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

Thaïch Bích Kinh: Kinh khaéc treân vaùch ñaù Giöõa tröa chaïy troán boùng vaøo khoaûng naêm 829 sau Taây Lòch, ñôøi nhaø Keû nhìn göông maát ñaàu). Ñöôøng, taïi Truøng Huyeàn Töï, ôû Toâ Chaâu do "Don't you know you have a treasure Baïch Cö Dò laøm bia. Kinh Thaïch Bích goàm at home? Kinh Phaùp Hoa 69.550 chöõ, Kinh Duy Ma Why are you running after the 27.092 chöõ, Kinh Kim Cang 5.287 chöõ, Kinh externals? Phaät Ñaûnh Toân Thaéng Ñaø La Ni 3.020 chöõ, It is just like running away from your Kinh A Di Ñaø 1.800 chöõ, Kinh Phoå Hieàn Haïnh own shadow at noon time. Phaùp 6.990 chöõ, Kinh Thöïc Töôùng Phaùp Maät Or the man is frightened when not 3.150 chöõ, vaø Kinh Baùt Nhaõ Taâm Kinh 258 seeing his head in the mirror, after chöõ—Sutras cut in stone in 829 A.D. during the putting the mirror down." T'ang dynasty in the Ch'ung Hsuan temple, Thaïch Ñaàu Hy Thieân Thieàn Sö: OÂng sanh Soo-Chow, where Po-Chu-I put up a tablet. vaøo khoaûng naêm 700 sau Taây Lòch, queâ ôû laøng They consist of 69,550 words of the Lotus Cao Yeáu, quaän Ñoan Chaâu (baây giôø laø phía Sutra, 27,092 of the Vimalakirti Sutra, 5,287 of Taây cuûa Quaûng Chaâu). OÂng hoï Traàn. Ngöôøi ta the Diamond Sutra, 3,020 of the Unisha-Vijaja- keå laïi khi thoï thai oâng, meï oâng traùnh aên thòt. Dharani-Sutra, 1,800 of Amitabha Sutra, 6,990 Khi coøn raát nhoû maø sö ñaõ khoâng bao giôø laøm of the Samantabhadra's practices, 3,150 of the phieàn ai. Ñeán luùc lôùn khoân, luùc naøo sö cuõng töï Esoteric Reality Dharma (???), and 258 of the an oån vui töôi, khoâng khi naøo toû veû khoâng Prajna Heart Sutra. baèng loøng. Nôi oâng ôû daân chuùng kinh sôï quyû Thaïch Cöïu Thieàn Sö: Zen master Shih- thaàn neân gieát boø mua röôïu teá leã. Sö moät mình Chiu—Thieàn sö Thaïch Cöïu, moät trong nhöõng ñi vaøo röøng saâu, phaù ñaøn vaø thaû boø ñi. Khi xuaát ñeä töû noåi baäc cuûa Maõ Toå vaøo thôøi nhaø gia, sö ñeán Taøo Kheâ thoï giaùo vôùi Luïc Toå Hueä Ñöôøng—Zen master Shih-Chiu was one of the Naêng, nhöng chöa thoï cuï tuùc giôùi. Khi Luïc Toå most outstanding disciples of Ma-Tsu during tòch, oâng veà thoï giaùo vôùi sö huynh Haønh Tö the T'ang dynasty. (cuõng laø moät ñaïi ñeä töû cuûa Luïc Toå). OÂng trôû • Moät hoâm coù moät vò Taêng ñeán hoûi Thaïch thaønh ñaïi ñeä töû cuûa Thieàn Sö Haønh Tö, vaø töø Cöïu: "Trong tay Boà Taùt Ñòa Taïng coù haït ñoù oâng cuõng trôû thaønhø moät trong nhöõng thieàn minh chaâu, laø yù nghóa gì?" Thaïch Cöïu hoûi sö haøng ñaàu cuûa Trung Quoác vaøo thôøi ñaïi nhaø laïi: "Trong tay oâng coù haït minh chaâu Ñöôøng. OÂng coù teân Thaïch Ñaàu (ñaàu hoøn ñaù) khoâng?" Vò Taêng ñaùp: "Con khoâng bieát." do söï kieän oâng soáng trong moät caùi am maø oâng Thaïch Cöïu beøn noùi keä—One day a monk töï xaây treân moät taûng ñaù lôùn vaø phaúng. Ba trong asked him: "There is a jewel in the palm soá naêm Thieàn phaùi Trung Hoa ngaøy nay coù of Ksitigarbha Bodhisattva. What does it nguoàn goác töø Thaïch Ñaàu vaø nhöõng ngöôøi keá mean?" He asked the monk: "Do you have tuïc oâng. OÂng tòch vaøo naêm 790 sau Taây Lòch— a jewel in your hand?" The monk replied: Shih-T'ou-Hsi-T'ien was

born in 700 A.D. in “I don’t know.” He then composed the Cao-Yao hamlet, Duan-Chou district (west of following verse: present-day Kuang-Chou). His last name was “Baát thöùc töï gia baûo Chen. It is said that when Shi-Tou’s mother Tuøy tha nhaän ngoaïi traàn became pregnant she avoided eating meat. Nhaät trung ñaøo aûnh chaát When he was a small child he was Caûnh lyù thaát ñaàu nhaân.” untroublesome. As a young man he was (Baùu nhaø mình chaúng bieát magnanimous. The people where he grew up Theo ngöôøi nhaän ngoaïi traàn feared demons and performed debased

sacrifices of oxen and wine. He would go Thaïch Söông Thieàn Sö: Zen master Shi- alone into the deep woods and destroy the Shuang—See Khaùnh Chö Thieàn Sö. ceremonial altars, seize the oxen, and drive Thaïch Truï: Stone pillar. them away. Later, Shi-Tou went to Tao-Xi to Thai: Garbha (skt)—Foetus—Embryo—The become a disciple of the Sixth Patriarch Hui- womb—Uterus. Neng, but did not undergo full ordination as a Thai Cung: Thai Nguïc—Thai Taïng hay töû monk. When the Sixth Patriarch died, Shi-Tou cung ñöôïc xem nhö laø nguïc thaát—The womb obeyed Hui-Neng’s request to go to study with prison, the womb regarded as a prison. Xing-Si (also one of the great disciples of the Sixth Patriarch). He later became one of the Thai Ñaïi Nhaät: Ñöùc Ñaïi Nhaät Nhö Lai trong great disciples of Xing-Si Zen Master, and Thai Taïng giôùi—Vairocana in the since then he also became one of the leading Garbhadhatu. Chinese Zen masters during the T"ang Thai Ngoaïi Nguõ Vò: Naêm giai ñoaïn sau khi dynasty. He acquired the name Shih-T’ou or ra khoûi baøo thai cuûa moät con ngöôøi—The five rock-top from the fact that he lived in a hut he periods of a person after birth: had built for himself on a large flat rock. 1) Haøi nhi: Infancy. Three of the five traditional schools of Chinese 2) Treû thô: Childhood. Zen traced their origins through Shi-Tou and 3) Thieáu nieân: Youth. his heirs. He died in 790 A.D. 4) Trung nieân: Middle age. Thaïch Hoûa: AÙnh löûa do ñaù toùe ra, ví vôùi söï 5) Giaø laõo: Old age. khôûi dieät nhanh choùng cuûa voâ thöôøng—Tinder Thai Nhi: See Thai. or lighted tinder, i.e. of but momentary Thai Noaõn Thaáp Hoùa: Boán loaïi sanh—The existence. four yoni or modes of birth (womb-born, egg- Thaïch Kinh Sôn: Kinh ñöôïc khaéc trong nuùi born, spawn-born, and born by transformation). ñaù Baïch Ñaùi Sôn, vaøo ñôøi nhaø Tuøy ôû Truïy ** For more information, please see Töù Sanh. Chaâu beân Taøu—The hill with the stone sutras, Thai Noäi Nguõ Vò: Naêm giai ñoaïn trong thai which are said to have been carved in the Sui meï cuûa moät con ngöôøi—The five periods of dynasty in Pai-Tai-Shan, west of Cho-Chou, the child in the uterus. China. Thai Sanh: Thaïch Löu: Moät bieåu hieän cuûa nhieàu treû nít 1) Moät trong töù sanh, thai sanh laø moät hình qua quaû löïu vì noù coù nhieàu hoät; ñaây cuõng laø thöùc sanh ra töø trong thai meï. Tröôùc khi coù daáu hieäu treân tay cuûa Quyû Töû Maãu Thaàn, vò söï phaân chia trai gaùi, chuùng sanh ñeàu ôû ñöôïc Phaät chuyeån hoùa—The pomegranate, trong tình traïng hoùa sanh (veà sau naày do symbol of many children because of its seeds; coù tình daâm duïc maø chia thaønh trai gaùi vaø a symbol held in the hand of Hariti, the deva- baét ñaàu coù thai sanh): Uterine birth or mother of demons, converted by the Buddha. womb-born, one of the four modes of yoni. Thaïch Nöõ: Ngöôøi nöõ ñaù, chæ ngöôøi phuï nöõ Uterine birth is a form of

viviparous birth, khoâng coøn khaû naêng giao hôïp vaø sanh con as with mammalia. Before the nöõa—A barren woman—A woman who is differentiation of the sexes birth is incompetent for sexual intercourse. supposed to have been transformation. Thaïch Nöõ Nhi: Con cuûa Thaïch Nöõ, danh töø 2) Töø ngöõ naày cuõng daønh cho nhöõng ngöôøi duøng ñeå chæ moät vieäc khoâng theå xaõy ra ñöôïc— vaõng sanh Cöïc Laïc trong nhöõng buùp sen vì Son of a barren woman, an impossibility. khoâng coù loøng tin nôi Phaät A Di Ñaø, maø chæ tin vaøo töï löïc nieâm Phaät. Hoï phaûi ôû taïi

ñaây trong moät thôøi gian daøi maø khoâng thaáy sô ñoà vaø quaù trình cuûa nhöõng phaùt trieån Phaät, Boà Taùt, hay Thaùnh chuùng; cuõng naøy ñöôïc goïi laø Maïn Ñaø La: Vajragarbha khoâng nghe ñöôïc giaùo thuyeát cuûa Phaät depicts the Buddha in his own (koâng thaáy Tam Baûo). Tình traïng naày coøn manifestations. In Vajragarbha, the ñöôïc goïi laø “thai cung” vì chuùng sanh ôû pictures illustrating the scheme and trong buïng meï khoâng thaáy ñöôïc aùnh nhaät process of these developments are called nguyeät—The term is also applied to Madala. beings enclosed in unopened lotuses in 2) Thai Taïng Giôùi tieâu bieåu cho “Lyù Tính” paradise, who have not had faith in the veà caû hai phöông dieän yeáu toá vaät chaát vaø Amitabha but trusted to their own strength boà ñeà thanh tònh—It represents the to attain salvation; there they remain for fundamental nature, both material proportionate periods, happy, but without elements and pure bodhi, or wisdom in the presence of the Buddha, or essence or purity: Bodhisattvas, or the sacred host, and do a) Thai taïng laø lyù: The garbhadhatu as not hear their teaching. The condition is fundamental wisdom. also known as the womb-place. b) Kim Cöông taïng laø trí: Acquired wisdom Thai Taïng Giôùi: Garbhadhatu (skt)—Tích or knowledge, the vajradhatu. Phöôïc Caâu—Thai taïng laø nguoàn goác cuûa söï 3) Thai Taïng giôùi tieâu bieåu cho taâm chuùng saûn sanh moïi thöù, nhö ñöùa treû ñöôïc nuoâi döôõng sanh vôùi taùm muùi thòt nhö hình sen taùm trong thai meï (caû thaân taâm ñöôïc chöùa ñöïng vaø caùnh: The Garbhadhatu represents the nuoâi döôõng)—The womb treasury, the eight parts of the human heart as the eight- universal source from which all things are petal lotus mandala. produced—The womb of all things—The 4) Thai Taïng giôùi laø caùi “boån giaùc” (voán ñaõ womb in which a child is conceived. Its body, giaùc ngoä roài), ñoái laïi vôùi Kim Cang giôùi mind, etc. It is container and content; it covers tieâu bieåu cho “thuûy giaùc” (baét ñaàu giaùc and nourishes; and is the source of all supply. ngoä)—Garbhadhatu is the original 1) Caùc nhaø trieát hoïc Chaân Ngoân giaùo mieâu taû intellect, or the static intellectuality, in nhö sau—The Shingon philosophers contrast with intellection, the initial or describe as follows: dynamic intellectuality represented in the a) Thai Taïng Giôùi laø caáu truùc vaø söï phaùt Vajradhatu. trieån cuûa theá giôùi taâm linh. Thai Taïng Giôùi 5) Thai Taïng giôùi laø caùi töø quaû ñeán nhaân, quan nieäm theá giôùi nhö laø moät caûnh giôùi trong khi Kim Cang giôùi laø caùi töø nhaân treân ñoù Ñöùc Tyø Loâ Giaù Na an truù trong caùi ñeán quaû: The Garbhadhatu is the cause taâm thaâm saâu nhaát cuûa moãi chuùng sanh and Vajradhatu is the effect. Though as maø phaùt trieån nhöõng khaû naêng voán coù cuûa both are a unity, the reverse may be the Ngaøi: Garbhadhatu is the constitution

and rule, the effect being also the cause. development of the spiritual world. The 6) Thai Taïng giôùi tieâu bieåu cho söï “lôïi tha,” Garbhakosa conceives the world as a trong khi Kim Cang giôùi laïi tieâu bieåu cho stage on which Vairocana Buddha residing “töï lôïi.”—The Garbhadhatu is likened to in the inmost heart of every being enrich others, as Vajradhatu is to enriching develops his inherent possibilities. self. b) Kim Cang Giôùi mieâu taû Ñöùc Phaät trong Thaùi: nhöõng bieán hoùa rieâng cuûa Ngaøi. Trong 1) Boùng hay söï phaûn chieáu: Chaya (skt)—A Kim Cang Giôùi, nhöõng hình aûnh minh hoïa shadow or reflection.

2) Caét ra töøng mieáng moûng: To slice—To cut harmonious blending of philosophies from Fa- into slices—To mince. Hsiang, Hua-Yen and T’ien-T’ai schools. 3) Choïn löïa: To choose. Thaùi Hö Khoâng: Space, where nothing 4) Ngaét: To pick—To gather. exists. 5) Rau caûi: Vegetables. Thaùi Mieáu: Imperial (Royal) temples. 6) Thaùi Lan: Thailand. Thaùi Nhoû: To cut into small pieces. 7) Thaùi quaù: Too—Very—Great. Thaùi Quaù: Excessive—Exaggerated— 8) Thaùi moûng: See Thaùi (2). Immoderate—Exhorbitant. Thaùi AÂm: Moon. Thaùi Sôn: Ñoâng Sôn trong tænh Sôn Ñoâng Thaùi AÁt: Name of a star. thuoäc Trung Quoác—The Eastern Sacred Thaùi Baïch: Venus. Mountain in Shan-Tung province, China. Thaùi Bình: Peace. Thaùi Thoâ Sanh: Ngöôøi thoâ thieån—A Thaùi Coå: Very ancient--Great antiquity. ruffian—A rough fellow. Thaùi Cöïc: Extreme. Thaùi Thuùc Thò: Thaùi Döông: Aditya—Sun. 1) Ngöôøi haùi ñaäu: Bean-picker. Thaùi Ñaàu: Vò Taêng lo veà vieäc cung caáp rau 2) Teân khaùc cuûa Muïc Kieàn Lieân: Name of caûi trong chuøa—The monk who has charge of Maudgalyayana. supplying of vegetables in a temple. Thaùi Thöôïng: Thaùi Ñoä: Attitude 1) The king. Thaùi Ñoä Baát Tònh: Impure attitude 2) The highest. Thaùi Ñoä Ích Kyû: Selfish attitude Thaùi Toå: Founder of a dynasty. Thaùi Ñoä Khoan Dung: Tolerance. Thaùi Töû: Kumararaja (skt). 1) Crown prince. Thaùi Giaùm: Eunuch. 2) Danh hieäu cuûa Ñöùc Phaät: An epithet of Thaùi Haäu: Queen mother. Buddha. Thaùi Hoa: 3) Danh hieäu cuûa Vaên Thuø Sö Lôïi: An 1) Haùi hoa: To pick flowers. epithet of Manjusri. 2) Teân khaùc cuûa hoa sen: Another name for Thaùi Töû Hoøa Höu Kinh: Thaùi Töû Loaùt Hoä lotus. Kinh—Moät teân cuûa boä kinh Thaùi Töû A Xaø Theá Thaùi Hö Ñaïi Sö: Nhaø sö Trung quoác noåi gaëp Phaät vaán kinh vaø ñöôïc Phaät thoï kyù. Kinh tieáng (1889-1947). Ngaøi ñaõ laøm soáng laïi Phaät ñöôïc ngaøi Truùc Phaùp Hoä dòch sang Hoa ngöõ giaùo Trung quoác baèng chuû tröông khoâi phuïc khoaûng töø 265 ñeán 316 sau Taây Lòch—One Taêng giaø. Vaøo naêm oâng thò tòch 1947, hoäi Phaät name of the Subahu-pariprccha, translated into giaùo Trung quoác do oâng laäp ra ñaõ coù treân 4 Chinese by Dharmaraksa between 265-316 trieäu moân ñoà. Moät trong nhöõng thaønh coâng lôùn A.D. cuûa oâng laø hoøa hôïp ñöôïc caùc trieát hoïc cuûa caùc Thaûi: To discharge—To eliminate—To fire— tröôøng phaùi Phaùp Töôùng, Hoa Nghieâm vaø To dismiss. Thieân Thai—A famous Chinese monk (1889- Thaûi Hoài: See Thaûi. 1947). He reformed the Chinese Buddhism by revitalizing the Sangha. In 1947, the year he Tham: passed away, the Chinese Buddhist Society 1) Chuùng Taêng trong thieàn moân taäp trung laïi founded by him had over 4 million followers. ngoài thieàn hay thuyeát phaùp tuïng kinh. Coù One of his most important achievements

was a ba loaïi “Tham”—An assembly, or a

gathering for the purpose of meditation, stopped or satisfied. Through tricks, preaching, worship. There are three expedients, and manipulations we try to reach different classes: our goal irrespective of whatever happens to a) Taûo Tham: Taäp hoïp laïi vaøo buoåi saùng others. We Buddhists must see that greedy sôùm—Morning assembly. people are generally selfish, wicked, and b) Vaõn Tham: Taäp hoïp laïi vaøo buoåi chieàu— prone to cause sufferings to others. As a result, Evening assembly. they transform this world into a battlefield c) Tieåu Tham: Taäp hoïp tuøy thôøi ñeå baøn luaän where tears are shed like streams, and lyù nghóa sau buoåi thuyeát phaùp—A special sufferings rise like an ocean tide. meeting; a discussion following an Tham AÙi Maãu: Tham aùi laø meï, voâ minh laø address. cha saûn sanh ra caùi “ngaõ”—Desire as mother 2) Tham lam: Raga (skt)—Passion—Greed— and ignorance as father produce the ego. Affection—Vehement longing or desire. Tham Chieáu: To refer. Raga is also interpreted as tainted by and Tham Cuûa: Greedy for property. in bondage to the five desires—See Nguõ Tham Danh: Greedy for fame. Ñoän Söû, and Tam Ñoäc (1). 3) Tham quan: To visit superior. Tham Duïïc: Greed and Desire. 4) Tham vaán: Counsel. (I) Nghóa cuûa Tham Duïc—The meanings of Greed and desire: Tham AÙi: Passion—Desire—Cupidity— 1) Tham muoán cuûa caûi traàn theá. Haàu heát Tham aùi, tham duïc ñoøi hoûi nhöõng söï ham ngöôøi ñôøi thöôøng ñònh nghóa haïnh phuùc muoán veà vaät chaát nhö theøm aên, theøm nguû, traàn tuïc nhö laø söï thoûa maõn cuûa moïi tham theøm aân aùi, vaân vaân, laø nhöõng khoaùi laïc veà duïc: Desire for and love of the things of nguõ quan. Con ngöôøi coøn ham muoán ñeå ñöôïc this life—Craving (greed, affection, thoûa maõn nhöõng nhu caàu veà tinh thaàn nhö ham desire). Most people define happiness as chieám ñoaït, ham phoâ tröông, ham quyeàn löïc, the satisfaction of all desires. ham lôïi loäc. Loøng ham muoán ñaém meâ khoâng 2) Tham duïc traàn theá laø voâ haïn, nhöng chuùng bao giôø bieát ngöøng, khoâng bao giôø ñöôïc thoûa ta laïi khoâng coù khaû naêng nhaän ra chuùng vaø maõn caû, nhö chieác thuøng khoâng ñaùy. Ñeå thoûa tham duïc khoâng ñöôïc thoûa maõn thöôøng maõn duïc voïng maø con ngöôøi sanh ra vò kyû, ñoäc gaây ra khoå ñau phieàn naõo cho mình vaø cho aùc, laøm haïi, laøm khoå ngöôøi khaùc ñeå mình ñöôïc ngöôøi. Khi chuùng ta chæ phaàn naøo thoûa vui, ñöôïc sung söôùng. Vì loøng tham maø chuùng maõn tham duïc, chuùng ta luoân coù khuynh ta khoâng ngaïi xöû duïng moïi thuû ñoaïn ñeå ñaït höôùng tieáp tuïc theo ñuoåi chuùng cho ñeán cho ñöôïc muïc ñích, baát keå chuyeän gì xaõy ñeán khi ñöôïc thoûa maõn, chính vì vaäy maø chuùng cho ngöôøi khaùc. Phaät töû chuùng ta neân thaáy roõ ta caøng gaây neân khoå ñau cho mình vaø cho vì khoâng tu neân coõi ñôøi trôû thaønh moät ñaáu ngöôøi. Ngay caû khi ñaõ thoûa maõn tham duïc, tröôøng maø nöôùc maét ñoå nhö möa raøo, beå khoå chuùng ta cuõng khoå ñau. Chuùng ta chæ daâng leân nhö nöôùc thuûy trieàu bieån khôi— nghieäm ñöôïc chaân haïnh phuùc vaø an nhin Greed and lust are unrestrained desires for töï taïi khi chuùng ta coù ít tham duïc. Ñaây material possessions such as food, sleeping, cuõng laø moät trong nhöõng böôùc lôùn ñeán beán sexual intercourse, etc., all related to sensual bôø giaûi thoaùt cuûa chuùng ta—The

desires pleasures. We also have a desire for are boundless, but our ability to realize appropriations, showing off, authority, and them is not, and unfulfilled desires always profits. Since they are like bottomless barrel, create suffering. When desires are only neither obsessive greed nor desire can be partially fulfilled, we have a tendency to

continue to pursue until a complete 4) Thöïc Tham Duïc: Greed and desire for fulfillment is achieved. Thus, we create finding pleasure in eating. even more suffering for us and for others. 5) Thuøy Tham Duïc: Greed and Desire for We can only realize the true happiness sleeping or laziness. and a peaceful state of mind when our Tham Duïc Caùi: Moät trong nguõ caùi, nhöõng desires are few. This is one of the great phieàn naõo cuûa loøng tham muoán che laáp taâm steps towards the shore of liberation. thöùc höõu tình thì khoâng cho pheùp thieän phaùp 3) Phaät daïy: “Tham duïc chính laø nguoàn goác naåy sinh—One of the five hindrances, the cuûa khoå ñau. Moïi vaät roài seõ thay ñoåi, vì cover of desire which overlays the mind and theá khoâng neân luyeán aùi hay vöôùng víu vaøo prevents the good from appearing—See Nguõ moät thöù gì. Neân nhieáp taâm thanh tònh tìm Trieàn Caùi. chaân lyù vaø ñaït ñeán haïnh phuùc vónh haèng.” Tham Duïc Söû: Nhöõng phieàn naõo cuûa loøng Bieát tri tuùc thieåu duïc laø bieát seõ giuùp chuùng tham muoán xoâ ñaåy sai khieán thaân taâm höõu tình ta dieät tröø tham duïc. Ñieàu naày coù nghóa laø khieán cho ñaém ñuoái maõi trong voøng luaân hoài bieát thoûa maõn vôùi nhöõng ñieàu kieän vaät sanh töû—The messenger, or temptation of chaát khaû dó giuùp cho chuùng ta coù ñaày ñuû desire which causes clinging to earthly life and söùc khoûe ñeå tu taäp. Ñaây laø phöông caùch things, therefore reincarnation. höõu hieäu nhaát ñeå caét ñöùt löôùi tham duïc, an Tham Duïc Töùc Thò Ñaïo: Phaùp moân tính aùc oån thaân taâm vaø coù nhieàu thì giôø giuùp ñôû do toâng Thieân Thai laäp ra. Söï tham duïc tuy tha nhaân---Buddha taught: “Craving and xaáu xa nhöng laïi coù lyù phaùp tính. Do vaäy, desire are the cause of all unhappiness or ngöôøi quen thoùi tham duïc coù theå duøng noù maø suffering. Everything sooner or later must quaùn phaùp tính—Desire is part of the universal change, so do not become attached to law, and may be used for leading into the truth, anything. Instead devote yourself to a tenet of T’ien-T’ai. clearing your mind and finding the truth, Tham Döï: To take part in—To participate. lasting hapiness.” Knowing how to feel satisfied with few possessions help us Tham Ñaém Danh Lôïi Chaúng Khaùc Naøo destroy greed and desire. This means Ñang Ñi Vaøo Neûo Suùc Sanh Hay Ngaï being content with material conditions that Quyû: To be sunk (attached) to fame and allow us to be healthy and strong enough fortune is to head for the realms of animals or to cultivate. This is an effective way to cut hungry ghosts. through the net of passions and desires, Tham Ñaàu: Vò khôûi ñaàu ñeå daãn chuùng trong attain a peaceful state of mind and have caùc nghi leã—One versed in the ceremonies more time to help others. and capable of leading others. (II) Phaân loaïi Tham Duïc—Categories of Tham Ñoäc: Moät trong tam ñoäc—One of the Greed and Desire: Coù naêm loaïi Tham three poisons. Duïc—There are five types of Greed and 1) Chaát ñoäc cuûa tham duïc: The poison of Desire: desire. 1) Taøi Tham Duïc: Greed and desire for 2) Söï nhieãm ueá cuûa tham duïc: The Wealth. contamination of desire. 2)

Saéc Tham Duïc: Greed and desire for Tham Ñöôøng: Baét ñaàu nhöõng nghi thöùc hay Beauty. coâng vieäc cuûa moät vò Tyø Kheo vöøa môùi thoï cuï 3) Danh Tham Duïc: Greed and Desire for tuùc giôùi—The initiation to the services of one ambitions. newly ordained.

Tham Gia: To join—To adhere to. Phaät—To approach the gods or Buddhas in Tham Giaøu: Greedy of wealth. worship. Tham Haäu: Sau buoåi Vaõn Tham—After the Tham Nghò: To participate in a discussion evening assembly—See Tham (1) (b). Tham Nhieãm: Defiled grees---The taint of Tham Keát: The bond of desire (binding in the desire or greed. chain of transmigration). Tham Phieàn Naõo: The klesa, temptation or Tham Khaûo: To refer—To consult. passion of desire. Tham Kieán: The illusion or false views Tham Phöôïc: Söï troùi buoäc cuûa loøng tham— caused by desire. The tie of desire. Tham Lam: Abhijjha (p)—Greed— Tham Quyeàn: Greed for power—To love Miserly—Lust. power. (A) Theo Hoaø Thöôïng Narada trong Ñöùc Phaät Tham Sanh: To cling to life. vaø Phaät Phaùp, coù hai ñieàu kieän caàn thieát Tham Sanh UÙy Töû: To cling to life and to ñeå thaønh laäp nghieäp tham lam—According fear death—The desire to survive, coupled to Most Venerable in The Buddha and His with fear of death. Teachings, there are two conditions that Tham, Saân, Maïn, Nghi, Taø Kieán, Saùt, are necessary to complete the evil of Ñaïo, Daâm, Voïng Ñeàu Do Si Meâ Ngu covetousness: Muoäi Maø Ra Caû: Greed, anger, arrogance, 1) Vaät sôû höõu cuûa ngöôøi khaùc: Another's doubt, wrong views, killing, stealing, lust, possession. illusive (erroneous) thoughts all stem from 2) Taâm theøm muoán, öôùc mong ñöôïc laøm chuû ignorrance or delusion. vaät aáy: Adverting to it, thinking "would Tham, Saân, Si: Greed, anger and ignorrance, this be mine!" binding in the chain of transmigration—See (B) Cuõng theo Hoøa Thöôïng Narada trong Ñöùc Nhieãm Khueå Si, and Tam Ñoäc. Phaät vaø Phaät Phaùp, haäu quaû taát yeáu cuûa tham lam laø khoâng bao giôø ñöôïc maõn Tham-Saân-Si-Maïn-Nghi-Taø Kieán-Saùt- nguyeän: Also according to Most Ñaïo-Daâm-Voïng-Thaân Kieán-Bieân Kieán- Venerable Narada in The Buddha and His Giôùi Kieán Thuû-Giôùi Caám Thuû: Greed— Teaching, the inevitable consequence of Hatred—Ignorance—Haughtiness— covetousness is non-fulfillment of one's Suspicion—Heretic views—Killing— wishes. Stealing—Lewd—Lying speech—Self-Tham Lang: Tham duïc ñöôïc ví nhö loøng concept—One-sided standpoint—Coservative tham cuûa baày lang soùi—Greedy wolf, wolfish sptandpoint—Uphold forbidden religious desire or cupidity. practices. Tham Lôïi: Eager for gain—Greedy for gain. 1) Tham—Greed: See Tham Saân Si (1), and Nguõ Giôùi (2). Tham Luaän: To discuss. 2) Saân—Hatred: See Tham Saân Si (2). Tham Luyeán: Attached to and fond of. 3) Si—Ignorance: See Tham Saân Si (3). Tham Muoán Cuûa Caûi Vaät Chaát: Greed for 4) Maïn—Haughtiness: See Maïn. material wealth. 5) Nghi—Doubt: See Nghi Caùi, and Nguõ Tham Ngheä: Khi leã baùi, ngöôøi ta tin raèng Trieàn Caùi. mình coù theå ñeán hoïc hoûi vôùi chö Thieân hay chö 6) Taø Kieán—Heretic views: See Taø Kieán. 7) Saùt—Killing: See Saùt, and Nguõ Giôùi (1).

