element dissolves, we perceive the gross to subtle which are called the four smoke-like appearance instantly. appearances of sleeping. b) Trong giaác nguû, caùi taâm nhaän ra töôùng laøn 1) Daáu hieäu ñaàu tieân laø töôùng gioáng nhö aûo khoùi laø vi teá hôn taâm tröôùc ñaáy, nhöng noù töôïng—The first level’s sign is the vaãn coøn laø moät taâm coøn töông ñoái thoâ mirage-like appearance: phuø—Within the mind of sleep, the mind a) Töôùng aûo phaùt sinh khi luoàng khí löïc cuûa which perceives the smoke-like ñòa ñaïi tan vaøo beân trong. Nhöng vì hieän appearance is subtler than the previous taïi ta chöa theå xöû duïng kyù öùc hay chaùnh mind but is still a relatively gross mind. nieäm trong khi nguû, neân ta khoâng theå nhaän 3) Töôùng thöù ba laø moät hieän töôïng gioáng nhö ra töôùng naày roõ raøng laém. Neáu nghieân cöùu nhöõng con ñom ñoùm—The

third sign is the kyõ baûn chaát nhöõng töôùng naày, thì coù theå ta fireflies appearance: Töôùng naày sinh khôûi seõ nhaän ra chuùng ñöôïc—The mirage-like khi khí löïc töông öùng vôùi hoûa ñaïi tan vaøo appearance develops when the energy trong taâm—This appearance arises when wind of the earth element dissolves the energy wind which is related to our inwardly. But since at present we cannot fire element dissolves inwardly. use our recollection or mindfulness during 4) Töôùng thöù tö laø hieän töôïng gioáng nhö sleep, we cannot recognize these signs or ngoïn ñeøn thaép baèng daàu bô—The fourth appearances precisely. But if we carefully sign is the burning butter lamp-like study the nature of these signs, it becomes appearance: Töôùng naày ñöôïc nhaän ra lieàn possible to recognize them. khi luoàng khí löïc cuûa phong ñaïi trong b) Khi phaùt sinh caùi taâm nhaän ra ñöôïc töôùng chuùng ta tan raõ—It is perceived instantly aûo töôïng, thì taâm naøy laø moät taâm töông when the energy wind of our air element ñoái coøn thoâ. Trong caùi taâm vi teá cuûa giaác dissolves. nguû, coù moät soá taâm töông ñoái thoâ, moät soá (B) Boán töôùng traïng trong tieán trình cheát, coøn töông ñoái vi teá hôn nhöõng taâm khaùc— goïi laø boán töôùng “khoâng.” Neáu trong giaác When we develop the mind which nguû ta coù nhöõng taàng lôùp taâm töø thoâ ñeán perceives the mirage-like appearance, this teá thì cuõng vaäy, khi ta cheát, coù nhöõng taàng is a relatively gross mind. Within the lôùp taâm töø thoâ ñeán teá, roài voâ cuøng vi teá subtle mind of sleep, some minds are phaùt sanh—Four appearances during the relatively more gross and some more death process, also called the four subtle than others. “empties.” Just as we have more gross and more subtle levels of mind during sleep,

likewise when we die we develop gross, b) Ñaây goïi laø aùnh saùng trong suoát cuûa giaác subtle and very subtle levels of mind: nguû. Khoâng coù taâm naøo vi teá hôn taâm cuûa 5) Caùi khoâng ñaàu tieân laø taâm coù töôùng maøu aùnh saùng trong suoát aáy. Vaøo giaây phuùt traéng—The first empty is the mind of cuoái cuøng tröôùc khi cheát taâm ta nhaän thaáy white appearance: aùnh saùng trong suoát. Khi moät ngöôøi coù a) Luùc aáy moïi söï ñöôïc taâm nhaän thöùc laø thieän nghieäp ñaëc bieät ñeå ñöôïc taùi sanh hoaøn toaøn troáng roãng nhöng traéng vaø laøm ngöôøi, thì doøng töông tuïc cuûa caùi taâm saùng—At this time everything is vi teá aáy seõ nhaäp vaøo söï giao hôïp cuûa tinh perceived as totally empty but white and cha tröùng meï. Töø ñoù trôû ñi taâm trôû neân bright. caøng ngaøy caøng thoâ hôn—This is called b) Vaøo thôøi ñieåm naày taâm vi teá cuûa giaác nguû the clear light of sleep. There is no phaùt trieån, vaø taâm ta caøng luùc caøng trôû neân consciousness more subtle than the mind vi teá hôn tröôùc—At this point the subtle of clear light. At the last instant before mind of sleep develops and our mind death our mind perceives the clear light. If becomes subtler and subtler. a person has the special good karma to be 6) Caùi khoâng keá tieáp laø taâm maøu ñoû taêng reborn as a human being, the continuum tröôûng—The next emptiness is the mind of that very subtle mind later enters into of red increase: the union of the father’s and mother’s a) Caùi taâm nhaän ra maøu ñoû naøy vi teá hôn sperm and egg. From that time on the nhöõng taàng taâm thöùc tröôùc ñaáy—The mind mind becomes grosser and grosser. which perceives the red

appearance is Taùm Yeáu Toá Taäp Trung Tö Töôûng: subtler than the previous levels of mind. Nhöõng taäp luyeän cuûa nhaø Du Giaø thaät ra cuõng b) Taâm naày thaáy moïi söï hoaøn toaøn troáng gioáng nhö caùc nhaø thuoäc hoïc phaùi Du Giaø roãng, nhöng coù töôùng maøu ñoû xuaát hieän— Luaän cuûa Phaät Giaùo. “Yogacara” coù nghóa laø This mind perceives everything totally “thöïc haønh söï taäp trung tö töôûng” vaø coù nhieàu empty, but there is a red-coloured ñieåm chung vôùi trieát lyù Du Giaø. Du Giaø Luaän appearance. laø Duy Taâm Luaän cuûa Phaät Giaùo do Ngaøi Voâ 7) Töôùng keá tieáp laø caùi taâm maøu ñen cuûa Tröôùc ñeà xöôùng vaø ñöôïc em ngaøi laø Theá Thaân ñònh caän haønh (gaàn chöùng ñaéc ñònh an heä thoáng hoùa thaønh hoïc thuyeát Duy Thöùc vaø chæ)—The next emptiness is the mind of Ngaøi Huyeàn Trang ñöa vaøo Trung Quoác thaønh black near-attainment: Moïi söï xuaát hieän Phaùp Töôùng toâng. Theo Nghóa Tònh, nhaø nhöng coù moät maøu ñen kòt. Trong giai chieâm baùi noåi tieáng cuûa Trung Hoa veà AÁn Ñoä, ñoaïn naày, ta traûi qua giaác nguû saâu xa nhaát hoïc thuyeát naày laø moät trong hai tröôøng phaùi cuûa mình—Everything appears entirely Ñaïi Thöøa ôû AÁn Ñoä (Trung Luaän vaø Du Giaø empty but dark or black. During this stage Luaän). Theo Du Giaø, coù taùm yeáu toá taäp trung we experience our deepest sleep. tö töôûng—The practices of the Yogin are 8) Caùi khoâng thöù tö xuaát hieän taâm vôùi aùnh actually similar to those of the Yogacara saùng trong suoát—The fourth empty arises School of Buddhism. “Yogacara” means “the the mind of clear light: practice of self-concentration” and has several a) Hieän töôïng maøu ñen bieán maát, vaø khi aáy things in common with the Yoga philosophy. ta thaáy moät aùnh saùng trong suoát nhö maøu The Yogacara School is Buddhist idealism bình minh—The dark appearance taught by Asanga, sytematized by his brother disappears and we perceive a clear light Vasubandhu as the Theory of Mere Ideation like the colour of dawn. (Vijnaptimatrata), and introduced to China by

Hsuan-Tsang as the Dharmalaksana (Fa- seeks purity, one who is detached, Hsiang) School. According to I-Ching, a humble, clean and clear thinking famous traveler in India, it was one of the only (Dharmapada 245). two Mahayana School in India (Madhyamika 3) Khoâng ñaùng hoå laïi hoå, vieäc ñaùng hoå laïi and Yogacara). According to the Yogacara khoâng, cöù oâm taø kieán aáy, ñòa nguïc khoù Bhumi Sastra, there are eight factors of Yoga laùnh xa—Those who embrace the wrong abstraction or concentration. views, are ashamed of what is not 1) Cheá Giôùi: Yama (skt)—Restraint. shameful, and are not ashamed of what is 2) Noäi Cheá: Niyama (skt)—Minor restraint. shameful, will not be able to avoid the 3) Toïa Phaùp: Asana (skt)—Sitting. hell (Dharmapada 316). 4) Soå Töùc (quaùn hôi thôû): Pranayama (skt)—Taïm: Choác laùt—Temporary—Briefly— Restraint of breaths. Meanwhile—Suddenly. 5) Cheá Caûm: Pratyahara (skt)—Withdrawal Taïm Bieät: Temporary separation. of senses. Taïm Bôï: Ephemeral—Not permanent—For 6) Toång Trì: Dharana (skt)—Retention of the time being—Temporary—See Voâ Thöôøng. mind. Taïm Duøng: To use temporary. 7) Tónh Löï: Dhyana (skt)—Concentration of mind. Taïm Ñình Chæ: To stop for the time being. 8) Ñaúng Trì (taäp trung tö töôûng): Samadhi Taïm Haï:

Nghæ ngaén haïn hay nghæ pheùp—A (skt)—Concentration of thought. brief relief or leave of absence. Taøm: Taïm Ngöøng: To pause. 1) Con taèm: Silkworm. Taïm Thôøi: Temporary—Provisional. 2) Töi theïn: Töi mình suy xeùt vaø hoå theïn cho Taïm Truù: To reside for a short time only. loãi laàm cuûa chính mình (moät trong nhöõng Tan: To break up—To dissolve—To melt. taâm sôû)—Ashamed or Shame for self, i.e. Tan Hoang: Completely destroyed. for one's own faults. Tan hôïp: Dispersion and reunion. Taøm Quí: Shame for self and shame for Tan Naùt: Broken to pieces. others. Nhöõng lôøi Phaät daïy veà "Taøm Quí" trong Kinh Tan Raõ: Decaying. Phaùp Cuù—The Buddha's teachings on "Shame Taùn: for self and shame for others'" in the 1) Taùn Thaùn: Stotra (skt)—Keä taùn thaùn coâng Dharmapada Sutra: ñöùc Phaät—Hymn—Praise. 1) Soáng khoâng bieát xaáu hoå, soáng loã maõng trô 2) Giaûi Taùn—Scatter—Disperse—Dismiss. treûn nhö quaï dieàu, soáng cheâ bai keû khaùc, 3) Taùn Loaïn: Iprakirna (skt)—Taùn loaïn soáng ñaïi ñôûm khoa tröông, soáng ngaïo maïn khoâng döøng laïi choã naøo (raõi raùc khaép taø aùc, soáng nhö theá aáy chaúng khoù khaên nôi)—Scattering—Dispensing— gì—Life is easy for the shameless one Dismissing—Broken—Powder. who is impudent as a crow, back-biting, 4) Taùn Tænh—To flatter—To coax. arrogant and evil (Dharmapada 244). 5) Taùn trôï: To assist. 2) Soáng bieát hoå theïn, thöôøng caàu thanh tònh, 6) Khueách Taùn—To diffuse. soáng khoâng ñam meâ duïc laïc, soáng khieâm Taùn Baùi: Baøi keä baèng tieáng Phaïn taùn thaùn toán, soáng trong saïch, soáng doài daøo kieán coâng ñöùc Phaät—A hymn (in Sanskrit or Pali) thöùc, soáng nhö theá môùi thaät khoù laøm—But in praise of Buddha. life is hard for a modest, for one who Taùn Chi: Pancika (skt)—See Taùn Chi Ca.

Taùn Chi Ca: Pancika (skt)—Moät trong taùm distraction, i.e. the world of desire, in contrast vò töôùng cuûa Tyø Sa Moân Thieân Vöông—One with the stage of meditation. of the eight generals of Vaisravana—See Tyø Taùn Ñoàng: To approve. Sa Moân Thieân Vöông. Taùn Ñöùc: See Thaùn Ñöùc. Taùn Chuùng: Chuùng hoäi taùn kinh ñöôïc höôùng Taùn Hoa: Raéc hoa cuùng döôøng chö Phaät (vöøa daãn bôûi moät vò "taùn ñaàu"—The assembly of ñi vöøa raéc hoa khi haønh leã)—To scatter praise-singers, led by the precentor. flowers in honour of a Buddha. Taùn Chuyeän: See Taùn doùc. Taùn Leã: Taùn thaùn vaø leã baùi—To praise and Taùn Cuùng: Raõi tieàn giaáy ñeå cuùng (ñaây laø worship. nghi thöùc ñòa phöông Trung Quoác, chöù khoâng Taùn Linh: See Thaùn Linh. coù trong Phaät giaùo)—To scatter paper money, Taùn Loaïn: Viksepa (skt)—Teân cuûa taâm sôû, etc., as offerings. coøn goïi laø Taùn Ñoäng hay Taâm Loaïn, töùc taùn Taùn Doùc: To chat—To gossip. taâm hay caùi taâm cuûa phaøm phu troâi noåi theo Taùn Döông: To praise. luïc traàn, khoâng ngöøng nghæ—Scattered—Taùn Döông Chi Tònh Thuûy: Praise for Dispersed—Unsettled—Disturbed— purifying the water: Restless—To flee in confusion. *Döông chi tònh thuûy, Taùn Lö Höông: Praising Incense. Bieán saùi tam thieân, Loø höông vöøa nhen nhuùm Taùnh khoâng baùt ñöùc lôïi nhôn thieân, Phaùp giôùi ñaõ ñöôïc xoâng Phaùp giôùi quaûng taêng dieân… Chö Phaät trong haûi hoäi ñeàu xa hay Dieät toäi tieâu khieân, Theo choã keát maây laønh Hoûa dieäm hoùa hoàng lieân. Loøng thaønh môùi aân caàn -Nam Moâ

Thanh Löông Ñòa Boà Taùt (3laàn). Chö Phaät hieän toaøn thaân. *Using the pilow branch, the pure water Nam Moâ Höông Vaân Caùi Boà Taùt Ma Ha Taùt is sprinkle, (3 laàn). Everywhere in three thousand worlds, The censer's incense is now lit. Its nature is empty, yet its eight virtues Perfuming the Dharma realm. benefit human and gods, The ocean wise host of Bodhisattvas inhales it Its nature is empty, from afar. So there blessings and life span will be Auspicious are the clouds that gather as we increased greatly. now request with hearts sincere and earnest Eradicating offenses and getting rid of that all Buddhas manifest. faults, Homage to the Enlightened Being, Cloud Its turns their flames into red lotuses. Canopy of Fragrance, Bodhisattva, Mahasattva -Homage to the Bodhisattvas, (3 times). Mahasattvas of the Clear Cool Ground (3 laàn). Taùn Nghi Tam Muoäi: Tam muoäi giuùp haønh Taùn Ñaø Na: Sandanika (skt)—Teân moät loaøi giaû thoaùt khoûi moïi nghi hoaëc—A samadhi free hoa—Name of a flower. from all doubt. Taùn Ñaàu: A precentor—See Taùn Chuùng. Taùn Nghieäp: Thieän nghieäp do taùn taâm sôû Taùn Ñòa: Töø ñoái laïi vôùi "ñònh ñòa," chæ chung haønh hoaït—The good karma acquired in a life coõi duïc giôùi töø luïc duïc thieân, töù chaâu, ñeán ñòa of activity. nguïc ñeàu laø taùn ñòa (ñònh ñòa bao goàm hai coõi saéc giôùi vaø voâ saéc giôùi)—The stage of

Taùn Nghieäp Nieäm Phaät: Nieäm Phaät chung shore. chung theo thoùi quen haèng ngaøy—To repeat -Homage to the Buddha of Western Pure the name of Buddha generally and habitually. Land, King and Compassionate Amitabha. Taùn Nhaät: Ngaøy cuoái cuøng cuûa cuoäc hoïp -Namo in the Land of Ultimate Bliss chuùng—A dispersing day, the last day of an Amitabha Buddha. assembly. -Namo Kuan Shi Yin Great Compassion Bodhisattva. Taùn Ninh: Sa moân Taùn Ninh, hoï Cao, ñôøi -Namo Great Strength and Bodhisattva. Toáng vaøo theá kyû thöù möôøi, oâng laø taùc giaû cuûa -Namo Earth Treasury King Great Vow nhieàu taùc phaåm, nhö boä Toáng Cao Taêng Bodhisattva. Truyeän—Tsan-Ning, surname Kao, a learned -Namo Great Pure sea-Like Assembly of Sung monk of the tenth century, author of Bodhisattva. many works, e.g. the Biographies of Noted Monks. Taùn Sinh Trai: Boá thí ñeå caàu xin khoûi beänh hoaïn—Almsgiving in petition for restoration Taùn Phaät: Taùn thaùn coâng ñöùc Phaät—To from illness. speak praises to the Buddha—Praise giving— To praise Buddha. Taùn Taâm: Viksipta-citta (skt)—Taâm taùn loaïn hay taâm phoùng daät, taâm ñuoåi theo luïc traàn Taùn Phaät A Di Ñaø: To Praise To Amitabha khoâng ngöøng nghæ, ñoái laïi vôùi ñònh taâm—The Buddha: scattered, inattentive mind. A distracted or *A Di Ñaø Phaät thaân kim saéc, unsettled mind. Mind only good at intervals, in Töôùng haûo quang minh voâ ñaúng luaân, contrast with the settled mind. Baïch haøo uyeån chuyeån nguõ Tu Di, Caùm muïc tröøng thanh töù ñaïi haûi, Taùn Taâm Ñònh Taâm: Scattered mind and Quang trung hoùa Phaät voâ soá öùc, settled mind. Töù thaäp baùt nguyeän ñoä chuùng sanh, Taùn Thaùc La: Samsara (skt)—Luaân hoài sanh Cöûu phaåm haøm linh ñaêng bæ ngaïn. töû—Transmigration—See Samsara in -Nam Moâ Taây Phöông Cöïc Laïc Theá Giôùi Sanskrit/Pali-Vietnamese Section. Ñaïi töø Ñaïi bi A Di Ñaø Phaät. Taùn Thaùn: Taùn thaùn Phaät—To praise—To -Nam Moâ A Di Ñaø Phaät (108 laàn) overpraise—To eulogize—To chant—To -Nam Moâ Ñaïi Bi Quaùn

Theá AÂm Boà Taùt (3 laàn) extol—To praise Buddha. -Nam Moâ Ñaïi Theá Chí Boà Taùt (3 laàn) Taùn Thaùn Chö Phaät: To praise the Thus -Nam Moâ Ñòa Taïng Vöông Boà Taùt (3 laàn) Come Ones—Ñaây laø haïnh nguyeän thöù hai Nam Moâ Thanh Tònh Ñaïi Haûi chuùng Boá Taùt (3 trong Phoå Hieàn Thaäp haïnh Nguyeän. Taùn thaùn laàn). chö Phaät laø troïn duøng söùc thaäm thaâm thaéng *Amitabha's Body is the color of Gold, giaûi tri kieán hieän tieàn, duøng löôõi vi dieäu phaùt The splendor of his hallmarks has no peer, ra voâ taän aâm khen ngôïi caùc coâng ñöùc cuûa caùc The light of his brow shines"round a Ñöùc Nhö Lai, ca ngôïi ñôøi ñôøi khoâng döùt—This hundred worlds, is the second of the ten conducts and vows of Wide as the seas are his eyes pure and Universal Worthy Bodhisattva. To praise all Clear, shining in his brillance by Buddhas means our body, mouth and mind transformation must bring forth a tongue of subtle and Are countless Bodhisattvas and infinite wonderful eloquence prasing and glorifying all Buddhas, the Thus Come Ones' sea of merits and virtues His forty eight vows will be our liberation, forever. In nine Lotus-stages we reach the farthest

Taùn Thaùn Moân: Phaùp moân tu taäp cuûa Tònh When the Flowers open, they will see the Ñoä Toâng—The method of cultivation of the Buddha and become enlightened to the Pure Land Sect—See Tònh Ñoä, and Pure Land. unproduced, Taùn Thaùn Phaät: To eulogize Sakyamuni And irreversible Bodhisattvas will be their Buddha—To praise Buddha. companions. Taùn Thaønh: To agree—To assent—To Taùn Trí: Scattered mind—Unattentive mind. consent—To approve—To accord. Taùn Trôï: To approve and to help. Taùn Thieän: Töø ñoái laïi vôùi "ñònh thieän," chæ Taùn Tuïng: Taùn thaùn vaø tuïng nieäm—To thieän nghieäp do taâm taùn loaïn caàn cuø tu taäp chöù praise—To praise and intone—To sing khoâng phaûi do thieàn ñònh (ñaây laø loái pheâ phaùn praises. cuûa Maät giaùo. Maät giaùo cho raèng taát caû moïi Taùn Vaên: Eulogy. phaùp moân cuûa Hieån giaùo ñeàu laø "taùn thieän," Taøn: faded. duy chæ Maät giaùo môùi ñuùng laø Tam Ma Ñòa Taøn AÙc: Cruel. Moân, vì ngay sô taâm tu Maät giaùo cuõng ñaõ tu Taøn Baïo: See Taøn AÙc. taäp theo quaùn haønh sinh Phaät baát nhò, nghóa laø Taøn Haïi: To cause damage—To injure. chuùng sanh vaø chö Phaät khoâng hai)— Goodness cultivated during normal life, in Taøn Huûy: To destroy. contrast with the goodness achieved by Taøn Khoác: Fiercely cruel. meditation (ñònh thieän). Taøn Maït: To be very poor. Taùn Tieàn: Raõi tieàn ñeå cuùng (ñaây laø nghi thöùc Taøn Phaù: To devastate—To ravage. cuûa Trung Quoác chöù khoâng coù trong ñaïo Taøn Pheá: Disabled—Crippled. Phaät)—To scatter paper money as offerings. Taøn Ruïi: To be perishable. Taùn Tænh: To Flirt—To coax. Taøn Taï: Faded away. Taùn Tònh Ñoä: The Pure Land Praise: Taøn UÙa: Faded. Lieân Trì Haûi Hoäi, Di Ñaø Nhö Lai, Quaùn AÂm Taûn: To scatter—To disperse. Theá Chí Thaùnh chuùng. Tieáp daãn Lieân Ñaøi. Ñaïi Tang: theä hoaèng khai. Phoå nguyeän ly traàn caáu. 1) Daâu taèm: Mulberry. Nguyeän sanh Taây Phöông Tònh Ñoä trung. 2) Tang cheá: Mourning. Cöûu phaåm Lieân Hoa vi Phuï maãu. 3) Tang giaø: Taêng giaø—Sangha. Hoa khai kieán Phaät ngoä voâ sanh. Baát thoái Boà Taùt vi baïn löõ. Tang Cheá: Funeral rites. In the Lotus Pool Assembly as vast as the sea, Tang Chöùng: Proof—Evidence—Exhibit—

may Amitabha, the Thus Come One, An object or document used as evidence in a Avalokitesvara, Mahasthamaprapta, and the law case. entire multitude of sages. Lead beings to Tang Leã: Funeral services. ascend the Lotus diases, and based on great Tang Ñieàn Thöông Haûi: Field of mulberry vows, expansively teach them. trees in the blue sea (talk about quick changes So that all will vow to leave defilement. as well as all ups and downs in life). We vow they will be born in the Western Pure Tang Moân: Sramana (skt)—See Sa Moân. Land, Tang Phuïc: Mourning clothes. With the nine grades of Lotus Flowers as Tang Thöông: Miserable—Wretched. parents. Tang Vaät: See Tang chöùng.

Taùng: Choân caát—To inter—To bury. 3) Töù Taïng: Fourfold canon—See Töù Taïng. Taùng Maïng: To lose one's life. 4) Nguõ Taïng: Fivefold canon—See Nguõ Taïng (B) and (C). Taùng Toáng: See Toáng Taùng. Taøng: Taïng Chuû: Taïng Ty—Vò sö chòu traùch nhieäm veà vieäc taøng tröû kinh ñieån (ôû caùc chuøa lôùn, 1) Phöôùn: Banner—Streamer—Flag. kinh ñieån ñöôïc chia laøm hai boä vaø ñaët moät ôû 2) Taøng tröû: To conceal—To hide—To caùnh ñoâng, moät ôû caùnh taây; ngöôøi coi kinh store—Treasury—Thesaurus. taïng beân caùnh ñoâng goïi laø Ñoâng taïng chuû, Taøng Chuû: Vò Taêng chaêm soùc thö vieän cuûa ngöôøi coi kinh ñieån beân caùnh taây goïi laø Taây chuøa—Librarian—See Taïng Chuû. taïng chuû)—The monk in charge of storing Taøng Ñieän: Nôi taøng tröõ kinh ñieån—A sutras (in some big monasteries, scriptures are library of the scriptures. stored in the east and west wings). Taøng Kinh: See Taïng Kinh. Taïng Giaùo: Taïng giaùo, moät trong Thieân Thai Taøng Kinh Caùc: Tripitaka library—Storage Töù Giaùo (Taïng, Thoâng, Bieät, Vieân). Ñaây laø Hall—Sutra Library. moät toâng phaùi theo Tieåu Thöøa cuûa hai chuùng Taøng Kinh Ñieän: See Taøng Kinh Caùc in Thanh Vaên vaø Duyeân Giaùc, coi giaùo phaùp Boà Vietnamese-English Section. Taùt laø chuyeän beân leà khoâng quan troïng, maø Taøng Phan: Caây phöôùn coù ngoïn daøi—A chæ lo tu cho baûn thaân mình. Taïng giaùo laïi flag—A banner. ñöôïc chia laøm boán phaàn—The Pitaka, i.e. Taøng Thöùc Töù Töôùng: Four forms of Tripitaka School, one of the four divisions of initiation, continuation, change and cessation the T'ien-T'ai. It is the Hinayana school of the of the Alaya-vijnana. Sravaka and Pratyeka-buddha types, based on Taøng Traàn: Nôi taøng tröû nhöõng buïi baëm hay the Tripitaka and its four dogmas, with the Bodhisattva doctrine as an unimportant side oâ nhieãm, nhö nhuïc thaân (hoùa thaân) cuûa Ñöùc issue. It is also divided into four others: Phaät—The store of dust, i.e. the earthly body 1) Höõu: The reality of things. of Buddha, his Nirmanakaya. 2) Khoâng: The unreality of things. Taøng Tröõ: To store. 3) Dieäc Höõu Dieäc Khoâng: Both the reality Taøng Töôùng: Bieåu töôïng hay hình töôùng beân and the unreality of things. ngoaøi, nhö y aùo cuûa chö Taêng Ni—A sign—A 4) Phi Höõu Phi Khoâng: Neither the reality symbol, i.e. the monk's robe. nor the unreality of things. Taûng: Neàn taûng—Foundation—Base. ** For more information, please see Thieân Taûng Lôø: To pretend. Thai Nguõ Thôøi Baùt Giaùo and Thieân Thai Taïng: Toâng in Vietnamese-English Section. (A) Nghóa cuûa "Taïng"—The meanings of Taïng Kinh: Kinh ñieån ghi laïi nhöõng lôøi daïy Storehouse: cuûa Phaät, coù nhieàu con soá ghi

laïi khaùc nhau veà 1) Taøng tröõ: Treasury—Storehouse. kinh ñieån—An interpretation of pitaka—A 2) Taïng kinh ñieån: Canon (tripitaka). collection of writings. The canon, of which (B) Phaân loaïi kinh ñieån—Categories of there are catalogues varying in number of Canon: contents. 1) Nhò Taïng: Twofold canon—See Nhò Taïng 1) Vua Löông Vuõ Ñeá cho toång taäp kinh ñieån Kinh. Phaät giaùo taïi vöôøn Hoa Laâm, goàm 5.400 2) Tam Taïng: Threefold canon—See Tam quyeån: By Liang-Wu-Ti of 5,400 chuan or Taïng. books.

2) Theo Khai Nguyeân Thích Giaùo Luïc, goàm Tanh Hoâi: See Tanh in Vietnamese-English 5.048 quyeån: The K'ai-Yuan catalogue Section. contained 5,048 chuan or books. Taùnh: Svabhava, or Prakrti, or Pradhana (skt). 3) Baûn coå nhaát cuûa Trieàu Tieân coøn ghi laïi laø 1) Theå taùnh: The nature. 6.467 quyeån: The oldest existing canon is 2) Nghóa cuûa nhaân: Causative. believed to be the Korean with 6,467 3) Chuûng töû döïa vaøo goác baûn: Fundamental chuan or books. nature behind the manifestation or 4) Baûn ñôøi nhaø Toáng goàm 5.714 quyeån: The expression. Sung canon has 5,714 chuan or books. 4) Khoâng söûa ñoåi: Unchanged. 5) Baûn ñôøi nhaø Nam Toáng goàm 5.665 quyeån: 5) Taùnh bieät: Independent or self-dependent. The South Sung has 5,665 chuan or books. 6) Phaät taùnh trong moãi chuùng sanh: The 6) Baûn ñôøi nhaø Nguyeân Moâng goàm 5.397 Buddha-nature immanent in all beings—quyeån: The Yuan canon has 5,397 chuan The Buddha heart or mind. or books. Taùnh AÙc: Taùnh aùc saún coù—Wrongness—Bad 7) Baûn ñôøi nhaø Minh goàm 6.771 quyeån: The essence—Naturally evil—Evil by nature. Ming has 6,771 chuan or books. ** For more information, please see Taùnh 8) Baûn ñôøi nhaø Thanh goàm 8.460 quyeån. Thieän. Nhaø Thanh ñaõ cho in laïi taïng kinh ñôøi nhaø Taùnh Chuûng Taùnh: Chuûng taùnh nguyeân Minh vôùi khoå lôùn hôn nhieàu vaø coù phaàn thuûy, ñoái laïi vôùi "Taäp Chuûng Taùnh."—Nature- boå tuùc. Boä naày môùi ñaây ñöôïc in laïi taïi seed nature, i.e. original or primary nature, in Thöôïng Haûi vaø Ñoâng Kinh: The Ts'ing contrast with "Active or Functioning Nature." has 8,460 chuan or books. The Ts'ing dynasty reprinted the Ming canon with Taùnh Coá Höõu: Inherent nature. supplement; and a new and much Taùnh Cuï: Theå Cuï—Lyù Cuï—Giaùo ñieån cuûa enlarged edition has recently been toâng Thieân Thai cho raèng taùnh coù ñaày ñuû caû published in Sanghai and Tokyo. thieän laãn aùc—The T'ien-T'ai doctrine that the 9) Baûn cuûa Nhaät Baûn döïa vaøo ñôøi Nam Buddha-nature includes both good and evil. Toáng, goàm 5.665 quyeån: The Japanese Taùnh Duïc: Tham duïc trôû thaønh baûn taùnh thöù canon, based on those of the South Sung, nhì—Desires that have become second nature; has 5,665 chuan or books. desires of the nature—Inclinations. Taïng Lyù: Nghóa lyù chaân thöïc cuûa Nhö Lai Taùnh Ñaéc: Sanh Ñaéc—Söï hieåu bieát caûm Taïng—The Tathagatagarbha, or universal nhaän khoâng do noã löïc tu taäp hay kinh nghieäm storehouse whence all truth comes. hoïc vaán, maø do ôû baûn taùnh saún coù ñaày ñuû— Taïng Thoâng: Taïng giaùo vaø Thoâng giaùo cuûa Natural attainment (not acquired by effort). toâng Thieân Thai—The Tsang and T'ung Taùnh Ñòa: Ñeä nhò ñòa trong thaäp ñòa Thoâng schools as classified by T'ien-T'ai. Giaùo, trong ñoù phieàn naõo gaây ra bôûi kieán tö ** For more information, please see

Thieân (thaáy bieát vaø suy nghó) ñeàu bò cheá ngöï, vaø taâm Thai Nguõ Thôøi Baùt Giaùo. ñaït ñöôïc böôùc ñaàu (haõy coøn muø môø) veà taùnh Taïng Thöùc: A laïi da thöùc laø thöùc haøm chöùa phi vaät chaát cuûa vaïn höõu—Spiritual nature, the taát caû caùc chuûng töû thieän aùc, cuõng laø thöùc thöù second of the ten stages as defined by the taùm trong taùm thöùc—The Alaya-vijnana, the Intermediate School, in which the illusion storehouse of all knowledge, the eighth of the produced by seeing and thinking is subdued eight vijnanas. and the mind obtains a glimmer of the Tanh: Evil (bad)—Smelling (as smell of fish). immateriality of things.

Taùnh Ñoä: Phaùp Taùnh Ñoä—Giôùi cuûa phaùp Taùnh Khí: Temperament. taùnh hay chaân nhö—The sphere of the Taùnh Khôûi: Phaùp tính chaân nhö töï mình khôûi dharma-nature (bhutatathata). leân maø khôûi taùc ra chö phaùp, ñoái laïi vôùi duyeân Taùnh Ñöùc: Taùnh thieän aùc saún coù, ñoái laïi vôùi khôûi laø caùc phaùp do caû chaân thöïc vaø hö voïng thieän taùnh do tu taäp maø coù—Natural capacity hoøa hôïp laïi maø khôûi leân—Arising from the for good or evil, in contrast with power of primal nature or bhutatathata, in contrast with goodness attained by practice. arising from secondary causes (Duyeân khôûi). Taùnh Giaù: Taùnh Khoâng: Emptiness—The nature void— 1) Taùnh Toäi: Nhöõng toäi gaây ra ngöôïc vôùi The immateriality of the nature of all things. luaân lyù töï nhieân nhö gieát ngöôøi cöôùp cuûa: Taùnh Khoâng Giaùo: Moät trong ba phaùi Nam Natural sins, i.e. sins against natural law, Sôn (Tieåu Thöøa), xem taùnh cuûa vaïn höõu laø such as murder and stealing. khoâng thaät, nhöng laïi cho raèng vaïn höõu laø 2) Giaù Toäi: Nhöõng toäi gaây ra vì vi phaïm luaät nhöõng vaät theå taïm thôøi hieän höõu—One of the toân giaùo, nhö nhaø sö uoáng röôïu, chaët caây, three Nan-Shan sects which regarded the vaân vaân—Sins against conventional or nature of things as unreal or immaterial, but religious law, e.g. for a monk to drink held that the things were temporally entities. wine, cut down trees, etc. Taùnh Khoâng Quaùn: Quaùn nhaân duyeân sanh Taùnh Giaù Toäi: See Taùnh Giaù. theo thuyeát taùnh khoâng (moät trong ba pheùp Taùnh Giaùc: Buddhi or Buddhita (skt). quaùn cuûa Nam Sôn Tieåu Thöøa Giaùo)—The • Taùnh bieát: Awareness—The nature of meditation on the unreality or immateriality, awareness—The intuitive nature. of the nature of things. • Giaùc taùnh chaân nhö: Inherent intelligence Taùnh Laõnh Ñaïm: Indifference—Not- or knowledge of the bhutatathata. described essence. Taùnh Giôùi: Luaät veà ñaïo lyù töï nhieân nhö Taùnh Lòch Thieäp: Well (good)-mannered khoâng gieát ngöôøi cöôùp cuûa, khoâng ñoøi hoûi phaûi and courteous. laø giôùi cuûa nhaø Phaät—The natural moral law Taùnh Meänh: (not to kill, not to steal, etc.) not requiring the 1) Taùnh vaø meänh: Nature and life. law of Buddha. 2) Cuoäc soáng cuûa chuùng höõu tình: The life of Taùnh Haûi: Lyù taùnh cuûa chaân nhö saâu roäng conscious beings. nhö bieån caû, bao truøm taát caû, ñoù laø caûnh giôùi Taùnh Ngaõ: Caùi ta roäng lôùn cuûa taâm taùnh, lìa cuûa phaùp thaân Nhö Lai—Essence-ocean—The khoûi voïng ngaõ cuûa haïng phaøm phu taát seõ trôû ocean of the bhutatathata, the all containing, veà caùi taùnh ngaõ cuûa Nhö Lai—The Buddha- immaterial nature of the Dharmakaya. nature ego, which is apperceived when the Taùnh Haïnh: Behavior—Conduct. illusory ego is

banished. Taùnh Hoûa: Taùnh hoûa laø moät trong nguõ ñaïi, Taùnh Nhu Hoøa Hieàn Haäu: Gentle and ñoái laïi vôùi söï hoûa—Fire as one of the five peaceful nature (disposition). elements, in contrast with phenomenal fire (söï Taùnh Nieäm Xöù: Citta-smrtyupasthana hoûa). (skt)—Boån lai taùnh cuõng laø Phaät taùnh. Ñaây laø Taùnh Hoaønh Tu Tuùng: A division of moät trong töù nieäm xöù—The original nature is Triratna in its three aspects into the categories the same as the Buddha-nature. This is one of of cause and effect, or effect and cause; a the four objects of thought—See Töù Nieäm Xöù differentiated teaching, not that of the perfect in Vietnamese-English Section. teaching.

Taùnh Phaän: Töï tính khaùc bieät cuûa caùc Taùnh Thöùc: Khaû naêng nhaän bieát töï nhieân phaùp—The different nature of anything—The qua caùc caên—Natural powers of perception, or various natures of various things. the knowledge acquired through the sense Taùnh Phaät: The Dharmakaya (skt)—See organs—Mental knowledge. Taùnh (6). Taùnh Tình Chaân Thaät: To be honest by Taùnh Saéc: Chaân Saéc—Dieäu saéc trong Nhö nature. Lai Taïng (Thieân Thai toâng goïi laø saéc cuûa taùnh Taùnh Tình Noùng Naûy Khí Khaùi, Deã Cuï)—Transcendent rupa or form within or of Röôùc Hoïa Vaøo Thaân Trong Cuoäc Soáng the Tathagata-garbha. Haèng Ngaøy: Those who have a temper and Taùnh Taâm: Chaân taâm troøn saùng hay taâm too much pride, easily encounter a great deal Phaät. Thieàn Toâng duøng “Tính Taâm” vaø “Taâm of trouble and anguish in daily life. Tính” khoâng khaùc nhau veà nghóa—The Taùnh Tình Roäng Raõi Öa Boá Thí: To be perfectly clear and unsullied mind (the Buddha generous (liberal and broadminded)—To mind or heart). The Ch’an (Zen) school uses prefer to practice charity. the terms “Tính Taâm” and “Taâm Tính” Taùnh Tònh: The pure, original freedom or indifferently. innocence. Taùnh Thieän: Thieän taùnh saún coù chöù khoâng Taùnh Toäi: Nhöõng toäi gieát ngöôøi cöôùp cuûa do noã löïc tu taäp, ñoái laïi vôùi taùnh aùc saún coù— ñöôïc xem nhö laø nhöõng ñieàu aùc töï nhieân (taùnh Naturally good, or good essence, or toäi), khoâng ñôïi phaûi coù Phaät caám cheá (maø töï rightness—Good by nature (rather than by taùnh cuûa mình ñaõ xem laø aùc, phaïm vaøo taát bò effort), in contrast with evil by nature. toäi baùo)—Sins that are such according to Taùnh Thoâng Giaùc Ngoä: Thieàn Sö Taùnh natural law, apart from Buddha’s teaching, i.e. Thoâng Giaùc Ngoä—Zen Master Taùnh Thoâng murder, stealing, etc. Giaùc Ngoä—Thieàn sö Vieät Nam, queâ ôû Gia Taùnh Toâng: See Phaùp Taùnh Toâng. Ñònh. Ngaøi laø moät trong nhöõng ñeä töû xuaát saéc Taùnh Töùc Thò Taâm, Taâm Töùc Thò Phaät: nhaát cuûa Hoøa Thöôïng Ñaïo Duïng Ñöùc Quaûng. Taùnh laø taâm, taâm laø Phaät. Taâm vaø taùnh laø moät Ngaøi laø Phaùp töû ñôøi thöù 39 doøng Thieàn Laâm khi “ngoä,” nhöng khi “meâ” thì taâm taùnh khoâng Teá. Haàu heát ñôøi ngaøi, ngaøi chaán höng vaø ñoàng. Phaät taùnh vónh haèng nhöng taâm luoân hoaèng hoùa Phaät giaùo taïi mieàn Trung vaø mieàn thay ñoåi. Taùnh nhö nöôùc, taâm nhö baêng; meâ Ñoâng Nam phaàn. Ngaøi thò tòch naêm 1842, thoï khieán nöôùc ñoùng baêng, khi ngoä thì baêng tan 87 tuoåi—A Vietnamese Zen Master from Gia chaûy trôû laïi thaønh nöôùc—The nature is the Ñònh. He was one of the most outstanding mind, and mind is Buddha—Mind and

nature disicples of Most Venerable Ñaïo Duïng Ñöùc are the same when awake and understanding, Quaûng. He was the Dharma heir of the thirty- but differ when the illusion. Buddha-nature is ninth generation of the Linn Chih Zen Sect. He eternal, but mind is not eternal; the nature is spent most of his life to revive and expand like water, the mind is like ice; illusion turns Buddhism in Central and East of South nature to mental ice form, awakening melts it Vietnam. He passed away in 1842, at the age back to its proper nature. of 87. Taùnh Töôùng: Taùnh töôùng cuûa vaïn höõu—The Taùnh Thöù: Natural and conventional sins nature of anything and its phenomenal (sins against natural law and sins against expression—Nature and marks. conventional or religious law)—See Taùnh Giaù (1).

1) Taùnh: Töï theå cuûa chö phaùp, khoâng thay philosophy of the nature of things (of the ñoåi—Nature, noumenon or essence which noumenal and phenomenal). is unchangeable. Taùnh Töôùng Höõu Vi: Functional nature of a) Taùnh laø phaùp voâ vi: Nature stands for things. Non-functional (voâ vi). Taùnh Töôùng Nhò Toâng: Hai toâng—Two b) Taùnh laø töï theå hay nguyeân lyù: Nature is schools: noumenal. 1) Phaùp Taùnh Toâng: Toâng phaùi cho raèng vaïn c) Taùnh vaø töôùng nhö taâm vaø caûnh: Nature höõu ñeàu khôûi ñaàu töø chaân nhö—Sects and marks are like mind and external which hold that all things proceed from scenes. the bhutatathata. 2) Töôùng: Töôùng maïo theå hieän ra ngoaøi, coù 2) Phaùp Töôùng Toâng: Duy Thöùc Toâng— theå phaân bieät ñöôïc, thay ñoåi—Marks— Dahrmalaksana school. Characteristics or forms which are Taùnh Töôùng Voâ Vi: Non-functional nature changeable. of things. a) Töôùng laø phaùp höõu vi: Marks are Taùnh Voâ Töôùng: Unreal in phenomena— Functional (höõu vi) or phenomenal. The doctrine that phenomena have no reality b) Töôùng ñoái laïi vôùi taùnh, cuøng theá aáy hieän in themselves. töôïng hay traïng thaùi ñoái laïi vôùi töï theå hay nguyeân lyù: Marks are contrasted with Taïnh: To stop. nature, in the same way that phenomena Taïnh Raùo: To become clear (fine, bright and are contrasted with noumenon. free of clouds). c) Chaân töôùng cuûa vaïn höõu gioáng hö khoâng, Tao Ñaø: Suka (skt)—Con keùt—A parrot. thöôøng hieän höõu maø hö khoâng; hö khoâng Tao Ñoäng: Confused—Troubled. maø hieän höõu: The true mark of all Tao Khang: Wife in time of need. phenomena is like space, always existing Tao Ngoä: To meet accidentally. but really empty; although empty, really Tao Nhaõ: Elegant—Refined. existing. d) Chaân töôùng cuûa tam giôùi laø voâ sanh, voâ töû, Tao Phuøng: See Tao Ngoä. voâ höõu, voâ phi höõu, khoâng gioáng caùi naày, Taùo: Taém—To bathe—To wash—To clean. cuõng khoâng gioáng caùi kia: The true mark Taùo Baïo: Daring. of the Triple World is No-Birth, No- Taùo Bình: Taùo Quaùn—Bình nöôùc—A water- Death, not existent, not non-existent, not pot. like this, not like that. Taùo Bình Thieân Töû: Taùc Bình Thieân Töû— e) Chaân töôùng coøn ñöôïc goïi laø “töï taùnh,” Suddhavasa-deva (skt)—Vò thieân töû hieän ra “phaùp thaân,” “Voâ vi,” “Chaân nhö,” hay daãn Thaùi Töû Só Ñaït Ña xuaát gia—One who “Phaùp Giôùi”: True mark is also called appeared to Sakyamuni when a prince, leading “Self-Nature,” “Dharma body,” the him to leave home. “Unconditioned,” “True Thusness,” or Taøo: “Dharma Realm” 1) Khe nöôùc hay

con keânh: A channel or Taùnh Töôùng Duïng: Töôùng duïng cuûa noäi canal. taùnh—Inner nature form and function. 2) Vaän chuyeån baèng “taøo haø” hay baèng keânh Taùnh Töôùng Hoïc: Moân trieát lyù thuyeát minh lôùn: To transport, especially by the grand veà taùnh vaø töôùng cuûa Ñaïi Thöøa—The canal.

Taøo Cöï Tra: Tsaukuta (skt)—Teân moät vöông Taøo Lao: Idle talk. quoác coå naèm veà phía taây baéc AÁn Ñoä, gaàn Taøo Sôn: Taøo Sôn hay nuùi Taøo, bieät hieäu cuûa Ghuznee—An ancient kingdom in north-west Baûn Tòch Thieàn Sö, nhò toå Taøo Ñoäng, vaø cuõng India, near Ghuznee. laø hoïc troø cuûa Ñoäng Sôn Löông Giôùi thuoäc Taøo Ñoäng: Ñaây laø moät trong nhöõng phaùi toâng Taøo Ñoäng—Ts’ao-Shan in Kiang-Su, Thieàn coù taàm côû ôû Vieät Nam. Nhöõng phaùi where the Ts’ao-Tung sect, a branch of Ch’an khaùc laø Tyø Ni Ña Löu Chi, Voâ Ngoân Thoâng, school, was founded by Tung-Shan; Ts’ao- Laâm Teá, Thaûo Ñöôøng, vaân vaân. Coù nhieàu Shan was the name of the second patriarch of thuyeát noùi veà nguoàn goác cuûa phaùi Taøo Ñoäng. this sect. Moät thuyeát cho raèng noù xuaát phaùt töø chöõ ñaàu Taûo: trong teân cuûa hai Thieàn sö Trung Quoác laø Taøo 1) Queùt: To clean—To sweep. Sôn Boån Tòch vaø Ñoäng Sôn Löông Giôùi. Moät 2) Sôùm hay saùng sôùm: Early, or early thuyeát khaùc cho raèng ñaây laø tröôøng phaùi Thieàn morning. ñöõïc Luïc Toå Hueä Naêng khai saùng taïi Taøo Taûo Ñeá Leâ: Teân cuûa moät loaøi quyû—Name of Kheâ—One of several dominant Zen sects in a demon. Vietnam. Other Zen sects include Vinitaruci, Taûo Ñòa: Queùt nhaø coù naêm coâng ñöùc (Trong Wu-Yun-T’ung, Linn-Chih, and Shao-T’ang, Tyø Naïi Da Taïp Söï, Phaät noùi vôùi caùc vò Tyø etc. There are several theories as to the origin Kheo raèng, phaøm laøm ngöôøi queùt nhaø coù naêm of the name Ts’ao-Tung. One is that it stems ñieàu lôïi hôn caû—To sweep the floor, or from the first character in the names of two ground, an act to which the Buddha is said to masters in China, Ts’ao-Shan Peân-Chi, and have attributed five kinds of merit. They are: Tung-Shan Liang-Chieh. Another theory is 1) Taâm mình trong saïch: To purify our own that Ts’ao refers to the Sixth Patriarch and the mind. Ch’an school was founded by Hui-Neng, the 2) Laøm cho taâm ngöôøi ñöõïc trong saïch: To sixth patriarch. help purifying other people’s minds. Taøo Ñoäng Toâng: See Taøo Ñoäng. 3) Laøm cho chö Thieân hoan hyû: To cause all Taøo Khang: Caùm vaø rôm raï (nhöõng caën baõ the Devas to have joy. sau khi chaø luùa ñaõ laáy gaïo traéng), yù noùi nhöõng 4) Vun troàng chính nghieäp: To plant good vò Taêng kieâu maïn hay giaùo phaùp haï lieät— karma. Dregs and chaff, said of proud monk, or of 5) Sau khi meänh chung ñöõïc sanh leân coõi inferior teaching. Trôøi: After death will be reborn as a Taøo Kheâ: Bieät hieäu cuûa Luïc Toå Hueä Naêng. Deva. Taøo Kheâ laø teân moät con suoái naèm veà höôùng Taûo Hoân: To marry early. ñoâng nam phuû Thieàu Chaâu, tænh Quaûng Ñoâng Taûo Moä: To clean a tomb—To sweep a (thôøi nhaø Löông coù vò sö nöôùc Thieân Truùc töø grave. Taây Phöông tôùi bôi thuyeàn cuûa Taøo Kheâ, ngöûi Taûo Taàn: The names of two vegetables in thaáy muøi höông laï beøn noùi: “Treân thöôïng North China (talk about a good housewife). nguoàn aét coù thaéng caûnh. Ñoaïn ñi tìm, roài môû Taûo Tham: Buoåi tham vaán vaøo saùng sôùm— nuùi döïng bia noùi raèng, moät traêm baûy möôi naêm The early morning

assembly. sau seõ xuaát hieän moât vò Voâ Thöôïng Phaùp Sö thuyeát phaùp ôû ñaây. Nay chính laø chuøa Nam Taûo Thanh: To mop up—To get rid of. Hoa cuûa Luïc Toå Hueä Naêng)—Ts'ao-Ch'i, a Taûo Thaønh: Early succeed. stream south-east of Shao-Chou, Kuang-T'ung Taûo Tröø: See Taûo Thanh. province, which gave its name to Hui-Neâng.

Taïo: To create—To make—To build. Buddhist Terms, this is now called Taïo Hoa: Laøm hoa, ñaëc bieät laø hoa baèng Samarkand. giaáy—To make flowers, especially paper Taïp: flowers. 1) Hoån taïp: Mixed—Variegated— Taïo Hoùa: Ngoaïi ñaïo tin raèng coù moät vò trôøi Heterogeneous—Hybrid—Confused— quyeàn naêng toái thöôïng coù theå töï yù taïo neân vaïn Disordered. vaät—Externalists believe that there exists an 2) Phöùc taïp: Complex. almighty god who makes (creates) and Taïp A Haøm: Samyuktagama—See Agama transforms all being at his will. in Sanskrit/Pali-Vietnamese Section. Taïo Laäp: To establish—To form—To create. Taïp Chí: Magazine. Taïo Nghieäp: Transgressions. Taïp Chuûng: Cross-breed—Hybrid. Taïo Nghieäp Höõu Vi: To involve (create or Taïp Dòch: Odd job. engage) in mundane endeavors Taïp Duyeân: Sundry conditions. Taïo Phaûn: To rebel. Taïp Haøm: Samyuktagama (skt)—See Taïp A Taïo Taùc: To perform—To make. Haøm in Vietnamese-English Section and Taïo Thaønh: See Taïo Laäp. Samyuktagama in Sanskrit/Pali-Vietnamese Section. Taïo Thieân Laäp Ñòa: The creation of the world. Taïp Haïnh: Sundry practices, combining practices, or mixed cultivation—Taïp haïnh coù Taïo Thö Thieân: Brahma-deva (skt)—Tieáng nghóa laø ngöôøi thaáy ai tu phaùp moân gì cuõng baét Baø La Haï Maï Thieân, laø nguoàn taïo ra baûng chöôùc theo caû, thay ñoåi lieàn lieàn. Nay tu Tònh maãu töï Taát Ñaøm 12 aâm—The deva-creator of Ñoä, mai tu Thieàn, moát tuïng kinh. Nay tuïng writing Brahma. kinh naày, mai tuïng kinh khaùc, vaân vaân— Taïo Töôïng: Taïc töôïng—Ngöôøi ñaàu tieân taïc Combining practices also referred to as töôïng Phaät laø vua Öu Ñieàn cuûa xöù Kausambi, "Mixed Cultivation." This refers to cultivators ngöôøi cuøng thôøi vôùi Ñöùc Phaät, ñaõ taïc töôïng who mimic others' practices depending on who Phaät cao 5 boä Anh baèng goã ñaøn höông ngay is practicing what at the time. Thus, they are sau khi Phaät nhaäp dieät—To make an image; constantly mixing and changing their practices the first one made of the Buddha is attributed by practicing Pureland one day, Zen the next, to Udayana, king of Kausambi, a and then another day chanting one Sutra, only contemporary of Sakyamuni, who is said to to switch to a different Sutra the next day, etc. have made an image of the Buddha after his Taïp Hoa Nghieâm Kinh: Teân cuûa Kinh Hoa nirvana, in sandalwood, 5 feet high. Nghieâm (muoân haïnh vì nhö hoa vaø ñöôïc laáy Taïo Vaät: See Taïo Hoùa. ñeå laøm trang nghieâm quaû Phaät)—A name for Taïo YÙ: To form an idea. the Hua-Yen sutra. Taùp: Taïp Loaïn: Scatteredness. 1) Gioù taùp hay gioù thoåi vu vu: Gust wind. Taïp Nghieäp: Nghieäp nhaân caûm caùc loaïi khoå 2) Taùp vaät gì: To snatch—To snap (dog). quaû cuûa caùc loaïi chuùng sanh nhö ñòa nguïc, ngaï 3) Thình lình: Suddenly. quyû, suùc sanh, a tu la, nhaân, thieân (caùc loaøi Taùp Maït Kieán: Samakan (skt)—Theo Eitel thai sanh, noaõn sanh, thaáp sanh, hoùa sanh trong trong Trung Anh Phaät Hoïc Töø Ñieån, Taùp Maït theá giôùi Ta

Baø)—A world of varied karma. Kieán laø vuøng Samarkand baây giôø—According Taïp Nhaïp: Mixed. to Eitel in The Dictionary of Chinese-English

Taïp Nhieãm: Taát caû caùc phaùp höõu laäu laø nguyeän—All kinds of desires—Fulfilling all nhöõng taïp nhaân cuûa luaân hoài sanh töû—All wishes. kinds of moral infection, the various causes of Taùt Baø Ña Boä: Sarvastivada (skt)—Thuyeát transmigration. Nhaát Thieát Höõu Boä vôùi chuû thuyeát cho raèng **For more information, please see Tam Tính. vaïn höõu ñeàu coù thaät—Name of a school with Taïp Nieäm: Sundry thoughts. the doctrine that al things are real. Taïp Nieäm Roái Ren: Sundry thoughts are Taùt Baø Haït Laït Tha Taát Ñaït Ña: See Taùt confused. Baø Taát Ña. Taïp Sinh Theá Giôùi: Theá giôùi Ta Baø laø theá Taùt Baø Ngaät Leä Xa: Sarvaklesa (skt)—Heát giôùi taïp cö cuûa 5 chuûng loaïi cuøng ôû nhö ñòa thaûy duïc voïng phieàn naõo—All the passions or nguïc, ngaï quyû, suùc sanh, a tu la, nhaân, vaø afflictions. thieân—A world of various beings, i.e. that of Taùt Baø Nhaõ: Sarvajna (skt)—Taùt Vaân Nhaõ— the five destinies, hells, hungry ghosts, Taùt Vaân Nhieân—Taùt Phaït Nhaõ—Taùt Baø Nhaõ animals, asuras or demons, men, and devas. Nang—Taùt Baø Nhaõ Na—Taùt Baø Nhaõ Ña—Taùt Taïp Taïng: Samyuktapitaka (skt)—Taát caû Phaï Caùt Nang—Taùt Phaït Nhaõ—Nhaát Thieát Trí nhöõng kinh ñieån linh tinh, ban ñaàu ngöôøi ta noùi hay trí tueä cuûa quaû vò roát raùo vieân maõn cuûa noù thu nhieáp heát thaûy giaùo haønh cuûa chö vò Boà Phaät Thích Ca Maâu Ni—Having complete Taùt, nhöng kyø thaät noù chöùa ñöïng nhöõng taùc knowledge—Omniscience—The perfect phaåm cuûa ngöôøi Thieân Truùc vaø Trung Hoa, knowledge attained by Sakyamuni on attaining ñöôïc keát taäp laïi vaøo thôøi nhaø Minh coù söï boå Buddhahood. tuùc cuûa Baéc vaø Nam Taïng Trung Hoa (Taïp Taùt Baø Taát Ña: Sarvarthasiddha or taïng khoâng phaûi laø ngoân thuyeát cuûa moät ngöôøi, sarvasiddhartha (skt)—Taùt Baø Taát Ñaït Ña— coù khi laø Ñöùc Phaät giaûng thuyeát, coù khi ñeä töû Taùt Baø Haït Laït Tha Taát Ñaø. cuûa ngaøi giaûng thuyeát, coù khi taùn tuïng chö 1) Teân goïi taét cuûa Thaùi Töû Thích Ca luùc thô thieân)—The miscellaneous canon, at first said aáu: Personal birthname of Sakyamuni. to relate to Bodhisattvas, but it contains 2) Nhaát thieát thaønh töïu: Thaønh töïu taát caû miscellaneous works of Indian and Chinese nhöõng gì mình mong muoán—Every object authors, collection made under the Ming or desire attained dynasty and supplements of the northern Taùt Baàu Saùt Ñòa: Sarpausadhi (skt). Chinese canon with their case marks from the 1) Döôïc Xaø: Ngöôøi ta noùi Döôïc Xaø laø tieàn southern canon. thaân cuûa Ñöùc Phaät khi ngaøi coøn laø moät vò Taïp Thöïc: AÊn taïp—Eating a hodge-podge trôøi Ñeá Thích, ñaõ boá thí thaân mình cho (heterogeneous mixture) of foods. nhöõng ngöôøi ñang bò ñoùi—Serpent- Taïp Truï Giôùi: Nôi cö nguï cuûa nguõ thuù—The medicine, said to have been provided by world of mixed dwellers, i.e. the five species. the Buddha when he was Indra, as a Taùt: python, in giving his flesh to feed the 1) Taùt tai: To smack—To slap (someone's starving. face). 2) Töï vieän ñöôïc xaây leân ôû moät nôi noåi tieáng 2) Taùt nöôùc: To bail water out. taïi Udyana: A monastery in Udyana built on a reputed spot. Taùt Baø: Sarva (skt)—Taát caû—All—Whole— Entire—Universal—Complete. Taùt Ca Da Kieán:

Satkaya-darsana (skt)— Taùt Ca Da Ñaït Lôïi Saéc Trí—Höõu Thaân Taùt Baø Ca Ma: Sarvakama (skt)—Thaønh Kieán—Thaân kieán trong nguõ kieán, chaáp tröôùc Töïu Nhaát Thieát Nguyeän—Heát thaûy caùc

vaøo caùi thaân nguõ uaån giaû hôïp, cho caùi ta laø coù Existence—Essence—Nature—Life— thaät maø khôûi leân kieán, hoaëc veà ta hoaëc cuûa ta Sense—Substance—Consciousness—Any (ngaõ vaø ngaõ sôû)—The view of the reality of living sentient being—Sentient—Possessing personality. sentience, or consciousness—All the living. ** For more information, please see Nguõ Kieán Taùt Ñoà La Baø: Sarjarasa (skt)—Nhöïa cuûa Thoâ Thieån and Nguõ Kieán Vi Teá. caây Ta La, duøng laøm daàu thôm hoaëc nhang Taùt Ña Kyø Leâ: Teân cuûa moät loaøi quyû vöông, thôm—Resin of the Sal-tree, resin used as ñöôïc dieãn dòch nhö laø moät loaïi trôøi coù nhieàu scent or incense. söùc maïnh—Name of a demon king, Taùt La: Salva (skt). interpreted as a deva of great strength or 1) Teân cuûa xöù Salva: A country named power. Salva. Taùt Ñaù Daõ: Satya (skt)—Taùt Ñeå Daõ—Chaân 2) Boä toäc cö nguï taïi Bharatavarsha: A tribe Ñeá hay nghóa chaân thaät—True—Genuine—inhabiting Bharatavarsha. Virtuous Taùt La Taùt Phaït Ñeå: Sarasvati (skt)—Taùt Taùt Ñaø Ba Luaân: Sadapralapa (skt). La Sa Phöôïc Ñeå—Taùt La Toan Ñeå—Vò Nöõ 1) Teân cuûa moät vò Boà Taùt maø ngöôøi ta noùi AÂm Thieân—The goddess of speech and raèng ñaõ khoùc suoát trong thôøi gian tìm caàu learning. chôn lyù—Ever chattering or bewailing, Taùt Lôïi Saùt Baû: Sarsapa (skt)—Haït caûi— name of a Bodhisattva, some say who Mustard-seed. wept while searching for truth. Taùt Phöôïc Ñaït: Sarvada (skt). 2) Thöôøng Ñeà Phaät: Teân cuûa vò Phaät cuoái 1) Toaøn Thí Toaøn Xaû—The all-giving, or all- cuøng trong Hieàn Kieáp—Ever-wailing abandoning. Buddha, name of the final Buddha of the 2) Teân cuûa Ñöùc Phaät trong moät tieàn kieáp: A present kalpa. name of the Buddha in a former Taùt Ñaùt Ña Baùt Ñaùt La: Baïch Taûn Caùi Ñaø incarnation. La Ni (ñaø la ni vôùi loïng traéng), ví vôùi taùnh Taùt Tha Neâ Thaáp Phaït La: Sthanvisvara trong saïch khoâng nhô vaø che chôû heát thaûy (skt)—Moät vöông quoác coå mieàn Trung AÁn. chuùng höõu tình cuûa Nhö Lai Taïng—A dharani Baõi chieán tröôøng cuûa hai boä toäc Pandus and interpreted as a large white canopy indicating Kurus. Baây giôø laø Thanesar—A ancient the purity of the Tathagata-garbha. kingdom and city in Central India. The scene Taùt Ñaït Laït Ma: Saddharma (skt)—Chaùnh of the battle between the Pandus and the Phaùp—The good, true, beautiful, or excellent Kurus. The modern Thanesar. law—The right or correct law, or method. Taït: To lash—To dash (water). **For more information, please see Chaùnh Taït Vaøo: Phaùp. 1) To drift in (water). Taùt Ñaït Ma Phaân Ñaø Lôïi: Saddharma- 2) To stop by someone's house on the way. pundarika (skt)—Kinh Phaùp Hoa—The Lotus Tay: Hand. Sutra. Tay Chæ Traêng: See Finger pointing at the ** For more information, please see Kinh moon. Dieäu Phaùp Lieân Hoa. Tay Khoâng: Penniless—Empty hands. Taùt Ñoûa: Sattva (skt)—Taùt Ña Baø—Taùt Hoøa Taùt—Taùt Baø Taùt Ñoûa—Taùt Ñaùt Phaï Saùch Tay Laøm Haøm Nhai: To live from hand to Ñoûa—Höõu tình chuùng sanh—Being— mouth.

Tay Naém Tay: Hand in hand. Taém Phaät: Leã Moäc Duïc trong ngaøy kyû nieäm Taøy Trôøi: Very important (serious). Phaät Ñaûn Sanh—To wash a Buddha's statue in the ceremony of Buddha's Birthday. Taèn Tieän: Thrifty—Economical. Taún Maún: Detail. Taêng: Samgha (skt). 1) Luïa daày: Silk pongee.

TAÊ Taéc: 2) Muõi teân: An arrow—A dart. 3) Taêng theâm: To increase—To add—To raise—To augment. 4) Vò Taêng: A Buddhist Monk or monks in general. 1) Do ñoù: Roài thì—Therefore—Then. 5) Taêng Giaø: Chuùng goàm ba hay boán vò Tyø 2) Laáp laïi: To block—To stop up. Kheo hoïp laïi vôùi nhau, döôùi söï chuû trì cuûa 3) Quy taéc: Pattern—Rule. moät vò Taêng cao haï, ñeå cuøng nhau phaùt loà Taéc Kieän Ñaø La: Skandha (skt). saùm hoái, tìm ra giaûi phaùp thoûa ñaùng, hay 1) Caùi vai: The shoulder. thoï giôùi—An assembly of monks. The 2) Uaån: See Skandha in Sanskrit/Pali- corporate assembly of at least three or Vietnamese Section, and Nguõ Uaån in four monks under a chairman, empowered Vietnamse-English Section. to hear a confession, grant absolution, and Taéc Löôõi: To click one's tongue. ordain. The church or monastic order, the Taéc Ngheõn: Obstructed—Blocked. third member of the Triratna Taéc Traùch: Irresponsible—To do something Taêng AÙi: To hate and to love. as a matter of form. Taêng Baùch Giôùi Chuùng Hoïc: See Baùch Taëc: Giôùi Chuùng Hoïc Taêng. 1) Teân troäm hay teân cöôùp—A thief—Pirate. Taêng Baûo: Sangha (skt)—Ngoâi baùu Taêng, 2) AÊn troäm hay aên cöôùp: To steal—To rob. ngoâi thöù ba trong Tam Baûo (nhöõng vò Taêng só Taëc Khaáu: Bandit. ñaõ phaùt chaân voâ laäu trí vaø trôû thaønh phöôùc Taëc Truï: ñieàn cho ñôøi kính troïng vaø quy theo)—The 1) Ngöôøi töï thoï cuï tuùc giôùi cho mình nhö moät third member of the Triratna. vò sö: An unordained person who passes Taêng Baûo Quaû: Baäc laäu taän A La Haùn—The himself off as a monk. perfect arhat who has not to be reborn. 2) Vò Taêng bò Giaùo Hoäi cuûa mình khai tröø Taêng Bi: Söï taêng tröôûng loøng töø bi cöùu ñoä beøn töï ñoåi phaùp danh hay nhôø giaùo hoäi chuùng sanh cuûa vò Boà Taùt, duø trí hueä giaùc ngoä khaùc ñoåi phaùp danh, roài töï mình truï trì taïi cuûa vò aáy khieán ngaøi ñuû khaû naêng nhaäp nieát moät töï vieän: A monk who himself baøn, nhöng vôùi bi nguyeän ngaøi vaãn tieáp tuïc changes his Buddha name (or changed by luaân chuyeån ñeå cöùu ñoä chuùng sanh— other orders) after being expelled or Augmented pity of a Bodhisattva, who remains purged from the order for his sins, then to save, though his advanced knowledge continues to stay in the monastery. would justify his withdrawal to nirvana. Taëc Töû: Bad child. Taêng Ca Xaù: Sankasya (skt)—See Taêng Giaø Taêm Daïng: Sight—Trace—Sign. Xaù.

Taêng Caùi: Taám luïa theâu duøng nhö loïng Taêng Giaø Baø La: Sanghapala (skt)—Taêng che—A large embroidered canopy of silk. Giaø Baø Thi Sa—Moät vò Taêng ngöôøi Phuø Nam, Taêng Cang: A royal-recognized monk—Döôùi ngöôøi ñaõ dòch möôøi hay möôøi moät boä kinh trieàu nhaø Nguyeãn, caùc vua chuùa ñaõ cöû ra moät khoaûng nhöõng naêm 502 ñeán 520 sau Taây vò Taêng Cang ñeå laõnh ñaïo Taêng chuùng, trong Lòch—A monk of Champa, who translated ten moät ngoâi quan töï—During the reign of or eleven works around 506-520 A.D. Nguyeãn, all the Nguyeãn Lords and Kings Taêng Giaø Baït Ñaø La: Sanghabhadra (skt)— assigned a

royal-recognized monk who Sö Chuùng Hieàn, moät danh Taêng cuûa toâng Taùt supervised the assembly of monks in a Baø Ña, laø taùc giaû cuûa nhöõng boä luaän noåi tieáng national temple. cuûa Phaät giaùo (Thuaän Chính Lyù Luaän vaø Hieån Taêng Chuùng: Taêng ñoaøn—Buddhist Toâng Luaän)—A learned priest of Cashmere, a clergy—The body or assembly of monks. follower of the Sarvastivadah school, the Taêng Dieät Kieáp: Samvartathahi (skt)—Hoaøn author of many philosophical works. toaøn hoaïi dieät. Moät ñaïi kieáp ñöôïc tính baèng 80 Taêng Giaø Baït Ma: Sanghavarman (skt)—Sö tieåu kieáp vôùi 1.347.000.000 (moät tyû ba traêm Chuùng Khaûi, moät nhaø sö AÁn Ñoä ñeán Nam boán möôi baûy trieäu) naêm—Total destruction Kinh khoaûng naêm 423 sau Taây Lòch, ñeán naêm gradually reaching the void. A great kalpa is 433 thì dòch ñöôïc naêm boä kinh; veà sau ñi calculated as eighty small kalpas and to last hoaèng hoùa veà phía Taây cuûa Trung Quoác—An 1,347,000,000 years. Indian monk who arrived in Nanking in around ** For more information, please see Ñaïi Kieáp. 433 A.D., translated five works in 434 A.D., Taêng Ñaïo Toån Sanh: Söï tieán boä cuûa moät vò went westward in 442. Boà Taùt, ñöôïc noùi trong Kinh Phaùp Hoa, caøng Taêng Giaø Boå La: simhapura (skt)—Theo taêng trí tueä giaùc ngoä vaø caøng giaûm daàn sinh töû Eitel trong Trung Anh Phaät Hoïc Töø Ñieån thì luaân hoài—A Bodhisattva's progress in the Taêng Giaø Boå La laø teân cuûa moät tænh xöa taïi doctrine (Lotus Sutra) with concurrence vuøng Cashmere, coù leõ baây giôø laø Simla— reduction in reincarnation. According to Eitel in The Dictionary of Taêng Ñoaøn: The Order. Chinese-English Buddhist Terms, Simhapura, an ancient province and city of Cashmere, Taêng Ñoaøn Thaùnh Thieän: The Holy Order. probably the modern Simla. Taêng Ñoà: See Taêng Chuùng. Taêng Giaø Chæ: Sanghati (skt)—See Caø Sa. Taêng Ñöôøng: Sangha Hall—Monks' Hall. Taêng Giaø Ñaø: Sanghata (skt). Taêng Giaø: Sangha or Samgha (skt & p)—Moät 1) Chuùng: An assemblage. hoäi ñoàng goàm ít nhaát laø boán vò Taêng, hay moät 2) Côn loác cuoái cuøng cuûa hoaïi kieáp: The coäng ñoàng Taêng Ni soáng hoøa hieäp vôùi nhau final hurricane in the kalpa of destruction. trong tinh thaàn luïc hoøa. Ñaây laø moät trong Tam Taêng Giaø La: Simhala (skt). Baûo—The corporate assembly of at least three 1) Tích Lan: Ceylon. monks under a chair a senior monk, 2) Tieàn thaân cuûa Ñöùc Phaät khi coøn laø moät empowered to hear confession, or a thöông chuû, cuøng 500 thöông nhaân ñi laïc community of monks and nuns who live in vaøo nöôùc La Saùt, sau ñoù tieâu dieät nöôùc La harmony in the six sentiments of concord. This Saùt maø thaønh laäp nöôùc Taêng Giaø La: is one of the three treasures (Buddha, Dharma, Name of the Buddha in a previous Sangha)—See Luïc Hoøa Kính in Vietnamese- incarnation when, as a travelling English Section and Sangha in English- merchant, he, along with 500 others, was Vietnamese Section.

driven on to the island; there the raksasis kinds of altar-worship of the Shingon Sect. bewitched them; later the Buddha and his Praying to ask Buddhas and Bodhisattvas to companions escaped, and ultimately help you increasing and improving merits and destroyed the witches and founded his blessings—See Töù Chuûng Ñaøn Phaùp. kingdom there. Taêng Kha Giaû: Sankasya (skt)—Taêng Ca Taêng Giaø Lam:

Sangharama (skt)—See Xaù—Taêng Kha Luaät Ña Nhó—Samskrtam Taêng Giaø Lam Ma. (skt). Taêng Giaø Lam Ma: Sangharama (skt)—Töi 1) Hôïp laïi: Composite, or compounded. vieân vaø chuùng vieân hay nhaø Taêng cho chuùng 2) Phaùp höõu vi do nhaân taïo ra ñöôïc bieåu thò ôû—A monastery with its garden or grove. bôûi sanh, truï, dò, dieät: Active, Taêng Giaø Leâ: Sanghati (skt)—See Caø Sa. phenomenal, causally produced, characterized by birth, existence, change, Taêng Giaø Nan Ñeà: Sanghanandi (skt)—Thaùi and death. töû cuûa xöù Sravasti, xuaát gia soáng trong hang ñoäng, ñöôïc ngaøi La Haàu La Ña bieát ñeán, sau Taêng Khaû: Teân cuûa ngaøi Hueä Khaû, nhò toå naày oâng trôû thaønh vò toå thöù 17 taïi AÁn Ñoä—A cuûa Thieàn phaùi Trung Hoa—Name of Hui- prince of Sravasti, lived in cave, was K'o, second patriarch of the Chinese Intuitive discovered by Rahulata, became the School. seventeenth patriarch. ** For more information, please see Hueä Khaû. ** For more information, please see Hai Möôi Taêng Khö: Sankhya (skt)—Taêng Xí Da. Taùm Toå AÁn Ñoä. 1) Soá: Number—Reckon—Calculate. Taêng Giaø Thí: Sankasya (skt)—Taêng Ca 2) Moät trong naêm boä luaän noåi tieáng cuûa AÁn Xaù—Moät vöông quoác coå toïa laïc veà phía baéc Ñoä Giaùo cuûa ngaøi Ca Tyø La. Boä luaän laáy AÁn Ñoä. Baây giôø laø Samkassam, moät laøng 25 caên laøm toâng: One of the great khoaûng 45 daäm veà phía taây baéc cuûa Kanauj— divisions of Hindu philosophy ascribed to An ancient kingdom and city in Northern India the sage Kapila, and so called as (Kapitha). The modern Samkassam, now a "reckoning up" or "enumerating" twenty- village 45 miles northwest of Kanauj. five Tattvas or true principles, its objects being to effect the final liberation of the Taêng Giaûm: To increase and to decrease. twenty-fifth from the fetters of the Taêng Giôùi: Möôøi giôùi troïng cuûa chö Taêng phenomenal creation by conveying the Ni—The ten prohibition—The complete correct knowledge of the twenty-four commandments for monks. other Tattvas, and rightly discriminating Taêng Giôùi Hoïc: Coøn goïi laø Taêng Thöôïng the soul from them. Giôùi Hoïc, laø moät trong tam hoïc, noùi veà söùc Taêng Kieáp: Taêng kieáp laø kieáp maø trong ñoù maïnh cuûa giôùi hoïc—One of the three studies, ñôøi ngöôøi taêng daàn töø 10 tuoåi leân ñeán 84.000 advanced or increasing study of the moral law; tuoåi, vaø chieàu cao cuûa thaân ngöôøi taêng töø moät the study of the higher moral law—See Tam boä Anh leân ñeán 8,400 boä Anh—The increasing Hoïc. kalpas, or the kalpa of increment during which Taêng Ha: Simha (skt). human life increases by one year every 1) Sö töû—A lion. century from an initial life of ten years, till it 2) See Taêng Giaø. reaches 84,000 years, and the body from one Taêng Ích: Moät trong boán ñaøn phaùp cuûa toâng foot to 8,400 feet in heigth—See Giaûm kieáp. Chaân Ngoân. Caàu nguyeän chö Toân baûo hoä ñeå Taêng Kyø: Sanghika (skt). ñöôïc taêng theâm phuùc ñöùc—One of the four

1) Lieân heä ñeán Taêng Giaø: Relating to a Girding on armour, interpreted as a Buddha's Sangha. or Bodhisattva's great vows, or the four great 2) Toaøn boä ñaát vaø nhaø cöûa cuûa moät töi vieän: vows of Buddhas or Bodhisattvas. A complete set of land and buildings for a ** For more information, please see Töù Hoaèng monastery. Theä Nguyeän. 3) Teân taét cuûa A Taêng Kyø coù nghóa laø voâ soá Taêng Na Taêng

Nieát: See Taêng Na. voâ löôïng, khoâng theå ñeám ñöôïc: An Taêng Nghi: Uy nghi hình daùng cuûa chö Taêng abbreviation for Asamkhya, means Ni, nhö caét toùc, caïo raâu, maëc aùo caø sa laø innumerable. nhöõng uy nghi caàn thieát ñaàu tieân cho chö Taêng Taêng Kyø Boä: Sanghikah (skt)—Teân taét cuûa Ni (phaûi giöõ ñuùng uy nghi cho moïi ngöôøi toân Ma Ha Taêng Kyø Boä hay Ñaïi Chuùng Boä (moät kính)—The monastic custom, i.e. shaving head trong 20 boä phaùi Tieåu Thöøa. Sau khi Ñöùc Phaät and beard, wearing the robe, etc. nhaäp dieät, trong laàn keát taäp kinh ñieån ñaàu tieân; Taêng Nguõ: Thöù vò trong Taêng ñoaøn—The phaùi trong hang goïi laø Thöôïng Toïa Boä, phaùi monastic ranks. ngoaøi hang goïi laø Ñaïi Chuùng Boä)—The Taêng Nhaõ: Sanjna or Samjna (skt)—Töôûng Mahasanghikah school. Uaån laø uaån thöù ba trong nguõ uaån—The third of Taêng Kyø Chi: Sankaksika or Uttarasanghati the five skandhas, i.e. thought, ideation, (skt)—Kieät Chi—Taêng Ca—Taêng Kieät Chi—consciousness. Taêng Cöôùc Kyø—Taêng Cöôùc Kyø Ca—AÙo che ** For more information, please see Nguõ Uaån. vai hay aùo che naùch (maûnh vaûi hình chöõ nhaät), Taêng Nhaát A Haøm Kinh: Ekottara-agama maëc beân trong lôùp aùo caø sa hay maëc tröïc tieáp (skt)—Boä thöù nhaát trong boán boä Kinh A Haøm, vaøo thaân (aùo loùt trong). Maëc gioáng nhö aùo caø Taêng Nhaát A Haøm laø boä kinh maø moãi phaàn sa, choaøng leân vai traùi boïc qua beân döôùi naùch ñöôïc taêng leân moät—One of the four Agamas, phaûi (döôùi naùch phaûi voøng vaét leân vai traùi)—the agama in which the sections each increase Described as a kind of toga passed over the by one, e.g. the Anguttara Nikaya of the left shoulder and under the right armpit. Hinayana; a branch of classifying subjects Taêng Kyø Luaät: Sanghika-vinaya (skt)—Teân numerically—See A Haøm Kinh. goïi taét cuûa Ma Ha Taêng Kyø Luaät, luaät cuûa Ñaïi Taêng Ni: Monks and nuns. Chuùng Boä daønh cho chö Taêng Ni—An Taêng Ni Maø Sanh Loøng Saân Haän Tröôùc abbreviation for Mahasanghika-vinaya, the rules for monks and nuns. Chuùng Seõ Laøm Maát Myõ Caûm Chaúng Taêng Kyø Vaät: Ñoà vaät cuûa Taêng chuùng (goàm Nhöõng Vôùi Ngoaïi Ñaïo, Maø Coøn Vôùi taát caû ñoà vaät cuûa Tyø Kheo, Tyø Kheo Ni, hay Nhöõng Ngöôøi Môùi Tu Nöõa: When monks thaäp phöông tín thí)—Monastic possessions, or and nuns get angry in front of the public, they things. create great loss of respect and good will not Taêng Kî: Hatred and jealousy. only to the externalists, but also to other novice cultivators. Taêng Laïp: Age in the order—Precept age— Sacerdotal age—See An Cö Kieát Haï. Taêng Phoøng: Vihara or Sangharama (skt)— Taêng Phöông—Taêng phoøng hay Ni phoøng Taêng Löõ: Taêng ñoà hay baïn Taêng—Monastic trong töï vieän—A monastery or nunery. companions, or company—Clergy. Taêng Quan: Taêng Chính—Taêng Thoáng, teân Taêng Na: Sannaha-sannaddha (skt)—Laáy aùo moät chöùc vò ñaàu tieân ñöôïc trieàu ñình Trung giaùp ñeå ví vôùi nhöõng ñaïi nguyeän hay töù hoaèng Quoác boå nhieäm vaøo theá kyû thöù tö sau Taây theä nguyeän cuûa chö Phaät vaø chö Boà Taùt— Lòch, veà sau duøng ñeå goïi nhöõng vò coù chöùc vò

cao nhaát trong Taêng ñoaøn—Director of monks, **For more information, please see Bieät Thænh an official first appointed by Chinese Taêng Thöôïng: Theá löïc lôùn maïnh— government in the fourth century A.D.; later

Additional—Increase—Superior— the term is used to call a monk who has the Strengthened. most seniority in the Order. Taêng Thöôïng Duyeân: Caùc khôûi tha phaùp Taêng Sa Giaø Lam: See Hoã Sa Giaø Lam. mang laïi cho söùc maïnh lôùn, thí duï nhö nhaõn Taêng Só: Nhaø Sö hay Taêng só Phaät giaùo laø caên coù theå naõy sanh ra nhaõn thöùc—The cause, nhöõng vò ñaõ phaùt nguyeän Ñaïi Thöøa ñi theo con condition, or organ of advance to a higher ñöôøng cuûa Phaät, khoâng laäp gia ñình, soáng ñôøi stage, e.g. the eye is able to produce sight. ñôn giaûn cuûa ngöôøi ñi tìm caàu Chaân Lyù, hoaëc Taêng Thöôïng Maïn: Abhimana (skt)—High laø moät phaàn töû cuûa coäng ñoàng töï vieän hoaëc laø opinion of one's self—Self-conceit—ngöôøi du phöông tu ñaïo—Monks—Men who Haughtiness. had taken the Mahayana vows to tread the 1) Moät vò Taêng nghó raèng mình ñaõ chöùng Buddha's Path and who, unmarried, lived the ñaéc, hoaëc moät vò Taêng cao ngaïo, töï cho simple life of truth-seekers either as members mình laø hay gioûi, khoâng chòu tu trì Phaät of a monastic community or as itinerant phaùp—One of the seven arrogances. pride followers of the Way. (of superior knowledge), haughtiness, Taêng Taøn: Sanghavasesa (skt)— self-conceit, high opinion of one's self. A Sanghadisesa (p)—Taêng Giaø Baø Thi Sa— monk who thinks to have attained more Taêng Sô Taøn hay Taêng Taøn (toäi naøy xeáp döôùi than is the fact—A Supremely (lofty— troïng toäi Ba La Di)—Toäi cuûa moät vò Taêng caàn haughty) arrogant monk who has high phaûi ñöôïc boäc baïch hay phaùt loà saùm hoái tröôùc opinion of one's self (self-conceit—self hoäi ñoàng ñeå giaûi quyeát. Neáu khoâng phaùt loà pride—haughtiness) and refuses to hear saùm hoái seõ bò coi nhö troïng toäi Ba La Di vaø bò the Buddha's Teachings. loaïi khoûi giaùo ñoaøn. Möôøi ba toäi Taêng Taøn ña 2) Trong Phaùp Hoäi Phaùp Hoa, trong khi Ñöùc phaàn laø phaïm phaûi nhöõng tö töôûng hay lôøi noùi Phaät ñang giaûng Kinh Phaùp Hoa, thì naêm daâm oâ tham lam—A sin of an ordained person ngaøn vò Tyø Kheo Tieåu Thöøa, töôûng raèng requiring open confession before the assembly mình ñaõ chöùng ñaéc, neân boû ra veà, töø choái for absolution or riddance. Failing confession khoâng nghe Phaät giaûng kinh: When the means dismissal from the order. Thirteen of Buddha preached about the Lotus Sutra, these sins are of sexual thoughts, or their there were 5,000 disciples who, in their verbal expression, also greed, even for the Hinayana superiority, thought they had sake of the order. gained all wisdom and refused to hear the Taêng Taéc Ca La: Samskara (skt)—Haønh Lotus sutra. uaån, töùc laø uaån thöù tö trong nguõ uaån— Taêng Thöôïng Quaû: Adhipatiphala (skt)—Impressions resulting from action, the fourth Moät trong nguõ quaû, quaû taäp hôïp taïo bôûi nghieäp skandha. nhaân—One of the five kinds of fruit, ** For more information, please see Nguõ Uaån. aggregate effect produced by the karma Taêng Theâm: See Taêng (2). hetu—See Nguõ Quaû. Taêng Thöù: Ngoâi thöù trong giôùi Taêng Ni, quy Taêng Thöôïng Taâm: Taâm taêng tröôûng cöôøng ñònh theo soá tuoåi haï laïp nhieàu hay ít—In order thònh hay theá löïc cuûa ñònh taâm, hay taâm sieâu of monastic age, according to years of vieät—Advancing or improving mind, superior ordination. mind.

Taêng Thöôïng Taâm Hoïc: Moät trong tam Patriarch of the Chinese Zen Sect—Theo hoïc, coøn goïi laø ñònh hoïc hay thieàn ñònh laø caùi Truyeàn Ñaêng Luïc, thì luùc Taêng Xaùn tìm ñeán hoïc laøm taêng tröôûng caùi taâm—One of the Toå Hueä Khaû, ngaøi ñaõ laø moät cö só tuoåi ñaõ three studies, the study of increased powers of ngoaøi boán möôi tuoåi. Ngaøi ñeán ñaûnh leã Thieàn mind through meditation. sö Hueä Khaû, thöa: "Ñeä töû maéc chöùng phong Taêng Tieán: To progress—To advance. daïng, thænh Hoøa Thöôïng töø bi saùm hoái toäi duøm!" Toå Hueä Khaû noùi: "Ñöa caùi toäi ra ñaây ta Taêng Traät: To be promoted. saùm cho." Hoài laâu cö só thöa: "Ñeä töû kieám toäi Taêng Trí: Moät vò Boà Taùt coù khaû naêng caét ñöùt maõi chaúng thaáy ñaâu caû." Toå noùi: "Theá laø ta ñaõ phieàn naõo vaø phaùt trieån ñaày ñuû taêng trí ñeå saùm xong toäi cuûa ngöôi roài ñoù. Töø nay, ngöôi nhaäp nieát baøn—A Bodhisattva who is able to khaù y nôi Phaät Phaùp Taêng maø an truï." Cö só cut off all illusion and develop an advanced thöa: "Nay toâi thaáy Hoøa Thöôïng thì bieát ñoù laø knowledge that justifies his withdrawal to Taêng, nhöng chöa roõ theá naøo laø Phaät vaø Phaùp." nirvana. Toå noùi: "Laø Taâm laø Phaät, laø Taâm laø Phaùp, Taêng Tröôûng: To increase (both broad and Phaùp vaø Phaät chaúng hai, Taêng baûo cuõng y nhö long)—To promote. vaäy." Cö só thöa: "Nay toâi môùi bieát toäi taùnh 1) Taêng: Laøm taêng chieàu ngang—To chaúng ôû trong, chaúng ôû ngoaøi, chaúng ôû giöõa; increase in breadth. cuõng nhö taâm, Phaät laø vaäy, Phaùp laø vaäy, chaúng 2) Tröôûng: Laøm taêng chieàu cao hay chieàu phaûi hai vaäy." Cö só ñöôïc Toå Hueä Khaû theá daøi—To increase in height or length. phaùt, sau ñoù bieät daïng maát trong ñôøi, ít ai roõ Taêng Tröôûng Muïc Thieân: Taêng tröôûng ñöôïc haønh tung. Moät phaàn do naïn ngöôïc ñaõi Thieân vaø Quaûng muïc Thieân Vöông— Phaät giaùo döôùi thôøi Baéc Chaâu, do vua Löông Virudhaka and Siva—See Taêng Tröôûng Thieân, Voõ Ñeá chuû xöôùng. Ñeán naêm thöù 12 ñôøi Khai and Quaûng Muïc Thieân in Vietnamese-English Hoaøng nhaø Tuøy, Taêng Xaùn tìm ñöôïc baäc phaùp Section. khí ñeå truyeàn ngoâi Toå vò, ñoù laø Ñaïo Tín. Sau Taêng Tröôûng Thieân: Virudhaka (skt)—Teân ñoù Taêng Xaùn ñi ñaâu khoâng ai bieát; tuy nhieân, cuûa vò Nam Thieân Vöông—The Maharaja of ngöôøi ta noùi ngaøi thò tòch khoaûng naêm 606 sau the southern quarter—See Töù Thieân Vöông. Taây Lòch—According to The Transmission of Taêng Tuïc: Taêng Ni vaø tín ñoà taïi gia— the Lamp Records, when Seng-Ts'an came to Buddhist clergy (monks) and laity. see Hui-K'o he as a lay man of forty years old. Taêng Töï Töù Nhaät: Ngaøy raèm thaùng baûy. He came and bowed before Hui-K'o and Keát thuùc muøa an cö kieát haï laø ngaøy "Töï Töù asked: "I am suffering from feng-yang, please Taùc Phaùp" hay laø töï mình neâu ra caùc loãi laàm cleanse me of my sins." The Patriarch said: maø mình maéc phaûi, roài töï saùm hoái tröôùc moïi "Bring your sins here and I will cleanse you of ngöôøi (nhôø ñoù maø ñöôïc thanh tònh)—The 15th them." He was silent for a while but finally of the 7th month; the last day of the summer said: "As I seek my sins, I find them retreat, on which the monks confessed their unattainable." The Patriarch said: "I have then sins. finished cleansing you altogether. From now Taêng Töùc: Laáy coâng naêng tu trì laøm taêng khaû on, you should take refuge and abide in the Buddha, Dharma, and Sangha." Seng-Ts'an

naêng caàu ñaûo tieâu tai caùt töôøng—Increasing said: “As I stand before you, O master, I know power of prayer for cessation of calamity. that you belong to the Sangha, but please tell Taêng Vieän: Buddhist monastery. me what are the Buddha and the Dharma?” Taêng Xaùn: Seng-Ts’an (?-606)—Vò Toå thöù The Patriarch replied: “Mind is the Buddha, ba cuûa Thieàn Toâng Trung Hoa—The Third

Mind is the Dharma; and the Buddha and the Taëng Phaåm: Gift—Present. Dharma are not two. The same is to be said of Taëng Phong: To confer titles. the Sangha (Brotherhood). This satisfied the Taëng Thöôûng: To reward—To recompense. disciple, who now said: “Today for the first Taét: time I realize that sins are neither within nor 1) Taét ñeøn: To extinguish—To turn off (by without nor in the middle; just as Mind is, so is someone). the Buddha, so is the Dharma; they are not 2) Cheát: To go out—To die out (down) by two.” He was then ordained by Hui-K’o as a itself. Buddhist monk, and after this he fled from the world altogether, and nothing much of his life Taét Hôi: To pass away—To die. is known. This was partly due to the persecution of Buddhism carried on by the Emperor of the Chou dynasty. It was in the twelfth year of K’ai-Huang, of the Sui dynasty (592 A.D.), that he found a disciple worthy to

TAÂ be his successor. His name was Tao-Hsin. His whereabout was unknown; however, people said that he passed away around 606 A.D.— For more information, please see Tín Minh Taâm. Taác Daï: Heart—Feelings. Taéng: Gheùt—Hate—Dislike—See Oaùn Taéng Taác Ñaát: An inch of land. Hoäi Khoå. Taâm: Hrdaya or Citta (skt)—Mind. Taéng AÙi: Gheùt vaø thöông—Hate and love. (I) Nghóa cuûa Taâm—The meanings of Citta: Taèng Tòu: To have a love affair. (A) Taâm laø goác cuûa muoân phaùp. Trong Taâm Taèng Toå: Great-grandparents. Ñòa Quaùn Kinh, Ñöùc Phaät daïy: “Trong Phaät phaùp, laáy taâm laøm chuû. Taát caû caùc Taèng Toå Maãu: Great-grandmother. phaùp ñeàu do taâm sanh.” Taâm taïo ra chö Taèng Toå Phuï: Great-grandfather. Phaät, taâm taïo thieân ñöôøng, taâm taïo ñòa Taèng Toân: Great-grandson. nguïc. Taâm laø ñoäng löïc chính laøm cho ta Taèng Toân Nöõ: Great-granddaughter. sung söôùng hay ñau khoå, vui hay buoàn, Taëng: traàm luaân hay giaûi thoaùt—The mind is the 1) Hieán taëng: To offer—To donate—To root of all dharmas. In Contemplation of give. the Mind Sutra, the Buddha taught: “All 2) Taëng vaät: A present—A souvenir. my tenets are based on the mind that is 3) Töôùc hieäu sau khi qua ñôøi: Posthumous the source of all dharmas." The mind has honours—A title patent. brought about the Buddhas, the Heaven, Taëng Bieät Daï: Nghi leã ñeâm tröôùc leã an or the Hell. It is the main driving force taùng—The night of ceremony before a funeral. that makes us happy or sorrowful, cheerful Taëng Nguõ Troïng: Toâng Tònh Ñoä coù naêm or sad, liberated or doomed. nghi thöùc ñeå tieáp daãn ngöôøi quaù vaõng—A (B) Coù moät soá töø ngöõ Sanskrit vaø Ba Li chæ service of the Pure Land sect, consisting of taâm nhö Mana, Citta, Vijnana, Vinnana. five esoteric rituals, for admitting the deseased Taâm laø moät teân khaùc cuûa A Laïi Da Thöùc into the lineage of the Buddha to ensure his (vì noù tích taäp haït gioáng cuûa chö phaùp welfare in the next life. hoaëc huaân taäp caùc haït gioáng töø chuûng töû

chuûng phaùp maø noù huaân taäp). Khoâng ordinary Vietnamese where his mind is gioáng nhö xaùc thaân vaät chaát, caùi taâm laø and chances are he will point to his heart phi vaät chaát. Chuùng ta nhaän thöùc ñöôïc or chest; however, when you ask the same nhöõng tö töôûng vaø caûm nghó cuûa chuùng ta question of a Westerner and he will cuøng nhieàu ñieàu khaùc baèng tröïc giaùc, vaø indicate his head. According to the chuùng ta keát luaän söï hieän höõu cuûa chuùng Buddha, mind (or heart as the seat of baèng pheùp loaïi suy: There are several thought or intelligence or mental factors) Sanskrit and Pali terms for mind such as is defined as clarity and knowing. It is Mana, Citta, Vijnana, and Vinnana. formless which no one can see it; “Mind” is another name for Alaya- however, it is our mind which has created vijnana. Unlike the material body, the actions which cause us to experience immaterial mind is invisible. We are suffering and to be born in cyclic aware of our thoughts and feelings and so existence or samsara. All our physical, forth by direct sensation, and we infer verbal and mental actions depend on our their existence in others by analogy. mind. The function of the mind is to (C) Ñònh nghóa veà “Taâm” ñoåi khaùc tuøy theo perceive, to apprehend and to know its daân toäc vaø vaên hoùa. Neáu hoûi moät ngöôøi objects. It discerns and discriminates Vieät Nam bình thöôøng raèng taâm ôû choã between forms, qualities, aspects and so naøo, ngöôøi aáy seõ chæ vaøo traùi tim hay loàng forth. The only way to reach Buddhahood ngöïc; tuy nhieân, ñeå traû lôøi cho cuøng caâu is by training in the control and hoûi naày, ngöôøi Taây phöông seõ chæ vaøo caùi transformation of our mind until we are ñaàu cuûa hoï. Theo Phaät giaùo, taâm hay yeáu completely free from all obscurations and toá tinh thaàn ñöôïc ñònh nghóa laø söï saùng defilements. In English “mind” means suoát vaø hieåu bieát. Noù khoâng coù hình “heart,” “spirit,” “psyche,” or “soul.” Mind töôùng, khoâng ai nhìn thaáy noù; tuy nhieân, with a small “m” means the seat of the taâm taïo taùc moïi haønh ñoäng khieán chuùng ta intellect. Mind with a capital “M” stands ñau khoå vaø laên troâi trong luaân hoài sanh töû. for absolute reality. From the standpoint Taát caû moïi hoaït ñoäng vaät chaát, lôøi noùi hay of Zen experience, “mind” means total tinh thaàn ñeàu tuøy thuoäc taâm ta. Phaän söï awareness. In other words, just listening cuûa taâm laø nhaän bieát ñöôïc ñoái töôïng. Noù when hearing. phaân bieät giöõa hình thöùc, phaåm chaát, vaân (D) Theo Hoøa Thöôïng Dhammananda trong vaân. Caùch duy nhaát ñeå ñaït ñöôïc Phaät taùnh Nhöõng Haït Ngoïc Trí Tueä Phaät Giaùo, taâm laø huaán luyeän vaø chuyeån hoùa taâm cho ñeán coù theå ñöôïc ñònh nghóa ñôn giaûn laø söï khi chuùng ta hoaøn toaøn thoaùt khoûi nhöõng nhaän thöùc veà moät ñoái töôïng bôûi khoâng coù nhieãm tröôïc. Trong Anh ngöõ, “mind” coù moät taùc nhaân hay linh hoàn chæ huy moïi nghóa laø traùi tim, tinh thaàn, hay linh hoàn. hoaït ñoäng. Taâm bao goàm traïng thaùi tính Mind vôùi chöõ “m” thöôøng coù nghóa laø choã thoaùng qua luoân luoân troãi leân roài maát ñi ôû cuûa lyù trí, “Mind” vôùi chöõ “M” vieát hoa nhanh nhö tia chôùp. “Vì sinh ra ñeå thaønh coù nghóa laø chaân lyù tuyeät ñoái. Theo kinh nguoàn cuûa noù vaø cheát ñi ñeå trôû thaønh loái nghieäm nhaø thieàn, thì taâm laø toaøn boä tænh vaøo cuûa noù, noù beàn vöõng traøn treà nhö con thöùc, noùi caùch khaùc laéng nghe khi nghe laø soâng nhaän nöôùc töø caùc

suoái nguoàn boài tænh thöùc—Heart—Soul—Mind—The theâm vaøo doøng chaûy cuûa noù." Moãi thöùc definition of Mind varies with different nhaát thôøi cuûa doøng ñôøi khoâng ngöøng thay people in different cultures. If you ask an ñoåi, khi cheát ñi thì truyeàn laïi cho thöùc keá

thöøa toaøn boä naêng löôïng cuûa noù, taát caû weapon that can equally be used either for nhöõng caûm töôûng ñaõ ghi khoâng bao giôø good or evil. One single thought that phai nhaït. Cho neân moãi thöùc môùi goàm coù arises in this invisible mind can even save tieàm löïc cuûa thöùc cuõ vaø nhöõng ñieàu môùi. or destroy the world. One such thought Taát caû nhöõõng caûm nghó khoâng phai nhaït can either populate or depopulate a whole ñöôïc ghi vaøo caùi taâm khoâng ngöøng thay country. It is mind that creats one's ñoåi, vaø taát caû ñöôïc truyeàn thöøa töø ñôøi naày paradise and one's hell. sang ñôøi kia baát chaáp söï phaân huûy vaät (E) Citta coøn ñöôïc ñònh nghóa nhö laø toaøn boä chaát taïm thôøi nôi thaân. Vì theá cho neân söï heä thoáng thöùc, boån nguyeân thanh tònh, hay nhôù laïi nhöõng laàn sanh hay nhöõng bieán coá taâm. Citta thöôøng ñöôïc dòch laø "yù töôûng." trong quaù khöù trôû thaønh moät khaû naêng coù Trong Kinh Laêng Giaø cuõng nhö trong caùc theå xaõy ra. Taâm laø con dao hai löôõi, coù kinh ñieån Ñaïi Thöøa khaùc, citta ñöôïc dòch theå xöû duïng cho caû thieän laãn aùc. Moät tö ñuùng hôn laø "taâm." Khi noù ñöôïc ñònh töôûng noåi leân töø moät caùi taâm voâ hình coù nghóa laø "söï chaát chöùa" hay "nhaø kho" theå cöùu hay phaù hoaïi caû theá giôùi. Moät tö trong ñoù caùc chuûng töû nghieäp ñöôïc caát töôûng nhö vaäy coù theå laøm taêng tröôûng hay chöùa, thì citta khoâng chæ rieâng nghóa yù giaûm ñi daân cö cuûa moät nöôùc. Taâm taïo töôûng maø noù coøn coù yù nghóa coù tính caùch Thieân ñaøng vaø ñòa nguïc cho chính mình— höõu theå hoïc nöõa: Citta is defined as the According to Most Venerable whole system of vijnanas, originally pure, Dhammananda in The Gems of Buddhist or mind. Citta is generally translated as Wisdom, mind may be defined as simply "thought." In the Lankavatara Sutra as the awareness of an object since there is well as in other Mahayana sutras, citta no agent or a soul that directs all may better be rendered "mind." When it is activities. It consists of fleeting mental defined as "accumulation" or as "store- states which constantly arise and perish house" where karma seeds are deposited, with lightning rapidity. "With birth for its it is not mere thought, it has an ontological source and death for its mouth, it signification also. persistently flows on like a river receiving (F) Trong Kinh Phaùp Cuù, Ñöùc Phaät daïy: "Taâm from the tributary streams of sense daãn ñaàu caùc haønh vi, taâm laø chuû, taâm taïo constant accretions to its flood." Each taùc taát caû."—In The Dhammapada Sutta, momentary consciousness of this the Buddha taught: "Mind fore-runs everchanging lifestream, on passing away, deeds; mind is chief, and mind-made are transmits its whole energy, all the they." indelibly recorded impressions, to its (G) Trong Phaät giaùo khoâng coù söï phaân bieät successor. Every fresh consciousness giöõa taâm vaø thöùc. Caû hai ñeàu ñöôïc duøng therefore consists of the potentialities of nhö ñoàng nghóa: In Buddhism, there is no its predecessors and something more. As distinction between mind and all impressions are indelibly recorded in consciousness.

Both are used as this everchanging palimpsest-like mind, synonymous terms. and as all potentialities are transmitted (H) Theo Ñaïi Sö AÁn Quang: “Taâm bao haøm from life to life, irrespective of temporary heát khaép caû thaäp phaùp giôùi, ñoù laø Phaät physical disintegrations, reminiscence of phaùp giôùi, Boà Taùt phaùp giôùi, Duyeân Giaùc pst births or past incidents become a phaùp giôùi, Thanh Vaên phaùp giôùi, Thieân possibility. Mind is like a double-edged phaùp giôùi, Nhaân phaùp giôùi, A Tu La phaùp

giôùi, Suùc Sanh phaùp giôùi, Ngaï Quyû phaùp 5) Kieân Thöïc Taâm: Taâm chaân nhö hay taâm giôùi, vaø Ñòa Nguïc phaùp giôùi. Moät taâm maø chaân thöïc chaúng sinh chaúng dieät—The hay sanh taát caû. Phaät cuõng do taâm sanh, bhutatathata mind or the permanent mind. maø ñòa nguïc cuõng do taâm taïo.”— 6) Tích Tuï Tinh Yeáu Taâm: Taâm tích tuï heát According to Great Master Ying-Kuang: thaûy moïi yeáu nghóa trong kinh—The mind “The mind encompasses al the ten essence of the sutras. directions of dharma realms, including ** For more information, please see Luïc Buddha dharma realm, Bodhisatva Taâm. dharma realm, Pratyeka-Buddha dharma (F) Thaát Taâm: Seven kinds of mind—See realm, Sravaka dharma realm, Heaven Thaát Taâm Giôùi. dharma realm, Human dharma realm, (G) Baùt Taâm: Eight minds—See Baùt Taâm, and Asura dharma realm, Animal dharma Taùm Taâm Sieâu Theá. realm, Hungry Ghost dharma realm, and (H) Thaäp Taâm: Ten minds—See Thaäp Taâm Hell dharma realm. One mind can give Thöông Xoùt, and Thaäp Taâm Nieäm. rise to everything. Buddhas arise from (III) Kieåm soaùt Taâm—Control your mind: within the cultivator’s mind, Hells also (A) Taâm trí con ngöôøi aûnh höôûng saâu ñaäm arise from the cultivator’s mind.” treân cô theå—Man’s mind influences his (II) Phaân loaïi Taâm—Categories of Citta: body profoundly. (A) Nhò Taâm: Two kinds of mind—See Nhò 1) Neáu ñeå taâm ta hoaït ñoäng toäi loãi vaø nuoâi Taâm. döôõng tö töôûng baát thieän, taâm coù theå gaây (B) Tam Taâm: Three minds or hearts—See ra nhöõng thaûm hoïa. Taâm coù theå gieát Tam Taâm. chuùng sanh, nhöng taâm coù theå chöõa khoûi (C) Töù Taâm: Four kinds of mind—See Töù thaân beänh—If allowed to function Taâm, and Töù Voâ Löôïng Taâm. viciously and entertain unwholesome (D) Nguõ Taâm: Five kinds of mind—See Nguõ thoughts, mind can cause disaster, it can Taâm, Naêm Taâm Hoang Vu, and Nguõ Taâm even kill a being, but it can cure a sick Phieàn Tröôïc. body. (E) Luïc Taâm: Six kinds of mind—There are 2) Khi taâm trí ñöôïc taäp trung veà nhöõng tö various definitions, of which the following töôûng laønh maïnh vôùi coá gaéng vaø hieåu bieát are six instances: chính ñaùng, hieäu quaû maø noù coù theå sinh ra 1) Nhuïc Ñoaøn Taâm: Quaû tim baèng thòt cuûa raát roäng lôùn. Taâm trí vôùi tö töôûng trong chuùng sanh—The physical heart of saùng vaø laønh maïnh thöïc söï ñöa ñeán moät sentient or non-sentient living beings. cuoäc soáng khoûe maïnh thoaûi maùi—When 2) Taäp Khôûi Taâm: Thöùc thöù taùm hay Alaya the mind is concentrated on right thoughts thöùc, nguoàn sinh khôûi hoaït ñoäng cuûa caùc with right effort and understanding the phaùp—The Alaya-vijnana—Totality of effect it can produce is immense. A mind mind and the source of all mental with pure and wholesome thoughts really activities. does lead to healthy relaxed living. 3) Tö

Löôïng Taâm: YÙ thöùc (thöùc thöù baûy)— 3) Chính vì theá maø Ñöùc Phaät daïy: “Khoâng coù Manas—The thinking and calculating keû thuø naøo laøm haïi chuùng ta baèng tö töôûng mind. tham duïc, ñoá kî, ganh gheùt, vaân vaân. Moät 4) Duyeân Löï Taâm: Löï tri taâm—Lieãu bieät ngöôøi khoâng bieát ñieàu chænh taâm mình cho taâm—The discriminating mind. thích hôïp vôùi hoaøn caûnh thì chaúng khaùc gì thaây ma trong quan taøi. Haõy nhìn vaøo noäi

taâm vaø coá gaéng tìm thaáy laïc thuù trong Calmness and control build up a person’s loøng vaø baïn seõ thaáy moät suoái nguoàn voâ strength and character. taän laïc thuù trong noäi taâm saün saøng cho baïn (B) Taâm bò aûnh höôûng bôûi söï baát an, khieâu vui höôûng—Thus, the Buddha taught: “No khích, noùng giaän, caûm xuùc, vaø lo laéng— enemy can harm one so much as one’s The mind is influenced by bad mood, own thoughts of craving, thoughts of hate, provoke, emotion, and worry: thoughts of jealousy, and so on. A man 1) Khoâng neân ñi ñeán moät quyeát ñònh voäi who does not know how to adjust his mind vaøng naøo ñoái vôùi baát cöù vaán ñeà gì khi baïn according to circumstances would be like ñang ôû trong moät taâm traïng baát an hay bò a corpse in a coffin. Turn your mind to khieâu khích, ngay caû luùc baïn thoaûi maùi yourself, and try to find pleasure within aûnh höôûng bôûi caûm xuùc, vì quyeát ñònh yourself, and you will always find therein trong luùc caûm xuùc baïn coù theå phaûi hoái tieác an infinite source of pleasure ready for veà sau naày—You should not come to any your enjoyment. hasty decision regarding any matter when 4) Chæ khi taâm trí ñöôïc keàm cheá vaø giöõ ñuùng you are in a bad mood or when provoked treân con ñöôøng chính ñaùng cuûa söï tieán boä by someone, not even when you are in nhòp nhaøng thöù töï thì noù seõ trôû neân höõu ích good mood influenced by emotion, cho sôû höõu chuû vaø cho xaõ hoäi. Taâm phoùng because such decision or conclusion tuùng böøa baõi seõ laø moái nguy cô. Taát caû söï reached during such a period would be a taøn phaù gieo raéc treân theá giôùi naày ñeàu do matter you could one day regret. söï taïo thaønh loaøi ngöôøi maø taâm trí khoâng 2) Noùng giaän laø keû thuø teä haïi nhaát cuûa chính ñöôïc huaán luyeän, keàm cheá, caân nhaéc vaø baïn. Taâm laø ngöôøi baïn toát nhaát, maø cuõng thaêng baèng—It is only when the mind is laø keû thuø teä haïi nhaát. Baïn phaûi coá gaéng controlled and is kept to the right road of tieâu dieät nhöõng ñam meâ cuûa tham, saân, si orderly progress that it becomes useful for tieàm aån trong taâm baèng caùch tu taäp giôùi its possessor and for society. A disorderly ñònh hueä—Angry is the most dangerous mind is a liability both to its owner and to enemy. Mind is your best friend and worst others. All the havoc in the world is woe. You must try to kill the passions of created by men who have not learned the lust, hatred and ignorance that are latent way of mind control, balance and poise. in your mind by means of morality, 5) Bình tónh khoâng phaûi laø yeáu ñuoái. Moät concentration and wisdom. thaùi ñoä bình tónh luoân thaáy trong con ngöôøi 3) Bí quyeát cuûa ñôøi soáng haïnh phuùc vaø thaønh coù vaên hoùa. Chaúng khoù khaên gì cho moät coâng laø phaûi laøm nhöõng gì caàn laøm ngay ngöôøi giöõ ñöôïc bình tónh tröôùc nhöõng ñieàu töø baây giôø, vaø ñöøng lo laéng veà quaù khöù thuaän lôïi, nhöng giöõ ñöôïc bình tónh khi cuõng nhö töông lai. Chuùng ta

khoâng theå gaëp vieäc baát oån thì thöïc laø khoù khaên voâ trôû laïi taùi taïo ñöôïc quaù khöù vaø cuõng cuøng. Baèng söï bình tónh vaø töï chuû, con khoâng theå tieân lieäu moïi thöù coù theå xaõy ra ngöôøi xaây ñöôïc söùc maïnh nghò löïc— cho töông lai. Chæ coù khoaûng thôøi gian maø Calmness is not weakness. A calm attitude chuùng ta coù theå phaàn naøo kieåm soaùt ñöôïc, at all times shows a man of culture. It is ñoù laø hieän taïi—The secret of happy, not too difficult for a man to be calm when successful living lies in doing what needs things are favourable, but to be calm when to be done now, and not worrying about things are going wrong is difficult indeed. the past and the future. We cannot go back into the past and reshape it, nor can

we anticipate everything that may happen ñieàu ñoù khoâng theå laøm ñöôïc hay voâ lyù. in the future. There is one moment of time Nhöng phöông phaùp ñoù ñaõ ñöôïc ngöôøi trí over which we have some conscious ñaùnh giaù raát cao. Khi baïn baét ñaàu bieát moät control and that is the present. ngöôøi naøo ñoù raát giaän döõ vôùi baïn, tröôùc (C) Trau doài loøng töø aùi vaø söï laáy ôn traû ôn nôi nhaát baïn haõy coá gaéng tìm hieåu nguyeân taâm—Cultivate your mind with loving- nhaân chính cuûa söï thuø haèn ñoù; neáu laø loãi kindness and returning good for evil: cuûa baïn thì baïn neân thöøa nhaän vaø khoâng 1) Haõy trau doài taâm baèng loøng töø aùi—Let’s ngaàn ngaïi xin loãi ngöôøi ñoù. Neáu laø do söï cultivate our minds with loving-kindness: hieåu laàm giöõa hai ngöôøi thì baïn neân giaûi Neáu coù theå an uûi ngöôøi khaùc baèng nhöõng baøy taâm söï vaø coá gaéng laøm saùng toû cho lôøi leõ dòu daøng ñeå laøm cho hoï an loøng vaø ngöôøi ñoù. Neáu vì ganh gheùt hay caûm nghó haïnh phuùc thì taïi sao chuùng ta khoâng laøm? xuùc ñoäng naøo ñoù, haõy ñem loøng töø aùi ñeán Neáu chuùng ta coù theå giuùp ñôû ngöôøi khaùc cho ngöôøi aáy ñeå baïn coù theå aûnh höôûng baèng cuûa caûi thì duø vieäc baùc aùi naày nhoû ngöôøi ñoù baèng naêng löôïng tinh thaàn—In nhoi ñeán theá naøo ñi nöõa noù cuõng khoâng The Gems of Buddhism Wisdom, Most theå nghó baøn ñöôïc—If we can console Venerable Dhammanada confirmed: “If others with kinds words that can make you want to get rid of your enemies you them feel peaceful and happy, why don’t should first kill your anger which is the we do that? If we can help others with greatest enemy within you. Furthermore, worldly possessions, however, scanty that if you act inconsiderately, you are charity may be, it is inconceivable. fulfilling the wishes of your enemies by 2) Trau doài taâm baèng caùch laáy aân traû oaùn— unknowingly entering into their trap. You Cultivate the mind by returning good for should not think that you can only learn evil: Trong Nhöõng Haït Ngoïc Trí Tueä Phaät something from those who praise and help Giaùo, Hoøa Thöôïng Dhammananda ñaõ you and associate with you very close. khaúng ñònh: “Neáu baïn khoâng muoán coù keû There are many things you can learn from thuø, tröôùc tieân baïn phaûi gieát keû thuø lôùn your enemies also; you should not think nhaát chính nôi baïn, ñoù laø söï noùng giaän cuûa they are entirely wrong just because they baïn. Hôn nöõa, neáu baïn haøm hoà haønh ñoäng happen to be your enemies. You cannot coù nghóa laø baïn ñaõ laøm ñuùng nhöõng öôùc imagine that sometimes your enemies also voïng cuûa keû thuø baïn, voâ

tình baïn ñaõ sa possess certain good qualities. You will vaøo baãy cuûa hoï. Baïn khoâng neân nghó raèng not be able to get rid of your enemies by baïn chæ hoïc hoûi ñöôïc töø nhöõng ngöôøi taùn returning evil for evil. If you do that then döông, giuùp ñôõ vaø thaân caän gaàn guõi baïn. you will only be inviting more enemies. Coù nhieàu ñieàu baïn coù theå hoïc hoûi ñöôïc töø The best and most correct method of keû thuø; baïn khoâng neân nghó raèng hoï hoaøn overcoming your enemies is by radiating toaøn sai vì hoï laø keû thuø cuûa baïn. Keû thuø your kindness towards them. You may cuûa baïn ñoâi khi coù nhieàu ñöùc tính toát maø think that this is impossible or something baïn khoâng ngôø ñöôïc. Baïn khoâng theå naøo nonsensical. But this method is very loaïi boû keû thuø baèng caùch laáy oaùn baùo oaùn. highly appreciated by all wise people. Neáu laøm nhö vaäy baïn seõ taïo theâm keû thuø When you come to know that there is maø thoâi. Phöông phaùp toát nhaát vaø ñuùng someone who is very angry with you, you nhaát ñeå choáng laïi keû thuø laø mang loøng should first try to find out the main cause thöông yeâu ñeán hoï. Baïn coù theå nghó raèng of that enmity; if it is due to your mistake

you should admit it and should not hesitate between what is and what is yet to be. The to apologize to him. If it is due to certain Buddha himself started his ministry by misunderstandings between both of you, discarding all his princely pride in an act you must have a heart to heart talk with of humility. He attained sainthood during him and try to enlighten him. If it is due to his life, but never lost his naturalness, jealousy or some other emotional feeling never assumed superior airs. His you must try to radiate your loving- dissertations and parables were never kindness towards him so that you will be pompous. He had time for the most able to influence him through your mental humble men. energy. 3) Kieân nhaãn vôùi taát caû moïi chuyeän. Noùng (D) Trau doài ñoä löôïng vaø khieâm toán nôi taâm— giaän ñöa ñeán röøng raäm khoâng loái thoaùt. Cultivate your mind with tolerance, Trong khi noùng giaän chaúng nhöõng chuùng humility, and patience: ta laøm böïc boäi vaø laøm ngöôøi khaùc khoù 1) Haõy trau doài ñoä löôïng, vì ñoä löôïng giuùp chòu voâ cuøng, maø chuùng ta coøn laøm toån baïn traùnh nhöõng phaùn xeùt voäi vaøng, thoâng thöông chính mình, laøm yeáu ñi theå chaát vaø caûm vôùi nhöõng khoù khaên cuûa ngöôøi khaùc, roái loaïn taâm. Moät lôøi noùi coäc caèn gioáng traùnh pheâ bình nguïy bieän ñeå nhaän thöùc nhö moät muõi teân töø caây cung baén ra khoâng raèng caû ñeán ngöôøi taøi ba nhaát cuõng khoâng bao giôø coù theå laáy laïi ñöôïc duø cho baïn coù theå khoâng sai laàm; nhöôïc ñieåm maø baïn xin loãi caû ngaøn laàn—Be patient with all. tìm thaáy nôi ngöôøi cuõng coù theå laø nhöôïc Anger leads one through a pathless jungle. ñieåm cuûa chính baïn—Cultivate tolerance, While it irritates and annoys others, it also for tolerance helps you to avoid hasty hurts oneself, weakens the physical body judgments, to sympathize with other and disturbs the mind. A harsh word, like people’s troubles, to avoid captious an arrow discharged from a bow, can criticism, to realize that even the finest never be taken back even if you would human being is not infallible; the offer a thousand apologies for it. weakness you find in other people can be (IV) Taâm laø ñoái töôïng cuûa Thieàn Quaùn— found in yourself too. Minds or

mental states as objects of 2) Khieâm nhöôøng khoâng phaûi laø nhu nhöôïc, meditation practices—Theo Tyø Kheo maø khieâm nhöôøng laø caùi thöôùc ño cuûa Piyananda trong Nhöõng Haït Ngoïc Trí Tueä ngöôøi trí ñeå hieåu bieát söï khaùc bieät giöõa Phaät Giaùo, baïn khoâng theå chaïy troán khoûi caùi hieän taïi vaø caùi seõ ñeán. Chính Ñöùc Phaät taâm. Vôùi thieàn baïn coù theå huaán luyeän cho ñaõ baét ñaàu söù meänh hoaèng phaùp cuûa Ngaøi taâm bình tónh vaø thoaùt khoûi nhöõng xaùo baèng ñöùc khieâm cung laø loaïi boû taát caû troän beân trong hay beân ngoaøi. AÙp duïng nieàm kieâu haõnh cuûa moät vò hoaøng töû. Ngaøi taäp trung tænh thöùc vôùi nhöõng hoãn loaïn ñaõ ñaït Thaùnh quaû nhöng chaúng bao giôø beân trong vaø maâu thuaãn tinh thaàn, quan Ngaøi maát caùi hoàn nhieân, vaø chaúng bao giôø saùt hay chuù taâm ñeán taát caû nhöõng traïng Ngaøi bieåu loä taùnh keû caû hôn ngöôøi. Nhöõng thaùi thay ñoåi cuûa taâm. Khi taâm ñöôïc phaùt lôøi bình luaän vaø nguï ngoân cuûa Ngaøi chaúng trieån ñuùng caùch, noù seõ mang laïi nieàm vui bao giôø hoa myõ hay phoâ tröông. Ngaøi vaãn vaø haïnh phuùc nhaát. Neáu taâm bò xao laõng luoân coù thì giôø ñeå tieáp xuùc vôùi nhöõng noù seõ mang laïi cho baïn trôû ngaïi vaø khoù ngöôøi heøn keùm nhaát—Humility is not khaên khoâng theå keå xieát. Taâm kyõ luaät raát weakness, humility is the wise man’s maïnh meõ vaø höõu hieäu. Ngöôøi trí huaán measuring-rod for learning the difference luyeän taâm hoï nhö ngöôøi ta huaán luyeän

ngöïa vaäy. Vì theá baïn neân quan saùt taâm mind, you should be aware that we are mình—According to Bikkhu Piyananda in having a concentrated or a scattered mind. The Gems of Buddhism Wisdom, you 4) Baïn neân luoân nhôù nhieäm vuï cuûa mình laø cannot run away from your mind. By quan saùt nhöõng hoaøn caûnh thay ñoåi maø meditation, you can train the mind to keep khoâng ñoàng hoùa vôùi chuùng: You should calm and be free from disturbances either always remember that your job is to from within or outside. Apply observe all these changing conditions concentrated awareness to the internal without identifying yourself with them. confusions and mental conflicts, and 5) Nhieäm vuï cuûa baïn laø khoâng chuù taâm vaøo observe or pay attention to all the hoaøn caûnh beân ngoaøi maø chuù taâm vaøo changing states of your mind. When the chính baïn. Quaû laø khoù khaên, nhöng coù theå mind is properly developed, it brings laøm ñöôïc: Your job is to turn your happiness and bliss. If the mind is attention away from the outside world and neglected, it runs you into endless troubles focus in yourself. This is very difficult, but and difficulties. The disciplined mind is it can be done. strong and effective, while the wavering (B) Quan saùt taâm baïn trong ñôøi soáng haèng mind is weak and ineffective. The wise ngaøy—Watching your mind in daily life— train their minds as thoroughly as a horse- Quan saùt taâm trong taát caû moïi hoaøn trainer train their horses. Therefore, you caûnh—To observe your mind in all kinds should watch you mind: of situations: (A) Khi baïn ngoài moät mình baïn neân quan saùt 1) Quan saùt söï laøm vieäc cuûa taâm nhöng nhöõng thay ñoåi nôi taâm. Chæ neân quan saùt khoâng ñoàng nhaát hay baøo chöõa cho tö maø khoâng choáng cöï laïi hay troán chaïy hay töôûng cuûa baïn: To observe the working of kieåm soaùt nhöõng thay ñoåi aáy: When you your mind

without identifying with or sit alone, you should observe the changing finding justification for your thoughts. conditions of the mind. The task is only a 2) Khoâng xaây böùc maøn thaønh kieán: Without matter of observing the changing states, erecting the screen of prejudice. not fighting with the mind, or avoid it, or 3) Khoâng mong chôø töôûng thöôûng hay thoûa try to control it. maõn: Without expecting reward or 1) Khi taâm ñang ôû traïng thaùi tham duïc, neân satisfaction. tænh thöùc bieát mình ñang coù taâm tham duïc: 4) Quan saùt thaáy nhöõng caûm giaùc ham muoán, When the mind is in a state of lust, be saân haän, ganh gheùt, vaø nhieàu traïng thaùi aware that we are having a mind of lust. baát thieän khaùc phaùt sanh vaø laøm ñaûo loän 2) Khi taâm ñang ôû traïng thaùi saân haän hay söï quaân bình cuûa taâm, töø ñoù tieáp tuïc haønh khoâng saân haän, neân tænh thöùc bieát mình thieàn ñeå loaïi boû chuùng: To observe the ñang coù taâm saân haän hay taâm khoâng saân senses of desire, hatred, jealousy and haän: When the mind is in a state of hatred other unwholesome states that arise and or when it is free from hatred, be aware upset the balance of the mind. Continue that we are having a mind of hatred or meditation practices to check and free from hatred. eliminate these harmful elements. 3) Khi taâm taäp trung hay taâm moâng lung, baïn (V) Nhöõng lôøi Phaät daïy veà Taâm trong Kinh neân tænh thöùc bieát mình ñang coù taâm taäp Phaùp Cuù—The Buddha’s teachings of the trung hay taâm moâng lung: When you have Mind in the Dharmapada Sutra: the concentrated mind or the scattered

1) Trong caùc phaùp, taâm daãn ñaàu, taâm laø chuû, makes straight his arrow (Dharmapada taâm taïo taùc taát caû. Neáu ñem taâm oâ nhieãm 33). noùi naêng hoaëc haønh ñoäng, söï khoå seõ theo 6) Nhö con caù bò quaêng leân bôø sôï seät vaø nghieäp keùo ñeán nhö baùnh xe laên theo vuøng vaãy theá naøo, thì cuõng nhö theá, caùc chaân con vaät keùo xe—Of all dharmas, ngöôøi haõy ñem taâm lo sôï, phaán ñaáu ñeå mind is the forerunner, mind is chief. We mau thoaùt khoûi caûnh giôùi aùc ma—As a are what we think, we have become what fish drawn from its watery abode and we thought (what we are today came from thrown upon the dry land, our thought our thoughts of yesterday). If we speak or quivers all over in its effort to escape the act with a deluded mind or evil thoughts, realm of Mara (Dharmapada 34). suffering or pain follows us, as the wheel 7) Taâm phaøm phu cöù xoay vaàn theo nguõ duïc, follows the hoof of the draught-ox xao ñoäng khoâng deã naém baét; chæ nhöõng (Dharmapada 1). ngöôøi naøo ñaõ ñieàu phuïc ñöôïc taâm mình 2) Trong caùc phaùp, taâm daãn ñaàu, taâm laøm môùi ñöôïc yeân vui—It is good to control chuû, taâm taïo taùc taát caû. Neáu ñem taâm the mind, which is difficult to hold in and thanh tònh taïo nghieäp noùi naêng hoaëc haønh flighty, rushing wherever it wishes; a ñoäng, söï vui seõ theo nghieäp keùo ñeán nhö controlled mind brings happiness boùng vôùi hình—Of all dharmas, mind is (Dharmapada 35). the forerunner, mind is chief. We are what 8) Taâm phaøm phu cöù xoay vaàn theo nguõ duïc, we think, we have become what we bieán hoùa u-aån khoù thaáy, nhöng ngöôøi trí thought. If we speak or act with a pure laïi thöôøng phoøng hoä taâm mình, vaø ñöôïc mind or thought, happiness and joy yeân vui nhôø taâm phoøng hoä aáy—The mind follows us, as our own shadow

that never is hard to perceive, extremely subtle, flits leaves (Dharmapada 2). whenever it wishes. Let the wise person 3) Nhaø lôïp khoâng kín aét bò möa doät theá naøo, guard it; a guarded mind is conducive to keû taâm khoâng tu taát bò tham duïc loït vaøo hapiness (Dharmapada 36). cuõng theá—As rain penetrates and leaks 9) Taâm phaøm phu cöù leùn luùt ñi moät mình, ñi into an ill-thatched hut, so does passion raát xa, voâ hình voâ daïng nhö aån naùu hang enter an untrained mind (uncultivated saâu, neáu ngöôøi naøo ñieàu phuïc ñöôïc taâm, mind)—Dharmapada 13. thì giaûi thoaùt khoûi voøng ma troùi buoäc— 4) Nhaø kheùo lôïp kín aét khoâng bò möa doät, keû Traveling far, wandering alone, bodiless, taâm kheùo tu taát khoâng bò tham duïc loït lying in a cave, is the mind. Those who vaøo—As rain does not penetrate a well-subdue it are freed from the bonds of thatched hut, so does passion not enter a Mara (Dharmapada 37). cultivated mind (Dharmapada 14). 10) Ngöôøi taâm khoâng an ñònh, khoâng hieåu bieát 5) Taâm keû phaøm phu thöôøng xao ñoäng bieán chaùnh phaùp, khoâng tín taâm kieân coá, thì hoùa raát khoù cheá phuïc gìn giöõ, nhöng keû trí khoâng theå thaønh töïu ñöôïc trí tueä cao—He laïi cheá phuïc taâm mình laøm cho chaùnh tröïc whose mind is not steady, he who does not moät caùch deã daøng, nhö thôï kheùo uoán naén know the True Law, he whose confidence muõi teân—The wavering and restless, or wavers, the wisdom of such a person will unsteady mind, difficult to guard, difficult never be perfect (Dharmapada 38). to hold back; a wise man steadies his 11) Ngöôøi taâm ñaõ thanh tònh, khoâng coøn caùc trembling mind and thought, as a fletcher ñieàu hoaëc loaïn, vöôït treân nhöõng nghieäp thieän aùc thoâng thöôøng, laø ngöôøi giaùc ngoä,

chaúng sôï haõi—He whose mind is free rider with his hook a rutting elephant from lust of desires, he who is not affected (Dharmapada 326). by hatred, he who has renounced both 16) Haõy vui veû sieâng naêng, gìn giöõ töï taâm ñeå good and evil, for such a vigilant one töï cöùu mình ra khoûi nguy nan, nhö voi there is no fear (Dharmapada 39). gaéng söùc ñeå vöôït khoûi choán sa laày—Take 12) Caùi haïi cuûa keû thuø gaây ra cho keû thuø hay delight in heedfulness, check your mind oan gia ñoái vôùi oan gia, khoâng baèng caùi and be on your guard. Pull yourself out of haïi cuûa taâm nieäm höôùng veà haønh vi taø aùc the evil path, just like the elelphant draws gaây ra cho mình—Whatever harm an itself out of the mud (Dharmapada 327). enemy may do to an enemy, or a hater to Taâm AÙi Laäp: Mind of perfect receptivity. a hater, an ill-directed mind can do one far Taâm An Laïc: Calm and joyful mind. greater harm (Dharmapada 42). Taâm An Bònh Giaûi: Once the mind is 10) Chaúng phaûi cha meï hay baø con naøo khaùc tranquil, disease will be chased out. laøm, nhöng chính taâm nieäm höôùng veà Taâm AÁn: haønh vi chaùnh thieän laøm cho mình cao 1) Taâm AÁn: Taâm ñöôïc Phaät aán chöùng veà thöôïng hôn—What neither mother, nor chaân lyù. Töø ngöõ chæ aán chöùng baèng tröïc father, nor any other relative can do, a giaùc, chöù khoâng qua ngoân ngöõ hay vaên töï well-directed mind can do one far greater (taâm aán laø caùch truyeàn ñaïo ñaëc bieät cuûa good (Dharmapada 43). Thieàn Toâng. Phaùi naày chaúng nöông theo 13) Nhöõng vò A-la-haùn ñaõ boû heát loøng saân vaên töï trong kinh ñieån, chaêng duøng lôøi noùi. haän, taâm nhö coõi

ñaát baèng, laïi chí thaønh Heã sö phuï thaáy trình ñoä cuûa ñeä töû coù theå kieân coá nhö nhaân ñaø yeát la, nhö ao baùu thoï laõnh giaùo phaùp, beøn duøng taâm maø aán khoâng buøn, neân chaúng coøn bò luaân hoài taâm, töùc laø ñem caùi taâm Phaät nôi mình maø xoay chuyeån—Like the earth, Arhats who in thaúng vaøo taâm cuûa ñeä töû)—Mental are balanced and well-disciplined, resent impression—Intuitive certainty—The not. He is like a pool without mud; no new mind is the Buddha mind in all, which can births are in store for him (Dharmapada seal or assure the truth. The term indicates 95). the intuitive method of the Ch'an (Zen) 14) Nhöõng vò A-la-haùn yù nghieäp thöôøng vaéng school, which was independent of the laëng, ngöõ nghieäp haønh nghieäp thöôøng spoken or written word. vaéng laëng, laïi coù chaùnh trí giaûi thoaùt, neân 2) Phaät Taâm AÁn: Daáu in vaøo taâm hay daáu ñöôïc an oån luoân—Those Arhats whose hieäu truyeàn taâm töø taâm cuûa moät vò thieàn mind is calm, whose speech and deed are sö qua taâm cuûa moät ñeä töû—Mind-seal of calm. They have also obtained right the Buddha, a sign of the true transmission knowing, they have thus become quiet from a Zen master to his disciple. men (Dharmapada 96). 15) Trong nhöõng thôøi quaù khöù, ta cuõng töøng Taâm Ba: Mind waves (mental activities). thaû taâm theo duïc laïc, tham aùi vaø nhaøn du, Taâm Baêng: Trong taâm coù ñieàu gì khoù khaên öù nhöng nay ñaõ ñieàu phuïc ñöôïc taâm ta nhö ñoïng khoâng giaûi quyeát ñöôïc ñoùng baêng—The con voi ñaõ bò ñieàu phuïc döôùi tay ngöôøi mind (heart) congealed as ice (unable to solve quaûn töôïng taøi gioûi—In the past times, this a difficulty). mind went wandering wherever it liked, Taâm Baát An: Cittasukha (skt)—Uneasiness as it wished and as it pleased. But now I of mind. shall completely hold it under control as a

Taâm Baát Ñieân Ñaûo: The heart is without may be an object of attachment in its own inversion. right), unprompted (the absence of Taâm Baát Sanh Baát Dieät: Immortal mind— prompting), i.e. with joy, holding the view See Taâm Tính. that there is no evil in stealing, a boy spontaneously steals an apple from a fruit Taâm Baát Taïi: Unmindful—Inattentive. stall. Taâm Baát Thieän: 2) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï (I) Taâm baát thieän taïo ra nhöõng tö töôûng baát hyû, vaø lieân hôïp vôùi taø kieán, tyû nhö moät thieän (haän, thuø, toån haïi vaø taø kieán, vaân caäu beù do söï xuùi duïc cuûa baïn, vui veû aên vaân), cuõng nhö nhöõng haønh ñoäng gaây ra caép moät traùi taùo, cho raèng vieäc aáy khoâng khoå ñau loaïn ñoäng. Taâm baát thieän seõ huûy coù gì laø xaáu caû: Consciousness that dieät söï an laïc vaø thanh tònh beân trong— accompanied by joy, associated from Unwholesome mind—Negative mind— wrong view, prompted (the presence of Negative or unwholesome mind creates prompting), i.e. with joy, holding the view negative or unwholesome thoughts (anger, that there is no evil in stealing, a boy hatred, harmful thoughts, wrong views, steals an apple through the prompting of a etc), speech (lying, harsh speech, doublefriend. tongued, etc), as well as deeds which are 3) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh the causes of our sufferings, confusion and cuøng thoï hyû, vaø khoâng lieân hôïp vôùi taø misery. Unwholesome or negative mind kieán, tyû nhö caäu beù vì vui maø aên caép moät will destroy our inner peace and traùi taùo töø

quaøy traùi caây, duø bieát raèng laøm tranquility. nhö vaäy laø xaáu (khoâng lieân hôïp vôùi taø (II) Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), kieán) vaø khoâng do ai xuùi duïc: taâm baát thieän baét nguoàn töø caùc caên hoaëc Consciousness that accompanied by joy, “Tham,”ø hoaëc “Saân.”—According to the dissociated from wrong view, unprompted, Abhidharma, unwholesome i.e. with joy, a boy steals an apple consciousnesses rooted in either “Greed,” (without any prompting) from a fruit stall, or in “Delusion.” knowing that stealing is an evil deed (does (A) Taâm Baát Thieän baét nguoàn töø caên not hold any wrong view). “Tham”—Unwholesome consciousnesses 4) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï rooted in greed (accompanied by greed): hyû, vaø khoâng lieân heä vôùi taø kieán, tyø nhö 1) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh coù baïn xuùi duïc, moät caäu beù vui veû aên caép cuøng thoï hyû, vaø lieân hôïp vôùi taø kieán (taø moät traùi taùo, duø bieát raèng aên caép laø xaáu kieán hoaëc laøm taêng tröôûng söï chaáp tröôùc, (khoâng lieân hôïp vôùi taø kieán): hoaëc töï noù laø söï chaáp tröôùc), tyû nhö moät Consciousness that acompanied by joy, caäu beù boãng döng (khoâng coù söï xuùi duïc) dissociated from wrong view, prompted, aên caép traùi taùo töø quaøy traùi caây moät caùch i.e. with joy and prompting from a friend, vui veû (ñoàng phaùt sanh vôùi thoï hyû), cho a boy steals an apple from a fruit stall, raèng vieäc aên caép naày khoâng coù gì laø xaáu knowing that stealing is an evil deed (does caû (lieân hôïp vôùi taø kieán): Consciousness not hold any wrong view). that accompanied by joy, associated with 5) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh wrong view (the view that may be either cuøng thoï xaû, vaø lieân hôïp vôùi taø kieán, tyû reinforce the attachment from which the nhö moät caäu beù boãng döng aên caép moät traùi consciousness springs by providing it with taùo moät caùch thaûn nhieân, khoâng vui khoâng a rational justification, or the view itself

buoàn (thoï xaû), khoâng ai xuùi duïc, cho raèng (B) Taâm baét nguoàn töø caên “Saân”— vieäc aên caép naày khoâng coù gì laø xaáu caû Consciousnesses rooted in “hatred” (lieân hôïp vôùi taø kieán): Consciousness that (accompanied by hatred): accompanied by equanimity, associated 1) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh with wrong view, unprompted, i.e. with cuøng thoï Öu, vaø coù lieân hôïp vôùi taø kieán, tyû neutral feeling (not joy nor sorrow), a boy nhö do bôûi moät côn saân haän nhöùt thôøi steals an apple, without any prompting, (khoâng möu tính tröôùc) maø moät ngöôøi coù holding the view that there is no evil in theå saùt haïi moät ngöôøi khaùc: Consciousness stealing (does hold wrong view). that accompanied by displeasure, 6) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï associated with aversion, unprompted, i.e. xaû, vaø lieân hôïp vôùi taø kieán, tyû nhö moät with hatred a man murders another in a caäu beù do söï xuùi duïc maø thaûn nhieân aên spontaneous fit of rage. caép moät traùi taùo, thaáy raèng vieäc aên caép 2) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï naày khoâng coù gì laø xaáu caû (lieân hôïp vôùi taø Öu, vaø coù lieân hôïp vôùi taø kieán, tyû nhö do kieán): Consciousness that accompanied by bôûi saân haän maø moät ngöôøi möu tính vaø saùt equanimity, associated with wrong view, haïi ngöôøi khaùc: Consciousness that prompted, i.e. with

neutral feeling, accompanied by displeasure, associated prompting from a friend, a boy steals an with aversion, prompted, i.e. with hatred apple from a fruit stall, holding the view one man murders another after that there is no evil in stealing. premeditation. 7) Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh (C) Taâm baét nguoàn töø “Si”—Consciousnesses cuøng thoï xaû, vaø khoâng lieân hôïp vôùi taø rooted in “Delusion” (accompanied by kieán, tyû nhö moät caäu beù boãng döng aên caép delusion): moät traùi taùo, khoâng ai xuùi duïc, duø bieát 1) Taâm ñoàng phaùt sanh cuøng thoï xaû, vaø lieân raèng aên caép laø xaáu (khoâng lieân hôïp vôùi taø hôïp vôùi hoaøi nghi, tyû nhö do bôûi si meâ maø kieán): Consciousness that accompanied by moät ngöôøi hoaøi nghi veà söï giaùc ngoä cuûa equanimity, dissociated from wrong view, Ñöùc Phaät cuõng nhö coâng naêng giaûi thoaùt unprompted, i.e. with neutral feeling, cuûa giaùo phaùp cuûa Ngaøi: Consciousness without any prompting, a boy steals an that accompanied by equanimity, apple even though he knows that stealing associated with doubt, i.e. due to delusion, is an evil deed (dissassociated with wrong a man doubts the enlightenment of the view). Buddha or the efficacy of the Dharm as a 8) Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï way to deliverance. xaû, khoâng lieân hôïp vôùi taø kieán, tyû nhö moät 2) Taâm ñoàng phaùt sanh cuøng thoï xaû, vaø lieân caäu beù, do söï xuùi duïc cuûa baïn, boãng döng hôïp vôùi phoùng daät, tyû nhö vì si meâ maø moät aên caép moät traùi taùo, duø bieát raèng aên caép laø ngöôøi coù taâm phoùng daät khoâng theå naøo xaáu (khoâng lieân hôïp vôùi taø kieán): chuù taâm ñöôïc vaøo moät ñeà muïc: Consciousness that accompanied by Consciousness that accompanied by equanimity, dissociated from wrong view, equanimity, associated with restlessness, prompted, i.e. with neutral feeling and i.e. due to delusion, a person is so prompting from a friend, a boy steals an distracted in mind that he canot focus his apple, even though he knows that stealing mind on any object. is an evil deed (dissassociated from wrong Taâm Baát Tònh: Impure mind—Taâm taïp loaïn, view). xaáu aùc, tính toaùn cuûa chuùng sanh—The

chaotic, evil, calculating, vicious mind of Taâm Boà ñeà laø cöûa ngoû giaùc ngoä vaø ñaït thaønh sentient beings. quaû vò Phaät. Ñaây laø trí hueä baåm sinh, hay giaùc Taâm Baát Tö Nghì: Mind of Inexpressible. taâm boån höõu, hay laø söï khao khaùt giaùc ngoä— Taâm Baát Töông Öng: Haønh hoaït cuûa taâm Bodhi Mind—The altruistic mind of khoâng töông öng vôùi Phaät phaùp—The enlightenment—A mind which wishes to functioning of the mind not corresponding with achieve attainment of enlightenment for self , the laws. spontaneously achieve enlightenment for all other sentient beings. Bodhi mind is the Taâm Baát Töông Öng Haønh Phaùp: gateway to Enlightenment and attainment of Cittaviprayuktasamskarah (skt)—Non-mental. Buddha. An intrinsic wisdom or the inherently Taâm Bi: Taâm bi laø taâm thieän vôùi nhöõng tö enlightened heart-mind, or the aspiration töôûng tö töôûng thieän laønh, mong cho ngöôøi toward perfect enlightenment. khaùc thoaùt khoûi khoå ñau phieàn naõo. Taâm bi Taâm Can: Heart and liver. chaúng nhöõng mang laïi haïnh phuùc vaø an tònh cho ngöôøi khaùc maø coøn mang laïi cho mình Taâm Caûnh: Taâm Kính—Taám kieáng taâm, caàn nöõa. Taâm bi giuùp ta loaïi boû nhöõng tö töôûng baát

phaûi ñöôïc giöõ gìn cho saïch seõ ñeå thaáu suoát thieän nhö giaän hôøn, ganh gheùt vaø ñoá kî— ñöôïc chaân lyù vaïn phaùp—The heart-mirror, or Compassionate mind—Mind of pity—A mirror of the mind, which must be kept clean if compassionate mind is a mind with wholesome it is to reflect the Truth. thoughts which always wishes others to be Taâm Caên: Manas—Maét cuûa taâm hay Maït Na released from their sufferings and afflictions. thöùc, moät trong 25 ñeá trong vuõ truï—The eye A compassionate mind does not only bring of the mind—Mental vision—The mind organ, forth happiness and tranquility for others, but one of the twenty-five tattva or postulates of a also to ourselves. The compassionate mind universe. also helps us dispel our negative thoughts such Taâm Caáu: Phieàn naõo—The impurities of the as anger, envy and jealousy, etc. mind—Passions and delusions. Taâm Bieán Nhaát Thieát Xöù: Cittam-hi- Taâm Caàu Chaân Sö: Mind of seeking a true sarvam (skt)—Taát caû ñeàu laø taâm, taâm toûa traøn master. khaép moïi nôi, trong moïi thaân theå. Phaøm phu Taâm Caàu Sö Cung Kính Cuùng Döôøng: nhaän thöùc caùi ña phöùc, nhöng khoâng coù caùi gì The mind of exclusively seeking respect and coù theå ñöôïc neâu ñònh trong Duy Taâm—All is offerings. mind, mind pervades in all places, in all the Taâm Chaân: Taâm chuùng sanh taùnh thöôøng bodies. The ignorance perceive multiplicity, roãng laëng nhö chaân nhö—Our mind is by but there is nothing predicable in Mind-Only. nature that of the bhutatathata. Taâm Bình: Taâm Chaân Nhö: Mind as the absolute—The 1) Taâm an bình: A peaceful mind. Bhutatathata as the totality of things. 2) Coâng bình: Justice. Taâm Chaân Nhö Moân: The mind as Taâm Bình Ñaúng: Mind of equanimity or bhutatathata (chaân nhö). equality. Taâm Chaâu: Taâm tính chuùng sanh voán laø Phaät Taâm Bònh: mental (spiritual) sickness. tính thanh tònh, neân ñöôïc ví vôùi ngoïc minh Taâm Boá Thí: Heart of almsgiving. chaâu—The mind stuff of all the living, being Taâm Boà Ñeà: Taâm Boà ñeà hay taâm vò tha laø of the pure Buddha-nature, is likened to a taâm luoân mong ñaït ñöôïc giaùc ngoä cho mình, translucent gem. ñoàng thôøi cuõng ñaït ñöôïc giaùc ngoä cho ngöôøi. Taâm Chí: Will.