8) Ñaïo—Stealing: See Nguõ Giôùi (2). Tham Tröôùc: Tham tröôùc laø ngöôøi ta cöù baùm 9) Daâm—Lewd: See Nguõ Giôùi (3). vaøo loøng tham khoâng bieát chaùn—The

10) Voïng—Lying speech: See Nguõ Giôùi (4). attachment of desire. 11) Thaân Kieán—Illusion of the self: See Thaân Tham Vaán: Xin lôøi höôùng daãn—To seek Kieán, Ngaõ Kieán, Nguõ Kieán Vi Teá, and instruction, generally as a class. Tam Keát. Tham Voïng: Desire—Craving for— 12) Bieân Kieán—One-sided standpoint: See Ambition. Bieân Kieán, and Nguõ Kieán Vi Teá. Tham Voïng Muoán Baát Töû: The craving for 13) Giôùi Kieán Thuû—Coservative standpoint: immortality. See Giôùi Kieán Thuû. 14) Giôùi Caám Thuû—Upholding forbidden Thaùm: religious practices: See Giôùi Caám Thuû 1) Giaùn ñieäp: To spy. Kieán. 2) Maät thaùm: Secret services. 3) Thaùm hieåm: To explore—To feel for. Tham Soáng Sôï Cheát: See Tham sanh uùy töû. 4) Thaùm saùt: To investigate. Tham Söï: Thaùm Saùt: To scout. 1) To take part in an affair—To participate in. Thaùm Thuûy: Ño chieàu saâu baèng aâm thanh, 2) Chief clerk. phaàn döôùi gaäy ñeå ño chieàu saâu—To sound the depth of water, the lower part of a staff, i.e. for Tham Taøi: Greedy (eager) for wealth. sounding depth. Tham Taøn: Greedy and harsh. Thaûm: Tham Taäp: Thoùi quen cuûa loøng tham (tham 1) Carpet. maõi thaønh thoùi quen)—The habit of desire, 2) Tragic. desire becomes habitual. Thaûm Ñaïm: AÛm ñaïm—Sad—Gloomy. Tham Taäp Nhaân: Moät trong möôøi nhôn, thoùi Thaûm Khoác: Tragic—Cruel—Terrible. quen cuûa tham duïc khieán ngöôøi ta bò ñoïa vaøo ñòa nguïc laïnh—Habitual cupidity leading to Thaûm Saàu: Grievous—Sad—Sorrowful. punishment in the cold hells, one of the ten Thaûm Theâ: Theâ thaûm—Painful—Piteous. causes—See Thaäp Nhaân Thaäp Quaû (2). Thaûm Thieát: Tragic. Tham Thieàn: Tham nhaäp vaøo ñaïo thieàn, hay Thaûm Thöông: Pitiful. tham vaán veà thieàn taäp—To wrap in deep Thaûm Traïng: Tragic (painful) situation. meditation—To enter into meditation—To Than: To complain. seek, inquire or discuss religious instruction. Than OÂi!: Alas! Tham Thænh: Thænh yù—To request Than Phieàn: See Than. instruction or discussion. Than Thaân: To complain about one’s lot Tham Thuûy: Tham duïc ví nhö doøng nöôùc Than Thôû: To lament. chuyeân chôû heát thaûy nhöõng ñieàu aùc—Desire is like water carrying things along. Than Tieác: To regret. Tham Tieác: To begrudge; be unwilling to Than Vaõn: See Than thôû. give. Thaùn: Tham Tieàn: 1) Taùn thaùn: Thaùn phuïc—To admire—To 1) Tham lam tieàn baïc: Greed for money. praise—To extol. 2) Tröôùc buoåi Vaõn Tham: Before the evening 2) Ta thaùn: To sigh. assembly—See Tham (1) (b). 3) Than: Charcoal—Coal.

Thaùn Ba Na: Taám (loaïi gaïo naùt)—Broken laäu, laøm cho ngöôøi nghe coù khaû naêng rôøi boû rice. phieàn naõo oâ tröôïc—Pure and white, as the Thaùn Ñaàu: Vò sö coi veà cuûi löûa trong töï Buddha-truth, or as pure as goodness. vieän—The fire-tender in a monastery. Thanh Baàn: Poor but unsullied Thaùn Ñöùc: Taùn thaùn coâng ñöùc cuûa ngöôøi Thanh Bieän: Bhavaviveka (skt)—Baø Tyø Pheä khaùc—To praise the virtue of others. Da, moät luaän sö noåi tieáng (ñoàng thôøi vôùi Boà Thaùn Linh: Taùn thaùn coâng ñöùc cuûa ngöôøi quaù Taùt Hoä Phaùp, nhöng baùc boû thuyeát höõu toâng vaõng—To praise the spirit of the departed. cuûa Hoä Phaùp), laø ñeä töû cuûa ngaøi Long Thoï. Ngaøi laø ngöôøi cuøng thôøi vôùi Phaät Hoä, nhöng treû Thaùn Phaät: Taùn thaùn coâng ñöùc cuûa Phaät—To tuoåi hôn. Ngaøi cho raèng ,

chæ neâu ra söï sai laàm praise Buddha. khoâng chöa ñuû, maø coøn phaûi ñeà ra töï y luaän Thaùn Phuïc: To admire. chöùng, hoaëc luaän chöùng ñoäc laäp hôïp lyù ñeå Thaûn: Bình thaûn—Unevenful—Even. khieán keû ñoù phaûi im tieáng. Ngaøi ñaõ vieát boä Ñaïi Thaûn Nhieân: Unimpressionable— Thöøa Chöôûng Traân Luaän, Trung Quaùn Taâm Unmoved—Emotionless—Even-mindedness. Luaän, vaø Trung Luaän Yeáu Chæ ñeå chuù giaûi Thaûn Nhieân Khoâng Chuùt Ñoäng Taâm Trung Luaän cuûa Ngaøi Long Thoï—A noted Tröôùc Nhöõng Ñau Thöông Hay Caùi Buddhist philosopher, around 60 A.D., a Cheát Cuûa Ngöôøi Khaùc: To remain follower of Nagarjuna. Bhavaviveka was a emotionless before the suffering or the death junior contemporary of Buddhapalita. He of others. maintained that the opponent should not only Thang: be reduced to absurdity, but svatantra or independent logical arguments should also be 1) Canh: Soup. advanced to silence him. He wrote Mahayana- 2) Nöôùc noùng: Hot liquid—Hot water. Karatala-ratna sastra, Madhyamikahrdaya with Thang Danh Voïng: Ladder of fame. an auto commentary called Tarkajvala, Thang Ñaàu: Vò sö lo vieäc naáu nöôùc trong Madhyamartha-Samgraha and Prajna-pradipa, chuøa—The monk in charge of the kettles in a a commentary on the Madhyamaka Sastra of monastery. Nagarjuna. Thang Xaõ Hoäi: Social ladder. Thanh Bình: Tranquil—Quiet—Calm— Thaùng: Month. Peaceful. Thaûng Hoaëc: By chance---Occasionally. Thanh Danh: Renown—Fame—Reputation. Thanh: Thanh Dieän Kim Cang: Vò Thieân vöông 1) AÂm thanh: Sabda (skt)—Moät trong nguõ maët xanh, laøm hoä phaùp cho Phaät giaùo, vua cuûa caên—Sound—Voice—Tone, one of the caùc loaøi Daï Xoa, mieäng luùc naøo cuõng môû to, five physical senses or sensations. coù moùng choù, ba maét, ñeo soï ngöôøi treân ñaàu 2) Thanh saét: A bar of metal. vaø ñeo raén treân chaân—The blue-faced raja, 3) Tieáng thanh: Clear voice. protector of Buddhism, king of the yaksas, with 4) Thanh saéc: Nila (skt)—Maøu xanh nöôùc open mouth, dog's fangs, three eyes, four bieån—Dark blue coloured; also green, arms, wearing skulls on his head, serpents on black. his legs. 5) Thanh tònh: Amala (skt)—Pure—Clear— Thanh Duyeân: See Thanh Vaên, and Duyeân Tranquil—Serene. Giaùc in Vietnamese-English Section. Thanh Baïch: Pure—Honest—Phaùp do Ñöùc Thanh Döông: Clear and resonant. Phaät thuyeát ra laøm saùng toû moïi thieän phaùp voâ

Thanh Ñaïm: Slight—Frugal. "What is the self before the empty eon?" Thanh Ñaàu Quaùn AÂm: When Xing-Liao began to answer, Tan- • Vò Quaùn AÂm ñaàu xanh, ngoài treân vaùch ñaù Xia stopped him and said: "You are döïng ñöùng: The blue-head Kuan-Yin, disturbed now. Go!" seated on a steep cliff. • Moät hoâm sö leân ngoïn Baùt-Vu, boãng nhieân • Vò Quaùn AÂm coå xanh, coù ba maët: The kheá ngoä. Treân ñöôøng sö trôû veà gaëp Ñôn blue-knech Kuan-Yin, with three faces. Haø, thì Ñôn Haø ñaõ bieát, taùt oâng moät caùi vaø noùi: "Ñaõ noùi laø oâng seõ chaïy veà ñaây noùi Thanh Ñeà Nöõ: Meï cuûa Muïc Kieàn Lieân trong cho ta bieát maø." Sö leã baùi roài lui ra. Hoâm moät tieàn kieáp, noåi tieáng veà söï baàn tieän cuûa sau, Ñôn Haø thöôïng ñöôøng noùi keä: baø—The mother of Maugalyaya na in a former "Nhaät soi coâ phong bieác, incarnation, noted for her meanness. Nguyeät ñeán nöôùc trong khe,

Thanh Giaù: Danh giaù—Fame and dignity. Toå sö huyeàn dieäu quyeát, Thanh Giaùo: Giaùo phaùp daïy baèng caùch noùi Chôù höôùng taát loøng an." thaønh tieáng—Vocal teaching. Noùi xong Ñôn Haø lieàn xuoáng toøa. Thanh Haø: Vanksu or Vaksu (skt). Thanh Lieãu beøn tieán ñeán tröôùc toøa thöa: • Doøng soâng coù nöôùc trong xanh: The blue "Ngaøy nay ñaêng toøa laïi chaúng löøa ñöôïc or clear river. con." Ñôn Haø hoûi: "Ngöôi thöû nhaéc laïi • Doøng Oxus: The Oxus. ngaøy nay ta ñaêng toøa xem?" Sö im laëng Thanh Khieát: Pure and clean. giaây laâu. Ñôn Haø baûo: "Seõ noùi oâng khaép Thanh Laõng: Sound wave. ñaát." Sö lieàn ñi ra. Thanh Lòch: Refined—Fine—Elegant. One day he went to nearby Bo-Yu Peak, Thanh Lieâm: Upright—Honest. he suddenly experienced enlightenment. Upon returning to see Tan-Xia, his teacher Thanh Lieân: Utpala (skt)—Öu Baùt La—Hoa immediately knew what had transpired. sen xanh—Blue lotus. Before Tan-Xia could speak, Tan-Xia Thanh Lieãu Chôn Yeát Thieàn Sö: Thieàn sö slapped him saying: "You were going to Thanh Lieãu Chôn Yeát sanh naêm 1089 taïi tænh tell me what you know!" He bowed and Töù Xuyeân. Sö xuaát gia naêm möôøi moät tuoåi, retreated. The next day, Tan-Xia entered ñeán naêm möôøi taùm tuoåi sö thi ñaäu Kinh Phaùp the hall and said to the monks this verse: Hoa. Sau ñoù sö tieáp tuïc ñi ñeán Thaønh Ñoâ tieáp "The sun shines on a solitary green peak, tuïc hoïc taäp kinh ñieån—Xing-Liao-Zhen-Yieh The moon reflects in the cold creek was born in 1089 in Si-Chuan province. He left water. home at the age of eleven and passed his The sublime mystery of the ancestors, scriptural examinations on the Lotus Sutra at Is not found in the small mind." the age of eighteen. He then traveled to Tan-Xia then got down from the seat. Cheng-Tu, where he continued his scriptural Xing-Liao came forward and said: "A talk study. like the one you gave today won't deceive • Moät laàn treân ñöôøng vaân du, sö gaëp thieàn me again." Tan-Xia said: "Then explain it sö Ñôn Haø. Ñôn Haø hoûi sö: "Theá naøo laø to me and we will see if you understand." chính mình tröôùc khoâng kieáp?" Sö suy Xing-Liao was silent. Tan-Xia said: "I will nghó ñeå traû lôøi, thì Ñôn Haø ñaõ chaän laïi say you caught a glimpse of it." Xing-Liao baûo: "Ngöôi coøn oàn aøo theá sao, haõy ñi then went out. ñi!"—One time on the way of traveling, he met Tan-Xia. Tan-Xia asked him:

• Coù vò Taêng hoûi: "Chö Phaät ba ñôøi nhaèm received the posthumous name "Zen trong ñoáng löûa xoay baùnh xe ñaïi phaùp, laïi Master Enlightened Emptiness." quaû thöïc ñaáy chaêng?"Thanh Lieãu baûo: "Ta Thanh Long: Roàng xanh—Blue or green laïi nghi ñaáy." Vò Taêng baûo: "Hoøa Thöôïng dragon. vì sao laïi nghi?" Sö ñaùp: "Hoa ñoàng thôm Thanh Löông: Trong saïch vaø töôi maùt, yù noùi ñaày ñaát, chim röøng chaúng bieát thôm."—A thanh tònh—Clear and fresh (cool)—Clean and monk asked Xing-Liao: "All the Buddhas pure. in the three worlds have turned the great Thanh Löông Nguyeät: Maët traêng thanh tònh, wheel of Dharma into the flames. Has this yù noùi Ñöùc Phaät—The pure moon, i.e., the ceased or not?" Xing-Liao laughed out Buddha. loud and said: "I have doubts about it." Thanh Löông Quoác Sö: Vò quoác sö giôùi The monk said: "Master, why do you have luaät thanh tònh, danh hieäu cuûa vò toå thöù tö cuûa doubts about this?" Xing-Liao said: "The toâng Hoa Nghieâm (huùy

Tröøng Quaùn, töï Ñaïi fragrance of wild flowers fills the road. Höu, hoï Haï Haàu, ngöôøi ñaát Sôn AÂm, xuaát gia The secluded bird does not know it's naêm 11 tuoåi, truï trì taïi Nguõ Ñaøi Sôn, ñöôïc vua spring." Ñöôøng Ñöùc Toâng toân laøm Thanh Löông Quoác • Vò Taêng thöa: "Chaúng rôi phong theå laïi Sö. Ngaøi thò tòch naêm 120 tuoåi)—Pure-minded nhaän chuyeân thaân hay khoâng?" Sö ñaùp: preceptor of the State, title of the fourth "Choã ñi ngöôøi ñaù chaúng ñoàng coâng."—A patriarch of the Hua-Yen school. monk asked: "Without letting go of wind and color, is it still possible to pivot Thanh Löông Sôn: oneself or not?" Xing-Liao said: "Whre • Teân cuûa nuùi Nguõ Ñaøi Sôn, naèm veà phía the stone person walks, there is no other baéc tænh Sôn Taây, nôi truù nguï cuûa caùc vò activity." Boà Taùt—A name for Wu-T'ai-Shan in • Moät hoâm sö vaøo nhaø truø xem laøm buùn, north Shan-Si, the abode of Bodhisattvas. chôït thuøng thoâng luûng ñaùy. Taêng chuùng la • Nôi truù nguï cuûa Boà Taùt Vaên Thuø Sö Lôïi, hoaûng: "Uoång laém!" Sö baûo: "Thuøng veà phía ñoâng cuûa vuõ truï: The abode of thoâng luûng ñaùy töï neân vui möøng, vì sao laïi Manjusri Bodhisattva, in the north-east of phieàn naõo?" Taêng chuùng thöa: "Hoøa the universe. Thöôïng thì ñöôïc." Sö noùi: "Quaû thöïc ñaùng Thanh Löông Trì: Hoà thanh tònh, duøng ñeå ví tieác moät thuøng buùn."—One day Xing-Liao vôùi caûnh nieát baøn, nôi khoâng coù soùng gioù vaø went into the kitchen and saw a pot of nhieãm tröôïc phieàn naõo—The pure lake or boiling noodles. Suddenly, the bottom fell pool, i.e., nirvana. out of the pot. The monks there were Thanh Löông Töï: Teân cuûa moät töï vieän treân crestfallen, saying: "Oh, what a waste!" nuùi Nguõ Ñaøi Sôn, ñöôïc ngaøi Thanh Löông Xing-Liao said: "An overturned bucket is Quoác Sö xaây döïng vaøo thôøi nhaø Ñöôøng—A a joy. Why are you disturbed?" the monks monastery at Wu-T'ai-Shan, built by preceptor said: "The master can take delight in it." of the State Sin-Liang during the T'ang Xing-Liao said: "Really, it's a shame to Dynasty. waste a pot of noodles!" Thanh Löu: Clear current. • Thieàn sö Thanh Lieãu thò tòch naêm 1151, Thanh Minh: ngaøi ñöôïc vua ban danh hieäu "Ngoä Khoâng 1) Trong saùng: Clear and bright. Thieàn Sö."—Xing-Liao died in 1151. He 2) Giaûi thích roõ raøng: To explain or to state clearly.

3) Ngaøy leã Thanh Minh sau Teát, thöôøng vaøo learn other living and popular languages to ngaøy raèm thaùng ba AÂm lòch, ngaøy leã daønh communicate with and understand other cho nhöõng vong linh. Caùc daân toäc Ñoâng AÙ peoples' ideas and thoughts to improve nhö Taøu, Nhöït, Ñaïi Haøn vaø Vieät Nam, our physical and spiritual life—See Nguõ thöôøng cöû haønh leã naày baèng caùch ñi ñeán Minh. caùc nghóa trang ñeå vaõy coû vaø laøm saïch moä a) Truyeàn ñaït baèng lôøi noùi—Communication toå tieân, cuõng nhö daâng cuùng thöïc phaåm vaø by speech: Lôøi noùi vöøa laø phöông tieän hoa quaû: The Chinese festival or a festival truyeàn thoâng chính, vöøa cuõng laø phöông after Spring, usually on 15th of the third tieän phaù tan nhöõng raøo caûn khaùc bieät veà tö lunar month, when honour is paid to töôûng—Speech is not only a main means departed spirits. East Asian peoples such of communication, but it is also a means to as Chinese, Japanese, Korean, destroy barriers of different ideas and Vietnamese, often celebrate this festival thoughts. by going to the

cemetery to cut grasses, b) Truyeàn ñaït baèng chöõ vieát— clean and offer food and fruits on their Communication by writing: Söï tieán trieån ancestors' tombs. cuûa vaên minh tuøy thuoäc vaøo saùch vôû cuûa 4) Thanh Minh coù nghóa laø truyeàn tin, moät caùc baäc tieàn boái ñeå laïi. Phaät giaùo xuaát trong Nguõ Minh: The learning of phaùt töø AÁn Ñoä neân taát caû caùc kinh ñieån communication, one of the five sciences— ñeàu ñöôïc vieát baèng Phaïn ngöõ. Sau ñoù, Ñöùc Phaät ñaõ nhìn thaáy söï quan troïng cuûa kinh ñieån ñöôïc dòch sang tieáng Hoa. Hieän truyeàn tin, vì vaäy Ngaøi ñaõ ñaët noù leân haøng taïi taïi Vieät Nam kinh ñieån ñöôïc dòch sang ñaàu. Vì neáu khoâng coù kyõ thuaät truyeàn tin Vieät ngöõ töø Phaïn hay Hoa ngöõ—The thì caùc moân hoïc khaùc seõ khoâng phaùt huy advancement of civilization depends on ñöôïc. Khoa truyeàn tin töï coå chí kim chòu the scriptures left to us by the ancient aûnh höôûng cuûa chöõ vieát hay lôøi noùi. Ñöùc sages. Buddhism originated from India; Phaät khuyeán khích con ngöôøi haõy hoïc therefore, all scriptures were written in caùch dieãn ñaït vaø laøm cho ngöôøi khaùc hieåu either Sanskrit or Pali. Later, they were roõ mình. Vì vaäy, ngoaøi tieáng meï ñeû ra, translated into Chinese. Nowadays, chuùng ta caàn phaûi hoïc theâm nhöõng sinh Vietnamese Buddhist monks and nuns are ngöõ thoâng duïng ñeå coù theå truyeàn ñaït vaø translating these scriptures into hieåu roõ tö töôûng cuûa caùc daân toäc khaùc, töø Vietnamese, either from Sanskrit, Pali, or ñoù caûi thieän cuoäc soáng veà caû vaät chaát laãn Chinese. tinh thaàn—The Buddha realized the c) Truyeàn ñaït baèng nhöõng phöông caùch importance of communication; therefore, khaùc—Communication by other media: he made it the first of the "Five Great Chaéc chaén coù ngöôøi cho raèng chaân lyù toái Learning." For without adequate means of thöôïng cuûa Ñöùc Phaät khoâng theå giaûi thích communication, all other learning types baèng ngoân ngöõ, nhöng neáu khoâng duøng cannot be carried out. From ancient time ngoân ngöõ thì khoâng theå naøo dieãn ñaït ñöôïc till now, communication can be effected Phaät Phaùp, töùc laø chaân lyù toái thöôïng cuûa by written languages or by speech. The Ñöùc Phaät, noù sieâu vieät leân treân moïi hình Buddha encouraged people to learn how thöùc, tuy nhieân phaûi duøng tôùi phöông tieän to express themselves and make cuûa hình thöùc thì môùi coù theå thöïc hieän themselves understood. Thus, we should ñöôïc baèng caùc moân ngheä thuaät nhö hoäi learn not only our own languages, but also hoïa, ñieâu khaéc, aâm nhaïc, vaø haønh ñoäng,

nhö caùc toâng phaøi Maät Toâng ñaõ öùng duïng. doõi Taøo Ñoäng—Zen master Qing-Pou-Xing- Trong Thieàn Toâng, söï truyeàn ñaït trí hueä Yang was a disciple of Zen master T'a-Yang. cao sieâu ñöôïc thöïc hieän baèng taâm truyeàn Although he was a successor of T'a-Yang, he taâm. Tuy nhieân, vôùi ña soá ñaïi chuùng vôùi unfortunately did not outlive his teacher, nor caên cô trình ñoä khaùc nhau, thì söï truyeàn did he have any Dharma heirs to carry on the ñaït baèng ngoân ngöõ vaø hình aûnh chaân thaät Cao-T'ong line. vaãn phoå thoâng vaø höõu hieäu hôn nhieàu—Of • Sau khi truï ôû Höng Döông, sö thöôïng course some may argue that the law has ñöôøng daïy chuùng: "Ñaïi ñaïo töø Taây sang, no speech; however, without speech it lyù baët baùch phi, trong caâu hôïp cô toaøn traùi cannot be expressed. The ultimate

truth of dieäu chæ, baát ñaéc dó maø coù laøm cong vaïy the Buddha transcends form, yet only by toâng Toå Sö, huoáng laø laêng xaêng coù lôïi ích means of form can it be understood. gì? Tuy nhieân nhö theá, vieäc khoâng phaûi Doctrinal transmission can also be moät chieàu, haõy ôû trong cöûa xöôùng giaùo môû accomplished by arts, such as painting, moät con ñöôøng cuøng toaøn theå thöông sculpture, music, and actions, as is the löôïng.”—After becoming the abbot of a case with the esoteric sects of Buddhism. temple, Xing-yang entered the hall and While in Zen the transmission of high addressed the monks, saying: “The wisdom is carried out from mind to mind. principle of the great way that came from However, the masses with different levels the west cuts off the hundred negations. of faculties, the transmission by way of Words that accord with the essential speech and real pictures is much more teaching go on without end. But what popular and effective. benefit could there be in just arduously Thanh Minh Luaän: Sabdavidya-sastra submitting to the teachings of our school? (skt)—Boä luaän veà chöõ vaø nghóa—A treatise on Although it’s like this, there are many the words and meanings. different affairs to deal with. But in the Thanh Nguyeân Haønh Tö Thieàn Sö: Zen teaching of our school, there is only one master Xing-Si-Qing-Yuan—See Haønh Tö path that passes through. Everyone discuss Thanh Nguyeân Thieàn Sö. this!” • Coù vò Taêng hoûi: “Roàng Ta Kieät ra khoûi Thanh Nhaõ: Grace—Refined—Elegant— bieån thì caøn khoân chaán ñoäng, thaáy maët Courteous. trình nhau vieäc theá naøo?” Sö ñaùp: “Chim Thanh Nhaøn: Unoccupied. Ñaïi baøng caùnh vaøng kình vuõ truï, trong aáy Thanh Nieäm Tuïng: Tuïng nieäm ra tieáng— ai laø ngöôøi xuaát ñaàu?” Vò Taêng hoûi: “Neáu Vocal intonation. khi gaëp ngöôøi xuaát ñaàu thì laøm sao?” Sö Thanh Phaïn: ñaùp: “Gioáng nhö chim caét anh khoâng tin, • Phaïn ngöõ laø ngoân ngöõ cuûa thanh tònh: Pure tröôùc soï khoâ nghieäm môùi bieát thaät.” Vò Sanskrit. Taêng hoûi: “Theá aáy thì khoanh tay baøy • Tieáng Phaät thanh tònh: Buddha’s resonant ngöïc lui ba böôùc?” Sö ñaùp: “Döôùi toøa Tu voice, or pure enunciation. Di con ruøa quaï, chôù ñôïi ñieåm traùn laàn thöù Thanh Phaåu Höng Döông Thieàn Sö: Zen hai.”—A monk asked Xing-Yang-Qing- master Qing-Pou-Xing-Yang—Thieàn sö Thanh Pou: “When the Sagara Dragon emerges Phaåu Höng Döông laø ñeä töû cuûa Thieàn sö Ñaïi from the sea, the entire universe shudders. Döông. Tuy vaäy oâng khoâng may cheát tröôùc At just such a time, how is this Ñaïi Döông vaø khoâng coù Phaùp töø naøo ñeå noái expressed?” Qing-Pou said: “The Garuda

King confronts the universe! Among you Thanh Quyû: Loaïi quyû xanh, luoân mieäng here, who can come forth?” The monk traùch maéng toäi nhaân trong ñòa nguïc—Blue or asked: “If suddenly someone comes forth, green demons who abuse the sufferers in then what?” Qing-Pou said: “It’s like a Hades. falcon striking a pigeon. You don’t believe Thanh Saéc Thanh Quang: Green colored me. If you can experience it behind your of green light. skull, then you’ll at last realize the truth.” Thanh Söû: History book. The monk said: “In that case, I’ll just fold Thanh Tao: Noble—Elevated. my hands on my chest and retreat three steps.” Qing-Pou said: “The tortoise that Thanh Taâm: Khoâng khoâng ueá nhieãm—An upholds Mount Sumeru won’t tolerate unperturbed

mind—Pure heart. another one going back with a dot on its Thanh Taân: Pure and fresh. forehead!" Thanh Thaûn: Serene. • Sö beänh, Ñaïi Döông ñeán hoûi: "Thaân naày Thanh Thanh: Greenish. nhö boït huyeãn, trong boït huyeãn thaønh töïu. Thanh Theá: Prestige—Fame and influence. Neáu khoâng coù caùi boït huyeãn thì ñaïi söï Thanh Thoû: Quiet—Calm. khoâng do ñaâu maø hieän. Neáu caàn ñaïi söï Thanh Thoaùt: Spontaneously. xong, bieát caùi boït huyeãn naøy laøm gì?" Sö thöa: "Vaãn laø vieäc beân naøy." Ñaïi Döông Thanh Tín Nam: Upasaka (skt)—Öu Baø baûo: "Vieäc beân kia theá naøo?" Sö thöa: Taéc—Male lay devotees—See Upasaka in "Khaép ñaát vaàng hoàng suoát, ñaùy bieån Sanskrit/Pali-Vietnamese Section, and Öu Baø chaúng troàng hoa." Ñaïi Döông cöôøi: "Laø Taéc in Vietnamese-English Section. ngöôøi tænh chaêng?" Sö heùt: "Noùi! Seõ baûo Thanh Tín Nöõ: Upasika (skt)—Öu Baø Di— toâi maát roài." Noùi xong thaày thò tòch— Female lay devotees—See Upasika in When Qing-Pou was ill in bed, T'a-Yang Sanskrit/Pali-Vietnamese Section, and Öu Baø said to him: "The body is an illusion, and Di in Vietnamese-English Section. within this illusion affairs are carried out. Thanh Tònh: Visuddhi (p)—Parisudhi or If not for this illusion, the great matter Visudhi (skt)—Purity—Purification. would have no place from which to be (I) Nghóa cuûa Thanh Tònh—The meanings of undertaken. If the great matter is Purity: undertaken, it is seen to be an illusion. 1) Döùt boû moïi sai phaïm taø aùc vaø nhieãm What do you say?" Qing-Pou said: "There tröôïc: Free from evil and defilement. is still this matter here." T'a-Yang said: 2) Hoaøn toaøn thanh tònh: Pure—Chaste— "And what is that matter?" Qing-Pou said: Calm—Quiet—Purity—To purify (v)—To "Encircling the earth, the lustrous crimson become purity—Serenity—Pure and orb. At ocean bottom, not planting clean—Perfectly clean. flowers." Qing-Pou paused and closed his (II) Phaân loaïi Thanh Tònh—Categories of eyes. T'a-Yang smile and said: "Are you Purity: awake?" Qing-Pou said: "I've forgotten (A) Nhò chuûng Thanh Tònh—There are two what I was about to say." He then passed kinds of purity: away. 1) Töï taùnh thanh tònh: Natural purity—Chaân Thanh Quan: Honest officials. nhö. Thanh Quang: Pure and bright. 2) Ly caáu thanh tònh: Acquired purity through avoiding pollution. Thanh Quy: Luaät thanh tònh—Pure rules.

(B) Tam chuûng Thanh Tònh—Three kinds of truths, and the Mahayana disciple discerns the purity: See Tam Thanh Tònh in unreality of self and things). Vietnamese-English Section. **For more information, please see Nguõ Nhaõn. Thanh Tònh Bieän Taøi: Purity of intellectual Thanh Tònh Phaùp Thaân Phaät: Trong Kinh powers. Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng ñaõ daïy veà Thanh Tònh Boån Nhieân: Purely and Thanh Tònh Phaùp Thaân Phaät nhö sau: "Naày naturally so—Spontaneous. thieän tri thöùc! Sao goïi laø Thanh Tònh Phaùp Thanh Tònh Chaân Nhö: The pure Thaân Phaät? Ngöôøi ñôøi baûn taùnh laø thanh tònh, bhutatathata. muoân phaùp töø nôi taùnh maø sanh, suy nghó taát caû vieäc aùc töùc sanh haïnh aùc, suy nghó taát caû Thanh Tònh Ñaïo: The way of purification. vieäc laønh töùc sanh haïnh laønh. Nhö theá caùc Thanh Tònh Giaùc Haûi: Baûn giaùc thanh tònh phaùp ôû trong töï taùnh nhö trôøi thöôøng trong, maët roäng saâu nhö bieån caû, khoâng chöùa ñöïng nhöõng trôøi maët traêng thöôøng saùng, vì maây che phuû

phieàn tröôïc cuûa cuoäc ñôøi (nhö bieån caû khoâng neân ôû treân saùng, ôû döôùi toái, chôït gaëp gioù thoåi chöùa raùc röôûi, maø raùc röôûi phaûi bò soùng taáp vaøo maây tan, treân döôùi ñeàu saùng, vaïn töôïng ñeàu bôø)—The pure ocean of enlightenment, which hieän. Taùnh cuûa ngöôøi ñôøi thöôøng phuø du nhö laø underlies the disturbed life of all. maây treân trôøi kia. Naày thieän tri thöùc! Trí nhö Thanh Tònh Giaûi Thoaùt Tam Muoäi: Tam maët trôøi, hueä nhö maët traêng, trí hueä thöôøng muoäi sôû khoâng coù oâ nhieãm, thoaùt ly moïi heä luïy saùng, do beân ngoaøi chaáp caûnh neân bi maây noåi raøng buoäc, vaø hoaøn toaøn thanh thaûn töï taïi—A voïng nieäm che phuû töï taùnh khoâng ñöôïc saùng samadhi free from all impurity and in which suoát. Neáu gaëp thieän tri thöùc, nghe ñöôïc phaùp complete freedom is obtained. chôn chaùnh, töï tröø meâ voïng, trong ngoaøi ñeàu Thanh Tònh Nghieäp Xöù: Traïng thaùi thanh saùng suoát, nôi töï taùnh muoân phaùp ñeàu hieän. tònh maø nhöõng ngöôøi coù thieän nghieäp ñaït ñeán Ngöôøi thaáy taùnh cuõng laïi nhö theá, aáy goïi laø (ñaát Phaät thanh tònh kyø dieäu, nôi sanh cuûa Thanh Tònh Phaùp Thaân Phaät.”—According to nhöõng ngöôøi coù nghieäp thuaàn laønh)—The state The Dharma Jewel Platform Sutra, the Sixth which one who has a pure karma reaches. Patriarch taught: “Good Knowing Advisor! Thanh Tònh Nhaân: Baäc thanh tònh, ñaëc bieät What is the clear, pure Dharma-body Buddha? aùm chæ Ñöùc Phaät—The pure and clean man, The worldly person’s nature is basically clear especially the Buddha. and pure, and the ten thousand dharmas are Thanh Tònh Phaùp: Dharmaviraja (skt)— produced from it. The thought of evil produces Chaân lyù thanh tònh—Pure truth. evil actions and the thought of good produces Thanh Tònh Phaùp Giôùi: Phaùp giôùi thanh good actions. Thus all dharmas exist within tònh hay chaân theå maø Ñöùc Phaät ñaõ chöùng self-nature. This is like the sky which is always ñöôïc—The pure Buddha-truth or realm. clear, and the sun and moon which are always Thanh Tònh Phaùp Nhaõn: Phaùp nhaõn thanh bright, so that if they are obscured by floating clouds it is bright above the clouds and dark tònh (phaùp nhaõn laø moät trong naêm nhaõn). ÔÛ baäc below them. But if the wind suddenly blows Thanh Vaên Duyeân Giaùc thaáy ñöôïc Töù Thaùnh and scatters the clouds, there is brightness Ñeá; coøn caùc baäc Boà Taùt Ñaïi Thöøa, coù trí löïc above and below, and the myriad forms thaáy ñöôïc ngaõ khoâng vaø lyù khoâng cuûa vaïn appear. The worldly peson’s nature constantly höõu—The pure dharma-eye (one of the five drifts like those clouds in the sky. Good eyes) with which one discerns the four noble Knowing Advisors, intelligence is like the sun truths and the unreality of self or things and wisdom is like the moon. Intelligence and (Hinayans disciple first discerns the four noble

wisdom are constantly bright, but if you are Thanh Trai: Giöõ trai giôùi thanh tònh—Pure attached to external states, the floating clouds observance of monastic rules for food; to eat of false thought cover the self-nature so that it purely, i.e. vegetarian food; fasting. cannot shine. If you meet a Good Knowing Thanh Traàn: Saddarammana (skt)—The Advisor, if you listen to the true and right audible object. Dharma and destroy your own confusion and Thanh Tröø: To eliminate. falseness,

then inside and out there will be Thanh Tröôùc: Teân moät ngoâi chuøa coå noåi penetrating brightness, and within the self- tieáng toïa laïc taïi aáp Goø Tre, xaõ Long Thuaän, thò nature all the ten thousand dharmas will xaõ Goø Coâng, Nam Vieät Nam. Ban ñaàu chuøa coù appear. That is how it is with those who see teân laø Phaät Linh do caùc muïc ñoàng döïng leân their own nature. It is called the clear, pure naêm 1826. Ñeán naêm 1851, Hoøa Thöôïng Quyù Dharma-body of the Buddha." Chôn Hoäi ñöùng ra xaây chuøa vaø laáy teân laø Thanh Tònh Quang Minh Thaân: Thaân Thanh Tröôùc Töï. Chuøa ñaõ traûi qua baûy ñôøi thanh tònh chieáu saùng cuûa Ñöùc Phaät—The truyeàn thöøa. Naêm 1896, Hoøa Thöôïng Haûi pure, shining body or appearance of the Traøng cho truøng tu laàn thöù nhaát. Töø naêm 1941, Buddha. Hoøa Thöôïng Hoaèng Thoâng ñaõ cho truøng tu caùc Thanh Tònh Taâm: naêm 1946 vaø 1958—Name of a famous ancient 1) Taâm ñòa trong saïch khoâng nhuoám naõo pagoda located in Goø Tre hamlet, Long Thuaän phieàn: A pure mind free from doubt or village, Goø Coâng town, South Vietnam. The defilement. pagoda was built by some herdsmen in 1826 2) Laøm cho taâm ñòa trong saïch: To purify the and called Phaät Linh. Up to 1851, Most mind. Venerable Quyù Chôn Hoäi took responsibility Thanh Tònh Thaân Taâm: To purify the body of rebuilding the pagoda and remaned it Thanh and mind. Tröôùc. It has been headed by seven successors. Thanh Tònh Thöùc: Amalavijnana (skt)— In 1896, Most Venerable Haûi Traøng had it Thöùc thanh tònh, tröôùc ñaây goïi laø thöùc thöù chín, restored for the first time. Since 1941, Most veà sau naày goïi laø thöùc thöù taùm hay A-Laïi-Da Venerable Hoaèng Thoâng, Head of the pagoda, thöùc—Pure and uncontaminated knowledge, had the pagoda rebuilt in 1946, 1958. earlier regarded as the ninth, later as the Thanh Tröôïng: Caây gaäy ñaõ ñöôïc Ñöùc Phaät eighth or alaya-vijnana. cho thoï giôùi, duøng ñeå ñuoåi nhöõng loaïi coân Thanh Tònh Toái Thaéng: Perfect purity and truøng ñoäc—The sounding or rattling staff, said peace. to have been ordained by the Buddha to drive Thanh Tònh Trang Nghieâm: Purely away crawling poisonoue insects. adorned. Thanh Tuù: Beautiful—Elegant. Thanh Tònh Trí: Voâ laäu trí hay trí khoâng Thanh Tuyeàn: Limpid spring. nhuoám phieàn naõo—Undefiled knowledge. Thanh U: Calm—Silent—Quiet. Thanh Tònh Vieân: Vöôøn Thanh Tònh, moät Thanh Uy: Fame and pretige. trong möôøi teân duøng ñeå goïi töï vieän—Pure Thanh Vaên: Savaka (p)—Sravaka (skt)—garden, or garden of purity, i.e. monastery or Sound hearer. convent, one of the ten names for a monastery. • Thanh Vaên quaùn Töù Ñeá maø tu haønh vaø Thanh Toaùn: To liquidate. möùc ñoä phaùt trieån bò haïn heïp. Muïc tieâu Thanh Tra: To inspect. chæ laø giaùc ngoä caù nhaân maø thoâi. Chính vì theá maø trong Phaùp Hoäi Hoa Nghieâm trong

röøng Theä Ña, Heát thaûy caùc ñaïi Thanh the knowledge whereby the truth is made Vaên, keå caû caùc ngaøi Xaù Lôïi Phaát, Muïc manifest, they are abiding in the limit of Kieàn Lieân, vaân vaân, khoâng coù phöôùc quaû, reality (bhutakoti), they are enjoying the khoâng coù tueä nhaõn, khoâng coù tam muoäi , serenity of the ultimate (atyantasanti); but khoâng coù giaûi thoaùt, khoâng coù thaàn löïc they have no great compassionate all- bieán hoùa, khoâng coù uy löïc, khoâng coù töï embracing heart for

all beings, for they are chuû, khoâng coù truï xöù, khoâng coù caûnh giôùi too intently occupied with their own ñeå hoï böôùc vaøo chuùng hoäi cuûa Boà Taùt vaø doings (atmakarya) and have no mind to tham döï vaøo cuoäc dieãn xuaát taâm linh dieãn accumulate the Bodhisattva-knowledge ra trong röøng Theä Ña. Vì hoï ñaõ rieâng taàm and to discipline themselves in it. They caàu giaûi thoaùt theo thöøa vaø ñaïo cuûa Thanh have their own realization and Vaên; nhöõng gì hoï thaønh töïu ñaõ khoâng vöôït emancipation, but they have no desire, ngoaøi quaû vò Thanh Vaên. Quaû thöïc, hoï ñaõ make no vows to make others also find ñaït ñöôïc trí tueä laøm hieån loä chaân lyù, an truï their resting abode in it. They do not thus trong bieân teá cuûa thöïc taïi (bhutakoti), understand what is really meant by the höôûng thuï tòch dieät cöùu caùnh, nhöng hoï inconceivable power of the Tathagata. khoâng coù taâm ñaïi bi roäng lôùn ñoái vôùi heát • Chöõ Sravaka coù nghóa laø keû nghe giaûng, thaûy chuùng sanh, vì hoï chæ chuyeân taâm vaøo duøng ñeå goïi nhöõng ñeä töû Phaät, coù theå laø nhöõng haønh nghieäp cuûa rieâng mình, khoâng Tyø Kheo, Tyø Kheo Ni hay caän söï nam nöõ, coù taâm chöùa nhoùm trí tueä Boà Taùt vaø töï vaên kinh thính phaùp vaø tu taäp theo lôøi Phaät mình tu taäp theo ñoù. Hoï coù rieâng söï chöùng daïy maø ñaït ñöôïc ñaïo quaû Nieát Baøn. Ngöôøi ngoä vaø giaûi thoaùt, nhung hoï khoâng mong aáy cuõng coù luùc ñoä tha, nhöng khaû naêng raát caàu, khoâng phaùt nguyeän laøm cho keû khaùc haïn heïp. Haøng Thanh Vaên coøn chòu khuaát cuõng tìm thaáy choã an truï trong ñoù. Nhö theá phuïc döôùi nghieäp chöôùng naëng neà; hoï hoï khoâng hieåu theá naøo laø thaàn löïc baát khaû khoâng theå hoaøi baûo nhöõng taâm nguyeän lôùn tö nghì cuûa Nhö Lai: Hearer of the four lao nhö caùc vò Boà Taùt ñeå laøm lôïi ích cho noble truths and limited to that degree of heát thaûy chuùng sanh; sôû kieán cuûa hoï khoâng development. The objective is personal ñuû saùng vaø khoâng ñuû saâu neân hoï khoâng salvation. Therefore, in the assembly of nhìn thaáy taát caû nhöõng bí aån cuûa söï soáng, the Gandavyuha in the Jetavana, all the hoï chöa heà khai môû con maét trí tueä (see great Sravakas, including Sariputra and Tueä Nhaõn)—Sound-hearer—The word Maudgalyayana, etc., have no stock of ‘Sravaka’ literally means ‘hearer.’ This merit, no wisdom-eye, no samadhi, no name was given to the disciple of the emancipation, no power of transformation, Buddha, may be a monk, a nun, a layman no sovereignty, no energy, no mastery, no or a laywoman, bent on his or her abode, no realm, which enable them to get liberation. A Sravaka hears and learns the into the assemblage of the Bodhisattvas truth from the Buddha, then follows and and participate in the performance of the practices the teachings of the Buddha and greatspiritual drama that is going on in finally attains Nirvana. He or she also Jetavana. As they have sought their serves others, but his or her capacity to do deliverance according to the vehicle and so is limited. Sravakas are yet under the way of Sravakahood, what they have covering of too great a karma-hindrance; accomplished does not go beyond they are unable to cherish such great vows Sravakahood. They have indeed gained are made by the Bodhisattvas for the

spiritual welfare of all beings; their insight error, that is, this world of particulars, is not clear and penetrating deep enough appears neither perverted nor to see all the secrets of life; they have not unperverted. yet opened the wisdom-eye. • Ñoaøn theå do Ñöùc Phaät laäp neân goïi laø Thanh Vaên Taïng: The Sravaka—Hinayana "Thaùnh Chuùng" (Aryan sangha), ñoù laø moâi Canon. tröôøng tu taäp cuûa nhöõng ngöôøi cao quyù. Vì Thanh Vaên Thöøa: See Sravakayana in truyeàn thoáng Baø La Moân ñaõ ñöôïc thieát laäp Sanskrit/Pali-Vietnamese Section. kieân coá neân giai caáp baáy giôø ñaõ ñöôïc phaân chia thaä laø roõ reät. Bôûi leõ ñoù, Ñöùc Phaät Thanh Vaéng: Deserted and silent. luoân xaùc nhaän raèng trong haøng Taêng Thaùnh: Arya (skt). chuùng cuûa Ngaøi khoâng coù phaân bieät giöõa 1) Thaùnh giaû: Saint—Sage. Baø La Moân vaø voõ töôùng, hay giöõa chuû vaø 2) Thieâng lieâng: Holy. tôù. Ai ñaõ ñöôïc nhìn nhaän vaøo haøng Taêng 3) Thaùnh thaàn: Gods. chuùng ñeàu ñöôïc quyeàn hoïc taäp nhö nhau. 4) Chöùng ñaéc Chính Ñaïo: One who is wise Ñöùc Phaät daïy raèng khoâng theå goïi moät giai and good, and is correct in all his caáp naøo laø cao quyù hay khoâng cao ñöôïc characters. bôûi vì vaãn coù nhöõng ngöôøi ñeâ tieän trong 5) Thaùnh Nhaân ñoái laïi vôùi Phaøm Nhaân: The caùi giai caáp goïi laø cao quyù vaø ñoàng thôøi saint is the opposite of the common or cuõng coù nhöõng ngöôøi cao quyù trong giai unenlightened man. caáp ñeâ tieän. Khi chuùng ta goïi cao quyù hay 6) Töù Thaùnh: See Töù Thaùnh Quaû. ñeâ tieän laø chuùng ta noùi veà moät ngöôøi naøo Thaùnh Baûo Taïng Thaàn: Moät trong caùc vò ñoù chöù khoâng theå caû toaøn theå moät giai chö Thieân, vò coù nhieàu cuûa caûi quyù baùu, ñöôïc caáp. Ñaây laø vaán ñeà cuûa tri thöùc hay trí tueä goïi laø Taøi Thaàn, ñem cuûa caûi ñeán laøm giaøu cho chöù khoâng phaûi laø vaán ñeà sinh ra ôû trong chuùng sanh—The deva, or devas of the sacred doøng hoï hay giai caáp naøo. Do ñoù, vaán ñeà treasury of precious things, who bestows them cuûa Ñöùc Phaät laø taïo neân moät ngöôøi cao on the living. quyù hay Thaùnh giaû (Arya pudgala) trong yù Thaùnh Caûnh: Auspicious scenes. nghóa moät cuoäc soáng cao quyù. Thaùnh Thaùnh Chuû Thieân Trung Thieân: The holy chuùng ñaõ ñöôïc thieát laäp theo nghóa ñoù. lord—Deva of devas. Theo ñoù thì Thaùnh Phaùp (Arya dharma) vaø Thaùnh Chuùng: Thaùnh luaät (Arya vinaya) ñöôïc hình thaønh • Taát caû caùc baäc Thaùnh—The holy ñeå cho Thaùnh chuùng tu taäp. Con ñöôøng maø multitude—All the saints, or sacred Thaùnh giaû phaûi theo laø con ñöôøng Baùt assembly. Thaùnh Ñaïo (Arya-astangika-marga) vaø caùi • Nhöõng vò Boà Taùt Thaùnh ñaõ vöôït thoaùt söï thaät maø Thaùnh giaû tin theo laø Töù Dieäu phieàn naõo töø sô ñòa trôû leân—The Ñeá. Söï vieân maõn maø Thaùnh giaû phaûi ñaït Bodhisattva saints who have overcome tôùi laø Töù Thaùnh quaû (Arya-phala) vaø caùi illusion, from the first stage upwards. toaøn bò maø Thaùnh giaû phaûi coù laø Thaát • Ñoái vôùi Thaùnh chuùng hay baäc trí, nhöõng gì Thaùnh Giaùc Chi (sapta-arya-dharma). Ñoù thöôøng phaûi ñöôïc xem laø moät söï laàm laãn, laø nhöõng ñöùc tính tinh thaàn caû. Ngöôøi hoïc töùc laø caùi theá giôùi cuûa caùc ñaëc thuø naày, Phaät khoâng neân ñaùnh maát yù nghóa cuûa töø vaãn khoâng bieåu hieän laø ñieân ñaûo hay phi ngöõ "Thaùnh" naày voán ñöôïc aùp duïng caån ñieân ñaûo: To all the saints, or the wise, thaän vaøo moãi ñieåm quan troïng trong giaùo what is to be

ordinarilyregarded as an phaùp cuûa Ñöùc Phaät. Ñöùc Phaät, nhö vaäy, ñaõ

coá gaéng laøm soáng laïi yù nghóa nguyeân thuûy the word Arya to each of the important cuûa chöõ “Thaùnh” nôi caù tính con ngöôøi points of his institution must not be trong cuoïäc soáng thöôøng nhaät: The special overlooked by a student of Buddhism. The community established by the Buddha was Buddha thus seemed to have endeavored called “The Assembly of the Noble” to revive the original meaning of Arya in (Arya-sangha), intended to be the cradle personality and the daily life of his of noble persons. Since the Brahmanical religious community. tradition had been firmly established, the ** For more information, please see Töù race distinction was strictly felt. On that Thaùnh Quaû. account the Buddha often asserted that in Thaùnh Chuùng Lai Nghinh: Nhöõng ai tinh his own community there would be no chuyeân tu haønh nieäm Phaät, luùc laâm chung seõ distinction between Brahmans (priests) ñöôïc Ñöùc Phaät A Di Ñaø cuøng chö Thaùnh chuùng and warriors or between masters and ôû coõi Tònh Ñoä ñeán ñoùn veà coõi Tònh Ñoä— slaves. Anyone who joined the Amitabha’s saintly host come to welcome at Brotherhood would have an equal death those who call upon him. opportunity for leading and training. The Thaùnh Chuûng: Buddha often argued that the word Arya 1) Chuûng töû cuûa baäc Thaùnh Hieàn: Taêng meant ‘noble’ and we ought not call a race chuùng (sau khi Ñöùc Phaät nhaäp dieät, caùc ñeä noble or ignoble for there will be some töû laàn löôït noái phaùp, nhö haït gioáng caây ignoble persons among the so-called Aray truyeàn ñi maõi maõi)—The holy seed, i.e. and at the same time there will be some the community of monks. noble persons among the so-called 2) Moät trong luïc chuûng tính: One of the six Anarya. When we say noble or ignoble we germ-natures or roots of Bodhisattva should be speaking of an individual and development—See Luïc Chuûng Tính. not of a race as a whole. It is a question of Thaùnh Cuùng: The holy offerings, or those knowledge or wisdom but not of birth or made to the saints, especially to the Triratna. caste. Thus the object of the Buddha was Thaùnh Duyeân: Nhöõng ñieàu kieän hay trôï löïc to create a noble personage (arya- giuùp ñöa ñeán cuoäc soáng Thaùnh Thieän—Holy pudgala) in the sense of a noble life. The conditions of or aids to the holy life. noble community (Arya-sangha) was founded for that very purpose. The noble Thaù nh Ñaûn: Birthday of a saint. ideal (Arya-dharma) and the noble Thaùnh Ñaïo: discipline (Arya-vinaya) were set forth for 1) Con ñöôøng Thaùnh Thieän: The holy way. the aspiring candidates. The path to be 2) Con ñöôøng cuûa baäc Hieàn Thaùnh: The way pursued by the noble aspirant is the Noble of the saints or sages. Eightfold Path (Arya-astangika-marga) 3) Ñaïo Phaät: See Buddhism in English- and the truth to be believed by the noble is Vietnamese Section. the Noble Fourfold Truth (Catvariarya- 4) Baù t Thaùnh Ñaïo: The Eightfold Noble satyani). The perfections attained by the Path—See Baùt Thaùnh Ñaïo. noble were the four noble fruitions (Arya- Thaùnh Ñaïo Moân: Con ñöôøng cuûa baäc Hieàn phala) and the wealth to be possessed by Thaùnh ñaït ñaïo qua quaù trình tu taäp, ñoái laïi vôùi the noble was the noble sevenfold wealth tònh ñoä moân hay söï cöùu ñoä qua nieàm tin nôi (sapta-arya-dhana), all being spiritual Ñöùc Phaät A Di Ñaø—The ordinary schools of qualifications. The

careful application of the way of holiness by the process of devotion,

in contrast with immediate salvation by faith in this day, especially those revealed texts Amitabha. called “Hearing” (Sruti). We may imagine **For more information, please see Nhò Moân that Buddhism simply followed the (1). example of the older religion, but there Thaùnh Ñeá: Ñeá lyù maø caùc baäc Thaùnh thaáy were other reasons as well. ñöôïc; ñaëc bieät laø Töù Thaùnh Ñeá (Thaùnh ñeá • Tröôùc heát caùc ngaøi ñaõ khoâng daùm tuïc hoùa Khoå, Taäp, Dieät, Ñaïo, chaân thöïc khoâng hö aâm thanh dòu ngoït vaø nhöõng lôøi eâm aùi cuûa voïng, khoâng ñieân ñaûo)—The sacred principles Ñöùc Thích Toân baèng caùch ñaët chuùng vaøo or dogmas, or those of the saints, or sages; nhöõng vaên töï maïo phaïm coù nguoàn goác especially the Four Noble Truths. ngoaïi lai. Phaät ñaõ coù laàn caám dòch nhöõng ** For more information, please see Töù Thaùnh lôøi cuûa Ngaøi thaønh tieáng Sanskrit cuûa Veä Ñeá. Ñaø. Theá thì Ngaøi seõ í haøi loøng hôn neáu Thaùnh Ñeà Baø: Aryadeva or Devabodhisattva vieát nhöõng lôøi cuûa Ngaøi trong maãu töï cuûa (skt)—Boà Taùt Ñeà Baø, ngöôøi goác Tích Lan, ñeä hoïc thuaät theá gian, voán chæ ñöôïc duøng cho töû cuûa Ngaøi Long Thoï. Thaùnh Ñeà Baø laø taùc giaû muïc ñích thöông maïi vaø bình daân. First, boä Baùch Luaän noåi tieáng—A native of Ceylon they dare not desecrate the sweet voice and disciple of Nagarjuna, famous for his and kindly words of the Blessed One by hundred writings and discussions. putting them down in the profane letters of a foreign origin. The Buddha had once Thaùnh Ñieån: forbidden the translation of his words into 1) Ñieån tòch cuûa Thaùnh nhaân: The sacred the Vedic sanskrit. How much less would canon, or holy classics. it please him to write his words in the 2) Thaùnh ñieån Phaät Giaùo hay Tam taïng Kinh foreign Accadian alphabet, which was Ñieån: The Tripitaka. used only for commercial and popular Thaùnh Ñieån Khoâng Vaên Töï: The purposes? Unwritten Sacred Literature. • Thöù hai, ngoân ngöõ maø caùc ngaøi chaáp thuaän a) Theo Giaùo Sö Junjiro Takakusu trong trong ñaïi hoäi raát coù theå laø moät thöù tieáng Cöông Yeáu Trieát Hoïc Phaät Giaùo, toaøn boä hoãn chuûng, gaàn gioáng tieáng Ba Li, ñoù laø keát taäp cuûa Thaùnh ñieån do ñaïi hoäi san tieáng Hoa Thò (Pataliputra). Thaät khoâng ñònh chöa ñöôïc vieát treân giaáy hay laù thoát thích hôïp neáu ngoân ngöõ vaø vaên hoïc linh noát suoát thôøi gian gaàn 400 naêm. Dó nhieân, thieâng cuûa caùc Ngaøi phaûi môû ra cho quaàn ngay cho ñeán hoâm nay Baø La Moân giaùo chuùng, nhaát laø khi coù moät soá tröôûng laõo coù cuõng chöa vieát ra vaên hoïc Veä Ñaø, nhaát laø dò kieán theo khuynh höôùng töï do tö töôûng: nhöõng saùch meänh danh laø “khaûi thò luïc.” Secondly, the language they adopted in Chuùng ta coù theå töôûng töôïng, ñaïo Phaät ñaõ the council was, in all probability, a giaûn dò noi göông neàn toân giaùo xöa hôn, commingled one, something like the Pali nhöng cuõng coøn coù nhöõng lyù do khaùc language, that is, the language of nöõa—According to Prof. Junjiro Takakusu Pataliputra. It was not advisable that their in the Essentials of Buddhist Philosophy, sacred language and literature should be the whole collection of the sacred open to the public, especially when there literature authorized by the Council was were some dissenting elders of a free- not written on paper or palm leaf during a thinking tendency. period of about

four hundred years. It is a) Thöù ba, ñaët nhöõng Thaùnh ngoân cuûa Phaät well known that Brahmanism has never vaøo vaên töï coù theå coi laø maïo phaïm cuõng written down its Vedic literature even to

nhö mieâu taû thaùnh töôïng baèng hoäi hoïa hay ñieån—The argument or evidence of authority ñieâu khaéc. Duø sao, toaøn boä vaên hoïc ñöôïc in logic, i.e. that of the sacred books. duy trì trong kyù öùc vaø khoâng ñöôïc pheùp Thaùnh Haønh: Cuoäc soáng chaân chính cuûa moät vieát traûi qua khoaûng boán theá kyû: Thirdly, vò Boà Taùt laø tu haønh giôùi ñònh tueä—The holy to put the Buddha's holy words to letters bodhisttva life of the monastic commandments, might have seemed to them a sacrilege meditation, and wisdom. just as depicting his sacred image in ** For more information, please see Nguõ Haønh painting or sculpture. At any rate, the (C). whole literature was kept in memory and Thaùnh Hieàn: Saints and sages. was not committed to writing until about Thaùnh Hieäu: Buddha's name—Caâu nieäm four centuries later. "Nam Moâ A Di Ñaø Phaät"—The recitation of b) Coäng ñoàng Phaät töû, traùi haún vôùi coägn ñoàng "Namo Amitabha Buddha." Baø La Moân, laø moät taäp hôïp cuûa caû boán Thaùnh Linh: Linh hoàn hay taâm thöùc cuûa giai caáp ñeán töø moïi phöông höôùng, vaø ñaõ ngöôøi quaù coá—The saintly spirit of the dead khoâng thích hôïp cho vieäc tuïng ñoïc caån thaän caùc Thaùnh ngoân. Keát quaû laø cuoäc löu Thaùnh Minh: Söï giaùc ngoä cuûa baäc Thaùnh— truyeàn thieáu soùt. Vì sôï thaát laïcvaø xuyeân The holy enlightenment; the enlightenment of taïc töø nhöõng giaùo thuyeát nguyeân thuûy, saints. neân vua Vattagamani cuûa Tích Lan ñaõ ban Thaùnh Nghi: leänh ghi cheùp toaøn boä vaên hoïc vieát baèng 1) Oai nghi cuûa baäc Thaùnh: The saintly chöõ Tích Lan, khoaûng naêm 80 tröôùc Taây appearance. Lòch: The Buddhist community, quite 2) Töôïng Phaät: An image of Buddha. different from that of the Brahmans, was Thaùnh Ngoân: an assortment of all four castes coming 1) Lôøi noùi chính thöïc ñuùng ñaén cuûa baäc Hieàn from all quarters, and was not suitable for Thaùnh: Holy words—The words of a saint a serious recital of the holy words. The or sage. result was an imperfect transmission. 2) Lôøi daïy cuûa Phaät: The correct words of Fearing the loss and distortion of the Buddhism. original teachings, King Vattagamani of ** For more information, please see Töù Ceylon gave orders to commit the whole Thaùnh Ngoân. literature to writing in Sinhalese Thaùnh Ngoân Löôïng: Tìm hieåu qua lôøi noùi characters, about the year 80 B.C. cuûa Phaät vaø Boà Taùt—Guideline to the Thaùnh Ñöùc: Virtue of a saint. teachings of the sages. Thaùnh Giaû: Arya (skt)—Baäc Thaùnh ñaõ böôùc Thaùnh Ngöõ: Aryabhasa (skt). vaøo con ñöôøng ñi ñeán Nieát Baøn—The saint— 1) Thaùnh ngoân hay nhöõng lôøi noùi cuûa caùc baäc The holy or saintly one; one who has started Thaùnh: Sacred speech, language, words, on the path to nirvana—See Luïc Phaøm Töù or sayings. Thaùnh. 2) Phaïn ngöõ: Sanskrit—Ngoân ngöõ cuûa AÁn Thaùnh Giaùo: Nhöõng lôøi daïy cuûa Thaùnh Ñoä—Indian language. Nhaân—The teaching of the sages, or holy one; Thaùnh Nhaân: Saint—Genuine sages. holy teaching Thaùnh Phaùp: Nhöõng lôøi daïy cuûa chö Hieàn Thaùnh Giaùo Löôïng: Chính Giaùo Löôïng— Thaùnh—Nhöõng lôøi Phaät daïy—The holy law of Nhöõng lyù luaän vaø chöùng cöù cuï theå trong Thaùnh

Buddha—The law or teaching of the saints or sages.