Taâm Chæ: Ceto-samatha (p & skt)—Nieäm Giôùi bao goàm boán caûnh khoå (ñòa nguïc, yeân laëng hay taâm yeân laëng—Tranquility of ngaï quyû, suùc sanh, a tu la), caûnh ngöôøi vaø thoughts—Mental quiescence. saùu coõi trôøi duïc giôùi—According to the Taâm Chuù: Taâm Töï Chuù—Moät trong ba loaïi Abhidharma, the sense-sphere chuù (Ñaïi chuù, Tieåu chuù vaø Nhaát töï chuù)—One consciousness includes all those cittas that of the three classes of spells. have their proper domain in the sensuous plane of existence, though they may arise Taâm Chuùng Sanh (meâ môø) Dieät, Phaät in other planes as well. The sense-sphere Phaùp Sanh: When deluded thoughts expelled consciousness is the sensuous plane of in sentient beings' mind, the Buddha-dharma existence, which comprises of the four arises. woeful realms (hells, hungry ghosts, Taâm Chuùng Sanh (meâ môø) Sanh, Phaät animals, asuras), the human realm, and Phaùp Dieät: Khi nhöõng tö töôûng meâ môø khôûi the six sensuous heavens. leân trong taâm chuùng sanh thì Phaät phaùp lieàn bò (II) Phaân loaïi Taâm Duïc Giôùi—Categories of ñaåy ra ngoaøi—When deluded thoughts arise in

Sense-Sphere Consciousness: sentient beings' mind, the Buddha-dharma (A) Taâm Duïc Giôùi baét nguoàn töø Caên Tham— expelled. Sense-Sphere Consciousness Taâm Chuyeân Nhaát Caàu Giaùc Ngoä: The accompanied by greed—See Taâm Baát mind is exclusively devoted to enlightenment. Thieän (II) (A). Taâm Chöùng: To realize—The inner witness, (B) Taâm Duïc Giôùi baét nguoàn töø Caên Saân: or assurance—Taâm vaø Phaät aán chöùng laãn Sense-Sphere Consciousness rooted in nhau—Mind and Buddha witnessing together. hatred (associated with aversion)—See Taâm Coù Taâm Khoâng: Mind of existence Taâm Baát Thieän (II) (B). and non-existence. (C) Taâm Duïc Giôùi baét nguoàn töø Caên Si: Taâm Cô: Löïc vaän chuyeån cuûa taâm—The Sense-Sphere Consciousness rooted in delusion—See Taâm Baát Thieän (II) (C). mind the motor—The motive power of the mind. Taâm Duyeân: Khôûi taâm baáu víu vaøo ngoaïi Taâm Cöïc: Cöïc ñieåm hay nghóa lyù tinh tuùy maø caûnh—Mental cognition of the environment— To lay hold of external things by means of the taâm coù theå ñaït ñeán ñöôïc—The pole or mind. extreme of the mind, the mental reach—The Buddha. Taâm Döôïc: Moân thuoác trò taâm—Medicine for Taâm Dong Ruoåi Lang Thang: A the mind or heart. wandering mind—Mental wandering. Taâm Döùt Voïng Laø Taâm Boà Ñeà: When Taâm Duïc Giôùi: Kamavacara-citta (p). peverted mind is expelled, it's precisely Bodhi mind. (I) Nghóa cuûa Taâm Duïc Giôùi—The meanings of Sense-Sphere Consciousness—Sense- Taâm Ñaïi Thaéng: Mind of Mastery. sphere consciousness—Theo A Tyø Ñaït Taâm Ñaûm: Ma Luaän (Vi Dieäu Phaùp), taâm duïc giôùi laø 1) Taâm vaø maät: Heart and bile. caùi gì thöôøng lui tôùi hay thöôøng xuyeân 2) Nghò löïc: Energy—Will. hieän höõu trong Duïc Giôùi, hoaëc caùi gì 3) Can ñaûm: Courageous—Brave. thuoäc veà giaùc quan vaø ñoái töôïng cuûa giaùc Taâm Ñaém Tröôùc: Citta-vipallasa (p)—Taâm quan, nhöõng taâm naày cuõng coù theå phaùt ñoài truïy—Perversion of mind. sanh trong caùc caûnh giôùi khaùc. Taâm Duïc

Taâm Ñaêng: Ñeøn taâm hay söï saùng suoát beân the wind, and the eight consciousnesses or trong hay söï thoâng minh—The lamp of the forms of cognition being the waves). The mind—Inner ligh or intelligence—For more waves of the mind-ocean are uninterruptedly information, please see Taâm Hoàn and Taâm stirred by the wind of objectivity. Linh. Taâm Haønh: Citta-sankhara (p)—Citta- Taâm Ñaàu YÙ Hôïp: To have the same samskara (skt). feelings and ideas. 1) Taâm haønh laø söï caáu taïo cuûa taâm: Citta- Taâm Ñòa: Taâm laø goác cuûa vaïn phaùp, coù theå samskara means mental formation. saûn sanh ra heát thaûy vaïn phaùp—The Mind 2) Söï saùng taïo cuûa taâm: Creation of the from which all things spring—The mental mind. ground or condition—See Taâm YÙ. 3) Duïng cuûa taâm: Mental functions. 4) Taâm haønh laø taâm thay ñoåi töøng giaây töøng Taâm Ñieàm Tænh: To be still and peaceful. phuùt: Mind and action—The activities of Taâm Ñieàm Tænh An Vui, Khoâng Tham the mind (heart). Lôïi Döôõng, Cuõng Khoâng Ham Ñöôïc 5) Haønh hoaït nhaèm kieåm soaùt taâm: Working Cung Kính Toân Troïng: To be still and on the mind for its control. peaceful, without seeking gain, support or Taâm Haønh Baát Ly: Taâm vaø haønh khoâng theå respect. taùch rôøi nhau. Taâm töôûng vaø haønh ñoäng phaûi Taâm Ñieåm: Center. ñoàng thuaän vôùi nhau, ñaëc bieät laø trong quan heä Taâm

Ñieân Ñaûo: The mind is upside-down. vôùi vieäc tu nieäm theo Phaät A Di Ñaø—Mind Taâm Ñieân Ñaûo Theo Traàn Caûnh Beân and act not separated or thought and deed in Ngoaøi: Mind is moving erratically (khoâng accord, especially in relation to Amitabha. bình thöôøng) following the external Taâm Haønh Ñaïo: Phaät daïy nhöõng vò môùi tieán evironments. tu raèng: “Moät tu só, nhöùt laø vò môùi tieán tu, ñöøng Taâm Ñieàn: Ruoäng taâm nôi khôûi leân moïi thöù haønh ñaïo nhö kieåu traâu keùo coái xay, tuy thaân thieän aùc—The field of the mind or heart, in haønh ñaïo maø taâm chaúng haønh. Neáu taâm ñaõ which spring up good and evil. haønh thì caàn noùi chi ñeán thaân?”—“A monk, Taâm Ñình: The pavilion of the mind (the especially a novice, who practices the way should not like a buffalo pulling a rotating body). grain mill; he should practice with all his mind. Taâm Ñònh: Mind of concentration. If the way of the mind is cultivated, where id Taâm Giaùc Ngoä Cuûa Chö Phaät Vaø Chö the need to cultivate the body?” Boà Taùt: The mind of enlightenment or Taâm Hieän Tieàn: Mind of the open way enlightened beings such as Bodhisattvas and (Beyon normal conditions). Buddhas. Taâm Hoa: Taâm voán ngaây thô trong traéng nhö Taâm Giaûi Thoaùt: A mind or heart delivered moät caùnh hoa—Heart-flower—The heart in its from all desires. original innocence resembling a flower. Taâm Giao: Intimate relations Taâm Hoaøi Luyeán Moä: Taâm mong moûi laøm Taâm Haûi: Cittodadhi (skt)—Bieån taâm— Phaät—Heart-yearning for the Buddha. Mind-ocean—Taâm nhö bieån caû hay ñaïi döông, Taâm Hoan Hyû: The mind of joy. hieän töôïng ngoaïi caûnh laø gioù vaø taùm thöùc laø Taâm Hoang Mang: Citta-vaikalya (skt)— soùng. Soùng cuûa bieån taâm khoâng ngöøng bò Bewilderment of mind. nhöõng côn gioù ñoái töôïng khuaáy ñoäng—Mind as a sea or ocean (external phenomena being

Taâm Hoàn: Ngoaïi ñaïo tin coù caùi goïi laø “linh Diamond Sutra, contained in the Vast hoàn.” Phaät töû tin moïi chuùng sanh laên troâi trong Prajnaparamita. saùu ñöôøng chæ vì taâm thöùc cuûa hoï— Taâm Kinh Baùt Nhaõ Ba La Maät Ña: The Externalists believe that there exists a so Heart of the Prajna-Paramita-Sutra—See Kinh called Soul. Buddhists believe that all living Baùt Nhaõ Ba La Maät Ña Taâm Kinh. beings bring with them their consciousness in Taâm Kính: The mind mirror—The heart the six paths. mirror—Göông Taâm caàn ñöôïc giöõ saïch ñeå Taâm Hueä: Taâm vaø trí hueä—Mind of phaûn chieáu chaân lyù—The mirror of the mind, wisdom—Mind of glowing wisdom—Mind or which must be kept clean if it is to reflect the heart wisdom. Truth. Taâm Hueä Quang: Mind of wisdom-radiance. Taâm Lieân: The lotus of the mind or heart— Taâm Huyeát: The original purity of the mind—Hieån giaùo ví 1) Heart and blood. taâm taùnh nguyeân thuûy thanh saïch, trong khi 2) Fervour—Zeal. Maät giaùo ví taâm nhö moät caùnh sen buùp taùm Taâm Höông: Höông thôm cuûa taâm hay laø söï caùnh—The exoteric school interprets it by nhieät tình taän tuïy vôùi ñaïo phaùp—The incense original purity (holds that the nature of the of the mind or heart—Sincere devotion. mind is originally pure). While the esoteric school by the physical heart, which resembles Taâm Höôûng: Thaân—The pavilion of the a closed lotus with eight petals. mind, such as the body. Taâm Hyû: Mind of Joy. Taâm Linh: Taâm Ñaêng—The mind spirit, or genius—Intelligence—See Taâm Hoàn.

Taâm Hyû Xaû: “Forgive and forget” mind. Taâm Loä: Ñöôøng cuûa taâm hay ñöôøng ñi ñeán Taâm Khaûm: The bottom of one’s heart. Phaät quaû—The mind-road (the road to Taâm Khí: Mind as receptacle of all Buddhahood). phenomena. Taâm Löïc: Mind power—Taâm löïc laø söùc Taâm Khoâng: maïnh bôûi taâm nieäm cuûa chuùng ta. Bôûi taâm 1) Taâm roäng lôùn nhö hö khoâng chöùa ñöïng nieäm coù nhieàu moái naëng nheï khaùc nhau neân chö phaùp: Mind-space, or mind khi laâm chung thaàn thöùc cuûa chuùng ta theo moái spaciousness—Mind holding all things naøo naëng nhöùt maø ñi—Mind power or will like space. power is the strength of the mind. Because our 2) Taâm troáng roãng: Kenosis (skt)—The mind thoughts have many strengths and empty mind. weaknesses which keep pulling us; therefore, Taâm Khoâng Hình Töôùng: Cittanirabhasa when we die our consciousness will go with (p)—The mind that has no form. the stronger force. Taâm Khoâng Nhieãm Tröôïc: The mind is not Taâm Löïc Nghieäp Löïc: Mind power and polluted. Karmic power—Theo ngaøi Teá Tænh Ñaïi Sö, Taâm Kieân: Steady and firm will. Toå thöù 12 trong Lieân Toâng Thaäp Tam Toå cuûa Taâm Kieâu Maïn: Citta-samunnati (skt)— Trung Quoác, coù hai thöù löïc laø taâm löïc vaø Haughtiness of mind. nghieäp löïc. Duø nghieäp löïc coù lôùn, nhöng taâm Taâm Kinh: Hrdaya or Maha-Prajnaparamita- löïc laïi caøng lôùn hôn. Bôûi vì nghieäp kia nguyeân Hridaya Sutra (skt)—Heart-Sutra—Baùt Nhaõ lai khoâng coù töï taùnh, nghóa laø nghieäp khoâng coù Taâm Kinh—The Prajanparamita Hridaya saún, maø chæ hoaøn toaøn nöông vaøo nôi taâm. Vì Sutra—One of the smallest and with the theá khi taâm chuù troïng thì laøm cho nghieäp maïnh

theâm. Taâm coù theå taïo nghieäp thì cuõng chính Taâm Meâ Môø Taùn Loaïn: Delusive and taâm coù theå dieät nghieäp—According to Great scattering mind. Master Chi-Sun, the Twelfth Patriarch of the Taâm Meänh: Mind life (the life, ogevity, or Thirteen Patriarchs of Chinese Pureland eternity of the dharmakaya or spiritual body of Buddhism, there are two kinds of karma, mind mind). power and karmic power. Even though karmic Taâm Minh: Taâm töï nhieân trong saùng nhö maët power is great, the mind power is even nguyeät—Mind as the moon—The natural mind greater. Because karma does not have an or heart pure and bright as the full moon. inherent nature. It means that karma is not a Taâm Minh Luaân: The mind’s or heart’s pre-existing phenomenon, but it relies entirely moon—Söï xoay vaàn cuûa Taâm Minh Luaân tieâu on the mind to arise. Therefore, if the mind bieåu cho möùc ñoä giaùc ngoä töø baäc sô cô ñeán gives it importance, then the karma will Thaùnh—The mind’s or heart’s moon become stronger. The mind can give rise to revolutions (the moon’s varying stages, karma, it can also destroy it—See Taâm Löïc, typifying the grades of enlightenment from Nghieäp Löïc, and Tín Haïnh Nguyeän. beginner to saint. Taâm Löôïng: Taâm phaøm phu khôûi voïng Taâm Minh Quang: Illuminated mind. töôûng ño löôøng ngoaïi caûnh—Mind-measure— The ordinary man’s calculating mind—Taâm Muïc: Taâm vaø maét, nhöõng nguyeân nhaân Capacity of mind. chính gaây neân nhöõng xuùc caûm—Mind and eye, the chief causes of the emotions. Taâm Löôïng Chaân Chính Nhö Lai: Taâm löôïng chaân chính cuûa Nhö Lai xa lìa moïi naêng

Taâm Naõo: duyeân, sôû duyeân maø truï nôi voâ taâm—The 1) Heart and brain. bhutatathata mind which rests in no place. 2) Mind. Taâm Lyù: Psycho. Taâm Ngoaïi Voâ Bieät Phaùp. Taâm, Phaät, Taâm Lyù Hoïc: Psychology. Chuùng Sanh Thò Tam Voâ Sai Bieät (Ngoaïi Taâm Lyù Quaàn Chuùng: Mob psychology Tröø Taâm Ra, Khoâng Coøn Thöù Gì Khaùc. Taâm Ma: See Taâm Taëc. Taâm, Phaät, Chuùng Sanh Khoâng Sai Taâm Ma Taëc: Teân ma taëc cöôùp maát taâm Khaùc): Outside the mind, there is no other mình chaúng haïn nhö duïc voïng—The mara- thing. Mind, Buddha, and all the living, these robbers of the mind, such as the passions. three are not different (the Mind, the Buddha and sentient beings are not three different Taâm Maõ: Taâm loaïn ñoäng nhö con ngöïa, caàn things). thaéng baèng cöông roi—The mind like a horse, that needs breaking in or stimulating with a Taâm Ngoân: Vacalo-manasa (p)—Vacika-whip. citta (skt)—Taâm ngoân hay coøn ñöôïc hieåu laø tieáng noùi thaàm laëng—Talkative or chattering Taâm Maõn YÙ Tuùc: Content—Satisfied. mind. Also understood as silent voices Taâm Meâ Môø: Neáu taâm chuùng ta meâ môø thì (tunhibhuto-vaca). khoâng caàn bieát beân ngoaøi chuùng ta thaønh coâng Taâm Nguyeân: Suoái nguoàn cuûa taâm hay nhö theá naøo, nhöõng khoù khaên vaø ñau khoå seõ nguoàn taâm. Taâm laø suoái nguoàn (caên baûn) cuûa vaãn tieáp tuïc—A deluded mind—If our mind vaïn phaùp—The fountain of the mind—The remains deluded no matter how much outer thought-welling fountain. success or development we may achieve, our problems and unhappiness will continue. Taâm Nguyeän: The will of the mind— Resolve—Vow.

Taâm Nhaõn: Maét cuûa taâm—The eye of the Taâm Phaùp: Cittam (skt)—Mental dharmas— mind or mental vision. Ideas—Mind—Chö phaùp ñöôïc chia laøm hai Taâm Nhaát Caûnh Tính: Taâm gaén chaët vaøo loaïi—All things are divided into two classes: moät ñieàu kieän nhöùt ñònh—One of the seven 1) Saéc Phaùp: Saéc phaùp laø nhöõng gì coù chaát dhyana (Ñònh), the mind fixed in one ngaïi—Physical dharma which has condition. substance and resistance. Taâm Nhö: Citto-tathata (skt)—Taâm nhö hay 2) Taâm Phaùp: Nhöõng gì khoâng coù chaát ngaïi caùi bieát khoâng khaùi nieäm—The thusness of maø duyeân khôûi neân caùc phaùp goïi laø Taâm mind, or a nonconceptual awareness Phaùp—Mental dharma which is devoid of (nirvikalpaka-buddhi). substance or resistance, or the root of all phenomena. Taâm Nieäm: Concept—Idea—Thought. ** For more information, please see Nhöõng lôøi Phaät daïy veà “Taâm Nieäm” trong Duyeân Khôûi Chö Phaùp and Caên Baûn Vi Kinh Phaùp Cuù—The Buddha’s teachings on Taâm Phaùp. “Thought” in the Dharmapada Sutra: 1) Caùi haïi cuûa keû thuø gaây ra cho keû thuø hay Taâm Phaùp Thaân: Taâm laø phaùp thaân hay oan gia ñoái vôùi oan gia, khoâng baèng caùi Nhö Lai taïi trieàn—The mind is dharmakaya or haïi cuûa taâm nieäm höôùng veà haønh vi taø aùc tathagata in bonds. gaây ra cho mình—Whatever harm an Taâm Phaân Bieät: A conceptual mind—A enemy may do to an enemy, or a hater to conceptual thought perceives its objects a hater, an ill-directed mind can do one far indirectly and unclearly through a generic greater harm (Dharmapada 42). image. 2) Chaúng phaûi cha meï hay baø con naøo khaùc Taâm Phaân Bieät Töôùng: laøm, nhöng chính taâm

nieäm höôùng veà Cittavikalpalakshana (skt)—Taâm phaân bieät haønh vi chaùnh thieän laøm cho mình cao nhöõng töôùng traïng khaùc nhau vaø chính taâm thöôïng hôn—What neither mother, nor taâm aáy laïi chaáp thuû nhöõng töôùng traïng aáy—father, nor any other relative can do, a The mind is discriminating various forms and well-directed mind can do one far greater the mind itself gets attached to a variety signs good (Dharmapada 43). of existence. Taâm Nieäm Baát Khoâng Quaù: Luoân töôûng Taâm Phaät: nghó ñeán Phaät chöù khoâng ñeå cho thôøi gian 1) Taâm cuûa Phaät hay Taâm töùc Phaät: The luoáng qua voâ ích—Pondering on Buddha and mind of the Buddha—The Buddha within not passing the time in vain. the heart, or from mind is Buddhahood. Taâm Nieäm Coøn Vöôùng Maéc, Laø Coøn 2) Phaät hieän ra trong taâm: The Buddha Nghieäp Luaân Hoài; Tình Töôûng Vöøa revealed in or to the mind—The mind is Buddha. Sanh Ra, Muoân Kieáp Bò Raøng Buoäc: A 3) Theo Phaùp Baûo Ñaøn Kinh, Luïc Toå noùi: mind which is still grasping is (precisely the "Neáu nieäm tröôùc khoâng khôûi, ñoù laø taâm. karma of birth and death) a mind of births and Nieäm sau khoâng döùt ñoù laø Phaät. Vì theá deaths; as soon as feelings and thoughts arise, ngaøi khuyeân khoâng sôï nieäm khôûi, chæ sôï we are chained for hundreds of thousands of giaùc ngoä chaäm maø thoâi."—According to eons. the Dharma Jewel Platform Sutra, the Taâm Nieäm Quyeát Lieät: The overpowering Sixth Patriarch said: "If the preceding strength of mind and thought. thought does not arise, it is mind. If the following thought does not end, it is

Buddha. Thus, he advised one should not corresponds to the fine-material plane of be afraid of rising thoughts, but only of the existence (rupabhumi), or the plane of delay in being aware of them." consciousness pertaining to the state of Taâm, Phaät, Caäp Chuùng Sanh Thò Tam meditative absorption called the Voâ Sai Bieät: Ngoaøi taâm ra khoâng coù gì nöõa; rupajjhanas. taâm, Phaät vaø chuùng sanh khoâng sai khaùc. Ñaây (II) Phaân loaïi Taâm Saéc Giôùi—Categories of laø moät giaùo thuyeát quan troïng trong Kinh Hoa Fine-Material-Sphere Wholesome Nghieâm. Toâng Thieân Thai goïi ñaây laø Tam Consciousness: Phaùp Dieäu—Outside the mind there is no (A) Naêm Taâm Thieän Saéc Giôùi: Five kinds of other thing; mind, Buddha, and all the living, Fine-Material-Sphere Consciousness— these three are not different. There is no See Möôøi Laêm Taâm Thieän Thuoäc Saéc differentiating among these three because all Giôùi (A). is mind. All are of the same order. This is an (B) Naêm Taâm Quaû Thuoäc Saéc Giôùi: Five important doctrine of the Hua-Yen sutra. The kinds of Fine-Material Sphere Resultant T'ien-T'ai called "The Mystery of the Three Consciousness—See Möôøi Laêm Taâm Things." Thieän Thuoäc Saéc Giôùi (B). (C) Naêm Taâm Haønh Thuoäc Saéc Giôùi: Five Taâm Phuùc: kinds of Fine-Material Sphere Functional 1) Heart and stomach. Consciousness—See Möôøi Laêm Taâm 2) Confident. Thieän Thuoäc Saéc Giôùi (C). Taâm Phöôïc: Voïng töôûng nhö daây buoäc taâm, Taâm Sieâu Theá: Lokuttara-citta (p). laáy huyeãn laøm thöïc—The mind in bondage, (I) Supermundane consciousness—Theo A which takes the seeming for the real. Tyø Ñaït Ma Luaän, taâm sieâu theá coù theå giuùp Taâm Quaùn: Meditation—Nhaát Taâm Tam ta vöôït ra khoûi theá gian danh saéc ñeå ñaït Quaùn—Pheùp quaùn taâm nieäm

cuûa toâng Thieân thaúng ñeán caûnh giôùi Nieát Baøn—According Thai—Contemplation of the mind and its to the Abhidharma, supermundane thoughts of the T'ien-T'ai Sect—See Taâm consciousness transcend the world of Thöøa. conditioned things is the unconditioned Taâm Quang: AÙnh haøo quang töø taâm töø bi cuûa element, Nirvana, and the types of Ñöùc Phaät, ñaëc bieät laø cuûa Phaät A Di Ñaø—The consciousness that directly accomplish the light from the (Buddha's) mind, especially the realization of Nirvana. merciful heart of Amitabha. (II) Phaân loaïi Taâm Sieâu Theá—Categories of Taâm Quyû: A perverse mind, whose karma Supramundane Consciousness: will be that of a wandering ghost. (A) Boán Taâm Thieän Sieâu Theá: Four kinds of Taâm Roái Loaïn: Citta-vikara (skt)— Supramundane Wholesome Disturbed mind. Consciousness—See Taùm Taâm Sieâu Theá Taâm Saéc Giôùi: Rupavacaram (p) (A). (I) Fine-material-sphere consciousness. Theo (B) Boán Taâm Quaû Sieâu Theá: Four kinds of A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), taâm Supramundane Resultant saéc giôùi töông öùng vôùi Thieàn Saéc Giôùi, Consciousness—See Taùm Taâm Sieâu Theá caûnh giôùi maø nhöõng ngöôøi chöùng ñaéc caùc (B). taàng thieàn saéc giôùi seõ taùi sanh vaøo— Taâm Sinh Dieät Moân: Theo Khôûi Tín Luaän According to Abhidharma, the fine- thì taâm coù hai coång—According to the material-sphere consciousness

Awakening of Faith, there are two gates of among various objects. With the mental factor mind: attention, we are able to focus on one thing 1) Chaân Nhö Moân: The gate of among a goup of things or one person among a Bhuthatathata. group of people, so we can practice one- 2) Sinh Dieät Moân: The gate of creation and minded concentration. destruction, or beginning and end. Taâm Sôû Taàm: Taâm quaùn saùt beà ngoaøi söï vaät, Taâm Sôû: Cetasikas (p)—Mental factors— chöù khoâng quaùn saùt kyõ—The mental factor Mental actions—Taâm phaùp sôû höõu cuûa taâm Investigation—A mind which examines vöông hay nhöõng ñieàu kieän tinh thaàn, nhöõng objects superficially, without making a precise ñoùng goùp cuûa taâm, ñaëc bieät laø nhöõng phaåm examination. chaát luaân lyù, tình caûm, thöông yeâu, haän thuø, Taâm Sôû Tö: Taâm quaùn saùt söï vaät caån thaän vaân vaân—Mental conditions or emotions— vaø roõ raøng, chaúng haïn nhö ñoïc kyû moät quyeån The attributes of the mind, especially the saùch, lyù luaän kyû caøng, quaùn saùt kyõ caøng, vaân moral qualities, emotions, love, hate, etc. vaân laø nhieäm vuï phaân tích cuûa taâm—The Taâm Sôû Höõu Phaùp: mental factor Analysis—A mind which Citasamprayuktasamskarah (skt)—Mental investigates its objects carefully and precisely. qualities. Reading a book precisely, reasoning things Taâm Sôû Phaùp: See Taâm Sôû. precisely, contemplating or meditating Taâm Sôû Phoå Thoâng: Theo Tyø Kheo Boà Ñeà precisely, etc are the functions of the mental trong Vi Dieäu Phaùp, coù baûy taâm sôû phoå factor analysis. thoâng—According to The Abhidharma Taâm Soá: composed by Bhikkhu Bodhi, there are seven 1) Trí: Knowledge. universal consciousness. 2) Vaøi phaåm chaát cuûa taâm: Several qualities 1) Taâm Sôû Xuùc: Phasso (p)—Contact—See of mind, or mental content or conditions. Xuùc. 3) Maät toâng coi Phaät Tyø Loâ Giaù Na laø taâm 2) Taâm Sôû Thoï: Vedana (p)—Feeling—See

vöông nhö taâm vaø yù chí; vaø taâm soá laø Thoï. nhöõng phaåm chaát hay ñieàu kieän tinh thaàn, 3) Taâm Sôû Töôûng: Sanna (p)—Perception— ñöôïc nhaân caùch hoùa nhö ñoaøn tuøy tuøng See Töôûng. cuûa Ngaøi—Several qualities of mind. The 4) Taâm Sôû Taùc YÙ (Haønh): Cetana (p)— esoterics make Vairocana the Mind or Volition—See Haønh. Will, and the moral qualities, or mental 5) Taâm Sôû Nhaát Ñieåm: Ekaggata (p)—One- attributes, are personified as his retinue—pointedness—See Nhaát Ñieåm. See Taâm sôû. 6) Taâm Sôû Maïng Caên: Jivitindriyam (p)— Taâm Sö: Taâm laø thaày, chöù khoâng phaûi nhö Mental life faculty—See Maïng Caên. ngoaïi ñaïo cheá ngöï taâm—The mind as master, 7) Taâm Sôû Chuù YÙ: Manasikaro (p)— not like the heretics mastering or subduing the Attention—See Chuù YÙ. mind. Taâm Sôû Taùc YÙ: Taâm taäp trung vaøo moät ñoái Taâm Taùc: YÙ nghieäp cuûa taâm hay yù nghieäp töôïng trong caùc ñoái töôïng. Vôùi taâm sôû taùc yù, cuûa ba taùc nhaân thaân, khaåu, yù—The karmic chuùng ta coù theå taäp trung tö töôûng vaøo moät vaät activity of the mind—The karmaic activities of trong moät nhoùm vaät, hay moät ngöôøi trong moät the three agents of body, mouth and mind. nhoùm ngöôøi, töø ñoù chuùng ta coù theå thöïc taäp Taâm Taùnh: Nhö Lai taïng taâm—Töï taùnh nhöùt taâm—Mental factor attention—A mind thanh tònh taâm—Mentality—Immutable mind- which focuses on one particular object from

corpus—Mind-nature—The self-existing benefit of others; because of this dedication he fundamental pure mind. can make use of expedient methods (upaya); Taâm Taëc: Teân ñaïo taëc cöôùp maát taâm mình because of his expedient methods he can bring nhö duïc voïng—The mara-robbers of the mind, living beings to perfection; because he can such as the passion. bring them to perfection his Buddha land is Taâm Taâm: Citta-caitta—Taâm vaø taâm sôû— pure; because of his pure Buddha land his Every mind—Mind and mental conditions preaching of the Dharma is pure; because of (Taâm vaø taâm sôû). his pure preaching his wisdom is pure; because of his pure wisdom his mind is pure, and Taâm Taâm Soá: Taâm vaø taâm sôû—The mind because of his pure mind all his merits are and its conditions or emotions. pure. Therefore, Ratna-rasi, if a Bodhisattva Taâm Thanh Tònh: Citta-visuddhi (p & skt)— wants to win the pure land he should purify his Purification of mind—Purity of mind— mind, and because of his pure mind the Serenity of mind—See Thaäp Truï (7). Buddha land is pure." Taâm Thanh Tònh-Phaät Ñoä Thanh Tònh: Taâm Thaønh: The citadel of the mind Pure Minds-Pure Lands—Theo Kinh Duy Ma (guardian over action—the body)—See also Caät, Ñöùc Phaät nhaéc Boà Taùt Baûo Tích veà Tònh Taâm Höôûng. Taâm Tònh Ñoä nhö sau: "Baûo Tích! Boà Taùt tuøy Taâm Thaân Baát Töông ÖÙng: The choã tröïc taâm maø hay phaùt haïnh; tuøy choã phaùt functioning of the body not corresponding to haïnh maø ñöôïc thaâm taâm; tuøy choã thaâm taâm maø the will of the mind. yù ñöôïc ñieàu phuïc; tuøy choã yù ñöôïc ñieàu phuïc maø laøm ñöôïc nhö lôøi noùi; tuøy choã laøm ñöôïc Taâm Thaàn: Taâm—Mind—The spirit of the nhö lôøi noùi maø hay hoài höôùng; tuøy choã hoài mind—Mental intelligence. höôùng maø coù phöông tieän; tuøy choã coù phöông Taâm Thaäp Thieän: Mind of ten good tieän maø thaønh töïu chuùng sanh, tuøy choã thaønh qualities. töïu chuùng sanh maø coõi

Phaät ñöôïc thanh tònh; Taâm Thuù: Höôùng ñi cuûa taâm—The bent or tuøy choã coõi Phaät thanh tònh maø noùi Phaùp thanh direction of the mind, or moral nature. tònh; tuøy choã noùi Phaùp thanh tònh maø trí hueä Taâm Thuoäc Veà Duïc Giôùi: See Twelve ñöôïc thanh tònh; tuøy choã trí hueä thanh tònh maø kinds of Unwholesome Minds. taâm thanh tònh; tuøy choã taâm thanh tònh maø taát Taâm Thuûy: Taâm trong saïch nhö maët nöôùc caû coâng ñöùc ñeàu thanh tònh. Cho neân, naày Baûo hieän leân caùc hình aûnh hoaëc muoân vaøn hieän Baûo Tích! Boà Taùt muoán ñöôïc coõi Phaät thanh töôïng—The mind as a reflecting water- tònh, neân laøm cho taâm thanh tònh; tuøy choã Taâm surface—The mind as water, clear and turbid. thanh tònh maø coõi Phaät ñöôïc thanh tònh.”— Taâm Thöøa: Taâm Quaùn—Phaät giaùo laáy taâm According to the Vimalakirti Sutra, the quaùn laøm chuû yeáu—Insight—The mind Buddha reminded Ratna-rasi Bodhisattva: vehicle. In Buddhism, meditation is the “Ratna-rasi! Because of his straightforward principal practice. mind, a Bodhisattva can act straightforwardly; Taâm Thöùc: Taâm vaø thöùc. Theo Tieåu Thöøa because of his straightforward deeds he Caâu Xaù Luaän thì taâm vaø thöùc gioáng nhau, realizes the profound mind; because of his nhöng trong Ñaïi Thöøa thì laïi khaùc nhau—Mind profound mind his thoughts are kept under and consciousness—Internal perception—The control; because of his controlled thoughts his mind and cognition—Mind and its contents. acts accord with the Dharma (he has heard); According to the Kosa Sastra, the two are because of his deeds in accord with the Dharma he can dedicate his merits to the

considered as identical in the Abhidharma- Taâm Trí: Taâm vaø trí (taâm laø theá, trí laø Kosa, but different in Mahayana. duïng)—Knowledge and mind or the wisdom of Taâm Thöôøng Vi Voâ Kyù: Cittam- the mind (mind being the organ, knowing the avyakritam-nityam (skt)—Taâm thöôøng voâ kyù function). phaùp, nghóa laø taâm maõi maõi tòch laëng hay trung Taâm Trí Roái Loaïn: Tangled thoughts. tính, hay khoâng bò phaân chia—The mind Taâm Trí Roái Loaïn Phaân Vaân: Disturbed remains eternally quiescent, or neutral, or (rendered), perflexed and undecided mind. undivided. Taâm Truyeàn Taâm: Mind-To-Mind Taâm Tích: Daáu chaân cuûa taâm qua haønh Transmission. ñoäng—Footprints or indications of mind (the 1) Taâm Truyeàn Taâm laø moät loái bieät truyeàn mind revealed by deeds). ngoaøi giaùo ñieån theo truyeàn thoáng—Mind- Taâm Tích Tuï Nghieäp: Nghieäp ñöôïc chaát To-Mind-Transmission means a special chöùa bôûi taâm—Karma is accumulated by transmission outside the teaching of mind. textual tradition. Taâm Tính: The Tathagata-garbha—Mind- 2) Töø ngöõ “Taâm Truyeàn Taâm” laø thuaät ngöõ nature—Theo Khôûi Tín Luaän, ñaây laø taâm baát cuûa nhaø Thieàn aùm chæ vieäc moät thieàn sö bieán hay Nhö Lai Taïng Taâm hay Tính Thanh trao truyeàn y phaùp cho ñeä töû laøm ngöôøi keá Tònh Taâm—According to the Awakening of vò Phaùp cuûa doøng Thieàn. Khaùi nieäm Faith, this is the self-existing fundamental pure “Truyeàn töø Taâm Tinh Thaàn sang Taâm mind (Immutable mind corpus, or mind-Tinh Thaàn” trôû thaønh khaùi nieäm trung taâm nature). cuûa Thieàn Toâng, nghóa laø söï hieåu bieát Taâm Tính Tam Thieân: Moät nieäm taâm tính ñöôïc giöõ gìn vaø

truyeàn thuï beân trong chöù coù ñuû tam thieân ñaïi thieân theá giôùi hay caû vuõ khoâng phaûi laø söï hieåu bieát qua saùch vôû, truï trong moät nieäm—The universe in a maø laø söï hieåu bieát tröïc giaùc vaø tröïc tieáp thought—The mind as a microcosm. veà hieän thöïc thaät. Hieän thöïc naày coù ñöôïc Taâm Tình: Heart. nhôø ôû söï theå nghieäm cuûa caù nhaân—The phrase "Transmitting Mind Through Taâm Tình Roái Loaïn Khoâng Ngaên Ñöôïc Mind" is a Ch'an expression for the (phaøm phu): For ordinary people, mind and authentic transmission of Buddha-Dharma feelings are confused and caanot be stilled. from master to students and dharma Taâm Tænh Thöùc, Thaân Haønh Thieän successors within the lineages of Nghieäp; Taâm Cuoàng Voïng, Thaân Haønh transmission of the Ch'an tradition. The Taø Ñaïo: If your mind is awakened, you notion of "Transmission from heart-mind perform good deeds; if your mind is perverted, to heart-mind" became a central notion of you follow evil ways. Zen. That is to say what preserved in the Taâm Tònh Laø Coõi Tònh Ñoä Ngay Trong lineage of the tradition and "transmitted" Nhöõng Giaây Phuùt Naày: When our mind is is not book knowledge in the form of pure, we are in the Pure Land in this very "teachings" from sutras, but rather an moment. immediate insight into the true nature of Taâm Toâng: Thieàn Toâng—The intuitive reality, one's own immediate experience. sect—The Ch'an (Zen) school. Taâm Tuï: Cittakalapa (skt)—Heä thoáng taâm Taâm Traïng: State of mind. thöùc—Mentation system—Toaøn boä heä thoáng taâm thöùc ñöôïc phaùt sinh vaø aûnh höôûng laãn Taâm Traàn: Phieàn naõo—Mind dust or dirt. nhau nhö moät boù tre—The whole mental

system is evolved mutually conditioning like a Taâm Töï Cao Töï Ñaïi: Mind of big ego— bundle of bamboo-sticks. Moät soá Phaät töû luùc môùi tu thì khieâm cung töø Taâm Tuøy Hyû: Joyful mind. toán, nhöng sau khi tu ñöôïc moät thôøi gian, laøm Taâm Tö: Idea—Thought. ñöôïc moät vaøi phöông ñöùc, thì sanh taâm töï kieâu Taâm Töù Thôøi Caàu Chuûng Trí Phaät: The töï ñaéc, khinh thöôøng moïi ngöôøi, laøm nhöõng mind of seeking the Buddha's wisdom at all ñieàu caøn dôû, keát cuoäc phaûi sa vaøo aùc ñaïo— times. Some Buddhists are very humble and gentle; however, after some time of cultivation and Taâm Töø: Mind of kindness. achieving some worldly merits, then develop a Taâm Töø AÙi: Taâm töø coù söùc maïnh ñem laïi big ego and look down on everyone, give rise haïnh phuùc theá tuïc cho chuùng ta trong kieáp naày. to thoughtless action, and eventually fall into Khoâng coù taâm töø, con ngöôøi treân theá giôùi naày the evil paths. seõ ñöông ñaàu vôùi voâ vaøn vaán ñeà nhö haän, thuø, Taâm Töï Haøo: feeling deep inside. ganh gheùt, ñoá kî, kieâu ngaïo, vaân vaân. Phaät töû neân phaùt trieån taâm töø, neân aáp uû yeâu thöông Taâm Töï Taïi: The mind which has got rid of chuùng sanh hôn chính mình. Thöông yeâu neân all hindances. ñöôïc ban phaùt moät caùch voâ ñieàu kieän, baát vuï Taâm Töï Taïi Giaû: Baäc coù taâm töï taïi giaûi lôïi vaø bình ñaúng giöõa thaân sô, baïn thuø— thoaùt. Baäc A La Haùn ñaõ giaûi thoaùt ñöôïc heát Loving-kindness—Love—Love has the power thaûy chöôùng ngaïi, thieàn ñònh töï taïi giaûi of bestowing temporal happiness upon us in thoaùt—He whose mind is free, or sovereign, this lifetime. Without love, people in this an arhat who has got rid of all hindrances to world will encounter a lot of problems

(anger, abstraction. hatred, jealousy, envy, arrogance, etc). A Taâm Töï Tính: Cittasvabhava (skt)—Töï tính Buddhist should develop love for all sentient cuûa taâm—The self-nature of mind, mind as it beings and to cherish others more than is, mind in itself. oneself. Love should be given equally to Taâm Töôùng: everyone including relatives or strangers, 1) Haønh Töôùng Taâm: Haønh töôùng cuûa taâm—friends or foes, given without any conditions, Manifestation of mind in action—Actions without self-interests or attachment . corresponding with mind. 1) Taâm töø aùi ñem laïi coâng ñöùc maõnh lieät: 2) Nhuïc Ñoaøn Taâm: Traùi tim baèng thòt cuûa Loving kindness or love will help us gain chuùng sanh—Heart-shape (physical strong meritoious power. heart). 2) Taâm töø aùi seõ taïo ñöôïc loøng kính troïng nôi Taâm Töôùng ÖÙng Haønh: Moïi phaùp taâm sôû tha nhaân: When we offer loving kindness ñoái vôùi taâm vöông töông öùng cuøng khôûi— to other people, we will gain their love Actions corresponding with mind—Mind and respect at the same time. productive of all actions. 3) Taâm töø aùi giuùp ta vöôït qua chaáp thuû vaø Taâm Töôûng: Tö töôûng hay taâm vaø töôûng— chöôùng ngaïi: Loving kindness helps us Thought—Mind and thought—Thoughts of the overcome all kinds of graspings of wealth, mind—To imagine. and other hindrances. Taâm Töôûng Thoâ Thieån Vaø Phuø Phieám: 4) Taâm töø aùi giuùp ta caûm thaáy deã chòu: Mind and thoughts are coarse and frivolous. Loving kindness help us experience more physical confort. Taâm Vi Caûnh Sôû Heä: Cittam- vishayasambandham (skt)—Taâm bò troùi buoäc

bôûi traàn caûnh beân ngoaøi—The mind is bound plane of consciousness corresponds to the up by an external world. immaterial plane of existence Taâm Vieân: Taâm ngöôøi loaïn ñoäng nhö con (arupabhumi), or the plane of vöôïn—The mind as intractable as a monkey consciousness pertaining to the immaterial (as a restless monkey). meditative absorptions (arupajjhanas— Taâm Vieân YÙ Maõ: Taâm (nhaûy nhoùt loaïn Thieàn Voâ Saéc Giôùi). Any consciousness ñoäng) nhö con vöôïn, yù (chaïy lung tung) nhö which mostly moves about in this realm is con ngöïa—The mind is like a monkey, the understood to belong to the immaterial thought is like a horse. sphere. When one meditates to attain formless meditative states beyond the Taâm Voâ Kyù: Neutral (indifferent) mind— rupajjhanas, one must discard all objects Taâm voâ kyù laø taâm khoâng thieän khoâng aùc. Taâm connected with material form and focus voâ kyù coù theå deã daøng ñöôïc chuyeån hoùa thaønh upon some non-material object, such as hoaëc tích cöïc hoaëc tieâu cöïc—A neutral mind is the infinity of space. neither wholesome nor unwholesome. Neutral (III) Phaân Loaïi Taâm Voâ Saéc Giôùi—Categories mind can be easily transformed into positive or of Immaterial-Sphere Consciousness: negative one. (A) Boán Taâm Thieän Voâ Saéc Giôùi: Four kinds Taâm Voâ Nhaân: Ahetukacittani (p)—Rootless of Immaterial-Sphere Wholesome consciousness. Consciousness—See Möôøi Hai Taâm Taâm Voâ Phaân Bieät: Vôùi taâm voâ phaân bieät Thieän Thuoäc Voâ Saéc Giôùi (A). chuùng ta khoâng suy nghó, töôûng töôïng hay (B) Boán Taâm Quaû Voâ Saéc Giôùi: Four kinds of nhaän bieát ñoái töôïng, maø nhaän bieát ñoái töôïng Immaterial-Sphere Resultant baèng tröïc giaùc moät caùch tröïc tieáp. Nhaän bieát Consciousness—See Möôøi Hai Taâm

baèng naêm thöùc laø voâ phaân bieät—Non- Thieän Thuoäc Voâ Saéc Giôùi (B). conceptual mind—With a Non-conceptual (C) Boán Taâm Haønh Thuoäc Voâ Saéc Giôùi: Four mind, we don't have to think or to imagine to kinds of Immaterial-Sphere Functional perceive an object—Non-conceptual thought Consciousness—See Möôøi Hai Taâm is a process which perceives or apprehends its Thieän Thuoäc Voâ Saéc Giôùi (C). objects directly or intuitively. Perceiving by Taâm Voâ Sinh: Mind of No Rebirth. the five sense consciousnesses is non- Taâm Voâ Sôû Truï: conceptual, while mental consciousness can be 1) Taâm nhö vöôïn chuyeàn caây, haõy ñeå cho noù either conceptual or non-conceptual. ñi nôi naøo noù muoán; tuy nhieân, Kinh Kim Taâm Voâ Saéc Giôùi: Arupa-vacara-citta (p). Cang ñeà nghò: "Haõy tu taäp taâm vaø söï tænh (I) The immaterial-sphere consciousness— thöùc sao cho noù khoâng truï laïi nôi naøo Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), caû."—The mind is like a monkey, let it taâm thuoäc voâ saéc giôùi laø caùi gì thuoäc veà moves wherever it will; however, the Thieàn Voâ Saéc Giôùi, hoaëc caùi gì thöôøng lui Diamond Sutra suggests: "Cultivate the tôùi hay hieän höõu trong caûnh voâ saéc giôùi. mind and the awareness so that your mind Khi moät ngöôøi haønh thieàn chöùng ñaéc abides nowhere." nhöõng traïng thaùi vöôït treân coõi Saéc Giôùi, 2) Taâm khoâng truï vaøo ñaâu. Haõy ñeå cho quaù ngöôøi aáy seõ taùch rôøi danh saéc ra khoûi saéc, khöù ñi vaøo quaù khöù—The mind without cuõng nhö ta coù theå giöõ moät khoái saéc ôû resting place—A mind which does not giöõa khoâng trung: According to the abide anywhere—A mind which let Abhidharma, the immaterial sphere is the "bygone be bygone."

3) Taâm voâ sôû truï laø taâm chaúng chaáp vaøo saéc, aâm thanh, vò vaø tieáp xuùc, vaân vaân; vaø xaû khoâng gian hay thôøi gian. Caùi taâm quaù boû tinh thaàn nhö taâm thieân vò, taø kieán hay ngaõ khöù töï noù seõ döùt, töùc goïi laø voâ quaù khöù söï, chaáp, vaân vaân—Equanimity—Mind of vôùi hieän taïi vaø vò lai laïi cuõng nhö vaäy detachment—Mind of renunciation— (taâm hieän taïi roài seõ töï döùt, töùc goïi laø voâ Detachment or renunciation includes physical hieän taïi söï; taâm vò lai roài cuõng seõ töï döùt, (wealth, body, form, sound, smell, taste, touch, töùc goïi laø voâ vò lai söï), nhaän bieát chö phaùp etc) and mental (biased minds, wrong views, khoâng thaät neân khoâng chaáp tröôùc. Taâm ñoù self-grasping, ego-grasping, etc). goïi laø taâm voâ sôû truï hay taâm giaûi thoaùt, Taâm Xoùt Thöông (töø bi): Benevolent mind. taâm Phaät, taâm Boà Ñeà; taâm khoâng vöôùng Taâm Xuùc Caûm: Citta-critti (skt)—Emotional maéc vaøo yù töôûng sanh dieät (voâ sinh taâm), mind. ñaàu ñuoâi—The mind without resting Taâm YÙ: Taùc nhaân thöù ba trong ba taùc nhaân place, detached from time and space, the thaân, khaåu vaø yù—The third of the three agents past being past may be considered as a body, mouth and mind—See Taâm Ñòa. non-past or non-existent, so with present Taâm YÙ Thöùc: Cittam-manas ca vijnana and future, thus realizing their unreality. (skt)—Taâm, YÙ vaø Thöùc—Mind, thought, and The result is detachment, or the liberated perception (discernment)—Trong Kinh Laêng mind, which is the Buddha-mind, the Giaø, "Taâm yù Thöùc" coù nghóa laø toaøn boä maùy bodhi-mind, the mind free from ideas or moùc cuûa taâm thöùc. Khi

“Citta” ñöôïc keøm theo creation and extinction, of beginning and vôùi “Mana” vaø “Vijnana,” thì noù töông öùng vôùi end, recognizing that all forms and natures caùi taâm thöùc thöïc nghieäm, töùc laø “Citta” trong are of the Void, or Absolute. khía caïnh töông ñoái cuûa noù cuøng vôùi söï phaân Taâm Voâ Thöôïng Boà Ñeà: Mind of supreme bieät sai laàm—In the Lankavatara Sutra, these enlightenment—Supreme enlightened mind. three terms “Citta” “Mana” and “Vijnana” are Taâm Voâ Töôùng: Cittanirabhasa (skt)—Taâm found in combination meaning the whole khoâng coù hình töôùng—The mind that has no machinery of mentation. When “Citta” is going form. along with “Mana” and “Vijnana,” it Taâm Vöông: Taùc duïng cuûa taâm—The mind, corresponds to the empirical consciousness, the will the directive or controlling mind—The .e., Citta in its relative aspect and therefore functioning mind as a whole. together with false discrimination. Taâm Vöông Taâm Sôû: Taâm vöông laø taùc Taâm Yeân Caûnh Laëng, Voïng Khôûi Ma duïng cuûa taâm (hieåu bieát chö phaùp), coøn taâm sôû Sanh: When the mind is still, all realms are laø phaåm chaát hay ñieàu kieän cuûa nhöõng taùc calm; when delusions arise, demons are born. duïng aáy (tham, saân, si, etc)—The functioning Taâm Yeáu: Coát tuûy tinh yeáu hay nhöõng gì mind and its qualities or conditions. noøng coát cuûa phaùp moân—The very core., or Taâm Vöông Nhö Lai: Phaät Tyø Loâ Giaù Na essence. ñöôïc xem nhö Taâm Vöông Nhö Lai, vaø nhöõng Taám Loøng: Heart. phaåm chaát cuûa taâm aáy ñöôïc nhaân caùch hoùa Taám Thaân: Body. nhö ñoaøn tuøy tuøng cuûa Ngaøi—Vairocana as the ultimate mind, the attributes being Taàm: personified as his retinue 1) Ñôn vò ño löôøng chieàu daøi, töông ñöông vôùi 8 boä cuûa Trung Hoa: Fathom, a unit Taâm Xaû: Taâm xaû laø taâm khoâng luyeán aùi, bao used to measure the length, equivalent to goàm xaû boû vaät chaát nhö nhöõng cuûa caûi, thaân, 8 Chinese feet.

2) Khaûo saùt: To investigate. the practice for attaining jhana, vitakka 3) Tieáp tuïc: To continue. has the special task of inhibiting the 4) Tìm kieám: To seek. hindrance of sloth and torpor. 5) Theo Phaät giaùo—According to Buddhism: Taàm Caàu: To search (look) for. a) Traên trôû—Caân nhaéc—Ngaãm nghó: Taàm Kieán Thöùc: Range of knowledge. Vitakkeiti (p)—Vitark (skt)—To ponder— Taàm Maét: Range of vision. To reflect. Taàm Naõ: To seek (track down) for arrest. b) Söï ngaãm nghó: Vitakka (p)—Vitarka (skt)—Initial Application—Pondering— Taàm Thanh: To contemplate (seek) the Reflection—Trong kinh ñieån Phaät Giaùo, sound. danh töø “taàm” ñöôïc duøng loûng leûo vôùi Taàm Thanh Cöùu Khoå: To contemplate the nghóa “suy nghó,” nhöng trong A Tyø Ñaït sound to save suffering beings. Ma Luaän thì danh töø “taàm” ñöôïc duøng nhö Taàm Thöôùc: To be of middle height. moät thuaät ngöõ coù nghóa ñaëc bieät. Ñoù laø caùi Taàm Thöôøng: Simple—Normal. gì höôùng nhöõng traïng thaùi cuøng phaùt sanh Taàm Thöôøng Nieäm Phaät: Nieäm Phaät bình ñoàng thôøi veà moät ñoái töôïng. Nhö ngöôøi thöôøng (haèng ngaøy), ñoái laïi vôùi nieäm Phaät caän thaàn ñöôïc vua yeâu chuoäng höôùng daãn trong nhöõng tröôøng hôïp ñaëc bieät (caàu an caàu moät daân laøng ñi vaøo cung ñieän, cuøng theá sieâu)—Normal or ordinary worship of Buddha, aáy, “taàm” höôùng daãn taâm ñeán ñeà muïc—In in contrast with special occasions. the Buddhist sutras, the words “vitakka” is Taàm Töù:

Vitarka and Vicara (skt)—Hai loaïi often used in the loose sense of “thought,” taâm sôû hay hai ñieàu kieän cuûa thieàn ñònh veà söï but in the Abhidharma it is used in a phaùt hieän vaø nguyeân taéc phaân tích—Two precise technical sense to mean the conditions in dhyana discovery and analysis of mental factor that mounts or directs the principles. mind onto the object. Just as a king’s 1) Taàm: Vitarka (skt)—Tyø Ñaùt Ca—Taâm sôû favourite might conduct a villager to the hay phaùp coù khuynh höôùng taêng tröôûng— palace, even so “vitakka” directs the mind A dharma which tends to increase. onto the object. 2) Töù: Vicara (skt)—Tyø Giaù La—Taâm sôû c) Taàm höôùng daãn taâm ñi vaøo ñeà muïc: hay phaùp coù khuynh höôùng giaûm thieåu, “Vitakka” or initial application directs the höõu haïn vaø roõ raøng trong doøng taâm thöùc—mind onto the object. One which tends to diminish, definiteness d) Taàm khoâng thieän, maø cuõng khoâng baát and clearness in the stream of thieän: “Vitakka” is neither wholesome nor consciousness. unwholesome. ** For more information, please see Trung e) Khi lieân hôïp vôùi thieän thì “taàm” laø thieän: Giaùn Ñònh. When “vitakka” associates with Taàm Voùc: Stature—Height of a person. wholesome deeds, vitakka becomes wholesome. Taàm Xa: Long range. f) Khi lieân hôïp vôùi baát thieän, thì “taàm” trôû Taåm: Nguû hay nghæ ngôi—To sleep or to rest. neân baát thieän: When “vitakka” associates Taåm Ñöôøng: Nhaø nguû—Dormitory. with unwholesome deeds, it becomes Taåm Thaát: Nôi nghæ ngôi—A retiring room— unwholesome. Resting place. g) Trong thöïc taäp thieàn “taàm” taïm thôøi khaéc Taân: phuïc traïng thaùi hoân traàm vaø thuïy mieân: In

1) Beán phaø: Ferry—Ford—A place of Taân Ñaàu Loâ Phaû La Ñoïa: Pindola- crossing a stream. Bharadvja (skt)—Taân Ñaàu—Taân Ñaàu Lö—Ñeä 2) Cuûi: Firewood. nhöùt toân giaû trong 16 vò La Haùn, maõi maõi an 3) Giaûi trí: To entertain. truï treân nuùi, hieän töôùng toùc baïc maøy daøi— 4) Khaùch: Guest. Name of the first of the sixteen arhats, who 5) Löông boång: Wages. became the old man of the mountains, white 6) Môùi, phaûn nghóa laïi vôùi cuõ: New, opposite hair and beard, bushy eye-brows, one of the of old. genii. 7) Nhieân lieäu: Fuel. Taân Ñeâ: Teân vieát taét cuûa ngaøi Caáp Coâ Ñoäc— 8) Quaû cau: The areca or betel-nut. An abbreviation for Anathapindika—See Caáp Taân Ba La Quaät: Vaibhara (skt)—Hang Taân Coâ Ñoäc in Vietnamese-English Section, and Ba La, moät loaïi chuøa xaây baèng ñaù ñeûo, gaàn Anathapindada in Sanskrit/Pali-Vietnamese thaønh Vöông Xaù, baây giôø laø Baibhargiri. Nôi Section. maø Ñöùc Phaät raát thích veà tænh toïa—The Taân Gia Ba: Singapore. Vaibhara cavern. A “rock-cut” temple on a Taân Giaø La: Pingala (skt)—Teân moät Hieàn mountain near Radjagrha, now called giaû ngöôøi AÁn Ñoä, Taøu dòch laø Thanh Muïc, Baibhargiri. Sakyamuni Buddha used to resort ngöôøi ñaõ giaûi thích boä Trung Luaän Quaùn cuûa there for meditation. Ngaøi Long Thoï Boà Taùt—An Indian sage who Taân Baùt La: Pippala (skt)—See Taân Phaùt interpreted the Madhyamika-Sastra (of Lôïi Löïc Xoa in Vietnamese-English Section. Nagarjuna Bodhisattva). Taân Cöïu: New and old. ** For more information, please see Trung Taân Cöïu Löôõng Dòch: Saùch dòch töø kinh Luaän in Vietnmaese-English Section. Phaät ra coù hai loaïi, moät laø cöïu dòch töø tröôùc Taân Giai Nhaân: Bride—Newly-married

ngaøi Huyeàn Trang; töø ngaøi Huyeàn Trang trôû woman. veà sau goïi laø “taân dòch.”—Old and new Taân Giôùi: Haïng Sa Di môùi thoï giôùi—One methods of or terms in translation, the old who has newly been admitted; a novice; a before, the new with Hsuan-Tsang. Sramanera. Taân Cöïu Löôõng Y: Theo Kinh Nieát Baøn thì Taân Hoân: Wedding party. coù hai phöông caùch chöõa laønh beänh cuûa chuùng Taân Höng Long: Teân cuûa ngoâi chuøa Tònh sanh, cöïu y laø phöông caùch xöa, duøng ñeå ví vôùi Ñoä toïa laïc trong quaän 10, thaønh phoá Saøi Goøn, Tieåu Thöøa giaùo; taân y laø phöông thuoác môùi Nam Vieät Nam. Chuøa ñöõïc xaây töø naêm duøng ñeå ví vôùi Ñaïi Thöøa giaùo—According to 1936—Name of a Pure Land Buddhist Pagoda, Nirvana sutra, there are old and new methods located in the Tenth district, Saigon City, of healing, e.g. Hinayana and Mahayana. South Vietnam. The pagoda was built in 1936. Taân Ñaàu: Taân Khaùch: Guest. 1) AÁn Ñoä: Tín Ñoä—The Indus—Sindh. Taân Kyû Luïc: New record. 2) Teân moät ñòa nguïc: Name of a purgatory. Taân Lang: Taân Ñaàu Ba La Höông: Sindhupara or 1) Caây cau: Puga (skt)—Betel-nut tree. Sindhuvara (skt)—Höông thôm töø moät loaïi caây 2) Chuù reå: Bridegroom—Newly-married moïc hai beân bôø soâng AÁn Haø—Incense or man. perfume, from a fragrant plant said to grow on the banks of the Indus. Taân Laäp: Recently established—Newly made.

Taân Löông: Toân giaùo ñöõïc ví vôùi caùi caàu haï, töùc ngaøy 16 thaùng baûy aâm lòch—The new hay caùi beø ñöa ngöôøi qua beán soâng sanh töû—A year of the monks, beginning on the day after bridge or ferry across a stream, i.e. religion. summer retreat, the 16th of the seventh month, Taân Nhaïc: Modern music. lunar calendar. Taân Nieân: New year. Taân Vaên: Newspapers. Taân Nöông: See Taân Giai Nhaân. Taân Xuaân: Beginning of spring. Taân Phaùt Lôïi Löïc Xoa: Pippala-vrksa Taán: (skt)—Coøn goïi laø Boà Ñeà Coå hay Boà Ñeà Thuï, 1) Tinh taán: Effort—Zeal. töùc laø caây Boà Ñeà maø döôùi goác naày Ñöùc Phaät 2) Truïc xuaát: To expel. ñaõ giaùc ngoä—The bodhi-druma, or the bodhi- Taán Trò: Hình phaït truïc xuaát khoûi giaùo tree under which Sakyamuni obtained insight. ñoaøn—The punishment of expulsion, which is Taân Phaùt YÙ: YÙ nguyeän môùi phaùt taâm caàu Boà of three orders. Ñeà giaùc ngoä, hay môùi phaùt taâm caàu giöõ giôùi 1) Taán Xuaát: Bò truïc xuaát khoûi töï vieän, (ñieàu naày khoâng haïn heïp vôùi ngöôøi xuaát gia, nhöng coù theå trôû veà neáu bieát phaùt loà saùm maø cho caû nhöõng ngöôøi taïi gia)—One who has hoái: Expulsion from a particular newly resolved on becoming a Buddhist, or on monastery or nunnery, to which there may any new line of conduct. be a return on repentance. 2) Maëc Taán: Caám khoâng ñöõïc giao tieáp vôùi Taân Taïo: See Taân Laäp. töï vieän—Prohibition of any relation with Taân Taän Hoûa Dieät: Heát cuûi löûa taét, moät töø the monastery. ñeå chæ nieát baøn, khi heát duïc voïng phieàn naõo laø 3) Dieät Taán: Xoùa teân trong giaùo ñoaøn— nieát baøn—Fuel consumed fire extinguished, a Entire expulsion and deletion from the term for nirvana, especially the Buddha’s order. death or nirvana. Taàn: Taân Thôøi: Modern—Up-to-date. 1) Luoân luoân: Repeated. Taân Tieán: Advanced—Progressive. 2) Trieàu ñaïi nhaø Taàn beân Trung Quoác, Taân Toáng: khoaûng 255-205 tröôùc Taây Lòch: The 1) Tieån ñöa ñeán beø hay phaø (xöa noùi veà Ch’in state and dynasty (China), 255-205 ngöôøi soáng, nay

mang yù nghóa laø tieån B.C. ngöôøi cheát ñeán bôø giaûi thoaùt): To escort to Taàn Baø: Vimba or Bimba (skt)—Caây Taàn Baø the ferry, either the living to deliverance coù traùi maøu ñoû—A tree with red fruit; fruit of or more generally the dead. the Bimba-tree. 2) Tieån khaùch: To bid goodbye to a guest. Taàn Baø La: Taân Tra La: Pindara, or Pindala (skt)—Taân 1) Quaû Taàn Baø La: Vimba or Bimba (skt)— Ñaø La—Moät trong nhöõng ñòa nguïc maø thaân See Taàn Baø. theå khoâng bò khoå naõo ñau ñôùn (theo Kinh Phoå 2) Tyø Ba Ha: Vimbara (skt)—Töø chæ soá Sieâu, Phaät ñaõ baûo ngaøi Xaù Lôïi Phaát laø vua A löôïng töông ñöông vôùi 10 trieäu—a Ñoà Theá ñaõ vaøo ñòa nguïc coù teân Taân Saù La, measurement unit, equivalent to 10 vöøa vaøo laïi ra ngay, neân thaân theå chöa bò khoå millions. naõo ñau ñôùn)—One of the painless 3) Vua cuûa höông thôm: A king of fragrance, purgatories. or incense. Taân Tueá: Naêm môùi cuûa ngöôøi xuaát gia, baét Taàn Baø Sa La: See Bimbisara in ñaàu töø ngaøy ñaàu tieân sau ngaøy maõn an cö kieát Sanskrit/Pali-Vietnamese Section.

Taàn Giaø: Kalavinka (skt)—See Ca Laêng Taàn khoâng—The identity of the absolute and the Giaø. empirical, a doctrine of the Prajnaparamita. Taàn Giaø Bình: Chieác bình coù hình daùng Taän Trung: Loyal. gioáng nhö chim Ca Laêng Taàn Giaø, maø trong Taän Tuïy: Hard-working—Diligent. Kinh Laêng Nghieâm Ñöùc Phaät ñaõ duøng noù ñeå ví Taän Vò Lai Teá: Vónh cöûu (quaù khöù, hieän taïi vôùi voâ khoâng khöù lai, vaø voâ thöùc sinh dieät— vaø vò lai ñeàu khoâng bò giôùi haïn)—To the end The kalavinka pitcher, an illustration in the of all time, eternal. Surangama Sutra of emptiness or non- Taâng Boác: To flatter. existence. Taáp: To drift on the shore. Taàn Giaø Ñaø: Vigata or Vigama (skt)—Tyø Taäp: Kíp Ma—Thuoác Taàn Giaø Ñaø hay Tyø Kíp Ma, 1) Dö khí cuûa phieàn naõo goïi laø “Taäp Khí” coù nghóa laø töø khöû vì noù coù theå töø khöû moïi hay laø “Taäp”: The accumulation of beänh taät—Gone away—Disappearance—A illusion, the remainder or remaining medicine which causes diseases to disappear. influence of illusion. Taàn Lai Quaû: Sakrdagamin (skt)—Tö Ñaø 2) Keát taäp: Samudaya (skt)—Accumulated— Haøm hay Nhaát Lai Quaû, quaû vò thöù nhì trong töù Assembled—Heaped—To collect—To Thaùnh Quaû—Once more to be reborn, the collect together—To aggregate. second in the four fruits. 3) Thöïc taäp: To practise. ** For more information, please see Töù Thaùnh Taäp Chuùng: Hoïp chuùng laïi—To assemble Quaû. all, or everybody. Taàn Na Daï Ca: Vinayaka (skt)—Teân cuûa Taäp Chuûng Taùnh: Active or functioning moät loaøi quyû thaàn—Name of a demon or spirit. nature. Taàn Quaûng Vöông: Vò vua thöù nhaát trong Taäp Dieät: Thöïc taäp ñieàu toát vaø loaïi boû ñieàu thaäp nguïc vöông—Ch’in-Kuang, the first of xaáu—To practice the good and destroy the the ten kings of Hades. evil. Taän: Heát—All used up—End—Finish— Taäp Ñeá: samudaya (skt)—Chaân ñeá thöù hai Complete—Nothing left—Entirely—Utmost. trong Töù Dieäu Ñeá, söï thaät veà nguyeân nhaân gaây Taän Meänh: To sacrafice one’s life. ra ñau khoå laø do nôi duïc voïng vaø nghieäp quaû Taän Thaäp Phöông: Heát thaûy möôøi phöông cuûa noù—The second of the four dogmas, the phaùp giôùi hay khaép nôi trong vuõ truï—The truth of the cause of suffering, that the cause entire ten directions—The universe— of suffering lies in passions and their resultant

Everywhere. karma. Taän Thaát Nhöït: Keát thuùc tuaàn trai thaát thöù Taäp Hôïp: To gather—To assemble—To nhaát cho ngöôøi quaù vaõng—At the end of seven collect. days—Seven days being completed. Taäp Hoäi: Hoäi hoïp—To assemble—An ** For more information, please see Hoä Nieäm, asembly. and Trai Thaát in Vietnamese-English Taäp Hoäi Sôû: Nôi hoäi hoïp—A place of Section. assembly. Taän Tình: With all one's heart. Taäp Khí: Vasana (p & skt). Taän Tònh Hö Dung: Hoïc thuyeát cuûa Kinh 1) Thoùi quen cuõ: Old habit—Habit energy— Baùt Nhaõ Ba La Maät Ña, noùi roõ taát caû ñeàu Former habit. khoâng hay thöïc töôùng cuûa chö phaùp ñeàu laø

2) Söï tích luõy yù nghó, tình caûm, vieäc laøm vaø theá kyû thöù 18, ñöôïc vua Gia Long ban taëng nhöõng duïc voïng trong quaù khöù: The baûn "Saéc Töù Taäp Phöôùc Töï." Trong Chaùnh accumulation of the past thoughts, ñieän, hai beân baøn thôø Phaät, coù töôïng cuûa 18 vò affections, deeds, and passions. La Haùn, ñöôïc taïc baèng goã mít. Kieán truùc cuûa 3) Nhöõng aán töôïng cuûa baát cöù haønh ñoäng vaø chuøa hieän nay laø moâ hình ñöôïc xaây laïi vaøo kinh nghieäm quaù khöù ñöôïc ghi laïi trong naêm 1967—Name of an ancient pagoda, taâm chuùng ta moät caùch voâ yù thöùc: The located in Bình Thaïnh district, Saigon City, impression of any past action or South Vietnam. The pagoda was built in the experience remaining unconsciously in late eighteenth century. It was offered a the mind. "Royal Recognized Taäp Phöôùc Pagoda" board 4) Nhöõng tri giaùc quaù khöù maø trong hieän taïi by King Gia Long. In the Main Hall stands an chuùng ta hoài töôûng laïi: The present old set of eighteen Arhats statues made of consciousness of past perceptions. jacktree wood and worshipped on each side of 5) Kieán thöùc quaù khöù ñöôïc löu tröõ trong kyù the Buddha Shrine. The present structure of öùc: Past knowledge derived from memory. the pagoda results from the reconstruction in 6) Nhöõng chaát choàng cuûa nghieäp, thieän vaø 1967. There is a great bell of 1.3 meters baát thieän töø nhöõng thoùi quen hay thöïc taäp height, 0.65 meter in diameter, on which the trong tieàn kieáp. Söï khôûi daäy cuûa tö töôûng, Buddha's teaching was carved. duïc voïng, hay aûo töôûng sau khi chuùng ñaõ Taäp Quaùn: Acarika (skt)—Habit—Custom. ñöôïc cheá ngöï—Good or evil karma from Taäp Reøn: To drill—To practise. habits or practice in a former existence— Taäp Söï: On probation—Probationary. The force of habit—The uprising or Taäp Tuïc: Habit and custom. recurrence of thoughts, passions or delusions after the passion or delusion has Taäp Tuïc Truyeàn Thoáng: Traditional itself been overcome, the remainder or custom. remaining influence of illusion. Taäp Trung: Concentration. Taäp Khôûi: Tieáng Phaïn laø Chaát Ña, dòch laø Taäp Trung Tö Töôûng: Mental taâm, teân cuûa A Laïi Da Thöùc. Taát caû caùc phaùp concentration. hieän haønh huaân taäp haït gioáng ôû thöùc naày goïi laø Taäp Trung Vaøo Moät Ñoái Töôïng: Single-Taäp, töø thöùc naày naûy sinh ra taát caû caùc phaùp pointedness. hieän haønh goïi laø Khôûi—A term for citta, the Taát: mind, and for alayavijnana, as giving rise to 1) Hoaøn taát: Complete—End—Final. the mass of things. 2) Taát yeáu: Certainly—Necessary. Taäp Luyeän: To exercise—To train—To 3) Must. practice. Taát Baùt La: Pippala (skt). Taäp Nhaân Taäp Quaû: Söï töông tuïc cuûa nhaân 1) Teân caây

Boà Ñeà: One of the name of the vaø quaû (nieäm tröôùc laø nhaân, nieäm sau laø Ficus religiosa. quaû)—The continuity of cause and effect, as 2) Teân Ngaøi Ma Ha Ca Dieáp: Name of the cause so the effect. Maha-Kasyapa—See Ma Ha Ca Dieáp. Taäp Nhieãm: To contract (develop or acquire) Taát Caû Chuùng Sanh Ñeàu Coù Phaät Taùnh: a habit. All sentient (living) beings or creatures have Taäp Phöôùc: Teân cuûa moät ngoâi chuøa coå toïa Buddha-nature. laïc trong quaän Bình Thaïnh, thaønh phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc xaây vaøo cuoái

Taát Caû Chö Phaùp Höõu Vi Nhö Moäng progressing, and certainly reaching Nhö Huyeãn: All conditioned dharmas are Nirvana. like dreams and illusions. Taát Höõu: Total existence—Totally have. Taát Caû Phieàn Naõo Ñeàu Khoâng, Chuùng Taát Laïc Xoa: Vilaksa or Vrksa (skt)—Coøn Chæ Khôûi Leân Khi Söï Chaáp Ngaõ Cuûa Ta dòch laø Taát Lôïi Xoa hay Taát Thích Xoa, teân cuûa moät loaøi caây a-du-ca, ngöôøi ta noùi Ñöùc Khôûi Leân: All afflictions are empty; they Phaät ñaûn sanh ngay taïi goác caây naày—A tree; only arise when the our attachment to the self here it is described as the tree, i.e. the Jonesia arises. asoka, a tree under which the Buddha is said Taát Caû Vaïn Vaät: All of nature. to have been born. Taát Caùnh: Atyanta (skt). Taát Laëc Chi Ñeå Ca: Pratyeka-buddha 1) Caên baûn: Fundamental. (skt)—See Pratyeka-buddha in Sanskrit/Pali- 2) Cuoái cuøng: Finally—At last—Final— Vietnamese Section. Ultimate. Taát Laêng Giaø Baø Ta: Pilindavatsa (skt)— 3) Döôùi ñaùy: At bottom. Coøn dòch laø Taát Lan Ñaø Phieät Saø, teân moät vò Taát Caùnh Giaùc: Coøn goïi laø voâ thöôïng Boà Tyø Kheo voán 500 ñôøi laø Baø La Moân, thaùi ñoä Ñeà hay voâ thöôïng giaùc, chæ coù Ñöùc Phaät môùi kieâu maïn, luoân mieäng chöôõi Thaàn soâng Haèng. chöùng ñöôïc, khoâng ai coù theå ñaït ñöôïc—The Veà sau quy-y ñaàu Phaät, Phaät baét phaûi phaùt loà ultimate enlightenment, or bodhi, that of a saùm hoái cho söï hung haêng kieâu maïn thôøi Buddha. tröôùc—One who for 500 generations had been Taát Caùnh Khoâng: Chö phaùp (höõu vi vaø voâ a brahman, cursed the god of the Ganges, vi) cuoái cuøng ñeàu laø khoâng—Fundamentally became a disciple, but still has to do penance unreal, or void. for his ill-temper. Taát Caùnh Trí: Trí hueä toái thöôïng—Ultimate Taát Laät Ca: Prkka or Sprkka (skt)—Coøn goïi or final wisdom, or knowledge of the ultimate. laø Taát Löïc Ca, moät loaïi caây thôm, coù teân khoa Taát Caùnh Voâ: Roát cuoäc laø khoâng coù— hoïc laø Trigonella corniculata—A fragrant Never, fundamentally not, or none. plant, said to be Trigonella corniculata. Taát Caùnh Y: Chæ Ñöùc Phaät laø nôi nöông töïa Taát Laät Thaùc Dieäc Na: Prthagjana (skt). cuoái cuøng cuûa chuùng sanh—A final trust, 1) Phaøm Phu: Ñoäc Sanh—Dò Sanh— ultimate reliance, i.e. Buddha. Ordinary people—Common people. Taát Ñaït Ña: Siddhartha (skt)—Ngöôøi ñaõ 2) Sanh ra laøm phaøm phu: To be born an hoaøn thaønh muïc tieâu ñaïi nguyeän cuûa mình. ordinary man. Tuïc danh cuûa Ñöùc Phaät tröôùc khi Ngaøi xuaát Taát Lôïi Ña: Preta (skt)—Ngaï quyû—Hungry gia—He who has accomplished his aim. The ghosts—See Ngaï Quyû in Vietnamese-English secular name of the historical Buddha before Section and Preta in Sanskrit/Pali-Vietnamese His renunciation of the world—See Siddhartha Section. in Sanskrit/Pali-Vietnamese Section. Taát Löïc Ca: Prkka or Sprkka (skt)—See Taát Taát Ñònh: Laät Ca. 1) Chaéc chaén:

Certainly—Assuredly. Taát Nhieân: Naturally—Certainly—Of course. 2) A Beä Baït Trí: Avaivartika (skt)—Baát Thoái Taát Taâm: With all one's heart—Heartily. Chuyeån—Chaúng thoái chuyeån ñaïo lôùn, Taát Thaéng: Certain victory. nhaát ñònh seõ nhaäp vò Nieát Baøn—Never receding, or turning back, always Taát Trí: Chaéc chaén ñeán—Certainly arrive at—Certainly will.