Thaùnh Phuùc: Moät trong hai phöôùc, thaùnh usually placed in he centre of the monks' phöôùc hay phöôùc cuûa Phaät giaùo ñeå ñoái laïi vôùi assembly room. Phaïm phöôùc hay phöôùc cuûa Phaïm Thieân—One Thaùnh Taâm: Taâm cuûa baäc Thaùnh nhö taâm of the two kinds of happiness, holy happiness, Phaät—The holy mind, that of Buddha. that of Buddhism, in contrast with that of Thaùnh Thai: Thai taïng cuûa nhöõng baäc Brahma and Brahmanism—See Nhò Phöôùc. Thaùnh, boïc quaán vaø tröôûng döôõng chö Boà Taùt, Thaùnh Phöông: Aryadesa (skt)—A Ly Ñaø chæ ba hieàn vò Thaäp truï, Thaäp Haïnh, vaø Thaäp Teà Xaù—Tieáng goïi toân xöng cuûa xöù AÁn Ñoä nôi Hoài Höôùng—The womb of holiness which Ñöùc Phaät ñaûn sanh—The holy land (the land of enfolds and develops the bodhisattvas, i.e. the the sage), India where the Buddha was born three excellent positions attained in the ten (India). grounds, ten kinds of dedication, and ten Thaùnh Quaû: Ariyaphalam (p)—Ñaïo quaû cuûa necessary activities of a bodhisattva. baäc Thaùnh, ñaït ñöôïc Boà Ñeà hay Nieát Baøn— ** For more information, please see Thaäp The holy truth—Fruit of the saintly life (bodhi Haïnh, Thaäp Hoài Höôùng, and Thaäp Truï. or nirvana)—Holy fruition—Fruit of Thaùnh Thaàn: Saint and gods. Arhatship—The fruition of holiness—See Luïc Thaùnh Tính: Töùc Phaät (6). 1) Taùnh cuûa baäc Thaùnh: Saintivity. Thaùnh Quaân: Good king. 2) Caâu Xaù Luaän goïi Thaùnh Tính laø Chính Thaùnh Sö Töû: Toân hieäu cuûa Ñöùc Phaät. Ñöùc Tính hay moät ñôøi soáng Thaùnh thieän khoâng Phaät laø vò vua trong coõi Thaùnh nhö sö töû laø vua coøn bò duïc voïng loâi cuoán: The holy nature, trong muoân thuù—The holy lion, Buddha. according to the Abhidharma-kosa of the Thaùnh Söû: Sacred history. passionless life. 3) Duy Thöùc Luaän goïi Thaùnh Tính laø caùi tính Thaùnh Taêng: sanh ra trí voâ laäu maø ñoaïn tröø phieàn naõo: 1) Haøng Taêng chuùng ñöùc cao ñaïo troïng ñaõ According to the Vijnanamatrasiddhi of döùt boû meâ hoaëc, ñaõ chöùng ñaéc chaân lyù, ñoái enlightenment and wisdom, the holy laïi vôùi phaøm Taêng—The holy monk who nature is the nature that produces the has achieved higher merit, in contrasted passionless or pure wisdom. with the ordinary monk (phaøm taêng). 2) Töôïng vò Thaùnh Taêng ôû giöõa Taêng Ñöôøng: Thaùnh Tính Ly Sinh: Theo Duy Thöùc Luaän, The image in the monk assembly room. Thaùnh Tính Ly Sinh laø cuoäc soáng cuûa söï 3) Trong Phaät Giaùo Ñaïi Thöøa thì coi Ngaøi Thaùnh thieän cuûa caùc vò Thanh Vaên, Duyeân Vaên Thuø Sö Lôïi Boà Taùt nhö laø moät Thaùnh Giaùc, A La Haùn hay Boà Taùt, nhöõng vò ñaõ ñaït Taêng, vaø töôïng cuûa ngaøi ñöôïc ñaët ôû giöõa ñöôïc voâ laäu trí vaø döùt boû phieàn naõo do phaân Taêng Ñöôøng: In Mahayana Buddhism, bieät khôûi leân (ñaõ döùt boû phieàn naõo vaø sôû tri Manjusri is considered as a holy monk, his chöôùng), ñoái laïi vôùi cuoäc soáng cuûa phaøm phu image is placed in the center of the hay ngöôøi chöa giaùc ngoä—According to the monks' assembly room. Vijnanamatrasiddhi, the life of holiness apart 4) Trong Phaät Giaùo Tieåu Thöøa thì Ngaøi Ca or distinguished from the life of common Dieáp hay Tu Boà Ñeà ñöôïc coi nhö laø nhöõng unenlightened people. Thaùnh Taêng, töôïng cuûa caùc ngaøi thöôøng Thaùnh Tònh: Nhöõng tröôøng phaùi Phaät Giaùo ñöôïc ñaët giöõa

Taêng Ñöôøng: In Hinayana vaø Tònh Ñoä—The schools of Buddhism and the Budhism, Kasyapa and Subhuti are Pure Land School. considered holy monks, their images are

Thaùnh Toân: Vò Thaùnh ñöôïc toân kính nhö ultimate truth. However, the lamp of words is Phaät—The holy honored one—Buddha. useful to illuminate the passage to final Thaùnh Trí: Arya-jnana (skt)—Supreme enlightenment. knowledge. Thaùnh Töôïng: Chæ töôïng cuûa Ñöùc Phaät— • Caùi trí tueä toái thöôïng hay trí hueä cuûa baäc The statue of the Buddha. Thaùnh, nhôø ñoù ngöôøi ta coù theå nhìn vaøo a) Theo Giaùo Sö Junjiro Takakusu trong nhöõng choã thaâm saâu nhaát cuûa taâm thöùc ñeå Cöông Yeáu Trieát Hoïc Phaät Giaùo, taát caû naém laáy caùi chaân lyù thaâm maät bò che khuaát nhöõng ñieâu khaéc ñaàu tieân taïi Sanci vaø maø caùi trí taàm thöôøng khoâng theå thaáy Barhut khoâng trình baøy Phaät trong dieän ñöôïc: Supreme wisdom, or the wisdom of maïo con ngöôøi. Ñieàu ñaùng löu yù chuùng ta a saint, whereby one is enabled to look laø, nhöõng bieán coá chính trong ñôøi soáng cuûa into the deepest recesses of consciousness Ñöùc Phaät ñaõ ñöôïc ñöa ra ñaày ñuû trong in order to grasp the inmost truth hidden ñieâu khaéc maø khoâng mang dieän maïo moät away from the sight of ordinary anh huøng. Laøm sao coù theå ñöôïc? Phaät khi understanding. giaùng sinh ñöôïc töôïng tröng baèng ñoùa hoa • Phaät trí hay trí cuûa caùc baäc Thaùnh, trí sieâu sen nôû troïn; khi thaønh ñaïo töôïng tröng vieät vaø vöôït ra ngoaøi moïi söï phaân bieät— baèng caây Boà Ñeà coù töôøng raøo chung The wisdom of Buddha, or the saints or the quanh; luùc Ngaøi thuyeát phaùp ñaàu tieân sages; the wisdom which is above all (chuyeån Phaùp Luaân) töôïng tröng baèng particularization, i.e. the wisdom of moät baùnh xe treân ñoù ñoâi khi coù theâm daáu transcendental truth—Sage-like or saint- hieäu Tam Baûo (Tri-ratna); luùc khaát thöïc like knowledge. töôïng tröng baèng moät caùi bình baùt, vaân Thaùnh Trí Baùch Tính Söï: vaân. Neáu söï gôïi höùng laø moät phöông tieän Aryajnanasvabhavavastu (skt)—Trí tueä toái cuûa ngheä thuaät ñích thöïc, caùc ngheä só Phaät thöôïng nhö laø taïo thaønh söï kieän toái haäu cuûa töû ñaàu tieân ñaõ hieåu ñieàu ñoù khaù troïn veïn hieän höõu—Supreme wisdom as constituting the vaø ñaõ duøng yù nieäm ñoù moät caùch kheùo leùo ultimate fact of existence. cho nhöõng muïc ñích thöïc tieãn: According to Prof. Junjiro Takakusu in The Essentials Thaùnh Trí Nhaõn: Aryajnanacakshus (skt)— of Buddhist Philosophy, none of the earlier Con maét cuûa trí tueä toái thöôïng, cuõng ñöôïc goïi sculptures of sanchi and Barhut represent laø tueä nhaõn—The eye of supreme wisdom, the Buddha in huma figure. It is also called the wisdom eye or remarkable to us that the principle events Prajnanacakshus. of the Buddha's life have been fully given Thaùnh Trí Phi Ngoân Ngöõ: Chaân lyù toái haäu in sculture without a figure of the hero. chæ vaøo söï theå chöùng caùi trí tueä toái thöôïng How was that possible? The Buddha at trong taâm thöùc saâu thaúm nhaát, vaø khoâng thuoäc birthis represented by a full blooming phaïm vi cuûa ngoân töø vaø caùi trí phaân bieät; söï lotus; the Buddha in Enlightenment by the phaân bieät nhö theá khoâng theå phaùt hieän ñöôïc Bodhi tree with a rail around it; the chaân lyù toái haäu. Tuy nhieân ngoïn ñeøn ngoân töø Buddha in his first preaching by a wheel, laø

coù lôïi ích cho vieäc soi saùng con ñöôøng ñöa above which a tri-ratna mark is sometimes ñeán chöùng ngoä toái haäu—The ultimate truth added; the Buddha in his beggng round, or points to the realization of supreme wisdom in mendicancy, by a bowl; and the like. If the inmost consciousness, and does not belong suggestion be a means of true art, the to the realm of words and discriminative early Buddhist artists understood it intellect; thus discrimination fails to reveal the

perfectly and utilized the idea skilfully for ñoïc laïi caùc baøi phaùp cuûa Phaät, cuõng khoâng practical purposes. môû roäng caùc luaät nghi cuûa hoï vöôït ngoaøi b) Tuy nhieân, taát caû nhöõng ñieàu naày khoâng nhöõng gì Phaät ñaõ thieát ñònh. Hoï thöôøng ghi nhaát thieát coù nghóa raèng caùc tröôûng laõo ñaõ laïi nhöõng Thaùnh ngoân baèng kyù öùc hay tuyeät nhieân khoâng trình baøy Ñöùc Phaät baèng vaên töï tuøy theo sôû thích. Hoï khoâng suoát thôøi gian Ngaøi coøn taïi theá, vì coù ngaàn ngaïi xöû duïng caùc taøi naêng cuûa mình truyeän keå veà vieäc hoï ñaõ taïo moät böùc trong hoäi hoïa hay ñieâu khaéc ñeå mieâu taû töôïng ñeå cuùng döôøng trong suoát thôøi gian hình aûnh Phaät theo lyù töôûng rieâng cuûa Ngaøi vaéng maët. Hoï laø nhöõng ngöôøi chuû mình veà caùi ñeïp vaø caùi toaøn nhö hoï ñaõ tröông hình thöùc vaø duy thöïc, vaø nhö theá laøm ôû ngheä thuaät Gandhara: The elders of neáu Phaät ñang ôû ngay tröôùc maët, hoï coù idealistic and free-thinking tendencies, quyeàn mieâu taû Ngaøi baèng hoäi hoïa hay whom we might regard as the foreunners ñieâu khaéc. Nhöng baây giôø Ngaøi ñaõ ñi vaøo of the Mahayana, would not hold any Nieát Baøn, maø trình baøy moät ngöôøi khoâng meetings for the rehearsal of the Buddha's coøn hieän höõu trong thöïc taïi nöõa, ñoù laø ñieàu sermons, nor would they enlarge upon baát xaùc. Chính do sau naày, moät phaùt trieån their Vinaya rules beyond what was laid khaû quan cuûa caùc neàn ngheä thuaät down by the Buddha himself. They would Gandhara maø Nam phöông Phaät giaùo baét commit those sacred words to memory or ñaàu coù nhöõng töôïng Phaät. Vieäc naày coù theå to writing as they pleased. They did not xaõy ra cuøng luùc vôùi vieäc ghi cheùp caùc giaùo hesitate in using their talents in painting or thuyeát cuûa Phaät thaønh vaên töï, töùc khoaûng sculture to depict the Buddha's image naêm 80 tröôùc Taây Lòch: However, all this according to their own ideal of beauty and does not necessarily mean that the elders perfection, as they did in the Gandhara art. did not represent the Buddha at all during d) Ngaønh töï do tö töôûng cuõng coù theå ñöôïc his lifetime, for there is a legend which thaáy trong caùc luaän giaûi sieâu hình cuûa caùc tells of their making an image for the nhaø Phaân Bieät Thuyeát (Vaibhasika) hay purpose of offering veneration during the Tyù Baø Sa, trong ñoù nhieàu quan nieäm veà Buddha's absence. They were formalistic phaùp (dharma) hay thaéng phaùp and realistic, and so if the Buddha was (abhidharma) ñöôïc söu taäp vaø moät soá quan actually before them, they had a right to nieäm töï do ñaõ ñöôïc tuyeån vaø ñöôïc khuyeán depict him in painting or sculture. Now caùo hoïc taäp. Maëc duø phaùi Tyø Baø Sa thuoäc that he had passed into Nirvana, however, heä Tieåu Thöøa, nhöng ñaõ môû ra moät it was improper to represent the one who khuynh höôùng nhaém tôùi tröôøng phaùi töï do no longer really lived. It was after a tö töôûng. Haïng

ngöôøi töï do tö töôûng nhö considerable development of the theá coá nhieân can ñaûm trong vieäc thích Gandhara art that the southern school of nghóa, baùc hoïc, chuù giaûi, hay hình thaønh Buddhism began to have images of vaø dieãn taû baát cöù quan nieäm naøo. Tuy Buddha. This was believed at about the nhieân, ñieàu naày khoâng coù nghóa raèng hoï same time when the Buddha's teachings ñi xa ngoaøi caùc giaùo phaùp nguyeân thuûy were committed to writing, i.e., 80 B.C. cuûa Phaät: The trend of the free-thinking c) Caùc tröôûng laõo coù khuynh höôùng duy taâm mind can also be seen in the metaphysical vaø töï do tö töôûng, maø chuùng ta coù theå coi treatises of the Optionalists (Vaibhasikas), nhö laø nhöõng nhaø tieàn phong cuûa Ñaïi in which several opinions about dharmas Thöøa, hình nhö khoâng coù cuoäc hoäi hoïp ñeå or higher dharmas (abhidharmas) are

gathered together and some optional ones ñoù ñöôïc Phaùp Töôùng thay theá taïi Trung Hoa. have been selected and recommended for Caùc nhaø Duy Thöùc cuûa Phaùp Töôùng toâng nhìn study. Though the Vaishasika School nhaän laø truyeàn thöøa veà heä thoáng chaùnh thoáng belonged to the Hinayana, it already cuûa ngaøi Theá Thaân, nhöng treân thöïc teá quaû laø betrayed a tendency toward the free- khoù caû quyeát. Tam Thaäp Tuïng Duy Thöùc, baûn thinking school. Such free-thinking people luaän caên baûn cuûa toâng Phaùp Töôùng, goàm 30 would be bold in exegesis, erudition, baøi luaän ñöôïc ngaøi Theá Thaân Boà Taùt bieân soaïn annotation, or in forming and expressing vaø ngaøi Huyeàn Trang ñôøi Ñöôøng bieân taäp goäp opinion. This, however, does not mean laïi coøn 10 quyeån—The Dharmalaksana school, that they departed from the original though idealistic, is different from the teachings of the Buddha. Samparigraha school, which was Thaùnh ÖÙng: Söï caûm öùng linh nghieäm cuûa representative idealism and was later replaced chö Phaät vaø chö Thaùnh—The influence of by the Dharmalaksana (Fa-Hsiang) School in Buddha—The response of the Buddha or China. The Dharmalaksana idealists profess to saints. have transmitted the orthodox system of Thaùnh Vò: The holy position—The holy life Vasubandhu, but in reality this is rather of Buddhism. uncertain. Vasubandhu's Trimsika was annotated by ten authorities of whom Hsuan- Thaùnh Voõng: Löôùi Phaät Phaùp co cuïm taát caû Tsang and his pupil Ki followed chiefly the chaân lyù—The holy jala, or net, of Buddha's opinions of Dharmapala of Nalanda. The teaching which gathers all into the truth. Vijnaptimatrata-siddhi-sastra, which is the Thaønh: fundamental treatise of the Dharmalaksana 1) Hoaøn thaønh: Hoaøn taát—To complete—To School, was composed by Vasubandhu in 30 perfect—To finish. books and Hsuan-Tsang during the T'ang 2) Thaønh noäi: Citadel—A walled town. dynasty reduced to 10 books. 3) Thaønh thöïc: Sincere—Frank—Truthful— Thaønh Ñaïo: Chöùng ñaïo hay trôû thaønh toaøn True—Real—Sincerity. giaùc nhö Phaät Thích Ca—To attain the way, or 4) Thaønh trì: A defensive wall. to become enlightened, i.e. the Buddha under 5) Trôû thaønh: To become—To grow. the bodhi tree. Thaønh Baïi: Win or lose—Success or failure. Thaønh Ñaïo Hoäi: Ngaøy kyû nieäm Phaät thaønh Thaønh Ca Tyø La Veä: See Kapilavastu in ñaïo laø ngaøy 8 thaùng chaïp haøng naêm (coøn goïi Pali/Sanskrit Section. laø ngaøy Laïp Baùt)—The annual Thaønh Chaùnh

Giaùc: See Thaønh Chaùnh Quaû. commemoration of the Buddha's Thaønh Chaùnh Quaû: Thaønh chaùnh giaùc—To enlightenment on the 8th day of the 12th month. attain to perfect enlightenment—To become Thaønh Ñaït: To succeed—To reach (attain) Buddha. one's end. Thaønh Coâng: Success Thaønh Ñaúng Chaùnh Giaùc: Baäc Boà Taùt tu Thaønh Coâng Trong Söï Caùm Doã: To haønh ngoâi nhaân vò troøn ñaày baäc toaøn giaùc hay succeed in tempting. thaønh Phaät—To attain to perfect Thaønh Danh: To become famous. enlightenment—To become Buddha. Thaønh Duy Thöùc Luaän: Vijnaptimatrata- Thaønh Ñeá: Chaân giaùo Phaät phaùp—Truth— siddhi-sastra (skt)—Phaùp Töôùng Toâng maëc duø The true teaching of Buddhism. laø Duy Thöùc, nhöng laïi khaùc vôùi Nhieáp Luaän Toâng voán chæ laø Duy Thöùc töôïng tröng, vaø sau

Thaønh Gia Thaát: To get married—To Thaønh Söï: To accomplish—To succeed. marry. Thaønh Taâm: Frankness—Sincerity. Thaønh Hình: To take form—To make Thaønh Thaùnh: To sanctify. shape—To form. Thaønh Thaân: See Thaønh Gia Thaát. Thaønh Hoaøng Thaàn: Vò Thaàn baûo veä Thaønh Thaân Hoäi: Caên Baûn Hoäi—Yeát Ma thaønh—The city god, protector of the wall and Hoäi—Maïn Ñaø La thuoäc hoäi thöù nhaát trong chín moat and all they contain. hoäi Maïn Ñaø La Kim Cöông Giôùi—The first Thaønh Khaån: Sincere—Sincerely group in the nine Vajradhatu groups. Thaønh Kieán: Prejudice—Biases. ** For more information, please see Yeát Ma Thaønh Kieáp: Vivarta kalpa (skt)—Moät trong Hoäi. töù kieáp, goàm hai möôi tieåu kieáp, thôøi gian Thaønh Thaàn: To become a spirit (genii). thaønh laäp theá giôùi---One of the four kalpas, Thaønh Thaät: Candid—Frank—Sincere— consisting of twenty small kalpas during which Honest—Fair—Completely true—Perfect worlds and the beings on them are formed truth. (other kalpas are Truï: Vivarta-siddha kalpa, Thaønh Thaät Toâng: Satya-siddhi School of kalpa of abiding or existence; Hoaïi: Samvarta Harivarman—See Thaønh Thöïc Toâng. kalpa, kalpa of destruction, consisting of sixty Thaønh Thuïc: To ripe—To mature. four small kalpas when fire, water and wind Thaønh Thuïc Giaû: Baäc ñaõ thaønh thuïc; baäc ñaõ destroyed everything except the fourth chöùng ñaéc; baäc maø baûn taùnh thieän noåi baäc treân dhyana; Khoâng: Samvarta-siddha kalpa, kalpa chuùng sanh moïi loaøi—The ripe; those who of annihilation). atain; those in whom the good nature, ** For more information, please see Töù Kieáp. immanent in all the living, complete their Thaønh Kính: Sincere respect. salvation. Thaønh Laäp: To establish—To form—To Thaønh Thöû: As a result—Consequently. create. Thaønh Thöïc: Honesty—Completely true— Thaønh Ngöõ: Idiom. Perfect truth—Satyasiddhi (Thaønh Thaät Toâng). Thaønh Nhaân: A grown up person—Adult. Thaønh Thöïc Luaän: Thaønh Thöïc Luaän goàm Thaønh Nieân: Of full age. 16 quyeån do Ha Leâ Baït Ma bieân soaïn. Thaønh Thaønh Phaàn: Components Thöïc coù nghóa laø thaønh laäp ra caùi nghóa chaân Thaønh Phaät: Boà Taùt ôû ngoâi nhaân vò, tu haønh thaät trong caùc kinh. Boä luaän ñöôïc ngaøi Cöu Ma vaïn haïnh, cuoái cuøng chöùng ñaéc A Naäu Ña La La Thaäp dòch sang Hoa ngöõ. Cöu Ma La Thaäp Ta Mieäu Tam Boà Ñeà (Voâ Thöôïng Chaùnh Ñaúng töøng daïy moät soá ñeä töû phaûi giaûng thuyeát veà Chaùnh Giaùc) hay Phaät giaûi thoaùt khoûi voøng luaän naày. Moät trong nhöõng ñoà ñeä

cuûa Cöu Ma luaân hoài sanh töû—To become Buddha and La Thaäp laø Taêng Dueä, khi thaûo luaän veà luaän obtain deliverance from the round of naày, ñaõ khaùm phaù ra raèng, taùc giaû Ha Leâ Baït mortality—To become Buddha, as a Man ñaõ baùc boû nhöõng chuû ñieåm cuûa phaùi A Tyø Bodhisattva does on reaching supreme perfect Ñaøm trong nhieàu tröôøng hôïp, treân baûy laàn nhö bodhi. vaäy. Töø ñoù, chuùng ta coù theå xaùc nhaän raèng caû Thaønh Phaät Giaûi Thoaùt: To become hai toâng phaùi, Höõu Luaän vaø Khoâng Luaän, Buddha and obtain deliverance from the round thöôøng giuõ vò trí choâng choïi nhau, vaøo tröôùc of mortality. hay ngay trong thôøi cuûa taùc giaû. Theo Giaùo Sö Thaønh Quaû: Fruit—Result. Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc

Phaät Giaùo, moät soá ngöôøi coù thaåm quyeàn cho a) Phaùi Hoaøn Thieän Chaân Lyù, döïa vaøo hoïc raèng boä luaän naày thuoäc Ñaïi Thöøa, nhö ba nhaø thuyeát cuûa Sautrantika, vaên baûn chính cuûa Phaät hoïc danh tieáng thôøi nhaø Löông (502-557) tröôøng phaùi naày laø satyasiddhi cuûa Ha Leâ laø Phaùp Vaân, Trí Taïng, vaø Taêng Maãn; nhöõng Baït Ma (Harivarman) vaøo theá kyû thöù tö, hoïc giaû khaùc laïi cho raèng boä luaän thuoäc Tieåu ñöôïc dòch sang Hoa ngöõ vaøo theá kyû thöù Thöøa. Phaûi ñôïi ñeán thôøi Ñaïo Tuyeân, moät moân naêm. Tröôøng phaùi naày tin raèng taâm thöùc ñeä nôûi tieáng cuûa Huyeàn Trang, cuoái cuøng ñaõ chæ laø ngöôøi vaùc gaùnh luaân hoài sinh töû. giaûi quyeát vaán ñeà, baèng caùch tuyeân boá raèng Phaùi naày cuõng cho raèng Nieát baøn chæ laø ñaây laø taùc phaåm thuoäc Tieåu Thöøa vaø Kinh Boä, moät söï kieän taâm linh tieâu cöïc vaø giaûi thoaùt bôûi vì Thaønh Thaät toâng khoâng vöôït ngoaøi trình chæ laø huûy dieät—Satyasiddhi sect, based ñoä vaø uy theá cuûa hoïc phaùi Tyø Baø Sa. Tuy upon the Sautranika's satyasiddhi sastra of nhieân, Ñaïo Tuyeân thöøa nhaän boä luaän naày laø Harivarman. This school believes that the moät khuynh höôùng nhaém ñeán giaùo lyù Ñaïi consciousness as no more than the bearer Thöøa—The Satyasiddhi sastra of Harivarman of the cycle of existence. This school also in 16 books. The Satyasiddhi is defined as believes that Nirvana is a purely negative perfectly establishing the real meaning of the spiritual event; it is nonbeing. He who has sutra. The sastra was translated into Chinese attained liberation is annihilated. by Kumarajiva. He often ordered some of his • Beân Trung Quoác Thaønh Thaät Toâng laø moät pupils to lecture on this sastra. One of his nhaùnh cuûa Tam Luaän Toâng: In China it pupils, Seâng-Jui, while discoursing on it was a branch of the San-Lun Sect. discovered that the author, Harivarman, had • Khoâng Toâng hay toâng phaùi Tieåu Thöøa refuted the tenets of the Abhidharma School ñöôïc thaønh laäp sau cuøng beân AÁn Ñoä: The on several occasions, more than seven times. Sunya Doctrine Sect or the last Hinayana Hence we can assume that the two schools Sect formed in India. (Realistic and Nihilistic) used to hold b) Theo Giaùo Sö Junjiro Takakusu trong antagonistic positions at or before the author's Cöông Yeáu Trieát Hoïc Phaät Giaùo, Thaønh time. According to Prof. Junjiro Takakusu in Thaät toâng, ñoái laäp vôùi Caâu Xaù toâng, chuû the Essentials of Buddhist Philosophy, the text tröông khoâng coù gì hieän höõu, keå caø taâm vaø was taken by some authorities to be vaät. Ñaây laø moät Tieåu Thöøa Khoâng

Luaän Mahayanistic, as by the three noted savants of hay hö voâ luaän, vaø ñöôïc goïi teân theo moät the Liang dynasty (502-557), namely Fa-Yun, nhan saùch cuûa Ha Leâ Baït Man Chih-Tsang, and Seâng-min. By other (Harivarman) soáng ôû AÁn Ñoä khoaûng 250 authorities such as Chih-I, Chi-Tsang and ñeán 350 sau Taây Lòch, khoaûng moät theá kyû Ching-Ying it was taken to be Hinayanistic. It tröôùc Theá Thaân. Trong baøi tuïng môû ñaàu, was Tao-Hsuan, a famous pupil of Hsuan- taùc giaû noùi raèng oâng muoán laøm saùng toû yù Tsang, who finally settled the question by nghóa chaân thaät cuûa kinh. Töø ñoù chuùng ta pronouncing that it was Hinayanistic and coù theå suy ra raèng, nhan saùch "Thaønh Thaät Sautrantic, because the Satyasiddhi School had Luaän" coù nghóa laø söï thieát laäp toaøn veïn not gone beyond the level and influence of the chaân lyù ñöôïc phaùt bieåu qua nhöõng baøi Vaibhasika School. However, he recognized thuyeát phaùp cuûa Phaät: According to Prof. that it had a certain tendency toward the Junjiro Takakusu in The Essentials of Mahayana doctrine. Buddhist Philosophy, the Satyasiddhi Thaønh Thöïc Toâng: The Satyasiddhi School. School is opposed to the Kosa Schol in (A) Cöông Yeáu—Preliminary: that it asserts that nothing, matter or mind,

exists at all. It is a Hinayanistic in a way, can be considered to be an Negativism or Nihilism and is called after orthodox school of Buddhism, especially the title of the work by Harivarman who because it is much nearer than the lived in India (250-350 A.D.), about a Realistic School to the original teaching of century before Vasubandhu. The author the Buddha: "No substance (anatma), no says in his introductory note that he duration (anitya), and no bliss (dukkha) intended to elucidate the true purport of except Nirvana." the sacred literature. From this we can b) Theo Giaùo Sö Junjiro Takakusu trong infer that the title "Completion of Truth," Cöông Yeáu Trieát Hoïc Phaät Giaùo, chuùng ta means the complete establishment of the bieát raát ít, hay khoâng bieát gì caû veà lòch söû truth propounded in the discourses of the cuûa toâng phaùi naày ôû AÁn Ñoä. Coù leõ chöa Buddha himself. töøng coù moät toâng phaùi naøo bieät laäp meänh (B) Lòch söû cuûa Thaønh Thöïc Toâng—The danh laø Satyasiddhi ôû AÁn. Neáu coù moät history of the Satyasiddhi School: toâng phaùi meï deû cuûa Satyasiddhi, thì ñaáy a) Trong 18 boä phaùi ôû AÁn Ñoä, Thaønh Thöïc phaûi laø moät toâng phaùi baùm chaët vaøo giaùo toâng thuoäc Kinh Löôïng Boä (Sautrantika), thuyeát nguyeân thuûy cuûa kinh taïng. Kinh boä phaùi naày theo Kinh Taïng nguyeân thuûy, Boä (Sutravada) hay Kinh Löôïng Boä choáng laïi chuû truông thöïc höõu luaän cuûa (Sautrantikavada) ñöôïc ñeà caäp nhö laø haäu Höõu Boä (Sarvastivada) maø moät vaøi chuû dueä cuoái cuøng trong 18 boä phaùi cuûa Phaät ñieåm cuûa noù ñöôïc Theá Thaân cem nhö laø giaùo. Duø moái lieân heä cuûa Ha Leâ Baït Man nhöõng caûi caùch cuûa caùc luaän sö Tyø Baø Sa vôùi toâng phaùi naày khoâng ñöôïc roõ raøng, raát hay cuûa nhöõng vò chaáp tröôùc vaøo giaùo lyù A nhieàu ñieåm veà giaùo lyù do Ha Leâ Baït Man Tyø Ñaøm. Neáu chuû tröông thöïc höõu luaän coù ñeà ra ñeàu mang daáu veát cuûa boä phaùi naày. theå ñöôïc coi laø moät söï taùch rôøi khoûi Phaät Hình nhö noù chieám moät ñòa vò coù aûnh Giaùo Nguyeân Thuûy, thì chuû tröông khoâng höôûng lôùn ôû AÁn Ñoä, bôûi vì noù ñöôïc