Taát Töôûi: To be in a hurry. thò xaõ chöøng 3 daäm. Chuøa ñöôïc giôùi thieäu Taát Xaù Giaø: Pisaca (skt)—Coøn goïi laø Tyø Xa trong Ñaïi Nam Nhaát Thoáng Chí nhö sau: Giaù, hay Tyø Xaù Xaø, teân moät loaïi quyû aên thòt "Chuøa toïa laïc trong thoân Vónh Teá, huyeän Taây töôi—Demons that eats flesh, maglinant Xuyeân, vaø ñöôïc quan Toång Ñoác Tuy Tónh Töû sprites or demons. Doaõn Uaån xaây vaøo naêm Thieäu Trò thöù 7 (1847). Chuøa ñöùng treân nuùi, maët tröôùc troâng ra Taát Yeáu: Essential—Necessary. tænh thaønh, phía sau döïa vaøo vaùch nuùi. Caûnh Taät: See Taät Beänh. chuøa tænh mòch, nhieàu caây coå thuï aâm u. Trong Taät Bònh: chaùnh ñieän chuøa coù nhieàu töôïng Phaät vaø töôïng 1) Beänh hoaïn: Ill—Sick—Sickness—An Boà Taùt, baèng goã quyù vaø ñöôïc chaïm troã coâng attack of illness. phu. Keå töø ñôøi Phaät Thaày Ñoaøn Minh Huyeân 2) Giaän hôøn: Angry. ñeán nay ñaõ traûi qua 7 ñôøi truyeàn thöøa. Ñaây laø 3) Voäi vaøng: Haste. moät ngoâi chuøa coù giaù trò veà maët lòch söû vaø kieán Taät Ñoá: Irsya (skt)—Ganh gheùt vôùi taøi saûn truùc, vaø cuõng laø moät trong nhöõng ngoâi chuøa noåi cuûa ngöôøi khaùc—Jealousy, or envy of other's tieáng nhaát cuûa mieàn Nam Vieät Nam—Name possessions. of a temple, located in Chaâu Ñoác town, about Taät Hoïa: 3 miles west of the center of Chaâu Ñoác town. 1) Veõ thaùo: Hasty writing. It is introduced in 'Ñaïi Nam Nhaát Thoáng Chí' 2) Vieát thaùo: To write speedily, or at once. as follows: "The temple situated in Vónh Teá 3) Vieát voäi: A hurried note. hamlet, Taây Xuyeân district, and constructed in Taät Khoå: Unhappy—Unfortunate. the seventh year of the King Thieäu Trò (1854) Taät Nguyeàn: Disabled. by the late Commander, Head of the province, Taáu: To report (to the king). general Tuy Tónh Töû Doaõn Uaån. The temple stands on the mountain, its facade faces the Taåu: province citadel, and its back leans on the side 1) Caùi ñaàm: A marsh—A reserve. of the mountain. The temple is very quiet and 2) Ñi: To walk—To go. desert with secular trees and plants full of Taåu Ñaït Leâ Xaù Thoá: Sudarsana (skt)— darkness. In the main hall stand lots of statues Voøng thöù tö quanh nuùi Tu Di—The fourth of Buddhas and Bodhisattvas, made of circle around Mount Meru. precious wood and carved very elaborately. Taåu Haûi: Ñi baèng ñöôøng bieån—To travel by From the first Patriarch, Ch'an Master Ñoaøn sea. Minh Huyeân, the temple has been headed by Taåu Taåu Baø: See Stupa in Sanskrit/Pali- seven Patriarchs up to now. The temple is Vietnamese Section. historically and architecturally valuable and Taäu: To purchase. one of the most famous temples in Southern Taây: Vietnam. 1) Höôùng Taây: Pascima (skt)—West. Taây An Coå Töï: Tsi-An Ancient Temple— 2) Taây Boä cuûa AÁn Ñoä: Kashmir or western See Taây An. region of India. Taây Ban: See Taây Töï. 3) Taây Phöông Cöïc Laïc cuûa Ñöùc Phaät A Di Taây Chuû: The Lord of the West, Amitabha Ñaø: The western heavens of Amitabha— Buddha—See A Di Ñaø in

Vietnamese-English See Taây Phöông Cöïc Laïc. Section and Amita in Sanskrit/Pali-Taây An: Teân cuûa moät ngoâi chuøa toïa laïc trong Vietnamese Section. thò xaõ Chaâu Ñoác, naèm veà phía taây trung taâm

Taây Haø: Hsi-He—Taây Haø laø teân hieäu cuûa Ñaïi Thöøa thöøa nhaän. Ñöùc Phaät A Di Ñaø laäp ra Ñaïo Xöôùc, moät vò Taêng noåi tieáng ñôøi Ñöôøng— Taây Phöông Cöïc Laïc nhôø chính ngay coâng ñöùc Name of T'ao-Ch'o, a famous monk during the tu taäp cuûa Ngaøi. Tröôøng phaùi Tònh ñoä tin raèng T'ang dynasty. vieäc trì nieäm hoàng danh cuûa Ngaøi cho pheùp tín Taây Haønh: ñoà vaõng sanh veà Tònh Ñoä soáng ñôøi an laïc cho 1) Ñi veà phía Taây: Going west. ñeán khi nhaäp Nieát baøn (Ñöùc Phaät Thích Ca 2) Nhöõng ai thöïc haønh theo giaùo phaùp cuûa noùi: "ÔÛ veà phöông Taây coù moät coõi nöôùc thanh Ñöùc Phaät A Di Ñaø, seõ ñöôïc vaõng sanh tònh goïi laø An Laïc hay Cöïc Laïc/Sukhavati hay Taây Phöông Cöïc Laïc: Practices of the theá giôùi Taây Phöông Cöïc Laïc. Vò Giaùo Chuû Amitabha cult, leading to salvation in the cuûa coõi nöôùc naày hieäu laø A Di Ñaø/Amitabha Western Paradise. Buddha. A Di Ñaø coù nghóa laø Voâ Löôïng Thoï vaø Voâ Löôïng Quang. Ñöùc Phaät A Di Ñaø trong Taây Maïn Ñaø La: Taây Maïn Ñaø La chæ Kim voâ löôïng kieáp veà tröôùc, ñaõ phaùt 48 lôøi ñaïi Cang Giôùi, trong khi Ñoâng Maïn Ñaø La chæ nguyeän, trong ñoù nhöõng lôøi nguyeän thöù 18, 19, Thai Taïng Giôùi—The "western" mandala is of vaø 20 chuyeân vì nhieáp thoï vaø tieáp daãn nhöùt Vajradhatu, as the "eastern" is of the thieát chuùng sanh. Do caùc lôøi nguyeän cao quyù Garbhadhatu. naày, Ñöùc Phaät A Di Ñaø saùng taïo coõi Tònh, Taây Minh: Taây Minh laø teân hieäu cuûa hai vò chuùng sanh chæ caàn phaùt taâm chaùnh nieäm, quaùn cao Taêng ñôøi Ñöôøng, moät laø Ñaïo Tuyeân, Phaät nieäm Phaät, tôùi luùc laâm maïng chung thôøi, ngöôøi ñaõ saùng laäp ra toâng Nam Sôn, vaø ngöôøi Ñöùc Phaät vaø Thaùnh chuùng seõ ñeán tieáp daãn thöù hai laø Vieân Trieät. Caû hai ñeàu xuaát thaân töø vaõng sanh Cöïc Laïc. Khi ñeán coõi Tònh, chuùng Taây Minh Töï ñöôïc vua Ñöôøng Cao Toâng (650- sanh ôû trong cung ñieän laàu caùt, hoa vieân toát 684) xaây taïi kinh ñoâ Tröôøng An—Hsi-Ming, ñeïp nhieäm maàu, tieáng chim, tieáng gioù thaûy name of T'ao-Hsuan during the T'ang dynasty, ñeàu hoøa nhaõ. Chö Phaät chö Boà Taùt theo thôøi who founded the Southern Hill school, and theo choã maø tuyeân daïy dieäu phaùp. Caùc chuùng also Yuan-Ts'eâ, both of whom were from the sanh ñöôïc thanh tònh dieäu laïc, thaân taâm ñeàu monastery of Western Enlightenment, khoâng thoï khoå, chuyeân chí nghe ñaïo haèng established by King T'ang Kao-Tsung (650- khoâng thoái chuyeån. Caùc hieän töôïng ôû coõi Tònh 684) at Ch'ang-An, the capital. toát ñeïp nhö theá, moïi phöông dieän coá nhieân ñeàu Taây Ngöu Hoùa Chaâu: Godaniya or Apara- do tònh thöùc cuûa chö Phaät vaø chö Boà Taùt sôû godaniya (skt)—Taây Luïc ñòa, nôi maø traâu boø hieän, veà phöông dieän khaùc cuõng nhôø taâm thöùc ñöôïc duøng laøm tieàn teä. Luïc ñòa toïa laïc veà phía thanh tònh cuûa chuùng sanh vaõng sanh coõi aáy Taây cuûa nuùi Tu Di—The western continent of tham gia ñoàng theå bieán hieän maø coù. Khoâng theå the world, or "western-cattle-giving," where duøng chuùt ít caên laønh, phöông ñöùc nhôn duyeân cattle are the medium of exchange. This maø ñaëng sanh vaøo nöôùc kia. Nhö vaäy coõi Tònh continent is situated in the

west of Mount khoâng phaûi ai cuõng vaõng sanh ñöôïc, cuõng Sumeru. khoâng theå boãng nhieân nieäm vaøi tieáng “namo” Taây Phöông: Phía Taây, ñaëc bieät noùi veà Taây khoâng chí thaønh maø coù theå vaõng sanh ñöôïc. Phöông Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø—The Thaân Nhö Lai khoâng theå thaân caän vôùi nhöõng ai west, especially Amitabha’s Western Pure coù caên laønh caïn côït—(See Töù Thaäp Baùt Land—See Taây Phöông Cöïc Laïc. Nguyeän 18, 19, 20)—Sukhavati means the Taây Phöông Cöïc Laïc: Taây phöông Cöïc laïc Western Land of Amitabha Buddha, the vöôït ngoaøi tam giôùi luaân hoài. Ñaây laø moät trong highest joy, name of the Pure Land of nhöõng ñaát chính cuûa Phaät ñöôïc tröôøng phaùi Amitabha Buddha in the west—The Western

Paradise which is outside the triple realm and Trong soá caùc boä phaùi taùch ra töø Ñaïi Chuùng Boä beyond samsara and retrogression. The thì Cheá Ña Sôn Boä, Taây Sôn Truï Boä vaø Ñoâng Western Paradise is one of the most important Sôn Truï Boä laø noåi baät nhaát vaø coù aûnh höôûng of the Buddha-fields to appear in the lôùn taïi mieàn Nam AÁn Ñoä—The second Mahayana. Amitabha Buddha created the Pure subdivision of Mahasanghika school, one of Land by his karmic merit. The Pure Land sect the twenty Hinayana sects. A monastery of believes that through faithful devotion to this name was in Dhana-kataka, said to have Amitabha and through recitation of his name, been built 600 B.C., deserted 600 A.D. During one an be reborn there and lead a blissful life the second century after the Buddha’s death, until entering Nirvana. the Mahasanghika sect was split up into Taây Phöông Tam Thaùnh: The three Pure Ekavyaharika, Lokottaravada, Kukkutika, Land sages—See Tam Thaùnh (B). Bahusrutiya and Prajnaptivada, and shortly Taây Phöông Tònh Ñoä: Sukhavati (skt)—afterwards appeared the Saila and the Taây Phöông Cöïc Laïc Theá Giôùi hay Taây Caityaka schools. All of these sub-cults Phöông Cöïc Laïc Tònh Ñoä, nôi ñoù Ñöùc Phaät A helped pave the way for the growth of Di Ñaø laø Tieáp Daãn Ñaïo Sö—The Western Mahayanism. The Sailas derived their name Paradise to which Amitabha is the guide and from the hills located round the principal welcomer—See Taây Phöông Cöïc Laïc. centers of their activities. They were also called the Andhakas in the Ceylonese Taây Quang: AÙnh saùng (haøo quang) cuûa Taây Chronicles on account of their great popularity Phöông Cöïc Laïc—The light of the western in the Andhra country. The Pali commentary, paradise. however, mentions that both the Cetiyavadin Taây Sôn Truï Boä: Avarasaila or Aparasaila (Caityavadin) and the Andhala schools were (skt)—Taây Sôn Boä—A La Thuyeát Boä—Toâng merely names, remote, provincial, standing for thöù nhì cuûa Ñaïi Chuùng Boä, moät trong hai möôi certain doctrines. Among the sections into toâng phaùi Tieåu Thöøa. Moät töï vieän mang teân which the Mahasanghikas were divided, the cuûa toâng phaùi naày ôû Taây Sôn, ngöôøi ta noùi noù Caityakas and the Saila schools were the most ñaõ ñöôïc xaây döïng töø naêm 600 tröôùc Taây Lòch, prominent and had great influence in the South vaø bò boû pheá vaøo khoaûng naêm 600 sau Taây of India. Lòch. Trong theá kyû thöù hai sau khi Ñöùc Phaät Taây Taïng: Tibet. nhaäp dieät, Ñaïi Chuùng Boä ñöôïc taùch ra thaønh Nhaát Thuyeát Boä (Ekavyaharika) vaø Thuyeát Taây Taïng Laït Ma Giaùo: Tibetan Lamaism.

Xuaát Theá Boä (Lokotarravada), Keâ Daãn Boä Taây Taïng Phaät Giaùo: Tibetan Buddhism. (Kukkutika or Gokulika), Ña Vaên Boä Taây Thieân: Thieân Truùc—AÁn Ñoä—Western (Bahusrtiya), Thuyeát Giaû Boä (Prajnaptivada), Heavens—India. vaø moät thôøi gian ngaén sau thì xuaát hieän phaùi Taây Thieân Töï: Teân cuûa moät ngoâi chuøa coå ôû Taây Sôn Truï Boä (Aparasaila), Ñoâng Sôn Truï Hueá, Trung Vieät. Naêm 1902, sö Taâm Tònh, ñeä Boä (Uttarasaila) vaø Cheá Ña Sôn Boä töû cuûa Hoøa Thöôïng Dieäu Giaùc, ñeán aáp Thuaän (Caityaka). Taát caû nhöõng tröôøng phaùi treân ñaây Hoøa, laøng Döông Xuaân Thöôïng, phía sau Ñaøn ñeàu môû ñöôøng cho söï phaùt trieån cuûa Phaät giaùo Nam Giao döïng moät thaûo am, goïi laø Thieáu Ñaïi Thöøa. Caùc phaùi Taây Sôn vaø Ñoâng Sôn Truï Laâm tröôïng thaát. Nôi ñaây sö tham cöùu vaø tu trì Boä ñeàu laáy teân cuûa caùc ngoïn ñoài ôû caïnh trung theo Thieàn toâng keát hôïp vôùi Tònh Ñoä. Ñoù laø taâm hoaït ñoäng cuûa hoï. Hoï coøn ñöôïc goïi laø tieàn thaân cuûa chuøa Taây Thieân. Naêm 1904, ñoåi Andhaka trong Bieân Nieân Söû Tích Lan vì ñöôïc Am Thieáu Laâm thaønh Thieáu Laâm Töï. Naêm nhieàu ngöôøi trong vuøng nuùi Andhra theo. 1911, sö ñoåi teân chuøa thaønh Taây Thieân. Hieän

nay chuøa Taây Thieân laø moät trong nhöõng chuøa Taây Vöïc Kyù: Taây Vöïc Truyeän—Ñaïi Ñöôøng coù nhieàu sinh hoaït tu taäp trong tín ñoà. Theo Taây Vöïc Kyù—Kyù söï ghi laïi veà caùc nöôùc ôû ñònh kyø coù nhieàu vò Taêng cao hai tu taäp taïi Taây Vöïc, do Huyeàn Trang ñôøi Ñöôøng bieân ñaây—Name of an ancient temple in Hueá, soaïn thaønh 12 quyeån vaøo khoaûng nhöõng naêm Central Vietnam. In 1902, Venerable Taâm 646-648 sau Taây Lòch—The Great T'ang Tònh, a disciple of Dieäu Giaùc, came to Thuaän Chronicles of the Western World, or Records Hoùa hamlet, Döông Xuaân Thöôïng village, of Western countries, by the T'ang dynasty behind Nam Giao ritual place to build a pilgrim Hsuan-Tsang, in 12 books A.D. 646- thatched temple, called Shao-Lin house. Right 648. here he cultivated a combination of Zen and Taây Vöïc Truyeän: See Taây Vöïc Kyù. Buddha-Recitation. This was preformation of Taåy: To cleanse—To wash—To rub out. Taây Thieân (Hsi-T'ien) temple. In 1904, he Taåy Chay: To boycott. changed its name to Shaolin temple. In 1911, he changed the name of the temple to Taây Taåy Tònh: Pheùp röûa tay sau khi ñi ñaïi tieåu Thieân. At present, Taây Thieân temple is one of tieän xong—Cleansing, especially after stool. the temples which has a lot of religious Taåy Tröø: Pativinodeti (p)—Pariksina (skt)— activities for congregation. Periodically, many To dismiss—To dispel—To get rid of—To senior monks stay there. eradicate—To remove. Taây Thieân Giaùo Chuû: Phaät A Di Ñaø, vò giaùo Taåy Tröø Taäp Khí: Pariksina-vasana (skt)—chuû cuûa Taây Phöông Cöïc Laïc—Amitabha To dispel the old habits or the pervasions of Buddha, the Lord of the cult, or sovereign passions. teacher, of the Western paradise. Taåy Ueá: To clean—To disinfect. Taây Tònh: Nhaø xí thöôøng toïa laïc veà höôùng Taêng Giaø: A monastery. Taây cuûa töï vieän—The western cleanser, the Taêng Thöôïng Maïn: Vaunting asertion of privy, situated on the west of a monastery. possessing the Truth. Taây Töï: Taây Ban—Nhoùm Taêng chuyeân veà Taêng Tröôûng Kieán Thöùc: Expansion of giaûng giaûi giaùo phaùp, beân phía Taây cuûa knowledge. phöông tröôïng; trong khi nhoùm beân Ñoâng thì Taét Ruïi: To become extinct

chuyeân veà haønh trì. Ñaây laø moät loái baét chöôùc theo vaên voõ quan cuûa trieàu ñình—The western group, i.e. teaching monks stood on the west of the abbot, while those engaged in practical affairs stood on the east. This was an imitation of the Court practice in regard to civil and military officials. Taây Vöïc Caàu Phaùp Cao Taêng Truyeän: Ñaïi Ñöôøng Taây Vöïc Caàu Phaùp Cao Taêng Truyeän, 2 quyeån do Sö Nghóa Tònh soaïn vaøo TE ñôøi Ñöôøng; toång soá goàm 56 nhaø sö noåi tieáng, Teù: To fall—To tumble. trong ñoù coù boán ngöôøi nöôùc ngoaøi— Teû Ngaét: Very sad. Biographies of famous pilgrims, composed by I-Ching, fifty six in number, among them 4 Teû Nhaït: Dull. were not Chinese. Teá: 1) Bieân ñòa: A border.

2) Cuùng teá: Sacrifice—Sacrificial. attractions, sexual attraction through softness 3) Giôùi haïn: Limit. and smoothness. 4) Hy sinh: Sacrifice. Teá Lòch Chính Vaên: Teân cuûa moät ñeä töû cuûa 5) Khu vöïc: A region. Hoøa Thöôïng Trí Haûi (see Trí Haûi) ôû taïi chuøa 6) Nôi giao tieáp: A juncture—To join on. Quoác AÂn vaøo khoaûng töø 1805 ñeán 1825. Naêm 7) Teá ñoä: To save—To aid—To bring about. 1822, Hoøa Thöôïng ñöôïc vua Minh Maïng caáp 8) Vi teá: Fine—Small—Minute—Careful— cho 500 laïng baïc ñeå truøng tu chuøa Quoác AÂn. In detail. Ngaøi thò tòch naêm 1825, thaùp moä cuûa ngaøi ñöôïc 9) Vöôït soâng: To cross a stream. kieán laäp uy nghi ngay trong saân chuøa—Name Teá Baàn: To help the poor. of a disicple of Most Venerable Trí Haûi. He Teá Chính Boån Giaùc: Teân cuûa moät ñeä töû cuûa stayed at Quoác AÂn temple from 1805 to 1825. Hoøa Thöôïng Teá Lòch Chính Vaên (see Teá Lòch In 1822, king Minh Maïng granted 500 ounces Chính Vaên). Ngaøi laø taêng cang chuøa Thieân of silver for him to rebuild the temple. He Muï, ñoàng thôøi laø truù trì chuøa Quoác AÂn. Naêm passed away in 1825, his magnificent stupa 1837, Hoøa Thöôïng ñaõ tieán haønh coâng cuoäc was built in the garden of the temple. truøng tu ñaïi qui moâ chuøa Quoác AÂn. Sau ñoù vaøo Teá Nhò: Subtle—Delicate. naêm 1842, ngaøi ñaõ cuøng vôùi Hoøa Thöôïng Lieãu Teá Saéc: Neùt xinh xaén cuûa nam nöõ—Refined Thoâng Giaùm Hueä ñöôïc vua Thieäu Trò caáp cho appearance. 500 laïng baïc ñeå hoaøn taát vieäc truøng tu chuøa Teá Taâm: Coøn goïi laø “Tieåu Taâm,” coù nghóa laø Quoác AÂn. Khoâng ai roõ ngaøi thò tòch vaøo naêm caån thaän—Carefully—In detail. naøo vaø ôû ñaâu—Name of a disciple of Most Teá Tænh Ñaïi Sö: Chi-Sun—Theo Hoøa Venerable Teá Lòch Chính Vaên. He was a Thöôïng Thích Thieàn Taâm trong Lieân Toâng royal-recognized monk of Thieân Muï and Thaäp Tam Toå, Teá Tænh Ñaïi Sö laø vò Toå thöù 12 headmonk of Quoác AÂn temple. In 1837, he cuûa Tònh Ñoä Toâng Trung Hoa. Ngaøi töï laø Trieät started to rebuild Quoác AÂn temple on a large Ngoä, hieäu Naïp Ñöôøng, con nhaø hoï Maõ ôû scale. Then in 1842, he and the new headmonk huyeän Phong Nhuaän. Ngöôøi ñôøi nhaø Thanh. of Quoác AÂn temple were granted 500 ounces Thuôû coøn beù, ngaøi ñaõ thoâng thuoäc kinh söû. Sau of silver from king Thieäu Trò to accomplish the khi xuaát gia, laïi ñi tham hoïc caùc nôi, roäng suoát reconstruction of the temple. His whereabout hai toâng Taùnh vaø Töôùng. Choã sôû ñaéc cuûa ngaøi and when he passed away were unknown. laø moân Thaäp Thöøa Tam Quaùn cuûa Kinh Phaùp Teá Ñaøn: Altar. Hoa. Keá ñoù, ngaøi laïi tham phoûng vôùi Thieàn Sö Teá Ñoä: Tuïy Nhö Thuaàn ôû Quaûng Thoâng, toû ngoä thaáu 1) Giuùp

ñôõ: To aid—To help—To relieve. suoát, ñöôïc ñaéc truyeàn “Taâm Phaùp AÁn.” Sau 2) Ñöa chuùng sanh qua bieån luaân hoài sanh töû khi Thuaàn Sö veà an döôõng nôi chuøa Vaïn Thoï, ñeå sang bôø Nieát Baøn beân kia: To ferry the thì ngaøi leân keá nhieäm ôû Quaûng Thoâng, saùch livings across the sea of reincarnation to tieán haøng haäu lai tu hoïc, toâng phong raát thaïnh. the shore of nirvana. Bình nhöït, ngaøi thöôøng baûo raèng: “Ngaøi Vónh Teá Gia: Teá Haï—Ñeä töû cuûa toâng Laâm Teá— Minh nguyeân laø baäc Toâng Töôïng trong choán The school, or disciples of Lin-Chi. Thieàn Moân maø coøn quy taàm veà Tònh Ñoä thay. Teá Haï: See Teá Gia. Huoáng chi nay laø thôøi kyø maït phaùp, chuùng ta Teá Hoaït Duïc: Moät trong saùu loaïi saéc duïc, laïi caøng phaûi neân tuaân theo hôn nöõa.” Do ñoù ham muoán caùi veû nuoät naø boùng baåy xinh xaén neân ngaøi chuyeân tu tònh nghieäp, chuû tröông cuûa thaân theå—One of the six kinds of sensual lieân toâng. Moãi ngaøy ñaïi sö haïn cheá thôøi gian daïy chuùng hoaëc tieáp khaùch noäi trong khoaûng

moät caây höông maø thoâi, ngoaøi ra chæ chuyeân Dynasty. From childhood he already mastered taâm nieäm Phaät. Ñaïi sö thöôøng daïy raèng: the sutra teachings. After being ordained as a “Thaät vì Sanh Töû, Bhiksu, he traveled abroad to learn more Phaùt loøng Boà Ñeà. about Buddhism and broadly learned both Duøng Tín, Nguyeän saâu, schools of Theory and Practice. The Dharma Trì danh hieäu Phaät.” Door he penetrated most deeply was the “Ten Möôøi saùu chöõ naày chính laø cöông toâng cuûa Vehicles and the Three Ways of Spiritual phaùp moân Tònh Ñoä vaäy. Nieân hieäu Gia Khaùnh Penetration” taught in the Dharma Flower thöù 15, vaøo thaùng hai, ñaïi sö döï bieát tröôùc Sutra. Next, he studied with Zen Master Tuïy ngaøy laâm chung chaúng coøn bao xa, neân ñi töø Nhö Thuaàn in the Quang Thoâng region. He giaû nhöõng ngöôøi ngoaïi hoä (nhöõng ngöôøi lo vieäc became awakened and attained enlightenment côm nöôùc cho chö Taêng) maø caên daën raèng: as he received approval from his master for “Duyeân hö huyeãn chaúng beàn laâu, giôø soáng fully grasping the essence of this particular thöøa neân hoái tieác. Caùc vò neân coá gaéng nieäm Zen Tradition. Therefore, after Master Thuaàn Phaät, aét ngaøy kia seõ cuøng gaëp nhau nôi coõi retired to the Ten-Thousand Life Temple, he Lieân Bang. Ñeán ngaøy moàng hai thaùng chaïp, assumed the headmaster position to guide ñaïi sö caûm chuùt beänh nheï. Khi ngaøi ñang ngoài Buddhists of the future generations to learn chí taâm nieäm Phaät, boãng thaáy coù voâ soá traøng and to cultivate Buddhism. Under his direction, phan, baûo caùi töø phöông Taây bay tôùi, lieàn nhìn this Zen tradition flourished. Each day the caùc moân ñoà maø noùi raèng: “Caûnh Tònh Ñoä ñaõ Great Master often said: "Originally Great hieän, ta saép veà coõi Taây Phöông.” Noùi xong baûo Master Yung-Ming, the Sixth Patriarch of ñaïi chuùng luaân phieân nhau trôï nieäm. Sang Chinese Pureland Buddhism, was a highly ngaøy 17, vaøo giôø Thaân, ngaøi noùi vôùi ñaïi chuùng important figure in Zen Buddhism and yet, raèng: “Hoâm qua toâi thaáy ba vò Ñaïi Só Vaên eventually, he turned to Pureland. In this Thuø, Quaùn AÂm, vaø Theá Chí Boà Taùt quang laâm Dharma Ending Age, it has become even more ñeán. Hieän giôø laïi ñöôïc Ñöùc Phaät töï thaân tieáp necessary for us to follow this path. Thus, he daãn nöõa. Toâi ñi ñaây!” Ñaïi chuùng

nghe noùi began to focus on cultivating pure karma nieäm Phaät caøng theâm chí thieát. Ñaïi sö ngoài mainly practicing the Lotus School Pureland thaúng, chaép tay höôùng veà Taây, baûo: “Xöng Buddhism. Each day he limited the amount of moät caâu hoàng danh, thaáy moät phaàn töôùng time he taught his disciples or visited with haûo.” Döùt lôøi, ngaøi kieát aán maø thò tòch. Luùc aáy guests to approximately the time it takes for an taát caû ñaïi chuùng ñeàu nghe ñöôïc muøi höông laï incense stick to burn. Otherwise, he focused ngaït ngaøo, bay toûa khaép nôi. Quan taøi cuûa ngaøi his time to practice Buddha Recitation. He ñeå hôû naáp baûy ngaøy maø dung saéc vaãn töôi y often taught: nhö luùc soáng. Luùc traø tyø, ñöôïc hôn 100 haït xaù “Because of Life-Death, lôïi maøu saéc saùng choùi loùng laùnh. Ñaïi sö höôûng Develop the Bodhi Mind, thoï 70 tuoåi, Taêng laïp 49—According to Most Use Faith, deep Vow, Venerable Thích Thieàn Taâm in The Thirteen Maintain Reciting Buddha’s Name.” Patriarchs of Pureland Buddhism, Great These sixteen words define the essence of the Master Chi-Sun was the twelfth Patriarch of Pureland Dharma Door. During February of Chinese Pureland Buddhism. His self-given the fifteenth year of the Gia Khaùnh reign name was Ch’e-Wu with Dharma name Naïp period, he realized the day of his death was Ñöôøng. His family name was Maõ from Phong near. He went and bade farewell to all those Nhuaän district. He lived during the Ch’ing who had supported him on his cultivated path

advising them: “Life’s destinies are like Duy Thöùc, veà chuyeän soáng cheát, Höõu Dö Boä illusions and so fleeting. Treasure the time you coù nhaän thöùc vi teá, haønh töôùng nöông theo have left and give your best efforts to practice nhau, khoâng theå laøm ñöùt ñoaïn ñöôïc, ñaây laø Buddha Recitation; perhaps one day we will thöùc thöù taùm)—The vijnana of detailed, meet again in the Lotus Pureland.” Then on unintermitting attention. December 12th of that year, he came down Teà: with a minor illness. As he sat in single- 1) Baèng phaúng: Even—Level. minded Buddha Recitation, he suddenly saw 2) Cuøng moät luùc: At the same time. infinite numbers of long flowing flags and 3) Hoaøn toaøn: Complete—Perfect. heavenly parasols from the West flying toward 4) Nhaát teà: gioáng nhau—Uniform—Alike— him; he looked at his disciples and said: “The Altogether. Pureland Realm has appeared, I will soon go 5) Tænh laëng: To tranquilize—To equalize. West.” He then told the great assembly to aid Teà An Thieàn Sö: Zen master Qi-An—Thieàn his Buddha Recitation by joining him in sö Teà An sanh naêm 750 taïi Haûi Moân, ñeä töû recitation. During the monkey hours of the cuûa Thieàn sö Maõ Toå—Zen master Xi-An was seventeenth, he said to the great assembly: born in 750 in Hai-Men, was a disciple of Ma- “Yesterday I was visited the three Greatly Tsu. Enlightened Majusri, Avalokitesvara, and • Coù vò Taêng ñeán hoûi: “Theá naøo laø boån thaân Mahasthamaprapta Maha-Bodhisattvas. Phaät Tyø Loâ Giaù Na?” Sö baûo: “Ñem caùi Currently Buddha has appeared to rescue and bình ñoàng kia ñeán cho ta.” Vò Taêng lieàn deliver me. I am leaving now. ” Hearing this, laáy tònh bình ñem laïi. Sö baûo: “Ñem ñeå laïi the great assembly recited Buddha’s name choã cuõ.” Vò Taêng ñem bình ñeå laïi choã cuõ more sincerely and wholeheartedly. He put his roài, beøn hoûi laïi caâu tröôùc. Sö baûo: Phaät palms

together to face the West, then said: xöa ñaõ quaù khöù laâu roài.”—A monk asked: “With each virtuous name chanted, a Buddha “What is the true body of Vairocan glorious image will be seen.” After speaking, Buddha?” Qi-An said: “Bring me that he immediately entered a deep samadhi state pitcher of pure water.” The monk brought and passed away. At that time, the great him the pitcher. Qi-An then said: “Now assembly sensed an extraordinary incense put it back where it was before.” The lingering in the air throughout the area. The monk returned the bottle to its former Great Master was placed in an open casket for position. The he asked his previous seven days but his appearance remained fresh question again. Qi-An said: "The ancient as if he were still alive. After he was Buddhas are long gone.” cremated, he left behind 100 Caris with radiant • Coù vò giaûng sö ñeán tham vaán. Sö hoûi: colors reflecting clearly. The Great Master “Toïa chuû chöùa chaát söï nghieäp gì?” Giaûng was 70 years old with a Dharma Age of 49. sö ñaùp: “Giaûng Kinh Hoa Nghieâm.” Sö Teá Töù Töôùng: Boán töôùng vi teá sanh truï dò hoûi: “Coù maáy thöù phaùp giôùi?” Vò giaûng sö dieät—The four finite states-See Töù Töôùng. noùi: “Noùi roäng thì coù thöù lôùp khoâng cuøng, Teá Vaên: Vaên teá ñoïc vaø ñoát taïi ñaùm ma—The noùi löôïc coù boán thöù phaùp giôùi.” Sö döïng prayer or statement read and burnt at a ñöùng caây phaát töû , hoûi: “Caùi naày laø phaùp funeral. giôùi thöù maáy?” Giaûng sö traàm ngaâm löïa Teá YÙ Thöùc: YÙ thöùc vi teá, coøn goïi laø teá taâm, lôøi ñeå ñaùp: “Sö baûo: “Suy maø bieát, nghó töùc laø nhaän thöùc vi teá veà söï soáng cheát, tieáp maø hieåu laø keá soáng nhaø quyû, ngoïn ñeøn coõi noái nhau khoâng ñöùt ñoaïn (theo Luaän Thaønh döôùi trôøi quaû nhieân maát chieáu.”—A

scholar monk came to visit Zen Master Qi- some ideas expressed in the Buddhist An. Qi-An asked him: “What do you do?” sutras. Qi-An answered each question in The monk said: “I expound the Flower turn. When they had finished, Qi-An said: Garland Sutra.” Qi-An said: “How many “Since the master arrived here, I haven’t different Dharma realms. But they can be been able to play the host.” Fa-Kong said: reduced to four types.” Qi-An held his “I invite the master to take the role of whisk upright and said: “What type of host.” Qi-An said: “It’s late today, so let’s Dharma realm is this?” The monk sank go back to our quarters and take a rest. into reflection. Qi-An said: “Knowing by Tomorrow come here again.” Fa-Kong thinking, resolving through consideration, then went back to his room. The next these are the startegies of a devil house. A morning, Qi-An sent a novice monk to single lamp, when it’s put beneath the sun, invite Fa-Kong for another meeting. it really isn’t bright.” When Fa-Kong arrived, Qi-An looked at • Sö goïi thò giaû: “Ñem caùi quaït teâ ngöu laïi the novice monk and said: “Aiee! This ñaây.” Thò giaû thöa: “Raùch roài.” Sö noùi: novice can’t do anything! I told him to go “Neáu quaït ñaõ raùch, traû con teâ ngöu laïi cho get Zen master Fa-Kong. Instead he went ta!” Thò giaû khoâng ñaùp ñöôïc. Ñaàu Töû traû and got this temple maintenance man!” lôøi duøm thò giaû noùi: “Con khoâng ngaïi ñem Fa-Kong was speechless. con teâ laïi cho sö, nhöng con e raèng noù • Vieän chuû Phaùp Haân ñeán tham vaán. Sö hoûi: chöa moïc ñuû söøng.”—Qi-An called to his “OÂng laø ai?” Phaùp Haân ñaùp: “Phaùp Haân.” attendant, saying: “Bring me the Sö noùi: “Toâi

khoâng bieát oâng.” Phaùp Haân rhinoceros fan.” The attendant said: “It’s khoâng ñaùp ñöôïc—The temple director broken.” Qi-An said: “If the fan is broken, named Fa-Xin, came to see Qi-An (when then bring me the rhinoceros.” The he was ill). Qi-An said: “Who are you?” attendant didn’t answer. T’ou-Tzi The temple director said: “Fa-Xin.” Qi-An answered on behalf of the attendant, said: “I don’t know you.” Fa-Xin couldn’t saying: “I don’t mind to bring the respond. rhinoceros, but I’m afraid that he doesn’t • Sau sö beänh, ngoài an nhieân thò tòch. Vua have all his horns. ban hieäu “Ngoä Khoâng Thieàn Sö”—Later, • Thieàn sö Phaùp Khoâng ñeán thöa hoûi nhöõng the master became ill and he calmly nghóa lyù trong kinh, moãi moãi sö ñeàu ñaùp passed away in 839. He received the xong. Sö beøn baûo: “Töø Thieàn Sö laïi ñeán posthumous title “Zen Master Enlightened giôø, baàn ñaïo thaûy ñeàu khoâng ñöôïc laøm Emptiness.” chuû nhôn.” Phaùp Khoâng thöa: “Thænh Hoøa Teà Chænh: Neatly attired. Thöôïng laøm chuû nhôn laïi.” Sö baûo: “Ngaøy Teà Duyeân Thaân: See Teà Nghieäp Thaân. nay toái roài haõy veà choã cuõ nghæ ngôi, ñôïi Teà Nghieäp Thaân: saùng mai seõ ñeán.” Saùng sôùm hoâm sau, sö 1) Thaân cuoái cuøng khi ñaõ chaám döùt heát moïi sai sa Di ñi môøi Thieàn sö Phaùp Khoâng. tieàn nghieäp: The final body which brings Phaùp Khoâng ñeán, sö nhìn Sa Di baûo: to an end all former karma. “Baäy! OÂng sa Di naày khoâng hieåu vieäc, 2) Thaân Phaät ñaõ ruõ saïch tieàn nghieäp vaø nhaäp daïy môøi Thieàn sö Phaùp Khoâng, laïi môøi caùi nieát baøn: The final body or the body of a ngöôøi giöõ nhaø ñeán.” Phaùp Khoâng chaúng Buddha which brings to an end all former ñaùp ñöôïc—A Zen master named Fa-Kong karma before entering nirvana. came to visit Qi-An and inquired about

Teà Thuyeát Teà Vaên: Noùi vaø nghe cuøng moät Karashahr, came to China in around 406 A.D., luùc—Speaking and hearing together, or at the translated two works. same time. Tæ Teâ: To talk incessantly. Teä Baïc: Ungrateful—Bad. Tia Hy Voïng: (Ray—Gleam—Flash) of Teä Ñoan: Corrupt practices. hope. Teä Laäu: Very bad. Tích: Teä Taäp: Bad habits. 1) Tích Luõy: To accumulate. 2) Daáu Tích: To trace—Footsteps—External Teä Thi: Pesi (skt)—Beá Thi—Tyø La Thi—Tyø evidences—Indications. Thi—Thai nhi thôøi kyø thöù ba trong naêm thôøi 3) Xöa kia: Formerly—Of old. kyø, caùi thai ñeán ngaøy thöù 37, keát laïi thaønh hoøn 4) Phaân chia: To divide—To separate—To thòt—The embryo in the third of its five stages, differentiate. a thirty-seven days’ foetus, a lump of flesh. 5) Phaân tích: To leave the world. Teä Tuïc: Vicious customs. 6) See Tích Tröôïng. Teân Giaû: False name. Tích AÙc: To accumulate evils (crimes). Teân Thaät: Real name. Tích Coác Phuøng Cô: To save (lay up—put Teân Tuoåi: Name and age. away) something for a rainy day. Teát Nguyeân Ñaùn: Lunar New Year. Tích Cöïc: Positive—Active—Energetic. Tích Ñöùc: To accumulate virtues. Tích Hoùa: Giaùo thuyeát ñöôïc ruùt ra töø nhöõng söï kieän beân ngoaøi, thí duï nhö ruùt ra töø cuoäc ñôøi vaø coâng haïnh hoaèng hoùa cuûa Ngaøi thì goïi laø

TI “tích hoùa,” nhö 14 phaåm ñaàu trong Kinh Dieäu Phaùp Lieân Hoa; coøn 14 phaåm sau laø nhöõng lôøi daïy tröïc tieáp hay “baûn hoùa”—Teaching or lessons derived from external events, i.e. of Ti: Ti tieän—Low—Inferior. the Buddha’s life and work,

shown in the first Ti Baùt La: Pippala (skt)—Boà Ñeà thoï—The fourteen sections of the Lotus Sutra; the bodhidruma. second fourteen sections of that work are called his direct teaching—See Nhò Hoùa. Ti Ñeá Lôïi: Pitr (skt)—Moät loaïi quyû ñoùi—A kind of hungry demon. Tích Hoùa Thaäp Dieäu: The ten marvellous indications, or the external events or lessons. Ti Haï Maïn: Ngöôøi töï ti ngaïo maïn cho raèng mình chæ keùm ngöôøi (thaät söï vöôït thaät xa Tích Luõy: To accumulate—To acquire—To mình) chuùt ít maø thoâi—The pride of regarding store up—Accumulation (n). self as little inferior to those who far surpass Tích Luõy Chöôùng: Accumulated one. hindrances. **For more information, please see Thaát Maïn. Tích Luõy Coâng Ñöùc: To accummulate Ti Ma La Xoa: Vimalaksa (skt)—Voâ Caáu merits. Nhaõn Phaùp Sö, thaày cuûa Ngaøi Cöu Ma La Tích Lyù: Sri (skt)—May maén—Fortunate. Thaäp ôû Karashahr—The pure-eyed, described Tích Thuûy: Röõa baùt—To rinse the almsbowl. as of Kabul, teacher of Kumarjiva at

Tích Tieåu: YÙ noùi beû gaõy hay phaù vôõ nhöõng khoâng coù yù höôùng cöùu ñoä chuùng sanh—The bieän luaän Tieåu Thöøa—To traverse or expose nirvana class, i.e. the Hinayanists who are said the fallacy of Hinayana arguments. to seek only their own salvation. Tích Tieåu Thaønh Ñaïi: Many a little make a Tòch Coác: To abstain from food—To fast. mickle. Tòch Dieät: Parinirvana or Prasama (skt)— Tích Trí: Trí hueä phaân tích caùc phaùp Tieåu Nieát baøn tòch dieät, hay Ñaïi Nieát Baøn— Thöøa ñeå quaùn xeùt “khoâng tính,” chuùng ta seõ Tranquility—Extinction—The great nirvana— thaáy raèng “ngaõ” vaø chö phaùp ñeàu khoâng coù Calmness and extinction. thöïc taùnh—Analytical wisdom, which analyses Tòch Dieät Ñaïo Traøng: Ñaïo traøng cuûa Hoùa dharmas and attains to the truth that neither Thaân Phaät chöùng ñöôïc Höõu Dö Nieát Baøn, nôi the ego nor the things have a basis in reality. Ñöùc Phaät Thích Ca chöùng ñaïo (döôùi Kim Tích Tröôïng: Khakkara (skt)—Caây gaäy cuûa Cöông Toøa nôi goác caây Boà Ñeà beân caïnh soâng nhaø sö, phaàn ñaàu coù nhöõng voøng thieát, khi rung Ni Lieân Thieàn, döôùi chaân nuùi Ca Da, nöôùc Ma gaäy ñeå baùo cho bieát söï coù maët cuûa ai; gaäy Kieät Ñaø)—The place where a Buddha attains cuõng coøn ñöôïc duøng ñeå tröø ma quyû—A monk’s the truth of nirvana, especially where staff, partly of metal, especially with metal Sakyamuni attained it—See Boà Ñeà Ñaïo rings for shaking to make announcement of Traøng. one’s presence, and also used for demon Tòch Dieät Nhaãn: Moät trong nguõ nhaãn, ñöùc expulsion. nhaãn nhuïc cuûa baäc ñaéc ñaïo—One of the five Tích Vi Traàn: Phaân chia nhöõng phaân töû cho kinds of tolerance, Nirvana patience, the ñeán khi khoâng coøn gì nöõa ñeå maø phaân chia— patience of the nirvana—The suppression of To subdivide molecules till nothing is reached. all passion—See Nguõ Nhaãn (5). Tích Y Phoøng Haøn: See Tích coác phoøng cô. Tòch Dieät Phaùp: Vikiktadharma (skt)—Caùi Tòch: tónh laëng thöôøng haèng—The nirvana-method, 1) Nôi coâ tòch heûo laùnh: Sama (p)—Prasama, the solitary, the eternal serene. Vivikta, or Santi (skt)—Calmness—Tòch Dieät Töôùng: Töôùng cuûa Nieát baøn laø xa Quietude—Quietism—Tranquility— rôøi hay ñoäc laäp vôùi chö töôùng—Nirvana Still—Silent—Quiet—Solitary— considered independently of the phenomenal.

Secluded—Rustic—Nirvana. Tòch Dieät Voâ Nhò: Baäc chöùng ñaéc nieát baøn 2) Taø vaïy: Perverse—Incorrect—Wrong. xa rôøi taát caû söï phaân bieät caùc töôùng—Nirvana Tòch Chieáu: Caùi theå cuûa chaân lyù goïi laø as absolute without disunity or phenomena. “tòch,” caùi duïng cuûa chaân lyù goïi laø “chieáu.” Tòch Duïng Traïm Nhieân: Lyù theå cuûa chaân Baäc tu haønh döùt ñöôïc phieàn naõo, trôû neân tòch nhö, rôøi boû caùc töôùng höõu vi, neân goïi laø tòch, tónh thì taâm trí quang minh choùi raïng— nhöng laïi laø thieän phaùp sinh theá gian neân goïi Nirvana-illumination; ultimate reality shining laø duïng—Character (nirvana-like) and forth. function concomitant in the absolute and Tòch Chieáu Hueä: Moät trong saùu loaïi trí relative, in being and becoming, etc. tueä—One of the six kinds of Buddha-wisdom, Tòch Ñònh: Söï ñònh tónh tònh tòch, trong ñoù the wisdom which comprehends nirvana nhöõng aûo töôûng loaïn ñoäng ñeàu bò taän dieät— reality and its functioning—See Luïc Hueä (6). Tranquil concentration; contemplation in Tòch Chuûng: Chuûng tính cuûa caùc baäc Tieåu which disturbing illusion is eliminated. thöøa (Thanh Vaên Duyeân Giaùc) chæ vui thích Tòch Ñònh Phaùp Vöông: The great tranquil vôùi söï tòch dieät cuûa nieát baøn tieåu thöøa, chöù dharma king—The great nirvana dharma king.

Tòch Kieán: Taø kieán—Perverse, incorrect, or Tòch Tai: Nieäm chuù tröø tai—To quell depraved views. calamities by spells or ceremonies. Tòch Lieâu: Calm—Tranquil—Quiet. Tòch Thaâu: To seize—To confiscate—To Tòch Maëc Ngoaïi Ñaïo: Moät trong saùu loaïi forfeit. ngoaïi ñaïo, theà nguyeàn soáng nôi vaéng veû—One Tòch Thöôøng: Peace eternal—Eternal of the six kinds of Ascetics who vowed to nirvana. silence who dwell among tombs or in Tòch Tónh: Xa rôøi phieàn naõo laø tòch, döùt heát solitude—See Luïc Khoå Haïnh (5). moïi khoå ñau laø tónh. Tòch tónh laø caùi lyù cuûa Tòch Meänh Trí: Phaät trí döôùi hình thöùc di trí Nieát Baøn—Calm and quiet; free from cuûa moïi chuùng sanh (trí naày cuõng luaân chuyeån temptation and distress; nirvana. khi chuùng sanh luaân chuyeån)—Buddha-Tòch Tónh Haønh: Giôùi luaät haønh trì ñöa ñeán knowledge of the transmigratory forms of all nieát baøn cuûa Tieåu thöøa giaùo—Hinayana beings. discipline to ensure nirvana. Tòch Ngaïn: Beán bôø an nhieân töï taïi, hay Nieát Tòch Tónh Moân: See Tòch Tònh Moân. Baøn—The shore of peace—Nirvana. Tòch Tónh Phaùp: Phaùp dieät tröø tai hoïa ñeå Tòch Nghieäp Sö Töû: Sö töû nôi Nieát Baøn, aùm ñöôïc an nhieân tòch tónh—Ceremonies for chæ Ñöùc Phaät Thích Ca Maâu Ni—The lion of restoring peace from calamity. nirvana, Sakyamuni. Tòch Tònh: Nieát baøn tòch tònh—Eternal peace, Tòch Nhaãn: Tòch tónh vaø nhaãn nhuïc, hay söï eternal nirvana. nhaãn nhuïc tòch tónh—Calmness and Nhöõng lôøi Phaät daïy veà “Tòch Tònh” trong Kinh endurance, quiet patience. Phaùp Cuù—The Buddha’s teachings on Tòch Nhieân: Traïng thaùi laëng leõ voâ tö löï ñoái “Eternal peace” in the Dharmapada Sutra: vôùi caûnh—Quietude, in calmness, undisturbed, 1) Keû ngu muoäi voâ trí, duø laøm thinh cuõng silence. khoâng goïi ñöôïc laø tòch tònh—A man who Tòch Nhieân Quaû: Quaû vò Nieát Baøn Giôùi cuûa is dull and ignorant, by silence alone, Tieåu Thöøa Giaùo—The Hinayana nirvana- does not become a sage (Dharmapada realm or border.

268). Tòch Nieäm: Suy nghó moät caùch laëng leõ an 2) Keû trí tueä saùng suoát nhö baøn caân, bieát caân nhieân, khoâng ñeå cho tham saân si xen vaøo— nhaéc ñieàu thieän leõ aùc maø choïn laønh boû döõ, Calm thoughts; to calm the mind— môùi goïi laø ngöôøi tòch tònh. Bieát ñöôïc caû Contemplation. noäi giôùi vaø ngoaïi giôùi neân goïi laø ngöôøi tòch tònh—A wise man is the one who Tòch Quang: weighs what is thought worthy to be 1) Chaân lyù tòch tónh vaø chaân lyù chieáu roïi— weighed. One who understands both Calm and illuminating as are Truth and worlds, is called a sage (Dharmapada Knowledge. 269). 2) Choã tòch lyù ñöôïc aùnh saùng chieáu roïi: The hidden truth illuminating. Tòch Tònh Haûi Vaân Chuù Daï Thaàn: Night Spirit Sea of Still and Quiet Sound. Tòch Quang Ñoä: Coøn goïi laø Thöôøng Tòch Quang Ñoä—The land of Buddhas where is Tòch Tònh Moân: Coøn goïi laø Nieát Baøn, nôi calm illumination. maø heát thaûy chö phaùp ñeàu bò tòch dieät— Nirvana—The absolute—All things are served Tòch Quang Tònh Ñoä: The Pure Land of as the door of release from trouble and calm light. suffering.

Tòch Tònh Tuyeät Ñoái: Absolute state. the Hinayana and proceeding to the Tòch Trieån: Thaønh Tòch Trieån gaàn thaønh Mahayana, in contrast with the immediate Turfan—Pidjan or Pi-Chang, near Turfan. teaching of the Mahayana doctrine, or of any truth directly, e.g. Hua-Yen school considers Tòch Voïng : Thoaùt khoûi phieàn naõo—To set the Hua-Yen sutra as the immediate or direct free from illusion. teaching, and the Lotus sutra as both gradual Tieác: and direct; T'ien-T'ai considers the Lotus sutra 1) Nuoái tieác: To regret—To be sorry. direct and complete—See Ñoán Giaùo. 2) Thöông tieác: Compassionate—Pity. Tieäm Ngoä: Gradual awakening—Progressive Tieác Coâng: To sorrow over the futility of awakening for beginners. one's efforts. Tieäm Nhieät: Grisma (skt)—Söùc noùng (ôû AÁn Tieác Cuûa: To sorrow over the loss of one's Ñoä) taêng töø töø trong hai thaùng, giöõa thaùng naêm money. ñeán giöõa thaùng baûy—Increasing heat, the two Tieäc: Banquet—Feast. months from middle of May to middle of July. Tieâm Nhieãm: To contract a bad habit. Tieäm Thöù: Töøng böôùc moät—Step by step— Tieám Ñoaït: To seize—To usurp. By degree—Gradually. Tieàm AÅn: To latent—To be hidden. Tieäm Tieäm Ñoán Ñoán: Töø töø caét ñöùt (duïc Tieàm AÅn Trong Taâm Cuûa Con Ngöôøi: To voïng vaø phieàn naõo), ñoái laïi vôùi vieäc caét ñöùt abide in the human heart. töùc thôøi—Gradually to cut off, in contrast with Tieàm Löïc: Potential. sudden or instantaneous excision. Tieàm Naêng Giaùc Ngoä: Potential Tieäm Tieán: To advance progressively. enlightenment. Tieäm Tu: To cultivate gradually (Little by Tieàm Naêng Tinh Thaàn: Mental potential little or step by step). Tieàm Thöùc: Psyche—Subconscious mind. Tieân: Tieäm: (A) Tröôùc: Before—Former—First. 1) Tieäm: Store—Shop. (B) Ñaïo thôø Thaàn Löûa ôû Ba Tö: A religion in 2) Tieäm tieán: Ñeán töø töø—Gradually— Iran of which followers worship the god of Slowly—By degree—To flow little by fire. little. (C) Giaáy: A tablet—A slip. Tieäm Ñònh: Vaøo ñònh moät caùch töø töø, töø caïn (D) Rsi (skt)—An immortal—The genii. There are five kinds of genii: ñeán saâu, töø ñôn giaûn ñeán phöùc taïp—To enter 1) Thieân Tieân: Deva genii. dhyana (To concentrate) gradually, from the 2) Thaàn Tieân: Spirit genii. shallow to the deep, from the simple to the 3) Nhaân Tieân:

Human genii. complex. a) Tieäm Giaùo: Phöông phaùp tieán tu töø töø, ñi töø • Nhoùm Baùt Tieân: There is a famous group Tieåu Thöøa leân Ñaïi Thöøa, ñoái laïi vôùi phöông of eight immortals. phaùp ñi thaúng vaøo giaùo thuyeát Ñaïi Thöøa cuûa • Kinh Laêng Giaø ñöa ra möôøi loaïi Tieân, nhö ñoán giaùo. Toâng Hoa Nghieâm cho raèng kinh Tieân ñi treân ñaát, bay treân trôøi, hay lang Hoa Nghieâm laø giaùo ñieån ñoán ngoä vaø kinh thang tuøy yù vaøo khoâng gian, leân trôøi hay Phaùp Hoa vöøa tieäm vöøa ñoán; trong khi toâng töï bieán hoùa thaân mình, vaân vaân—The Thieân Thai laïi cho raèng kinh Phaùp Hoa laø vöøa Lankavatara Sutra gives ten kinds of laø ñoán giaùo maø cuõng laø vieân giaùo—The immortals, walkers on the earth, fliers, gradual method of teaching by beginning with

wanderers at will, into space, into the ngöõ cuûa ñaïi thaàn; khi vua taém maø ñoøi laáy tieân- deva heavens, transforming themselves in ñaø-baø thì lieàn daâng nöôùc; khi vua aên maø ñoøi any form, etc. tieân-ñaø-baø thì lieàn daâng muoái; khi vua aên xong b) Ngöôøi tu khoå haïnh: An ascetic, a man of maø ñoøi tieân-ñaø-baø thì lieàn daâng taùch ñeå uoáng the hills. traø, khi vua muoán ñi du ngoaïn maø ñoøi tieân-ñaø- c) Ngöôøi aån daät: A hermit. baø lieàn daâng ngöïa)—A term used for four d) Phaät: The Buddha. meanings (a minister of state in personal 4) Ñòa Tieân: Earth genii. attendance on the king): 5) Quyû Tieân: Ghost genii. 1) Muoái: Salt. Tieân AÂm: Tieáng noùi cuûa Phaät—The voice of 2) Cheùn: Cup. Buddha. 3) Nöôùc: Water. Tieân Boái: Monks of senior ranks. 4) Ngöïa: Horse. Tieân Caûnh: Fairyland. Tieân Ñaø Khaùch: Moät ngöôøi noåi tieáng, giaøu coù vaø coù trí tueä (chæ moät ngöôøi hieåu ñöôïc maät Tieân Chaâu: Teân moät ngoâi chuøa trong tænh nghóa cuûa Tieân Ñaø Baø)—A man of renown, Vónh Long, Nam Vieät Nam, chuøa ñaõ ñöôïc wealth and wisdom—See Tieân Ñaø Baø. nhaéc ñeán trong boä Ñaïi Nam Nhaát Thoáng Chí. Chuøa toïa laïc treân cuø lao An Thaønh. Teân cuõ laø Tieân Ñaït: See Tieân Trieát. Di Ñaø. Caûnh chuøa tòch tónh vaø ñöôïc soâng Cöûu Tieân Giaùc Haûi Tònh: Zen Master Tieân Giaùc Long bao quanh. Chuøa ñöôïc kieán laäp vaøo theá Haûi Tònh (1788-1875)—Thieàn sö Tieân Giaùc kyû thöù 19 vaø ñaõ ñöôïc truøng tu nhieàu laàn. Giöõa Haûi Tònh, queâ ôû Gia Ñònh, Nam Vieät. Vaøo chaùnh ñieän coù moät pho töôïng A Di Ñaø khaù naêm 1802, cha ngaøi cho pheùp ngaøi xuaát gia lôùn—Name of a temple in Vinh Long, South laøm ñeä töû cuûa Thieàn sö Phaät YÙ Linh Nhaïc. Veà Vietnam, mentioned in “Ñaïi Nam Nhaát Thoáng sau naày ngaøi thoï cuï tuùc giôùi vôùi Thieàn sö Toå Chí.” It is located in An Thanh island. The Toâng Vieân Quang, moät trong nhöõng ñaïi ñeä töû temple formerly named Di Ñaø. It is a quiet, cuûa ngaøi Phaät YÙ Linh Nhaïc. Sau khi Phaät YÙ secluded and surrounded by the Mekong Linh Nhaïc thò tòch vaøo naêm 1821, ngaøi truï taïi River. The temple was built in the nineteenth chuøa Töø AÂn. Ñeán naêm 1825 vua Minh Maïng century and had been restored many times. göûi saéc chæ trieäu hoài ngaøi veà kinh ñoâ. Ngaøi truï There is a pretty big statue of Amitabha taïi chuøa Thieân Muï. Ñeán naêm 1847, ngaøi trôû veà Buddha in the main hall. Gia Ñònh ñeå chaán höng vaø hoaèng hoùa Phaät Tieân Chieáu Cao Sôn: Maët trôøi môùi moïc giaùo taïi phöông Nam cho ñeán khi ngaøi thò tòch chieáu treân nhöõng ngoïn nuùi cao tröôùc (ví nhö naêm 1875—Zen Master Tieân

Giaùc Haûi Tònh, a Phaät thuyeát kinh Hoa nghieâm ñaàu tieân ñeå cho monk from Gia Ñònh, South Vietnam. In 1802, nhöõng ngöôøi coù caên cô Ñaïi Thöøa)—The rising his father allowed him to leave home to sun first shines on the highest mountains, become a disciple of Zen Master Phaät YÙ Linh compared with the Buddha's first preaching of Nhaïc. Later, he received complete precepts the Flower Adornment Sutra. with Zen Master Toå Toâng Vieân Quang, one of the great disciples of Phaät YÙ. He became the Tieân Coâ: Fairy. Dharma heir of the thirty-seventh generation Tieân Du: To pass away—To die—To go to of the Linn-Chih Zen Sect. After Phaät YÙ Linh the fairyland. Nhaïc passed way in 1821, he stayed at Töø AÂn Tieân Döôïc: Miraculous drug. Temple. In 1825, king Minh Maïng sent an Tieân Ñaø Baø: Saindhava (skt)—Töø duøng cho Imperial Order to summon him to the Capital. boán nghóa (chæ moät keû beà toâi hieåu ñöôïc maät He stayed at Thieân Muï Temple. He returned

to Gia Ñònh in 1847 and stayed at Vieân Giaùc Tieân Thuaät: Magic power. temple (used to be Quan AÂm Vieän, founded by Tieân Thö: Kinh ñieån—Sutras. Zen Master Höông Ñaêng in 1802 in Gia Ñònh) Tieân Tieán: Advanced—Senior rank or to revive and expand Buddhism in the South achievement. until he passed away in 1875. Tieân Toå: Forefathers—Ancestors. Tieân Giôùi: Fairyland. Tieân Tri: To predict—To foretell—To Tieân Khieát: To clean. prophesy. Tieân Kinh: Kinh ñieån cuûa Laõo Giaùo noùi veà Tieân Trieát: Tieân Ñaït—Baäc ñaõ vöôït troäi hôn thuaät tröôøng sinh baát töû—Taoist treatises on ngöôøi veà söï hieåu bieát vaø thaønh töïu—One who alchemy and immortals. has preceded someone in understanding or Tieân Loäc Vöông: The royal-stag Genius— achievement. The Buddha. Tieán: Taán leân hay tieán boä—To advance—To Tieân Maãu: Late mother. progress—To move forward. Tieân Nga: Fairy. Tieán Boä (a): Advanced (n): Progress— Tieân Nghieäp: Nghieäp töø kieáp tröôùc—Karma Advanced—To make progress. from a previous life. Tieán Chæ: Tieán tôùi vaø ngöøng laïi—Progressing Tieân Nhaân: See Tieân (B) (3). and stopping—A combination of active and Tieân Nhaân Loäc Daõ Uyeån: Vöôøn Loäc Daõ, passive behavior. naèm veà phía ñoâng baéc cuûa thaønh Ba La Naïi, Tieán Coáng: To pay tribute. nôi Ñöùc Phaät thöôøng hay lui veà trong muøa an Tieán Cuï: Haøng Sa Di ñuû tuoåi 20 tieán leân cö kieát haï—Mrgadava, a deer park, north east nhaän Cuï Tuùc Giôùi cuûa haøng Tyø Kheo—To of Varanasi, a favourite resort of sakyamuni reach the age of 20 and advance to full (Sarnath near Benares). ordination. Tieân Ni: Sainika or Senika (skt)—Taây Nhó Tieán Hoùa: Evolution. Ca—Teân goïi cuûa moät phaùi ngoaïi ñaïo—A Tieán Höông: To ofer incense to Buddha. class of non-Buddhists. Tieán Só: Doctorate. Tieân Phong: Pioneer—Vanguard. Tieán Thoaùi: To advance and to retreat. Tieân Phuï: Late father. Tieán Thuû: To make an effort to advance. Tieân Quyeát: Prerequisite. Tieán Tôùi: To move forward—To advance. Tieân Roàng: The fairy and the dragon. Tieán trieån: To develop—To evolve—To Tieân Sinh: progress. 1) OÂng—Senior—Sir—Teacher—Master— Tieán Trình Thôøi Gian: The march of time. Mr. 2) Kieáp tröôùc: A previous life. Tieàn: 1) Tieàn baïc: Cash—Currency—Money. Tieân Sö: Late master—Founder of a doctrine. 2) Tröôùc: Purva (skt)—Before—Previous— Tieân Thaùnh: Fairy and saint. Former—In front. Tieân

Thaønh: Tieàn Boái: Elders. 1) Thaønh phoá cuûa chö Tieân: The Rsi's city. Tieàn Chaùnh Giaùc Sôn: Pragbodhi (skt)— 2) Thaønh phoá nôi Phaät ñaûn sanh: The Vuøng phuï caän soâng Ni Lieân Thieàn thuoäc xöù Buddha's native city. Ma Kieät Ñaø. Trong Taây Vöïc Kyù, ngaøi Huyeàn Tieân Theá: A previous life—Past Trang cho raèng tröôùc khi Ñöùc Nhö Lai chöùng generation—Previous world.

ñöôïc Chaùnh Giaùc, ngaøi ñaõ treøo leân nuùi naày, Tieàn Sanh: Ñôøi tröôùc hay thaân tröôùc— cho neân noù coù teân laø Tieàn Chaùnh Giaùc Sôn—A Former life or lives—The previous body, or mountain in Magadha. According to The Great incarnation. T'ang Chronicles of the Western World, Tieàn Saûnh: Antechamber. Hsuan-Tsang reported that Sakyamuni might Tieàn Söû: Prehistoric. have been ascended on this mountain before Tieàn Tam Tam, Haäu Tam Tam: Nhöõng söï his enlightenment, hence its name. kieän thöïc, ñoái laïi vôùi nhöõng söï kieän tröøu töôïng Tieàn Cheá: Prefabricated. (caâu hoûi vaø traû lôøi giöõa ngaøi Voâ Tröôùc vaø ngaøi Tieàn Cuûa: Wealth. Vaên Thuø)—Three and three before, three and Tieàn Duyeân: Predestined affinity. three behind—Concrete facts as opposed to Tieàn Ñònh: Fate—Predestination. general abstractions. Tieàn Ñaïo: Tieàn Thaân: See Tieàn Sanh. 1) To lead. Tieàn Theá: See Tieàn Sanh. 2) Forward. Tieàn Tích: Past history of someone— Tieàn Ñoà: The road ahead—Future. Antecedents. Tieàn Ñöôøng: The front hall or the front part Tieàn Tieán: Advanced. of a monastery. Tieàn Traûm Haäu Taáu: To behead first and to Tieàn Haäu: Before and after. report afterward. Tieàn Haäu Teá Ñoaïn: Caùc phaùp höõu vi ñôøi Tieàn Traàn: Saùu traàn tröôùc ñaây laøm aûnh tröôùc vaø ñôøi sau ñeàu caét ñöùt, maø döôøng nhö höôûng ñeán nhöõng giai ñoaïn tu haønh (Ñöùc Phaät lieân tuïc (ai coøn thaáy caùi döôøng nhö lieân tuïc baûo oâng A Nan trong Kinh Laêng Nghieâm, ñoù naày, ngöôøi ñoù vaãn coøn traên trôû trong voøng luaân laø töôûng töôïng cuûa tieàn traàn hö voïng töôùng, hoài sanh töû; ngöôïc laïi ai chöùng ngoä ñöôïc leõ laøm meâ hoaëc chaân tính cuûa oâng)—Previous naày töùc laø chöùng ñaéc Nieát Baøn)— impure conditions, influencing the succeeding Discontinuous function, though seemingly stage or stages. continuous, e.g. "catherine-wheel," or torch Tieàn Trung Haäu: Former, intermediate, whirled around. after. Tieàn Kieáp: Past (previous) life—Past or Tieàn Veä: Advanced guard. previous incarnation. Tieån: Muõi teân—An arrow. Tieàn Leä: Precedent. Tieån Ñaïo: Ñöôøng teân bay töø xa—An arrow- Tieàn Nhaân: Predecessors. shot, or bow-shot, in distance. Tieàn Phaät: Ñöùc Phaät vaøo Nieát Baøn tröôùc (chæ Tieãn: To see someone off. Phaät Thích Ca)—A preceding Buddha— Tieãn Bieät: To say good-bye—To bid Former Buddhas who have entered into farewell. nirvana. Tieãn Chaân: See Tieãn. Tieàn Phaät Haäu Phaät: Phaät Thích Ca vaø Phaät Tieãn Ñöa: See Tieãn. Di Laëc—Sakyamuni and Maitreya Buddhas. Tieãn Haønh: See Tieãn. Tieàn Phong: Vanguard—Pioneer. Tieän: Tieàn Phöông Tröôïng: Front of Abbot's 1) Deã daøng: Easy. Quarters. 2) Ñeâ tieän: Cheap. 3) Tieän lôïi: Convenient and beneficial.

4) Tieän ñaây: So—By the way. Tieáng Goïi: Call. 5) Tieän ñoà vaät (goã hay saét theùp): To lathe— Tieáng Goïi Cuûa Löông Taâm: Call or voice To turn—Turner. of conscience. 6) Tieåu tieän: To urinate or evacuate the Tieáng Saám: Stroke of thunder. bowels.

Tieáng Seùt: Stroke of lightning. Tieän Daân: Lower classes. Tieáng Soùng: Sound of waves. Tieän Dòp: To take advantage of the Tieáng Taêm: Celebrity—Renown—Fame—opportunity (occasion). Reputation. Tieän Duïng: Convenient for use Tieáng Thôm: Good name. (Convenience or expedient method). Tieáng Toát: Tieän Lôïi: Expedient—Advantageous— 1) Noåi tieáng: Good name—See Tieáng Taêm. Serviceable—Convenient and beneficial. 2) Toát gioïng: Beautiful voice. Tieän Nghi: Comfort—Convenience. Tieáng Trong: Clear voice. Tieän Nghi Vaät Chaát: Material comforts. Tieáng Vang: Echo. Tieän Taën: To economize—To save little by Tieáng Xaáu: Bad name (reputation). little. Tieáp: Tieän Theå: For convenient's sake. 1) Tieáp caän: Adjoining. Tieän Thieän Na: Vyanjana (skt)—Bieån Thieän 2) Tieáp dieãn: To go on—To continue. Na—Tieän Xaõ Na. 3) Tieáp nhaän: To receive—To take. 1) Vaên (caùch dòch môùi—new interpretation): 4) Tieáp xuùc: To join—To touch. Naêng hieån hay laøm roõ caùi nghóa—Making Tieáp Cöùu: To rescue—To relieve. clear—Making distinguishing—A mark, sign or script which manifests the Tieáp Daãn: Tieáp nhaän vaø höôùng daãn— meanings. Welcoming and escorting—To receive and 2) Vò (caùch dòch cuõ—old interpretation): lead. Phaân bieät hay laøm roõ muøi vò naày vôùi muøi Tieáp Daãn Ñaïo Sö: Chuùng sanh ñöôïc vaõng vò kia—A taste or flavour, that which sanh Tònh Ñoä nhôø söï trôï giuùp cuûa hai vò distinguishes one taste from another. Phaät—Sentient beings are reborn in the Pure Tieáng: Land owing to the assistance of the following 1) Sound—Voice. Buddhas: 2) Language. 1) Söï chæ daãn cuûa Ñöùc Boån Sö Thích Ca Maâu 3) Reputation. Ni Phaät: The guidance of our original teacher, Sakyamuni Buddha, and his Tieáng AÙc: Ill news. teachings. Tieáng Caâm: deaf sound. 2) Tieáp Daãn Ñaïo Sö A Di Ñaø Phaät: The Tieáng Chaân: Footstep. welcoming and escorting of Amitabha Tieáng Taêm: Fame. Buddha. Tieáng Chuoâng: Sound of a bell. 3) Chö Phaät möôøi phöông hoä nieäm: The Tieáng Chöôûi: Insulting words. support and protection of the Buddhas of Tieáng Ñoàn: Rumour. the ten directions. Tieáng Ñoäng: Noise—Sound. Tieáp Daãn Veà Tònh Ñoä: Welcoming and escorting to the Pure Land. Tieáng Gioù: Sound of wind. Tieáp Dieãn: To go on—To continue.

Tieáp Ñaõi: To receive and to entertain—To Tieát Duïc: To bound one's desires. receive and treat, or wait upon. Tieát Ña: Preta (skt)—Loaøi quyû ñoùi coù theå Tieáp Ñoùn: To meet—To receive—To greet. laøm toån haïi ñeán con ngöôøi—A hungry ghost Tieáp Khaùch: To receive (greet) guests. who is harmful to human beings. Tieáp Kieán: To receive in audience. Tieát Ñoä: Temperate—Moderate. Tieáp Lieân: Continuous. Tieát Ñoä Trong AÂn Uoáng: Theo Kinh Höõu Tieáp Nhaän: To admit—To receive. Hoïc trong Trung Boä Kinh, Ñöùc Phaät ñaõ daïy 'Theá naøo laø vò Thaùnh ñeä töû bieát tieát ñoä trong Tieáp Röôùc: See Tieáp Ñoùn. aên uoáng?'—According to the Sekha Sutta in Tieáp Sinh: Tieáp ñoùn söï soáng, nhö coâ muï ñôû the Middle Length Discourses of the Buddha, ñeû—To receive the living; also to receive at the Buddha confirmed his noble disciples on birth as a midwife does. moderating in eating as follows: Tieáp Taân: To receive guests. 1) Quaùn saùt moät caùch khoân ngoan: reflecting Tieáp Teá: To supply. wisely. Tieáp Theo: To ensue—To follow. 2) Khi thoï duïng caùc moùn aên—When taking Tieáp Thu: To receive. food: Tieáp Tuùc: OÂm chaân, nhö oâm

chaân Phaät ñeå toû a) Khoâng phaûi ñeå vui ñuøa: Not for loøng toân kính—To embrace the feet, i.e. amusement. Buddha's feet in reverence or pleading. b) Khoâng phaûi ñeå ñam meâ: Not for Tieáp Tuùc Taùc Leã: Hai tay chaïm chaân vò Theá intoxication. c) Khoâng phaûi ñeå trang söùc hay töï laøm ñeïp Toân hay oâm chaân Phaät ñeå toû loøng toân kính, roài mình: Not for the sake of physical beauty ngöõa hai tay naâng chaân Phaät nhö tieáp nhaän and attractiveness. laáy—To embrace the Buddha's feet in d) Chæ ñeå thaân naày ñöôïc duy trì, ñöôïc baûo reverence or pleading, or to extend the arms in döôõng, khoûi bò gia haïi, ñeå chaáp trì phaïm that posture. haïnh: Only for the endurance and Tieáp Tuïc: To go on—To keep on—To carry continuance of this body, for enduring on—To continue. discomfort, and for assisting the holy life. Tieáp Xuùc: Touch—Contact. 3) Vò aáy neân nghó raèng: "Nhö vaäy ta dieät tröø Tieáp Xuùc Taâm Lyù: Khi ñoái töôïng, caên vaø caùc caûm thoï cuõ vaø khoâng cho khôûi leân caùc thöùc gaëp nhau, söï tieáp xuùc taâm lyù naày laøm cho caûm thoï môùi; vaø ta seõ khoâng phaïm loãi chuùng ta bieát ñoái töôïng laø caùi gì—Mental laàm, soáng ñöôïc an oån."—Considering: factor contact—When the object, the sense "Thus I shall terminate old feelings faculty and the consciousness meet, it is the without arousing new feelings and I shall mental factor contact which knows the object be healthy and blameless and shall live in for what it is. comfort." Tieáp Xuùc Vaät Lyù: Physical contact. Tieát Giaûm: To diminish. Tieát: Tieát Haïnh: Virtue—Chasity. 1) Rau ñay: A kind of vegetable—Wild Tieát Kieäm: Thrifty—Economical—Saving. hemp. Tieát La Y: See La Y. 2) Ræ ra hay laøm cho bôùt laïi—To leak—To diminish. Tieát Loä: To reveal—To let out—To unfole— To disclose. Tieát Cheá: To bound—To limit.

Tieát Phuïc: Y phuïc cho Taêng Ni laøm baèng Tieâu Hoang: To waste money—To squander. loaïi caây ñay moïc hoang—Hemp garments, the Tieâu Huûy: To demolish—To destroy. coarse monastic dress. Tieâu Khieån: To kill time—To recreate. Tieát Thaùo: Fidelity. Tieâu Laõnh: Vò laõnh ñaïo—The leader— Tieät: Chief. 1) Chaët ñöùt—To cut off. Tieâu Ma: To be gone—To wear out. 2) Ngaên caûn: To intercept. Tieâu Nguyeät: Chæ traêng—To indicate the Tieät Vuõ Chuù: Chuù caàu ngöng möa—moon. Incantations for the cessation of rain. Tieâu Saáu Phuïc: Teân khaùc goïi aùo caø sa laø Tieâu: tieâu tröø phieàn naõo—The monk's robe as 1) Laù côø: Flag—Banner. putting an end to illusion. 2) Naáu kim loaïi: To melt metal. Tieâu Saàu: To relieve the sadness (tedium). 3) Thieâu: Chaùy naùm—Scorch—Harass. Tieâu Tai: To disperse, or put an end to 4) Tieâu hoùa thöïc phaåm: To digest (food). calamity. 5) Tieâu tan: To disperse. 6) Tieâu xaøi: To spend. Tieâu Tan: To be snuffed out—To dissipate— 7) Trieät Tieâu: To dissolve—To dissipate— To lose. To end. Tieâu Tan Chí Nguyeän Ñoä Tha: To lose Tieâu Bieåu: To symbolize. one's vow to save other sentient beings—To lose one's altruistic determination. Tieâu Chuaån: Norm—Standard. Tieâu Taùn: To melt away. Tieâu Cöïc: Negative. Tieâu Thích: Giaûi quyeát hay giaûi thích—To Tieâu Dao: At leisure—Free. solve—To explain. Tieâu Dao Mieàn Cöïc Laïc: To be at leisure Tieâu Thuï: To consume. in the blissing world. Tieâu Thuïc Ñaïi Tieâu Thuïc Ñòa Nguïc: Ñòa Tieâu Dao Töï Taïi: Töï taïi ñeán ñi baát cöù choã nguïc thöù baûy trong baùt

nhieät ñòa nguïc— naøo tuøy yù—To go anywhere at will, to roam Pratapana, the seventh of the eight hot hells— where one will. See Ñòa Nguïc (a) (7). Tieâu Dieät: To disperse—To annihilate—To Tieâu Thuïc Ñòa Nguïc: Vieâm Nhieät Ñòa put an end to—To cause to cease. Nguïc, ñòa nguïc thöù saùu trong baùt nhieät ñòa Tieâu Duøng: To use. nguïc—Tapana, the sixth of the eight hot Tieâu Duïng: To spend. hells—See Ñòa Nguïc (a) (6). Tieâu Ñeà: Heading—Subject. Tieâu Tröø: To eliminate—To exterminate— Tieâu Ñieàu: Deserted and dreary. To obliterate—To eradicate. Tieâu Ñoäc: Antitoxic. Tieâu Tröø Toäi Chöôùng Trong Nhieàu Tieâu Giaûm: To lessen—To diminish. Kieáp: To obliterate grave sins (wrongdoings) Tieâu Huûy Thieän Nghieäp: Destruction of of countless eons. wholesome karma—Nguyeân nhaân chính ñöa Tieâu Töï: Teân goïi khaùc cuûa töï vieän duôùi ñôøi ñeán vieäc tieâu huûy thieän nghieäp laø saân haän— nhaø Löông, khoaûng 502-557 sau Taây Lòch, vì The principal cause of the destruction of vua Löông Voõ Ñeá xaây quaù nhieàu chuøa ñeán ñoä wholesome karma is anger and hatred. daân chuùng duøng hoï cuûa oâng ñeå goïi teân chuøa—Tieâu Hoùa: To digest. A name for monasteries in the Liang dynasty,

502-557 A.D., because Liang Wu Ti built so 12) Nhöõng baøi ñeà caäp ñeán kieán thöùc phaân many that they called after his surname giaûi: Patisambhida (p)—Book on “Hsiao.” Analytical Knowledge. Tieâu Xí: Pheùp cuûa toâng Chaân Ngoân laø laáy 13) Ñôøi soáng cuûa chö vò A La Haùn: Apadana thaân aán nhö côø xí, khí cuï, vaân vaân ñeå laøm toû roõ (p)—Lives of Arahants. caùi ñöùc noäi chöùng cuûa Phaät—Signals, symbols, 14) Tieåu söû cuûa Ñöùc Phaät: Buddhavamsa especially those used by the Yoga sect. (p)—History of the Buddha. Tieáu: Söï raõi röôïu cuùng teá, ñaëc bieät cuùng teá toå 15) Nhöõng phaåm haïnh: Cariya Pitake (p)— tieân hay cuùng Vu Lan Boàn—Libations or Modes of Conduct. offerings, especially to ancestors; the offerings Tieåu A Sö: See Tieåu Sö. of All Souls Day. Tieåu AÅn Só: Vò Taêng ôû aån trong tònh thaát, ít Tieáu Laâm: Funny stories. lui tôùi vôùi xaõ hoäi beân ngoaøi—A small hermit Tieàu Tuïy: Broken down who lives in a pure hut, seldom frequents with outside society. Tieåu: Small—Inferior—Little—Petty— Mean—Minor. Tieåu Baïch Hoa: Moät trong boán loaïi hoa, teân dòch cuûa hoa Maïn Ñaø La—One of the four Tieåu A Haøm: Khuddaka Nikaya (p)—Nhöõng divine flowers, the mandara-flower. caâu keä ngaén, chia laøm 15 taäp—Smaller collection consists of fifteen books: Tieåu Boån A Di Ñaø Kinh: Kinh A Di Ñaø 1) Nhöõng baøi keä ngaén: Khuddaka Patha ñöôïc Tònh Ñoä Toâng cuûa phaùi Thieân Thai duøng (p)—Short texts nhö Kinh Tieåu Boån—The T’ien-T’ai takes the 2) Kinh Phaùp Cuù: Dhammapada (p)—Coøn Amitabha Sutra as one of the minor sutras of goïi laø “Con Ñöôøng Chôn Lyù”—The Way the Pure-Land Sect. of Truth. Tieåu Caên: Caên tính chæ coù theå tieáp thuï ñöôïc 3) Hoan Hyû Ca: Udana (p)—Paeans of Joy. giaùo lyù cuûa Tieåu Thöøa—Have a mind fit only 4) Nhöõng baøi kinh baét ñaàu baèng “Daïy nhö for Hinayana doctrine. theá naày”: Itivuttaka (p)—“Thus said” Tieåu Cô: See Tieåu Caên. Discourses. Tieåu Daãn: Foreword. 5) Nhöõng baøi kinh söu taäp: Sutta Nipata Tieåu Giaùo: Giaùo phaùp keùm coûi. Tieåu thöøa roõ (p)—Collected Discourses. raøng laø giaùo phaùp ban sô cuûa Ñöùc Phaät, chæ 6) Caâu chuyeän nhöõng caûnh Trôøi: Vimana daïy phöông caùch tìm ñeán nieát

baøn baèng khoå Vatthu (p)—Stories of Celestial Mansions. haïnh, dieät boû tri thöùc vaø tìm ñeán choã tòch tònh 7) Caâu chuyeän caûnh giôùi ngaï quyû: Peta coâ ñoäc; nhöõng tín ñoà cuûa tröôøng phaùi Tieåu Vatthu (p)—Stories of Petas. Thöøa, nhöõng Thanh Vaên, Duyeân Giaùc, laø 8) Keä cuûa ngöôøi thieän nam: Theragatha nhöõng vò coá gaéng töï tu haønh giaûi thoaùt qua (p)—Psalms of the Brethren. thöïc taäp khoå haïnh—The smaller or inferior. 9) Keä cuûa ngöôøi tín nöõ: Therigatha (p)— Hinayana which is undoubtedly nearer to the Psalms of the Sisters. original teaching of the Buddha, is fairly 10) Tuùc Sanh Truyeän: Jataka (p)—Nhöõng caâu described as an endeavour to seek nirvana chuyeän taùi sanh cuûa Boà Taùt—Birth Stories through an ash-covered body, an extinguished of the Bodhisattva. intellect, and solitariness; its followers are 11) Nhöõng baøi traàn thuaät: Niddesa (p)— Sravakas and Pratyeka-buddhas, those who Expositions. strive for their own deliverance through asetic works.

Tieåu Giôùi: Moät chuùng hoäi nhoû trong cuoäc 6) Sa moân Coà Ñaøm töø boû noùi hai löôõi, traùnh leã—A small assembly of monks for xa noùi hai löôõi; nghe ñieàu gì ôû choã naày, ceremonial purposes. khoâng ñi noùi ñeán choã kia ñeå sanh chia reõ Tieåu Giôùi Nhi (Maø) Phaøm Phu Taùn ôû nhöõng ngöôøi naày; nghe ñieàu gì ôû choã kia, khoâng ñi noùi vôùi nhöõng ngöôøi naày ñeå Thaùn Nhö Lai: Theo Kinh Phaïm Voõng trong sanh chia reõ ôû nhöõng ngöôøi kia. Nhö vaäy Tröôøng Boä Kinh, keû phaøm phu taùn thaùn Nhö Sa moân Coà Ñaøm soáng hoøa hôïp nhöõng keû Lai vì nhöõng tieåu giôùi nhoû nhaët khoâng quan ly giaùn, taêng tröôûng nhöõng keû ñaõ hoøa hôïp, troïng—According to the Brahmajala Sutta in hoan hyû trong hoøa hôïp, noùi nhöõng lôøi ñöa the Long Discourses of the Buddha, ordinary ñeán hoøa hôïp: Abandoning malicious people would praise the Tathagata for speech, he does not repeat there what he elementary, inferior matters of moral practice: has heard here to the detriment of these, 1) Sa moân Coà Ñaøm töø boû saùt sanh, traùnh xa or repeat what he as heard there to the saùt sanh: Abandoning the taking of life, detriment of those. Thus he is a reconciler the ascetic Gotama dwells refraining from of those at variance and an encourager of taking life. those at one, rejoicing in peace, loving it, 2) Töø boû ñao kieám, bieát taøm quyù, coù loøng delighting in it, one who speaks up for soáng töø, soáng thöông xoùt ñeán haïnh phuùc peace. cuûa taát caû chuùng sanh vaø loaøi höõu tình: 7) Sa moân Coà Ñaøm töø boû lôøi noùi ñoäc aùc, Without stick or sword, scrupulous, traùnh xa lôøi noùi ñoäc aùc, maø chæ noùi nhöõng compassionate, trembling for the welfare lôøi noùi khoâng loãi laàm, ñeïp tai, deã thöông, of all living beings. thoâng caûm ñeán taâm, tao nhaõ, ñeïp loøng 3) Sa moân Coà Ñaøm töø boû laáy cuûa khoâng cho, nhieàu ngöôøi, vui loøng nhieàu ngöôøi: traùnh xa söï laáy cuûa khoâng cho, chæ laáy Abandoning harsh speech, he refrains nhöõng vaät ñaõ cho, chæ mong nhöõng vaät ñaõ from it. He speaks whatever is blameless, cho, söï soáng thanh tònh khoâng coù troäm pleasing to the ear, agreeable, reaching cöôùp: Abandoning from taking what is not the heart, urbane, pleasing and attractive given, the ascetic Gotama dwells to the multitude. refraining from taking what is not given, 8) Sa moân Coà Ñaøm töø boû lôøi noùi yû ngöõ, traùnh living

purely, accepting what is given, xa lôøi noùi yû ngöõ, noùi ñuùng thôøi, noùi nhöõng awaiting what is given, without stealing. lôøi chaân thaät, noùi nhöõng lôøi coù yù nghóa, noùi 4) Sa moân Coà Ñaøm töø boû taø haïnh, tònh tu nhöõng lôøi veà chaùnh phaùp, noùi nhöõng lôøi veà phaïm haïnh, soáng giaûi thoaùt, töø boû daâm luaät, noùi nhöõng lôøi ñaùng ñöôïc gìn giöõ, duïc heøn haï: Abandoning unchasity, the nhöõng lôøi hôïp thôøi, thuaän lyù, coù heä thoáng ascetic Gotama lives far from it, aloof vaø maïch laïc, coù ích lôïi: Abandoning idle from the village-practice of sex. chatter, he speaks at the right time, what 5) Sa moân Coà Ñaøm töø boû noùi laùo, traùnh xa is correct and to the point, of Dhamma and noùi laùo, noùi nhöõng lôøi chaân thaät, y chæ nôi discipline. He is a speaker whose words söï thaät, chaéc chaén, ñaùng tin caäy, khoâng are to be treasured, seasonable, reasoned, löøa gaït, khoâng phaûn laïi lôøi höùa ñoái vôùi well-defined and connected with the goal. ñôøi: Abandoning false speech, the ascetic 9) Sa moân Coà Ñaøm khoâng laøm haïi ñeán caùc Gotama dwells refraining from false haït gioáng vaø aùc loaïi caây coû; sa moân Coà speech, a truth-speaker, one to be relied Ñaøm duøng moãi ngaøy moät böõa, khoâng aên on, trustworthy, dependable, not a ban ñeâm, töø boû khoâng aên ban ñeâm, töø boû deceiver of the world.

khoâng aên phi thôøi: The ascetic Gotama is 21) Sa moân Coà Ñaøm töø boû khoâng buoân baùn: a refrainer from damaging seeds and The ascetic Gotama refrains from buying crops. He eats once a day and not at night, and selling. refraining from eating at improper times. 22) Sa moân Coà Ñaøm töø boû caùc söï gian laän 10) Sa moân Coà Ñaøm töø boû khoâng ñi xem muùa, baèng caân, tieàn baïc vaø ño löôøng: The haùt, nhaïc, dieãn kòch: The ascetic Gotama ascetic Gotama refrains from cheating avoids watching dancing, singing, music with false weights and measures. and shows. 23) Sa moân Coà Ñaøm töø boû caù taùnh taø haïnh 11) Sa moân Coà Ñaøm töø boû khoâng trang söùc nhö hoái loä, gian traù, löøa ñaûo: The ascetic baèng voøng hoa, höông lieäu, daàu thoa vaø Gotama refrains from bribery and caùc thôøi trang: The ascetic Gotama corruption, deception and insincerity. abstains from using garlands, perfumes, 24) Sa moân Coà Ñaøm töø boû khoâng laøm thöông cosmetics, ornaments and adornments. toån, saùt haïi, caâu thuùc, böùc ñoaït, troäm caép, 12) Sa moân Coà Ñaøm töø boû khoâng duøng giöôøng cöôùp phaù: The ascetic Gotama refrains cao vaø giöôøng lôùn: The ascetic Gotama from wounding, killing, inprisoning, avoids using high or wide beds. highway robbery, and taking food by 13) Sa moân Coà Ñaøm töø boû khoâng nhaän vaøng force. baïc: The ascetic Gotama avoids accepting Tieåu Haïnh: Haïnh tu Tieåu Thöøa—The gold and silver. practice, or discipline of Hinayana. 14) Sa moân Coà Ñaøm töø boû khoâng nhaän caùc haït Tieåu Keá: Cuda (skt)—See Chu La Phaùt. gioáng: The ascetic Gotama avoids Tieåu Khoâng: Trieát lyù “Taùnh Khoâng” trong accepting raw grain. Tieåu Thöøa, ngöôïc laïi vôùi trieát lyù “Taùnh 15) Sa moân Coà Ñaøm töø boû khoâng nhaän thòt Khoâng” trong Ñaïi Thöøa—The Hinayan soáng: The ascetic Gotama avoids doctrine of the void, as contrasted with that of accepting raw flesh. Mahayana—For more information, please see 16) Sa moân Coà Ñaøm töø boû khoâng nhaän ñaøn baø Ñaïi Khoâng. con gaùi: The ascetic Gotama does not Tieåu

Kieáp: Antara-kalpa (skt). accept women and young girls. 1) Moät giai ñoaïn taêng giaûm thaønh hoaïi cuûa 17) Sa moân Coà Ñaøm töø boû khoâng nhaän noâ tyø vuõ truï—A small kalpa—A period of gaùi vaø trai: The ascetic Gotama does not growth and decay of the universe—An accept male or female slaves. intermediate kalpa. 18) Sa moân Coà Ñaøm töø boû khoâng nhaän cöøu vaø 2) Theo Caâu Xaù Luaän thì kieáp soáng con deâ, gaø vaø heo, voi, boø, ngöïa, vaø ngöïa caùi: ngöôøi cöù moãi theá kyû laø taêng moät tuoåi, cöù The ascetic Gotama does not accept sheep taêng nhö theá cho ñeán khi taêng tôùi 8 vaïn tö and goats, coks and pigs, elephants, cattle, tuoåi thì laïi baét ñaàu giaûm daàn cuõng moãi horses and mares. traêm naêm moät tuoåi, cho ñeán khi tuoåi thoï 19) Sa moân Coà Ñaøm töø boû khoâng nhaän ruoäng chæ coøn 10 tuoåi. Moãi chu kyø taêng hoaëc ñaát: The ascetic Gotama does not accept giaûm nhö vaäy laø moät tieåu kieáp— fields and plots. According to the Kosa Sastra, the period 20) Sa moân Coà Ñaøm töø boû khoâng phaùi ngöôøi in which human life increases by one year moâi giôùi hoaëc töï mình laøm moâi giôùi: The a century until it reaches 84,000; then it is ascetic Gotama refrains from running reduced at the same rate till the life- errands. period reaches ten years of age. These two are each a small kalpa.

3) Theo Trí Ñoä Luaän thì hai chu kyø taêng 2) Phuù: Che ñaäy toäi loãi—Hidden sin. giaûm tuoåi thoï ñöôïc Caâu Xaù Luaän noùi ôû 3) Khan (Xan): Buûn xæn—Stinginess. treân laø moät "Tieåu Kieáp"—According to 4) Taät ñoá: Ghen gheùt—Envy. the Sastra on the Prajna-Paramita Sutra, 5) Naõo: Phieàn Toaùi—Vexation. the two above mentioned cycles together 6) Haïi: AÙc yù—Ill-will. as one small kalpa—See Tieåu Kieáp (2). 7) Haän thuø: Hate. Tieåu Kinh: See Tieåu Boån A Di Ñaø Kinh. 8) Daâm loaïn: Adultation, Tieåu Lôïi: Small profit. 9) Cuoáng: Doái traù—Deceit. 10) Maïn: Ngaõ maïn coáng cao—Pride. Tieåu Luaät Nghi: Luaät nghi daønh cho chö Taêng Ni thuoäc heä phaùi Tieåu Thöøa—The rules Tieåu Quy Moâ: Small scale. and regulations for monks and nuns in Tieåu Suy Töôùng: Minor signs of decay—See Hinayana. Nguõ Suy Töôùng. Tieåu Muïc Lieân: The small Tieåu Sö: Maudgalyayana—See Ma Ha Muïc Kieàn Lieân. 1) Moät vò Taêng vôùi ít hôn möôøi tuoåi haï laïp: Tieåu Ngaõ: Ego—Self. A junior monk of less than ten years full ordination. Tieåu Nguõ Ñieàu: AÙo naêm maûnh maø caùc nhaø 2) Danh hieäu töï nhuùn nhöôøng ñeå töï xöng cuûa sö Trung Quoác vaø Tònh Ñoä Nhaät Baûn thöôøng moät vò Taêng: A self-depreciatory title of maëc—The robe of five patches worn by some any monk. monks in China and by monks in the Pure Land in Japan. Tieåu Sö Taêng: See Tieåu Sö in Vietnamese- English Section. Tieåu Nhaân: Small-minded—Mean-spirited Tieåu Nieäm: Nieäm thaàm danh hieäu Phaät, Tieåu Söû: Biography. ngöôïc laïi vôùi nieäm lôùn laø ñaïi nieäm—To repeat Tieåu Taâm: Buddha's name in a quiet voice, opposite of to 1) Taâm nhoû moïn: Base—Mean—Vile. repeat loudly. 2) Caån thaän: Prudent—Careful—Cautious. Tieåu Phaùp: Giaùo lyù Tieåu Thöøa—The laws or Tieåu Tham: Moät cuoäc phaùp ñaøm ngaén—An methods of Hinayana. informal short dharma talk—An informal and unscheduled instruction or questions and Tieåu Phaåm: Phaåm kinh toùm taét—A answers—A small groups, a class for summarized version. instruction outside the regular morning or Tieåu Phaåm Kinh Baùt Nhaõ Ba La Maät: evening services. Baûn

Kinh Ñaïi Baùt Nhaõ toùm löôïc, ñöôïc Cöu Tieåu Tham Ñaàu: Ngöôøi laõnh ñaïo—A Ma La Thaäp dòch ra Hoa ngöõ, 10 quyeån—A leader. summarized or abbreviated version of the Maha-Prajna Paramita Sutra, translated into Tieåu Thaùnh: Chinese by Kumarajiva in 10 books. 1) Vò Thaùnh Tieåu Thöøa hay A-La-Haùn: The Hinayana saint or Arhat. Tieåu Phieàn Naõo Ñòa Phaùp: 2) Vò Thaùnh ôû baäc thaáp hay laø vò Boà taùt, so Upaklesabhumikah—Theo Caâu Xaù Luaän, coù vôùi Phaät: The inferior saint, or möôøi taâm sôû khôûi daäy töø söï voâ minh chöa giaùc Bodhisattva, as compared with the ngoä—According to the Kosa Sastra, there are Buddha. ten lesser evils or illusions or temptations— Minor moral defects arising from Tieåu Thaûo: unenlightenment: 1) Nhöõng loaïi caây nhoû: Smaller herbs. 1) Phaãn: Töùc giaän—Anger.

2) Nhöõng vò chæ giöõ naêm giôùi vaø tu haønh thaäp To seek for Buddhahood is Mahayana, to thieän, vì theá maø ñöôïc taùi sanh laïi coõi seek for Arahathood, Sravakas or ngöôøi hay coõi trôøi: Those who keep the Pratyeka-buddhahood are Hinayana. five commandments and do the ten good 3) Ñaïi Thöøa nhaán maïnh ñeán “vò tha phoå deeds, thereby attaining to rebirth as men cöùu,” phaùt trieån trí hueä, vaø hoùa ñoä chuùng or devas. sanh trong kieáp töông lai; trong khi Tieåu Tieåu Theá Giôùi: Microcosm—Little world. Thöøa chæ mong caàu töï ñoä qua söï tòch dieät Tieåu Thieân Theá Giôùi: Goàm moät ngaøn theá nôi nieát baøn: The Mahayanists emphasize giôùi, maø moãi theá giôùi laáy nuùi Tu Di laøm trung the universalism and altruism, develop taâm ñöôïc bao boïc xung quanh bôûi caùc nuùi wisdom and the perfect transformation of Thieát Vi vaø bieån—A small chiliocosm, all living in the future state; while the consisting of a thousand worlds each with its Hinayanists seek for narrow personal Mt. Sumeru, continents, seas and ring of iron salvation, seek for the destruction of body mountains. and mind and extinction in nirvana. 4) Boà Taùt Ñaïi Thöøa tu haønh luïc ñoä Ba La Tieåu Thuï: Caây nhoû hay laø nhöõng vò Boà Taùt Maät; trong khi beân Tieåu Thöøa thì A La coøn truï taïi caùc ñòa thaáp—Small trees—Haùn laáy Töù Dieäu Ñeá laøm boån giaùo, vaø Bodhisattvas in the lower stages. Ñoäc Giaùc laáy Thaäp Nhò Nhaân Duyeân laøm Tieåu Thuûy Xuyeân Thaïch: boån giaùo tu haønh: Bodhisattvas in the 1) Nöôùc chaûy ñaù moøn: A little water or Mahayana practice six paramitas; while dripping water penetrates stone. for the Arahanship the Four Noble Truths 2) Trong phaïm truø toân giaùo, nhöõng thaønh quaû are the foundation teaching, for pratyeka- khoù ñaït ñeàu do nhöõng coá gaéng lieân tuïc Buddhahood the twelve nidanas. hay coù coâng maøi saét coù ngaøy neân kim: The Tieåu Thöøa Cöûu Boä: Chín boä kinh thuoäc veà reward of the religious life, though Tieåu Thöøa, goàm 12 boä cuûa Ñaïi Thöøa boû ra ba difficult to attain, yields to persistent boä Voâ Vaán Töï Thuyeát, Phöông Quaûng vaø Thoï effort. Kyù—The nine classes of work belonging to Tieåu Thöøa: Hinayana (skt). the Hinayana, including the whole of the 1) Tröôøng phaùi Theravada hay Nam Toâng— twelve classes of the mahyana less (minus) the Tröôøng phaùi Tieåu thöøa ñöôïc thaønh laäp sau Udana or Voluntary Discourses, the Vaipulya khi Ñöùc Phaät nhaäp dieät, vaøo khoaûng kyû or Broader Teaching, and the Vyakarana or nguyeân Thieân Chuùa, cuõng vaøo luùc maø

Prophecies—See Thaäp Nhò Ñaïi Thöøa Kinh. tröôøng phaùi Ñaïi thöøa ñöôïc giôùi thieäu. Cöùu Tieåu Thöøa Giôùi: Giôùi luaät ñöôïc noùi trong caùnh giaûi thoaùt cuûa Tieåu thöøa laø töï ñoä— Luaät Taïng cuûa Tieåu Thöøa, cuõng ñöôïc Ñaïi Southern or Theravada school—Minor Thöøa coâng nhaän—The commandments of Vehicle—The small or inferior vehicle as Hinayana, also recognized by the Mahayana: compared with the greater teaching (Ñaïi 1) Taïi gia naêm vaø taùm giôùi: Five and eight thöøa)—Hinayana is the form of Buddhism commandments for laymen. which developed after Sakyamuni's 2) Sa Di thaäp giôùi: Ten commandments for death, at about the beginning of the the novice. Christian era, when Mahayana doctrine 3) Tyø kheo 250 giôùi: 250 commandments for were introduced—The objective is the monks. personal salvation. 4) Tyø Kheo Ni 348 giôùi: 348 commandments 2) Tìm quaû vò Phaät laø Ñaïi Thöøa, caàu quaû A for the nuns. La Haùn vaø Bích Chi Phaät laø Tieåu Thöøa:

Tieåu Thöøa Kinh: Kinh ñieån Tieåu Thöøa, ñoù 2) Voâ ngaõ: The unreality of the ego—See laø boán boä Kinh A Haøm—The Hinayana Sutras, Voâ Ngaõ. the four sections of Agama Sutras. 3) Nieát Baøn: Nirvana—See Nieát Baøn. Tieåu Thöøa Luaän: Abhidharma (skt)—Theo Tieåu Thöøa Tam Toâng: Ba trong soá 18 toâng Keith trong Töï Ñieån Töø Ngöõ Phaät Giaùo Trung phaùi Tieåu Thöøa ñaõ ñöôïc truyeàn ñeán Trung Quoác, thì nhöõng boä luaän veà trieát lyù cuûa tröôøng quoác—Three of the eighteen Hinayana phaùi Tieåu Thöøa, baây giôø goàm khoaûng chöøng schools were transported to China: 37 boä, boä luaän sôùm nhöùt laø boä "Phaân Bieät 1) Caâu Xaù Toâng: Abhidharma (skt)—Kosa. Coâng Ñöùc Luaän" ñöôïc bieân soaïn tröôùc naêm 2) Thaønh Thaät Toâng: Satya-siddhi. 220 sau Taây Lòch. Cho tôùi baây giôø thì chuùng ta 3) Luaät Toâng: Vinaya school or the school of vaãn chöa bieát roõ boä A Tyø Ñaït Ma Luaän hay Vi Harivaman. Dieäu Phaùp ñöôïc bieân soaïn hoài naøo— Tieåu Thöøa Thaäp Baùt Boä: Muôøi taùm phaùi According to Keith in the Dictionary of Tieåu thöøa—Eighteen sects of Hinayana: Chinese Buddhist Terms, the Hinayana (A) Ñaïi Chuùng Boä—Mahasanghikah: sastras, the philosophical canon of the 1) Nhöùt Thuyeát Boä: Ekavya-vaharikah. Hinayana, now supposed consist of some 2) Thuyeát Xuaát Theá Boä: Lokottaravadinah. thirty-seven works, the earliest of which is said 3) Ña Vaên Boä: Bahusrutiyah. to be the Gunanirdesa sastra before 220 A.D. 4) Thuyeát Giaû Boä: Prajanptivadinah. The date of the Abhidharma is still unknown to 5) Cheá Ña Sôn Boä: Jetavaniyah us. (Caityasailah). Tieåu Thöøa Ngoaïi Ñaïo: Tieåu thöøa vaø caùc 6) Taây Sôn Truï Boä: Aparasailah (Baéc Sôn toâng phaùi ngoaïi ñaïo—Hinayana and the Truï Boä: Uttarasailah). heretical sects 7) Keâ Li Boä: Gokulika—Kaukkutikah. Tieåu Thöøa Nhò Boä: Two major classes of (B) Thöôïng Toïa Boä—Aryasthavirah: Hinayana: 8) Tuyeát Sôn Boä: Haimavatah. 1) Thöôïng Toïa Boä: Sthaviravadin, school of 9) Thuyeát Nhöùt Thieát Höõu Boä: presbyters—Thöôïng Toïa Boä ñöôïc bieát Sarvastivadah. döôùi söï laõnh ñaïo cuûa Tyø Kheo Ñaïi Thieân, 10) Ñoäc Töû Boä: Vatsiputriyah. moät traêm naêm sau ngaøy Phaät nhaäp dieät, 11) Phaùp Thöôïng Boä: Dharmottariyah. döôùi trieàu A Duïc—This division is 12) Hieàn Vò Boä: Bhadrayaniyah. reported to have taken place under the 13) Chính Löôïng Boä: Sammatiyah. leadership of the monk named Mahadeva, 14) Maät Laâm Sôn Boä:

Sannagarikah. a hundred years after the Buddha's 15) Hoùa Ñòa Boä: Mahisasakah.. nirvana and during the reign of Asoka. 16) Phaùp Taïng Boä: Dharmaguptah. Mahadea's sect became the 17) AÅm Quang Boä: Kasyahpiya. Mahasanghika—For more information, 18) Kinh Löôïng Boä: Sautrantikah. please see Mahasanghika. Tieåu Thöøa Thieân Tieäm Giôùi: Söï tuaân thuû 2) Ñaïi Chuùng boä: Sarvastivadin (skt)—See giôùi luaät töøng phaàn vaø töø töø cuûa Tieåu Thöøa, so Sarvastivada. vôùi cuï tuùc giôùi vaø töùc thì cöùu ñoä cuûa Ñaïi Tieåu Thöøa Tam AÁn: The three Thöøa—The Hinayana partial and gradual characteristic marks of all Hinayana sutras: method of obeying laws and commandments, 1) Voâ thöôøng: Impermanence of as compared with the full and immediate phenomena—See Voâ Thöôøng. salvation of Mahayana.

Tieåu Thöøa Töù Boä: Theo Nhaát Haïnh thì Tieåu Tieåu Töôøng Kî: An anniversary. Thöøa coù boán toâng—According to I-Ching, Tieåu Vieãn: Teân cuûa Taêng Hueä Vieãn döôùi thôøi there are four schools in Hinayana: nhaø Tuøy—Name of Hui-Yuan of the Sui 1) Ñaïi Chuùng Boä: A-Li-Da-Maïc-Ha-Taêng- dynasty—See Hueä Vieãn. Kyø-Ni-Ca-Da—Arya Tieåu Vieän: A junior teacher. Mahasanghanikaya. Tieåu Vuõ Truï: Microcosm. 2) Thöôïng Toïa Boä: A-Li-Da-Taát-Tha-Beä- Tieåu Vöông: The small Rajas. Da—Arya-Sthavirah (skt). 3) Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä: A-Tieåu Xích Hoa: Manjusaka (skt)—Maïn Thuø Li-Da-Moä-La-Taùt-baø-Taát-Ñeå-Baø-Ñaø— Sa Hoa—Rubia cordifolia. Arya-Mulasarvastivadah (skt). Tim: Heart. 4) Chaùnh Löôïng Boä: A-Li-Da-Tam-Maät-Tim Tím: Somewhat purple. Laät-Ñeå—Arya-Sammatiyah (skt). Tím: Purple—Violet. Tieåu Thöøa Töù Moân: Boán cöûa, boán tröôøng Tím Baàm: Black and blue. phaùi hay boán giaùo phaùp Tieåu Thöøa—Four Tím Gan: To be black with rage. schools or doctrines of Hinayana: Tím Maët: Black in the face (with rage). 1) Tieåu Thöøa Höõu Moân: Noùi veà lyù "Höõu"— Tìm: To look (search—hunt) for—To seek. The door of reality, the existence of all phenomena, the doctrine of being. Tìm Caùch: To find a means. 2) Tieåu Thöøa Khoâng Moân: Noùi veà lyù Tìm Caùch Thoaùt Khoå: To find a means to "Khoâng"—The door of unreality, door of escape the worldly sufferings. non-existence. Tìm Dòp: To seek an opportunity. 3) Tieåu Thöøa Dieäc Höõu Dieäc Khoâng Moân: Tìm Ñöôøng: To find a way (means). Noùi veà lyù vöøa "Höõu" vöøa "Khoâng"—The Tìm Giaûi Phaùp: To seek solutions door of both reality and unreality or Tìm hieåu: Inquiry. relativity of existence and non-existence. Tìm kieám: See Tìm. 4) Tieåu Thöøa Phi Höõu Phi Khoâng Moân: Noùi veà lyù "Phi Höõu," "Phi Khoâng"—The door Tìm Loãi Ngöôøi: To look for faults in of neither, or transcending existence or others—Trong cuoäc soáng haèng ngaøy, chuùng ta non-existence. thöôøng nhìn leân, nhìn xuoáng, nhìn ñoâng, nhìn taây, nhìn baéc, nhìn nam, coá tìm loãi ngöôøi. Phaät Tieåu Thöïc: Böõa aên nheï hay böõa ñieåm taâm— daïy raèng chuùng ta neân nhìn laïi chuùng ta, chuùng A small meal, breakfast. ta neân phaûn quang töï kyû ñeå töï giaùc ngoä laáy Tieåu Tieän: chính mình—In daily life, always look above , 1) To urinate. look below, look to the east or to the west, to 2) Taêng Ni Phaät giaùo baét buoäc chæ tieåu tieän ôû the north or to the south and so on to try to find moät ñieåm

coá ñònh—Buddhist monks and faults in others. Buddha taught that we should nuns are enjoined to urinate only in one look into ourselves, we should reflect the light fixed spot. of awareness inwardly to become enlightened. Tieåu Tieát: Detail. Tìm Phöông Hoùa Giaûi Nhöõng Hoaøn Tieåu Tònh: Minor purity. Caûnh Hoån Loaïn: To seek for a solution to Tieåu Toâng: Nhöõng toâng phaùi Tieåu Thöøa— chaotic situations. The sects of Hinayana. Tìm Ra:To identify—To find out—To Tieåu Tröø: See Tieâu Tröø. discover.

Tìm Thaáy: To find—To discover. quy kính vaø xöng nieäm ñeán hoàng danh cuûa Tìm Toøi: To research. Ngaøi—Faith—Belief—To believe—Faith regarded as the faculty of the mind which Tin: To credit—To trust—To believe. sees, appropriates, and trusts the things of Tin Buoàn: Sad news. religion; it joyfully trusts in the Buddha, in the Tin Caäy: To rely (depend—build up) on. pure virtue of the Triratna and earthly and Tin Chaéc: To convince. transcendental goodness; it is the cause of the Tin Ñoàn: Hearsay—Rumour. pure life, and the solvent of doubt. According Tin Giôø Choùt: Latest news. to The Pureland Buddhism, faith is believing Tin Laønh: Good news. in the Ultimate Bliss World truly exists just as Tin Lyù Nhaân Quaû: To believe in the the Saha World on which we are currently living. Faith means to have faith that Amitabha principle of cause and effect. Buddha is always protecting and will readily Tin Maät: Secret intelligence. rescue and deliver any sentient being who Tin Muø Quaùng: Blind acceptance. knows to respect and recite sincerely His Tin Möøng: See Tin Laønh. name. Tin Nhaûm: Superstitious. ** For more information, please see Nhò Tín. Tin Nhôn Quaû: To believe in cause and Tín Caên: Sraddhendriya (skt)—Moät trong effect. naêm caên, tín caên laø neàn taûng—Faith, one of Tin Saâu Lyù Nhaân Quaû: To deeply believe the five roots or organs producing a sound in the principle of cause and effect. moral life—Faith should serve as the Tin Saâu Vaøo Thuyeát Nghieäp Baùo Vaø Söï foundation. Chuyeån Nghieäp Trong Nhaø Phaät: To ** For more information, please see Nguõ Caên. deeply believe in the Buddha’s teachings of Tín Chaâu: Haït chaâu nieàm tin; nieàm tin thanh karma and the possibility of transforming tònh taâm nhö haït traân chaâu trong suoát nhö (changing) for the better result of our past nöôùc—The pearl of faith; as faith purifies the actions. heart it is likened to a pearl of the purest Tin Theo: To believe. water. Tin Töùc: Intelligence—Information—News. Tín Chuûng: Haït gioáng cuûa loøng tin—The seed of faith. Tin Töôûng: 1) Confident—Confidence. Tín Coå: AÂm thanh cuûa troáng hay chuoâng 2) To believe—To have confidence in. khaùnh laø phöông tieän giöõ ñöôïc nieàm tin—The drum or stimulant of faith. Tin Vaén: Brief news. Tín Ñaïo: Faith as the first and leading step. Tin Vòt: False report (news). Tín Ñòa: Belief or the faith root. Tín: Sraddha (skt)—Loøng tin. Coù loøng tin saâu saéc ñoái vôùi thöïc theå cuûa chö phaùp, tònh ñöùc Tín Ñieàu: Dogma. Tam baûo, vaø thieän caên cuûa theá gian vaø xuaát Tín Ñieàu Chuû Nghóa: Dogmatism. theá gian; coù khaû naêng ñem laïi ñôøi soáng thanh Tín Ñoà: Believer. tònh vaø hoùa giaûi nghi hoaëc. Theo Tònh Ñoä toâng, Tín Ñoä: AÁn Ñoä—India—Vaøo thôøi nhaø tín laø tin coõi Cöïc Laïc coù thaät vaø hieän höõu cuõng Ñöôøng, laõnh thoå Tín Ñoä Quoác traûi daøi treân moät nhö coõi Ta Baø cuûa chuùng

ta ñang ôû ñaây. Tín laø chu vi hôn 90.000 daäm. Ba phía giaùp bieån, tin raèng Ñöùc Phaät A Di Ñaø luoân luoân hoä nieäm, phía Baéc naèm treân daõy Tuyeát Sôn Hy Maõ Laïp saün saøng tieáp daãn baát cöù chuùng sanh naøo bieát Sôn. Phía Baéc roäng, phía Nam heïp, gioáng nhö

hình baùn nguyeät. Thôøi tieát raát noùng vaø aåm. 1) Nieàm tin vaø haønh ñoäng: Believing Kinh thaønh laø Tì Tham Baø Boå La action—Faith and practice. (Vichavapura)—In the T'ang dynasty, its 2) Tin theo giaùo phaùp maø thöïc haønh, ñoái laïi territory is described as extending over 90,000 vôùi y theo giaùo phaùp maø thöïc haønh. Tín miles in circuit, being bounded on three sides haønh daønh cho ngöôøi ñoän caên, trong khi by the sea; north is rested on the Snow phaùp haønh daønh cho keû lôïi caên: Action Mountain (Himalaya); wide at north, resulting from faith (for those of inferior narrowing to the south, shaped like a half- ability)—Practice based on belief, in moon. It eas extremely hot, well watered and contrast with action resulting from direct damp. Its capital was Vichavapura. apprehension of the doctrine; the former is Tín Ñoä Haø: Taân Ñaàu Haø, hay AÁn Haø, moät found among the inferior ability, the latter trong boán con soâng lôùn—The Indus, one of the among the mentally acute. four great rivers. Tín Haïnh Nguyeän: Faith, practice, and Tín Ñöùc: Coâng ñöùc cuûa nieàm tin—The merit vow—Theo Lieân Toâng Cöûu Toå laø ngaøi Ngaåu of the believing heart—The power of faith. ích Ñaïi Sö: "Neáu Tín Nguyeän beàn chaéc thì khi Tín Giaûi: laâm chung, chæ xöng danh hieäu Phaät möôøi 1) Tin vaø hieåu giaùo lyù nhaø Phaät: Faith and nieäm cuõng ñöôïc vaõng sanh. Coøn traùi laïi, thì duø interpretation—To believe and understand cho coù nieäm Phaät nhieàu ñeán theá maáy ñi nöõa or explain the doctrine. maø Tín Nguyeän yeáu keùm, thì chæ ñöôïc keát quaû 2) Ñoän caên thì tin, lôïi caên thì hieåu: The dull laø höôûng phöôùc baùu nôi coõi Nhaân Thieân maø or unintellectual belief. thoâi." Tuy nhieân, ñaây laø noùi veà caùc baäc thöôïng 3) Tín phaù taø kieán, giaûi phaù voâ minh: Faith caên, coøn chuùng ta laø nhöõng keû haï caên, phöôùc rids of heresy, interpretation of ignorance. moûng nghieäp daày, muoán vaõng sanh Cöïc Laïc thì phaûi coù ñuû caû Tín Haïnh Nguyeän, nghóa laø Tín Giaûi Haønh Chöùng: Tröôùc tieân laø tin vui ñaày ñuû heát caû hai phaàn Lyù vaø Söï—According theo phaùp, hieåu roõ phaùp; sau ñoù y theo phaùp to the Ninth Patriarch of Pureland Buddhism, maø tu haønh, vaø cuoái cuøng chöùng ñaéc ñöôïc quaû the Great Master Ou-I: "If Faith and Vow are vò Phaät—Faith, interpretation, performance, solidified, when nearing death, it is possible to and evidence or realization of the fruit of gain rebirth by reciting the Buddha's name in Buddha's doctrine. ten recitations. In contrast, no matter how Tín Giaùo: To believe in religion. much one recites Buddha, if Faith and Vow Tín Giôùi: are weak and deficient, then this will result 1) Tín vaø giôùi: Faith and morals. only in reaping the merits and blessings in the 2) Ñaët nieàm tin vaøo thoï trì giôùi luaät: To put Heavenly or Human realms." However, this faith in the commandments. teaching only applies to beings with higher Tin Haûi: faculties. As for us, beings with low faculties, 1) Ñaïi döông cuûa nieàm tin: The ocean of thin blessings and heavy karmas; if we wish to faith. gain rebirth to the Ultimate Bliss World, we 2) Thöïc ñöùc cuûa loøng tin, roäng lôùn voâ

bieân must have Faith, Practices and Vow. In other nhö bieån caû: The true virtue of the words, we must carry out both parts of Theory believing heart is vast and boundless as and Practice. the ocean. (A) Tín: Faith—See Tín, and Luïc Tín. Tín Haønh: (B) Haïnh: Practice. a) See Haïnh.

b) Theo Hoøa Thöôïng Thích Thieàn Taâm trong Tín Hoïc Thieàn Sö: Zen Master Tín Hoïc (?- Lieân Toâng Thaäp Tam Toå, theo quan ñieåm 1190)—Thieàn sö Vieät Nam, queâ ôû Thieân Ñöùc, Tònh Ñoä, haïnh laø söï thöïc haønh, nghóa laø Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Thaønh chuyeân trì danh hieäu Nam Moâ A Di Ñaø Giôùi. Naêm 32 tuoåi, ngaøi vieáng Thieàn sö Ñaïo Phaät khoâng xen taïp vaø khoâng taùn loaïn: Hueä vaø trôû thaønh Phaùp töû ñôøi thöù 10 doøng According to Most Venerable Thích Thieàn Thieàn Voâ Ngoân Thoâng. Ngaøi thò tòch naêm Taâm in The Thirteen Patriarchs of 1190—A Vietnamese Zen master from Thieân Pureland Buddhism, with point of view Ñöùc, North Vietnam. He was a disciple of Zen from the Pureland, practice means to take Master Thaønh Giôùi. When he was thirty-two action or make application of the teaching. years old, he visited Zen Master Ñaïo Hueä and This means to recite often the virtuous became the latter's one of the most name "Namo Amitabha Buddha" without outstanding disciples. He was the Dharma heir distraction and without chaos throughout of the tenth generation of Wu-Yun-T'ung Zen one's life. Sect. He passed away in 1190. (C) Nguyeän: Vow. Tín Hueä: Tín caên vaø tueä caên (tín caên ñeå phaù a) See Nguyeän. boû taø kieán vaø tueä caên ñeå phaù boû voâ minh)— b) Theo Hoøa Thöôïng Thích Thieàn Taâm trong Faith and wisdom. Lieân Toâng Thaäp Tam Toå, theo quan ñieåm ** For more information, please see Nguõ Caên. Tònh Ñoä, nguyeän ñaây töùc laø moãi moãi taâm Tín Höôùng: Nieàm tin khoâng chuùt nghi ngôø phaùt ra ñeàu laø "taâm öa thích" caàu ñöôïc ñoái vaø quay veà vôùi Tam Baûo—To believe in vaõng sanh veà Cöïc Laïc, moãi moãi nieäm and entrust onself to the Triratna. phaùt ra ñeàu laø "nieäm mong caàu" ñöôïc döï Tín Höôùng Tam Baûo: To believe in and vaøo nôi chín phaåm sen vaøng. Trong ba entrust oneself to the Triratna (Triple Jewel). ñieàu tín haïnh nguyeän naày, ngöôøi tu tònh nghieäp baét buoäc caàn phaûi coù ñuû, khoâng Tín Laïc: Tin töôûng vaø hoan hyû nôi giaùo phaùp ñöôïc thieáu soùt moät ñieàu; tuy nhieân, hay nieàm vui do söï tin töôûng nôi giaùo phaùp— nguyeän laø ñieàu caàn thieát nhaát: According To believe and rejoice in the dharma—The to Most Venerable Thích Thieàn Taâm in joy of believing. The Thirteen Patriarchs of Pureland Tín Löïc: Sraddhabala (skt)—Moät trong naêm Buddhism, with point of views of the löïc—The power of faith, one of the five bala Pureland, vow is with each thought that or powers. arises, there is a "love and yearning" to ** For more information, please see Nguõ Löïc. gain rebirth in the Ultimate Bliss World, Tín Minh Taâm: Theo Thieàn sö D.T. Suzuki and with each thought, there is a "wish trong Thieàn Luaän, Taäp I, Toå Taêng Xaùn haàu and prayer" To achieve a place in the nhö soáng aån daät suoát ñôøi, nhöng ta coù theå nhìn nine-levels of Golden Lotus. In these ra tö töôûng cuûa Toå qua moät thi phaåm luaän veà three components of faith, practice, and loøng tin coù teân laø Tín Minh Taâm. Ñaây laø moät vow, it is absolutely essential for the trong nhöõng buùt tích cuûa

caùc Thieàn sö goùp Pureland cultivator to have all three; phaàn xöùng ñaùng nhaát vaøo söï luaän giaûi toâng chæ however, vow is the most important. nhaø Thieàn—According to Zen master D.T. Tín Hieän Quaùn: Nieàm tin kieân coá nôi Tam Suzuki in the Essays in Zen Buddhism, Book I, Baûo nhö söï hieån hieän cuûa chaân thöùc—Firm the third patriarch lived most of his life as a faith in the Triratna as revealing true hermit (obscure), his thought is gleaned from a knowledge.

metrical composition known as Hsin-Hsin- With nothing wanting, nothing superfluous: Ming or 'Inscribed on the Believing Mind'. It is indeed due to making choice Ñaïo lôùn chaúng gì khoù, That its suchness is lost sight of. coát ñöøng choïn löïa thoâi. Quí hoà khoâng thöông gheùt, Ngoaøi chôù ñuoåi duyeân traàn, töï nhieân ngôøi saùng. Trong ñöøng ghì khoâng nhaãn. (Chí ñaïo voâ nan, duy hieàm giaûn traïch. Cöù moät möïc bình taâm, Ñaûn maïc taéng aùi, ñoàng nhieân minh baïch). Thì töï nhieân döùt taän. The Perfect Way knows no dificulties (Maïc truïc höõu duyeân, vaät truï khoâng nhaãn Except that it refuses to make preference: Nhöùt chuûng bình hoaøi, daãn nhieân töï taän). Only when freed from hate and love, Pursue not the outer entanglements, It reveals itself fully and without disguise. Dwell not in the inner void; When the mind rests serene Sai laïc nöûa ñöôøng tô, In the oneness of things, ñaát trôøi lieàn phaân caùch. The dualism vanishes by itself. Chôù nghó chuyeän ngöôïc xuoâi, thì hieän lieàn tröôùc maét Ngaên ñoäng maø caàu tònh, (Haøo li höõu sai, Thieân ñòa huyeàn caùch. Heát ngaên laïi ñoäng theâm. Duïc ñaéc hieän tieàn, Maïc toàn thuaän nghòch). Caøng treä ôû hai beân, A tenth of an inch's difference, Thaø roõ ñaâu laø moái. And heaven and earth are set apart: (Chæ ñoäng qui chæ, chæ caùnh di ñoäng If you want to see it manifest, Duy treä löôõng bieân, minh tri nhöùt chuûng). Take no thought either for or against it. Ñaàu moái chaúng roõ thoâng Ñem thuaän nghòch choûi nhau, Hai ñaàu luoáng uoång coâng. Ñoù chính laø taâm bònh. Ñuoåi coù lieàn maát coù Chaúng naém ñöôïc moái huyeàn, Theo khoâng laïi phuï khoâng. Hoaøi coâng lo nieäm tònh. (Nhöùt chuûng baát thoâng, löôõng xöù thaát coâng (Vi thuaän nghòch töông tranh, thò vi taâm bònh Khieån höõu moät höõu, toøng khoâng boái khoâng) Baát thöùc huyeàn chæ, ñoà lao nieäm tònh). And when oneness is not thoroughly To set up what you like understood, against what you dislike. In two ways loss is sustained. This is the disease of the mind: The denial of reality may lead to its When the deep meaning of the Way absolute negation, Is not understood. While the upholding of the void may result Peace of mind is disturbed in contradicting itself. and nothing is gained. Noùi nhieàu theâm lo quaån, Troøn ñaày töï thaùi hö, Loanh quanh maõi chaúng xong. Khoâng thieáu cuõng khoâng dö. Döùt lôøi döùt lo quaån, Bôûi maõi lo giöõ boû, Ñaâu ñaâu chaúng suoát thoâng. Neân chaúng ñöôïc nhö nhö. (Ña ngoân ña löï, chuyeån baát töông öng (Vieân ñoàng thaùi hö, voâ khieám voâ dö Tuyeät ngoân tuyeät löï, voâ xöù baát thoâng). Löông do thuû xaû, sôû dó baát nhö). Wordiness and intellection The Way is perfect like unto vast space, The more with them the further astray we go

away; therefore, with wordiness and The two exists because of the one, but hold not intellection, there is no place where we cannot even to this one; when the one mind is

not pass freely. disturbed, the ten thousand things offer no offence. Trôû veà nguoàn naém moái Doõi theo ngoïn maát toâng Khoâng toäi thì khoâng phaùp Phuùt giaây soi ngöôïc laïi Chaúng sanh thì chaúng taâm Tröôùc maét vöôït caûnh khoâng. Taâm theo caûnh maø baët (Qui caên ñaéc chæ, tuøy chieáu thaát toâng Caûnh theo taâm maø chìm. Tu du phaûn chieáu, thaéng khöôùc tieàn khoâng). (Voâ cöõu voâ phaùp, baát sanh baát taâm When we return to the root, we gain the Naêng tuøy caûnh dieät, caûnh truïc naêng traàm). meaning. When we pursue the external When no offence is offered by them, they are objects, we lose the reason. The moment we as if not existing; when the mind is not are enlightened within; we go beyond the disturbed, it is as if there is no mind. The voidness of a world confronting us. subject is quieted as the object ceases, the object ceases as the subject is quieted. Caûnh khoâng troø thieân dieãn Thaûy ñeàu do voïng kieán Taâm laø taâm cuûa caûnh Cöù gì phaûi caàu chôn Caûnh laø caûnh cuûa taâm Chæ caàn döùt sôû kieán Vì bieát hai ñaèng döùt (Tieàn khoâng chuyeån bieán, giai do voïng kieán Roát cuøng chæ moät khoâng. Baát duïng caàu chôn, duy tu töùc kieán). (Caûnh do naêng caûnh, naêng do caûnh naêng Transformations going on in an empty world Duïc tri löôõng ñoaïn, nguyeân thò nhöùt khoâng) which confronts us. Appear real all because of The object is an object for the subject, the ignorance: Try not to seek after the true, only subject is a subject for an object: Know that cease to cherish opinions. the relativity of the two; rests ultimately on the oneness of the void. Hai beân ñöøng gheù maét Caån thaän chôù ñuoåi taàm Moät khoâng, hai maø moät Phaûi traùi vöøa vöôùng maéc Bao goàm heát muoân sai Laø nghieàn ñoát maát taâm. Chaúng thaáy trong thaáy ñuïc (Nhò kieán baát truï, thaän vaät truy taàm Laáy gì maø leäch sai. Taøi höõu thò phi, phaán nhieân thaát taâm). (Nhöùt khoâng ñoàng löôõng, teà haøm vaïn töôïng Tarry not with dualism, carefully avoid Baát kieán tinh thoâ, ninh höõu thieân ñaûng). pursuing it; as soon as you have right or wrong, In the oneness of the void the two are one, confusion ensues, the mind is lost. And each of the two contains in itself all the ten thousand things: When no discrimination is Hai do moät maø coù made between this and that, how can one- Moät roài cuõng buoâng boû sided and prejudiced view arise? Moät taâm ví chaúng sanh Muoân phaùp toäi gì ñoù. Ñaïo lôùn theå khoan dung (Nhò do nhöùt höõu, nhöùt dieäc maïc thuû Khoâng deã maø khoâng khoù Nhöùt taâm baát sinh, vaïn phaùp voâ cöõu). Keû tieåu kieán löøng khöøng Gaáp theo vaø chaäm boû.

(Ñaïi ñaïo theå khoan, voâ dò voâ nan Saùu traàn coù xaáu chi Tieåu kieán hoà nghi, chuyeån caáp chuyeân trì). Vaãn chung veà giaùc ñaáy The Great Way is calm and large-minded, Baäc trí giöï voâ vi Nothing is easy, nothing is hard: Ngöôøi ngu töï buoäc laáy. Small views are irresolute, (Luïc traàn baát aùc, hoaøn ñoàng chaùnh giaùc The more in haste the tardier they go. Trí giaû voâ vi, ngu nhôn töï phöôïc). When you are not prejudiced against the six Chaáp giöõ laø nghieâng leäch sense-objects, you in turn identify yourself Daán taâm vaøo neûo taø with enlightenment; the wise are non-active, Cöù töï nhieân buoâng heát while the ignorant bind themselves up; Boån theå chaúng qua laïi. (Chaáp chi thaát ñoä, taâm nhaäp taø loä Phaùp phaùp chaúng khaùc phaùp Phoùng chi töï nhieân, theå voâ khöù truï). Do

aùi tröôùc sanh laàm Clinging never keeps itself within bounds, Haù chaúng laø quaáy laém It is sure to go in the wrong way: Sai taâm ñi baét taâm. Let go loose, and things are as they may be, (Phaùp voâ dò phaùp, voïng töï aùi tröôùc While the essence neither departs nor abides. Töông taâm duïng taâm, khôûi phi ñaïi thaùc). While the Dharma itself there is no Thuaän taùnh laø hieäp ñaïo individuation, they ignorantly attach Tieâu dao döùt phieàn naõo themselves to particular objects. It is their own Caøng nghó caøng troùi theâm minds that create illusions. It is not the greatest Leõ ñaïo chìm meâ maõi. of self-contradictions? (Nhieäm taùnh hieäp ñaïo, tieâu dao tuyeät naõo Heä nieäm quai chôn, traàm hoân baát haûo). Meâ sanh ñoäng sanh yeân Obey the nature of things, Ngoä heát xaáu heát toát and you are in concord with the Way. Heát thaûy vieäc hai beân Calm and easy and free from annoyance; Ñeàu do voïng chaâm chöôùc. But when your thoughts are tied, (Meâ sanh tònh loaïn, ngoä voâ haûo aùc you turn away from the truth. Heát thaûy nhò bieân, voïng töï chaâm chöôùc). They grow heavier and duller Ignorance begets the dualism of rest and and are not at all sound. unrest, the enlightened have no likes and dislikes: All forms of dualism are ignorantly Meâ aûo nhoïc tinh thaàn contrived by the mind itself. Tính gì vieäc sô thaân Muoán thaúng ñöôøng nhöùt thaëng Mô moäng haõo khoâng hoa Ñöøng chaùn gheùt saùu traàn. Kheùo nhoïc loøng ñuoåi baét (Baát haûo lao thaàn, haø duïng sô thaân Chuyeän thua ñöôïc thò phi Duïc thuù nhöùt thaëng, vaät oá luïc traàn). Moät laàn buoâng boû quaùch. When they are not sound, the soul is troubled; (Moäng huyeãn khoâng hoa, haø lao baû troùc What is the use of being partial and one-sided Ñaéc thaát thò phi, nhöùt thôøi phoùng khöôùc). then? If you want to walk the course of the They are like unto visions and flowers in the One Vehicle, be not prejudiced against the six air: Why should we trouble ourselves to take sense-objects. hold of them? Gain and loss, right and wrong, away with them once for all!

Kheá taâm bình ñaúng, sôû taùc caâu töùc). Maét ví khoâng meâ nguû The ultimate end of things where they cannot Moäng moäng ñeàu töï tröø go any further, is not bound in harmony with Taâm taâm ví chaúng khaùc the Way is the principle of identity in which Thì muoân phaùp nhöùt nhö. we find all doings in a quiescent state; (Nhaõn nhöôïc baát thuïy, chö moäng töï tröø Taâm nhöôïc baát dò, vaïn phaùp nhöùt nhö). Nieàm nghi hoaëc laéng döùt If an eye never falls asleep, all dreams will by Loøng tin hoùa leõ tröïc themselves cease: If the mind retains its Maûy buïi cuõng chaúng löu oneness, the ten thousand things are of one Laáy gì maø kyù öùc suchness. Boån theå voán hö minh Töï nhieân naøo nhoïc söùc. Nhöùt nhö voán theå huyeàn (Irresolutions are completely done away with, Baèn baët khoâng maûy duyeân and the right faith is restored to its native Caàn quaùn chung nhö vaäy straightness; nothing is retained now, nothing Muoân phaùp veà töï nhieân. is to be memorized. All is void, lucid, and self- (Nhöùt nhö theå huyeàn, ngoät nhó voïng duyeân illuminating, There is no stain, no exertion, no Vaïn phaùp teà quaùn, qui phuïc töï nhieân). wasting of energy. When the deep mystery of one suchness is fathomed, all of a sudden we forget the Trí naøo suy löôïng ñöôïc external entanglements: When the ten Thöùc naøo caân nhaéc ra thousand things are viewed in their oneness, Caûnh chôn nhö phaùp giôùi we

return to the origin and remain what we Khoâng ngöôøi cuõng khoâng ta. are. (Phi töï löôïng xöù, thöùc tình nan traéc Chôn nhö phaùp giôùi, voâ tha voâ töï). Ñöøng hoûi vì sao caû This is where thinking never attains, this is Thì heát chuyeän sai ngoa where the imagination fails to measure. In the Ngaên ñoäng chöa laø tònh higher realm of True Suchness, there is neither Caùi hai ñaø chaúng ñöôïc 'other' nor 'self.' Caùi moät laáy chi maø. (Daãn kyø sôû dó, baát khaû phöông tyû Caàn nhöùt haõy töông öng Chæ ñoäng voâ ñoäng, ñoäng chæ voâ chæ Cuøng leõ ñaïo baát nhò Löôõng kyù baát thaønh, nhöùt haø höõu nhó). Baát nhò thì hoøa ñoàng Forget the wherefore of things, and we attain Khoâng gì chaúng bao dong to a state beyond analogy: Movement stopped Möôøi phöông haøng trí giaû is no movement, and rest set in motion is not Ñeàu chung nhaäp moät toâng. rest. When dualism does no more obtain, even (Yeâu caáp töông öng, duy ngoân baát dò oneness itself remains not as such. Baát nhò giai ñoàng, voâ baát bao dong Thaäp phöông trí giaû, giai nhaäp thöû toâng). Roát raùo ñeán cuøng cöïc When a direct identification is asked for, we Chaúng coøn maûy qui taéc can only say 'not two.' In being not two all is Bình ñaúng hieäp ñaïo taâm the same, all that is comprehended in it: The Im baët nieàm taïo taùc. wise in the ten quarters, they all enter into this (Cöùu caùnh cuøng cöïc, baát toàn quó taéc absolute faith.

Chaúng phaûi hai tín taâm Toâng naày voán töï taïi Lôøi noùi laøm ñaïo döùt Khoaûnh khaéc laø vaïn nieân Chaúng kim coå vò lai. Daàu coù khoâng khoâng coù (Tín taâm baát nhò, baát nhò tín taâm Möôøi phöông tröôùc maét lieàn. Ngoân ngöõ ñaïo ñoaïn, phi coå lai kim). (Toâng phi xuùc dieân, nhöùt nieäm vaïn nieân The believing mind is not divided, and Voâ taïi baát taïi, thaäp phöông muïc tieàn). undivided is the believing mind. This is where This absolute faith is beyond quickening time words fail, for it is not of the past, future, or and extension space. One instant is ten present. thousand years; no matter how things are Tín Nghóa: Credit. conditioned, whether with 'to be' or 'not to Tín, Nguyeän, Haïnh Laø Ba Moùn AÊn Tinh be.' It is manifest everywhere before you. Thaàn Cao Tuyeät Trong Phaùp Moân Tònh Ñoä: Faith, vows and practice are called the Cöïc nhoû laø cöïc lôùn three best provisions of the Pure Land method. Ñoàng nhau baët caûnh duyeân Cöïc lôùn laø cöïc nhoû Tín Ngöôõng: Nieàm tin toân giaùo—To believe Ñoàng nhau chaúng giôùi bieân. in and look up to—Religious faith or belief. (Cöïc tieåu ñoàng ñaïi, vong tuyeät caûnh giôùi Tín Nhaãn: Faith-patience—Faith-endurance. Cöïc ñaïi ñoàng tieåu, baát kieán bieân bieåu). 1) Kieân trì an truï trong nieàm tin vaø nieäm The infinitely small is as large as large can be, hoàng danh Phaät A Di Ñaø: To abide when external conditions are forgotten; the patiently in the faith and repeat the name infinitely large is as small as small can be, of Amitabha. when objective limits are put out of sight. 2) Tin nôi chaân lyù vaø ñaït ñöôïc tín nhaãn: To believe in the Truth and attain the patient Caùi coù laø caùi khoâng faith. Caùi khoâng laø caùi coù 3) Theo Thieân Thai, Bieät Giaùo coù nghóa laø Ví chöûa ñöôïc vaäy chaêng nieàm tin khoâng bò ñaûo loän cuûa Boà Taùt Quyeát ñöøng neân naán naù. raèng chö phaùp laø khoâng thaät: According to (Höõu töùc thò voâ, voâ töùc thò höõu the T'ien-T'ai sect, the differentiated Nhöôïc baát nhö thò, taát

baát tu thuû). teaching means the unperturbed faith of What is is the same with what is not, what is the Bodhisattva that all dharma is unreal. not is the same with what is: Where this state Tín Nhieäm: To confide—To have faith and of things fails to obtain, be sure not to tarry. confidence in—To trust. Tín Nöõ: Upasika (skt)—Öu baø di—Ngöôøi nöõ Moät töùc laø taát caû tin theo Phaät phaùp vaø thuï trì tam quy nguõ giôùi Taát caû töùc laø moät hoaëc baùt quan trai giôùi—A female devotee Quí hoà ñöôïc vaäy thoâi who remains at home, but strongly supports Lo gì chaúng xong taát. the Sangha, a keeper of the basic five (Nhöùt töùc nhöùt thieát, nhöùt thieát töùc nhöùt commandments or eight commandments. Ñaûn naêng nhö thò, haø löï baát taát). Tín Phuïc: Tin vaø phuïc tuøng—To believe and One in all, all in one. If only this is realized, no submit oneself to—To trust. more worry about your not being perfect! Tín Só: Upasaka (skt)—Öu baø taéc, tín söï nam, hay caän söï nam—Tín giaû taïi gia thoï trì tam Tín taâm chaúng phaûi hai quy nguõ giôùi hay baùt quan trai giôùi—A male

devotee who remains in the world as a lay Tín Thuûy: Loøng tin trong saïch nhö nöôùc disciple, a bestower of alms, a keeper of the trong—Faith pure and purifying like water. basic five commandments, or eight Tín Tueä: See Tín Hueä. commandments. Tinh: Tín Taïng: Kho baùu nieàm tin chöùa taát caû coâng 1) Gaïo traéng: Pure or cleaned rice (free from ñöùc—The treasury of faith which contains all the husk). merits. 2) Tinh thaàn: Spirit—Vitality, or the pure and Tín Taâm: Tin theo phaùp maø mình ñöôïc nghe spiritual, the subtle, or recondite. maø khoâng coù loøng nghi ngôø—Faith—A 3) Tinh thoâng: Clever—Intelligent. believing mind which receives without 4) Tinh tuù: Tara (skt)—Star. doubting. 5) Tinh yeáu: Essential—Essence. ** For more information, please see Töù Tín 6) Traéng tinh: Pure white. Taâm and Nguõ Chuûng Tín. Tinh Anh: Quintessence. Tín Thí: Tinh Baïch: Pure—White. 1) Boá thí do nôi nieàm tin (tin nôi haønh trì luïc Tinh Caàn: Theo Phaät giaùo, tinh caàn coù nghóa ñoä Ba La Maät maø boá thí): Almsgiving laø coá gaéng laøm ñieàu thieän vaø ñoàng thôøi coá because of faith. gaéng trieät tieâu ñieàu aùc—According to 2) Ñoà vaät boá thí cuûa ngöôøi thieän tín: Nhöõng Buddhism, virya means zeal, or vigour in vaät cuùng döôøng cuûa ngöôøi taïi gia cho progressing in the good and eliminating the ngöôøi xuaát gia—The gifts of the faithful. evil. Tín Thoï: Coù loøng tin nhaän nôi giaùo phaùp— Tinh Caàu: Star. Receptivity and obedience of faith—To Tinh Chaân: Chaân lyù toái thöôïng—Pure truth, believe and receive the doctrine—In faith apprehension of ultimate reality. receive and obey (usually found at the end of sutras). Tinh Chaát: Essence. Tín Thoï Phuïng Haønh: Tinh Chieâm Phaùp: Astrology. 1) Tin vaø thoï trì giaùo phaùp maø Nhö Lai ñaõ Tinh Chuyeân: Honest effort—Earnestly. noùi ra: In faith receive and obey. Tinh Chuyeân Nieäm Phaät: Earnestly 2) Caâu thöôøng ñöôïc tìm thaáy ôû cuoái nhöõng reciting the Buddha's name. baøi kinh (aùm chæ lôøi höùa tin vaø phuïng haønh Tinh Hoa: See Tinh Anh. nhöõng lôøi Phaät daïy): A sentence usually Tinh Khí: Vitality—Virility. found at the end of sutras. Tinh Khieát: Pure—Clean. Tín Thuû: Tinh Khoân: Sage—Wise. 1) Nieàm tin ñöôïc coi nhö laø böôùc ñaàu tieân Tinh Laïc: Falling star. treân ñöôøng tu ñaïo thanh tònh: Faith as the first and leading step in the Path of Tinh Lòch: Jyotiska (skt)—See Thuï Ñeà (5) in

Purification. Vietnamese-English Section. 2) Nieàm tin ñöôïc coi nhö laø caùnh tay haùi laáy Tinh Linh Baèng: Taám baït che naéng möa khi cuûa baùu Phaät phaùp—Faith regarded as a aên uoáng trong leã hoäi cuùng coâ hoàn hay Vu Lan hand grasping the precious truth of Boàn—The booth, or canopy, where the feast Buddha. of all souls is provided. Tín Thuaän: Tin töôûng vaø vaâng phuïc—To Tinh Luyeän: To refine. believe and obey. Tinh Löïc: Force—Energy.