Theá luaän naày ñaùng ñöôïc nhö laø ñoái laäp laïi vôùi Thaân nhaéc ñeán moät caùch tröïc tieáp hay noù. Thaønh Thaät toâng, treân moât phöông giaùn tieáp; thöïc söï Theá Thaân chaáp nhaän dieän, coù theå coi nhö laø moät toâng phaùi chuû ñieåm cuûa phaùi naày trong moät vaøi ñieåm chính thoáng cuûa Phaät giaùo, ñaëc bieät laø vì quan troïng coát yeáu, thí duï nhö vaán ñeà thôøi noù gaàn guûi vôùi giaùo lyù nguyeân thuûy cuûa gian: According to Prof. Junjiro Takakusu Phaät hôn Höõu Boä: Voâ ngaõ, voâ thöôøng, khoå in The Essentials of Buddhist Philosophy, vaø Nieát Baøn tòch dieät: Of the eighteen we know little or nothing of the history of schools of Buddhism in India, the this school from the Indian side. Perhaps Satyasiddhi School belongs to the there never was a separate school called Sautrantika School which adheres to the Satyasiddhi in India. If there was a mother originalsacred scripture against the school to which Satyasiddhi belonged it realistic Sarvastivada School, some tenets must have been one which adhered to the of which are regarded by Vasubandhu as original discourse of the sutras. The innocations of the Vaibhasikas or those Sutravadin, or Sautrantikavadin School, is who adhere to the Abhidharma doctrine. If mentioned as the latest offshot among the the realistic doctrine can be called a eighteen schools of Buddhism. Though deviation from original Buddhism, this Harivarman's connection with that school Nihilistic doctrine should be considered as is not known, several points of the doctrine a reversion to it. This Satyasiddhi School, set forth by him can be traced to that

school. It seems to have had an influential is composed has no permanent, changeless position in India, for it is referred to substance. They are only temporary directly or indirectly by Vasubandhu, who names. adopted, in fact, the tenets of the school in c) Theo Ha Leâ Baït Man, taát caû vaïn höõu cuoái some of the important points of contention, cuøng phaûi ñi ñeán chaân lyù cuûa söï tòch dieät e.g., the problem of time. töùc dieät ñeá hay Nieát Baøn (nirodha satya); (C) Giaùo thuyeát—Philosophy: do ñoù söï tòch dieät cöùu caùnh. Nhö theá chæ coù a) See Thaønh Thöïc Luaän. taùnh khoâng laø chaân lyù cöùu caùnh. Ñieàu naày b) Hoïc thuyeát cuûa Thaùnh Thöïc Toâng ñöôïc khoâng coù nghóa laø toâng phaùi naày phuû nhaän hieåu nhö laø chuû tröông Nhaân Khoâng yù thöùc hay hieän töôïng giaû höõu cuûa vaïn (Pudgala-sunyata) vaø Phaùp Khoâng (Sarva- höõu, bôûi vì noù thöøa nhaän 5 boä loaïi chia dharma-sunyata). Do ñoù, noù laø moät chuû thaønh 84 phaùp, thay vì 75 phaùp nhö Caâu tröông Nhò Khoâng, traùi ngöôïc vôùi thuyeát Xaù Toâng: According to Harivarman, all cuûa Höõu Boâ chuû tröông Ngaõ Khoâng nhöng beings should ultimately come to the truth Phaùp Höõu. Nhaân caùch ñöôïc taïo thaønh do of extinction (nirodha-satya), i.e., Nirvana, naêm aám (saéc, thoï, töôûng, haønh, thöùc) which is the final extinction. Thus khoâng coù baûn theå vaø khoâng coù töï ngaõ, voidness alone is the ultimate truth. This cuõng nhö caùi vaïi troáng roãng khoâng coù does not mean that the school denies the nöôùc hay tinh theå noäi taïi. Theâm nöõa, vuõ common-sense or phenomenal temporary truï goám coù 84 phaùp, nhöng taát caû hoaøn existence of all beings, for it admits the toaøn khoâng coù thöïc taïi löu toàn, cuõng nhö five categories of all elements which are caùi vaïi töï noù khong coù thöïc

taïi thöôøng subdivided into eighty-four dharmas, haèng. Moãi moät phaùp trong nguõ uaån hay töù instead of the seventy-five dharmas of the ñaïi keát hôïp laïi thaønh vuõ truï, khoâng coù baûn Kosa School. theå thöôøng haèng vaø baát bieán, chuùng chæ laø d) Khi phaân taùch naêm caûnh, Thaønh Thaät giaû danh: The doctrine of the Satyasiddhi Toâng giaûn löôïc chuùng vaøo vi traàn, vaø roài School is generally understood to be the giaûn löôïc theâm nöõa cho chuùng vaøo cöïc vi, void of self (Pudgala-sunyata) and of vaø baèng caùch laäp laïi tieán trình nhö theá, sau elements (sarva-dharma-sunyata). It is, cuøng toâng naày ñaït ñeán moät yeáu toá nhoû therefore, the twofold void in contrast to nhieäm nhaát coù moät baûn chaát hoaøn toaøn the doctrine of the Realistic School (Kosa) khaùc vôùi nhöõng ñoái töôïng ban ñaàu. Tieán which is the void of self (pudgala-sunyata) theâm böôùc nöõa, toâng naày ñaït ñeán Khoâng. but the reality of elements (dharma-ta). Nhö theá Hö Voâ Luaän cuûa toâng naày laø Personality which is made up of five “Chieát Phaùp Khoâng” hay caùi khoâng tröøu groups (Form, Perception, Conception, töôïng. Noùi caùch khaùc, baûn tính phi höõu Volition and Consciousness) has no ñöôïc thöøa nhaän theo toâng phaùi naày laø moät substratum and no individual self, just as thöù phaân tích veà söï höõu, hay chæ laø moät thöù an empty jar has no water or inner thieân khoâng hay khoâng moät chieàu, ñoái essence. Again, the universe consists of nghòch vôùi hieän höõu. Vaø ñaây khoâng phaûi eighty-four elements, but all of them have laø caùi Khoâng sieâu vieät (baát ñaûn khoâng hay no abiding reality at all, just as a jar itself khoâng phaûi chæ coù khoâng) maø Tam Luaän has no permanent reality. Each of the five toâng ñaõ xieån döông. Chuùng ta coù theå noùi groups or the four great elements (earth, ñaây laø hoïc thuyeát veà voâ theå, hay voâ ngaõ, water, fire and air) of which the universe bôûi vì noù phuû nhaän hieän höõu cuûa töï ngaõ

vaø cuûa taát caû caùc phaùp, taâm vaø saéc. Noùi roõ Thaønh, Truï, Hoaïi, Khoâng: Formation, hôn, taâm (citta) khoâng thöôøng toàn, vaø stability or development, dissolution or nhöõng taâm sôû (caitasika) khoâng töï höõu; disintegration, and void. taát caû caùc phaùp taâm baát töông öng Thaønh Töï Nhieân Giaùc: Ñaït ñöôïc töï nhieân (cittaviprayukta) thaûy ñeàu giaû höõu; phaùp giaùc ngoä baèng caùch giöõ laáy chaân lyù ngay nôi voâ vi (asamskrita) cuõng phi thöïc. Hoïc taâm mình—To attain to natural enlightenment thuyeát Khoâng ôû ñaây toaøn trieät vaø coù theå as all may do by beholding eternal truth within ñöôïc coi nhö laø Hö Voâ toaøn dieän (sarva- their own heart. sunyata), neáu chuùng ta noùi theo chaân lyù Thaønh Töïu: Siddhi (skt)—Aspire—To tuyeät ñoái. Chæ ôû quan ñieåm tuïc ñeá, chuùng accomplish—To fulfill—To undertake— ta môùi thöøa nhaän hieän höõu cuûa vaïn höõu: Accomplishment—Fulfilment—Completion— Analyzing those five objects the school To bring to perfection. reduces them to molecules, and further Thaønh Töïu Baûy Dieäu Phaùp: Theo Kinh reduces them to even finer atoms, and by Höõu Hoïc trong Trung Boä Kinh, Ñöùc Phaät ñaõ thus repeating the process the school chæ daïy veà söï thaønh töïu baûy dieäu phaùp— finally attains the finest element which has According to the Sekha Sutta in the Middle an entirely different nature from the first Length Discourses of the Buddha, the Buddha objects. Going one step further, the

school mentioned about seven good qualities: attains the Void. Thus the nihilism of this 1) Vò Thaùnh ñeä töû coù loøng tin vaø ñaët loøng tin school is a ‘destructed’ or abstracted Void. nôi söï giaùc ngoä cuûa Nhö Lai: “Ngaøi laø Theá In other words, the non-entity asserted in Toân, baäc A La Haùn, Chaùnh Ñaúng Giaùc, this school is simply and abstraction from Minh Haïnh Tuùc, Thieän Theä, Theá Gian entity, or merely an antithetic Void as Giaûi, Voâ Thöôïng Só, Ñieàu Ngöï Tröôïng against existence. And this is not the Phu, Thieân Nhaân Sö, Phaät, Theá Toân.”— synthetic Void or transcendental Void Here a noble disciple has faith and he advanced by the San-Lun School. We may places his faith in the Tathagata’s call it the doctrine of nothingness or nonenlightenment thus: “The Blessed One is ens, for it denies the existence of accomplished, fully enlightened, perfect in individual self and of all elements, matter true knowledge and conduct, sublime, and mind. To speak more clearly, mind knower of words, incomparable leader of (citta) is not abiding, and mental functions persons to be tamed, teacher of gods and (caitasika) have no independence; those humans, enlightened blessed.” dharmas or elements which are neither 2) Vò naày coù loøng taøm, töï xaáu hoå vì thaân aùc matter nor mind (citta-viprayukta) are all haïnh, khaåu aùc haïnh, yù aùc haïnh; töï xaáu hoå temporary; the uncreated elements vì thaønh töïu aùc, baát thieän phaùp: He has (asamskrita) are also unreal. The doctrine shame; he is ashamed of misconduct in of Void is here complete and it can be body, speech, and mind, ashamed of taken as total nihilism (sarva-sunyata) if engaging in evil unwholesome deeds. we follow the supreme truth. It is only 3) Vò naày coù loøng quyù, töï sôï haõi vì thaân aùc from the point of view of worldly truth that haïnh, khaåu aùc haïnh, yù aùc haïnh; töï sôï haõi they admit the existence of all things. vì thaønh töïu aùc, baát thieän phaùp: He has Thaønh Tích: Performance—Result. fear of wrong doing; he is afraid of Thaønh Tín: True and trustworthy—True and misconduct in body, speech, and mind, reliable.

afraid of engaging in evil unwholesome hoï vaø khieán hoï ñaït ñöôïc giaùc ngoä—To deeds. transform all beings by developing their 4) Vò naày laø vò ña vaên, nhôù nghó nhöõng ñieàu Buddha-nature and causing them to obtain ñaõ nghe, tích tuï nhöõng ñieàu ñaõ nghe. Nghe enlightenment. nhöõng phaùp naøo, sô thieän, trung thieän, coù Thaønh Töïu Giôùi Haïnh: Theo Kinh Höõu nghóa, coù vaên, noùi leân phaïm haïnh hoaøn Hoïc trong Trung Boä Kinh, Ñöùc Phaät daïy veà toaøn ñaày ñuû thanh tònh, nhöõng phaùp nhö Thaùnh ñeä töû thaønh töïu giôùi haïnh nhö sau— vaäy, vò aáy nghe nhieàu, thoï trì, ñoïc tuïng According th the Sekha Sutta in the Middle baèng lôøi, ñöôïc yù suy tö, ñöôïc chaùnh kieán Length Discourses of the Buddha, the Buddha theå nhaäp: He has learned much, confirmed that in order to possess of virtue, a remembers what he learned, and noble disciple should: consolidates what he has learned. Such 1) Hoä trì caùc caên: Guard the doors of his teachings as are good in the beginning, sense-faculties—See Hoä Trì Caùc Caên. good in the middle, and good in the end, 2) Tieát ñoä trong aên uoáng: Be moderate in with the right meaning and phrasing, and eating—See Tieát Ñoä Trong AÊn Uoáng. affirm a holy life that is utterly perfect and 3) Chuù taâm caûnh giaùc: Be devoted to pure–such teachings as these he

has wakefulness—See Chuù Taâm Caûnh Giaùc. learned much of, remembered, recited 4) Thaønh töïu Baûy Dieäu Phaùp: Possess seven verbally, investigated with the mind and good qualities—See Thaønh Töïu Baûy Dieäu penetrated well by view. Phaùp. 5) Vò aáy soáng tinh caàn tinh taán, tröø boû caùc 5) Laïc truù boán thieàn: Pleasant abiding in the phaùp baát thieän, thaønh töïu caùc thieän phaùp, four jhanas—See Töù Thieàn. noã löïc, kieân trì, khoâng töø boû gaùnh naëng ñoái 6) Soáng cheá ngöï vôùi söï cheá ngöï cuûa giôùi boån vôùi caùc thieän phaùp: He is energetic in Patimokkha: Dwell restrained with the abandoning unwholesome states and in restraint of the Patimokkha. undertaking wholesome states; he is 7) Ñaày ñuû oai nghi chaùnh haïnh: Be perfect in steadfast, firm in striving, not remiss in conduct and resort. developing wholesome states. 8) Thaáy nguy hieåm trong nhöõng loãi nhoû nhaët: 6) Vò aáy coù nieäm, thaønh töïu nieäm tueä toái See fear in the slightest faults. thaéng, nhôù laïi, nhôù laïi nhieàu laàn nhöõng gì 9) Thoï laõnh vaø tu hoïc caùc hoïc phaùp: Train by ñaõ laøm töø laâu, ñaõ noùi töø laâu: He has undertaking the training precepts. mindfulness; he possesses the highest Thaønh Töïu Haïnh Nguyeän Phoå Hieàn: To mindfulness and skill; he recalls and accomplish or undertake the acts and vows of recollects what was done long ago and Universally Good Enlightened Beings—See spoken long ago. Phoå Hieàn Thaäp Nguyeän. 7) Vò aáy coù trí tueä, thaønh töïu trí tueä veà sanh Thaønh Töïu Nhieân Giaùc: To attain to dieät, thaønh töïu Thaùnh theå nhaäp ñöa ñeán natural enlightenment as all may do by chaân chaùnh ñoaïn taän khoå ñau: He is wise; beholding eternal truth within their hearts. he possesses wisdom regarding rise and Thaønh Töïu: disappearance that is noble and 1) Siddhi (skt)—Accomplishment— penetrative and leads to the complete Fulfilment—Completion—To bring to destruction of suffering. perfection. Thaønh Töïu Chuùng Sanh: Chuyeån hoùa 2) To achieve success—To achieve one's chuùng sanh baèng caùch phaùt trieån Phaät taùnh nôi purpose (end)—To succeed.

Thaønh Töïu Chuùng Sanh: Chuyeån hoùa moïi Thaûo Ñöôøng Töï: See Thaûo Ñöôøng (2). chuùng sanh baèng caùch phaùt trieån Phaät taùnh nôi Thaûo Hoaøn: Coøn goïi laø Mao Hoaøn, chieác hoï vaø laøm cho hoï ñaït ñöôïc giaùc ngoä—To nhaãn laøm baèng coû. Maät giaùo duøng trong caùc transform all beings by developing their nghi leã—A grass finger-ring used by the Buddha-nature and causing them to obtain esoteric sect. enlightenment. Thaûo Khaáu: Bandit—Pirate. Thaønh Töïu Coâng Ñöùc: Achievement of Thaûo Luaän: To dispute—To debate—To merit. discuss. Thaønh Töïu Theá Gian: Worldly Thaûo Moäc: Caây coû ñeàu nhaän nöôùc möa nhö achievement. nhau, yù noùi taát caû chuùng sanh ñeàu bình ñaúng Thaønh YÙ: Frank idea. thoï nhaän Phaät phaùp (nhaän nhieàu hay ít coøn tuøy Thaûnh Thôi: Disengaged—Free. ôû caên cô cuûa moãi ngöôøi)—Herbs and trees, Thaïnh: Upadana (p)—Growing. equally recipients of rain, as all humanity is of Thao Döôït: To manoeuver—To exercise. the Buddha's truth. . Thao Laùo: To be wide-open (eyes). Thaûo Moäc Thaønh Phaät: Hai toâng Thieân Thai vaø Chaân Ngoân laäp ra lyù "Ngay caû chuùng Thao Luyeän: To drill—To exercise. voâ tình nhö coû caây thaûo moäc cuõng coù theå thaønh Thao Thao Baát Tuyeät: Volubly and Phaät" (tuy nhieân, theo Kinh Hoa

Nghieâm thì interminably (speaking). chaân nhö tuøy duyeân ôû loaøi höõu tình goïi laø Phaät Thao Tuùng: To do as one pleases, hold or taùnh, ôû loaøi voâ tình goïi laø Phaùp taùnh. Phaät taùnh release whenever one can benefit. vaø phaùp taùnh sai bieät neân khoâng coù caùi lyù loaøi Thaùo: To unbind—To untie—To undo. voâ tình thaønh Phaät)—Even herbs and trees Thaùo Gôõ: To disentangle. (inanimate things—chuùng voâ tình) have Thaùo Lui: To draw back—To retreat—To Buddha-nature and can become Buddha, a withdraw. T'ien-T'ai and Cheân-Yen (Shingon) doctrine. Thaùo Thaân: To get away—To escape. Thaûo Saùng: Vöøa môùi xong—Newly or Thaûo: roughly built, unfinished. 1) Coû: Grass—Herbs—Plants. Thaûo Toïa: Toïa cuï ngoài thieàn baèng coû—Mats 2) Hieáu thaûo: Filial. or cushion to sit on (for meditation). Thaûo Am: Ngoâi nhaø tranh duøng laøm töï vieän Thaïo: Expert—Experienced—Very clever. hay choã an cö kieát haï—A thatched hut as a Thaïo Ñôøi: To have experience of life. monastery or retreat—A thatched hut for Thaïo Ngheà: To have experience in one's meditation. profession. Thaûo AÊn: Generous with food. Thaùp: See Stupa in Sanskrit/Pali-Vietnamese Thaûo Ñöôøng: Section. 1) Caên nhaø lôïp baèng tranh—The thatched Thaùp Baø: Stupa (skt)—See Stupa in hall (building). sanskrit/Pali-Vietnaemse Section. 2) Chaùnh ñieän trong ngoâi Thaûo Ñöôøng Töï, Thaùp Chuoâng: The bell tower. taïi Tröôøng An nôi ngaøi Cöu Ma La Thaäp Thaùp Ngaø: Ivory tower. dòch kinh saùch: The building in the Thaùp Tuøng: To follow—To accompany. Thatched Hall monastery at Ch'ang-An where Kumarajiva translated sutras. Thaùp Xaù Lôïi: Relics stupa. Thaùt: Cöûa ngaùch—An inner door.

Thaùt Baø: Gandharva (skt)—See Caøn Thaùt Baø. Thaéng: Thay: To fill the position of—To change—To 1) Chieán thaéng: Jina (skt)—Victorious—To replace. win—To conquer—To defeat. Thay Cuõ Ñoåi Môùi: To change old with new. 2) Haõm thaéng xe laïi: To stop—To put on the brake. Thay Ñoåi: To alter—To change. 3) Thaéng ñöôøng: To boil sugar—To melt fat. Thay Loøng: To change one's allegiance. 4) Vöôït thaéng: Surpassing—All-pervading. Thay Maët: To represent—On behalf of. Thaéng Baïi: Victory or defeat. Thay Phieân: To take turn. Thaéng Caûnh: Fine (beautiful) scenery. Thay Theá: To substitute—To To supersede— Thaéng Chaâu: Uttarakuru (skt)—Baéc Cu Loâ To replace. Chaâu—The continent north of Mount Meru. Thay Vì: Inlieu of—Instead of. Thaéng Duyeân: Auspicious conditions. Thaûy: Thaéng Giaû: Pradhana (skt)—Thaéng Luaän 1) As a whole—All (heát thaûy). Sö—Pre-eminent, predominant. 2) Tp throw. Thaéng Giaûi: To win a prize. Thaêm: To pay a visit—To visit—To call on. Thaéng Höõu: Thaêm Doø: To feel—To sound out. 1) Laøm baïn vôùi ngöôøi chieán thaéng, yù noùi veà Thaêm Hoûi: To inquire—See Thaêm. quy y Phaät: Friend of the Jina, or, having Thaêm Hoûi Ai: To inquire after someone's the Jina for friend, or to take refuge in the well-being. Triratna. Thaêm Thaúm: Very deep. 2) Teân cuûa moät vò Taêng coù taøi huøng bieän taïi Thaêm Vieáng: See Thaêm. tu vieän Na Lan Ñaø, vaøo khoaûng naêm 630 Thaém: Bright red. sau Taây Lòch, taùc giaû cuûa boä Ñaïi Chuùng Thaêng: Ñi leân—To ascend—To rise—To Boä Luaät, ñöôïc dòch sang Hoa ngöõ khoaûng naêm 700 sau Taây Lòch: The name of an raise. eloquent monk of Nalanda, around 630 Thaêng Ñöôøng: See Thaêng Toïa in A.D., author of

Sarvastivadah-vinaya- Vietnamese-English Section. sangraha, translated into Chinese in 700 Thaêng Giaùng: To ascend and to descend. A.D. Thaêng Haø: To die (talk of king). Thaéng Kieän: To win one's case. Thaêng Thieân: Externalists believe that their Thaéng Laâm: The Jeta Grove, Jetavana—See founder ascended to heaven (not dying) in the Kyø Thoï Caáp Coâ Ñoäc Vieân. Ascension Day. Thaéng Lôïi: See Thaéng. Thaêng Thöôûng: To promote and to reward. Thaéng Luaän: See Thaéng Luaän Toâng. Thaêng Toïa: Ñaêng ñaøn thuyeát phaùp—To Thaéng Luaän Toâng: Vaisesika-sastra (skt)—ascend the platform to expound the sutras—To Coøn dòch laø Toâng cuûa Veä Theá Sö. Thaéng Luaän ascend the seat (platform), or to go up to the laø moät trong saùu phaùi trieát hoïc ôû AÁn Ñoä do AÂu Dharma Hall to preach or to expound the Loä Ca Tieân (Uluka), coøn coù teân laø Ca Na Ñaø, sutras. saùng laäp. Ngöôøi ta ñaõ ñaëc cho oâng vaø haøng ñeä Thaêng Traàm: To ascend and descend—Ups töû noái tieáp oâng danh hieäu luaän sö hay luaän sö and downs—Vicissitudes—Rise and fall. ngoaïi ñaïo. Veà sau phaùi naày hoïp laïi vôùi phaùi Thaêng Traät: To be promoted. Nyaya thaønh phaùi Nyaya-Vaisesika (tröôøng

phaùi naày laø luaän phaùi duy vaät chuyeân phaân tích Thaéng Nghóa Phaùp: Teân khaùc cuûa Nieát vuõ truï vaïn höõu thaønh khoâng gian)—The Baøn—The superlative dharma, or nirvana. Vaisesika-sastra sect of Indian philosophy, Thaéng Nghieäp: Haønh nghieäp thaéng dieäu— whose foundation is ascribed to Kanada Surpassing karma. (Uluka); he and his successors are respectfully Thaéng Phaùp: The superlative dharma. styled sastra-writers (philosophers) or Thaéng Phaùp Ñeá: The superior truth, slightingly styled heretical philosophers; the enlightened truth, in contrast with worldly truth school when combined with the Nyaya, is also (Tuïc phaùp). known as Nyaya-Vaisesika Thaéng Phaùp Ñeá luaän: Paramartha-satya- Thaéng Maïn Phu Nhaân: Malyasri (skt)— sastra—A philosophical work by Vasubandhu Con gaùi cuûa vua Ba Tö Naëc, nöôùc Xaù Veä, meï (Theá Thaân Boà Taùt). laø Maït Lôïi Phu Nhaân. Teân tieáng Phaïn cuûa baø laø Thi Lôïi Ma La, naøng vöông phi cuûa vua A Thaéng Phaùp Khoâng: Nirvana as Du Xaø. Veà sau ngöôøi ta laáy teân naøng maø ñaët surpassingly real or transcendental. cho moät chuùng hoäi vaø Kinh Thaéng Maïn—Thaéng Phaùp Yeáu Luaän: Compendium of Daughter of Prasenajit, wife of the king of Philosophy. Kosala (Oudh), after whom the Srimaladevi- 1) Thaéng Phaùp Yeáu Luaän laø moät trong nhöõng simhanada assembly and sutra are named— boä luaän cuûa Caâu Xaù Toâng, trong ñoù taát caû See Maït Lôïi Phu Nhaân, and Kinh Thaéng Man. caùc phaùp ñöôïc chia laøm höõu vi vaø voâ vi— Thaéng Nghóa: Khoâng theå giaûi thích baèng lôøi Compendium of Philosophy is one of the hay ñoái laïi vôùi lôøi cuûa theá tuïc maø goïi laø thaéng chief sastras or commentaries of the nghóa (dieäu lyù saâu xa vöôït hôn haún lyù thôøi gian Abhidharma-kosa School, which is theá tuïc)—Beyond description which surpasses classified into two kinds: conditioned and mere earthly ideas; superlative; inscrutable. non-conditioned. a) Höõu Vi Phaùp: The created or Thaéng Nghóa Caên: Ñoái laïi vôùi traàn caên maø unconditioned—See Höõu Vi Phaùp. laäp ra thaéng nghóa caên. Thöïc theå cuûa naêm caên b) Voâ Vi Phaùp: Asamskrta (skt)—See Voâ Vi nhaõn, nhó, vaân vaân (nhôø vaøo noù maø coù

taùc duïng Phaùp. phaùt thöùc thuû caûnh, do töù ñaïi chuûng taïo 2) Nhöõng phaùp naày ñeàu laø höõu vi, toång coäng thaønh)—The surpassing organ, i.e. intellectual coù 72, cuøng vôùi 3 phaùp voâ vi taïo thaønh 5 perception, behind the ordinary organs of boä loaïi vôùi 75 phaùp: These are all created perception, e.g. eyes, ears, etc. things, 72 in number and with uncreated Thaéng Nghóa Ñeá: Chaân ñeá hay chaân lyù cao things, 3 in number, constitute the five tuyeät ñoái laïi vôùi tuïc ñeá hay chaân lyù cuûa theá categories and the seventy-five dharmas— tuïc—The superior truth, enlightened truth, as See Baûy Möôi Laêm Phaùp Caâu Xaù Toâng. contrast with worldly truth. Thaéng Quaû: Quaû Thaéng Dieäu hay Phaät quaû, Thaéng Nghóa Ñeá Luaän: Paramartha-sastra ñoái vôùi Tieåu Thöøa laø Thanh Vaên quaû hay (skt)—Taäp luaän veà Thaéng Nghóa Ñeá cuûa ngaøi Duyeân Giaùc quaû; coøn ñoái vôùi Thaäp Ñòa Boà Taùt Theá Thaân Boà Taùt—A philosophical work by thì goïi laø Thaéng quaû—The surpassing fruit, i.e. Vasubandhu. that of the attainment of Buddhahood, in Thaéng Nghóa Khoâng: Tính sieâu vieät hay contrast with Hinayana lower aims; two of tính khoâng cuûa Nieát Baøn—Nirvana as these fruits are transcendent nirvana and surpassingly real or transcendental. complete bodhi.

Thaéng Quaân: Prasenajit (skt)—Vua Ba Tö 2) At one (a) stretch. Naëc cuûa xöù Kosala, ngöôøi hoä trì Phaät phaùp ñaéc 3) Inexorably. löïc trong thôøi Ñöùc Phaät coøn taïi theá— Thaúng Baêng: Perfectly straight. Conquering army, or conqueror of an army; Thaúng Moät Maïch: At one stretch. king of Kosala and patron of sakyamuni—See Thaúng Taép: See Thaúng Baêng. Prasenajit in Sanskrit/Pali-Vietnamese Thaúng Thaén: Straightforward—Downright. Section. Thaúng Tính: Straightforward character. Thaéng Só: Keû chieán thaéng, yù noùi ngöôøi tinh Thaëng Dö: Excess—Surplus. chuyeân giöõ giôùi—Victor, one who keeps the commandments. Thaép Höông: To burn incense. Thaéng Taâm: Taâm chieán thaéng, hay taâm tinh Thaép Nhang: See Thaép Höông. chuyeân haønh trì theo giôùi luaät nhaø Phaät—The Thaét: To tighten—To tie. victorious mind, which carries out the Buddhist Thaét Chaët: See Thaét. discipline. Thaâm: Thaéng Thaàn Chaâu: Videha or Purvavideha 1) Ñen: Black. (skt)—Ñoâng Thaéng Thaàn chaâu—The continent 2) Saâu: Deep—Profound. east of Sumeru Mountain. Thaâm AÙo: See Thaâm Bí. Thaéng Thöøa: Ñöùc danh cuûa Ñaïi Thöøa (theo Thaâm Bí: Saâu saéc, bí aån, huyeàn dieäu, traùi vôùi Kinh Hoa Nghieâm, vöôït qua nhò thöøa laø Ñaïi noâng caïn—Deep—Profound—Abstrue, in Thöøa, Ñeä Nhaát Thöøa, Thaéng Thöøa, Toái Thaéng contrast with “shallow.” Thöøa)—The victorious vehicle—Mahayana— Thaâm Bí A Xaø Leâ: See Ñaïi Thöøa. 1) Teân goïi Ñöùc Ñaïi Nhaät Nhö Lai: Name of Thaéng Töû Thoï: Tröôùc kia goïi laø Kyø Ñaø Laâm the Vairocana. hay Kyø Hoaøn, Thaéng Töû Thoï, dòch laø Theä Ña 2) Nhöõng vò sö ñaõ ñöôïc thuï phaùp quaùn ñænh ôû Laâm (Kyø Thoï Caáp Coâ Ñoäc Vieân)—The Jeta Ñöùc Ñaïi Nhaät Nhö Lai: Bhiksus who have Grove, Jetavana. already received the initiation ceremony Thaéng ÖÙng Thaân: Coøn goïi laø Toân Ñaëc from Vairocana (esoterics). Thaân, moät trong ba thaân Phaät Phaùp thaân, Baùo Thaâm Canh: Late into the night. thaân, vaø ÖÙng thaân do toâng Thieân Thai laäp ra. Thaâm Dieäu: See Thaâm Bí. Baùo thaân laïi chia laøm hai Töï Thuï Duïng vaø Tha Thaâm Haønh: Haønh

nghieäp thaâm maät töø baäc Thuï Duïng thaân. Tha Thuï Duïng cuûa baùo thaân sô ñòa Boà Taùt trôû leân—Deep or deepening ñoái vôùi Töi thuï duïng maø goïi laø Thaéng ÖÙng thaân progress, that above the initial bodhisattva (Tha thuï duïng thaân vöøa laø baùo thaân maø cuõng laø stage. öùng thaân)—A T'ien-T'ai term for the the Thaâm Haønh A Xaø Leâ: A xaø leâ töø baäc sô ñòa superior incarnational Buddha-body, i.e. his Boà Taùt trôû leân—Acarya who has attained compensation-body under the aspect of saving stages above the initial bodhisattva stage. others. Thaâm Huyeàn: Thaéng Xöù: Place of victory. 1) Maøu ñen ñaäm: Deep black—Dark. Thaèng: Sôi daây—String—Cord. 2) Saâu saéc: Deep—Abstrue. Thaèng Saøng: Voõng giöôøng daây—A string- Thaâm Khang: Hoá saâu—A deep or bed. fathomless pit. Thaúng: 1) Straight.