Tinh Ma: Cunning—Wily—Artful—Sly— "Töù Nieäm Truù," phaûi hoïc pheùp quaùn nieäm Crafty. veà hôi thôû, veà caùc tö theá cuûa thaân theå, veà Tinh Maét: Quick eyes. söï thaønh truï hoaïi khoâng cuûa theå xaùc, veà caûm giaùc, tö töôûng, haønh nghieäp vaø nhöõng Tinh Nghòch: Mischievous. nhaän thöùc cuûa mình. Phaûi tìm ñoïc kinh Tinh Nghieân: To study carefully. ñieån chæ daãn raønh reõ veà phöông phaùp tu Tinh Nhanh: Alert—Quick. taäp vaø thieàn quaùn, ñieàu hoøa hôi thôû vaø Tinh Quaùi: Queer. quaùn nieäm, nhö Kinh Quaùn Nieäm (Nieäm Tinh Ranh: See Tinh Ma. Xöù), Kinh An Bang Thuû YÙ vaø Kinh Ñaïi Tinh Taán: Viriyam (p)—Virya (skt)—Tinh Baùt Nhaõ. Phaûi theo lôøi chæ daãn trong caùc caàn—Diligence—Effort—Enthusiastic— kinh aáy maø haønh trì moät caùch thoâng minh, Earnestly trying—Exertion—Fortitude— nghóa laø phaûi choïn nhöõng caùch tu thích Perseverence—Zeal—Unchecked progress— hôïp vôùi tröôøng hôïp caù nhaân cuûa mình. Virility—Vigor. Neáu caàn thì coù theå söûa ñoåi cho phuø hôïp. Tinh Taán Ba La Maät: Virya-paramita Haï thuû coâng phu cho tôùi khi naøo nhöõng (skt)—Diligence-paramita. phieàn naõo caên baûn nhö tham, saân, si, maïn, 1) See Luïc Ñoä Ba La Maät, Nhò Chuûng Tinh nghi, taø kieán ñeàu bò nhoå taän goác, thì töï Taán, Tam Chuûng Tinh Taán. nhieân ta thaáy thaân taâm vöôït thoaùt khoûi 2) Tinh taán Ba la maät coøn laø cöûa ngoõ ñi vaøo nguïc tuø cuûa sinh töû, nguõ aám vaø tam giôùi—haøo quang chö phaùp, vì nhôø ñoù maø chuùng According to Zen Master Thích Nhaát ta ñaït ñöôïc nhöõng phaùp cao thöôïng, vaø Haïnh in the explanation of the sutra on cuõng nhôø ñoù maø chuùng ta coù theå daïy doã the Eight Realizations of the Great vaø höôùng daãn nhöõng chuùng sanh traây löôøi. Beings, diligence-paramita is one of the Ñaây laø Ba La Maät thöù tö trong luïc Ba La most important subjects of meditation in Maät—Virya paramita is a gate of Buddhism. Diligent practice destroys Dharma-illumination; for with it, we laziness. After we cease looking for joy in completely attain all good dharmas, and desires and passions and know how to feel we teach and guide lazy living beings. satisfied with few possessions, we must This is the fourth of the six paramitas. not be lazy, letting days and months slip 3) Theo Thieàn Sö Thích Nhaát Haïnh trong by neglectfully. Great patience and phaàn giaûng giaûi kinh Baùt Ñaïi Nhaân Giaùc, diligence are needed continually to Tinh Taán Ba La Maät laø moät trong nhöõng develop our concentration and ñeà taøi thieàn quaùn quan troïng trong Phaät understanding in the endeavor of self- giaùo. Tinh Taán phaù bieáng löôøi. Sau khi ñaõ realization. We must whatever time we ngöøng theo ñuoåi tham duïc, sau khi ñaõ bieát have to meditate on the four truths of thöïc haønh tri tuùc ñeå thaân taâm ñöôïc thaûnh impermanence, suffering, selflessness, thôi, ngöôøi haønh ñaïo khoâng vì söï thaûnh and impurity. We must penetrate deeply thôi ñoù maø giaûi ñaõi

ñeå cho ngaøy thaùng troâi into the profound meaning of the Four qua moät caùch uoång phí. Tinh taán laø caàn Foundations of Mindfulness, practicing, maãn ngaøy ñeâm, caàn maãn doài maøi söï studying, and meditating on the postures nghieäp trí tueä. Phaûi duøng baát cöù thì giôø and cycles of becoming, maturing, naøo mình coù ñöôïc ñeå quaùn chieáu “Töù transformation, and destruction of our Nieäm Xöù” (voâ thöôøng, khoå khoâng, voâ ngaõ, bodies, as well as our feelings, sensations, baát tònh). Phaûi ñi saâu theâm vaøo giaùo nghóa mental formations, and consciousness. We

should read sutras and other writings taán tu hoïc cuõng laø quaùn saâu vaøo chaân nghóa which explain cultivation and meditation, cuûa Töù nieäm xöù ñeå thaáy raèng vaïn höõu cuõng correct sitting and controlling the breath, nhö thaân naày luoân thay ñoåi, töø sanh, roài ñeán such as The Satipatthana Sutta and The truï, dò, vaø dieät. Tinh taán tu hoïc coøn coù nghóa laø Maha Prajna Paramita Heart Sutra. We chuùng ta phaûi tu taäp cho ñöôïc chaùnh kieán vaø have to follow the teachings of these chaùnh ñònh ñeå taän dieät thieån kieán. Trong nhaân sutras and practice them in an intelligent sinh, thieån kieán laø coäi reã saâu nhaát. Vì theá maø way, choosing the methods which best khi thieån kieán bò nhoã thì tham duïc, saân, si, apply to our own situation. As necessary, maïn, nghi ñeàu bò nhoã taän goác—In Buddhist we can modify the methods suggested in cultivation, diligent cultivation does not only order to accommodate our own needs. Our include meditation, correct sitting and energy must also be regulated until all the controlling the breath; or that we must not be basic desires and passions, greed, anger, lazy, letting days and months slip by narrow-mindedness, arrogance, doubt, and neglectfully, we should also know how to feel preconceived ideas, are uprooted. At this satisfied with few possessions and eventually time we will know that our bodies and cease loking for joy in desires and passions minds are liberated from the completely. Diligent cultivation also means imprisonment of birth and death, the five that we must use our time to meditate on the skandhas, and the three worlds. four truths of permanence, suffering, Tinh Taán Caên: Viryendriya (skt)—Moät selflessness, and impurity. We must also trong nguõ caên—One of the five roots—See penetrate deeply into the profound meaning of Nguõ Caên (C) (2). the Four Foundations of Mindfulness to see Tinh Taán Cung Trí Tueä Tieãn: Tinh taán that all things as well as our bodies are ñöôïc ví nhö cung vaø trí tueä nhö teân—Zeal as constantly changing from becoming, to the bow, wisdom the arrow. maturing, transformation, and destruction. Diligent cultivation also means to obtain Tinh Taán Giöõ Gìn: To keep something correct understanding and concentration so steadfastly. that we can destroy narrow-mindedness. Tinh Taán Löïc: Viryabala (skt)—Moät trong Among the basic desires and passions, narrow- nguõ löïc, löïc giuùp chuùng ta luoân tieán maø khoâng mindedness has the deepest roots. Thus, when thoái chuyeån, hay laø nghò löïc giuùp chuùng ta these roots are loosened, all other desires, vöôït qua moïi trôû ngaïi—One of the five moral passions, greed, anger, ignorance, and doubt powers, the power of unfailing progress; or the are also uprooted. power of zeal which leads to overcoming all Tinh Taán Vaø Thoái Chuyeån: Great effort obstacles. and retrogression—Loøng ngöôøi deã tinh taán maø Tinh Taán

Tu Taäp: Diligent Cultivation— cuõng deã thoái chuyeån; khi nghe phaùp vaø lôøi Trong tu taäp theo Phaät giaùo, tinh taán tu taäp khuyeân thì tinh taán tieán tu, nhöng khi gaëp khoâng chæ ñôn thuaàn laø thieàn quaùn, ngoài cho chöôùng ngaïi thì chaúng nhöõng ngaïi nguøng muoán ñuùng, kieåm soaùt hôi thôû, ñoïc tuïng kinh ñieån, thoái lui, maø coøn muoán chuyeån höôùng khaùc vaø hoaëc chuùng ta khoâng löôøi bieáng cho thôøi gian laém khi phaûi sa vaøo taø ñaïo—Our mind is easy troâi qua voâ ích, maø coøn laø bieát tri tuùc thieåu duïc to set great effort but is also easily prone to ñeå cuoái cuøng chaám döùt tham duïc hoaøn toaøn. retrogression; Once hearing the dharma and Tinh taán tu hoïc coøn coù nghóa laø chuùng ta phaûi advice, we bravely advance with our great duøng heát thì giôø vaøo vieäc quaùn chieáu töù dieäu efforts, but when we encounter obstacles, we ñeá, voâ thöôøng, khoå, voâ ngaõ vaø baát tònh. Tinh

not only grow lax and lazy retrogression, but Tinh Tuùy: See Tinh Anh. also change our direction and sometimes fall Tinh Töôøng: Distinctly—Clearly. into heterodox ways. Tinh Vi: To be sophisticated—Delicate. Tinh Teá: Tinh YÙ: Intelligent. 1) Tinh cuùng: Cuùng baùi sao, ñaëc bieät laø sao Tinh Xaù: See Tònh Thaát. boån meänh (ñaây laø loái tu haønh cuûa taø giaùo ngoaïi ñaïo)—To sacrifice, or pay homage Tính: to a star, especially one's natal star (this is 1) See Taùnh. the way of worship of heretic sects). 2) To calculate—To compute—To count— 2) Tinh teá: Delicate—Discerning. To reckon. 3) Character—Nature. Tinh Teá Thaäm Thaâm: Subtle and profound. Tính Caùch: Nature—Character. Tinh Thaønh: Sincere. Tính Caùch Trò Lieäu: Therapeutic nature Tinh Thaàn: Moral—Spirit—Mind— Mental—Intellectual—See Tinh (2). Tính Chaát: Property—Nature— Charateristics. Tinh Thaàn Bình Ñaúng: The spirit of equality. Tính Chöøng: To estimate. Tinh Thaàn Caêng Thaúng: Stress. Tính Danh: Name and family. Tinh Thaàn Hôïp Lyù: Spirit of reason. Tính Duïc: Sexual desire. Tinh Thaàn Suy Nhöôïc: Breakdown of the Tính Giaùc: Inherent intelligence—Inherent mind knowledge. Tinh Thaàn Töï Tuùc: Spirit of self-reliance. Tính Haïnh: Conduct—Behavior. Tinh Thaàn Trao Ñoåi YÙ Kieán: The spirit of Tính Khí: Temperament—Character. consultation Tính Khoâng: The nature void—Tính chaát phi Tinh Thaát: See Tònh Thaát. vaät chaát cuûa vaïn höõu, khoâng coù thöù gì coù töï tính—The immateriality of the nature of all Tinh Thoâng: Well-versed. things; nothing has a nature of its own. Tinh Thuaàn: Pure. Tính Laõnh Ñaïm: Indifference. Tinh Tieán: Virya (skt)—Coøn goïi laø tinh caàn, Tính Laàm: To miscalculate. moät trong thaát boà ñeà phaàn, nghóa laø tinh thuaàn tieán leân, khoâng giaûi ñaõi, vaø khoâng coù taïp aùc Tính Maïng: Life. chen vaøo—One of the seven bodhyanga, Tính Neát: Conduct. vigour, valour, fortitude, virility—See Tinh Tính Sai: To miscalculate. Taán. Tính Thieän: Good nature. Tinh Tuù: Stars—Constellations—See Thaát Tính Tình: Nature. Dieäu. Tính Tónh: Thieàn Sö Tính Tónh—Zen Master Tinh Tuù Kieáp: Kieáp vò lai trong ñoù coù 1.000 Tính Tónh (1692-1773)—Thieàn sö Vieät Nam, vò Phaät ra ñôøi (vì Phaät xuaát hieän nhö tinh tuù queâ ôû Ñoäng Kheâ. Sau ñoù ngaøi ñeán chuøa treân trôøi neân goïi laø tinh tuù kieáp, baét ñaàu laø Nguyeät Quang xin laøm ñeä töû cuûa Thieàn sö Nhö Nhöït Quang Phaät vaø sau cuøng laø Tu Di Töôùng Hieän. Sau khi

thaày ngaøi thò tòch, ngaøi trôû thaønh Phaät)—A future kalpa of the constellations in Phaùp töû ñôøi thöù 38 doøng Thieàn Laâm Teá. Ngaøi which a thousand Buddhas will appear. tieáp tuïc ôû laïi chuøa hoaèng phaùp. Ngoaøi ra, ngaøi Tinh Tuù Vöông: Naksatranatha (skt)—Lord coøn truøng tu caùc ngoâi giaø lam Long Ñoäng, of constellations. Phöôùc Quang, vaø Quyønh Laâm. Ngaøi thò tòch

naêm 1773, thoï 82 tuoåi—A Vietnamese monk noù."—Self-nature, that which constitutes the from Ñoäng Kheâ. He became a disciple of Zen essential nature of a thing. In the Lankavatara Master Nhö Hieän at Nguyeät Quang Temple. Sutra, the Buddha told Mahamati: "Oh After his master passed away, he became the Mahamati, the nature of existence is not as it Dharma heir of the thirty-eighth generation of is discriminated by the ignorant." the Linn-Chih Zen Sect. He continued to stay Tính Xaáu: Vice. at Nguyeät Quang Temple to expand the Tình: The feelings—Passions—Affections— Buddha Dharma. Besides, he also rebuilt Long Desires—Sensations—Sentient. Ñoäng, Phöôùc Quang, and Quyønh Laâm Tình AÙi: Love. Temples. He passed away in 1773, at the age Tình Baïn: Friendship. of 82. Tình Ca: Love-song. Tính Tuyeàn: Tính Tuyeàn Thieàn Sö—Zen Master Tính Tuyeàn (1674-1744)—Thieàn sö Tình Caûm Chan Chöùa: All-absorbing Vieät Nam, queâ ôû Nam Ñònh. Vaøo tuoåi 12, ngaøi sympathy. ñi ñeán chuøa Lieân Toâng ñeå baùi kieán Nhö Tröøng Tình Caûnh: Situation—Condition. Laân Giaùc Thöôïng Só vaø trôû thaønh ñeä töû cuûa Tình Cô: By accident—By chance. Thöôïng Só,. Ngaøi thoï cuï tuùc giôùi vaø trôû thaønh Tình Duïc: Passions—Desires (sexual). Phaùp töû ñôøi thöù 39 cuûa doøng Thieàn Laâm Teá. Tình Hình: Situation. Ngaøi ôû laïi ñaây saùu naêm. Sau ñoù ngaøi sang Taøu Tình Höõu: Haïng phaøm phu cho raèng heát thaûy vaø cuõng ôû laïi ñoù saùu naêm. Khi ngaøi trôû veà Vieät caûnh giôùi khoâng coù lyù maø chæ coù tình—World Nam thì Thöôïng Só ñaõ qua ñôøi ñöôïc ba naêm of sentience or the realm of feeling, especially roài. Ngaøi mang taát caû nhöõng kinh thænh ñöôïc töø this world as empirically considered—See beân Taøu veà chuøa Caøn An cho chö Taêng Ni Höõu Tình Chuùng. trong nöôùc ñeán sao cheùp . Ngaøi thò tòch naêm Tình Höõu Lyù Voâ: Kieán meâ tình cho lyù laø voâ 1774, thoï 70 tuoåi—A Vietnamese monk from theå—Empirically or sentiently existing, in Nam Ñònh. At the age of 12, he came to Lien essence or reality non-existent. Toâng Temple to pay homage to Thöôïng Só and to become the latter's disciple. He received Tình Höõu Nghò: Friendship. complete precepts and became the Dharma Tình Kieán: Taø kieán ñöôïc saûn sanh bôûi duïc heir of the thirty-ninth generation of the Linn- voïng vaø phieàn naõo—The perverted views Chih Zen Sect. He stayed there for six years. produced by passion or affection. Later, he went to China and stayed there for Tình Lyù: Feeling and reason. another six years. When he came back to Tình Nghi: To suspect—To doubt. Vietnam, his master Thöôïng Só had already Tình Nguyeän: Volunteer to do something passed away for three years. He transported Tình Thaâm: Deep affection. all the sutras and sacret books of vinaya to Tình Thaät: Sincere sentiment. Caøn An Temple for other monks and nuns in the country to come to copy. He passed away Tình Theá: Situation—Circumstance. in 1744, at the age of 70. Tình Thöïc: Actual situation. Tính

Töi Tính: Bhavasvabhava (skt)—Baûn Tình Thöông: Affection—Love— chaát cuûa hieän höõu hay caùi goàm neân baûn theå Compassion. cuûa söï vaät. Trong Kinh Laêng Giaø, Ñöùc Phaät Tình Thöông Chaân Thaät: Tình yeâu chaân baûo Mahamati: "Naøy Mahamati, baûn chaát cuûa thaät laø tình yeâu coù muïc ñích ñoä mình ñoä hieän höõu khoâng phaûi nhö ngöôøi ngu phaân bieät

ngöôøi—True love (to save oneself and to save for "Long-Life" Hall or the Nirvana Hall—See others). Dieân Thoï Ñöôøng. Tình Traïng: Condition—State— Tænh Hoa: The flower of the water. Circumstance. Tænh Hoàn: To collect one's wit. Tình Traïng Nguy Caáp: Perilous Tænh Laïi: See Tænh (2). circumstances. Tænh Moäng: To be disillusioned. Tình Traàn: Söï oâ nhieãm cuûa duïc voïng hay luïc Tænh Ngoä: Understood---Awakening. traàn—Passion-defilement, or the six gunas or 1) Hieåu ra: To come to one's senses. objects of sensation of the six organs of sense; 2) Hieåu ra vaán ñeà gì sau moät thôøi gian haønh sensation and its data; sensation-data; passion-ñoäng hay suy nghó ngu muoäi—To become defilement. sensible after acting or thinking foolishly. Tình Tröôøng: Love affair. Tænh Nguû: Tình Töï: Love. 1) To be a light sleeper. Tình YÙ: Intention. 2) To wake up. Tænh: Tænh Taùo: Wide-awake—Waking. 1) To be static (tænh ñieän). Tænh Thöùc: Jagarati (p)—Jagrati (skt)— 2) 2) To awake—To wake up—To regain Awakened—Awakening—Wakefulness— (recover) consciousness (tænh daäy). Waking—Ñaït ñöôïc söï nhaän thöùc saâu xa veà 3) Province. nghóa cuûa Phaät vaø laøm sao thaønh Phaät. Hieåu 4) Caùi gieáng nöôùc: A well. bieát chôn taùnh cuûa vaïn höõu. Tuy nhieân, chæ sau 5) Tænh thaønh: A province. khi thaønh Phaät môùi thaät söï ñaït ñöôïc Voâ 6) Xem xeùt: To look into minutely—To Thöôïng Chaùnh Giaùc—Achieving a complete inspect—To examine. and deep realization of what it means to be a Tænh Am Ñaïi Sö: See Thieät Hieàn Ñaïi Sö. Buddha and how to reach Buddhahood. It is to Tænh Daäy: See Tænh (2). see one's Nature, comprehend the True Tænh Giaùc: Sampajanna (p)—sampasjnanin Nature of things, the Truth. However, only (skt)—Bieát roõ raøng—Clarity of awareness— after becoming a Buddha can one be said to Clear awareness. have truly attained Supreme Enlightenment. Tænh Giaác: See Tænh (2). Tænh Thöôøng: Theo Hoøa Thöôïng Thích Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå, Tænh Haø: Gioáng nhö caùi gieáng vaø con soâng, Tænh Thöôøng laø vò Toå thöù baûy cuûa Tònh Ñoä aùm chæ söï voâ thöôøng cuûa cuoäc soáng. Caùi gieáng Toâng Trung Quoác. Ngaøi töï laø Thöùu Vi, ngöôøi noùi veà caâu chuyeän cuûa moät anh chaøng ñang ñôøi nhaø Toáng, con cuûa hoï Nhan ôû quaän Tieàn chaïy traùnh voi ñieân bò teù xuoáng gieáng, baùm Ñöôøng. Khi leân baûy tuoåi, ngaøi gaëp duyeân laønh ñöôïc vaøo moät caønh caây, nhöng vaãn bò gioù thoåi xuaát gia tu taäp. Ñeán naêm 17 tuoåi ñaõ thoï xong bay ñi—Like the well and the river, indicating cuï tuùc giôùi. Trong nieân hieäu Thuaàn Hoøa, ngaøi the impermanence of life. The "well" refers to veà truï trì taïi chuøa Chieâu Khaùnh. Vì meán vi the legend of the man who running away from phong cuûa Loâ Sôn, neân ngaøi taïo töôïng Phaät A a mad elephant fell into a well; the "river" to a Di Ñaø, keát hôïp baïn sen, thaønh laäp Lieân Xaû. great tree growing on the river bank, yet Sau ñoù ngaøi laïi chích maùu taû

phaåm “Tònh blown over by the wind. Haïnh” trong kinh Hoa Nghieâm. Do nhaân Tænh Haønh Ñöôøng: Teân khaùc cuûa Dieân Thoï duyeân aáy neân môùi ñoåi teân Lieân Xaû thaønh laø Ñöôøng hay Nieát Baøn Ñöôøng—Another name Tònh Haïnh Xaû. Caùc haøng só phu coù ñeán 120

ngöôøi döï vaøo hoäi nieäm Phaät. Ngoaøi ra caùc monks, all of whom practiced Pureland haøng nam nöõ thieän tín khaùc, soá ñoâng coù ñeán Buddhism. In December of the fourth year of haøng vaïn, taát caû ñeàu xöng laø “Tònh Haïnh Ñeä T’ien-His reign period, as usual, the master sat Töû.” Trong ñoù coù quan Töôùng Quoác Vöông in the lotus position, engaging in Buddha Vaên Ñaùn laøm hoäi thuû. Rieâng phaàn Tyø Kheo Recitation. Moments thereafter, he suddenly Taêng, ñaïi sö ñoä ñöôïc hôn 1.000 ngöôøi, taát caû said aloud: “Amitabha Buddha is here.” He ñeàu tu theo moân nieäm Phaät. Naêm Thieân Hy then sat there in a perfect erect position and thöù tö, ngaøy 12 thaùng gieâng. Theo thöôøng passed away into Nirvana. He was 62 years khoùa, ñaïi sö ngoài kieát giaø nieäm Phaät. Giaây old. phuùt sau ñoù, ngaøi boãng noùi to leân raèng: “Ñöùc A Tænh Truï: Calm abiding Di Ñaø Theá Toân ñaõ ñeán.” Roài ngaøi ngoài laëng Tænh Trung Lao Nguyeät: Vôùt traêng töø yeân maø thoaùt hoùa. Ngaøi höôûng thoï 62 tuoåi— gieáng; chuyeän keå veà moät baày khæ khi thaáy rôi According to Most Venerable Thích Thieàn xuoáng gieáng (traêng hieän döôùi maët gieáng), sôï Taâm in The Thirteen Patriarchs of Pureland raèng seõ khoâng coøn aùnh saùng traêng nöõa, neân Buddhism, Sun-Shang was the Seventh tìm caùch vôùt traêng leân. Khæ chuùa tay ñu caønh, Patriarch of Chinese Pureland Buddhism. His roài moät con naém ñuoâi khæ chuùa vaø caùc con given name was Thöùu-Vi, a son of the Nhan khaùc cöù noái ñuoâi nhau, nhöng caønh gaãy caû boïn family of the Tsien-T’ang Disrict. He lived cheát ñuoái—Like ladling the moon out of the during the Sung Dynasty. When he turned well; the parable of the monkeys who saw the seven, he encountered a blessed opportunity moon fallen into a well, and fearing there and left home to join the order. When he was would be no more moonlight, sought to save it; seventeen, he had completed the Bhiksu the monkey king hung on to a branch, one Precepts. During the Thuaàn Hoøa regin period, hung on to his tail and so on, but the branch he became headmaster of Chieâu-Khaùnh broke and all were drowned. Temple. Because of his fondness for the past Tónh: Vaéng laëng—Tranquil—Calm—Quiet— tradition at Mount Lu, he had a statue of the cessation of strife—Peace—Quietness— Amitabha Buddha sculpted and gathered Stillness. fellow Pureland cultivators to form a Lotus Tónh Chuû: Vò Taêng tröôûng laõo chuû trì buoåi Congregation. Thereafter, he pricked blood to thieän toïa cuûa chö Taêng—The elder presiding use as ink to hand-write the “Pure Conducts” over a company of monks in meditation. chapter of the Avatamsaka Sutra. Ultimately, this was the reason for the change of name Tónh Döôõng: To rest. from Lotus Congregation to Pure Conducts Tónh Haønh Ñöôøng: The nirvana hall—See Congregation. There were a total of 120 Nieát Baøn Ñöôøng. superiorly educated and highly influential Tónh Hueä: Trí hueä tónh laëng, coù khaû naêng people who took part in this Buddha Recitation thaáu suoát taùnh khoâng cuûa vaïn höõu—Calm Congregation.

Additionally, there were wisdom, insight into the void, or immaterial, several thousand other virtuous and faithful removed from the transient. men and women who called themselves Tónh Löï: Dhyana (skt)—Ñaø Da Dieãn Na— “Pure-Conduct Disciples.” The leader among Calm thought—Unperturbed abstraction. lay people was the high ranking imperial ** For more information, please see Dhyana magistrate, or Prime Minister Wang-Wen-Tan. in Sanskrit/Pali-Vietnamese Section, and Specifically as to the Bhiksus, the Great Thieàn Ñònh in Vietnamese-English Section. Master taught and guided more than 1,000

Tónh Löïc: Söùc maïnh cuûa tónh löï hay naêng löïc enlightenment, the first stage of the cuûa thieàn taäp—The power of abstract practitioner in the esoteric sect. meditation. Tònh Caên: Undefiled senses. Tónh Taâm: Peace of mind—To have an Tònh Chí: Purity of mind. untroubled mind—To regain calmness of Tònh Chuû: The donor of chasity, i.e. of an mind. abode for monks and nuns. Tónh Thaát: Tónh phoøng cuûa chö Taêng—The Tònh Chuùng: Chuùng thanh tònh—Pure abode of peace, the quiet heart. assembly (the body of monks)—The company Tónh Toïa: Seated in meditation—See Tònh of the chaste. toïa. Tònh Chö Caên: Chö caên thanh tònh— Tónh Trí: Trí hueä ñaït ñöôïc töø söï tónh löï— Undefiled senses, i.e. undefiled eye, ear, Calm wisdom, the wisdom derived from mouth, nose, body, etc. quietness, or mystic trance. Tònh Cö Thieân: Tónh Tueä: See Tónh Hueä. 1) Coõi Trôøi Tònh Cö—Heavens of Pure Tónh Tö: dwelling: Naêm coõi Trôøi Tònh Thieân. Coõi 1) Haønh giaû: A meditator. trôøi thöù tö nôi chö Thaùnh cö nguï seõ taùi 2) Moät vò Taêng: A monk. sanh vaøo coõi khaùc—The Pure abode 3) Thieàn taäp: Meditation. heaven—The five heavens of purity, in 4) Tö töôûng tónh laëng: Calm thought. the fourth dhyana heaven, where the Tónh Töùc: Yama (skt)—Dieâm Ma—Phöông saints dwell who will not return to another tieän cuûa Dieâm ma laø laøm laéng ñoïng hay döùt rebirth—See Ñaïi Töï Taïi Thieân (B)-2. caùc toäi cuûa toäi nhaân—He who restrains curbs, 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø controls, keeps in check. Ñieån cuûa Giaùo Sö Soothill, Tònh Cö Thieân laø teân cuûa moät vò Trôøi hoä phaùp, theo hoä trì Tònh: Vimala (skt). Ñöùc Thích Ca Maâu Ni Phaät vaø cuoái cuøng 1) Nhaø caàu: Latrine. ñöôïc Phaät cho quy-y Tam Baûo— 2) Saùnh ñoâi: Together—To go in pair. According to Eitel in The Dictionary of 3) Thanh khieát: Clean—Pure—To cleanse— Chinese-English Buddhist Terms To purify—Chastity—Purity (n). composed by Professor Soothill, 4) Trong Phaät giaùo, “tònh” aùm chæ nôi ñeå taåy Suddhavasadeva (skt) is a deva who ueá: In Buddhism, Vimala also has served as guardian angel to Sakyamuni reference to the place of cleansing. and brought about his conversion. Tònh Ba La Maät: Töù Ba La Maät trong kinh Tònh Cö Thieân Töû: Chö Thieân ñaõ chaám döùt Nieát Baøn—The fourth paramita of the Nirvana daâm duïc trong coõi trôøi saéc giôùi—Heavenly sutra: beings who have ended sexually desires. They 1) Thöôøng: Pemanent. exist in the Form Heavens (No-Thought, No 2) Laïc: Joy. Affliction, No-Heat, Good-View, Ultimate 3) Ngaõ: Great soul. Form). 4) Tònh: Pure. Tònh Bang: See Tònh Ñoä. Tònh Danh: Vimalakirti (skt)—Pure Name— Duy Ma Caät—Moät vò cö só taïi gia vaøo thôøi Tònh Boà Ñeà Taâm: Caùc vò haønh giaû Chaân Ñöùc Phaät coøn taïi theá, laø moät Phaät töû xuaát

saéc Ngoân Toâng môùi nhaäp vaøo sô ñòa, kieán phaùp veà trieát lyù nhaø Phaät. Nhieàu caâu hoûi vaø traû lôøi minh ñaïo, ñaéc ñöôïc voâ caùi chöôùng tam muoäi—giöõa Duy Ma Caät vaø Phaät vaãn coøn ñöôïc ghi laïi Pure bodhi mind, or mind of pure

trong Kinh Duy Ma—A layman of Buddha's Takakusu in The Essentials of Buddhist time who was excellent in Buddhist Philosophy: philosophy. Many questions and answers 1) Caùc baûn thích luaän veà Thaäp Ñòa Kinh between Vimalakirti and the Buddha are (Dasabhumi sutra) cuûa caùc ngaøi Long Thoï recorded in the Vimalakirti-nirdesa. vaø Theá Thaân laø nhöõng taùc phaåm AÁn Ñoä ** For more information, please see ñöôïc Tònh Ñoä toâng nhìn nhaän coù thaåm Vimalakirti in Sanskrit/Pali-Vietnamese quyeàn. Con ñöôøng deã daøng vaø "tha löïc" Section. ñaõ ñöôïc chæ ñònh vaø minh giaûi trong caùc Tònh Dueä: boä naày: Nagarjuna's Dasabhumi Sutra and 1) Xuaát thaân töø doøng doõi thanh tònh: Of pure Vasubandhu's commentary on it are descent, or line. Indian authorities recognized by the Pure 2) Moät ngöôøi Baø La Moân treû: A young Land School. The easy way and the Brahman. 'power of another' are already indicated 3) Moät ngöôøi tu tònh haïnh: An ascetic in and elucidated by them. general. 2) Taïi Trung Quoác, nhöõng thaåm quyeàn veà tín Tònh Ñaïo: Söï giaùc ngoä thanh tònh cuûa Ñöùc ngöôõng naày raát nhieàu, nhöng chæ coù boán Phaät—The pure enlightenment of Buddha. doøng truyeàn thöøa sau ñaây ñöôïc nhìn nhaän—In China the authorities of the faith Tònh Ñaàu: Vò sö troâng coi nhaø xí (nhaø caàu) are many, but only four lines of trong chuøa—The monk who controls the transmission are generally recognized: latrines. a) Doøng truyeàn thöøa thöù nhaát cuûa Phaät Ñoà Tònh Ñòa: Nôi Tyø Kheo coù theå ôû maø khoâng Tröøng—The first line of transmission of phaïm giôùi—Pure place where a chaste monk Fu-T'u-Cheâng: Phaät Ñoà Tröøng laø ngöôøi dwells. AÁn ôû Trung Hoa vaøo khoaûng töø 310 ñeán Tònh Ñoä: Sukhavati (skt)—Giaùo lyù chính cuûa 348—Fu-T'u-Cheâng, an Indian in China phaùi Tònh Ñoä laø taát caû nhöõng ai nieäm danh between 310 and 348 A.D. hieäu Phaät A Di Ñaø vôùi loøng thaønh tín nôi ôn • Ñaïo An (584-708): T'ao-An (584-708). cöùu ñoä lôøi nguyeàn cuûa Ngaøi seõ ñöôïc taùi sanh • Hueä Vieãn: Hui-Yuan. nôi coõi Tònh Ñoä an laïc cuûa Ngaøi. Do ñoù pheùp b) Doøng truyeàn thöøa thöù hai cuûa Boà Ñeà Löu tu quaùn töôûng quan troïng nhaát trong caùc toâng Chi—The second line of transmission of phaùi Tònh Ñoä laø luoân luoân trì tuïng caâu "Nam Bodhiruci: Boà Ñeà Löu Chi laø ngöôøi AÁn ôû Moâ A Di Ñaø Phaät" hay "Toâi xin göûi mình cho Trung Hoa khoaûng 503-535—Bodhiruci, Ñöùc Phaät A Di Ñaø."—The central doctrine of an Indian in China between 503 and 535 the Pure Land sects is that all who evoke the A.D. name of Amitabha with sincerity and faith in • Hueä Suûng: Hui-Ch'ung. the saving grace of his vow will be reborn in • Ñaïo Traøng: T'ao-Ch'ang. his Pure Land of peace and bliss. Thus, the • Ñaøm Loan (476-542): T'an-Luan (476- most important practice of contemplation in 542). the Pure Land sects is the constant voicing of • Ñaïi Haûi: T'a-Hai. the words "Namo Amitabha Buddha" or "I • Phaùp Thöôïng (495-580): Fa-Shang (495- surrender myself to Amitabha Buddha." 580). (A) Lòch söû Tònh Ñoä toâng—The history of the c) Doøng truyeàn thöøa thöù ba

cuûa Boà Ñeà Löu Pure Land School: Theo Giaùo sö Junjiro Chi—The third line of transmission of Takakusu trong Cöông Yeáu Trieát Hoïc Bodhiruci. Phaät Giaùo—According to Prof. Junjiro

• Ñaøm Loan: T'an-Luan. Tieåu Boån laøm khoùa tuïng haèng ngaøy: In • Ñaïo Xöôùc (?-645): T'ao-Ch'o (?-645). Japan there are many authorities and the • Thieän Ñaïo (?-681): Shan-T'ao (?-681). history of the Pure Land School is very • Hoaøi Caûm: Huai-Kan. long, though Genshin (942-1017) and • Thieáu Khang: Shao-K'ang. Honen (1133-1212) are the pre-eminent d) Doøng truyeàn thöøa thöù tö cuûa Töø Maãn—promoters of the doctrine. Prince Shotoku, The fourth line of transmission of Tz'u- in the reign of the Empress Suiko (593- Min: Töø Maãn laø ngöôøi Trung Hoa, sang 628 A.D.), is said to have believed in AÁn trong ñôøi nhaø Ñöôøng (618-709) vaø tieáp Amita. At any rate, a reference to the nhaän tín ngöôõng Di Ñaø taïi Kieän Ñaø La—Western Land of Bliss is found in one of Tz'u-Min was a Chinese, who went to his commentaries. Ein, a Korean monk, India during the T'ang Dynasty (618-709 lectured in 640 A.D. on the Sutra of the A.D.) and received the Amita-pietism in Land of Bliss before the Throne. In the Gandhara. Nara period (710-794 A.D.) Gioâgi is said 3) ÔÛ Nhaät coù raát nhieàu thaåm quyeàn vaø lòch to have traveled about and propagated the söû veà Tònh Ñoä toâng raát daøi maëc duø faith among the people. Kanjin, a Nguyeân Tín (942-1017) vaø Phaùp Nhieân Chinese Vinaya master who came to Nara (1133-1212) laø nhöõng nhaø tieàn phong in 754 A.D., imparted the worship of truyeàn xöôùng giaùo thuyeát naày. Theo Amita to his Japanese pupil, Eiei, on the truyeàn thuyeát thì Thaùnh Ñöùc thaùi töû vaøo eve of the latter's death near Kuang- trieàu ñaïi cuûa Nöõ hoaøng Suy Coå (539-628) Tung. But in the Nara period the Amita- cuõng tin Phaät Di Ñaø. Daàu sao ngöôøi ta pietism was not systematically taught, cuõng tìm thaáy moät trong caùc baûn Nghóa though there must have been some Thích cuûa Thaùi töû coù nhaéc ñeán Taây followers who privately adhered to it. In Phöông Cöïc Laïc. Hueä An, moït Taêng só the T'ien-T'ai School the Amita worship Ñaïi Haøn, töøng giaûng thuyeát Kinh Voâ was taken up and promoted as an all- Löôïng Thoï cho hoaøng trieàu. Vaøo thôøi ñaïi inclusive faith. It was Jikaku (Ennin), the Nara (710-793), coù ngöôøi cho laø Haønh Cô third patriarch, who instituted the two ñaõ töøng vaân du ñeå quaûng baù tín ngöôõng forms of repeating the Amita formula, naày trong quaàn chuùng. Giaùm Chaân, moät standing and sitting and introduced music luaät sö Trung Hoa, töøng ñeán Nara naêm relating to the Land of Bliss. Even now 754, truyeàn thoï tín ngöôõng Di Ñaø cho ñeä adherents read the smaller Sukhavati text töû ngöôøi Nhaät laø Vinh Dueä vaøo ñeâm tröôùc in the daily service. ngaøy cuûa vò ñeä töû naày taïi Quaûng Ñoâng. (B) Nghóa cuûa Tònh Ñoä: The meanings of the Nhöng trong thôøi ñaïi Nara, tín ngöôõng Di Pure Land—Tònh nghóa laø thanh tònh, tònh Ñaø khoâng ñöôïc giaûng daïy coù heä thoáng, ñoä laø coõi nöôùc khoâng coù oâ nhieãm, trieàn maëc duø chaéc chaén coù coù vaøi ngöôøi theo tín phöôïc. Caùc Ñöùc Phaät vì chuùng sanh ñaõ ngöôõng naày moät caùch rieâng reû. Thieân Thai phaùt taâm tu haønh, troàng nhieàu caên laønh, toâng baét ñaàu suøng baùi Phaät Di Ñaø vaø ñeà kieán laäp moät choã nôi, tieáp ñoä chuùng sanh xöôùng nhö laø moät tín ngöôõng

bao quaùt taát moïi loaøi lìa khoûi theá giôùi oâ tröôïc sanh ñeán caû. Chính Vieân Nhaân laø Tam Toå laø ngöôøi coõi aáy. Caûnh trí raát laø trang nghieâm thanh ñaõ saùng laäp neân hai caùch thöùc tuïng nieäm tònh, chuùng sanh ñeán coõi naày chuyeân taâm danh hieäu A Di Ñaø, ñöùng vaø ngoài, vaø giôùi nghe phaùp tu taäp, choùng thaønh ñaïo quaû Boà thieäu moät nhaïc ñieäu laáy Kinh A Di Ñaø Ñeà/Bodhiphala. Chö Phaät voâ löôïng, coõi

tònh cuõng voâ löôïng—Pure Land is a transformation of lotus flowers. These paradise without any defilements. For the flowers grow in a lake formed from sake of saving sentients beings, through combinations of seven jewels (gold, silver, innumerable asankhya, all Buddhas lapis, lazuli, crystal, mother-of-pearl, red cultivated immeasurable good deeds, and pearl, and carnelian) or lake of seven established a Pure Land to welcome all jewels—See Thaát Baûo (A). beings. Beings in this paradise strive to (D) Caùc coõi Tònh Ñoä—Different Pure Lands: cultivate to attain Buddhahood. 1) Coõi Taây Phöông Tònh Ñoä chuû trì bôûi Ñöùc (C) Nhöõng ñaëc ñieåm cuûa Tònh Ñoä—Some Phaät A Di Ñaø: Pure Land, Paradise of the special characteristics of the Pure Land: West, presided over by Amitabha—Caûnh 1) Moät saéc thaùi ñoäc ñaùo cuûa Tònh Ñoä laø trong duyeân ôû Taây Phöông Cöïc Laïc raát thuø khi caùc toâng phaùi khaùc cuûa Phaät giaùo Ñaïi thaéng, coù nhieàu söï kieän thuaän lôïi cho Thöøa chuyeân chuù veà töï giaùc, thì caùc toâng chuùng sanh nôi coõi naày hôn caùc Tònh Ñoä phaùi Tònh Ñoä laïi y chæ theo Phaät löïc: A khaùc, maø taâm löôïng cuûa phaøm phu trong unique aspect of the Pure Land is that tam giôùi khoâng theå thaáu hieåu ñöôïc: The while other schools of Mahayana insist on environment and conditions of the self-enlightenment, Pure Land sects teach Western Pure Land are most exalted. That sole reliance on the Buddha’s power. realm provides sentient beings with many 2) Ñöùc Phaät cuûa caùc toâng phaùi Phaät giaùo more advantageous circumstances than khaùc laø Ñöùc Thích Ca Maâu Ni trong khi other Pure Lands, which ordinary beings Ñöùc Phaät cuûa caùc toâng phaùi Tònh Ñoä laø A in the Triple World cannot fully Di Ñaø, hay Voâ Löôïng Quang, hay Voâ understand. Löôïng Thoï: The Buddha of all other a) Caûnh nôi Taây Phöông Cöïc Laïc raát ö thuø exoteric schools is Sakyamuni, while the thaéng neân coù theå khích phaùt loøng mong Buddha of Pure Land sects is Amita or meán vaø quy höôùng cuûa loaøi höõu tình: The Infinite Light (Amitabha), or Infinite Life environment of the Western Pure Land is (Amitayus). exalted, and can awaken the yearning and 3) Tín ñoà cuûa caùc toâng phaùi Phaät giaùo khaùc serve as a focus for sentient beings. tu taäp ñeå ñaït ñöôïc giaùc ngoä toái thöôïng laø b) Duyeân nôi Taây Phöông Cöïc Laïc thaät maàu thaønh Phaät, truï nôi Nieát Baøn, trong khi tín nhieäm, neân coù theå giuùp ngöôøi vaõng sanh ñoà Tònh Ñoä caàu vaõng sanh Tònh Ñoä, töùc laø deã tieán mau treân ñöôøng tu chöùng. Vì theá quoác ñoä cuûa Ñöùc Phaät A Di Ñaø nôi coõi coõi ñoàng cö Tònh Ñoä möôøi phöông tuy Taây Phöông: Followers of other nhieàu, song rieâng coõi Cöïc Laïc coù ñaày ñuû Mahayana Buddhist schools cultivate to thaéng duyeân, neân caùc kinh luaän ñeå chæ quy seek to become Buddha and abide in veà ñoù: The conditions of the Western Pure Nirvana, while followers of Sukhavati Land are unfathomable and

wonderful and sects cultivate to seek rebirth in the Pure can help those who are reborn to progress Land, Amitabha's Bliss Land which is laid easily and swiftly along the path of in the Western Quarter. enlightenment. For these reasons, 4) Tònh Ñoä laø theá giôùi maø chuùng sanh ñöôïc although there are many common sanh baèng hoùa thaân trong hoa sen. Nhöõng residence Pure Lands in the ten directions, hoa sen naày moïc trong ao thaát baûo: The only the Western Pure Land possesses all Buddha's Pureland is the world where the auspicious conditions in full. This is why sentient beings are born through the

sutras and commentaries point toward he attains Buddhahood living beings who rebirth in the Western Pure Land. can give away (to charity) will be reborn 2) Nhöõng Ñöùc Phaät khaùc ñeàu coù tònh ñoä cuûa there. caùc ngaøi: Other Buddhas have their Pure e) Trì Giôùi laø Tònh Ñoä cuûa Boà Taùt; khi Boà Lands. Taùt thaønh Phaät, chuùng sanh tu möôøi ñieàu 3) Caùc loaïi tònh ñoä khaùc nhö Nhaãn Tònh Ñoä, laønh, haïnh nguyeän ñaày ñuû sanh sang nöôùc Tinh Taán Tònh Ñoä, Trí Hueä Tònh Ñoä, vaân ñoù: Discipline (sila) is the Bodhisattva's vaân—There are several other pure lands pure land, for when he realizes such as the pure land of patience, zeal, Buddhahood living beings who have kept wisdom, etc. the ten prohibitions will be reborn there. (E) Ñöùc Phaät daïy veà coõi Tònh Ñoä cuûa chö Boà f) Nhaãn Nhuïc laø Tònh Ñoä cuûa Boà Taùt; khi Taùt—The Buddha taught about the Boà Taùt thaønh Phaät, chuùng sanh ñuû 32 Bodhisattvas' Pure Lands: Theo Kinh Duy töôùng toát trang nghieâm sanh sang nöôùc ñoù: Ma Caät, Ñöùc Phaät nhaéc Boà Taùt Baûo Tích Patience (ksanti) is the Bodhisattva's pure veà caùc Tònh Ñoä cuûa chö Boà Taùt nhö sau— land, for when he attains Buddhahood According to the Vimalakirti Sutra, the living beings endowed with the thirty-two Buddha reminded Ratna-rasi Bodhisattva excellent physical marks will be reborn about Bodhisattvas' Pure Lands as there. follows: g) Tinh Taán laø Tònh Ñoä cuûa Boà Taùt; khi Boà a) Tröïc taâm laø Tònh Ñoä cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, chuùng sanh sieâng naêng tu Taùt thaønh Phaät, chuùng sanh khoâng dua vaïy moïi coâng ñöùc sanh sang nöôùc ñoù: seõ ñöôïc sanh sang nöôùc ñoù: The Devotion (virya) is the Bodhisattva's pure straightforward mind is the Bodhisattva's land, for when he attains Buddhahood pure land, for when he realizes living beings who are diligent in their Buddhahood, beings who do not flatter performance of meritorious deeds will be will be reborn in his land. reborn there. b) Thaâm taâm laø Tònh Ñoä cuûa Boà Taùt khi Boà h) Thieàn Ñònh laø Tònh Ñoä cuûa Boà Taùt; khi Taùt thaønh Phaät, chuùng sanh ñaày ñuû coâng Boà Taùt thaønh Phaät, chuùng sanh bieát thu ñöùc sanh sang nöôùc ñoù: The profound nhieáp taâm chaúng loaïn sanh sang nöôùc ñoù: mind is the Bodhisattva's pure land, for Serenity (dhyana) is the Bodhisattva's when he realizes Buddhahood living pure land, for when he attains beings who have accumulated all merits Buddhahood living beings whose minds will be reborn there. are disciplined and unstirred will be c) Boà Ñeà taâm laø Tònh Ñoä cuûa Boà Taùt khi Boà reborn there. Taùt thaønh Phaät, chuùng sanh coù taâm Ñaïi i) Trí Tueä laø Tònh Ñoä cuûa Boà Taùt; khi Boà Thöøa sanh sang nöôùc ñoù: The Mahayana Taùt thaønh Phaät, chuùng sanh ñöôïc chaùnh (Bodhi)

mind is the Bodhisattva's pure ñònh sanh sang nöôùc ñoù: Wisdom (prajna) land, for when he attains Buddhahood all is the Bodhisattva's pure land, for when living beings seeking Mahayana will be he attains Buddhahood living beings who reborn there. have realized samadhi will be reborn d) Boá Thí laø Tònh Ñoä cuûa Boà Taùt khi Boà Taùt there. thaønh Phaät, chuùng sanh hay thí xaû taát caû j) Töù Voâ Löôïng Taâm laø Tònh Ñoä cuûa Boà moïi vaät sanh sang nöôùc ñoù: Charity (dana) Taùt; khi Boà Taùt thaønh Phaät, chuùng sanh is the Bodhisattva's pure land, for when thaønh töïu töø bi hyû xaû sanh sang nöôùc ñoù:

The four boundless minds (catvari n) Hoài Höôùng Taâm laø Tònh Ñoä cuûa Boà Taùt; apramanani) are the Bodhisattva's pure khi Boà Taùt thaønh Phaät, ñöôïc coõi nöôùc ñaày land, for when he attains Buddhahood ñuû taát caû coâng ñöùc: Dedication (of one's living beings who have practiced and merits to the salvation of others) is the perfected the four infinites: kindness, Bodhisattva's pure land, for when he compassion, joy and indifference, will be attains Buddhahood his land will be reborn there. adorned with all kinds of meritorious k) Töù Nhieáp Phaùp laø Tònh Ñoä cuûa Boà Taùt; virtues. khi Boà Taùt thaønh Phaät, chuùng sanh ñöôïc o) Noùi Phaùp Tröø Baùt Naïn laø Tònh Ñoä cuûa Boà giaûi thoaùt sanh sang nöôùc ñoù: The four Taùt; khi Boà Taùt thaønh Phaät, coõi nöôùc persuasive actions (catuh-samgraha-vastu) khoâng coù ba ñöôøng aùc vaø baùt naïn: are the Bodhisattva's pure land, for when Preaching the ending of the eight sad he attains Buddhahood living beings who conditions is the Buddhahood his land will have benefited from his helpful be free from these evil states. persuasion will be reborn there. p) Töï Mình Giöõ Giôùi Haïnh-Khoâng Cheâ Choã l) Phöông Tieän laø Tònh Ñoä cuûa Boà Taùt; khi Keùm Khuyeát Cuûa Ngöôøi Khaùc laø Tònh Ñoä Boà Taùt thaønh Phaät, chuùng sanh kheùo duøng cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, coõi ñöôïc phöông tieän khoâng bò ngaên ngaïi ôû nöôùc khoâng coù teân phaïm giôùi caám: To caùc phaùp, sanh sang nöôùc ñoù: The keep the precepts while refraining from expedient methods (upaya) of teaching criticizing those who do not in the the absolute truth are the Bodhisattva's Bodhisattva's pure land, for when he pure land, for when he attains attains Buddhahood his country will be Buddhahood living beings conversant with free from people who break the upaya will be reborn there. commandments. m) Ba Möôi Baûy Phaåm Trôï Ñaïo laø Tònh Ñoä q) Thaäp Thieän laø Tònh Ñoä cuûa Boà Taùt; khi cuûa Boà Taùt; khi Boà Taùt thaønh Phaät, chuùng Boà Taùt thaønh Phaät, chuùng sanh soáng laâu, sanh ñaày ñuû nieäm xöù, chaùnh caàn, thaàn tuùc, giaøu to, phaïm haïnh, noùi lôøi chaéc thaät, nguõ caên, nguõ löïc, thaát giaùc chi, baùt chaùnh thöôøng duøng lôøi dòu daøng, quyeán thuoäc ñaïo, sanh sang nöôùc ñoù: The thirty-seven khoâng chia reõ, kheùo hoøa giaûi vieäc ñua contributory states to enlightenment tranh kieän caùo, lôøi noùi coù lôïi ích, khoâng (bodhipaksika-dharma) are the gheùt khoâng giaän, thaáy bieát chaân chaùnh Bodhisattva's pure land, for when he sanh sang nöôùc ñoù: The ten good deeds attains Buddhahood living beings who are the Bodhisattva's pure land, for when have successfully practiced the four states he attains Buddhahood he will not die of mindfulness (smrtyu-pasthana), the four young, he will be wealthy, he will live proper

lines of exertion (samyakpra- purely, his words are true, his speech is hana), the four steps towards gentle, his encourage will not desert him supramundane powers (rddhipada), the because of his conciliatoriness, his talk is five spiritual faculties (panca indriyani), profitable to others, and living beings free the five transcendental powers (panca from envy and anger and holding right balani), the seven degrees of views will be reborn in his land. enlightenment (sapta bodhyanga) and the ** For more information, please see Pure eightfold noble path (asta-marga) will be Land. reborn in his land.

Tònh Ñoä Chaân Toâng: Chaân Toâng, moät trong 1) Hoaønh Xuaát: Baèng trì trai giöõ giôùi vaø tu 20 toâng phaùi Phaät Giaùo ôû Nhaät. Theo Chaân haønh thieàn ñònh maø haønh giaû ñöôïc sanh Toâng, nieäm Phaät chæ laø moät thaùi ñoä tri aân hay vaøo coõi hoùa ñoä phöông tieän—By moät caùch bieåu loä loøng tri aân, sau khi moät Phaät discipline to attain to temporary nirvana. töû ñöôïc Phaät löïc gia trì Chaân toâng chæ thôø ñoäc 2) Hoaønh Sieâu: Nghe baûn nguyeän cuûa Ñöùc nhaát Phaät A Di Ñaø, vaø thaäm chí Phaät Thích Ca Phaät A Di Ñaø maø phaùt tín taâm nieäm hoàng cuõng khoâng chòu thôø. Tònh Ñoä Chaân Toâng caám danh cuûa ngaøi seõ ñöôïc vaõng sanh vaøo coõi ñoaùn chaët cheõ khoâng cho caàu nguyeän vì baát cöù baùo ñoä chaân thöïc—Happy salvation to nhöõng tö lôïi naøo. Toâng naày chuû tröông xoùa boû Amitabha's paradise through trust in him. ñôøi soáng Taêng löõ ñeå laäp thaønh moät coäng ñoàng Tònh Ñoä Thaùnh Hieàn Luïc: Tònh Ñoä Thaùnh goàm toaøn nhöõng tín ñoà taïi gia—The Jodo- Hieàn Luïc ghi laïi möôøi moät vò Toå cuûa Toâng Shin, or Shin sect of Japan, one of the twenty moân Tònh Ñoä. Veà sau naày taïi ñaïo traøng Linh Buddhist sects in Japan. According to the Shin Nham, ngaøi AÁn Quang Ñaïi Sö nhoùm hoïp caùc Sect, the recitation of Amitabha Buddha's haøng lieân höõu Taêng, Tuïc laïi vaø suy toân ngaøi name is simply an action of gratitude or an Haønh Saùch Ñaïi Sö vaøo ngoâi vò Toå thöù 10, toân expression of thanksgiving, after one's ngaøi Thieät Hieàn Ñaïi Sö laøm Toå thöù möôøi moät, realizing the Buddha's power conferred on vaø ngaøi Trieät Ngoä Ñaïi Sö laøm Toå thöù möôøi one. The Shin School holds the exclusive hai. Sau khi ngaøi AÁn Quang Ñaïi Sö vaõng sanh, worship of the Amitabha, not allowing even chö lieân höõu xeùt thaáy ngaøi ñöùc haïnh trang that of Sakyamuni. This sect has the strict nghieâm vaø coù coâng lôùn vôùi toâng phaùi Tònh Ñoä, prohibition of prayers in any form on account neân hoïp nhau ñoàng suy toân ngaøi vaøo ngoâi vò of personal interests, and the abolition of all Toå thöù möôøi ba. Theo truyeàn thoáng Tònh Ñoä, disciplinary rules and the priestly or monastic caùc ñaïi sö chæ thuaàn veà bi, trí vaø lôïi sanh neân life , thus forming a community of purely lay khoâng bao giôø caùc ngaøi töï xöng laø Toå. Chæ khi believers, i.e., householders. caùc ngaøi vieân tòch roài, ñeå laïi kyø tích hoaëc coù Tònh Ñoä Cuûa Chö Boà Taùt: Pure lands of thoaïi töôùng vaõng sanh, ngöôøi ñôøi sau môùi caên Bodhisattvas—See Tònh Ñoä (E). cöù vaøo ñoù maø suy toân caùc ngaøi vaøo ngoâi vò Toå. Tònh Ñoä Laø Phaùp Moân Khoù Noùi Khoù Noäi dung cuûa Tònh Ñoä Thaùnh Hieàn Luïc tröôùc sau ñeàu ghi laïi nhöõng chöùng tín vaø hieän chöùng Tin, Nhöng Laïi Deã Tu Deã Chöùng. Tònh löôïng xaùc thöïc nhaát cuûa Phaùp Moân

Tònh Ñoä Ñoä Laø Cöûa Phaùp Thaäm Thaâm Giuùp cho nhöõng ai coøn nghi ngôø veà phaùp moân naày. Haønh Giaû Giaûi Thoaùt Luaân Hoài Vaø Ñi Haàu heát caùc baäc toân ñöùc vaõng sanh ñöôïc ghi Saâu Vaøo Phaät Taùnh Moät Caùch Töø Töø danh trong Tònh Ñoä Thaùnh Hieàn Luïc, ñeàu ñaõ Nhöng Chaéc Chaén: The Pure Land is a nöông theo phaùp moân nieäm Phaät maø tröïc vaõng dharma-door which is difficult to explain and Taây Phöông, döï vaøo nôi chín phaåm sen cuûa to believe in, but an easy method to practice mieàn Cöïc Laïc. Tònh Ñoä Thaùnh Hieàn Luïc tröôùc and to achieve enlightenment. The Pure Land kia ñöôïc Hoøa Thöôïng Thích Trí Tònh phieân is the profound Dharma-door which helps dòch vôùi teân Ñöôøng Veà Cöïc Laïc, vaø sau naày practitioners to escape the cycle of births and ñöôïc Hoøa Thöôïng Thích Thieàn Taâm chuyeån deaths and to enter deeply into the Buddha- dòch vaø boá cuïc laïi moät laàn nöõa, ñeà teân laø Maáy nature, slowly but surely. Ñieäu Sen Thanh—Biographies of Pure Land Tònh Ñoä Nhò Hoaønh: Hai caùch giaûi thoaùt Sages and Saints, or Enlightened Saints of trong Tònh Ñoä Toâng—Two ways of attaining Pureland Buddhism, which recorded eleven liberation in the Pure Land Sect: Patriarchs for the Pureland Dharma Tradition.

Eventually, at Linh Nham Congregation, the Great Dharma Master Thích Thieàn Taâm with Great Venerable Master Yin-Kuang had a the title “Collection of Lotus Stories.” convention for Pureland Cultivators, both lay Tònh Ñoä Toâng: Sukhavati sect. people and clergy, to promote Great (J) Tònh Ñoä toâng Trung Quoác—Chinese Pure Venerable Sinh-So as the Tenth Patriarch, Land Buddhism: Great Venerable Master Sua-Sen as the (A) Nguoàn goác vaø lòch söû cuûa Tònh Ñoä Eleventh Patriarch, and Great Venerable Toâng—The origin of the Pure Land Sect: Master Che-Wu as the Twelfth Patriarch. 1) Tònh Ñoä voán dòch nghóa töø chöõ Phaïn After the Great Venerable Master Yin-Kuang “Sukhavati” coù nghóa laø Cöïc Laïc Quoác gained rebirth in the Pureland, Pureland Ñoä—Pure Land is a translation of a cultivators carefully examined his life and sanskrit word “Shukavati” which means made the following observations: His conduct Land of Bliss. and practice were pure and adorning. He made 2) Toâng phaùi Tònh Ñoä, laáy vieäc nieäm Phaät significant contributions to the Pureland caàu vaõng sanh laøm troïng taâm. Ai laø ngöôøi Buddhism. Thus, after their meeting, they tin töôûng vaø tinh chuyeân nieäm hoàng danh honored him as the Thirteenth Patriarch. Ñöùc Phaät A Di Ñaø seõ thaùc sanh vaøo nôi According to the tradition of Pureland Tònh Ñoä ñeå thaønh Phaät. ÔÛ Trung Quoác vaø Buddhism, the Great Venerable Masters Nhaät Baûn, toâng phaùi naày coù teân Lieân Hoa followed the path of compassion, wisdom, and Toâng, ñöôïc ngaøi Hueä Vieãn döôùi trieàu ñaïi benefitting others; therefore, they never nhaø Taàn (317-419) phoå truyeàn, vaø Ngaøi proclaimed themselves as Patriarchs. Only Phoå Hieàn laø sô toå. Sau ñoù, vaøo theá kyû thöù after they passed away, leaving behind 7, ngaøi Ñaøm Loan döôùi thôøi nhaø Ñöôøng significant and extraordinary artifacts, such as chính thöùc thaønh laäp Tònh Ñoä Toâng—The caris, upon death they were received by Pure Land sect, whose chief tenet is Buddha, Maha-Bodhisattvas, etc, or having salvation by faith in Amitabha (Lieân Hoa outward characteristics of gaining rebirth, did Toâng in Japan—The Lotus

sect). Those future generations, relying on these evidences, who believe in Amitabha Buddha and bestowed upon them as Patriarchs. The continuously recite his name will be born Biographies of Pure Land Sages is a collection in the Pure Land to become a Buddha. In of real life stories of Pureland cultivators, lay China and Japan, it is also called the Lotus and ordained Buddhists, who gained rebirth to sect, established by Hui-Yuan of the Chin provide concrete evidence and serve as dynasty (317-419), it claims P'u-Hsien testimony to the true teachings of the Buddha (Samantabhadra) as founder. Later, Tan- and Pureland Patriarchs for those who may Lan officially founded the Pure Land still have doubts and skepticism. Almost all the (Sukhavativyuha) in the seventh century virtuous beings recorded in the Biographies of A.D. under the reign of the T'ang dynasty. Pureland Sages relied on the dharma door of (B) Trieát lyù cuûa Tònh Ñoä toâng—The Buddha Recitation to gain rebirth and earn a philosophy of the Pure Land: place in one of the nine levels of Golden Lotus 1) Toâng phaùi naày cho raèng theá giôùi Taây in the Western Pureland. The Pureland text, Phöông laø nôi ôû cuûa Ñöùc Phaät A Di Ñaø vaø "The Road to the Ultimate Bliss World" was ñaët nieàm tin vaøo "cöùu ñoä nhôø ñaët söï tin first translated into Vietnamese by the Most töôûng tuyeät ñoái vaøo quyeàn naêng töø beân Venerable Thích Trí Tònh, and, later, it was ngoaøi." Hoï ñaët naëng vieäc khaán nguyeän translated and explained again by the late hoàng danh Ñöùc Phaät A Di Ñaø, xem ñaây laø

vieäc quan troïng cuûa moät tín ñoà, nhaèm toû luaän sö Na Tieân (Nagasena) raèng thaät laø loøng bieát ôn ñoái vôùi Ñöùc Phaät cöùu ñoä— voâ lyù khi moät ngöôøi aùc laïi ñöôïc cöùu ñoä According to the doctrine of the Pure neáu y tin töôûng nôi moät vò Phaät vaøo ñeâm Land, the Western Heaven is the hoâm tröôùc ngaøy y cheát. Tyø Kheo Na Tieân residence of the Amitabha Buddha. This ñaùp raèng: "Moät hoøn ñaù, daàu nhoû caùch sect bases its belief on the formula that maáy, vaãn chìm trong nöôùc; nhöng ngay caû salvation is to be attained "through moät taûng ñaù naëng traêm caân, neáu ñaët treân absolute faith in another's power," and taøu, cuõng seõ noåi boàng beành treân maët lays emphasis on the recitation of the nöôùc."—The idea of being saved is name of Amitabha Buddha, or Namo generally considered new in Buddhism. Amitabha Buddha, which is regarded as a But King Milinda (a Greek ruler in meritorious act on the part of the believer. Sagara, about 115 B.C.) questioned a The recitation of the Buddha's name is learned priest Nagasena, saying that it looked upon as the expression of a was unreasonable that a man of bad grateful heart. conduct could be saved if he believed in a 2) Caùc baûn luaän veà Thaäp Ñòa Kinh cuûa caùc Buddha on the eve of his death. Nagasena ngaøi Long Thoï vaø Theá Thaân laø nhöõng taùc replied: "A stone, however small, will phaåm AÁn Ñoä ñöôïc Tònh Ñoä Toâng nhìn sink into the water, but even a stone nhaän vì con ñöôøng "deã daøng" vaø "tha löïc" weighing hundreds of tons if put on a ship ñaõ ñöôïc minh giaûi trong caùc boä luaän naày. will float." Ngaøi Long Thoï ñaõ caû quyeát raèng coù hai 4) Trong luùc caùc toâng phaùi khaùc cuûa Ñaïi phöông tieän ñaït ñeán Phaät quaû, moät "khoù" thöøa chuyeân chuù veà töï giaùc, thì Tònh Ñoä (yù noùi caùc toâng khaùc) vaø moät "deã" (yù noùi Toâng laïi daïy y chæ nôi Phaät löïc. Ñöùc Phaät Tònh Ñoä toâng). Moät

nhö laø ñi boä coøn moät cuûa nhöõng toâng phaùi khaùc laø Thích Ca nöõa laø ñaùp thuyeàn. Tín ngöôõng Di Ñaø seõ Maâu Ni, trong luùc Ñöùc Phaät cuûa Tònh Ñoä laø toái thöôïng thöøa trong caùc thöøa ñeå cho toâng laø A Di Ñaø hay Voâ Löôïng Quang, Voâ taát caû nhöõng ai caàn ñeán—Nagarjuna's Löôïng Thoï. Quoác ñoä cuûa Ngaøi ôû Taây Dasabhumi Sutra and Vasubandhu's phöông thöôøng ñöôïc goïi laø Taây Phöông commentary on it are the Indian Tònh Ñoä—While all other schools of authorities recognized by the Pure Land Mahayana insist on self-enlightenment, School because the "easy way" and Pure Land Sects teach sole reliance on the "power of another" are indicated and Buddha's power. The Buddha of all other elucidated by them. Nagarjuna asserted exoteric schools is Sakyamuni while the that there were two ways for entering Buddha of the Pure Land Sects is Amita, Buddhahood, one difficult (other sects) or Infinite Light (Amitabha), or Infinite and one easy (the Pure Land sect). One Life (Amitayus) whose Land is laid in the was traveling on foot and the other was Western Quarter, often designated as the passage by boat. Amitabha-pietism will be Western Pure Land. the greatest of all vehicles to convey 5) Voâ Löôïng Quang hay Voâ Löôïng Thoï laø those who are in need of such means. moät vò Phaät ñaõ ñöôïc lyù töôûng hoùa töø Ñöùc 3) YÙ töôûng ñöôïc cöùu ñoä ñöôïc coi nhö laø môùi Phaät lòch söû Thích Ca Maâu Ni. Theo Giaùo meû trong Phaät giaùo. Khi vua Milinda (moät Sö Takakusu trong Cöông Yeáu Trieát Hoïc vò vua Hy Laïp trò vì taïi Sagara vaøo Phaät Giaùo, neáu Phaät A Di Ñaø chæ thuaàn laø khoaûng naêm 115 tröôùc Taây Lòch) ñaõ hoûi lyù töôûng treân nguyeân taéc, ñôn giaûn ñoù laø

"Voâ Löôïng." Voâ Löôïng nhö theá seõ laø moät is based on Amitabha's most important vôùi Chaân Nhö. Voâ Löôïng neáu mieâu taû xeùt vows: theo khoâng gian, seõ laø Voâ Löôïng Quang; a) Theä nguyeän cuûa vò Boà Taùt ñoù hay ngay caû neáu xeùt theo thôøi gian laø Voâ Löôïng Thoï. cuûa Ñöùc Phaät Thích Ca Maâu Ni, ñöôïc Ñaáy laø Phaùp Thaân. Phaùp thaân naày laø Baùo bieåu loä ñaày ñuû baèng 48 lôøi nguyeän trong thaân neáu Phaät ñöôïc coi nhö laø Ñöùc Phaät kinh. Nguyeän thöù 12 vaø 13 noùi veà Voâ 'giaùng haï theá gian.' Neáu ngaøi ñöôïc coi Löôïng Quang vaø Voâ Löôïng Thoï raèng: nhö moät vò Boà Taùt ñang tieán leân Phaät quaû, "Neáu ta khoâng chöùng ñöôïc Voâ Löôïng thì Ngaøi laø moät vò Phaät seõ thaønh nhö tieàn Quang vaø Voâ Löôïng Thoï, ta seõ khoâng thaân Ñöùc Phaät laø Boà Taùt Caàn Khoå. Chính thaønh Phaät." Khi Ngaøi thaønh Phaät, Ngaøi Ñöùc Thích Ca Maâu Ni ñích thaân moâ taû coù theå taïo neân coõi Phaät tuøy yù. Moät Ñöùc hoaït ñoäng cuûa Boà taùt Phaùp Taïng nhö moät Phaät, leõ dó nhieân laø Ngaøi truï taïi "Nieát Baøn tieàn thaân cuûa Ngaøi. Theä nguyeän cuûa vò Boà Voâ Truï," vaø do ñoù Ngaøi coù theå ôû baát cöù Taùt ñoù hay ngay caû cuûa Ñöùc Thích Ca nôi naøo vaø khaép ôû moïi nôi. Nguyeän cuûa Maâu Ni, ñöôïc bieåu loä ñaày ñuû baèng 48 lôøi Ngaøi laø laäp neân moät coõi Cöïc Laïc cho taát nguyeän trong kinh—The Amitabha or caû chuùng sanh. Moät quoác ñoä lyù töôûng Amitayus is a Buddha idealized from the trang nghieâm baèng baûo vaät, coù caây quyù, historical Buddha Sakyamuni. According coù ao quyù ñeå tieáp nhaän nhöõng thieän tín to Prof. Takakusu in The Essentials of thuaàn thaønh—Vows 12 and 13 refer to the Buddhist Philosophy, if the Buddha is Infinite Light and Infinite

Life. “If he purely idealized, he will be simply the cannot get such aspects of Infinite Light Infinite in principle. The infinite will then and Life, he will not be a Buddha.”If he be identical with Thusness. The Infinite, if becomes a Buddha he can constitute a depicted in reference to space, will be the Buddha Land as he likes. A Buddha, of Infinite Light; and if depicted in reference course, lives in the “Nirvana of No to time, will be the Infinite Life. This is Abode,” and hence he can live anywhere Dharma-kaya or ideal. This dharma-kaya and everywhere. His vow is to establish is the sambhoga-kaya or the Reward-body the Land of Bliss for the sake of all or body of enjoyment if the Buddha is beings. An ideal land with adornments, viewed as a Buddha ‘coming down to the ideal plants, ideal lakes or what not is all world.’ If he is viewed as a Bodhisattva for receiving pious aspirants. going up to the Buddhahood, he is a b) Nguyeän thöù 18 ñöôïc xem laø quan troïng would-be Buddha like the toiling nhaát, höùa cho nhöõng ai y chæ hoaøn toaøn nôi Bodhisattva (Sakyamuni). It is Sakyamuni Phaät löïc vôùi troïn taám loøng thanh tònh vaø himself who describes in the Shukavati- chuyeân nieäm trì Phaät hieäu, seõ ñöôïc thaùc vyuha the activities of the would-be sinh vaøo coõi Cöïc Laïc naày—The Buddha, Dharmakara, as if it had been his eighteenth vow which is regarded as most former existence. The vow, original to the important, promises a birth in his Land of would-be Buddha or even to Sakyamuni Bliss to those who have a perfect reliance Buddha himself, is fully expressed in on the Buddha, believing with serene forty-eight vows in the text. heart and repeating the Buddha’s name. 6) Trieát lyù cuûa Tònh Ñoä toâng caên cöù vaøo c) Nguyeän thöù 19, nguyeän tieáp daãn tröôùc giôø nhöõng lôøi nguyeän quan troïng cuûa Phaät A laâm chung nhöõng ai coù nhieàu coâng ñöùc— Di Ñaø—The philosophy of the Pure Land The nineteenth vow promises a welcome

by the Buddha himself on the eve of death khaùc vôùi cuûa Ñöùc Phaät A Di Ñaø chuùt to those who perform meritorious deeds. naøo—The smaller text of Shukavati- d) Nguyeän thöù 20 noùi raèng ai chuyeân nieäm vyuha is a resume or abridged text of the danh hieäu Ngaøi vôùi yù nguyeän thaùc sanh larger one. The last of the three texts, the vaøo nôi quoác ñoä cuûa Ngaøi thì seõ ñöôïc nhö Amitayus-dhyana Sutra, tells us the origin yù—The twentieth vow further indicates of the Pure Land doctrine taught by the that anyone who repeats his name with Buddha Sakyamuni. Ajatasatru, the prince the object of winning a birth in his Land heir-apparent of Rajagriha, revolted will also be received. against his father, King Bimbisara, and (C) Kinh ñieån chính cuûa Tònh Ñoä Toâng—The imprisoned him. His consort, Vaidehi, too Pure Land’s main texts: Kinh A Di Ñaø hay was confined to a room. Thereupon the Tieåu Baûn Shukavati-vyuha laø moät baûn Queen asked the Buddha to show her a toaùt yeáu hay trích yeáu cuûa Ñaïi Phaåm better place where no such calamities Shukavati-vyuha hay Ñaïi Voâ Löôïng Thoï could be encountered. The World- Kinh. Boä choùt trong soá ba kinh, Quaùn Voâ Honoured One appeared before her and Löôïng Thoï Kinh cho chuùng ta bieát nguyeân showed all the Buddha lands and she lai cuûa giaùo lyù Tònh Ñoä do Ñöùc Phaät Thích chose the Land of Amita as the best of all. Ca Maâu Ni thuyeát. A Xaø Theá, thaùi töû The Buddha then taught her how to

thaønh Vöông Xaù, noåi loaïn choáng laïi vua meditate upon it and finally to be admitted cha laø vua Bình Sa Vöông vaø haï nguïc nhaø there. He instructed her by his own way of vua naày. Hoaøng haäu Vi Ñeà Hy cuõng bò teaching and at the same time by the giam vaøo moät nôi. Sau ñoù Hoaøng haäu special teaching of Amita. That both thænh Ñöùc Phaät chæ cho baø moät choã toát teachings were one in the end could be ñeïp hôn, nôi khoâng coù nhöõng tai bieán xaõy seen from th words he spoke to Ananda at ra nhö vaäy. Ñöùc Theá Toân lieàn hieän thaân the conclusion of his sermons. “Oh tröôùc maët baø vaø thò hieän cho baø thaáy taát caû Ananda! Remember this sermon and caùc Phaät ñoä. Baø ñaõ choïn quoác ñoä cuûa Ñöùc rehearse it to the assembly on the Vulture Phaät A Di Ñaø vì baø coi nhö laø toái haûo. Peak. By this sermon, I mean the name of Ñöùc Phaät beøn daïy cho baø caùch tuïng nieäm Amitabha.” From this we can infer that the veà quoác ñoä naày ñeå sau cuøng ñöôïc thaùc object of the sermon was the adoration of sanh vaøo ñoù. Ngaøi daïy baø baèng giaùo phaùp Amita. Thus, we see that Sakyamuni’s rieâng cuûa Ngaøi vaø ñoàng thôøi Ngaøi cuõng teaching was after all not different from giaûng giaùo phaùp cuûa Ñöùc Phaät A Di Ñaø. that of Amitabha. Caû hai giaùo phaùp cuoái cuøng chæ laø moät (II) Tònh Ñoä toâng Nhaät Baûn—Japanese Pure ñieàu naày ta coù theå thaáy roõ theo nhöõng lôøi Land Buddhism: Ngaøi ñaõ daïy A Nan ôû ñoaïn cuoái cuûa baøi (A) Tònh Ñoä toâng Jodo Nhaät Baûn ñöôïc Genku phaùp: “Naày A Nan Ñaø! Haõy ghi nhôù baøi saùng laäp vaøo naêm 1175. OÂng noåi tieáng thuyeát phaùp naày vaø laëp laïi cho ñaïi chuùng döôùi teân Honen. Chuû thuyeát cuûa oâng döïa ôû Kyø Xaø Quaät nghe. Thuyeát giaùo naày, ta moät phaàn lôùn treân chuû thuyeát cuûa Thieän goïi ñaáy laø Kinh A Di Ñaø.” Töø ñoù chuùng ta Ñaïo (Shan-Tao), moät trong caùc luaän sö coù theå keát luaän raèng ñoái töôïng cuûa baøi noåi tieáng cuûa tröôøng phaùi A Di Ñaø taïi thuyeát phaùp naày laø söï toân thôø Ñöùc Phaät A Trung Hoa. Veà sau, toâng Tònh Ñoä Jodo- Di Ñaø. Nhö vaäy, giaùo thuyeát cuûa Ñöùc Phaät Shin do Shinran saùng laäp, ñaõ coù nhöõng söï Thích Ca Maâu Ni cuoái cuøng cuõng khoâng caûi caùch quan troïng so vôùi toâng Jodo.