Thaâm Kinh: Thaâm Taïng—Goïi chung caùc Thaâm Tín: Tin töôûng saâu xa—Deep faith. kinh ñieån Ñaïi Thöøa, thuyeát giaûng veà söï thaäm Thaâm Tònh: Thanh tònh saâu saéc—Profound thaâm cuûa chaùnh phaùp—Profound sutras, or pure. texts, those of Mahayana. Thaâm Trí: Trí thaâm saâu—Profound Thaâm Lyù: Nguyeân lyù thaäm thaâm—Profound knowledge or wisdom. principle, law or truth. Thaám: To blot—To permeate—To absorb— Thaâm Ma Xaù Na: Smasana (skt)—Nôi vöùt To soak up. xaùc ngöôøi cheát—Place for disposing of the Thaám Nhuaàn: To impregnate. dead. Thaám Qua: To go through. Thaâm Maät: See Thaâm Bí. Thaám Thoaùt: Time flies. Thaâm Nhaäp: Nyanti (skt)—Ni Dieân Ñeå— Thaàm: Teân rieâng cuûa tham (loøng tham coù khaû naêng ñi 1) To whisper (thì thaàm). saâu vaøo caùi caûnh maø noù muoán, laïi coù theå ñi 2) Secretly. saâu vaøo töï taâm neân goïi laø thaâm nhaäp)—Deep Thaåm Duyeät: To examine carefully. entering—To infiltrate—To penetrate into, or the deep sense, i.e. desire, covetousness, Thaåm Ñònh: To judge. cupidity. Thaåm Kieán: Söï hieåu bieát saâu xa—Profound Thaâm Nhaäp Vaøo Ñaïi Trí Cuûa Ngaøi Vaên insight. Thuø Sö Lôïi Boà Taùt: To penetrate the great Thaåm Quyeàn: Power. wisdom of Manjusri Bodhisattva. Thaåm Thaáu: Absorption. Thaâm Nhieãm: Imbued (a)—Impragnated. Thaåm Vaán: To interrogate—To examine— Thaâm Nieân: Length of service—Seniority. To inquire. Thaâm OÁ: To hate deeply. Thaäm: 1) Saâu: Deep—Profound—Abstruse. Thaâm Phaùp: See Thaâm Phaùp Moân. 2) Cöïc xa: Extreme—Very. Thaâm Phaùp Moân: Phaùp moân saâu saéc— Thaäm Ma Xaù Na: Smasana (skt)—See Thi Profound truth or method. Ñaø Laâm. Thaâm Phaùp Nhaãn: Phaùp nhaãn saâu saéc Thaäm Thaâm: Söï thaäm thaâm cuûa Phaät phaùp— (ngöôøi nghe ñöôïc phaùp naày thì truï vöõng khoâng Profundity of Buddha-truth. thoái chuyeån)—Patience or perseverance in faith and practice. Thaäm Tín: Deep faith. Thaâm Saâu: Profound. Thaân: Kaya or Tanu (skt). 1) Laøm cho daøi ra: To draw out—To Thaâm Sôn Cuøng Coác: Remote area (place). stretch—To expand. Thaâm Taïng: See Thaâm Kinh. 2) Thaân aùi: To love—Beloved. Thaâm Taâm: 3) Thaân quyeán: Family—Relatives. 1) Töi ñaùy loøng: Bottom of one's heart. 4) Thaân thích: Personally related—Intimate. 2) Moät trong tam taâm, caùi taâm caàu Phaät, caàu 5) Thaân hình: Kaya, or tanu, or deha (skt)— Phaùp saâu naëng: One of the three minds, Physical existence—Body—The self— profound mind engrossed in Buddha-truth, The

sense or organ of touch. or thought, or illusion, etc. 6) Thaân laø moät ñoái töôïng cuûa Thieàn: Muïc Thaâm Thuø: Deep hatred ñích ñaàu tieân cuûa thieàn taäp laø ñeå nhaän Thaâm Thuùy: Deep—Profound. thöùc baûn chaát thaät cuûa thaân maø khoâng chaáp vaøo noù. Ña phaàn chuùng ta nhaän thaân

laø mình hay mình laø thaân. Tuy nhieân sau Manjusri Bodhisattva obeyed the moät giai ñoaïn thieàn taäp, chuùng ta seõ khoâng Buddha's command to call on Upasaka coøn chuù yù nghó raèng mình laø moät thaân, Vimalakirti to enquire after his health, chuùng ta seõ khoâng coøn ñoàng hoùa mình vôùi there was a converssation about the thaân. Luùc ñoù chuùng ta chæ nhìn thaân nhö "body" as follows: moät taäp hôïp cuûa nguõ uaån, tan hôïp voâ • Vaên Thuø hoûi cö só Duy Ma Caät: "Phaøm Boà thöôøng, chöù khoâng phaûi laø nhöùt theå baát Taùt an uûi Boà Taùt coù beänh nhö theá naøo?"— ñònh; luùc ñoù chuùng ta seõ khoâng coøn laàm Manjusri asked Vimalakirti: "What should laãn caùi giaû vôùi caùi thaät nöõa: The first goal a Bodhisattva say when comforting of meditation practices is to realize the another Bodhisattva who falls ill?" true nature of the body and to be non- • Duy Ma Caät ñaùp: "Noùi thaân voâ thöôøng, attached to it. Most people identify nhöng khoâng bao giôø nhaøm chaùn thaân naày. themselves with their bodies. However, Noùi thaân coù khoå, nhöng khoâng bao giôø noùi after a period of time of meditation veà söï vui ôû Nieát Baøn. Noùi thaân voâ ngaõ maø practices, we will no longer care to think khuyeân daïy daét dìu chuùng sanh. Noùi thaân of yourself as a body, we will no longer khoâng tòch, chöù khoâng noùi laø roát raùo tòch identify with the body. At that time, we dieät. Noùi aên naên toäi tröôùc, chöù khoâng noùi will begin to see the body as it is. It is only vaøo nôi quaù khöù. Laáy beänh mình maø a series of physical and mental process, thöông beänh ngöôøi. Phaûi bieát caùi khoå voâ not a unity; and we no longer mistake the soá kieáp tröôùc, phaûi nghó ñeán söï lôïi ích cho superficial for the real—See Nguõ Uaån. taát caû chuùng sanh, nhôù ñeán vieäc laøm • Tænh thöùc veà hôi thôû: Anapanasati (p)— phöôùc, töôûng ñeán söï soáng trong saïch, chôù Mindfulness of your breathing. neân sanh taâm buoàn raàu, phaûi thöôøng khôûi • Tænh thöùc veà thaân trong nhöõng sinh hoaït loøng tinh taán, nguyeän seõ laøm vò y vöông haèng ngaøy, nhö ñi, ñöùng, naèm, ngoài, nhìn ñieàu trò taát caû beänh cuûa chuùng sanh. Boà ai, nhìn quang caûnh, cuùi xuoáng, duoãi thaân, Taùt phaûi an uûi Boà Taùt coù beänh nhö theá ñeå maëc quaàn aùo, taêm röõa, aên uoáng, nhai, noùi cho ñöôïc hoan hyû."—Vimalakirti replied: chuyeän, vaân vaân. Muïc ñích laø chuù yù vaøo "He should speak of the impermanence of thaùi ñoä cuûa mình chöù khoâng chaïy theo the body but never of the abhorrence and nhöõng bieán chuyeån: Mindfulness of your relinquishment of the body. He should body in daily life activities, such as speak of the suffering body but never of mindfulness of your body while walking, the joy in nirvana. He should speak of standing, lying, sitting, looking at egolessness in the body while teaching someone, looking around the and guiding all living beings (in spite of environments, bending, stretching, the fact that they are fundamentally non- dressing, washing, eating, drinking, existent in the absolute state). He should chewing, talking, etc. The purpose of speak of the voidness of the body but

mindfulness is to pay attention to your should never cling to the ultimate nirvana. behavior, but not to run after any events. He should speak of repentance of past sins 7) Theo Kinh Duy Ma Caät, khi Vaên Thuø Sö but should avoid slipping into the past. Lôïi Boà Taùt vaâng meänh cuûa Ñöùc Phaät ñi Because of his own illness he should take thaêm beänh cö só Duy Ma Caät, neân môùi coù pity on all those who are sick. Knowing cuoäc ñoái ñaùp veà "thaân" nhö sau— that he has suffered during countless past According to the Vimalakirti Sutra, aeons he should think of the welfare of all

living beings. He should think of his past Thaân Bình Ñaúng: Same in body—Ñöùc Phaät practice of good virtues to uphold (his noùi: "Ta vaø chö Nhö Lai ñeàu cuõng nhö nhau veà determination for) right livelihood. thaân theå."—The Buddha said: "All Tathagatas Instead of worrying about troubles (klesa) and I are the same as regards the body." he should give rise to zeal and devotion Thaân Bònh: Physical sickness. (in his practice of the Dharma). He should Thaân Caên: Kayendriya (skt)—Moät trong nguõ act like a king physician to cure others' caên—The organ of touch, one of the five illnesses. Thus a Bodhisattva should organs of sense. comfort another sick Bodhisattva to make Thaân Chuùng Sanh Thaân Phaät: Sentient him happy." beings' bodies-Buddha's body—Theo Kinh • Ngaøi Vaên Thuø Sö Lôïi! Boà Taùt coù beänh Duy Ma Caät thì oâng Duy Ma Caät ñaõ duøng ñaáy phaûi quaùn saùt ñöôïc caùc phaùp nhö theá. phöông tieän hieän thaân coù beänh ñeå thuyeát phaùp Laïi nöõa, quaùn thaân voâ thöôøng, khoå, khoâng, hoùa ñoä chuùng sanh. Do oâng (Duy Ma Caät) coù voâ ngaõ, ñoù laø hueä. Duø thaân coù beänh vaãn ôû beänh neân caùc vò Quoác Vöông, Ñaïi thaàn, Cö só, trong sanh töû laøm lôïi ích cho chuùng sanh Baø la moân caû thaûy cuøng caùc vò Vöông töû vôùi khoâng nhaøm moûi, ñoù laø phöông tieän.—bao nhieâu quan thuoäc voâ soá ngaøn ngöôøi ñeàu Manjusri, a sick Bodhisattva should look ñeán thaêm beänh. OÂng nhôn dòp thaân beänh môùi into all things in this way. He should roäng noùi Phaùp—According to the Vimalakirti further meditate on his body which is Sutra, Vimalakirti used expedient means of impermanent, is subject to suffering and is appearing illness in his body to expound about non-existent and egoless; this is called sentient beings' bodies and the Buddha's body wisdom. Although his body is sick he to save them. Because of his indisposition, remains in (the realm of) birth and death kings, ministers, elders, upasakas, Brahmins, for the benefit of all (living beings) et., as well as princes and other officials without complaint; this is called expedient numbering many thousands came to enquire method (upaya). after his health. So Vimalakirti appeared in • Laïi nöõa, ngaøi Vaên Thuø Sö Lôïi! Quaùn thaân, his sick body to receive and expound the thaân khoâng rôøi beänh, beänh chaúng rôøi thaân, Dharma to them, saying: beänh naày, thaân naày, khoâng phaûi môùi, • "Naày caùc nhaân giaû! Caùi huyeãn thaân naày khoâng phaûi cuõ, ñoù laø hueä. Duø thaân coù thaät laø voâ thöôøng, noù khoâng coù söùc, khoâng beänh maø khoâng nhaøm chaùn troïn dieät ñoä, maïnh, khoâng beàn chaéc, laø vaät mau hö ñoù laø phöông tieän—Manjusri! He should hoaïi, thaät khoâng theå tin caäy. Noù laø caùi oå further meditate on the body which is chöùa nhoùm nhöõng thöù khoå naõo beänh hoaïn. inseparable from illness and on illness Caùc nhaân giaû! Ngöôøi coù trí saùng

suoát which is inherent in the body because khoâng bao giôø nöông caäy noù. Neáu xeùt cho sickness and the body are neither new nor kyõ thì caùi thaân naày nhö ñoáng boït khoâng old; this is called wisdom. The body, theå caàm naém; thaân naày nhö boùng noåi though ill, is not to be annihilated; this is khoâng theå coøn laâu; thaân naày nhö aùnh naéng the expedient method (for remaining in dôïn giöõa ñoàng, do loøng khaùt aùi sanh; thaân the world to work for salvation). naày nhö caây chuoái khoâng beàn chaéc; thaân Thaân AÙi: See Thaân (2). naày nhö ñoà huyeãn thuaät, do nôi ñieân ñaûo Thaân An Taâm Laïc: Ease of body and joy of maø ra; thaân naày nhö caûnh chieâm bao, do heart. hö voïng maø thaáy coù; haân naày nhö boùng cuûa hình, do nghieäp duyeân hieän; thaân naày

nhö vang cuûa tieáng, do nhaân duyeân thaønh; is not human for it is like water. It is thaân naày nhö maây noåi, trong giaây phuùt tieâu unreal and depends on the four elements tan; thaân naày nhö ñieän chôùp sanh dieät raát for its existence. It is empty, being neither mau leï, nieäm nieäm khoâng döøng; thaân naày ego nor its object. It is without knowledge khoâng chuû, nhö laø ñaát; thaân naày khoâng coù like grass, trees and potsherds. It is not ta, nhö laø löûa; thaân naày khoâng tröôøng thoï, the prime mover, but is moved by the wind nhö laø gioù; thaân naày khoâng coù nhaân, nhö (of passions). It is impure and full of filth. laø nöôùc; thaân naày khoâng thaät, bôûi töù ñaïi It is false, and though washed, bathed, giaû hôïp maø thaønh; thaân naày voán khoâng, clothed and fed, it will decay and die in neáu lìa ngaõ vaø ngaõ sôû; thaân naày laø voâ tri, the end. It is a calamity being subject to nhö caây coû, ngoùi, ñaù; thaân naày voâ taùc all kinds of illnesses and sufferings. It is (khoâng coù laøm ra), do gioù nghieäp chuyeån like a dry well for it is prusued by death. lay; thaân naày laø baát tònh, chöùa ñaày nhöõng It is unsettled and will pass away. It is thöù dô baån; thaân naày laø giaû doái, daàu coù like a poisonous snake, a deadly enemy, a taém röûa aên maëc töû teá roát cuoäc noù cuõng tan temporary assemblage (without raõ; thaân naày laø tai hoïa, vì ñuû caùc thöù beänh underlying reality), being made of the five hoaïn khoå naõo; thaân naày nhö gieáng khoâ aggregates, the twelve entrances (the six treân goø, vì noù bò söï giaø yeáu eùp ngaët; thaân organs and their objects) and the eighteen naày khoâng chaéc chaén, vì theá naøo noù cuõng realms of sense (the six organs, their phaûi cheát; thaân naày nhö raén ñoäc, nhö keû objects and their perceptions). cöôùp giaëc, nhö choán khoâng tuï, vì do aám, • Caùc nhaân giaû! Haõy neân nhaøm chaùn caùi giôùi, nhaäp hôïp thaønh—“Virtuous ones, the thaân naày, chôù tham tieác noù, phaûi neân öa human body is impermanent; it is neither muoán thaân Phaät. Vì sao? Vì thaân Phaät laø strong nor durable; it will decay and is, Phaùp Thaân, do voâ löôïng coâng ñöùc trí tueä therefore, unreliable. It causes anxieties sanh; do giôùi, ñònh, tueä, giaûi thoaùt, giaûi and sufferings, being subject to all kinds of thoaùt tri kieán sanh; do töø bi hyû xaû sanh; do ailments. Virtuous ones, all wise men do boá thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn not rely on this body which is like a mass ñònh, trí tueä, vaø phöông tieän sanh; do luïc of foam, which is intangible. It is like a thoâng, tam minh sanh; do 37 phaåm trôï ñaïo bubble and does not last for a long time. It sanh; do chæ quaùn sanh; do thaäp löïc, töù voâ is like a flame and is the

product of the uùy, thaäp baùt baát coäng sanh; do ñoaïn tröø taát thirst of love. It is like a banana tree, the caû caùc phaùp baát thieän, tu caùc phaùp thieän centre of which is hollow. It is like an sanh; do chaân thaät sanh; do khoâng buoâng illusion being produced by inverted lung sanh; do voâ löôïng phaùp thanh tònh thoughts. It is like a dream being formed nhö theá sanh ra thaân Nhö Lai—"Virtuous by fasle views. It is like a shadow and is ones, the (human) body being so caused by karma. This body is like an repulsive, you should seek the Buddha echo for it results from causes and body. Why? Because the Buddha body is conditions. It is like a floating cloud which called Dharmakaya, the product of disperses any moment. It is like lightning boundless merits and wisdom; the for it does not stay for the time of a outcome of discipline, meditation, thought. It is ownerless for it is like the wisdom, liberation and perfect knowledge earth. It is egoless for it is like fire (that of liberation; the result of kindness, kills itself). It is transient like the wind. It compassion, joy and indifference (to

emotions); the consequence of (the six Thaân Ñieàn: Treân thaân chính laø choã gieo troàng perfections or paramitas) charity, vaø sanh saûn thieän hay aùc nghieäp cho kieáp lai discipline, patience, zeal, meditation and sinh—The body regarded as a field which wisdom, and the sequel of expedient produces good and evil fruit in the future teaching (upaya); the six supernatural existence. powers; the three insights; the thirty-seven Thaân Ñoä: Chaùnh Baùo—Thaân ta hoâm nay stages contributory to enlightenment; chính laø keát quaû tröïc tieáp cuûa tieàn nghieäp; serenity and insight; the ten transcendental hoaøn caûnh xung quanh chính laø keát quaû giaùn powers (dasabala); the four kinds of tieáp cuûa tieàn nghieäp—Body and environment fearlessness; the eighteen unsurpassed (the body is the direct fruit of the previous life; characteristics of the Buddha; the wiping the environment is the indirect fruit of the out of all evils and the performance of all previous life). good deeds; truthfulness, and freedom ** For more information, please see Chaùnh from looseness and unrestraint. So Baùo and Nhò Baùo. countless kinds of purity and cleanness Thaân Ñoäc: Sindhu, Indus, Sindh (skt)—Hieàn produce the body of the Tathagata. Thuû—AÁn Ñoä. • Naày caùc nhaân giaû, muoán ñöôïc thaân Phaät, Thaân Giaùo Sö: Thaày boån sö—Upadhyaya ñoaïn taát caû beänh chuùng sanh thì phaûi phaùt (skt)—One's own teacher. taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc— Virtuous ones, if you want to realize the Thaân Giôùi Taâm Hueä: Thaân mình giöõ gìn Buddha body in order to get rid of all the giôùi haïn, taâm mình giöõ cho trong saùng— illnesses of a living being, you should set Controlled in body and wise in mind. your minds on the quest of supreme Thaân Haø: Hiranyavati (skt)—Soâng Ni Lieân enlightenment (anuttara-samyak- Thieàn—Nairanjana River. sambodhi)." Thaân Haønh: To come in person. • Nhö vaäy, tröôûng giaû Duy Ma Caät vì nhöõng Thaân Haønh Nieäm Tu Taäp: Theo Kinh ngöôøi ñeán thaêm beänh, maø noùi phaùp laøm Thaân Haønh Nieäm trong Trung Boä Kinh, Tu taäp cho voâ soá ngaøn ngöôøi ñeàu phaùt taâm Voâ thaân haønh nieäm laø khi ñi bieát raèng mình ñang thöôïng Chaùnh ñaúng Chaùnh giaùc—Thus the ñi; khi ñöùng bieát raèng mình ñang ñöùng; khi elder Vimalakirti expounded the Dharma naèm bieát raèng mình ñang naèm; khi ngoài bieát to all those

who came to enquire after his raèng mình ñang ngoài. Thaân theå ñöôïc xöû duïng health, urging countless visitors to seek theá naøo thì mình bieát thaân theå nhö theá aáy. supreme enlightenment. Soáng khoâng phoùng daät, nhieät taâm, tinh caàn, caùc Thaân Danh: Body and fame. nieäm vaø caùc tö duy veà theá tuïc ñöôïc ñoaïn töø. Thaân Ñaêng: Ñoát thaân mình laøm ñeøn ñeå cuùng Nhôø ñoaïn töø caùc phaùp aáy maø noäi taâm ñöôïc an döôøng Phaät, nhö vieäc laøm cuûa Ñöùc Döôïc truù, an toïa, chuyeân nhaát vaø ñònh tónh. Nhö vaäy Vöông Boà Taùt noùi trong Kinh Phaùp Hoa—The laø tu taäp thaân haønh nieäm—According to the body as a lamp burnt in offering to a Buddha, Kayagatasati-Sutta in the Middle Length i.e. the Medicine King in the Lotus Sutra. Discourses of the Buddha, cultivation of Thaân Ñaàu La: Sindura (skt)—Troø aûo thuaät mindfulness of the body means when walking, cuûa aûo töôûng hieän ra vaø bieán maát trong khoâng a person understands that he is walking; when trung—The trick of the illusionist who standing, he understands that he is standing; disappears in the air and repappears. when sitting, he understands that he is sitting; when lying, he understands that he is lying. He

understands accordingly however his body is Kieán, Nguõ Kieán Vi Teá, and Tam Keát. disposed. As he abides thus diligent, ardent, Thaân Lieân: and resolute, his memories and intentions 1) Hoa sen trong thaân, nhö taâm hay taùm caùnh based on the household life are abandoned. sen trong loaøi höõu tình—The lotus in the That is how a person develops mindfulness of body, i.e. the heart, or eight-leaved lotus the body. in all beings. Thaân Hình: Body. 2) Thaân lieân cuõng tieâu bieåu cho Thai Taïng Thaân Hình Quyù Baùu: Precious body. Phaùp Giôùi—It also represents the Thaân Höõu: Ngöôøi baïn thaân—An intimate Carbhadhatu, which is the matrix of the friend. material world out of which all beings come. Thaân Höõu Laäu: Temporal (worldly) impure body. Thaân Mao Thöôïng Mi Töôùng: Loâng treân thaân Phaät xoaén ngöôïc leân treân, moät trong ba Thaân Khí: Thaân theå ngöôøi ta chöùa ñöïng 12 möôi hai töôùng haûo cuûa Phaät—The hairs on phaàn nhö da, thòt, maùu, toùc, vaân vaân—The Buddha's body curled upwards, one of the body as a utensil, i.e. containing all the twelve thirty-two marks. parts, skin, flesh, blood, hair, etc. Thaân Kieán: Satkayadrshti (skt). Thaân Maät: Intimate—Familiar. • AÛo töôûng cho raèng thaân mình laø coù thaät, Thaân Maãu: Mother. moät trong nguõ kieán—The illusion of the Thaân Meán: Beloved—Dear. body or self, one of the five wrong views. Thaân Meänh: Body and life (bodily life). • YÙ töôûng veà moät caùi ngaõ, moät trong tam Thaân Mình Baát Tònh, Thaân Ngöôøi Cuõng keát. Coù hai caùch maø ngöôøi ta coù theå ñi ñeán Baát Tònh, Chæ Coù Thaân Phaät Laø Thanh caùi quan nieäm cho raèng coù söï hieän höõu Tònh: Our own bodies being impure and thöïc söï cuûa moät caùi ngaõ, moät laø söï töôûng disgust, the bodies of others are likewise, only töôïng chuû quan, hai laø quan nieäm khaùch the Buddha-body is forever pure. quan veà thöïc tính—Thought of an ego, Thaân Muïc: To see with one's eyes. one of the three knots. There are two ways in which one comes to conceive the real Thaân Naày Laø Moät Khoái Ung Sang Baát existence of an ego, the one is subjective Tònh: This body is an impure mass of ulcers. imagination and the other the objective Thaân Naày Laø Trung

Taâm Baõo Cuûa Khoå conception of reality. Ñau Phieàn Naõo: This body is the storm • Töôûng raèng caùi ngaõ cuaû chính mình laø lôùn center of sufferings and afflictions. nhaát vaø laø taùi saûn quí baùu nhaát:Tin raèng Thaân Nghieäp: Kaya-sankhara (p)—Thaân caùi ta laø lôùn nhaât vaø vò ñaïi nhaát, neân muïc nghieäp tieâu bieåu cho keát quaû cuûa nhöõng haønh haï voâ nhaân. Chæ coù caùi ta laø quyù baùu nhöùt ñoäng cuûa thaân trong tieàn kieáp. Tuy nhieân, thaân maø thoâi, ngöôøi khaùc khoâng ñaùng keå. Mình nghieäp khoù ñöôïc thaønh laäp hôn yù vaø khaåu tìm föû ñeå chaø ñaïp hay möu hai ngöôøi nghieäp, vì nhö coù luùc naøo ñoù mình muoán duøng khaùc—Believe that our self is our greatest thaân laøm vieäc aùc thì coøn coù theå bò luaân lyù, ñaïo and most precious possession in a nix in ñöùc hay cha meï, anh em, thaày baïn, luaät phaùp our eyes. We try by all means to satisfy to ngaên caûn, neân khoâng daùm laøm, hoaëc khoâng our self, irrespective of others' interest of laøm ñöôïc. Vì theá neân cuõng chöa keát thaønh thaân rights. nghieäp ñöôïc. Hai nghieäp khaùc laø khaåu vaø yù ** For more information, please see Ngaõ nghieäp—The karma operating in the body (the

body as representing the fruit of action in ngöôøi."—Of all precious jewels, life is the previous existence. Body karma is difficult to greatest; if there is life, it is the priceless form than thought and speech karma, for there jewel. Thus, if you are able to maintain your are times when we wish to use our bodies to livelihood, someday you will be able to rebuild commit wickedness such as killing, stealing, your life. However, everything in life, if it has and commiting sexual misconduct, but it is form characteristics, then, inevitably, one day possible for theories, virtues as well as our it will be destroyed. A human life is the same parents, siblings, teachers, friends or the law to way, if there is life, there must be death. Even impede us. Thus we are not carry out the though we say a hundred years, it passes by in body's wicked karma—The other two karmas a flash, like lightening streaking across the sky, are the karma of the mouth and of the mind). like a flower's blossom, like the image of the ** For more information, please see Tam moon at the bottom of a lake, like a short Nghieäp. breath, what is really eternal? Sincere Thaân Ngöôøi Khoù Ñöôïc: It is difficult to be Buddhists should always remember when a reborn as a human being—Trong caùc traân baûo, person is born, not a single dime is brought sinh maïng laø hôn, neáu maïng mình coøn laø coøn along; therefore, when death arrives, not a taát caû. Chæ mong sao cho thaân maïng naày ñöôïc word will be taken either. A lifetime of work, soáng coøn, thì lo chi khoâng coù ngaøy gaày döïng putting the body through pain and torture in neân cô nghieäp. Tuy nhieân, vaïn vaät ôû treân ñôøi order to accumulate wealth and possessions, in neáu ñaõ coù mang caùi töôùng höõu vi, taát phaûi coù the end everything is worthless and futile in ngaøy bò hoaïi dieät. Ñôøi ngöôøi cuõng theá, heã coù the midst of birth, old age, sickness, and death. sanh laø coù töû; tuy noùi traêm naêm, nhöng mau After death, all possessions are given to others nhö aùnh chôùp, thoaùng qua töïa söông, nhö hoa in a most senseless and pitiful manner. At such hieän trong göông, nhö traêng loàng ñaùy nöôùc, hôi time, there are not even a few good merits for thôû mong manh, chöù naøo coù beàn laâu? Phaät töû the soul to rely and lean on for the next life.

chôn thuaàn neân luoân nhôù raèng khi sanh ra ñaõ Therefore, such an individual will be khoâng mang theo moät ñoàng, neân khi cheát roài condemned into the three evil paths cuõng khoâng caàm theo moät chöõ, suoát ñôøi laøm immediately. Ancient sages taught: “A steel luïng khoå thaân tích chöùa cuûa caûi, roát cuoäc voâ tree of a thousand years once again blossom, ích cho baûn thaân mình tröôùc caùi sanh laõo beänh such a thing is still not bewildering; but once a töû. Sau khi cheát di, cuûa caûi aáy lieàn trôû qua tay human body has been lost, ten thousand ngöôøi khaùc moät caùch phuû phaøng. Luùc aáy khoâng reincarnations may not return.” Sincere coù moät chuùt phöôùc laønh naøo ñeå cho thaàn thöùc Buddhists should always remember what the nöông caäy veà kieáp sau, cho neân phaûi ñoïa vaøo Buddha taught: “It is difficult to be reborn as a tam ñoà aùc ñaïo. Coå ñöùc coù daïy: “Thieân nieân human being, it is difficult to encounter (meet thieát moäc khai hoa dò, nhaát thaát nhôn thaân vaïn or learn) the Buddha-dharma; now we have kieáp nan.” Nghóa laø caây saét ngaøn naêm maø nay been reborn as a human being and nôû hoa cuõng chöa laáy laøm kinh dò, chôù thaân encountered the Buddha-dharma, if we let the ngöôøi moät khi ñaõ maát ñi thì muoân kieáp cuõng time passes by in vain we waste our scarce khoù maø taùi hoài. Vì theá, Phaät töû chôn thuaàn neân lifespan.” luoân nhôù nhöõng gì Phaät daïy: “Thaân ngöôøi khoù Thaân Nhaõn: See Thaân Muïc in Vietnamese- ñöôïc, Phaät phaùp khoù gaëp. Ñöôïc thaân ngöôøi, English Section. gaëp Phaät phaùp, maø ta nôû ñeå cho thôøi gian Thaân Nhaân: Relatives. luoáng qua voâ ích, quaû laø uoång cho moät kieáp

Thaân Nhaãn: Patience of the body— Thaân Tam Khaåu Töù YÙ Tam: Endurance or forebearing of the body. (A) Thaân Nhaãn YÙ Nhaãn: To forebear in both 1) Thaân tam: Kaya-karmas (skt)—Ba giôùi veà the body and the mind—Neáu muoán thaønh töïu thaân—The three commandments dealing quaû vò Boà Taùt, chuùng ta phaûi thöïc haønh thaân with the body: nhaãn yù nhaãn—If we want to accomplish the a. Khoâng saùt sanh: Not to kill or prohibiting Bodhisattvahood, we should always be taking of life—Chuùng ta chaúng nhöõng forebearing in both the body and the mind. khoâng phoùng sanh cöùu maïng, maø ngöôïc Thaân Nhaäp: Moät trong luïc nhaäp. Cuõng laø laïi coøn tieáp tuïc saùt sanh haïi maïng nöõa, moät trong thaäp nhò nhôn duyeân—The sense of chaúng haïn nhö ñi caâu hay saên baén, vaân touch, one of the six senses. Also one of the vaân—We do not free trapped animals; but, links in the chain of causation. in contrast, we continue to kill and murder ** For more information, please see Luïc Nhaäp innocent creatures, such as fishing, and Thaäp Nhò Nhôn Duyeân. hunting, etc. b. Khoâng troäm caép: Not to steal or Thaân Nhaät: Candra (skt). prohibiting stealing—Chuùng ta chaúng 1) Maët Traêng: The moon. nhöõng khoâng boá thí cuùng döôøng, maø ngöôïc 2) Teân cuûa moät vò tröôûng laõo: Name of an laïi coøn laïi tieáp tuïc ích kyû, keo kieát, troäm elder. caép nöõa—We do not give, donate, or Thaân Nhó: To hear with one’s own ears. make offerings; but, in contrast, we Thaân Nhö YÙ Thoâng: Rddhividhi-jnana continue to be selfish, stingy, and stealing (skt)—See Thaân Tuùc Thoâng. from others. Thaân Noä Ba Laâm: Yasti-vana (skt)—Tröôïng c. Khoâng taø daâm: Not to commit adultery or Laâm—Röøng Thaân