Toâng Yuzunenbutsu do Ryonin (1072- aûnh höôûng maïnh nhaát taïi Nhaät Baûn: 1132) saùng laäp vaø toâng Ji do Ippen (1239- Genku selected the Sukhavativyuha- 1289) saùng laäp: The Jodo sect was sutra, both the larger and the smaller founded in 1175 by Genku. He is better editions, and the Amitayurdhyana-sutra known as Honen. His doctrine was based as canonical texts, teaching the benefits largely upon that of Shan-Tao (613-681), of faith in the Amitabha Buddha. His one of the most famous teachers of the principal belief was that the Amitabha Amitabha school in China. Later, Shinran who had willed that every one should, established the Jodo-Shin sect with after death, be born in his paradise called several important reforms in the Jodo sect. Sukhavati. Hence it was by believing in The Yuzunenbutsu was founded by Amitabha that one could, at the end of Ryonin (1072-1132) and the Ji sect by life, gain access to the pure land of one’ Ippen (1239-1289). desire. The system, being a simple one, is (B) Trieát lyù Tònh Ñoä toâng Nhaät Baûn—The suited to the common people. Nenbutsu philosophy of the Pure Land Buddhism in or the recitation of the name of Amitabha

Japan: Buddha is a natural practice among the a) Genku choïn boä kinh Tònh Ñoä followers of this faith, but the emphasis is (Sukhavativyuha-sutra), caû hai tieåu baûn on the belief rather than on practical vaø ñaïi baûn, vaø kinh Quaùn Voâ Löôïng Thoï recitation. Nonetheless, Nenbutsu should (Amitayurdhyana-sutra) laøm kinh saùch not be considered to be of secondary giaùo ñieån, thuyeát giaûng veà nhöõng lôïi ích importance. It is held that even those who cuûa loøng tin vaøo Phaät A Di Ñaø. Theo tín are too preoccupied with their work to go ngöôõng chuû thuyeát cuûa oâng thì Phaät A Di deeply into the doctrines of Buddhism Ñaø töøng mong muoán raèng moïi ngöôøi sau will be born in the heaven of Amitabha if khi cheát seõ ñöôïc sanh vaøo coõi Tònh Ñoä they have implicit faith in his name. cuûa ngaøi. Do ñoù, vôùi loøng tin töôûng vaøo Honen's teachings found great favour Phaät A Di Ñaø, khi ñeán cuoái ñôøi, ngöôøi ta among the masses and the Jodo thus coù theå ñeán ñöôïc vuøng tònh ñoä maø mình became one of the most influential in mong öôùc. Heä tín ngöôõng naày raát ñôn Japan. giaûn vaø thích hôïp vôùi ñaïi ña soá quaàn b) Theo thuyeát cuûa Shinran, moïi chuùng sanh chuùng. Nieäm Phaät hay vieäc tuïng nieäm teân ñeàu ñöôïc cöùu vôùt theo yù nguyeän cuûa Phaät Ñöùc Phaät A Di Ñaø laø vieäc laøm töï nhieân A Di Ñaø. Do ñoù, vieäc tuïng nieäm teân Phaät, cuûa caùc tín ñoà phaùi naày, nhöng caàn nhaán nhö moïi vieäc laøm khaùc trong ñôøi soáng maïnh vaøo loøng tin hôn laø vaøo vieäc tuïng thöôøng ngaøy, chæ laø söï baøy toû loøng bieát ôn nieäm. Duø sao thì cuõng khoâng ñöôïc xem maø thoâi. Shinran ñaõ ñöa vaøo nhieàu caûi vieäc tuïng nieäm Phaät laø keùm quan troïng. caùch quan troïng trong vieäc toå chöùc Giaùo Thaäm chí nhöõng ngöôøi quaù baän roän coâng Hoäi, vôùi muïc ñích xoùa boû söï phaân chia vieäc laøm aên, khoâng theå ñi saâu vaøo giaùo lyù giöõa ngöôøi theá tuïc vaø Taêng löõ. OÂng khoâng ñaïo Phaät cuõng seõ ñöôïc taùi sanh vaøo coõi thöøa nhaän baát cöù söï khaùc bieät naøo giöõa cuûa Phaät A Di Ñaø neáu nhö hoï coù loøng tin hai coâng vieäc naày. Theo oâng, taát caû moïi chaân thaønh khi nieäm Phaät. Caùc giaùo lyù ngöôøi ñeàu coù theå ñöôïc taùi sanh nhö nhau cuûa Honen ñöôïc ñoâng ñaûo quaàn chuùng trong mieàn Tònh Ñoä cuûa Ñöùc Phaät, khoâng yeâu thích vaø toâng phaùi Jodo nhôø ñoù maø coù thaày vaø troø. Tröôùc Phaät thì taát caû ñeàu trôû thaønh moät trong nhöõng toâng phaùi coù laø baïn beø anh em. Shinran cuõng nhö

nhieàu ngöôøi khaùc trong toâng phaùi naày, d) Chuû thuyeát cuûa Ippen thì chòu aûnh höôûng soáng moät cuoäc soáng bình thöôøng giöõa moïi cuûa Phaät giaùo Thieàn toâng: The doctrine of ngöôøi vaø khoâng töï xem mình laø thaày daïy, Ippen was influenced by Zen Buddhism. maø chæ laø moät ngöôøi ñi theo con ñöôøng Tònh Gia: The Pure Land sect—See Tònh Ñoä cuûa Phaät A Di Ñaø. Do quan ñieåm phoùng Toâng in Vietnamese-English Section. khoaùng cuûa Shinren neân toâng phaùi Jodo-Tònh Giaùc: Shin nhanh choùng ñöôïc nhieàu ngöôøi theo, 1) Söï giaùc ngoä thanh tònh: Pure ñaëc bieät laø caùc taù ñieàn, noâng daân. Söï töï enlightenment. do toân giaùo maø caùc tín ñoà hoïc ñöôïc nôi 2) Teân cuûa moät nhaø sö Trung Quoác, taùc giaû oâng ñaõ thuùc ñaåy hoï tìm kieám söï töï do veà cuûa nhieàu boä saùch: Name of a monk in xaõ hoäi vaø chính trò: According to Shinran, China, author of several

works. all living beings shall be saved on account Tònh Giaùc Thieän Trì: Thieàn Sö Tònh Giaùc of the vow taken by Amitabha Buddha. Thieän Trì—Zen Master Tònh Giaùc Thieän Trì— Hence, the recitation of the name of the Thieàn sö ngöôøi goác Hoa, ñeán xaõ Linh Phong, Buddha, as also other practices in quaän Phuø Caùt, tænh Bình Ñònh laäp am Duõng ordinary life, is but the expression of a Tuyeàn tu taäp. Ñeán naêm 1733, chuùa Nguyeãn grateful heart. Shinran introduced several Phöôùc Truù ra leänh cho quan chöùc ñòa phöông important reforms in the organization of truøng tu chuøa vaø ñaët teân laïi laø Linh Phong the temple, the object of which was to Thieàn Töï. Naêm 1741, chuùa Nguyeãn Phöôùc remove the division between the clergy Khoaùt cho trieäu hoài ngaøi veà kinh ñoâ giaûng and the laity. He did not recognize any phaùp cho hoaøng gia. Sau ñoù ngaøi trôû veà Linh difference between the two occupations. Phong töï vaø thò tòch taïi ñaây vaøo naêm 1785—A All human beings are equally capable of Chinese Zen Master who came to Vietnam in being reborn in the pure land of the around 1702. He went to Linh Phong, Phuø Caùt, Buddha. “There were to be no masters or Bình Ñònh to build a thatch small temple disciples. All were to be friends and named Duõng Tuyeàn. In 1733, Lord Nguyeãn brothers before the Buddha.” Shinran, as Phöôùc Truù ordered his local officials to rebuild others belonging to this sect, led an this temple and renamed it Linh Phong ordinary life among people and Temple. In 1741, Lord Nguyeãn Phöôùc Khoaùt considered himself not a preceptor, but sent an Imperial Order to summon him to the merely a follower of Amitabha’s way. capital to preach Buddha Dharma to the royal Because of Shinran’s liberal outlook, the family. Later, he returned to Linh Phong Jodo-Shin rapidly became popular among Temple and passed away there in 1785. the people, especially among the farmers Tònh Giôùi: Giôùi haïnh thanh tònh trong saïch and the peasants. The religious freedom (giôùi haïnh ñaày ñuû cuûa moät baäc xuaát gia)— which his followers learned from him Pure commandments, or to keep them in impelled them to seek political and social purity. freedom. c) Chuû thuyeát cuûa Ryonin chòu aûnh höôûng Tònh Giôùi Thieàn Sö: Zen Master Tònh Giôùi cuûa trieát lyù Hoa Nghieâm (Kegon): The (?-1207)—Thieàn sö Vieät Nam, queâ ôû Giang doctrine of Ryonin was influenced by the Maõo, Baéc Vieät. Ngaøi xuaát gia naêm 26 tuoåi. Kegon philosophy. Luùc ñaàu ngaøi hoïc Luaät. Veà sau, ngaøi trôû thaønh ñeä töû cuûa Thieàn sö Baûo Giaùc ôû chuøa Vieân Minh. Ngaøi laø Phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Sau khi Thaày ngaøi thò tòch,

ngaøi trôû veà laøng truøng tu chuøa Quaûng Thaùnh flower multitude, i.e those who are born in the vaø truï taïi ñaây hoaèng hoùa Phaät giaùo cho ñeán Pure Land by means of a lotus flower. khi ngaøi thò tòch naêm 1207—A Vietnamese Tònh Hueä Phaùp Nhaõn Vaên Ích Thieàn Sö: Zen master from Giang Maõo, North Vietnam. Zen master Jing-Hui Fa-Yan-Wen-Yi—See He left home to become a monk at the age of Vaên Ích Thieàn Sö. 26 after a serious illness. First, he studied Tònh Khieát Nguõ Duïc: Nguõ duïc thanh tònh, Vinaya. Later, he became a disciple of Zen nhö nôi thöôïng giôùi, ñoái laïi vôùi nhöõng giaùc master Baûo Giaùc at Vieân Minh Temple. He quan thoâ thieån trong haï giôùi—The five pure became the Dharma heir of the tenth

desires or senses, i.e. of the higher worlds in generation of Wu-Yun-T'ung Zen Sect. After contrast with the coarse senses of the lower his master passed away, he returned to his worlds. home village to rebuild Quaûng Thaùnh Temple Tònh Khôûi: Cuøng khôûi leân moät löôït—To and stayed there to expand Buddhism until he arise together. passed away in 1207). Tònh Khoâng Thieàn Sö: Zen Master Tònh Tònh Haønh Giaû: Khoâng (?-1170)—Thieàn sö Vieät Nam, queâ ôû 1) Ngöôøi tu haønh phaïm haïnh: One who Phuùc Xuyeân, Baéc Vieät. Ñaàu tieân ngaøi tôùi chuøa observes ascetic practices. Suøng Phöôùc thoï cuï tuùc giôùi. Ngaøi laø Phaùp töû 2) Phaïm Chí: One of pure or celibate ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Ñeán conduct. naêm 30 tuoåi ngaøi du phöông veà Nam vaø gheù 3) Baø La Moân: A Brahman. laïi chuøa Khai Quoác ôû Thieân Ñöùc tu taäp khoå Tònh Haïnh: Pure conduct. haïnh vaøi naêm. Veà sau, ngaøi trôû veà chuøa Suøng Tònh Haïnh Nôi Khaåu: Pure conduct of the Phöôùc vaø truï taïi ñaây hoaèng hoùa cho ñeán khi actions of the mouth—Tònh haïnh nôi khaåu laø ngaøi thò tòch vaøo naêm 1170—A Vietnamese moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo Zen master from Phuùc Xuyeân, North Vietnam. ñaïi giaùc, vì nhôø ñoù maø chuùng ta tieåu tröø ñöôïc First, he came to Suøng Phöôùc Temple to töù aùc (noùi doái, noùi lôøi thoâ loã coäc caèn, noùi lôøi receive complete precepts. He was the ñoäc aùc, vaø noùi löôõi hai chieàu)—Pure conduct Dharma heir of the tenth generation of Wu- of the actions of the mouth is one of the most Yun-T'ung Zen Sect. When he was thirty important entrances to the great years old, he wandered to the South and enlightenment; for it eliminates the four evils stopped by Khai Quoác Temple in Thieân Ñöùc of lying, harsh speech, wicked speech, and and stayed there to practice ascetics for two-faced speech. several years. Later, he went back to Suøng Tònh Haïnh Nôi Taâm: Pure conduct of the Phöôùc Temple and stayed there to expand actions of the mind—Tònh haïnh nôi taâm laø moät Buddhism until he passed away in 1170. trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi Tònh Löõ: Baïn löõ ñoàng tu thanh tònh, nhö chö giaùc, vì nhôø ñoù maø chuùng ta taän dieät ñöôïc tam Taêng Ni—The company of pure ones (monks ñoäc, tham, saân, si—Pure conduct of the actions and nuns). of the mind is one of the most important Tònh Löïi: The cultivation of quiet entrances to the great enlightenment; for it consideration. eliminates the three poisons of greed, hatred Tònh Löïc Thieàn Sö: Zen Master Tònh Löïc and ignorance. (1112-1175)—Thieàn sö Vieät Nam, queâ ôû Caùt Tònh Hoa Chuùng: Nhöõng ngöôøi tu haønh Laêng, Vuõ Bình, Baéc Vieät. Ngaøi xuaát gia laøm vaõng sanh Tònh Ñoä baèng hoa sen—The pure ñeä töû cuûa Thieàn sö Ñaïo Hueä. Ngaøi laø Phaùp töû

ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Luùc 1) Phaùp Nhaõn hay con maét thanh tònh, thaáy ñaàu, ngaøi thöôøng truï trong röøng saâu tu haønh ñöôïc söï lyù cuûa chö phaùp: Dharma-eye— khoå haïnh vaø thieàn ñònh. Veà sau, ngaøi leân nuùi The clear or pure eyes that behold, with Vuõ Ninh caát am tu haønh. Ngaøi thò tòch naêm enlightened vision, things not only as they 1175—A Vietnamese Zen master from Caùt seem but in their reality. Laêng, Vuõ Bình, North Vietnam. He left home 2) Phaùp Nhaõn laø teân cuûa ngöôøi con trai thöù and became a disciple of Ñaïo Hueä. He was

hai cuûa Dieäu Trang Nghieâm Vöông trong the Dharma heir of the tenth generation of Kinh Phaùp Hoa: Vimalanetra, second son Wu-Yun-T'ung Zen Sect. First, he always of Subhavyuha in the Lotus Sutra. stayed in the deep forest to practise ascetics **For more information, please see Nguõ Nhaõn and meditation. Later, he went to Mount Vuõ Tònh Nhaõn Voâ Ngaïi: The sphere of one's Ninh to build a thatched small temple named unobstructed eyes was pure. Vöông Trì. He passed away in 1175. **For more information, please see Nguõ Nhaõn Tònh Löu Ly Theá Giôùi: Coõi nöôùc Tònh Ñoä Tònh Nhuïc: Thòt thanh tònh maø chö Tyø Kheo hay Ñoâng Ñoä cuûa Ñöùc Döôïc Sö Löu Ly Quang coù theå duøng ñöôïc—Pure flesh which may be Nhö Lai—The pure crystal realm in the eaten by a monk without sin. eastern region, the paradise of Yao-Shih ** For more information, please see Tam Tònh Buudha; it is the Bhaisajyaguruvaidurya- Nhuïc and Nguõ Tònh. prabhasa Tònh Phaïm Vöông: Braham (skt)—The pure Tònh Meänh: divine ruler—See Tònh Phaïn Vöông. 1) Chính Meänh: Cuoäc soáng thanh tònh cuûa Tònh Phaïn Vöông: Suddhodana (skt & p). chö Taêng Ni (xa lìa boán loaïi taø meänh)— 1) Vò vua cai trò thanh tònh: A pure divine Pure livelihood, i.e. that of the monks and ruler. nuns (stay away from the four improper 2) Tònh Phaïn ñöôïc giaûi thích laø "Thöùc AÊn ways of obtaining a living)—See Töù Taø Thanh Tònh," oâng laø vua nöôùc Ca Tyø La Meänh. Veä, choàng cuûa Hoaøng Haäu Ma Da, phuï 2) Laáy taâm thanh tònh laøm ñôøi soáng: The life vöông cuûa Ñöùc Phaät Thích Ca vaø laø toäc of a pure or unperturbed mind. tröôûng cuûa boä toäc Thích Ca. OÂng laø vua Tònh Moân: Cöûa thanh tònh ñi vaøo Nieát Baøn moät vöông quoác nhoû, baây giôø laø moät phaàn (taâm thanh tònh khoâng dính maéc vaøo ñaâu), moät cuûa Nepal, kinh ñoâ laø Ca Tyø La Veä: trong Luïc Dieäu Moân—Gate of purity to Suddhodana, interpreted as "Pure-Food," nirvana, one of the six wonderful doors. king of Kapilavastu, husband of ** For more information, please see Luïc Dieäu Mahamaya, and father of Prince Moân. Siddhartha and was a chieftain of the Tònh Nghieäp: Thieän nghieäp thanh tònh. Sakya tribe. He was the king of a small Nhöông nghieäp thanh tònh nôi thaân khaåu yù (phuø kingdom in the foothills of Himalayas, hôïp vôùi giôùi luaät) daãn chuùng sanh ñeán vaõng northern India, now is part of Nepal, with sanh Tònh Ñoä—Pure karma—Good karma— its capital at Kapilavastu (Kapilavattu-Deeds that lead to birth in the Pure Land. p)—For more information, please see Tònh Ngöõ: Pure words—Words that express Kapilavastu in Sanskrit/Pali-Vietnamese reality. Section. Tònh Nhaõn: Tònh Phaùp Giôùi: Bhutatathata (skt)—Thanh Tònh Phaùp Giôùi—Caùi theå cuûa chaân nhö xa lìa heát thaûy caáu nhieãm (choã sôû y cuûa taát caû coâng

ñöùc theá gian ñeàu thanh tònh)—The realm of Tònh Taâm Tònh Ñoä: Pure Minds-Pure pure dharma—The unsullied realm, i.e. the Lands—See Taâm Thanh Tònh Phaät Ñoä Thanh bhutatathata. Tònh. Tònh Phaùt: Coâng vieäc caét toùc cuûa nhaø sö. Tònh Taâm Truï: Nôi truï taâm, giai ñoaïn thöù Pheùp caét toùc cuûa nhaø sö (nöûa thaùng moät laàn)— ba trong saùu giai ñoaïn truï taâm cuûa moät vò Boà To cleanse the hair, i.e. shave the head as do Taùt, trong ñoù caùc ngaøi buoâng boû heát thaûy voïng the monks (once every 15 days). töôûng—The pure heart stage, the third of the

Tònh Phaät: Tònh Phaät laø vò Phaät ñaõ ñaéc six resting place of a Bodhisattvas, in which all Chaùnh Ñaúng Chaùnh Giaùc—Pure Buddha—The illusory views are abandoned. perfect Buddhahood of the dharmakaya Tònh Thaùnh: Vò Thaùnh thanh tònh, vò Thaùnh nature. ôû ñaúng caáp cao nhaát—Pure saint—The Tònh Phöông: Tònh Ñoä—Coõi Tònh Ñoä cuûa superior class of saints. Ñöùc Phaät A Di Ñaø—The Pure Land of Tònh Thaát: Nôi an truï thanh tònh, nhö ñaïo Amitabha—See Tònh Ñoä. traøng tu phaùp, ñaøn traøng tinh dieäu, hay töï vieän Tònh Quaùn: Pheùp quaùn thanh tònh, moät trong (tu vieän) cuûa Taêng vaø Ni—A place for pure, or 16 pheùp quaùn trong Kinh Voâ Löôïng Thoï spiritual, cultivation—A pure abode—The (muoán ít khoå do tham duïc thì phaûi tu tònh abode of the celibate—House chastity, i.e. a quaùn)—Pure contemplation, one of the sixteen monastery, nunnery, or convent. kinds of contemplation in the Infinite Life Tònh Thí: Coøn goïi laø Hyû Xaû hay Tònh Xaû, Sutra. ñaây laø moät trong hai loaïi boá thí. Thanh tònh boá ** For more information, please see Thaäp Luïc thí laø loaïi boá thí maø ngöôøi cho khoâng mong Quaùn. ñeàn traû, khoâng mong ñöôïc tieáng taêm hay Tònh Quoác: Tònh Ñoä—The pure land— phöôùc baùu trong coõi nhaân thieân, chæ mong gieo Buddha-land. troàng chuûng töû Nieát Baøn—Pure charity in Tònh Saùt: Pure ksetra (Buddha-land). which the giver expects no return, nor fame, Tònh Taïng: Vimalagarbha (skt)—Con trai caû nor blessing in this world, but only desire to cuûa Dieäu Trang Nghieâm Vöông trong Kinh sow Nirvana-seed, one of the two kinds of Phaùp Hoa—Eldest son of Wonderfully charity. Adorned King (Subhavyuha) in the Lotus ** For more information, please see Nhò Boá Sutra. Thí. Tònh Taâm: Tònh Thieân: 1) Baûn taùnh thanh tònh cuûa con ngöôøi voán 1) Tònh Thieân, moät trong boán loaïi trôøi: Pure ñaày ñuû. Taâm thanh tònh thì thaân nghieäp vaø heaven—Pure devas, one of the four khaåu nghieäp cuõng thanh tònh: Pure heart— devas—See Töù Thieàn Thieân. Pure mind, which is the original Buddha- 2) Nhöõng baäc tu haønh ñaéc quaû töø Tu-Ñaø-nature in every man—Purification of the Hoaøn ñeán Bích Chi Phaät (nhöõng baäc ñaéc mind—To purify one’s mind. quaû trong hai thöøa Thanh Vaên vaø Duyeân 2) Tònh taâm laø moät trong nhöõng cöûa ngoõ Giaùc): From Srota-apannas to Pratyeka-quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø buddhas. chuùng ta khoâng bò nhieãm tröôïc—Pure Tònh Thieân Nhaõn: Maét thanh tònh cuûa chö mind is one of the most important Thieân, coù theå thaáy moïi vaät töø nhoû ñeán lôùn, töø entrances to great enlightenment; for with gaàn ñeán xa, vaø thaáy luoân caû nhöõng kieáp luaân it, there is no defilement. hoài cuûa chuùng sanh—The pure deva eye,

which can see all things small and great, near Tònh Xaù Trung Taâm: Tònh Xaù Trung Taâm, and far, and the forms of all beings before thuoäc Heä Phaùi Khaát Só Vieät Nam, toïa laïc trong their transmigration. quaän Bình Thaïnh, thaønh phoá Saøi Goøn, Nam Tònh Thieàn Thieàn Sö: Zen Master Tònh Vieät Nam. Heä phaùi Khaát Só Vieät Nam do Toå Thieàn (1121-1193)—Thieàn sö Vieät Nam, queâ Sö Minh Ñaêng Quang saùng laäp. Tònh Xaù ñöôïc ôû Long Bieân, Baéc Vieät. Ngaøi laø ñeä töû cuûa Hoøa Thöôïng Thích Giaùc Nhieân xaây vaøo thaùng Thieàn sö Ñaïo Laâm ôû chuøa Long Vaân. Ngaøi laø tö naêm 1966, treân moät khuoân vieân roäng 5.490 Phaùp töû ñôøi

thöù 17 doøng Thieàn Tyø Ni Ña Löu thöôùc vuoâng. Hieän taïi tònh xaù ñang ñöôïc Chi. Sau khi Thaày thò tòch, ngaøi trôû thaønh du Thöôïng Toïa Thích Giaùc Toaøn truøng tu vaø môû Taêng khaát só. Veà sau, ngaøi trôû veà truøng tu chuøa roäng. Chaùnh ñieän coù xaây Phaùp Thaùp hình baùt Long Vaân vaø truï taïi ñaây hoaèng hoùa Phaät giaùo giaùc, beân trong toân trí töôïng Phaät Thích Ca, cho ñeán khi thò tòch vaøo naêm 1193, thoï 73 beân trong taùm vaùch coù 8 böùc phuø ñieâu, moãi tuoåi—A Vietnamese Zen master from Long böùc cao 2,2 meùt, daøi 4,5 meùt, giôùi thieäu cuoäc Bieân, North Vietnam. He was a disciple of Zen ñôøi Ñöùc Phaät do ñieâu khaéc gia Minh Dung master Ñaïo Laâm at Long Vaân Temple. He thöïc hieän. Tònh xaù laø truï sôû chính cuûa Heä phaùi was the Dharma heir of the seventeenth Khaát Só Vieät Nam. Beân trong thaùp coù toân generation of Vinitaruci Zen Sect. After his töôïng Ñöùc Thích Ca Maâu Ni Phaät. Thaùp cao 6 master passed away, he became a wandering meùt, hình vuoâng moãi caïnh 4 meùt. Treân ñænh monk. Later, he rebuilt Long Hoa Temple and thaùp laø 13 taàng thaùp nhoû tieâu bieåu cho 13 naác stayed there to expand Buddhism until he tieán hoùa cuûa chuùng sanh (luïc phaøm, töù Thaùnh, passed away in 1193, at the age of 73. tam Toân). Thaùp ñöôïc laøm baèng goã ñaøn höông, Tònh Thuûy: Calm (pure) water. chung quanh coù hình sen chaïm noåi do oâng Tònh Tòch: Tranquil—Calm—Quiet—As Thieän Ngoä vaø nhoùm thôï tröôøng Myõ Ngheä tranquil as space. Long An thöïc hieän—Name of Central Vihara, located in Bình Thaïnh district, Saigon City, Tònh Tín: Nieàm tin thanh tònh—Pure faith. South Vietnam. The monastery belongs to the Tònh Toïa: To sit in deep meditation Vietnamese Sangha Bhiksu Buddhist Sect (contemplation). (Vietnamese Medicant Sect was founded by Tònh Toâng: See Tònh Ñoä. Patriarch Minh Ñaêng Quang). It was built in Tònh Trí Töôùng: Pure wisdom. April 1966 by Most Venerable Thích Giaùc Tònh Truï: Nôi thanh tònh, moät trong möôøi teân Nhieân in an area of 5,490 square meters. It has chuøa—A pure rest—Abode or purity—A term been rebuilding and expanding by Venerable for a Buddhist monastery, one of the ten Thích Giaùc Toaøn. In the Main Hall, there is an names for a monastery. octagonal Dharma stupa where the statue of Tònh Vieân Giaùc Taâm: Taâm thanh tònh vaø Sakyamuni Buddha is worshipped. toaøn giaùc—Pure and perfect enlightened Surrounding the walls of the stupa are eight mind—The complete enlightenment of the bas-reliefs, 2.20 meters wide and 4.50 meter Buddha. long for each. The bas-reliefs, carved by Tònh Vöïc: Coõi tònh ñoä cuûa chö Phaät—The Sculptor Minh Dung, described the life of Pure Lands of all Buddhas. Sakyamuni Buddha. The Central Vihara is Tònh Vöông: The Supreme Pure King. used as the Main Office of the Vietnam Medicant Sect. Sakyamuni Buddha statue is Tònh Xaù: Vihara (skt)—Monastery—See worshipped in the stupa. It is a four-sided Tònh Thaát. stupa, 6 meter high, 4 meters wide each side.

The tower itself is 4.4. meters high with each Toûa: side 2.25 meters wide. The spire was built with 1) Phong toûa: To blockade. thirteen storeys representing thirteen periods 2) OÁng khoùa: Lock—Chain. of Human Beings' evolution (six laymen, four 3) Toûa ra: To spread—To scatter—To sages and three Buddhas). The stupa was diffuse. made of Sandalwood surrounded by a lotus Toûa Ra: To emit—To exhale—To give off.

bas-relief. On the upper part, there are twenty Toûa Thöôïc: OÁng khoùa vaø chìa khoùa—Lock bas-reliefs illustrating the life of Sakyamuni and key. Buddha. The Buddha stupa was created by Toïa: Nisad or nisanna (skt). Mr. Thieän Ngoä and his group of craftsmen 1) Chuû toïa: To preside—To take the chair. from Long An School of Fine Art. 2) Nghæ ngôi: To rest. Tònh Xaû: See Tònh Thí. 3) Ngoài: To sit—A seat. Tiu Nghæu: Dejected (person). 4) Toøa: Throne. 5) Toïa laïc: To situate. Toïa Chuû: Coøn goïi laø Thuû Toïa, Thöôïng Toïa, hay Toïa Nguyeân, laø vò chuû moät nhoùm cöû toïa ñaïi chuùng hay vò Thöôïng Toïa truï trì töï vieän— Master of a temple, a chairman, president, the

TO Toû: head of the monks, an abbot. Toïa Chuû Noâ: Vò truï trì chæ hieåu bieát giaùo ñieån maø khoâng coù thöïc haønh neân khoâng ñöôïc söï kính troïng cuûa Taêng chuùng—Archpriest—A master of a temple who understands Buddhism 1) Bright—brilliant—Luminous. only intellectually, without practicing; thus 2) To display—To express—To declare. lacks of respect from the Sangha. Toû Baøy: To make known—To state—To Toïa Chöùng: Moät töø khaùc cho thieàn quaùn— express—To set forth. Another term for dhyana contemplation. Toû Ra: To show—To exhibit. Toïa Cuï: Nisidana (skt)—Duïng cuï (baèng vaûi Toû Roõ: Clearly—Plainly. hay baèng chieáu coái) ñeå ngoài thieàn—An article Toû Töôøng: See Toû Roõ. for sitting on (made of cloth or mat) when Toû yù: To express one's intention. practicing meditation. Toû YÙ Taùn Ñoàng: To express one's Toïa Cöûu Thaønh Lao: Ngoài laâu maø thaønh agreement. töïu nhö Ngaøi Boà Ñeà Ñaït Ma—To accomplish Toa: one's labour by prolonged sitting, as did 1) Toa xe: Waggon—Sleepng-car. Bodhidharma. 2) Toa thuoác: Prescription. Toïa Ñöôøng: Toøa: 1) Phoøng thieàn hay Thieàn ñöôøng: A sitting 1) Choã ngoài: Vastu (skt)—Place—Seat. room. 2) Toøa aùn: Court—Judge. 2) Phoøng hoïp cuûa chö Taêng Ni: The Toøa Nhö Lai: The throne (palace chamber) assembly room of the monks. of the Buddha—The palace chamber in which Toïa Haï: Toïa Laïp—Varsa (skt)—Teân goïi the Buddha was situated. khaùc cuûa "An Cö Kieát Haï." Taêng ñoaøn vaâng Toøa Sen: Buddha's throne. theo lôøi chæ daïy cuûa Phaät maø toïa vuõ an cö hay

an cö kieát haï veà muøa möa (ñeå giaûm thieåu söï abstraction, contemplation). Its introduction to toån haïi caùc loaøi coân truøng, ñoàng thôøi nhaäp thaát China is attributed to Bodhidharma, though it tònh tu)—The retreat or rest during the summer came earlier, and its extension to T'ien-T'ai. rains (based on the instruction of the Buddha). According to the Vimalakirti Sutra, Toïa Haï Do: Giaáy chöùng nhaän "An Cö Kieát Vimalakirti reminded Sariputra about Haï" caáp cho moät vò du taêng—A certificate of meditation, saying: "Sariputra, meditation is "retreat" given to a wandering monk. not necessarily sitting. For meditation means Toïa Höôûng: To enjoy. the non-appearance of body and mind in the three worlds (of desire, form and no form); Toïa Laïp: Cuoái muøa an cö kieát haï, hay cuoái giving no thought to inactivity when in nirvana naêm cuûa töï vieän Phaät giaùo—The end of the while appearing (in the world) with respect- summer retreat; the monastic end of the inspiring deportment; not straying from the year—See Toïa Haï. Truth while attending to

worldly affairs; the Toïa Laïc: To be located (situated). mind abiding neither within nor without; being Toïa Phaùp: To transgress law. imperturbable to wrong views during the Toïa Quang: See Quang Toïa. practice of the thirty-seven contributory stages Toïa Tham: Cuoäc tham vaán tröôùc buoåi thieàn leading to enlightenment: and not wiping out toïa ñaàu hoâm—The evening meditation at a troubles (klesa) while entering the state of monastery (preceding instruction by the nirvana. If you can thus sit in meditation, you abbot). will win the Buddha's seal." Toïa Thieàn: Ngoài tu thieàn. Thieàn laø chöõ taét ** For more information, please see Thieàn cuûa "Thieàn Na" coù nghóa laø tö duy tónh löï. Ñaây Ñònh and Dhyana. laø moät trong nhöõng ngheä thuaät daäp taét doøng Toïa Thieàn Hoäi: Moät cuoäc hoäi hoïp tu taäp cuûa suy töôûng cuûa taâm, ñeå laøm saùng toû taâm tính. caùc thieàn sinh, vôùi muïc ñích nghe thuyeát giaûng Thieàn ñöôïc chính thöùc giôùi thieäu vaøo Trung veà thieàn vaø thöïc taäp thieàn quaùn. Thöôøng thì hoï Quoác bôûi Toå Boà Ñeà Ñaït Ma, daàu tröôùc ñoù taäp hôïp moãi tuaàn moät laàn—A gathering of Zen ngöôøi Trung Hoa ñaõ bieát ñeán, vaø keùo daøi cho practitioners with the purpose of listening to tôùi thôøi kyø cuûa caùc toâng phaùi Thieân Thai. Theo the Zen lectures and practicing meditation. Kinh Duy Ma Caät, cö só Duy Ma Caät ñaõ noùi Usually they gather for one day a week. vôùi oâng Xaù Lôïi Phaát khi oâng naày ôû trong röøng Toaùc: Wide-open. toïa thieàn yeân laëng döôùi goác caây nhö sau: Toaïc: Openly. "Thöa ngaøi Xaù Lôïi Phaát! Baát taát ngoài söõng ñoù Toaùi: môùi laø ngoài thieàn. Vaû chaêng ngoài thieàn laø ôû 1) Nghieàn naùt: Broken—Fragments. trong ba coõi maø khoâng hieän thaân yù, môùi laø 2) Phieàn toaùi—Troubled. ngoài thieàn; khoâng khôûi dieät taän ñònh maø hieän Toaùi Thaân Xaù Lôïi: Xaù lôïi coøn laïi sau leã traø caùc oai nghi, môùi laø ngoài thieàn; khoâng rôøi ñaïo tyø—Relics of a cremated body. phaùp maø hieän caùc vieäc phaøm phu, môùi laø ngoài thieàn; taâm khoâng truï trong cuõng khoâng ôû ngoaøi Toaïi Chí: Satisfied—Content. môùi laø ngoài thieàn; ñoái vôùi caùc kieán chaáp khoâng Toaïi nguyeän: To be satisfied—Wish- ñoäng maø tu ba möôi baûy phaåm trôï ñaïo môùi laø fulfilled—To have fulfilled one's desires. ngoài thieàn; khoâng ñoaïn phieàn naõo maø vaøo Nieát Toaïi YÙ: See Toaïi Chí. Baøn môùi laø ngoài thieàn. Neáu ngoài thieàn nhö theá Toan: To attempt—To intend to. laø choã Phaät aán khaû (chöùng nhaän) vaäy—To sit Toan Laøm: To intend to do something. in dhyana (abstract meditation, fixed Toan Troán: To intend (attempt) to escape

Toaùn: Shan went traveling to visit Lin-Ji, but 1) Tính toaùn: Mathemetics—To reckon—To they arrived just after Lin-Ji had died. count—To calculate. They went to Mount Yang. Yan-T'ou 2) Toaùn nhoùm: Team—Party—Crew— entered the door, picked up a sitting Group. cushion, and said to Zen master Yang- 3) Toaùn soá: To count numbers, to count, to Shan: "Master." Before Yang-Shan could number. raise his whisk into the air, Yan-T'ou said: Toaøn: Complete—All—Whole. "Don't hinder an adept!" • Ñeán tham yeát Ñöùc Sôn, sö caàm toïa cuï leân Toaøn boä: Whole. phaùp ñöôøng nhìn xem. Ñöùc Sôn hoûi: "Laõo Toaøn Dieän: Total. Taêng coù loãi gì?" Sö thöa: "Löôõng truøng Toaøn Giaø Phu Toïa: Theá ngoài kieát giaø, baøn coâng aùn." Sö trôû xuoáng nhaø tham thieàn. chaân naày ñaët leân ñuøi kia vaø ngöôïc laïi—The Ñöùc Sôn noùi:

“Caùi oâng thaày in tuoàng legs completely crossed as in a completely ngöôøi haønh khaát.”—Yan-T’ou went to seated image. study with Te-Shan. There, Yan-T’ou took Toaøn Giaùc: Full enlightenment— a meditation cushion into the hall and Buddhahood. stared at Te-Shan. Te-Shan shouted and Toaøn Giaùc Phaät: Perfect Buddha said: “What are you doing?” Yan-T’ou Toaøn Khoaùt Nham Ñaàu Thieàn Sö: Thieàn shouted. Te-Shan said: “What is my Sö Toaøn Khoaùt Nham Ñaàu sanh naêm 828 taïi error?” Yan-T’ou said: “Two types of Tuyeàn Chaâu. Sö thoï cuï tuùc giôùi taïi chuøa Baûo koans.” Yan-T’ou then went out. Te-Shan Thoï taïi Tröôøng An. Sö laø moân ñoà vaø laø ngöôøi said: “This fellow seems to be on a special keá vò Phaùp cuûa ngaøi Ñöùc Sôn Tuyeân Giaùm. pilgrimage.” OÂng laø thaày cuûa Ñoan Nham Sö Nhan. Teân • Hoâm sau leân thöa hoûi, Ñöùc Sôn hoûi: “Xaø oâng ñöôïc nhaéc ñeán trong thí duï thöù 13 cuûa Voâ Leâ phaûi vò Taêng môùi ñeán hoâm qua Moân Quan vaø hai thí duï 51 vaø 66 cuûa Bích chaúng?” Sö thöa: “Phaûi.” Ñöùc Sôn baûo: “ÔÛ Nham Luïc—He was born in 828 in Quan- ñaâu hoïc ñöôïc caùi roãng aáy?” Sö thöa: Chou. He received full precepts at Bao-Shou “Toaøn Khoaùt troïn chaúng töï doái.” Ñöùc Sôn Temple in Chang-An. He was a student and baûo: “Veà sau chaúng ñöôïc coâ phuï laõo Dharma successor of Te-Shan-Hsuan-Chien. Taêng.”—The next day, during a question- Yan-T’ou appears in example 13 of the Wu- and-answer period, Te-Shan asked Yan- Men-Kuan and in examples 51 and 66 of the T’ou: “Did you just arrive here Pi-Yen-Lu. yesterday?” Yan-T’ou said: “Yes.” Te- • Nham Ñaàu Toaøn Khoaùt noåi tieáng veà caùi Shan said: “Where have you studied to nhìn vaø tinh thaàn saéc xaûo—Yan-T’ou was have come here with an empty head?” known for his clear and sharp mind. Yan-T’ou said: “For my entire life I won’t • Sö daïo khaép caùc thieàn uyeån, keát baïn cuøng deceive myself.” Te-Shan said: “In that Tuyeát Phong Nghóa Toàn, Khaâm Sôn Vaên case, you won’t betray me.” Thuùy. Töø nuùi Ñaïi Töø sang Laâm Teá, Laâm • Hoâm khaùc ñeán tham vaán, sö vaøo cöûa Teá ñaõ qui tòch, ñeán yeát kieán Ngöôõng Sôn. phöông tröôïng ñöùng nghieâng mình hoûi: Vöøa vaøo cöûa, sö ñöa cao toïa cuï, thöa: “Laø phaøm laø Thaùnh?” Ñöùc Sôn heùt! Sö leã “Hoøa Thöôïng.” Ngöôõng Sôn caàm phaát töû baùi. Coù ngöôøi ñem vieäc aáy thuaät laïi cho toan giôû leân. Sö thöa: “Chaúng ngaïi tay Ñoäng Sôn nghe. Ñoäng Sôn noùi: “Neáu kheùo.”—Yan-T’ou, Xue-Feng, and Qin- chaúng phaûi Thöôïng Toïa Khoaùt raát khoù

thöøa ñöông.” Sö nghe ñöôïc lôøi naày beøn what he meant by his comments. Te-Shan noùi: “OÂng giaø Ñoäng Sôn chaúng bieát toát then stopped questioning Yan-T’ou. xaáu laàm buoâng lôøi, ta ñöông thôøi moät tay • Ñeán hoâm sau, Ñöùc Sôn thöôïng ñöôøng coù ñöa leân moät tay baét.”—One day, when veû khaùc thöôøng. Sö ñeán tröôùc nhaø Taêng Yan-T’ou was studying with Te-Shan, voã tay cöôøi to, noùi: “Raát möøng! OÂng giaø Yan-T’ou stood in the doorway and said to Ñöôøng Ñaàu bieát ñöôïc caâu roát sau, ngöôøi Te-Shan: “Sacred or mundane?” Te-Shan trong thieân haï khoâng bì ñöôïc oâng, tuy shouted. Yan-T’ou bowed. A monk told nhieân chæ soáng ñöôïc ba naêm (quaû nhieân ba Tong-Shan about this. Tong-Shan said: “If naêm sau Ñöùc Sôn tòch)—The next day, it wan’t Yan-T’ou, then the meaning Te-Shan went into the hall and addressed couldn’t be grasped.” Yan-T’ou said: “Old the monks. What he said was

quite unlike Tong-Shan doesn't know right from his normal talk. Afterward, Yan-T'ou wrong. He's made a big error. At that time went to the front of the monk's hall, I lifted up with one hand and pushed down clapped his hands, laughed out loud and with one hand." exclaimed: "I'm happy that the old fellow • Tuyeát Phong ôû Ñöùc Sôn laøm tröôûng ban who's the head of the hall knows the last trai phaïn (phaïn ñaàu). Moät hoâm côm treã, word after all." Ñöùc Sôn oâm baùt ñeán phaùp ñöôøng. Tuyeát • Moät hoâm sö cuøng Tuyeát Phong, Khaâm Phong phôi khaên lau, troâng thaáy Ñöùc Sôn Sôn ba ngöôøi hoïp nhau, boãng döng Tuyeát beøn noùi: "OÂng giaø naày, chuoâng chuøa chöa Phong chæ moät cheùn nöôùc. Khaâm Sôn noùi: keâu, troáng chöa ñaùnh maø oâm baùt ñi "Nöôùc trong, traêng hieän." Tuyeát Phong ñaâu?"—Xue-Feng was working at Mount noùi: "Nöôùc trong, traêng chaúng hieän." Sö Te as a rice cook. One day the meal was ñaù cheùn nöôùc roài ñi. Töø ñoù veà sau, Khaâm late. Te-Shan appeared carrying his bowl Sôn ñeán Ñoäng Sôn. Sö vaø Tuyeát Phong to the hall. When Xue-Feng stepped noái phaùp Ñöùc Sôn—One day, Yan-T'ou outside to hang a rice cloth to dry, he was talking with Xue-Feng and Qin-Shan. spotted Te-Shan and said: "The bell hasn't Xue-Feng suddenly pointed at a basin of been rung and the drum hasn't sounded. water. Qin-Shan said: "When the water is Where are you going with your bowl?" clear the moon comes out." Xue-Feng • Ñöùc Sôn trôû veà phöông tröôïng. Tuyeát said: "When the water is clear the moon Phong thuaät vieäc naày cho sö nghe. Sö baûo: does not come out." Yan-T'ou kicked over "Caû thaûy Ñöùc Sôn chaúng hieåu caâu roát the basin and walked away. sau."—Te-Shan then went back to the • Sö cuøng Tuyeát Phong ñeán töø Ñöùc Sôn. abbot's room. Xue-Feng told Yan-T'ou Ñöùc Sôn hoûi: "Ñi veà ñaâu?" Sö thöa: "Taïm about this incident. Yan-T'ou said: "Old töø giaû Hoøa Thöôïng haï sôn." Ñöùc Sôn hoûi: Te-Shan doesn't know the final word." "Con veà sau laøm gì?" Sö thöa: "Chaúng • Ñöùc Sôn nghe, sai thò giaû goïi sö ñeán queân." Ñöùc Sôn hoûi: "Con nöông vaøo ñaâu phöông tröôïng, hoûi: "OÂng chaúng chaáp noùi lôøi naày?" Sö thöa: "Ñaâu chaúng nghe nhaän laõo Taêng sao?" Sö thöa nhoû yù aáy— 'Trí vöôït hôn thaày môùi kham truyeàn trao, When Te-Shan heard about this, he had trí ngang baèng thaày keùm thaày nöûa ñöùc.'" his attendant summon Yan-T'ou. Te-Shan Ñöùc Sôn baûo: "Ñuùng theá! Ñuùng theá! Phaûi then said to Yan-T'ou: Don't you agree kheùo hoä trì." Hai vò leã baùi roài lui ra—One with me?" Yan-T'ou then told Te-Shan day, Yan-T'ou and Xue-Feng were leaving the mountain. Te-Shan asked:

"Where are you going?" Yan-T'ou said: saâu trong ñaïi ñònh, chuùng traùch sö khoâng "We're going down off the mountain for coù gì daâng bieáu, cuõng nhö khoâng tìm thaáy awhile." Te-Shan said: "What are you ñöôïc gì trong töï vieän, teân ñaàu ñaûng beøn going to do later?" Yan-T'ou said: "Not ñaâm sö. Thaàn saéc sö khoâng ñoåi, chæ roáng forget." Te-Shan said: "Why do you speak leân moät tieáng roài cheát. Tieáng aáy vang xa thus?" Yan-T'ou said: "Isn't it said that ñeán möôøi daäm. Tieáng keâu aáy theo truyeàn only a person whose wisdom exceeds his thoáng thieàn Trung Quoác ñöôïc bieát döôùi teacher's is worthy to transmit the teân goïi laø "Tieáng Theùt Nham Ñaàu," laø teaching, and one only equal to his ñieàu bí aån vôùi nhieàu moân ñoà thieàn veà sau teacher has but half of his teacher's naày, vì noù traùi vôùi quan nieäm

soáng cheát virtue?” Te-Shan said: “Just so. Just so. cuûa moät ngöôøi thaày. Ñaêc bieät ñaïi sö Baïch Sustain and uphold the great matter.” The AÅn cuõng thaáy nhö vaäy. Chæ khi ngaøi ñaõ ñaït two monks bowed and left Te-Shan. ñöôïc ñaïi giaùc saâu, ngaøi môùi hieåu ñöôïc yù • Khi Ñöùc Sôn maát, Toaøn Khoaùt ñöôïc 35 nghóa cuûa tieáng keâu aáy vaø thoát leân raèng: tuoåi, oâng ñaõ traûi qua söï coâ ñôn ít laâu. Sau “Yan-T’ou ñang soáng thaät, ñaày khoûe ñoù caùc hoïc troø tuï taäp laïi xung quanh oâng, maïnh.”—It was a chaotic period during vaø oâng trôû thaønh vieän tröôûng moät tu vieän the decline of the T’ang dynasty. One day, lôùn—When Te-Shan died, Yan-T’ou was robber bands local bandits came to attack thirty-five years old. After he had lived in the temple. Other monks, forewarned, solitude for some time, students began to fled; only Master Yan-T’ou remained in gather around him and he became the the monastery. The bandits found him abbot of a large monastery. sitting in meditation, disappointed and • Moät laàn vò Taêng hoûi: “Khoâng thaày laïi coù engraged because there was no booty choã xuaát thaân chaêng?” Sö ñaùp: “Tröôùc (cuûa cöôùp ñöôïc) there, the head of the tieáng loâng xöa naùt.” Vò Taêng noùi: “Keû bandits brandished his knife and stabbed ñöôøng ñöôøng ñeán thì sao?” Sö noùi: “Ñaâm Yan-T’ou. Yan-T’ou remained composed, luûng con maét.” Vò Taêng hoûi: “Theá naøo laø then let out a resounding scream and died. yù Toå Sö töø AÁn sang?” Sö ñaùp: “Dôøi ngoïn The sound was heard for ten miles around. nuùi Loâ ñi, ta seõ vì oâng noùi.”—Once a The sound is renowned in the tradition as monk asked: “Without a teacher, is there “Yan-T’ou’s cry.” This cry has presented still a place for the body to manifest or a knotty problem to many Zen students for not?” Yan-T’ou said: “Before the sound, so long, whose conception of the life and an old ragged thief.” The monk said: death of a Zen master this story did not “When he grandly arrives, then what?” match. This was also the case for the great Yan-T’ou said: “Pokes out the eye.” A Japanese master, Hakuin Zenji. Only monk asked: “What is the meaning of the when Hakuin had realized enlightenment Patriarch’s coming from the west?” Yan- did he understand, and he cried out: T’ou said: “When you move Mount Lu to “Truly, Yan-T’ou is alive, strong and this place, I’ll tell you.” healthy.” • Trong thôøi hoån loaïn vaøo cuoái ñôøi nhaø • Sö Nham Ñaàu thò tòch nhaèm ngaøy moàng Ñöôøng. Moät hoâm caùc toaùn cöôùp taán coâng taùm thaùng tö naêm 887 sau Taây Lòch— tu vieän; ñöôïc baùo tröôùc, caùc sö khaùc ñeàu Yan-T’ou died on the eighth day of the chaïy troán, chæ coù thaày Nham Ñaàu ôû laïi. fourth month of the year 887 A.D. Khi boïn giaëc ñeán, luùc sö coøn ñang chìm Toaøn Löïc: All of one’s strength—All forces.

Toaøn Myõ: Perfect beauty. Ton Hoùt: To flatter. Toaøn Naêng: Almighty—Omnipotent. Toøn Ten: To hang (swing) loosely. Toaøn Phaàn: Complete. Toøng: To follow. Toaøn Phaàn Giôùi: Giôùi thoï trì toaøn phaàn töø Toøng Chinh: To go to war. nguõ giôùi cho ñeán cuï tuùc giôùi—Fully ordained Toøng Hoïc: To study. by receiving all the commandments (from five Toøng Laâm: Monastery complex. to full commandments). Toøng Phuïc: To submit. Toaøn Phuùc: Complete happiness Toøng Söï: To work—To serve. Toaøn Taøi: Perfect talent. Toïng: To cram—To stuff. Toaøn Thaéng: Total (complete) victory. Toùp: To shrink—To contract. Toaøn Thaân: The whole body.

Toaøn Theå: All—Complete—Entire. Toaøn Thieän: Perfect. Toaøn Thöùc: See Toaøn trí. Toaøn Thöïc: Total eclipse.

TOÂ Toaøn Trí: Omniscent—Perfect knowledge or wisdom (by which a man become a Buddha). Toaøn Veïn: Perfect—Flawless. Toaûn: Khoan duøi—To bore—To pierce. Toaûn Thuûy Caàu Toâ: Khoan nöôùc tìm baùnh Toâ: söõa—To churn water to get curd. 1) Phoù saûn cuûa söõa boø (sinh toâ vaø thuïc toâ): Toang: See Toaùc. Curd, butter. It is described as produced Toaøng Hoaïc: See Toaùc. by churning milk. Toaùt Moà Hoâi: To sweat—To perspire. 2) Toát: Good—Well—Excellent. Toaùt Yeáu: Toâ Ba Ha: Svaha (skt)—Moät caâu taùn thaùn 1) Summery—Resume. hay moät maät töï chæ söï hoaøn taát, chuùc laønh, 2) To choose the chief points only. chuùc tieâu tai caùt töôøng (söï döõ tan bieán vaø söï Toùc Baïc: White hair. laønh xuaát hieän)—A kind of amen; a mystic Toùc Hoa Raâm: Grey hair. word indicating completion, good luck, Toùc Ruïng: One's hair falls out. nirvana, may evil disappear and good be increased. Toùc Xanh: Black hair. Toâ Baït Ñaø La: Subhadra (skt)—Moät thöùc giaû Toïc Maïch: Curious. Baø La Moân 120 tuoåi, vò ñeä töû cuoái cuøng ñöôïc Tom Goùp: To gather (bring) together—To Ñöùc Phaät cho ñoåi sang ñaïo Phaät—A learned collect. Brahmin, 120 years old, the last convert made Toùm: To arrest—To catch—To seize—To by Sakyamuni. capture—To take hold of. Toâ Boä Ñeå: Subhuti (skt)—See Tu Boà Ñeà. Toùm Coå: See Toùm. Toâ Daàu: Ghrta (skt). Toùm Laïi: In brief—In short—To sum up. 1) Moät loaïi bô trong—Ghee, or clarified Toùm Taét: To sum up—To summarize. butter. Toûm: Rôùt toûm—To fall into the water.

2) Moät loaïi daàu thôm laáy töø caây toâ ma: yellow sweet-smelling flower growing on a Scented oil extracted from the sumana bush 3 or 4 feet high, perhaps the "great plant. flowered jasmine." Toâ Ñaø: Sudha (skt)—See Cam Loä. Toâ Meâ: Sumeru (skt)—Nuùi Tu Di laø trung Toâ Ñaùt La: taâm cuûa moïi theá giôùi—The central mountain 1) Sôïi chæ: Thread. of every world. 2) Kinh ñieån: A classical work—Sutra, Toâ Phöôïc La: Suvarnagotra (skt)—Vöông especially the sermons or sayings of the quoác maãu heä, naèm trong vuøng Hi Maõ Laïp Sôn, Buddha. coøn ñöôïc moâ taû laø boä toäc Hoaøng Kim—A Toâ Ñaït Ña: Sudana (skt)—See Tu Ñaït. matriarchal kingdom, somewhere in the Toâ Ñaït Leâ Xaù Na: Sudarsana (skt)—Thieän Himalayas, described as the Golden Clan. Kieán (khi nhìn thaáy daùng nuùi ngöôøi ta deã phaùt Toâ Taát Ñòa: Susiddhi (skt)—Moät chöõ bí maät taâm laønh)—Voøng nuùi thöù tö trong baûy voøng trong Maät Toâng, coù nghóa laø "mong söï vieäc Kim Sôn—The fourth of the seven concentric thaønh coâng myõ maõn."—A mystic word of the circles around Sumeru. Tantra School, meaning, "may it be Toâ Ñaït Naõ: Sudana (skt)—See Tu Ñaït. excellently accomplished." Toâ Ñaêng: Moät loaïi ñeøn duøng bô vaø daàu Toâ Taát Ñòa Kinh: Susiddhi sutra—See Toâ höông laøm daàu ñoát—A lamp using butter and Taát Ñòa. fragrant oil, or a lamp burning butter-oil. Toâ Taát Ñòa Yeát La Kinh: Susidhikara- Toâ Ñoâng Pha: Su-Tung-Po—Moät trong sutra—See Toâ Taát Ñòa. nhöõng ngoâi sao vaên hoïc lôùn laøm saùng ngôøi theá Toâ Yeát Ña: Sugata or Svagata (skt)—Nhö giôùi vaên hoùa cuûa nhaø Toáng—One of the Lai Nhö Khöù, danh hieäu cuûa moät vò Phaät— greatest literary stars illuminating the cultural Well come

or well departed, title of a Buddha. world of Sung. Toá: Toâ La Ña: Surata (skt)—Enjoyment— 1) Luïa traéng—White silk. Amorous pleasures. 2) Maøu traéng: White. Toâ Laàu Ba: Surupa (skt)—Of beautiful 3) Naén noùt: To model in clay. form—Handsome. Toá Caùo: To inform against someone—To Toâ Loâ Ña Ba Na: Tu Ñaø Höôøn—Nhaäp accuse—To denounce. Löu—Döï Löu—See Srota-apanna in Toá Cuï: Ñaõ chuaån bò—Already prepared. Sanskrit/Pali-Vietnamese Section. Toá Ñaùt Laõm: Sutra (skt)—Coøn goïi laø Toâ Ñaùt Toâ Ma: Soma (skt)—See Cam Loä. Laõm hay Tu Ña La—Canon (giaùo phaùp). Toâ Ma Ñeà Baø: Soma-deva or Candra-deva Toá Giaùc: See Toá caùo. (skt)—Nguyeät Thieân—The moon-deva. Toá Haøo: Töùc töôùng baïch haøo, hay loâng traéng Toâ Ma Xaø: Tieàn thaân Ñöùc Phaät, khi Ngaøi boá ôû giöõa hai loâng maøy—The urna, or white curl thí thaân raén lôùn ñeå cöùu nhöõng ngöôøi ñang between the Buddha's eyebrows. ñoùi—Soma-sarpa, a former incarnation of Toá Khoå: To denounce someone, especially sakyamuni when he gave his body as a great used-to-be superior, before the people's court snake to feed the starving people. for their wrong-doing or injustice in the past. Toâ Maït Na: Sumana (skt)—Moät loaïi caây coù Toá Nöõ: boâng vaøng thôm, thöôøng moïc thaønh buïi, cao 1) Beautiful girl. khoaûng 3 hay 4 boä, coù theå laø hoa "laøi"—A 2) Name of a goddess.

Toá Phaùp Thaân: Duø laên troâi trong ba ñöôøng giaûi cuûa mình ñeå chöùng ñaït phaùp moân Thieàn. thaáp nhaát vaãn coù "Phaùp Thaân"—Possessing Cö Naïp raát xuùc ñoäng veà töôøng thuaät cuûa oâng the fundamental dharmakaya nature though baïn Thieàn naøy. Ngöôøi aáy khuyeân sö haõy böôùc still in sin, i.e. the beings in the three lowest ra vôùi ñôøi vaø töï mình chöùng kieán moïi vieäc. Cö orders of transmigration. Naïp töø giaû queâ quaùn vaø du haønh khoaûng vaøi Toá Phöôïc Lyù Naõ: See Suvarna in naêm ôû Kinh vaø Sôû, nhöng khoâng thaáy coù keát Sanskrit/Pali-Vietnamese Section. quaû naøo. Sau ñoù sö tieáp tuïc dôøi böôùc veà ñoâng vaø nguï taïi Töông Chaâu, traûi qua möôøi naêm vôùi Toá Quyeán: Luïa moûng—Thin silk—Plain silk Thieàn sö Ñoäng Sôn. Moät hoâm, sö ñang ñoïc lustring. moät baûn luaän giaûi veà kinh Hoa Nghieâm vaø xuùc Toá Taâm: Pure heart. ñoäng saâu xa veà ñoaïn vaên sau ñaây, nhôø theá maø Toá Taâm Vaân Khai: Shou-Tsinh-Yun-Kai— sö toû ngoä ñaïo lyù cuûa Thieàn: "Nuùi Tu Di noåi See Vaân Khai Toá Taâm. leân giöõa bieån caû cao 84.000 do tuaàn, ñænh cuûa Toá Thöïc: Nhöõng thöùc aên trong saïch, khoâng noù khoâng phaûi laø choã vin tay ñaët chaân maø leân pha taïp muøi vò cuûa thòt caù—Vegetarian food. ñöôïc. Ñaây chæ cho ngoïn nuùi cuûa 84.000 traàn Toá Tuïng: Lawsuit. lao noåi leân töø ñaïi döông cuûa phieàn naõo. Khi Toá YÙ: Nhöõng yù nghó bình thöôøng—Ordinary chuùng sinh ñaït ñeán choã voâ tö voâ vi ñoái vôùi heát thoughts, or hopes; the common purpose of the thaûy caùc phaùp, phieàn naõo seõ khoâ caïn. Traàn lao mind. giôø ñaây chuyeån thaønh ngoïn nuùi Nhaát Thieát Trí, Toå: vaø phieàn naõo trôû thaønh bieån Nhaát Thieát Trí. 1) Thuûy toå: Original founder. Traùi laïi, neáu khôûi taâm tö löï töùc coù nhöõng 2) Toå phuï: Grandfather. vöôùng víu. Roài ra phieàn naõo caøng theâm saâu, 3) Toå sö: Patriarch—Founder—People of the ñöôøng leân ñænh nuùi cuûa Phaät Trí bò ngaên chaën present as well as people of the past. laïi." Cö Naïp beøn nhaän xeùt: "Thaïch

Cuõng noùi 4) Toå tieân: Ancestors—Forefathers. raèng ‘khoâng coù choã ra tay,’ vaø Maõ Toå ‘voâ Toå AÁn Cö Naïp: Zen master Toå AÁn Cö minh töø quaù khöù voâ thuûy nay ñaõ tieâu tan heát thaûy.’” Ñaây thöïc khoâng phaûi laø lôøi noùi hö Naïp—Zen master Tsu-Yin-Chu-Ne—Thieàn sö doái—Chinese Zen master, who lived in the Trung Hoa, soáng giöõa khoaûng theá kyû thöù 11, laø middle part of the eleventh century, was a moät hoïc giaû lôùn, tinh thoâng kinh Phaùp Hoa vaø great scholar versed in the Avatamsaka Sutra nhöõng toâng phaùi khaùc cuûa trieát hoïc Phaät giaùo; and other schools of Buddhist philosophy, and thaäm chí nhöõng baäc tröôûng laõo cuõng muoán hoïc even elderly scholars were willing to study hoûi vôùi sö. Sö coù veû khoâng hay bieát gì veà under him. Evidently he did not know anything Thieàn. Moät hoâm coù moät ngöôøi khaùch coù tieáp of Zen. One day he had a visitor who was xuùc vôùi caùc hoaït ñoäng cuûa Thieàn ôû phöông acquainted with the doings of Zen in the south. Nam. Ngöôøi aáy baûo raèng toaøn theå theá gôùi Phaät He said that the entire Buddhist world of giaùo cuûa Trung Hoa ñeàu ñöôïc thaâu toùm vaøo China was then taken up by the teaching of phaùp moân cuûa Ñaït Ma vaø Maõ Toå, moät trong Bodhidharma, and that of Ma-Tsu, one of his nhöõng haäu dueä taøi ba nhaát cuûa Ñaït Ma, hình ablest descendants, who appeared to fulfill the nhö thoûa maõn moät saám ngoân cuûa Baùt Nhaõ Ña prophecy of Prajnatala, had exercised great La vaø coù aûnh höôûng lôùn ñoái vôùi caùc hoïc giaû influence over the Buddhist scholars in the Phaät giaùo cuûa xöù naày, ñeán noãi caû nhöõng ngöôøi country, so that even men of learning and coù hoïc vaø hieåu , noåi danh khaép caùc vuøng ñaát understanding who were renowned throughout nhö Thuïc nhö Löôïng Coâng vaø Giaùm Coâng, hoï the province of Shu, such as Liang and Chien, ñaõ töø boû moân ñeä hay ñoát chaùy kho saùch luaän

either gave up their own pupils or burned their AÂn ôû Taân Khai, phuû Taân Bình, tænh Gia Ñònh. library of the commentaries, on order to Ngaøi laø Phaùp töû ñôøi thöù 36 doøng Laâm Teá. Vaøo master the teaching of Zen. Chu-Ne was very naêm 1773, ngaøi truï trì taïi chuøa Ñaïi Giaùc. Vaøo much impressed with the report of his Zen naêm 1802, vua Gia Long sai quan ñòa phöông friend. Advised strongly by him to go out into truøng tu laïi chuøa Ñaïi Giaùc. Ñeán naêm 1815, vua the world and see the state of affairs by Gia Long göøi saéc chæ trieäu hoài ngaøi veà kinh ñoâ himself, Chu-Ne left his native province and Hueá ñeå thuyeát giaûng cho nhaø vua vaø hoaøng wandered about some years in Ching and She gia. Sau ñoù ngaøi veà laøm taêng cang chuøa Thieân but without seeing and result. He then moved Muï. Ngaøi thò tòch naêm 1835, thoï 101 tuoåi—A further west and stayed in Hsiang-Chou for ten Vietnamese monk from Phuø Caùt, Bình Ñònh, years under Tung-Shan Yung. One day he was Central Vietnam. He left home and became a reading a treatise on the Avatamsaka Sutra monk at the age of 15. He received complete and was deeply impressed by the following precepts with Most Venerable Phaät YÙ Linh passage, which opened finally his mind to the Nhaïc at Töø AÂn Temple in Taân Khai, Taân Bình, truth of Zen: “Mount Sumeru towers in the Gia Ñònh. He was the Dharma heir of the 36th great ocean attaining the altitude of 84,000 generation of the Linn-Chih Zen Sect. In 1773,

yojanas, and its summit is not to be scaled by he stayed at Ñaïi Giaùc Temple. In 1802, King means of hands and legs. This illustrates that Gia Long ordered his local mandarins to the mountain of 84,000 human woes is rising rebuild Ñaïi Giaùc Temple. In 1815 King Gia from the great ocean of passions. When beings Long sent an Imperial Order to summon him to attain the state of consciousness in which they Hue capital to preach the Buddha Dharma to cherish no thoughts of relativity and from the King and the royal family. Later, he which all strivings vanish, even when became a royal-recognized monk at Thieân confronting this world of multiplicities, their Muï temple. He passed away at Quoác AÂn passions will naturally be drained off. All the Temple in Hueá in 1835, at the age of 101. worldly woes now turn into the mountain of Toå Ñöôøng: Patriarchs' Hall. all-knowledge and the passions into the ocean Toå Maãu: Grandmother. of all-knowledge. On the contrary, when the Toå Phuï: Grandfather. mind is filled with thoughts and reflections of Toå Sö: Toå hay toå sö laø nhöõng baäc thaày vó ñaïi relativity, there are attachments. Then the ñaõ nhaän vaø ñaõ chính thöùc truyeàn baù Phaät phaùp. greater grow worldly and the deeper the Vò Toå ñaàu tieân laø ngaøi Ñaïi Ca Dieáp, ñöôïc Phaät passions, and a man is barred from reaching taâm chöùng. Taâm chöùng naày goïi laø 'Taâm truyeàn the summit of knowledge which makes up the taâm' vaø tieáp tuïc löu truyeàn maõi veà sau. Coù 28 essence of Buddhahood." Chu-Ne then vò toå ôû AÁn Ñoä vaø 6 vò ôû Trung Quoác. Töø vò Toå observed: "According to Shih-Kuang, 'not a thöù nhaát ñeán Luïc Toå Hueä Naêng goàm 32 vò. cue to get hold of,' and according to Ma-Tsu, Tuy nhieân, ôû Trung Quoác, ngöôøi ta ñaëc bieät 'ignorance since the beginningless past has noùi ñeán Toå Sö Boà Ñeà Ñaït Ma—Patron saint— melted away today.'" These are indeed no Founder—Patriarch—The first teacher, or lies. leader, or founder of a school (sect) or the Toå AÁn Maät Hoaèng: Zen Master Toå AÁn Maät great masters who have received and formally Hoaèng (1735-1835)—Thieàn sö Toå AÁn Maät transmitted the Buddha's Dharma. The First Hoaèng, queâ ôû Phuø Caùt Bình Ñònh, Trung Vieät. Indian Patriarch who received "mind Ngaøi xuaát gia vaøo tuoåi 15. Ngaøi thoï cuï tuùc giôùi approval" from the Buddha was Maha- vôùi Thieàn sö Phaät YÙ Linh Nhaïc taïi chuøa Töø Kasyapa. The act was called "Mind to mind"

transmission, and had been passed on down Ananda asked Mahakasyapa what the the line. There are twenty-eight patriarchs in Buddha's transmission was, Mahakasyapa India and six in China. From the First Patriarch said: "Go and take the banner-stick to Hui-Neng, there were thirty-two. However, down!" Ananda understood him at once. in China, it has particular reference to Thus the mind-sign was handed down Bodhidharma. successively. The teaching was called the ** For more information, please see Hai Möôi 'school of the Buddha-mind.' Taùm Toå AÁn Ñoä, and Luïc Toå Trung Hoa. 2) Theo Giaùo Sö Junjiro Takakusu trong Toå Sö Boà Ñeà Ñaït Ma: Patriarch Cöông Yeáu Trieát Hoïc Phaät Giaùo, Thieàn Bodhidharma. cuûa Toå Sö khoâng phaûi laø phöông phaùp Toå Sö Thieàn: Patriarchal Meditation—The phaân taùch nhö khoa hoïc, cuõng khoâng phaûi Zen of the Patriarchs—Zen Patriarchate. laø moät phöông phaùp toång hôïp nhö trieát 1) Lòch söû cuûa Thieàn Toâng vaãn coøn laø moät hoïc.