Noä Ba nôi maø ngoaïi ñaïo ñaõ prohibiting commiting adultery—Chuùng ta duøng moät trong nhöõng caây trong ñoù ñeå ño Ñöùc chaúng nhöõng khoâng ñoan trang, chaùnh Phaät vaø cuoái cuøng phaûi neùm boû, vì caøng ño haïnh, maø ngöôïc laïi coøn tieáp tuïc taø daâm taø Ñöùc Phaät caøng cao theâm—Groves of staves, haïnh nöõa—We do not behave properly said to have grown from the staff (of 16 foot and honorably; but, in contrast, we bamboo pole) with which the heretic measured continue to commit sexual misconduct or the Buddha and which he threw away, because sexual promiscuity. the more he measured the higher the Buddha 2) Khaåu töù: Vac-karmas (skt)—Boán giôùi grew. Another part of the legend is that the veà—The four dealing with the mouth: forest grew from the bamboo which heretics a. Khoâng noùi doái: Not to lie—Chuùng ta left behind in chagrin. chaúng nhöõng khoâng noùi lôøi ngay thaúng Thaân Phaän: Condition. chôn thaät, maø ngöôïc laïi luoân noùi lôøi doái Thaân Phuï: Father. laùo—We do not speak the truth; but, in Thaân Quang: AÙnh saùng phaùt ra töø chính thaân contrast, we continue to lie and speak Phaät hay thaân caùc vò Boà Taùt—The glory or falsely. halo shining from the person of a Buddha or b. Khoâng noùi lôøi ñaâm thoïc: Not to Bodhisattva. exaggerate—Chuùng ta khoâng noùi lôøi hoøa Thaân Quyeán: See Thaân (3). giaûi eâm aùi, maø ngöôïc laïi luoân noùi löôõi hai chieàu hay noùi lôøi xaáu aùc laøm toån haïi ñeán Thaân Saéc: Countenance. ngöôøi khaùc—We do not speak soothingly Thaân Sô: Close and far. and comfortably; but, in contrast, we

continue to speak wickedly and use a (B) double-tongue to cause other harm and 1) Thaân tam: Kaya-karmas (skt)—Ba giôùi veà disadvantages. thaân—The three commandments dealing c. Khoâng chöûi ruõa: Not to abuse—Chuùng ta with the body: chaúng nhöõng khoâng noùi lôøi oân hoøa hieàn a. Khoâng saùt sanh: Not to kill. dòu, maø ngöôïc laïi luoân noùi lôøi hung aùc nhö b. Khoâng troäm caép: Not to steal. chöõi ruõa hay sæ vaû—We do not speak kind c. Khoâng taø daâm: Not to commit adultery. and wholesome words; but, in contrast, we 2) Khaåu töù: Vac-karmas (skt)—Boán giôùi veà continue to speak wicked and yù—The four dealing with the mouth: unwholesome words, i.e., insulting or a. Khoâng noùi doái: Not to lie. cursing others. b. Khoâng noùi lôøi hung döõ: Not to insult. d. Khoâng noùi lôøi voâ tích söï: Not to have c. Khoâng noùi lôøi ñaâm thoïc: Not to ambiguous talk—Chuùng ta khoâng noùi lôøi exaggerate. chaùnh lyù ñuùng ñaén, maø ngöôïc laïi luoân noùi d. Khoâng noùi löôõi hai chieàu: Not to speak lôøi voâ tích söï—We do not speak words with a double-tongue. that are in accordance with the dharma; 3) YÙ tam: Moras-karmas (skt)—Ba giôùi veà but, in contrast, we continue to speak yù—The three dealing with the mind: ambiguous talks. a. Khoâng tham: Not to be greedy. 3) YÙ tam: Moras-karmas (skt)—Ba giôùi veà b. Khoâng saân: Not to be hatred. yù—The three dealing with the mind: c. Khoâng si: Not to be ignorant. a. Khoâng ganh gheùt: Not to be covetous— Thaân Tam Muoäi: The embodiment of Chuùng ta khoâng chòu thieåu duïc tri tuùc, maø samaya—The symbol of a Buddha or ngöôïc laïi coøn khôûi taâm tham lam vaø ganh bodhisattva. gheùt—We do not know how to desire less Thaân Taâm: Thaân taâm laø chaùnh baùo cuûa loaøi and when is enough; but we continue to be höõu tình—Body and mind, the

direct fruit of greedy and covetous. the previous life. b. Khoâng xaáu aùc: Not to be malicious— 1) Thaân: Trong nguõ uaån, saéc uaån laø thaân— Chuùng ta chaúng nhöõng khoâng chòu nhu hoøa The body is rups, the first skandha. nhaãn nhuïc; maø laïi coøn luoân sanh khôûi caùc 2) Taâm: bao goàm boán uaån, thoï, töôûng, haønh, nieàm saân haän xaáu aùc—We do not have thöùc—Mind embraces other four, peace and tolerance toward others; but, in consciousness, perception, action, and contrast, we continue to be malicious and knowledge. to have hatred. Thaân Taâm Baát Töông ÖÙng: Action non- c. Khoâng baát tín: Not to be unbelief—Chuùng interrelated with mind. ta chaúng nhöõng khoâng tin luaät luaân hoài Thaân Taâm Giaûi Thoaùt: Getting free of body nhaân quaû; maø ngöôïc laïi coøn baùm víu vaøo and mind. söï ngu toái si meâ, khoâng chòu thaân caän caùc baäc thieän höõu tri thöùc ñeå hoïc hoûi ñaïo phaùp Thaân Taâm Voâ Thöôøng: Impermanence of vaø tu haønh—We do not believe in the Law the body and mind—Coù ngöôøi cho raèng luaän of Causes and Effetcs, but in contrast we thuyeát “Thaân Taâm Voâ Thöôøng” cuûa ñaïo Phaät continue to attach to our ignorance, and phaûi chaêng voâ tình gieo vaøo loøng moïi ngöôøi refuse to be near good knowledgeable quan nieäm chaùn ñôøi, thoái chí. Neáu thaân vaø taâm advisors in order to learn and cultivate the cuõng nhö söï vaät ñeàu voâ thöôøng nhö vaäy thì proper dharma. chaúng neân laøm gì caû, vì neáu coù laøm thaønh söï nghieäp lôùn lao cuõng khoâng ñi ñeán ñaâu. Môùi

nghe töôûng chöøng nhö phaàn naøo coù lyù, kyù thaät mau giaø vaø mau cheát. Caøng muoán soáng noù khoâng coù lyù chuùt naøo. Khi thuyeát giaûng veà bao nhieâu chuùng ta laïi caøng sôï cheát baáy thuyeát naày, Ñöùc Phaät khoâng muoán laøm naûn chí nhieâu. Töø toùc xanh ñeán toùc baïc, ñôøi ngöôøi moät ai, maø Ngaøi chæ muoán caûnh tænh ñeä töû cuûa nhö moät giaác mô. Theá nhöng coù nhieàu Ngaøi veà moät chaân lyù. Phaät töû chôn thuaàn khi ngöôøi khoâng chòu nhaän bieát ra ñieàu naày, hieåu ñöôïc leõ voâ thöôøng seõ giöõ bình tónh, taâm neân hoï cöù lao ñaàu vaøo caùi thoøng loïng khoâng loaïn ñoäng tröôùc caûnh ñoåi thay ñoät ngoät. tham aùi; ñeå roài khoå vì tham duïc, coøn khoå Bieát ñöôïc leõ voâ thöôøng môùi giöõ ñöôïc taâm an, hôn nöõa vì tham lam oâm aáp baùm víu maõi môùi coá gaéng laøm nhöõng ñieàu laønh vaø maïnh vaøo söï vaät, ñoâi khi ñeán cheát maø vaãn chöa baïo gaït boû nhöõng ñieàu aùc, cöông quyeát laøm, chòu buoâng boû. Ñeán khi bieát saép truùt hôi daùm hy sinh taøi saûn, daùm taän tuïy ñoùng goùp vaøo thôû cuoái cuøng maø vaãn coøn luyeán tieác tìm vieäc coâng ích cho haïnh phuùc cuûa mình vaø cuûa caùch naém laïi moät caùch tuyeät voïng—All ngöôøi—Some people wonder why Buddhism things have changed and will never cease always emphasizes the theory of to change. The himan body is changeable, impermanence? Does it want to spread in the thus governed by the law of human mind the seed of disheartenment, and impermanence. Our body is different from discourage? In their view, if things are the minute before to that of the minute changeable, we do not need to do anything, after. Biological researches have proved because if we attain a great achievement, we that the cells in our body are in constant cannot keep it. This type of reasoning, a first, change, and in every seven years all the appears partly logical, but in reality, it is not at

old cells have been totally renewed. all. When the Buddha preached about These changes help us quickly grow up, impermanence, He did not want to discourage age and die. The longer we want to live, anyone, but warning his disciples about the the more we fear death. From childhood to truth. A true Buddhist has to work hard for his aging, human life is exactly like a dream, own well being and also for the society's. but there are many people who do not Although he knows that he is facong the realize; therefore, they continue to launch changing reality, he always keeps himself into the noose of desire; as a result, they calm. He must refrain from harming others, in suffer from greed and will suffer more if contrast, strive to perform good deeds for the they become attached to their possessions. benefit and happiness of others. Sometimes at time of death they still don't a) Thaân Voâ Thöôøng—The human body is want to let go anything. There are some changeable: Vaïn söï vaïn vaät khoâng ngöøng who know that they will die soon, but they thay ñoåi, chöù khoâng bao giôø chòu ôû yeân still strive desperately to keep what they moät choã. Cuoäc ñôøi nay coøn mai maát, bieán cherish most. chuyeån khoâng ngöøng nghæ. Thaân con ngöôøi b) Taâm Voâ Thöôøng—Impermanence of the cuõng vaäy, noù cuõng laø voâ thöôøng, noù cuõng mind: Thaân ta voâ thöôøng, taâm ta cuõng voâ naèm trong ñònh luaät "Thaønh Truï Hoaïi thöôøng. Taâm voâ thöôøng coøn mau leï hôn caû Khoâng." Thaân ta phuùt tröôùc khoâng phaûi laø thaân. Taâm chuùng ta thay ñoåi töøng giaây, thaân ta phuùt sau. Khoa hoïc ñaõ chöùng minh töøng phuùt theo vôùi ngoaïi caûnh, vui ñoù roài raèng trong thaân theå chuùng ta, caùc teá baøo buoàn ñoù, cöôøi ñoù roài khoùc ñoù, haïnh phuùc luoân luoân thay ñoåi vaø cöù moãi thôøi kyø baûy ñoù roài khoå ñau ñoù—Not only our body is naêm laø caùc teá baøo cuõ hoaøn toaøn ñoåi môùi. changeable, but also our mind. It changes Söï thay ñoåi laøm cho chuùng ta mau lôùn, more rapidly than the body, it changes

every second, every minute according to Antecedent means before, the origin, or the the environment. We are cheerful a few beginning, etc. Existence means it is inhabited minutes before and sad a few minutes currently, and used presently, etc. The later, laughing then crying, happiness then antecedent existence body is the present form sorrow. body, physical or non-physical, created from Thaân Thaønh: Thaân nhö laø thaønh trì cuûa various karmasand predestined affinities that taâm—The body as the citadel of the mind. each sentient being accumulated in the past. In Thaân Thích: Relatives. turn, this antecedent existence body will pass through these four stages of impermanence: Thaân Thieän: Friendly. birth, old age, sickness, and death. The Thaân Thieát: Intimate—Familiar. antecedent existence body will remain only for Thaân Thoâng: See Thaân Tuùc Thoâng. a definite period of time, but it will not be Thaân Thuoäc: Relatives. permanent or eternal because there is birth, Thaân Thöùc: Kaya-vijnana (skt)—Body then there must be death. There is absolutely consciousness—Tactile consciousness—Thaân no being of the four types of sentient beings, thöùc phaùt trieån khi ñieàu kieän noåi baäc trong ñoù with an antecedent existence body, can thaân tieáp xuùc vôùi ñoái töôïng beân ngoaøi. Thaân overcome this inevitable fate of these four caên naèm khaép caùc nôi trong cô theå—Tacticle

unchanging laws of impermanence including sensation consciousness—Body consciousness the Heavenly Fairies. develops when the dominant condition in Thaân Tín: Trustworthy. which the body faculty meets an object of Thaân Toïa: Thaân nhö Phaät Toøa—The body as touch. The location of the body faculty is the throne of Buddha. throughout the entire body. Cognition of the Thaân Toäc: Relatives on the father's side. objects of touch, one of the five forms of Thaân Trung AÁm: Intermediate Existence cognition. Body—See Thaân Trung Höõu. ** For more information, please see Baùt Thöùc. Thaân Tieân Nhaõn: The eye that precedes the Thaân Trung Höõu: Antara-bhava (skt)— Intermediate Existence Body. body—The ability to regulate our physical (A) Nghóa cuûa Thaân Trung Höõu—The actions even before we are conscious of them. meanings of the Intermediate Existence Thaân Tieàn Höõu: Antecendent Existence Body: Giai ñoaïn giöõa luùc cheát vaø luùc ñi Body—Tieàn coù nghóa laø tröôùc, khôûi thuûy hay ñaàu thai. Ñaây laø tieán trình cheát vaø taùi sanh ñaàu tieân. Höõu coù nghóa laø ñang coù, ñang mang, trong voøng 49 ngaøy. Heã coù thaân tieàn höõu, hay ñang nhaän laáy. Thaân Tieàn Höõu laø caùi thaân thì ñöông nhieân laø phaûi coù thaân trung höõu xaùc töù ñaïi hieän taïi, theå chaát hay phi theå chaát, vaø thaân haäu höõu. Trung coù nghóa laø ôû do caùc nghieäp duyeân tieàn kieáp taïo thaønh maø khoaûng giöõa, ôû giöõa cuûa hai khoaûng ñôøi chuùng sanh chuùng ta ñang mang laáy hieän giôø. naày vaø ñôøi sau. Höõu laø hieän coù, hay ñang Thaân tieàn höõu naày seõ phaûi laàn löôït traûi qua mang laáy. Vì caùi quaû baùo do nghieäp toäi boán giai ñoaïn, sanh, laõo, beänh, vaø töû. Thaân cuûa thaân tieàn höõu ñaõ gaây taïo laø coù chöù tieàn höõu chæ soáng coøn ñöôïc trong moät thôøi gian khoâng phaûi laø Khoâng. Chính theá neân môùi naøo ñoù, chôù khoâng ñöôïc beàn vöõng hay tröôøng ñöôïc goïi laø Höõu. Thaân Trung Höõu laø thaân cöûu. Bôûi leõ heã coù sanh taát coù dieät. Khoâng coù keá sau cuûa thaân tieàn höõu. Noùi caùch khaùc, baát cöù moät loaïi chuùng sanh naøo trong töù sanh taát caû caùc loaïi chuùng sanh höõu tình sau khi coù theå vöôït qua ñònh luaät voâ thöôøng baát di baát maïng chung töùc laø ñaõ boû thaân tieàn höõu roài. dòch naày, keå caø caùc baäc Thieân Tieân— Khi ñoù thaân xaùc hoaøn toaøn bò hö hoaïi, nguõ

aám chia lìa, töù ñaïi phaân ly, thaàn thöùc lieàn a) Giai ñoaïn 49 ngaøy ñaàu hay thôøi kyø minh thoaùt ngay ra khoûi xaùc thaân tieàn höõu, tröôùc ñònh nghieäp baùo—The first 49 days or the khi chöa thoï laáy thaân haäu höõu töùc laø thaân period of determination of karmic cuûa ñôøi sau, thì thaàn thöùc naày ôû vaøo trong retributions: Theo Thöôïng Toïa Thích Haûi giai ñoaïn thoï caûm laáy moät caûnh giôùi khaùc. Quang trong Thö Gôûi Ngöôøi Hoïc Phaät, Trong luùc naày, thaàn thöùc ôû vaøo trong moät thaân trung höõu do naêm aám vi teá keát thaønh, giai ñoaïn chuyeån tieáp ngaén vaø mang laáy cho neân noù coøn coù teân laø Thaân Trung AÁm. moät thaân theå khaùc goïi laø thaân trung höõu— Thaân trung aám naày coù nhieàu hình saéc khaùc Bardo stage—The intermediate stage nhau, nhöng ñaïi khaùi coù hai loaïi chaùnh: between death and rebirth. It's the 49-day- loaïi hình saéc xinh ñeïp, vaø loaïi hình saéc long process death and rebirth. If there is xaáu xí. Tröôùc khi thaân trung aám thoï caûm an antecedent existence body, then, laáy thaân haäu aám

seõ phaûi traûi qua moät thôøi naturally, there has to be an Intermediate gian daøi 49 ngaøy ñeå minh ñònh nghieäp baùo, Existence Body and an After Existence töùc laø caûm thoï laáy caùc nghieäp nhaân, hoaëc Body. Intermediate means middle, or in thieän hoaëc aùc, maø keû aáy ñaõ gaây taïo trong between two lives of the present and luùc coøn mang thaân tieàn höõu. Kinh Ñòa future. Existence means present, or Taïng coù daïy raèng: “Quyû voâ thöôøng khoâng currently inhabitating. Because the karmic heïn maø ñeán, thaàn hoàn vô vaån mòt muø chöa retribution are concrete and not emptiness. roõ laø toäi hay laø phöôùc, trong 49 ngaøy nhö Thus, because of the genuineness of ngaây nhö ñieác, hoaëc ôû taïi caùc ty sôû ñeå karmic consequences, it is called bieän luaän veà nghieäp quaû, khi thaåm ñònh Existence. The intermediate existence xong, thôøi cöù y theo nghieäp maø thoï laáy body means the body to be inhabited after quaû baùo.”—According to Venerable Thích the antecedent body. In other words,once Haûi Quang in the Philosophical a sentient being’s dstiny ends, he or she Conversations with Buddhist Followers, must abandon the antecedent existence the intermediate existence body is formed body. Once this happens, that body will by five infinitesimally small aggregates; decay, the five aggregates will separate, therefore, it is also called the Intermediate and that person’s spirit will leave the Skandha Body. The intermediate skandha antecedent existence body. And before body has many different characteristics, inhabiting the after existence body or the but, in general, there are two types of form body of the future life, the spirit of this appearances: one is having a beautiful individual will exist in a period where it form appearance, the other is having a will take on a new realm. During this time, dreadful form appearance. Before the the spirit will enter a transitional period as intermediate skandha body assumes the they immediately exist as another entity or after existence body or the future body, it inhabit a different body called must pass through a period of forty-nine intermediate existence body—For more days in order to determine each information, please Antara-bhava in individual’s karmic retribution, i.e., Sanskrit/Pali-Vietnamese Section. judgment day. This is to assume (B) Caùc giai ñoaïn thoï baùo cuûa Thaân Trung responsibilities for the various karmic AÁm—Various stages of retributions of the activities, whether wholesome or intermediate existence body: unwholesome, taken when the individual still had the antecedent existence body or

when still alive. The Ksitigarbha Sutra kieáp. Laøm ñöôïc nhö vaäy, höông linh ngöôøi taught: “The great demon of quaù coá seõ ñöôïc toäi tieâu, chöôùng dieät, lìa impermanence makes no appointments yet haún choán aùc ñaïo maø sanh veà coõi trôøi it comes, the spirits of the dead are ngöôøi, thoï laáy nhöõng ñieàu an vui sung confused and delirious not knowing söôùng—The antecedent existence body or whether meritorious or transgression. For the skandha existence body is not reborn forty-nine days, their existence is like (reincarnated) into another life, but must darkness and deafness, not knowing what pass through a period of 49 days of will happen, or they may be at various determination of karmic retributions or underworld courthouses to go on trials for transition between life. In other words,

their karma. Once decisions are made, right after the spirit escapes from the they will follow their karma to reap the antecedent existence body and becomes karmic retributions.” the intermediate existence body, it is led b) Giai ñoaïn thoï thaân haäu höõu—The period by that individual’s karmic effect, of transition beyween life: Thaân trung höõu depending on the karmic retributions hay thaân trung aám khoâng lieàn ñöôïc ñi ñaàu (various merits and transgressions created thai chuyeån kieáp sau khi thoaùt ra khoûi xaùc when that being still had the antecedent thaân tieàn höõu, maø baét buoäc phaûi traûi qua existence body) to get reborn into the next 49 ngaøy ñeå thaåm ñònh nghieäp quaû. Noùi life in the six realms of existence. Thus, caùch khaùc, ngay sau khi thaàn thöùc thoaùt ra the Ksitigarbha Sutra taught: “Supposing khoûi xaùc thaân tieàn höõu vaø trôû thaønh thaân once a person dies, within the first forty- trung höõu, lieàn bò nghieäp nhaân daãn daét tuøy nine days, for that person’s benefit, loved theo nghieäp baùo maø ñi ñaàu thai chuyeån ones are willing to cultivate and form kieáp, töùc laø thoï laáy thaân haäu höõu töông many meritorious and wholesome xöùng vôùi toäi phöôùc maø thaân tieàn höõu ñaõ practices, then it is possible to free gaây ra, ñeå tieáp tuïc troâi laên trong saùu neûo completely that spirit of the dead from the luaân hoài. Chính vì theá maø Kinh Ñòa Taïng various evil paths to be reborn in Heaven daïy: “Nhö sau khi ngöôøi ñaõ cheát, laïi coù or in the Human realm to reap the various theå trong voøng 49 ngaøy thaân quyeán vì luxuries and hapiness. Not only that, but ngöôøi aáy maø tu taïo nhieàu phöôùc laønh, thôøi the curently living loved ones will also coù theå laøm cho ngöôøi cheát ñoù ra khoûi haún benefit greatly. Family and friends know choán aùc ñaïo, ñöôïc sanh leân coõi trôøi hoaëc when alive, their loved one who died trong coõi ngöôøi, höôûng laáy söï vui söôùng recently, had created many unwholesome maø thaân quyeán hieän taïi cuõng ñöôïc raát karmic deeds, and will have to endure the nhieàu lôïi laïc.” Nhö vaäy, neáu thaân nhaân karmic retributions of hell. Through love ngöôøi quaù coá bieát raèng luùc ñöông ñôøi and compassion for their loved one, they ngöôøi naày ñaõ gaây taïo nhieàu aùc nghieäp, taát follow the Buddha's ’eachings, take the phaûi thoï baùo nôi ñòa nguïc. Vì thöông xoùt person's place to practice various ngöôøi quaù vaõng neân ñöùng ra laøm caùc coâng virtuous, meritorious, and wholesome ñöùc, phöôùc laønh nhö boá thí, phoùng sanh, vaø deeds such as make donations, charity trì tuïng kinh chuù, roài ñem nhöõõng coâng ñöùc work, free trapped animals, chant sutras, aáy maø hoài höôùng cho höông linh ngöôøi quaù recite Buddha’s name and mantras, etc. coá trong khi ngöôøi aáy vaãn coøn mang thaân Thereafter, use thse merits and virtues to trung aám chôù chöa ñi ñaàu thai chuyeån dedicate and pray for the deceased spirit

when that spirit still exists with the • Chuùng sanh khi coøn mang thaân tieàn höõu ñaõ intermediate existence body and has not gaây taïo nhöõng nghieäp nhaân cöïc thieän, töùc yet been reborn or reincarnated to another gieo nhaân thaäp thieän baäc thöôïng thuoäc caùc life. If family and friends are able to do all coõi trôøi duïc giôùi, saéc giôùi vaø voâ saéc giôùi: these, the deceased’s intermediate When the sentient beings were alive with skandha body will be able to eradicate and antecedent body,

they created an overcome his or her transgressions to extraordinary amount of wholesome varying degrees. That person will be able karma, planted the fruit of the ten to abandon the evil paths and be reborn to wholesome deeds to the highest level with Heaven or Human realms to enjoy the regard to the various Heavens of Desires, various happiness and luxuries. Form, and Formlessness. c) Tröôøng hôïp thoï baùo ñaëc bieät cuûa thaân • Chuùng sanh khi coøn mang thaân tieàn höõu ñaõ trung höõu—Special and unique karmic gaây taïo nhöõng nghieäp nhaân cöïc aùc, nhö retribution conditions of the intermediate phaïm toäi töù troïng hay nguõ nghòch, thaäp aùc, existence body: Thöôøng thì thaân trung höõu thuoäc ñaïi ñòa nguïc A Tyø: When the phaûi traûi qua moät thôøi gian chuyeån tieáp laø sentient beings were alive with antecedent boán möôi chín ngaøy, sau ñoù môùi caûm thoï body, they created an extraordinary laáy thaân haäu höõu. Tuy nhieân, cuõng coù amount of unwholesome karma, the most nhöõng tröôøng hôïp ñaëc bieät maø thaân trung evil and wicked deeds, such as guilty of höõu khoâng caàn phaûi traûi qua giai ñoaïn violating the four offenses, five betrayals, chuyeån tieáp thoâng thöôøng naày. Nhöõng ten evils, belonging to the great Avichi chuùng sanh naày sau khi ñaõ boû thaân tieàn Hell—See Töù Ñoïa, and Nguõ Nghòch. höõu roài thì thaàn thöùc hoaëc lieàn ñöôïc sieâu • Ngoaøi ra, coøn coù moät loaïi chuùng sanh thoaùt veà caùc coõi trôøi töông xöùng nhö trôøi ngoaïi haïng, khoâng caàn phaûi traûi qua giai duïc giôùi, saéc giôùi vaø voâ saéc giôùi; hoaëc bò ñoaïn thaân trung aám vaø cuõng khoâng bò leä ñoïa thaúng xuoáng ñòa nguïc, chôù khoâng phaûi thuoäc vaøo trong ba coõi saùu ñöôøng, ñoù laø traûi qua giai ñoaïn 49 ngaøy thoâng thöôøng nhöõng chuùng sanh khi coøn mang thaân tieàn cuûa thaân trung aám—As usual, the höõu ñaõ y theo phaùp Phaät tu haønh, nhö intermediate existence body must go nieäm Phaät vaø phaùt loøng Tín Nguyeän caàu through seven cycles with seven days in sanh Cöïc Laïc. Caùc chuùng sanh aáy sau khi each cycle. Only thereafter, the spirit is boû thaân tieàn höõu roài thì thaàn thöùc lieàn sieâu able to receive the future body. However, thoaùt ngang qua ba coõi, nöông theo there are special situations where the nguyeän löïc nhieáp thoï cuûa chö Phaät, Boà intermediate body does not need to go Taùt, trong khoaûng saùt na, laäp töùc ñöôïc hoùa through that ordinary transitional period. sanh ngay veà coõi nöôùc Cöïc Laïc cuûa Ñöùc These sentient beings, after leaving their Phaät A Di Ñaø, ngöï treân toøa sen baùu, vónh antecedent bodies, their spirits will vieãn thoaùt khoûi caùc caûnh luaân hoài sanh töû: immediately be liberated to the Besides, there is one more type of sentient appropriate heavens accordingly to their beings who are beyond limits; they also do merits and spiritual achievements, or be not need to go through the transition condemned to hell immediately without period, do not experience having the having to pass through the ordinary intermediate body, nor are they a part of transitional period of forty-nine days of the three worlds and the six realms of the intermediate skandha body: existences. These sentient beings are

those when alive with the antecedent to find a place to get reborn within that body, followed the Buddha Dharma to time, then it must die and come back to cultivate and practice Buddha Recitation life again as an intermediate body. But, in by developing

Faith and Vow to gain general, this period will not last more than rebirth to the Ultimate Bliss World. After seven cycles of seve days each before it is abandoning the antecedent body, their able to be reborn and acquire an after spirits will transcend through the Three existence body. When the intermediate Worlds, relying on the rescuing vow body dies, it can return just as it was powers of the Bodhisattvas and Buddhas. before or depending on the karmic Within a split moment, they will transform reflection, it can transform and change to gain rebirth to the Ultimate Bliss into an intermediate body of another Worldof the Amitabha Buddha and attain realm before it acquires an after existence a place in the jeweled lotus throne and body through reincarnation. When the eternally escape from the conditions of the intermediate body is nearing extinction cycle of rebirths, life, death, etc. and is about to be reincarnated, at that (C) Ñaëc ñieåm cuûa Thaân Trung AÁm—Special time, depending on the various karma characteristics of the Intermediate created by the individual, each will see skandha body: Thaân trung aám chæ löu truï and perceive different realities, i.e., while ñöôïc baûy ngaøy. Nhö khoâng tìm ñöôïc choã living those who created many karma of thoï sanhtrong thôøi haïn aáy thì phaûi cheát ñi killing various animals such as soáng laïi, nhöng ñaïi khaùi khoâng quaù baûy slaughtering pigs, goats, etc., then at this laàn töùc 49 ngaøy thì phaûi thoï sanh laáy thaân time, suddenly all they will see is those haäu höõu. Thaân trung höõu khi cheát ñi, hoaëc various animals they have killed in the sanh trôû laïi y nhö thaân tröôùc, hoaëc do nôi past. They may see butchers slaughtering nghieäp nhaân chieâu caûm coù theå bieán ñoåi animals or the sounds of animals thaønh ra thaân trung höõu cuûa loaøi khaùc screaming in agony. Because this is a tröôùc khi thoï thaân haäu höõu. Khi thaân trung reflection of the karma they created. höõu saép dieät ñeå thoï laáy thaân haäu höõu, baáy Suddenly, the intermediate body will give giôø tuøy theo caùc haønh nghieäp ñaõ gaây taïo rise to the state of joy and yearning to be maø caûm thaáy coù nhieàu töôùng traïng khaùc near what they are seeing and hearing. nhau. Nhöõng keû gaây nghieäp saùt, nhö luùc Upon reaching their destination, they will sanh tieàn chuyeân ngheà gieát heo, deâ, vaân be impeded by their environment and will vaân thì luùc ñoù töï nhieân thaáy toaøn laø nhöõng no longer be able to free themselves from loaøi vaät aáy. Hoaëc maét thaáy coù nhöõng keû it. In a split moment, their intermediate haøng thòt tay coøn caàm dao, buùa laøm thòt, body is dead as they acquire the after hoaëc tai nghe tieáng thuù vaät keâu la. Bôûi do existence body. tuùc nghieäp chieâu caûm neân thaân trung aám (D) Thaân Trung AÁm sanh veà caùc ñöôøng aùc— töï nhieân sanh taâm yeâu thích, muoán ñeán nôi Intermediate Existence Body born to the ngaém nhìn. Khi ñeán nôi roài lieàn bò caùc evil paths: Trong Kinh Ñaïi Baûo Tích, Ñöùc caûnh saéc ñoù laøm cho trôû ngaïi khoâng theå Phaät daïy: “Nhöõng chuùng sanh naøo taïo neân naøo thoaùt ly ñöôïc. Trong chôùp maét, thaân aùc nghieäp, luùc saép laâm chung saép bò ñoïa trung höõu lieàn bò dieät maø thoï laáy thaân haäu vaøo aùc ñaïo, töï nhieân coù loøng buoàn thaûm, höõu—Usually, the intermediate body will kinh sôï. Tuøy theo nghieäp cuûa mình chieâu remain only for seven days. If it is unable caûm maø töï thaáy töôùng traïng cuûa caùc