Ñaây laø moät heä thoáng tö duy khoâng tö huyeàn thoaïi. Truyeàn thuyeát cho raèng moät duy theo thoâng tuïc, noù sieâu vieät taát caû ngaøy noï, thaàn Phaïm Thieân hieän ñeán vôùi nhöõng phöông phaùp cuûa luaän chöùng hôïp Ñöùc Phaät taïi nuùi Linh Thöùu, cuùng döôøng lyù. Tö duy khoâng caàn phöông phaùp tö duy Ngaøi moät caùnh hoa Kumbhala vaø yeâu caàu laø ñeå taïo cô hoäi cho söï thöùc tænh cuûa tueä Ngaøi giaûng phaùp. Ñöùc Phaät lieàn böôùc leân giaùc. Haønh giaû coù theå aùp duïng nhöõng toøa sö töû, vaø caàm laáy caønh hoa trong tay, phöông phaùp tu thieàn cuûa Tieåu Thöøa, cuûa khoâng noùi moät lôøi. Trong ñaïi chuùng khoâng Du Giaø Luaän (baùn Ñaïi Thöøa), phaùp chæ ai hieåu ñöôïc yù nghóa. Chæ coù Ma Ha Ca quaùn cuûa toâng Thieân Thai, hay Du Giaø bí Dieáp laø mæm cöôøi hoan hyû. Ñöùc Phaät noùi: maät cuûa toâng Chaân Ngoân neáu haønh giaû "Chaùnh Phaùp Nhaõn Taïng naày, ta phoù chuùc thích, nhöng thaät ra taát caû nhöõng phöông cho ngöôi, naøy Ma Ha Ca Dieáp. Haõy nhaän phaùp naày ñeàu khoâng caàn thieát. Quan ñieåm laáy vaø truyeàn baù." Moät laàn khi A Nan hoûi cuûa Thieàn toâng coù theå toùm taét nhö sau: Ca Dieáp Ñöùc Phaät ñaõ truyeàn daïy nhöõng "Dó taâm truyeàn taâm, baát laäp vaên töï, giaùo gì, thì Ñaïi Ca Dieáp baûo: "Haõy ñi haï coät côø ngoaïi bieät truyeàn, tröïc chæ nhaân taâm, kieán xuoáng!" A nan lieàn ngoä ngay. Cöù theá maø taùnh thaønh Phaät," hay "Thöû taâm töùc Phaät." taâm aán ñöôïc truyeàn höøa. Giaùo phaùp naày Baïch AÅn Thieàn Sö ñaõ phaùt bieåu yù kieán ñöôïc goïi laø "Phaät Taâm Toâng."—The naày raát roõ trong baøi keä veà phaùp 'toïa history of Zen is mythical. It is said that thieàn': "Chuùng sanh voán laø Phaät; cuõng nhö one day Brahma came to the Buddha who baêng (cô duyeân hieän taïi cuûa chuùng ta) vaø was residing at the Vulture Peak, offered nöôùc (Phaät taùnh aån taøng), khoâng coù nöôùc a Kumbhala flower, and requested him to thì khoâng coù baêng. Chính theá gian naày laø preach the Law. The Buddha ascended the lieân hoa caûnh giôùi vaø thaân naày laø Phaät."— Lion seat and taking that flower touched it According to Prof. Junjiro Takakusu in with his fingers without saing a word. No The Essentials of Buddhist Philosophy, the one in the assembly could understand the meditation of the patriarchal Zen was not meaning. The venerable Mahakasyapa an analytical like science, nor was it a alone smiled with joy. The world- synthetical method like philosophy. It was Honoured One said: "The doctrine of the a method of thinking without ordinary Eye of the True Law is hereby entrusted thinking, transcending all methods of to you, Oh Mahakasyapa! Accept and logical argument. To think without any hand it down to posterity." Once when method of thinking is to give opportunity

for the awakening of the intuitional leave home and to join the order. His eyes knowledge or wisdom. All methods of were back to normal again. After studying meditation as taught by Hinayana, by for three years with his first Zen teacher, Yogacara (quasi-Mahyana), by the abrupt Wen-Yueh in Yun-Feng, he left Yun- method of calmness and insight Yueh. Master Wen-Yueh advised him to (samathavipasyana) of T'ien-T'ai, or by go to see Zen master Hui-Nan at Huang- the mystical yoga of Shingon can be used Bo. Tsu-Hsin then went to study under if the aspirant likes, but are in no way Hui-Nan; however, he returned to Yun- necessary. The ideas peculiar to Zen may

Feng after four years without gaining any be summarized as follows: “from mind to clarity. Tsu-Hsin-Hui-Tang discovered mind it was transmitted, not expressed in that Wen-Yueh had passed away, so he words or written in letters; it was a special stayed with Shih-Shuang. transmission apart from the sacred • Moät hoâm sö ñoïc Truyeàn Ñaêng Thöïc Luïc teaching. Directly point to the human ñeán ñoaïn “Taêng hoûi Thieàn sö Ña Phöôùc: mind, see one's real nature and become an Theá naøo laø moät vöôøn tre cuûa Ña Phöôùc? enlightened Buddha.” The idea was very Ña Phöôùc ñaùp: Moät caây hai caây nghieâng. well expressed in Hakuin’s hymn on Taêng thöa: Chaúng hieåu. Ña Phöôùc noùi: Ba sitting and meditating: “All beings are caây boán caây cong.” Khi aáy sö lieàn giaùc fundamentally Buddhas; it is like ice ngoä hieåu roõ ñöôïc hai thaày. Sö lieàn ñi (which represents our actual condition) thaúng ñeán Hoaøng Baù. Vöøa môùi traûi toïa cuï, and water (which represents an underlying Hueä Nam cöôøi noùi: Ngöôi vaøo thaát cuûa ta. Buddha-nature); without water there will Sö cuõng thích thuù vui möøng thöa: Vieäc lôùn be no ice, etc. This very earth is the lotus-xöa nay nhö theá, Hoøa Thöôïng caàn gì daïy land and this body is Buddha.” ngöôøi khaùn thoaïi ñaàu vaø raùn heát söùc vaïch Toå Taâm Hoái Ñöôøng Hoaøng Long: Thieàn tìm ra yù nghóa ? Hueä Nam ñaùp: Neáu chaúng sö Toå Taâm Hoái Ñöôøng—Zen master Hui- daïy oâng taàm cöùu nhö theá, ñeán choã khoâng T’ang-Tsu-Hsin (1025-1100). duïng taâm töï thaáy töï nhaän, laø ta ñaõ choân • Thieàn sö Toá Taâm Hoái Ñöôøng sanh naêm vuøi ngöôi vaäy.”—One day he was reading 1025 taïi tænh Quaûng Ñoâng. Naêm möôøi A Lamp Record, when he came upon the chín tuoåi sö bò muø, cha meï nguyeän cho sö passage, “A monk asked Zen master T’o-xuaát gia, lieàn ñoù maét sö saùng laïi. Sau khi Fu, ‘What is T’o-Fu’s bamboo grove?’ toøng hoïc ba naêm vôùi vò thaày thieàn ñaàu tieân T’o-Fu replied, ‘One stalk, two stalk cuûa sö laø thieàn sö Vaân Duyeät ôû Vaân slanted.” The monk said, ‘I don’t Phong, sö beøn töø giaû thieàn sö Vaân Duyeät understand.’ T’o-Fu then said, ‘Three ra ñi. Sö Vaân Duyeät baûo sö neân ñeán stalks, four stalks crooked.” Upon reading nöông vôùi Sö Hueä Nam ôû Hoaøng Baù. Sö these words Tsu-Hsin-Hui-T’ang ñeán Hoaøng Baù ôû boán naêm, nhöng khoâng experienced great awakening and finally keát quaû, sö laïi trôû veà Vaân Phong; tuy grasped the teaching of his previous two nhieân luùc aáy sö Vaân Duyeät ñaõ thò tòch, neân teachers. Tsu-Hsin returned to see sö tìm ñeán vôùi sö Thaïch Söông—Zen Huang-Bo. When he arrived there and master Tsu-Hsin-Hui-T’ang-Huang-Lung prepared to set out his sitting cushion, was born in 1025 in Kuang-T’ung Huang-Bo said, “You’ve already entered province. After he was blind at the age of my room.”Tsu-Hsin jumped up and said, nineteen, his parents vowed to let him to “The great matter being thus, why does

the master teach koans to the disciples and The mandarin felt trouble in mind, and did study the hundred cases of the koan not know how to express himself. Some collections?” Huang-Bo said, “If I did not time later they were having a walk in the teach you to study in this manner, and you mountain. The wild laurel was in full were left to reach the place of no-mind by bloom and the air was redolent. Hui-T’ang your own efforts and your own asked: “Do you smell it?” Huang-Shan-Ku confirmation, then

I would be sinking said: “Yes!” Hui-T’ang said: “There, I you.” have kept nothing back from you!” This • Moät hoâm quan Thaùi Söû Hoaøng Sôn Coác laø suggestion from the master at once led to moät nhaø nho, moät nhaø thô, ñeán goõ cöûa sö the opening of Huang-Shan-Ku’s mind. Is xin hoïc Thieàn. Sö noùi: “Coù moät ñoaïn saùch it not evident now that enlightenment is Nho aét ngaøi ñaõ naèm loøng daïy ñuùng nhö not a thing to be imposed upon another, Thieàn daïy. Ngaøi nhôù laïi coi coù phaûi but that it is self-growing from within? Thaùnh Khoâng noùi ‘OÂng nghó raèng toâi coù Though nothing is kept away from us, it is ñieàu daáu oâng. Naày caùc oâng ôi, thaät toâi through enlightenment that we become khoâng daáu dieám ñieàu gì heát.’ Nhaø Nho cognizant of the fact, being convinced that toan ñaùp, nhöng sö moät möïc noùi: “Khoâng! we are all sufficient unto ourselves. Khoâng!” khieán cho quan Thaùi söû khoâng • Moät laàn sö thöôïng ñöôøng ñoïc keä—One môû mieäng ñöôïc, boái roái caû taâm thaàn, time, he entered the hall to read this nhöng khoâng bieát thöa thoát gì. Sau ñoù hai verse: ngöôøi coù dòp ñi chôi nuùi. Gaëp muøa hoa “Tích nhôn khöù thôøi thò kim nhaät queá röøng nôû roä, höông thôm ngaùt caû moät Kim nhaät y nhieân nhôn baát lai vuøng. Sö hoûi: “Ngaøi coù ngöûi thaáy muøi Kim kyù baát lai tích baát vaõng höông khoâng?” Quan Thaùi söû ñaùp: Baïch vaân löu thuûy phong boài hoài. “Vaâng.” Sö tieáp: “Ñoù, toâi coù daáu gì ngaøi Not going, ñaâu?” Caâu noùi töùc thì môû taâm quan Thaùi Not leaving, söû. Thaät hieån nhieân ‘ngoä’ haù phaûi töø beân Thoughts of South Mountain and Mount ngoaøi ñeán, hay do ngöôøi khaùc cöôõng eùp T’ien-T’ai, vaøo ta ñaâu, maø chính töï noù moïc leân ôû The silly white cloud with no fixed place, trong ta? Daàu vò thaày khoâng coù daáu gì ta Blown back and forth by the wind. heát, nhöng ta phaûi ngoä môùi thaáy ñöôïc, vaø (Ngöôøi xöa ra ñi ngaøy nay thöïc, tin quyeát raèng khoâng gì thieáu heát trong Ngaøy nay nhö cuõ ngöôøi chaúng veà, chính ta—One day Huang-Shan-Ku, a Nay ñaõ chaúng veà xöa chaúng ñeán, Confucian poet and a mandarin, came to Maây traéng nöôùc troâi gioù quaån quanh. Hui-T’ang to be initiated into Zen. Hui- Thích Thanh Töø dòch). T’ang said: “There is a passage in the text • Sö thò tòch naêm 1100. Coát cuûa sö ñöôïc ñöa you are so thoroughly familiar with which vaøo phía ñoâng cuûa “Phoå Giaùc Thaùp.” fully describes the teaching of Zen. Did Ngaøi ñöôïc vua ban hieäu “Baûo Giaùc” not Confucius declare: ‘Do you think I am Thieàn Sö—Tsu-Hsin died in 1100. His holding back something from you, O my remains were intered on the east side of disciples? Indeed, I have held nothing the “Universal Enlightenment Stupa.” back from you?’ Huang-Shan-Ku tried to The master received the posthumous title answer, but Hui-T’ang immediately made “Zen Master Precious Enlightenment.” him keep silence by saying: “No! No!” Toå Tieân: Forefathers---Ancestors.

Toå Toâng: See Toå tieân in Vietnamese-English Toái Haäu Thaäp Nieäm: Nieäm Phaät A Di Ñaø Section. möôøi laàn tröôùc khi cheát—To call on Amitabha Toác: Nhanh—Haste—Quick—Speedily— ten times when dying. Urgent. Toái Khaån: Most immediate. Toác Ñaéc: Ñaït ñöôïc moät caùch nhanh choùng— Toái Maät: Top secret. Speedily obtain, or ensure. Toái Taêm: Obscure—Dark. Toác Haønh: Fast—Express. Toái Taân: Advanced—Most up-to-date— Toác Höông: Loaïi nhang reû tieàn chaùy

Modern. nhanh—Quickly burnt inferior incense. Toái Thaéng: Jina or Vijaya (skt)—Cheá ngöï taát Toác Taät Quyû: Moät loaøi quyû La Saùt laät ñaät— caû, khoâng coøn ai bì kòp—Conquering—All A kind of hurrying demon, raksasa. conquering—Pre-eminent—Peerless— Toác Thaønh: Hoaøn thaønh moät caùch nhanh Supreme. choùng—Speedily completed. Toái Thaéng Thöøa: Ñaïi Thöøa—The supreme Toäc: Family. vehicle—Mahayana. Toäc Phoå: Family tree. Toá i Thaéng Toân: Baäc ñaùng toân quyù nhaát hay Toâi Ñoøi: Servant. Ñöùc Phaät—The most honourable one— Buddha. Toâi Theùp: To harden steel. Toái: Cao nhaát—Superlative—Most—Very. Toá i Thaéng Tröôûng Giaû: The Elder Most Supreme. Toái Cao: Supreme—Maximum—Highest. Toái Thieåu: Minimum. Toái Cao Hieån Quaûng Nhaõn Taïng Nhö Toái Thöôïng: To be ultimate—Supreme—To Lai: The Tathagata who, in the highest be paramount. reveals the far-reaching treasure of his eye— Toái Thöôïng Ñaïi Taát Ñòa: Phaät quaû—The The Sun—See Vairocana, Ñaïi Nhöït Giaùc stage of supreme siddhi, or wisdom— Vöông, and Ñaïi Nhöït Kinh. Buddhahood. Toái Chaùnh Giaùc: Söï giaùc ngoä chaân chính Toái Thöôïng Thöøa: Giaùo phaùp cao nhaát hay cao nhaát hay dieäu trí naêng giaùc cuûa chö Phaät—giaùo phaùp roát raùo nhaát (caùc toâng phaùi ñeàu cho Supreme perfect enlightenment, i.e. toâng nghóa cuûa phaùi mình laø toái thöôïng thöøa)—Buddhahood. The Supreme Vehicle. Toái Haäu: Cuoái cuøng—The last of all— Toái Tröøng: Saicho (jap)—Toái Tröøng laø Sô Ultimate—Final—Finally—At death. Toå cuûa toâng Thieân Thai ôû Nhaät Baûn. OÂng laø Toái Haäu Nieäm: See Toái Haäu Taâm. ñeä töû cuûa Ñaïo Toaïi (Ñaïo Toaïi laø ñeä töû cuûa Toái Haäu Sinh: See Toái Haäu Thaân. Traïm Nhieân—See Traïm Nhieân, and Thieân Toái Haäu Taâm: Toái haäu nieäm hay caùi taâm ôû Thai Cöûu Toå). Toái Tröøng coøn ñöôïc goïi laø saùt na cuoái cuøng huûy thaân dieät trí, saép nhaäp Truyeàn Giaùo Ñaïi Sö. Vaøo tuoåi 20, Toái Tröøng vaøo voâ dö nieát baøn—The final mind, or ñeán Nara ñeå hoïc veà giaùo lyù Thieân Thai vôùi ultimate thought, on entering final nirvana. moät vaøi hoïc giaû cuøng ñeán Nhaät vôùi luaät sö Toái Haäu Thaân: Caùi thaân hay kieáp taùi sinh Chaân Giaùm vaø hoïc taäp ba taùch phaåm cuûa Trí cuoái cuøng trong coõi sinh töû cuûa caùc vò A La Khaûi. Khi oâng ñang ñoïc nöûa chöøng nhöõng taùc Haùn hay Boà Taùt—The final body, or rebirth, phaåm naày laàn thöù hai, oâng nhaän ñöôïc leänh cuûa that of an arhat, or a bodhisattva in the last Nhaät Hoaøng sang Trung Quoác ñeå hoïc Phaät. stage. Taïi Trung Quoác, oâng ñöôïc Ñaïo Toaïi truyeàn

thoï hoïc thuyeát Thieân Thai vaø Boà Taùt giôùi, The monasteries belonging to the three ñöôïc Thuaän Giaùo truyeàn thoï hoïc thuyeát Chaân branches number more than 4,000 at the Ngoân, vaø Tu Nhieân truyeàn cho Thieàn toâng. present time. Sau moät naêm löu truù ôû Trung Hoa, oâng veà Toài: Bad. nöôùc thieát laäp toâng Thieân Thai Nhaät Baûn vaø Toài Baïi: Bad—Depraved. giaûng Kinh Phaùp Hoa, laäp Chaân Ngoân Maät Toài Taøn: In bad shape (state)—Disreputable. giaùo, Thieàn toâng vaø Luaät toâng. Trung taâm Toài Teä: Miserable—Mean. giaûng huaán treân nuùiTæ Dueä do Toái Tröøng thieát laäp vaø trôû thaønh trung taâm lôùn cuûa ngaùnh giaùo Toäi: hoïc Phaät giaùo Nhaät Baûn. Moät thôøi ñaõ coù ñeán 1) Nhöõng gì ñaùng

traùch vaø ñem laïi nghieäp 3.000 töï vieän laøm tuùc xaù cho hoïc chuùng, quy tuï xaáu: That which is blameworthy and taát caû moïi ngaønh Phaät hoïc hieån vaø maät. Hieän brings about bad karma; entangled in the taïi coù ba chi phaùi cuûa toâng Thieân Thai. Ñoù laø net of wrong-doing. Sôn Moân, Töï Moân, vaø Chaân Thaïnh. Chi phaùi 2) Toäi—Theo Phaät giaùo, chuùng sanh sanh ra sau cuøng laø Tònh Ñoä. Nhöõng töï vieän thuoäc ba khoâng coù maëc caûm sôï haõi veà toäi loãi, vaø chi phaùi naày hieän thôøi tính khoaûng treân 4.000: khoâng sôï Thöôïng ñeá tröøng phaït cho vieäc Saichoâ was the founder of the T'ien-T'ai laøm sai traùi. Tuy nhieân, sôï nghieäp baùo School in Japan. He was a pupil of Tao-Sui theo luaät nhaân quaû. Khi chuùng ta laøm sai (Tao-Sui was a pupil of Chan-Jan—See Traïm laø chuùng ta laõnh quaû cho vieäc laøm sai traùi Nhieân, and Thieân Thai Cöûu Toå). When he was aáy, vaø baèng caùch naày chuùng ta phaûi chòu twenty, Saichoâ went to Nara and studied the ñau khoå cho chính toäi loãi cuûa chuùng ta--- T'ien-T'ai doctrine under some scholars who Offence—According to Buddhism, came to Japan with the vinaya master Kanjin, sentient beings born have without any and read the three great works of Chih-I. feeling of guilt in the sense of fear of a When he was halfway through in his second God who will punish him for his wrong- perusal of those works, he received an doing. However, they feel guilty by the Imperial order to go to China for Buddhist law of karma. When you do some wrong- study. He received the T'ien-T'ai doctrine and doing, you will receive the effects of your the Bodhisattva ordination from Tao-Sui, the wrong-doing and in this way suffer the mystic doctrine (mantra) from Shun-Chiao, and effect of your own sin. the Zen meditation from Hsiu-Jan. On his Toäi AÙc: Atrocity—Evil and sin. return after one year's sojourn in China, he Toäi Baùo: Baùo ñaùp laïi nhöõng toäi loãi ñaõ gaây taïo founded the T'ien-T'ai School and taught the (tuøy theo toäi traïng maø phaûi nhaän söï khoå sôû Lotus doctrine, the Shingon mysticism, the Zen töông öùng. Theo Kinh Nieát Baøn, heã coù toäi, töùc meditation and Vinaya practices. The laø coù toäi baùo, khoâng aùc nghieäp, aét khoâng toäi educational headquarters on the Mount Hiei baùo)—The retribution of sin, its punishment in was established by Saicho and became the suffering. greatest center of Buddhist learning in Japan. Toäi Caên: Caên baûn cuûa toäi aùc laø söï khoâng giaùc Once there were some 3,000 monasteries to ngoä vaø voâ minh—The root of sin, i.e. house the students thronging there from all unenlightenment or ignorance. branches of Buddhism, exoteric and esoteric. Toäi Caáu: The filth of sin, moral defilement. At present there are three branches of the Toäi Chöôùng: T'ien-T'ai School; namely, Sammon, Jimon and Shinsei, the last being an Amita-peitism.

1) Toäi aùc laø chöôùng ngaïi cho thieän nghieäp: Toân Chæ: Leading lines or guiding The veil, or barrier of sin, which hinders instructions of a sect or school. the obtaining of good karma. Toân Ñaø La Nan Ñaø: Sundarananda or 2) Toäi aùc cuõng laø chöôùng ngaïi cho vieäc nghe Sunanda (skt)—Em trai cuûa Ñöùc Phaät, coù vôï vaø haønh trì chaùnh phaùp: The veil, or teân laø Toân Ñaø Lôïi, neân nguôøi ta goïi oâng laø barrier of sin, which also hinders the Toân Ñaø La Nan Ñaø ñeå phaân bieät vôùi oâng A obedient hearing of the truth. Nan Ñaø—Said to be younger brother of Toäi Chöôùng

Khoù Tieâu Tröø: Karmic Sakyamuni, his wife's name being Sundari; obstructions are difficult to eradicate. thus called to distinguish him from Ananda. Toäi Haønh: Haønh ñoäng ñaày toäi loãi—Sinful Toân Ñaø Lôïi: Sundari (skt). acts, or conduct. 1) Teân cuûa moät baø quyù phaùi ñaõ huûy baùng Toäi Nghieäp: Ñöùc Phaät tröôùc ñaùm ñoâng: Name of a 1) Thöông haïi toäi nghieäp ai: To have pity courtesan who defamed the Buddha in (mercy) on someone. front of a crowd. 2) Nghieäp toäi ñöa ñeán quaû khoå ñau phieàn 2) Teân moät ñöùc treû do vua Ba Tö Naëc daãn naõo: That which sin does, its karma, ñeán ñeå ñöôïc gaëp Phaät, ñöùa beù ñaõ ngoä ñaïo producing subsequent suffering. sau khi nghe Phaät thuyeát phaùp: Name of a Toäi Nghieät: Sins—Crimes. young child who realized the truth after Toäi Nheï: Minor (petty—small) offence. hearing the Buddha's preaching. 3) Teân cuûa moät vò A La Haùn: Name of an Toäi Phaïm: Criminal. arhat. Toäi Phuùc: Toäi vaø phuùc (nguõ nghòch, thaäp aùc 4) Vôï cuûa toân giaû Toân Ñaø La Nan Ñaø: Wife laø toäi; nguõ giôùi, thaäp thieän laø phuùc)— of Sundarananda. Sinfulness and blessedness. Toân Giaû: Arya (skt)—A Leâ Da—Thaùnh giaû Toäi Phuùc Voâ Chuû: Toäi vaø phuùc khoâng do ai hay nhöõng baäc trí ñöùc cao, tieáng toân xöng ñeå laøm chuû, chæ töï mình xui khieán laáy— goïi caùc vò A La Haùn—An Honored One—An Sinfulness and blessedness have no lord, or Honourable One—A sage—A saint—An governor, i.e. we induce them ourselves. Arhat. Toäi Tính: Baûn tính cuûa toäi nghieäp (baûn taùnh Toân Giaû A Nan: Ananda—Ñeä nhöùt ña aáy voán khoâng vaø baát khaû ñaéc, khoâng thaät, vaên—Who was famed for his excellent nghóa laø theo ñuùng leõ chaân nhö, toäi khoâng coù memory and wide erudition—See A Nan Ñaø thöïc, maø phuùc cuõng chaúng coù thöïc)—A sinful vaø Thaäp Ñaïi ñeä töû. nature; the nature of sin. Toân Giaû Ca Dieáp: Mahakashyapa—Ñeä nhöùt Toäi Vi Caûnh: Petty offense. Thieàn ñònh—Foremost in Samadhi—See Ma Toân: Ha Ca Dieáp vaø Thaäp Ñaïi Ñeä Töû. 1) Baäc ñaùng toân kính: Arya (skt)— Toân Giaû Duy Ma Caät: See Vimalakirti. Honourable—The honoured one—To Toân Giaû Ñeà Baø Ñaït Ña: Devadatta— honour. Nghòch höõu tri thöùc—Adverse-practice good 2) Ñích toân: Grandchild—The eldest spiritual advisor—See Ñeà Baø Ñaït Ña. grandson (eldest son of the eldest son). 3) See Toâng. Toân Giaû Giaùc Ngoä: Enlightened Venerable. Toân Chi: Toâng chi—Branch of a family, sect Toân Giaû Kieàu Traàn Nhö: Kaundinya. or school.

Toân Giaû La Haàu La: Noåi tieáng veà maät nhieân, ngoâi chuøa hieän nay khoâng coøn ñöôïc nhö haïnh—Foremost in inconspicuous practice— xöa nöõa." Ñöôøng vaøo chuøa phía beân phaûi coù See Rahula. taám bia kyû nieäm oâng Nguyeãn Ñình Chieåu Toân Giaû Muïc Kieàn Lieân: Ñeä nhöùt thaàn ñöôïc döïng leân naêm 1973. Trong chaùnh ñieän coù thoâng—Foremost in spiritual powers—See raát nhieàu töôïng La Haùn. Saân sau chuøa coù thaùp Maudgalyayana. thôø Sö Vieân Ngoä—Toân Thaïnh Pagoda, name of a temple, located in Thanh Ña village, Toân Giaû Tu Boà Ñeà: See Subhuti. Phöôùc Loäc (now Caàn Giuoäc) district, Long An Toân Giaû Xaù Lôïi Phaát: Ñeä nhaát trí hueä— province, South Vietnam. It was founded and Foremost in wisdom—See Sariputra. built by Most venerable Vieân Ngoä (Taêng Ngoä) Toân Giaùo: Religion. in 1808. It was called Lan Nhaõ Pagoda then. Toân Kính:

Homage—Reverence—To have Chief of Phöôùc Loäc district, Mr. Voõ Vaên Kieát, respect for –To reverence and respect—To recorded in his diary about the casting of show/pay respect for—To revere—To Ksigarbha Bodhisattva statue at Lan Nhaõ respect—To honour. Pagoda as follows: “At first, the casting failed. Toân Kyù: Söï thoï kyù cuûa Ñöùc Phaät veà söï thaønh Afterwards, it was said that Master Taêng Ngoä Phaät cuûa caùc ñeä töû cuûa Ngaøi—The prediction cut a finger of his right hand and dropped it of Buddhahood to his disciples by the into a pot used to cook bronze. The finger was Honoured One—The honorable prediction. mixed with the metal, therefore the statue Toân Nghieâm: Solemn—Grave. casting became successful. Since then, Toân Phaùi: Toâng phaùi—See Toân Chi. pilgrims from all over the country have helped Toân Phuïc: To respect—To reverence—To decorate Lan Nhaõ Pagoda to make it more magnificient and splendid. However, at honour—To venerate. present, the pagoda does not appear Toân Quí: See Toân Troïng. marvellous as it used to be. On the right side Toân Saéc: Nhöõng lôøi chæ daïy ñaùng toân quyù hay of the gateway stands a stele set up in 1973 to nhöõng lôøi daïy cuûa Ñöùc Phaät—The honourable memorize the great scholar Nguyeãn Ñình commands, Buddha’s teaching. Chieåu. In the Main Hall, there are many Toân Suøng: Honourable—Eminent. statues of Arahats. In the back of the pagoda, Toân Sö : Honoured Master. there stands the stupa of Most Venerable Vien Toân Thaïnh: Chuøa Toân Thaïnh toïa laïc trong Ngoä. xaõ Thanh Ña, huyeän Phöôùc Loäc, baây giôø laø Toân Thaéng: Caàn Giuoäc, tænh Long An. Luùc ñaàu chuøa teân 1) Vò toân giaû luoân chieán thaéng (ma quaân Lan Nhaõ, ñöôïc Hoøa Thöôïng Vieân Ngoä saùng phieàn naõo) ñaùng toân kính: Honoured and laäp vaø döïng leân naêm 1808. Trong taäp hoài kyù victorious, the honoured victorious one. cuûa oâng Voõ Vaên Kieát, tri huyeän Phöôùc Loäc, ñaõ 2) Moät trong naêm vò Phaät Ñaûnh Toân beân ghi laïi: veà vieäc ñuùc töôïng Boà Taùt Ñòa Taïng caùnh taû cuûa Phaät Thích Ca Maâu Ni, töôïng nhö sau: “Laàn ñaàu töôïng ñuùc khoâng thaønh, laàn tröng cho trí hueä: One of the five sau sö Taêng Ngoä beøn chaët moät ngoùn tay cuûa bodhisattvas on the left side of Sakyamuni mình maø boû vaøo loø naáu ñoàng, thöt xöông cuûa (symbolized wisdom)—See Nguõ Phaät ngoùn tay hoøa laãn vôùi kim khí. Laàn naày pho Ñaûnh Toân. töôïng ñöôïc vieân maõn. Töø ñaáy khaùch thaäp 3) Tröø Chöôùng Phaät Ñaûnh: One of the phöông goùp phaàn toâ ñieåm ngoâi giaø lam Lan divinities of the Yoga school—See Nguõ Nhaõ ngaøy caøng trôû neân traùng leä hôn. Tuy Phaät Ñaûnh Toân (5).

Toân Thaéng Phaät: Tröø chöôùng Phaät Ñaûnh— Toàn Vong: To exist and to disappear. The Honoured Victorious One (Buddha). Toån: Toân Thaát: Royal family. 1) Toån haïi: To spoil—To hurt—To damage. Toân Thöôïng: To respect one’s superior. 2) Toån phí: Cost—Expenses. Toân Tín: To reverence and faith—To revere Toån Haïi: To cause damage. and trust. Toån Phuïc Ñoaïn: Taïm thôøi eùp chaët hay duøng Toân Toäc: Person of the same family. ñaïo höõu laäu maø ñoaïn dieät phieàn naõo (khi gaëp Toân Troïng: duyeân noù laïi hieän haønh trôûi laïi)—To spoil, 1) Toân quyù vaø kính troïng: Respect and subject and destroy the passions. honoured—To honour—Honourable—To Toån Thaát: Loss. have regard and consideration for. Toån

Thoï: To shorten one's life. 2) Caùch toát nhöùt ñeå toân troïng Phaät laø laøm Toån Thöông: To hurt (wound). theo lôøi Phaät daïy: "Khoâng laøm caùc ñieàu Toâng: aùc, laøm caùc ñieàu laønh, vaø giöõ cho taâm yù 1) Toå Toâng: Ancestors. thanh saïch."—The best way to respect the 2) Boä Toäc: Clan. Buddha is to follow his advice: "Not to do 3) Loaïi: Class—Kind—Category. evil, to do good, and to purify one's 4) Doøng: School—Sects, which are of two mind." kinds: Toân Tuùc: Töø ñöôïc duøng ñeå goïi vò Taêng tuoåi a) Thaønh laäp moät doøng rieâng, sö ñeä truyeàn cao ñöùc troïng—A term used to call a monk noái, nhö Phaät Giaùo Tieåu Thöøa AÁn Ñoä coù honoured and advanced in years. 20 boä, Phaät giaùo trung Hoa coù 13 boä, Phaät Toán: giaùo Nhaät Baûn coù 14 boä: Those founded 1) Hao toán: Expensive—Consumption. on the principles having historic 2) Khieâm toán: Nhöôøng nhòn—Modest—To continuity, as the twenty sects of yield—To accord. Hinayana, the thirteen sects of China, and Toán Coâng: To waste (lose) one's labour. fourteen sects of Japan. Toán Cuûa: To lose (waste) one's money. b) Moät ngöôøi theo kieán giaûi cuûa mình maø bình luaän, pheâ phaùn toâng chæ cuûa caùc toâng Toán Keùm: Costly—Expensive. khaùc—Those arising from an individual Toàn: Baûo Toàn—To keep—To maintain—To interpretation of the general teaching of preserve. Buddhism, Toàn Kieán: OÂm giöõ taø kieán—To keep to • Theo lyù thuyeát cuûa caùc giaùo phaùn ñònh, wrong views. nhö nhöõng toâng cuûa Ngaøi Vónh Minh: The Toàn Meänh: Baûo toàn sinh meänh—To preserve sub-sects founded by Yung-Ming. one's life—To preserve alive. • Caên cöù theo giaùo thuyeát ñaëc bieät cuûa Toàn Taïi: To survive—To endure—To last— mình hay cuûa caùc toâng phaùi ñaõ ñöôïc thöøa To exist. nhaän maø phaùn ñònh, nhö Ngaøi Hoaèng Toàn Taâm: To tame the mind—Coøn goïi laø Tu Phaùp ôû Nhaät Baûn: Those based on a Taâm, nghóa laø gìn giöõ taâm, khoâng cho noù peculiar interpretation of one of the phoùng tuùng kieâu ngaïo—Also called to recognized sects, as the Jodo-Shinshu cultivate the mind, or to maintain and watch founded by Shiran-shonin. over the mind, not letting it get out of control, Toâng Chæ: Motto—The main thesis or ideas. become egotistical, self-centered, etc.

Toâng Coát: Nhöõng yeáu chæ coát loõi cuûa moät Lands, Sumatikirti was born in 1417 in Hsin- toâng phaùi—The bones or essential tenets of a Ning, Kan-Su. His sect was founded on strict sect. discipline, as opposed to the lax practices of Toâng Cöûa: To batter the door down. the Red Sect. He is considered to be an incarnation of Manjusri; others say of Toâng Cöïc: Giaùo phaùp caên baûn—Ultimate or Amitabha. fundamental principles. Toâng Dieãn Chaân Dung: Thieàn Sö Toâng Toâng Laâm Teá: Lin-Chi School—See Laâm Teá Toâng. Dieãn Chaân Dung (1640-1711)—Zen Master Toâng Dieãn Chaân Dung—Thieàn sö Vieät Nam, Toâng Maät: Moät trong naêm vò toå cuûa toâng Hoa queâ ôû Phuù Quaân, Caåm Giang, Baéc Vieät. Ngaøi Nghieâm—Tsung-Mi, one of the five patriarchs moà coâi cha töø thôøi thô aáu. Naêm 12 tuoåi, ngaøi of the Hua-Yen (Avatamsaka) sect. xuaát gia. Veà sau ngaøi trôû veà ñoä baø meï giaø Toâng Moân: baèng caùch cho baø meï ôû chuøa coâng phu tu taäp 1) Teân cuûa moät toâng phaùi: Name of a sect or ñeán khi qua ñôøi. Haàu heát cuoäc ñôøi ngaøi, ngaøi school.

chaán höng vaø hoaèng hoùa taïi Baéc Vieät. Ngaøi thò 2) Tieáng duøng ñeå goïi Thieàn toâng hay toâng tòch naêm 1711—A Vietnamese Zen Master phaùi tu taäp baèng tröïc giaùc, trong khi caùc from Phuù Quaân, Caåm Giang, North Vietnam. toâng phaùi khaùc ñöôïc goïi laø Giaùo Moân hay He lost his father when he was very young. nhöõng toâng phaùi tu baèng giaùo ñieån ñöôïc When he was twelve years old, he left home ghi laïi—It refers to the Ch'an (Zen) or and became a monk. Later, he returned to his Intuitional schools, other schools are home town to save his mother by allowing her called "Teaching Sects," or those who rely to stay in the temple to cultivate until the day on the written word rather than on the she passed away. He spent most of his life to "inner light." revive and expand Buddhism in North Toâng Nguyeân: Giaùo thuyeát hay giaùo ñieån Vietnam. caên baûn cuûa moät toâng phaùi—The basic Toâng Duïng: Nguyeân taéc vaø thöïc haønh— principles of a sect, or its original cause of Principles and their practices, or application. existence. Toâng Gia: See Thieän Ñaïo (2). Toâng Nghi: Nghi thöùc hay luaät leä cuûa moät Toâng Hoïc: Hoïc thuyeát hay giaùo lyù cuûa moät toâng phaùi—The rules or ritual of a sect. toâng phaùi—The study or teaching of a sect. Toâng Nghóa: Giaùo nghóa cuûa moät toâng Toâng Khaùch Ba: Sumatikirti (skt)—Ngöôøi phaùi—The tenets of a sect. caûi caùch heä thoáng Chuøa beân Taây Taïng, vò saùng Toâng Nhaân Duï: Ba chi chính trong laäp laäp ra toâng phaùi aùo vaøng (Hoaøng Giaùo). Theo löôïng. Ñaây laø moät töø ngöõ thuoäc luaän lyù, thí duï Taây Vöïc Taân Kyù thì Toâng Khaùch Ba sanh naêm ngoïn ñoài coù löûa laø toân hay meänh ñeà; vì noù coù 1417 taïi Taân Ninh, tænh Cam Tuùc, toâng phaùi khoùi, laø nhaân hay lyù do. Taát caû nhöõng gì coù löûa cuûa oâng ñöôïc thaønh laäp döïa treân söï tinh laø coù khoùi, nhö moät nhaø beáp, vaø heã caùi gì chuyeân giöõ giôùi, ñeå ñoái laïi vôùi söï bieáng nhaùc khoâng coù löûa thì khoâng coù khoùi nhö moät caùi hoà cuûa Hoàng Giaùo (phaùi aùo ñoû). Ngöôøi ta cho nöôùc, ñaây laø duï—Three main branches in raèng Toâng Khaùch Ba laø haäu thaân cuûa Vaên stating a syllogism. This is a logical term, i.e., Thuø; ngöôøi khaùc laïi cho raèng oâng laø haäu thaân the hill is fiery (proposition); because it has cuûa Ñöùc Phaät A Di Ñaø—The reformer of the smoke (reason). All that has smoke is fiery Tbetan church, founder of the Yellow Sect. like a kitchen, and whatever is not fiery has no According to the New Record of the Western smoke like a lake (example).

1) Toâng: Pratijna (skt)—Toân—Meänh ñeà— Hoa Nghieâm haáp thuï vaø bieán thaønh giaùo Proposition. ñieån cuûa mình—Dasabhumika sect, based 2) Nhaân: Hetu (skt)—Cause—Reason. on Vasubandhu's work (ten stages of the 3) Duï: Udaharana or Drishtanta (skt)—Söï bodhisattva's path to Buddhahood), which minh hoïa hay thí duï—Illustration or was translated into Chinese by Bodhiruci example. in 508 A.D., absorbed by the Avatamsaka Toâng Phaùi: Sects (school or dharma-door) of School. Buddhism. There are several sects in 7) Tònh Ñoä Toâng: Giaùo thuyeát döïa treân nieàm Buddhism: tin Ñöùc Phaät A Di Ñaø trong coõi Taây 1) Caâu Xaù Toâng: Giaùo ñieån Vi Dieäu hay Caâu Phöông Cöïc Laïc—Pure Land or Sukhavati Xaù Toâng döïa treân Vi Dieäu Caâu Xaù sect (salvation through faith in Amitabha Luaän—Abhidharma or Kosa sect based on into Western Paradise)—See Tònh Ñoä the

Abhidharma-kosa-sastra Caâu Xaù Toâng. Luaän)—See Caâu Xaù Toâng. 8) Thieàn Toâng: Sô Toå Trung Hoa laø Ngaøi Boà 2) Thaønh Thaät Toâng: Giaùo ñieån döïa treân Ñeà Ñaït Ma, nhöng Thieàn Toâng Trung Thaønh Thaät Luaän—Satyasiddhi sect, Quoác ñaõ coù töø tröôùc khi Ngaøi ñeán Trung based on the Satyasiddhi-sastra (Thaønh Quoác—Dhyana, Meditative or Intuitive Thaät Luaän). sect. Its first patriarch in China was 3) Luaät Toâng: Giaùo ñieån döïa treân Luaät Bodhidharma, but it existed before he Taïng—Vinaya or Discipline sect, based came to China. on the Vinaya-pitaka—See Luaät Toâng. 9) Nhieáp Luaän Toâng: Giaùo ñieån döïa vaøo boä 4) Tam Luaän Toâng: Giaùo ñieån döïa treân Nhieáp Ñaïi Thöøa Luaän cuûa Ngaøi Voâ Tröôùc Trung Quaùn Luaän vaø Thaäp Nhò Moân Luaän Boà Taùt, ñöôïc Paramartha dòch sang Hoa cuûa Ngaøi Long Thoï, cuõng nhö Baùch Luaän ngöõ naêm 563 sau Taây Lòch, sau ñöôïc haáp cuûa Ngaøi Aryadeva—The Three-Sastra bôûi Toâng Hoa Nghieâm—Mahayan- Sect, based on the Madhyamika-sastra samparigraha sect, later absorbed by (Trung Quaùn Luaän) and Dvadasa-nikaya- Avatamsaka sect (Hoa Nghieâm), based on sastra of Nagarjuna, and Sata-sastra of the Mahayana-samparigraha sastra by Aryadeva. Asanga, translated by Paramartha in 563 5) Nieát Baøn Toâng: Thieân Thai—Giaùo ñieån A.D., subsequently absorbed by the döïa vaøo Kinh Ñaïi Baùt Nieát Baøn, ñöôïc Avatamsaka sect. Dharmaraksa dòch sang Hoa ngöõ naêm 423 10) Thieân Thai Toâng: Giaùo ñieån döïa treân boä sau Taây Lòch, sau naày saùp nhaäp vôùi Toâng Kinh Phaùp Hoa. Ñaây laø söï hoaøn thaønh cuûa Thieân Thai vì hai toâng phaùi naày coù nhieàu tröôøng phaùi Trung Quaùn—Saddharma- choã töông ñoàng—Nirvana sect, based on pundarika sect, based on the Saddharma- the Mahaparinirvana-sastra (Ñaïi Baùt Nieát pundarika sastra or the Lotus of the Good Baøn), which was translated into Chinese Law. It is a consummation of the by Dharmaraksa in 423 A.D.; later Madhyamika tradition (Trung Quaùn incorporated in T'ien-T'ai, with which it Luaän). had in common. 11) Hoa Nghieâm Toâng: Giaùo ñieån döïa vaøo 6) Ñòa Luaän Toâng: Giaùo ñieån döïa vaøo Thaäp Kinh Hoa Nghieâm, ñöôïc dòch sang Hoa Ñòa Luaän cuûa Ngaøi Theá Thaân Boà Taùt, ngöõ naêm 418—Avatamsaka sect, based on ñöôïc Ngaøi Boà Ñeà Löu Chi dòch sang Hoa the Buddha-Avatamsaka sutra, or Gandha- ngöõ naêm 508 sau Taây Lòch, ñöôïc Toâng vyuha, translated into Chinese in 418.

12) Phaùp Töôùng Toâng: Giaùo ñieån Du Giaø Sö monks. It is generally held by Japanese Ñòa Luaän, sau khi Ngaøi Huyeàn Trang trôû scholars that Buddhism first made its veà töø AÁn Ñoä vôùi baûn dòch boä luaän naày— appearance in the year 552 A.D., and that Dharmalaksana sect, established after the it came from Kudara, one of the kingdoms return of Hsuan-tsang from India and his of Korea at that time. translation of the important Yogacarya 1) Thôøi kyø du nhaäp—The period of works. importation: Töø theá kyû thöù 6 ñeán thöù 7 sau 13) Maät Toâng: Mantrayana (skt)—Esoteric Taây Lòch. Ñaây laø thôøi kyø Asuka vaø school—Secret teachings—See Chaân Nara—From 6th century to 7th century Ngoân Toâng, and Maät Toâng. A.D. The Asuka and Nara period. 14) Chaân Ngoân Toâng: Caùc giaùo lyù vaø phöông a) Taïi Nhaät Baûn, ñaïo Phaät xuaát hieän chuû yeáu phaùp tu taäp cuûa toâng phaùi Phaät

giaùo naày qua söï thích öùng vôùi Thaàn ñaïo, moät daïng döïa treân ba phöông thöùc quaùn töôûng: maïn tín ngöôõng baûn ñòa cuûa Nhaät. Ñeå ñaït ñöôïc ñaø la, maät chuù, vaø thuû aán—The doctrine muïc ñích naày, caùc tu só Phaät giaùo chaáp and practices of this sect of Buddhism nhaän vieäc thôø cuùng toå tieân , vaø ñeå cho caùc based on three meditational devices: the vò thaàn cuûa Thaàn Ñaïo ñöôïc xeáp beân caïnh mandala, the mantra, and the mudra—See aûnh cuûa Ñöùc Phaät, xem ñoù nhö nhöõng Maät Toâng. hieän thaân cuûa Ñöùc Phaät. Theo caùch naày, Toâng Phaùi Maät Toâng: Mantrayana—See ñaïo Phaät môùi coù theå daàn daàn töï khaúng Toâng phaùi (13). ñònh giöõa ngöôøi daân Nhaät maø khoâng loaïi Toâng Phaùi Nhaät Baûn: Buddhist sects in boû thaúng thöøng Thaàn Ñaïo cuûa hoï—The Japan. first manifestations of Buddhism in Japan (I) Söï phaùt trieån Phaät Giaùo taïi Nhaät Baûn— consisted chiefly in adapting it to The development of Buddhism in Japan: Shintoism, a native cult of Japan. For this Theo Giaùo sö P.V. Bapat trong Hai Ngaøn purpose, Buddhist monks accepted Naêm Traêm Naêm Phaät Giaùo, Nhaät Baûn ancestor worship and admitted, side by töøng ñöôïc goïi laø vuøng ñaát cuûa Phaät Giaùo side with the Buddha’s image, the gods of Ñaïi Thöøa. Daïng Phaät Giaùo naày luùc ñaàu Shintoism on the ground that these phaùt trieån maïnh ôû Trung Hoa roài ñi daàn represented the various incarnations of the ñeán Nhaät Baûn qua trung gian cuûa Trieàu Buddha. In this manner Buddhism was Tieân. Sau ñoù Phaät giaùo ôû Nhaät Baûn phaùt able gradually to establish itself among trieån nhôø söï noã löïc cuûa caùc tu só Trung the common people without rejecting Hoa vaø Nhaät Baûn. Caùc hoïc giaû cho raèng Shintoism outright. Phaät giaùo xuaát hieän laàn ñaàu tieân taïi Nhaät b) Moä t lôïi theá quan troïng laø khi ñaïo Phaät laàn Baûn vaøo naêm 552 vaø ñaõ ñeán töø Kudara, ñaà u tieân xuaát hieän ôû Nhaät Baûn thì ñaïo naày moät trong nhöõng vöông quoác cuûa Trieàu cuõn g ñöôïc giôùi thieäu ñoàng thôøi vôùi neàn Tieân thôøi ñoù—According to Prof. P.V. vaên hoùa ñaõ phaùt trieån cao ñoä cuûa Trung Bapat in The Twenty-Five Hundred Years Hoa. Phaàn lôùn laø do ñaëc thuø vaên hoùa cuûa of Buddhism, Japan has been called the mình maø ñaïo Phaät ñöôïc chaáp nhaän bôûi land of Mahayana Buddhism. This form of giai caáp quí toäc voán laø giai caáp trí thöùc ôû Buddhism originally flourished in China Nhaät vaøo thôøi ñoù. Moät khi ñaõ ñöôïc giai and travelled to Japan via Korea. caáp quí toäc baûo trôï thì Phaät giaùo nhanh Thereafter Buddhism developed through choùng lan ra khaép nöôùc. Nhieàu hoaøng ñeá the efforts of both Chinese and Japanese Nhaät ngaøy xöa ñaõ theo ñaïo Phaät vaø laáy

kinh ñieån Phaät giaùo laøm nguyeân taéc chuû • Phaùp Töôùng Toâng: The Dharmalaksana ñaïo trong ñôøi soáng. OÂng hoaøng Shotoku school—See Phaùp Töôùng Toâng. (574-621), quan Nhieáp Chaùnh cuûa Nöõ • Luaät Toâng: The Vnaya school—See Luaät hoaøng Suiko, ñaõ coáng hieán lôùn cho Phaät Toâng. giaùo qua vieäc xaây tu vieän Horyuji vaø vieát 2) The period of nationalization: Thôøi kyø thöù caùc luaän giaûi veà Tam Taïng. Thöïc vaäy, hai cuûa Phaät giaùo taïi Nhaät Baûn baét ñaàu oâng ta ñaõ taïo cho Phaät giaùo ôû Nhaät Baûn vôùi söï thaønh laäp cuûa hai phaùi Thieân Thai nhöõng gì maø vua A Duïc ñaõ laøm cho ñaïo vaø Chaân Ngoân.

Thieân Thai ñöôïc Saicho naày ôû AÁn Ñoä hay nhöõng gì maø (767-822) saùng laäp vaø Chaân Ngoân ñöôïc Constantine ñaõ laøm cho Cô Ñoác giaùo ôû ñeá Kukai (774-835) saùng laäp—The second quoác La Maõ—An important advantage period of Japanese Buddhism began with was that when Buddhism first made its the founding two new sects, the T'ien-T'ai appearance in Japan, it was introduced and the Shingon, by Saicho (767-822 along with the highly developed culture of A.D.) and Kukai (774-835 A.D.), China. It was largely because of its respectively. cultural character that Buddhism was a) Muïc ñích cuûa vieâc thaønh laäp hai giaùo phaùi accepted by the aristocracy, which was the naày laø quoác gia hoùa caùc giaùo lyù cuûa ñaïo intellectual class of Japan in those days. Phaät ñeå laøm cho ñaïo naày trôû thaønh moät Once it was patronized by the aristocracy, toân giaùo cuûa toaøn theå moïi ngöôøi. Ñoàng Buddhism rapidly spread throughout the thôøi, hoï cuõng nhaèm ñöa vaøo khuoân pheùp country. Several emperors of ancient caùc tu só Phaät giaùo trong caùc tu vieän cöù Japan adopted Buddhism and accepted its soáng caùch bieät vôùi theá giôùi thöôøng nhaät. tenets as their guiding principles in life. Ñaëc ñieåm noåi baät cuûa hai giaùo phaùi naày laø Prince Shotoku (574-621 A.D.), Regent of chuù troïng vaøo söï giaûi thoaùt tinh thaàn, Empress Suiko, made a great contribution nhöng cuõng chuù troïng ñeán vieäc aùp duïng to Buddhism by founding the Horyuji giaùo lyù vaøo cuoäc soáng—Their object was monastery and by writing commentaries to nationalize Buddhist doctrines in order on three scriptures. In fact, he did for to make Buddhism a religion of the Buddhism in Japan what King Ashoka had common people. At the same time, they done for it in India, and what Constantine aimed at disciplining the monks in did for Christianity in the Roman Empire. Buddhist monasteries who kept aloof c) Vaøo thôøi kyø naày coù saùu toâng phaùi ñöôïc du from everyday world. The dominant nhaäp vaøo Nhaät Baûn töø Trung Quoác—In feature of these two sects is that they laid those days, the sects introduced from stress not merely on spiritual salvation, China were six in number: but also on the fulfilment of the doctrine • Caâu Xaù Toâng: The Abhidharma-Kosa in this world. School—See Caâu Xaù Toâng. b) Do caùc noã löïc lieân tuïc cuûa caùc tu só Thieân • Tam Luaän Toâng: The Three Treatise Thai vaø Chaân Ngoân maø Phaät Giaùo Nhaät School of the Madhyamika—See Tam Baûn ñaõ ñöôïc quoác gia hoùa vaø daàn daàn Luaän Toâng. ñöôïc moïi ngöôøi theo. Tuy nhieân, coøn coù • Thaønh Thaät Toâng: The Satyasiddhishastra moät soá vaán ñeà caàn phaûi giaûi quyeát. Caùc school—See Thaønh Thöïc Toâng. giaùo lyù naày vaãn coøn quaù cao sieâu, khoâng • Hoa Nghieâm Toâng: The Avatamsaka deã hieåu cho quaûng ñaïi quaàn chuùng, nhöõng school—See Hoa Nghieâm Toâng. ngöôøi naày thöôøng chæ muoán tin vaøo nhöõng

ñieàu meâ tín gaén lieàn vôùi caùc giaùo lyù. Hôn trong theá kyû möôøi hai vaø möôøi ba goàm— theá nöõa, do söï thay ñoåi cuûa moâi tröôøng The factors common to these sects were to cuøng vôùi söï phoå bieán cuûa ñaïo Phaät cho be found in the definition of laymanship neân nhieàu ngöôøi ñaõ töø boû cuoäc soáng and in the efforts to purify and simplify thöôøng ngaøy ñeå tìm söï yeân tónh tinh thaàn both doctrine and practice. Owing to these trong moät theá giôùi cao xa—By the features, they were able

to attract many continuous efforts of both the T'ien-T'ai followers from among the farmers, and the Shingon monks, Buddhism peasants and warriors. The new sects, became nationalized and gradually gained which arose during the twelfth and in popularity. However, a number of thirteenth centuries, were as follows: problems remained to be solved. The • Phaùi Yuzunenbutsu do Ryonin (1072- doctrines were still too scholarly to be 1132) saùng laäp: Yuzunenbutsu founded by easily understood by the common people, Ryonin (1072-1132 A.D.). who tended to accept only the • Phaùi Jodo do Honen (1133-1212) saùng laäp: superstitions attached to them. Jodo founded by Honen (1133-1212 A.D.). Furthermore, as the environment changed • Phaùi Jodo-Shin do Shinran (1173-1289) with the spread of Buddhism, it induced saùng laäp: Jodo-Shin founded Shiran (1173- many people to give up this world in order 1262 A.D.). to seek spiritual rest in the world beyond. • Phaùi Ji do Ippen (1239-1289) saùng laäp: c) Trong theá kyû thöù 10, ñaõ coù moät phong traøo The Ji founded by Ippen (1239-1289 Phaät giaùo môùi noåi leân döôùi daïng ñöùc tin A.D.). vaøo Ñöùc Phaät A Di Ñaø. Nhieàu ngöôøi ngaõ e) Thôøi kyø Kamakura naåy sinh caùc heä phaùi theo ñöùc tin naày vaø hoï chæ vieäc tuïng nieäm môùi, truøng hôïp vôùi söï thònh vöôïng cuûa cheá hoàng danh Phaät A Di Ñaø vôùi muïc ñích taùi ñoä phong kieán ôû Nhaät Baûn, coù söï xuaát sanh ôû mieàn Tònh Ñoä. Phong traøo naày ñaõ hieän cuûa hai heä phaùi môùi: The Kamakura laøm naåy sinh nhieàu heä phaùi môùi bieät laäp, period, during which these sects came into cuõng ñaët naëng ñöùc tin vaøo Ñöùc Phaät A Di being, coincided with the rise of feudalism Ñaø—A new Buddhist movement arose in in Japan. It was also in this period that two the tenth century A.D. in the form of new sects made their appearance. belief in Amitabha Buddha. Many people • Thieàn toâng do Eisai (1141-1215) vaø were converted to this faith, and they Dogen (1200-1253) saùng laäp: The Zen simply recited the name of Amitabha introduced by Eisai (1141-1215 A.D.) and Buddha with the object of being reborn in Dogen (1200-1253 A.D.). his Pure Land. This movement was • Nhaät Lieân Toâng do Nhaät Lieân (1222- followed by independent new sects which 1282) saùng laäp: The Nichiren founded by also emphasized belief in Amitabha. Nichiren (1222-1282 A.D.). d) Ñaëc ñieåm chung cuûa caùc heä phaùi naày • Hai phaùi naày coù chung ñaëc ñieåm vôùi caùc ñöôïc bieåu hieän trong ñònh nghóa veà ñôøi toâng phaùi Tònh Ñoä vöøa keå treân phaàn (d), soáng theá tuïc, trong nhöõng coá gaéng ñeå duø raèng coù söï maâu thuaãn ñaùng keå trong thuaàn khieát vaø ñôn giaûn hoùa veà caû giaùo lyù caùc nguyeân taéc cuûa hoï. Moät beân thì tin laãn thöïc haønh. Nhôø caùc ñaëc ñieåm treân maø vaøo söï giaûi thoaùt qua tín ngöôõng vaøo caùc heä phaùi naày ñaõ thu huùt ñöôïc nhieàu tín quyeàn löïc beân ngoaøi voán laø trieát lyù cô baûn ñoà trong soá nhöõng taù ñieàn, noâng daân vaø cuûa Tònh Ñoä toâng, coøn beân kia thì tin vaøo quaân nhaân. Caùc heä phaùi môùi xuaát hieän söï giaûi thoaùt qua söï giaùc ngoä cuûa chính

mình, voán laø neàn taûng cuûa Thieàn toâng: which laid the foundation of modern These two sects also shared the same Buddhist studies.. characteristics as those of the Pure Land b) Sau thôøi kyø phuïc höng cuûa Minh Trò vaøo sects, mentioned in (d), although there naêm 1868, Phaät giaùo khoâng coøn ñöôïc che was a remarkable

contradiction in their chôû vaø phaûi ñoái dieän vôùi nguy cô maát ñi principles. One believed in salvation söï haäu thuaãn cuûa daân chuùng do söï ñoá kî through faith in the power of others, the cuûa Thaàn Ñaïo ñaày tính daân toäc. Cuõng may underlying philosophy of Pure Land laø nguy cô naày khoâng dieãn ra nhôø nhöõng Buddhism, and the other in the dotrine of noã löïc cuûa caùc tín ñoà caû Taêng laãn tuïc. Hôn salvation through one's own nöõa, sau ñoù chaùnh phuû Nhaät baûo ñaûm söï enlightenment on which the Zen sect is töï do tín ngöôõng theo Hieán phaùp. Ñoàng based. thôøi caùc tu só töøng nghieân cöùu giaùo lyù ñaïo 3) Thôøi kyø noái tieáp—The period of Phaät baèng quan ñieåm khoa hoïc coá gaéng continuation: Sau thôøi kyø Kamakura, Phaät tìm ra moät yù nghóa môùi cho caùc giaùo lyù giaùo Nhaät khoâng coù söï phaùt trieån naøo xöa. Neân bieát trong thôøi kyø naày ñaõ coù ñaùng keå ngoaøi söï môû roäng cuûa caùc heä nhöõng ñoaøn truyeàn giaùo töø Nhaät ñi ñeán phaùi—After the Kamakura period, there taän chaâu Myõ, Haï Uy Di, cuøng caùc xöù khaùc was no significant development in ñeå truyeàn baø ñaïo Phaät theo tinh thaàn cuûa Japanese Buddhism other than the nhöõng nghieân cöùu môùi naày veà ñaïo Phaät: expansion of the various sects: Having lost its protector after Meiji a) Trong thôøi kyø Edo (1603-1867), Phaät giaùo Restoration in 1868 A.D., Buddhism faced Nhaät Baûn coù ñuû tính chaát quoác giaùo döôùi the risk of being deprived of public söï che chôû cuûa cheá ñoä Töôùng Quaân support on account of the hostility of (Shogun) Tokugawa. Lyù do chính laø chaùnh nationalistic Shintoism. Fortunately, this phuû muoán duøng Phaät giaùo ñeå trieät haï aûnh risk was obviated by the efforts of both höôûng cuûa Cô Ñoác giaùo trong ñôøi soáng monks and laymen. Furthermore, the cuûa ngöôøi daân Nhaät. Trong thôøi kyø naày government guaranteed freedom of Phaät giaùo trôû thaønh phoå bieán trong daân religion under the Constitution. At the chuùng ñeán noãi vaøo cuoái kyû nguyeân naøy thì same time, many monks who had caùc hoaït ñoäng cuûa Phaät giaùo dieãn ra döôùi investigated the doctrines of Buddhism daïng nhöõng nghieân cöùu baùc hoïc, ñaët neàn scientifically tried to find a new meaning moùng cho caùc nghieân cöùu Phaät giaùo veà in the old doctrines. It may also be noted sau naày: During the Edo period (1603- that some Buddhist missionaries went 1867 A.D.), Buddhism acquired the over to America, Hawaii, and other character of a national religion in Japan countries to propagate Buddhism in the under the protection of the Tokugawa light of modern studies in Buddhism. Shogunate. The main reason for this (II) Caùc toâng phaùi Phaät giaùo Nhaät Baûn— development was that the government Japanese Buddhism sects: Nhö treân ñaõ hoped thereby to undermine the influence noùi, phaàn lôùn caùc toâng phaùi Phaät giaùo of Christianity upon the life of the Nhaät Baûn ñeàu töø trung Hoa ñeán, nhöng chæ Japanese people. In this period, Buddhism moät soá coøn giöõ ñöôïc tính chaát Trung Hoa became popular, so that towards the close maø thoâi. Taïi Nhaät Baûn coù khoaûng möôøi ba of this era Buddhist activities took the toâng phaùi Phaät giaùo. Ñoù laø Hoa Nghieâm, form of scholarly studies in Buddhism, Luaät toâng, Phaùp Töôùng, Maät toâng, Tam

Luaän, A Tyø Ñaït Ma caâu Xaù, Thaønh Thaät, with Saicho (767-822), posthumously vaân vaân, nhöng caùc toâng phaùi naày ñaõ coù known as Dengyo-Daishi, who brought the phaàn taøn luïi vaø ít taïo ñöôïc aûnh höôûng teachings from China in 805. The T'ien- rieâng. Döôùi ñaây laø moät soá toâng phaùi vaãn T'ai doctrine and practices are based coøn phaùt trieån—As mentioned above, chiefly on the Lotus sutra and the division most Buddhist sects in Japan originally of the Buddha's doctrines into Eight came from China, but only a few of them Teachings and Five Periods as laid down still retained their Chinese character. The by Chi-I, the Chinese founder—For more Buddhist sects in Japan are said to be information about the T'ien-T'ai, please thirteen in number. They are the see Thieân Thai Nguõ Thôøi Baùt Giaùo. Avatamsaka (Kegon), the Vinaya (Ritsu), 3) Phaùi Tònh Ñoä: Phaùi Tònh Ñoä Nhaät Baûn the Dharmalaksana (Hosso), the T'ien- ñöôïc Ñaïi Sö Phaùp Nhieân saùng laäp naêm T'ai (Tendai), the Tantric Buddhism 1175—The Japanese Pure Land Sect was (Shingon), the three-sastra school of founded by a great monk named Honen in Madhyamika, the Abhidharma-kosa 1175—For more information about the (Kusha), the Satyasiddhi-sastra (Jojitsi), Pure Land sect, please see A Di Ñaø in etc., but they are more or less extinct and Vietnamese-English and Amita in have little independent influence. Here Sanskrit/Pali-Vietnamese Sections. are those that are still active: Toâng Phaùp: Toâng Theå—The body of (A) Thieàn Phaùi Nhaät Baûn: Japanese Zen doctrine of a sect with five different names: sects—See Thieàn Phaùi Nhaät Baûn. 1) (B) Caùc toâng phaùi khaùc: Other sects: a) Töï Tính: Subject. 1) Phaùi Nhaät Lieân: Nichiren sect—Moät phaùi b) Sai Bieät: Differentiation. Phaät giaùo do Nhaät Lieân (1222-1282) saùng 2) laäp. Caùc tín ñoà phaùi Nhaät Lieân suøng moä a) Höõu Phaùp: Thesis that acts. tuïng "Nam Moâ Dieäu Phaùp Lieân Hoa b) Phaùp: The action. Kinh" hoøa nhòp vôùi tieáng troáng maïnh meõ 3) cuûa hoï—A Japanese Buddhist sect a) Sôû Bieät: Thesis which is differentiated. founded by Nichiren (1222-1282). b) Naêng Bieät: That which differentiates. Nichiren believers devotedly recite 4) "Namo The Wonderful Law of the Lotus a) Tieàn Traàn: First statement. Sutra" to the vigorous accompanying of b) Haäu Traàn: The following statement. their own drum-beating. 5) 2) Phaùi Thieân Thai: Phaùi Tieân Thai Nhaät 1) Toâng Y: That on which the syllogism Baûn khôûi ñaàu vôùi Saicho (767-822). Sau depends. khi qua ñôøi oâng ñöôïc bieát nhö laø Truyeàn 2) Dieäc Y: Both for subject and predicate. Giaùo Ñaïi Sö, ngöôøi ñaõ mang giaùo lyù phaùi Toâng Phong: Phong caùch cuûa moät toâng phaùi. naày töø Trung Quoác veà Nhaät Baûn vaøo naêm Moân ñoà Thieàn toâng ñaëc bieät taùn döông vò toân 805. Giaùo lyù vaø phöông phaùp tu taäp cuûa sö cuûa toâng phaùi mình goïi laø toâng phong phaùi Thieân Thai chuû yeáu ñaëc caên baûn treân (phong caùch truyeàn noái cuûa caùc toå sö thì goïi laø Kinh Phaùp Hoa vaø söï phaân chia giaùo lyù Thieàn Phong)—The customs or traditions of a cuûa Phaät thaønh Baùt Giaùo Nguõ Thôøi do Trí sect. In the Ch'an sect it means the regulations Giaû Ñaïi Sö sô toå ngöôøi Trung Hoa thieát of the founder. laäp—The Japanese T'ien-T'ai sect starts

Toâng Thaéng: Moät vò ñeä töû cuûa Toå Boà Ñeà The master workman of a sect who founded its Ñaït Ma, yû mình thoâng minh, caûi lôøi Toå daïy, ñi doctrines. ñaáu lyù

vaø bieän luaän vôùi con vua trong nöôùc Toâng Y: Lyù thuyeát maø toâng phaùi döïa vaøo thôøi ñoù laø Thaùi Töû Dò Kieán, roát cuoäc bò thaûm (Nhaân Minh Hoïc coù ba chi, chi thöù nhaát laø baïi nhuïc nhaõ, buoàn muoán nhaûy xuoáng nuùi töï Toâng Phaùp goàm Toâng theå vaø Toâng Y)—The taän, may nhôø coù Thieân Long Hoä Phaùp xuaát method of proposition on which a sect hieän cöùu vôùt—Tsung-Sheng, a disciple of depends. Patriarch Bodhidharma. Tsung Sheng thought ** For more information, please see Nhaân highly of his intelligence. He disobeyed the Minh. Patriarch and went to compete and debate with Toâng Yeáu: See Toâng Trí. Prince Di-Ch'ien of that country. As a result, Toáng: he lost the debate and felt so ashamed that he 1) Bieáu: To send—To give as a present. wanted to commit suicide by jumping off a 2) Hoä toáng: To escort—To give as a present. cliff. Luckily, he was comforted and saved by 3) Nhaø Toáng beân Taøu töø naêm 960 ñeán 1280: a Dharma-Guardian. The Sung dynasty, 960-1280 A.D. Toâng Theå: Toâng Phaùp—Thöïc theå nghóa lyù 4) Toáng bieät: To see someone off. cuûa moät toâng phaùi—The body of doctrine of a 5) Toáng khöù: To drive out, or away. sect—See Toâng Phaùp and Nhaân Minh. Toáng Bieät: To see someone off. Toâng Thieân Thai: Saddharma-pundarika Toáng Coå: To turn someone out of the door. sect—See Toâng phaùi 10. Toáng Ñaït: To deliver—To serve. Toâng Thieàn: Dhyana or Zen school—See Toáng Ñeá Vöông: Vò chuùa nguïc thöù ba trong Toâng phaùi 8. thaäp ñieän nguïc vöông, cai quaûn "Haéc Thaèng" Toâng Thuyeát Caâu Thoâng: Thoâng suoát caû ñòa nguïc—The third of the ten rules of Hades, toâng chæ vaø thuyeát phaùp cuûa baäc ñaïi sö (toâng who presides over the Kalasutra, the hell of thoâng: thoâng hieåu toâng chæ hay tu taäp thieàn black ropes. ñònh giaùc ngoä trieät ñeå; thuyeát toâng: thuyeát Toáng Giam: To imprison. phaùp an nhieân töï taïi)—In doctrine and Toáng Khöù: To turn out—To expel. expression both thorough, a term applied to a great teacher. Toáng Khöù quyû: To cast out devils. Toâng Thöøa: Giaùo nghóa vaø giaùo ñieån cuûa caùc Toáng Nguyeân Nhaäp Taïng Chö Ñaïi Tieåu toâng phaùi—The vehicle of a sect. Thöøa Kinh: Boä Kinh Taïng ñöôïc nhaän vaøo Toâng Tònh Ñoä: The Pure Land sect—See Kho Kinh Ñieån Trung Quoác töø AÁn Ñoä, keå caû Toâng phaùi 7. Tieåu laän Ñaïi Thöøa, vaøo thôøi Baéc Toáng Nam Toáng (960-1127 vaø 1127-1280 sau Taây Lòch) Toâng Toå: Vò saùng laäp ra toâng phaùi—The vaø thôøi nhaø Nguyeân (1280-1368 sau Taây founder of a sect or school. Lòch)—Sutras of the Hinayana and Mahayana Toâng Trí: Giaùo ñieån toái thöôïng cuûa toâng admitted into the canon during the Northern phaùi—The ultimate or fundamental tenets of a and Southern Sung 960-1127 and 1127-1280 sect, important elements, or main principle. A.D., and Yuan 1280-1368 A.D. dunasties. Toâng Töôïng: Toâng sö cuûa moät toâng phaùi Toáng Ra: To eject—To drive out (away). ngöôøi ñaõ saùng laäp ra giaùo thuyeát cuûa toâng phaùi Toáng Taùng: Tieån ñöa linh cöûu ngöôøi cheát (ngöôøi ñaõ kheùo thuyeát phaùp giuùp thaønh töïu cho ñeán moä huyeät—To escort for burial; to escort ñeä töû, nhö ngöôøi thôï ñuùc töôïng daïy hoïc troø)— the deceased, or the departed to the grave.

Toáng Tieàn: To blackmail. aùc) maø khoâng theå maát—Entire control or Toáng Töûu: To offer wine. absolute control over good and evil passions Toáng Vong: To escort or

take the departed to and influences. ** For more information, please see Ñaø La Ni the grave. in Vietnamese-English Section, and Toång: Sadharana (skt)—Cuøng nhau—Toaøn Dharani in Sanskrit/Pali-Vietnamese theå—Altogether—Whole—General—All. Section. Toång Baùo Nghieäp: Quaû baùo chung quyeát Toång Trì Moân: Phaùp moân toång trì, töùc laø ñònh chuûng loaïi vaø xöù sôû maø ngöôøi ta sanh vaøo duøng nieäm löïc ñeå thaâu nhieáp vaø chaáp trì chö (chuùng sanh luïc caên ñeïp xaáu, meänh thoï daøi phaùp khoâng ñeå cho maát—The esoteric or ngaén, giaøu, ngheøo, beänh, khoûe, v.v. laø bieät Tantric sects and methods. baùo)—The principal or integral direction of ** For more information, please see Töù Chuûng karma—General karma determining the Toång Trì. species, race, and country into which one is Toång Töôùng: Töôùng chung cuûa heát thaûy caùc born (The particular relating to one's condition phaùp höõu vi laø voâ thöôøng voâ ngaõ, ñoái laïi vôùi in that species, i.e. rich, poor, well, ill, etc.). bieät töôùng nhö cöùng, meàm, v.v.—Universal Toång Bieät: Chung vaø rieâng—General and characteristics of all phenomena particular. (impermanence, non-ego), in contrast with Toång Cuùng: Cuùng döôøng hay thôø heát thaûy specific characteristics (hard, soft, etc.). caùc vò Thaàn, ñoái laïi vôùi vieäc thôø phöôïng moät Toång Töôùng Giôùi: Giôùi chung cho heát thaûy vò Thaàn ñaëc bieät naøo ñoù—A general offer to moïi ñeä töû Phaät nhö Thaäp Giôùi, ñoái laïi vôùi giôùi all spirits, in contrast with specific worship. rieâng nhö 250 cho Tyø Kheo vaø 348 cho Tyø Toång Hôïp (a): Integrated—(n): Collection. Kheo Ni—The general commandments for all Toång Keát: Summarize—To recapitulate. disciples, i.e. the ten commandments, in Toång Minh Luaän: Teân khaùc cuûa Caâu Xaù contrast with the specific or complete 250 Luaän—Another name for Abhidharma Kosa. commandments for monks, or 348 for nuns Toång Nguyeän: Theä nguyeän chung cuûa chö (monastic rules) Phaät vaø chö Boà Taùt nhö Töù Hoaèng Theä Toáp: Group. Nguyeän vaø Thaäp Nguyeän Phoå Hieàn Boà Taùt, Toát: Good. ñoái laïi vôùi theä nguyeän rieâng nhö 48 nguyeän Toát Buïng: Kind (good)-hearted. cuûa Ñöùc Phaät A Di Ñaø—Universal vows Toát Duyeân: Happy marriage. common to all Buddhas and Bodhisattvas, e.g. Toát Ñeïp: Fine. the four magnanimous vows, and the ten great vows of Samantabhadra Bodhisattva; in Toát Hôn: Better. contrast with specific vows, e.g. forty-eight of Toát Laønh: Good—Fine. Amitabha. Toát Loä Ña A Baùn Na: Srota-apanna (skt)— ** For more information, please see Töù Hoaèng See Töù Thaùnh Quaû in Vietnamese-English Theä Nguyeän, Möôøi Ñaïi Nguyeän Cuûa Boà Section, and Srota-apanna in Sanskrit/Pali- Taùt Phoå Hieàn and Töù Thaäp Baùt Nguyeän in Vietnamese Section. Vietnamese-English Section. Toát Loä Ñaø A Baùt Nang: Srota-apanna Toång Soá: Grand total. (skt)—See Töù Thaùnh Quaû in Vietnamese- Toång Trì: Dharani (skt)—Nieäm löïc coù theå English Section, and Srota-apanna in toång nhieáp vaø trì giöõ heát thaûy caùc phaùp (thieän Sanskrit/Pali-Vietnamese Section.

Toát Maõ: To have a good look (appearance). riches take swing; those who cheer today, may

Toát Phöôùc: Fortunate—Happy. curse tomorrow; only one thing endures: moral character.

Toát Tieáng:

1) Beautiful voice.

Cöôøi ngöôøi chôù khaù cöôøi laâu; cöôøi ngöôøi hoâm

2) Good reputation (name).

tröôùc hoâm sau ngöôøi cöôøi: He who laughs

Toät Böïc: Highest degree.

today may weep tomorrow.

AÙc giaû aùc baùo (laøm aùc gaëp aùc): As the call, so the echo.

Ai cuõng coù caùi ngu cuûa mình: Everyman has a fool in his sleeve.

TÔ Ai laøm naáy chòu: Who breaks, pays.

Tô Duyeân: marriage bonds.

Tô Hoàng: Bond of marriage.

Tô Loøng: Ties of affection.

Tô Töôûng: To dream.

Tôi Bôøi: To run away in disorder.

Tôi Taû: In tatters—In rags.

Tôùi: To attain—To come—To arrive.

Tôùi Beán: To reach the shore.

Tôùi Cuøng: To (till) the end.

Tôùi Ñaát: Down to the ground.

Tôùi Gaàn: To come near—To approach—To come close.

Tôùi Lui: To frequent.

Tôùi Nôi: To arrive—To come.

Tôùi Taáp: Repeatedly.

Chaâm Ngoân Tuïc Ngöõ—Precepts and proverbs: Danh voïng laø hôi thoaûng qua, thònh vöôïng thì coù thôøi vaø giaøu sang chaúng qua chæ laø aûo aûnh; laém keû hoâm nay hôùn hôû, ngaøy mai laïi nguyeàn ruûa; duy coù phaåm ñöùc laø tröôøng toàn baát bieán: Fame is like vapor, prosperity an accident and

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