ñöôøng aùc hieän ra.”—In the Great Heap lieät cuoán xoay khoâng sao cöôõng laïi ñöôïc. Sutra, the Buddha taught: “Those sentient Hoaëc thaáy voâ soá quyû thaàn ñeán gaàn, hoaëc beings who committed evil karma, when thaáy saám chôùp phuû leân ñaàu gheâ rôïn, hoaëc they are about to die, and are going to fall thaáy söông giaêng muø mòt, nuùi lôû, nöôùc into evil paths. They will feel extremely cuoán aàm aàm, thaàn thöùc sôï haõi, chaïy troán sad and terrified. Depending on the vaøo trong röøng buïi, hang ñaù ñeå aån thaân, reflection of their individual karma, they hoaëc thaáy nhöõng hoá lôùn maøu traéng, ñoû, will see different images of the various ñen, lieàn nhaøo xuoáng aån nuùp. Ngay khi ñoù evil paths appear.” laø thaàn thöùc ñaõ bò loït vaøo trong baøo thai, a) Thaân trung aám saép söûa chuyeån sanh veà coõi vöøa môû maét ñaõ thaáy mình thoï thaân dò loaïi A Tu La, thì seõ thaáy nhöõng vöôøn caây khaû nhö choàn, beo, raén, vaân vaân: The aùi, xinh ñeïp, trong ñoù coù nhöõng voøng löûa intermediate body is about to be born as laãn loän chuyeån xoay. Neáu thaáy caûnh töôïng other types of animals will feel suddenly ñoù maø ñem loøng vui veû ñi ñeán xem, töùc laø there is a gust of wind twisting so bò sanh veà neûo naày. Thaân trung aám naøo forcefully it is impossible to oppose it. Or saép söûa chuyeån thaân vaøo neûo A Tu La, do it may see infinite demons spreading and söùc nghieäp chieâu caûm töï nhieân tröôùc maët coming closer, or terrifying thunders and thaáy moät vuøng aùnh saùng lôø môø, lieàn khôûi lightening overhead, etc. Or it may see fog loøng öa thích, ñi vaøo trong ñoù, lieàn bò thoï covering, mountain splitting, water sanh: The intermediate body is about to be crashing, and the spirit will be terrified as born in th Asura realm will see various it runs away into trees, bushes, and caves, beautiful and irresistible gardens. In these in order to hide or it may see three large gardens, there are a variety of rings of holes with the colors of white, red, and flames rolling around everywhere. When black, and will jump to hide. At that very seeing these images and they bring joy moment, the spirit has entered the womb, and elation to the spirit, this means that when eyes are open, it will realize it has spirit will be born in this realm. The acquired the body of various animals such intermediate body about to enter the as a fox, leopad, snake, etc. Asuras, through a recollections of the d) Thaân trung aám saép söûa ñoïa vaøo ñöôøng ngaï spirit karmic power, suddenly will see a quyû, thình lình thaáy tröôùc maët hieän ra moät large area of dim light, develop a yearning baõi sa maïc roäng lôùn theânh thang, khoâng for it, go into that domain and reborn. caây coái, hoaëc chæ thaáy toaøn laø nhöõng hang b) Thaân trung aám saép sanh vaøo loaøi choù heo hoá, caây coû khoâ heùo. Luùc aáy töï thaáy mình thöôøng thaáy nhieàu coâ gaùi ñeïp, lieàn sanh bò gioù nghieäp thoåi ñeán nôi ñoù, trong khi taâm öa thích chaïy theo. Do nhaân duyeân ñoù thaûng thoát, lieàn bò thaùc sanh veà ñöôøng ngaï maø bò thaùc sanh vaøo coõi aáy: The quyû, chòu nhieàu noùng böùc, ñoùi khaùt voâ intermediate body is about to be born as a cuøng. Thaân trung aám naøo thaáy aùnh saùng dog or pig will often see amny beautiful maøu ñoû nhaït, khôûi nieäm öa thích muoán young ladies; the spirit will give rise to vaøo daïo chôi trong ñoù. Ngay khi ñi vaøo attachment and yearning to chase after lieàn thoï thaân loaøi ngaï quyû: Those them. Consequently, this spirit will be born intermediate bodies

about to be in that realm. condemned to the path of hungry ghost c) Thaân trung aám saép ñoïa vaøo caùc loaøi baøng suddenly will see before them appear a sanh töï nhieân caûm thaáy coù luoàng gioù maõnh vast and endless desert, without any

vegetation or see only holes, dead and dry feels a yearning and a wish to go there to weeds, etc. The intermediate body which play. The moment of entry is when the sees a great area of faded red light, feels a spirit is at the point of rebirth in Hell. yearning and a wish to go there to play. • Thaân trung aám saép söûa bò ñoïa vaøo ñòa The moment of entry is when the spirit is nguïc haøn baêng, do nôi söùc nghieäp chieâu at at the point of rebirth in the realm of caûm, thaân theå boãng nhieân sanh ra noùng Hungry Ghosts. böùc khoâng kham, gaëp hôi laïnh ôû nôi haøn e) Thaân trung aám saép sanh veà ñöôøng ñòa nguïc xoâng leân, töï caûm thaáy maùt meû deã nguïc, beân tai boãng nhieân nghe coù tieáng chòu, lieàn khôûi loøng öa thích voäi bay tìm nhöõng baøi ca haùt heát söùc buoàn raàu, bi ñeán nôi ñoù ñeå cho ñöôïc maùt meû, lieàn bò thaûm, ñoù laø nhöõng tieáng keâu la reân sieát thaùc sanh vaøo ñoù: The intermediate body cuûa toäi nhaân döôùi ñòa nguïc; keá ñeán laïi about to be condemned to glacial hell thaáy caûnh giôùi muø mòt, toái taêm hieän ra through the reflection of the spirit's karmic tröôùc maët, nhaø cöûa saéc ñen hoaëc traéng power, suddenly will feel like an ñöôïm ñaày maøu tang cheá, aâm u, hoaëc thaáy intolerable inferno. It then encounters the hang hoá saâu thaúm, ñöôøng xaù lôø môø. Luùc cold air rising from the glacial hell and aáy thaáy chính mình bò caùc loaøi quyû döõ tay will feel cool and refreshed. Its thoughts caàm binh khí xua ñuoåi ñi vaøo trong ñoù, khi give rise to yearning and immediately will vaøo roài thì thaân khoâng ñöôïc töï do, lieàn bò fly in search of that place to be cool. Once thaùc sanh vaøo trong ñòa nguïc, tuøy theo reaching this place, it is reborn. nghieäp baùo, chòu voâ löôïng thoáng khoå. • Thaân trung aám saép söûa bò ñoïa vaøo vieâm Thaân trung aám naøo thaáy aùnh saùng môø ñuïc nhieät ñòa nguïc, do söùc nghieäp chieâu caûm, nhö khoùi ñen, khôûi nieäm öa thích muoán boång nhieân thaân theå caûm thaáy laïnh leõo voâ vaøo daïo chôi trong ñoù. Ngay khi böôùc vaøo cuøng, khoù theå kham noåi. Gaëp hôi noùng ôû lieàn bò thoï thaân ñòa nguïc, chòu voâ löôïng hoûa nguïc xoâng leân, töï nhieân caûm thaáy aám noãi thoáng khoå: The intermediate body is aùp deã chòu, lieàn khôûi loøng öa thích, voäi vaõ about to be born in Hell suddenly will tìm bay xuoáng nôi ñoù ñeå söôûi aám, ngay khi begin hearing sounds of very sad and aáy laø luùc thoï sanh: Intermediate body is melancholy songs, these are the sounds of about to be condemned to the inferno hell, prisoners aginizing and screaming in hell; through the reflection of the spirit's karmic next darkness will appear, houses made power, suddenly will feel an extreme and out of black and white iron, very intolerable cold. It then encounters the hot melancholy looking, similar to being at a air rising from the inferno hell and will funeral. It may see deep holes and caves; feel warm and comfortable. Its thoughts the roads are unclear. At that time, it will give rise to yearming and immediately see itself getting chased by ferocious will fly in search for that warmth. Once demons with weapong in hand forcing it to reaching this place, it is reborn. enter these areas. Once it is in there, it • Thaân trung aám saép söûa bò ñoïa

vaøo ñòa will lose all freedom and will be reborn in nguïc xuù ueá (hoâi thuùi), do nôi söùc nghieäp the realm of hell. Depending on each chieâu caûm, boãng caûm nhaän ñöôïc moät muøi spirits' karmic retribution, it must endure thôm ngaøo ngaït ñeán möùc khoâng kham. infinite pains and sufferings. The Baáy giôø trong taâm lieàn khôûi nieäm muoán intermediate body which sees a great area tìm moät muøi hoâi thuùi naøo ñoù ñeå laán aùt muøi of murky light similar to black smokes, thôm kia. Gaëp hôi thuùi töø nguïc phaån ueá

xoâng leân, lieàn sanh taâm nieäm öa thích, 1) Voâ soá thaân Phaät lô löõng nhö maây treân ñaàu lieàn bay ñeán nôi. Do nhaân duyeân ñoù, lieàn chuùng sanh: The numberless bodies of bò thaùc sanh trong nguïc phaån ueá: The Buddhas, hovering like clouds over men. intermediate body about to be condemned 2) Phaät bieán hoùa voâ soá hình thöùc ñeå cöùu ñoä to the odorous hell (foul smelling hell), chuùng sanh nhö maây toûa khaép treân ñaàu through the reflection of the spirit's karmic chuùng sanh: The numberless forms which power, suddenly will sense and intolerable the Buddhas take to protect and save men, and strong fragrance (perfume wishes to resembling clouds. fine that it vecomes nauseous. At that 3) Chö Thaùnh chuùng nhieàu voâ soá nhö maây: time, its mind wishes to find other foul The numberless saints compared to clouds. smelling odor to neutralize that good Thaân Xa: Thaân nhö moät coã xe, treân ñoù scent. It then encoulters the foul odor chuyeân chôû tieàn nghieäp ñi vaøo con ñöôøng luaân rising from odorour . As a result, it is hoài sanh töû—The body as a vehicle, which reborn in the odorous hell. with previous karma carries one into the path Thaân Tu Taâm Chaúng Tu: Body cultivates of transmigration. but the mind does not—Thaân tu taâm chaúng tu Thaân Yeâu: Dear. nghóa laø coù moät soá ngöôøi muoán coù hình töôùng Thaàn: tu haønh baèng caùch caïo toùc nhuoäm aùo ñeå trôû 1) Bình Minh: Dawn—Morning. thaønh Taêng hay Ni, nhöng taâm khoâng tìm caàu 2) Nhaân Thaàn: Human spirit. giaùc ngoä, maø chæ caàu danh, caàu lôïi, caàu taøi, 3) Thieân Thaàn: A spirit—A deva—god— vaân vaân nhö thöôøng tình theá tuïc. Tu haønh theo Divinity—Deity—The celestial spirit— kieåu naày laø hoaøn toaøn traùi ngöôïc vôùi nhöõng lôøi Divine—Spiritual—Supernatural—giaùo huaán cuûa Ñöùc Phaät, vaø toát hôn heát laø neân Inscrutable spiritual powers. tieáp tuïc soáng ñôøi cö só taïi gia—Body cultivates Thaàn AÙm: Taâm hoân aùm khoâng coù nieàm tin— but mind does not meaning, there are people The darkened mind without faith. who have the appearance of true cultivators by Thaàn Bieán: becoming a monk or nun, but their minds are 1) Nhöõng hieän töôïng thaàn kyø laøm thay ñoåi not determined to find enlightenment but nhöõng chuyeän töï nhieân (thaàn laø beân trong, instead they yearn for fame, notoriety, wealth, bieán laø beân ngoaøi): Miracles or etc just like everyone in the secular life. Thus, supernatural influences causing the cultivating in this way is entirely contradictory changes in natural events. to the Buddha's teachings and one is better off 2) Söï bieán hoùa kyø dieäu, nhö löïc bieán hoùa cuûa remaining in the secular life and be a genuine Phaät, coù theå töï bieán hoùa mình vaø bieán hoùa lay Buddhist. nôi ngöôøi khaùc: Miraculous Thaân Tuùc Thoâng: Thaân nhö yù thoâng—The transformations, e.g. the transforming

power to transfer onself to various regions at powers of a Buddha, both in regard to will, also to change the body at will—The himself and others. power to transfer the body through space at 3) Nhöõng taùc ñoäng kyø dieäu cuûa Phaät, nhö raén will. ñoäc khoâng haïi ñöôïc, roàng löûa khoâng ñoát Thaân Töù Ñaïi: The physical body—The chaùy ñöôïc, vaân vaân: The Buddha's physical body possessed the four elements of miraculous acts, e.g. unharmed by air, water, dirt, and fire. poisonous snakes, unburnt by dragon fire, Thaân Töôùng: Bodily form (the body). etc. Thaân Vaân: ** For more information, please see Thaàn

Thoâng, Nguõ Thaàn Thoâng, and Luïc Thoâng. ñöa ra hai lyù do ñeå taán coâng phaùi Thaàn Tuù— Thaàn Bieán Nguyeät: See Thaàn Tuùc Nguyeät. Shen-Hui-He-Ze, surname was Kao. He was Thaàn Boån: Original spirit. born in 670 A.D., and left home at the age of Thaàn Caên: The vital spirit as the basis of 14. He was one of the eminent disciples of the Sixth Patriarch. He strongly supported and body life. promoted Hui-Neng's place in Chinese Zen Thaàn Chí: Spirit and will. history. Shen-Hui led the Southern school, and Thaàn Chuù: Rddhi-mantra (skt)—Dharani— strongly attacked what became widely known Ñaø La Ni hay nhöõng lôøi chuù thaàn bí—Dharani, as the Northern school, the school associated or magic or divine incantations. with Shen-Xiu. Shen-Hui put forward two Thaàn Coát: Spiritual bones. reasons for his attack on the Northern school: Thaàn Cuùng: Nhöõng phaåm vaät teá thaàn— 1) Lyù do thöù nhaát, oâng taán coâng veà söï khoâng Offerings placed before the gods or spirits. chính thoáng cuûa phaùi Thaàn Tuù vaø maïnh Thaàn Dieäu: Mysterious—Mystic— meõ cho raèng Hueä Naêng môùi laø ngöôøi Miraculous—Occult—Marvellous—Recondite. truyeàn thöøa y baùt chính thoáng töø Nguõ Toå Thaàn Döôïc: Marvellous cure. Hoaèng Nhaãn. Dó nhieân cuoäc tranh luaän töï Thaàn Ñaïo: noùi leân raèng oâng chính laø Thaát Toå cuûa doøng Boà Ñeà Ñaït Ma—The first reason, he 1) Teân goïi chung ba ñaïo: Thieân Ñaïo, A Tu attacked the legitimacy as the Dharma La Ñaïo, vaø Quyû Ñaïo—The spirit world of heir of Hung-Jen and proposed that the devas, asuras and pretas. honour belonged to Hui-Neng. Of course 2) Taâm Lyù Hoïc coi "Thaàn Ñaïo" nhö laø linh the argument was self-serving, since hoàn hay thaàn thöùc cuûa chuùng höõu tình: Shen-Hui could claim to be the true Psychology, or doctrine concerning the Seventh Patriarch of the Bodhidharma soul. line. 3) Thaàn Ñaïo hay quoác ñaïo cuûa Nhaät Baûn: 2) Lyù do thöù nhì maø oâng taán coâng phaùi Thaàn Shintoism, the way of the Gods, a Tuù, oâng cho raèng thieàn phaùi cuûa Thaàn Tuù Japanese national religion. laø "tieäm moân," raát xa laï vôùi thieàn phaùi 4) Ñaïo Thaàn Dieäu hay Ñaïo Phaät: The "ñoán ngoä" maø Luïc Toå Hueä Naêng ñaõ Teaching of Buddha. truyeàn laïi—The second reason, for Thaàn Giao Caùch Caûm: Telepathy. attacking Shen-Xiu was his Dharma gate Thaàn Hoïc: Theology. was gradual, which was fundamentally at Thaàn Hoä Maïng: Externalists believe that odds with what Shen-Hui regarded as the each one of them has a so-called Guardian genuine Zen of his teacher, Hui-Neng. Angel to protect them. • Naêm möôøi boán tuoåi, khi ñang laø Sa Di ôû Thaàn Hoäi Haø Traïch: Shen-Hui-He-Ze (670- chuøa Ngoïc Tuyeàn, sö tìm ñeán yeát kieán 762)—Thaàn Hoäi Haø Traïch, hoï Cao, sanh naêm Luïc Toå Hueä Naêng. Toå

hoûi: “Tri thöùc töø 670 sau Taây Lòch, xuaát gia naêm 14 tuoåi. OÂng phöông xa nhoïc nhaèn tìm ñeán, coù ñem laø moät trong nhöõng ñeä töû noåi baät cuûa Luïc Toå ñöôïc boån (goác) theo chaêng? Neáu coù goác Hueä Naêng. OÂng maïnh meõ uûng hoä cho vò trí cuûa phaûi bieát chuû, thöû noùi xem?” Sö thöa: Luïc Toå trong lòch söû Thieàn Toâng Trung Hoa. “Laáy khoâng truï laøm goác, thaáy töùc laø chuû.” Thaàn Hoäi daãn ñaàu Thieàn Phaùi truyeàn laïi bôûi Toå baûo: “Sa Di ñaâu neân duøng lôøi ñoù.” Sö Luïc Toå Hueä Naêng ôû phöông Nam, vaø maïnh thöa: “Hoøa Thöôïng ngoài thieàn laø thaáy hay meõ taán coâng phaùi Thaàn Tuù phöông Baéc. OÂng chaúng thaáy?” Toå caàm gaäy ñaùnh sö ba gaäy,

hoûi: “Ta ñaùnh ngöôi ñau hay chaúng ñau?” said: “I said that it has no name and no Sö thöa: “Cuõng ñau cuõng chaúng ñau.” Toå description. How can you say it is the noùi: “Ta cuõng thaáy cuõng chaúng thaáy.” source of the Buddha-nature?” Shen-Hui Trong khi bò ñaùnh, Thaàn Hoäi nghó: “Vò bowed and retreated. Thaày naày thaät vó ñaïi. Thaät khoù maø gaëp • Naêm 760, Sö thò tòch trong luùc ñang ngoài ñöôïc moät ngöôøi nhö vaäy duø trong nhieàu thieàn. Thaùp cuûa sö ñöôïc ñaët taïi Long kieáp. Ñaõ gaëp roài khoâng theå boû lôõ dòp may Moân—In 760, he passed away while ngaøn ñôøi—Zen master He-Ze-Shen-Hui of sitting in meditation. His burial stupa was the Western Capital came from Xiang- located at Dragon Gate. Yang, when he was a novice monk at the Thaàn Hoàn: Spirit—Soul. age of fourteen. At his first meeting with Thaàn Linh: Divinity. the Sixth Patriarch. The Sixth Patriarch Thaàn Löïc: Abhijna (skt)—Abhinna (p)— asked Shen-Hui: “You have come on an Supernatural power(s)—Spiritual power(s)— arduous journey from afar. Did you bring Awesome spiritual power(s)—See Thaàn what is fundamental? If you have what is Thoâng. fundamental then can you see the host. Thaàn Löïc Cuûa Chö Phaät: The Buddhas’ Let’s see what you have to say.” Shen-Hui spiritual powers. said: “I take no abode as the fundamental. What is seen is the host.” The Sixth Thaàn Minh: The intelligent or spiritual Patriarch said: “This novice is talking nature—The spirits of heaven and earth, the nonesense!” He then took his staff and gods. struck Shen-Hui. As he was being beaten, Thaàn Ngaõ: Purusa or Atman (skt). Shen-Hui thought: “This Master is such a 1) Caùi thöïc ngaõ maø ngoaïi ñaïo chaáp raèng khi great and wise sage. It is difficult to meet thaân cheát thì thaàn ngaõ xuaát ra: The soul, such a person even after many kalpas of the spiritual ego, or permanent person, time. Having met him today how can I which by non-Budhists was said to migrate lament my life?” on the death of the body. • Moät hoâm Toå baûo ñaïi chuùng: “Ta coù moät 2) Thaàn Thöùc cuõng laø caùi taâm thöùc toái thöôïng vaät khoâng ñaàu khoâng ñuoâi, khoâng teân saûn sanh moïi hình thöùc cuûa söï hieän höõu: khoâng hoï, khoâng löng khoâng maët, caùc Purusa is also the Supreme Soul or Spirit, ngöôi bieát chaêng?” Sö böôùc ra thöa: “AÁy which produces all forms of existence. laø baûn nguyeân cuûa chö Phaät, laø Phaät taùnh Thaàn Nhaân: Gods (spirits) and men. ngöôi laø khoâng teân khoâng hoï, nguôi laïi Thaàn Nöõ: A devi, a female spirit, a sorceress. keâu laø baûn nguyeân, Phaät taùnh. Ngöôi laïi ñi Thaàn Phaän Taâm Kinh: Luùc khuyeán thænh laáy tranh che ñaàu, cuõng chæ thaønh toâng ñoà thaàn kyø hay töø taø ma khi ñoïc kinh—Divinely

cuûa haøng tri giaûi." Sö leã baùi lui ra—Once, distributed Sutra, when publicly recited to get the Sixth Patriarch addressed the rid of evil spirits—See Baùt Nhaõ Taâm Kinh. congregation, saying: "I have something Thaàn Phaät: Deity and Buddhas. which has no head or tail. It is nameless Thaàn Phuïc: To give in—To yield—To and can't be described. It has no back and submit. no front. Do any of you know what it is?" Shen-Hui came forward and said: "It is the Thaàn Quang: AÙnh saùng cuûa chö thieân— source of all things. It is the Buddha- Deva light—The light of the gods. nature of Shen-Hui." The Sixth Patriarch Thaàn Saéc: Appearance—Aspect.

Thaàn Taøi: The goddess of fortune. The old paper for hundreds of years, Thaàn Taùn Thieàn Sö: Zen master Shen- When can you expect to set free?" Tsan—Thaàn Taùn Thieàn Sö laø moät trong nhöõng Thaà n Thaùnh: Sacred—Deities and saints. ñeä töû noåi baäc cuûa Thieàn Sö Baùch Tröôïng. Ngaøi Thaàn Thieät: Lips and tongue. xuaát gia luùc tuoåi coøn nhoû. Sau khi ngoä ñaïo vôùi Thaàn Thoaïi: Myth Toå Baùch Tröôïng , ngaøi coøn vò boån sö chöa thaáu Thaàn Thoâng: Abhijna (skt)—Abhinna (p)— ñaïo (nhöng raát kieâu ngaïo vaø khoâng muoán nghe Söùc maïnh kyø dieäu bao goàm söï hieåu bieát, kyõ lôøi khuyeân cuûa ñeä töû, vì nghó raèng ñeä töû laøm xaûo, thoâng minh, trí nhôù, vaân vaân. Thaàn thoâng sao hôn thaày ñöôïc). Vì theá ngaøi trôû veà queâ tìm laø nhöõng thöù maø söï töôûng töôïng cuûa xaõ hoäi caùch caûnh tænh boån sö. Moät hoâm boån sö ñang vaên minh traàn tuïc hieän nay cho laø phi thöôøng, ngoài xem kinh beân khung cöûa, vì trôøi laïnh neân hay nhöõng thöù maø söï töôûng töôïng trong caùc toân oâng laáy giaáy daùn kín cöûa laïi. Thaàn Taùn ñi giaùo phöông taây cho laø sieâu nhieân; thaàn löïc ñaït ngang thaáy moät con ong cöù bay ñaäp vaøo tôø ñöôïc baèng trí tueä saùng suoát, ñöôïc thaáy qua giaáy ñeå tìm loái ra, nhöng chui ra khoâng ñöôïc. Kinh A Di Ñaø, vaø khoâng theå nghó baøn— Thaàn Taùn ñöùng ngoaøi cöûa soå ngaâm moät baøi keä: Miracle powers include knowing, skillful, "Khoâng moân baát khaúng xuaát clever, understanding, conversant with, Ñaàu song daõ thaùi si remembrance, recollection. Miracles mean Baùch nieân taùng coá chæ ubiquitous supernatural power, psychic power, Haø nhaät xuaát ñaàu thì?" high powers, supernormal knowledges, or (Cöûa khoâng chaúng chòu ra superknowledge. Miraculous Powers are what Laïi meâ muoäi vuøi ñaàu vaøo song cöûa the Western religious imagination would Traêm naêm vuøi ñaàu vaøo tôø giaáy cuõ aáy regard as miraculous or supernatural, Cuõng khoâng coù ngaøy naøo ra ñöôïc?) attainable only through penetrating insight, as Zen master Shen-Tsan was one of the seen in the two Amitabha Sutras as outstanding of Zen master Bai-Zhang. He left inconceivable—Supernatural science or home to become a monk at the young age. faculty of a Buddha: After attaining enlightenment, he bid farewell 1) Thieân nhaõn thoâng: Dibba-cakkhu—Khaû to Master Bai-Zhang and returned to his home naêng thaáy khoâng ngaên ngaïi, thaáy chuùng town hoping to help his former teacher (who sanh bieán maát roài xuaát hieän, ti tieän vaø cao was too proud to take advice from his student, quyù, ñeïp xaáu, tuøy theo nghieäp löïc cuûa as he thought disciples would never surpass hoï—Seeing to any distance—Ability to their teacher) get awakened. One day, his old see without hindrances. Ability to see teacher was reading the sutra by the

window. beings vanishing and reappearing, low and Because it was too cold outside, he sealed the noble ones, beautiful and ugly ones, window with paper. This incidentally seeing beings are reappearing according entrapped a bee inside the room. When Shen- to their deeds (karma). Tsan passed by the abbot's room and notice 2) Thieân nhó thoâng: Dibba-sota—Khaû naêng the bee banging itself against the taped nghe ñöôïc aâm thanh cuûa trôøi vaø ngöôøi, xa window, trying to find its way out, he hay gaàn—Hearing to any distance— composed the following verses: Ability to hear sound both heavenly and "The gateless gate is there, human, far and near. Why don't you get out, 3) Tha taâm thoâng: Ceto-pariya-nana—Khaû how stupid of you! naêng xuyeân suoát taâm trí cuûa ngöôøi khaùc. Even though you poke your nose into Ngöôøi naày nhìn bieát taâm tham, taâm saân,

taâm meâ môø, cuõng nhö taâm ñaém nhieãm, • Linh Hoàn—Soul—The intelligent spirit— taâm phaùt trieån, taâm taäp trung taâm giaûi Consciousness—Incomprehensible or thoaùt cuûa ngöôøi khaùc, hay ngöôïc laïi— divine wisdom. Penetrating men's thoughts—Ability to • Veà nhöõng vaán ñeà taâm lyù hoïc, Phaät giaùo know the minds of other beings, by khoâng chaáp nhaän söï hieän höõu cuûa moät linh penetrating them with one's own mind. hoàn ñöôïc cho laø chaân thaät vaø baát töû. Voâ This person knows the greedy mind, hate ngaõ aùp duïng cho taát caû vaïn höõu (sarva mind and deluded mind, shrunken and dharma), höõu cô hay voâ cô: With regard to distracted mind, developed mind and free the psychological question, Buddhism mind of others or vice sersa. does not admit the existenceof a soul that 4) Thaàn tuùc thoâng: Iddhi-vidha—Khaû naêng ñi is real and immortal. Anatma or non-self xuyeân qua töôøng vaùch, nuùi non, cuõng nhö refers to all things (sarva-dharma), organic ñi treân khoâng, treân nöôùc maø khoâng chìm and inorganic. nhö ñi treân ñaát—Magical powers—Taking • Theo Nhaân Sinh, cuõng khoâng coù linh hoàn, any form at will—Ability to pass through khoâng coù caùi ngaõ chôn thaät naøo laø baát töû: walls and mountains, just as if through the In the case of human beings, there will air—Ability to walk on the water without accordingly to be no soul, no real self that sinking, just as if on the earth. is immortal. 5) Laäu taän thoâng: Asavakhaya—Khaû naêng • Coøn trong tröôøng hôïp chæ chung cho vaïn huûy dieät phieàn naõo ngay trong ñôøi naày höõu, cuõng khoâng coù baûn theå, khoâng coù baûn kieáp naày baèng trí tueä—Ability to extinct chaát naøo maø khoâng bieán dòch. Bôûi vì all cankers (afflictions) in this very life, khoâng coù moät caùch ngaõ chaân thöïc theo extinction of cankers through wisdom. khoâng gian, nghóa laøkhoâng coù thöïc theå, 6) Tuùc maïng thoâng: Pubbe-nivasanus-sati neân khoâng bao giôø coù thöôøng haèng— (skt)—Khaû naêng nhôù laïi tieàn kieáp, coù theå While in the case of things in general, töø moät ñeán naêm hay moät traêm, moät ngaøn there will be no noumenon, no essence ñôøi—Knowing their state and which is unchangeable. Because there is antecedents—Ability to remember former no real self spatially, i.e., no substance, existences, may be from one to five or there will be no permanent, i.e., no even to hundred or thousand births duration. Therefore, no bliss, is to be Thaàn Thoâng Kim Cang: See Hoûa Tuï Phaät found in the world. Ñaûnh. Thaàn Tích: Story of

a god. Thaàn Thoâng Löïc: The resulting supernatural Thaàn Tieân: powers. (A) Nghóa cuûa Thaàn Tieân—The meanings of Thaàn Thoâng Nguyeät: See Thaàn Tuùc Nguyeät Deities and immortals—Thaàn vaø Tieân— Thaàn Thoâng Thöøa: Teân goïi Chaân Ngoân Spirit-rsis who roam the air—Spirit giaùo, töùc thöøa giaùo döïa vaøo söùc gia trì thaàn genii—Deities and immortals. bieán cuûa Nhö Lai—The supernatural or magic (B) Naêm loaïi Thaàn Tieân—Five kinds of vehicle, i.e. the esoteric sect or Shingon. Deities and immortals: 1) Thieân Tieân: Deva. Thaàn Thuaät: Magic. 2) Thaàn Tieân: Spirit. Thaàn Thöùc: 3) Nhaân Tieân: Human immortals. 4) Ñòa Tieân: Earth or cave immortals. 5) Quyû Tieân: Preta immortals.

Thaàn Tieân Ngoaïi Ñaïo: Extenalist deities and T'ien-T'ai schools of Zen—Shen-Hsiu is and immortals. the author of this Poem: Thaàn Tính: Divinity—Deity. **Thaân thò Boà ñeà thoï, Taâm nhö minh caûnh ñaøi Thaàn Tình: Marvellous—Miraculous. Thôøi thôøi thöôøng phaát thöùc, Thaàn Toïa: Choã ngoài cuûa chö Thieân—Deva Vaät xöû nhaï traàn ai. or spirit throne. (Thaân laø caây Boà Ñeà, Thaàn Toác: Lightning speed. Taâm nhö ñaøi göông saùng Thaàn Trí: Caùi trí thoâng hieåu taát caû söï vieäc, töø Luoân luoân sieâng lau chuøi vaät chaát ñeán phi vaät chaát—Spirit and Chôù ñeå dính buïi baëm). intelligence—Spiritual wisdom—Divine **The body is like the bodhi tree, wisdom which comprehends all things, The mind is like a mirror bright, material and immaterial. Take heed to keep it always clean, Thaàn Trieâu: Moät trong ba thôøi trong ngaøy, And let no dust accumulate on it. buoåi saùng—The morning period, the first of the Thaàn Tuùc: Rddhipada (skt)—Magic powers. three divisions of the day—See Tam Thôøi (A). Thaàn Tuùc nguyeät: Thaàn Bieán Nguyeät— Thaàn Tuù: Shen-Hsiu (606-706)—Moät trong Thaàn Thoâng Nguyeät—Tam tröôøng trai nguyeät nhöõng ñeä töû noåi tieáng cuõa Nguõ Toå Hoaèng trong thaùng gieâng, thaùng naêm, vaø thaùng chín, Nhaãn, vò kia laø Luïc Toå Hueä Naêng. Sau khi nguõ vì trong nhöõng thaùng naày chö Thieân ñi khaép toå thò tòch, hai tröôøng phaùi ñöôïc hai vò thaønh theá giôùi ñeå kieåm soaùt—The first, fifth, and laäp, doøng thieàn phöông baéc vaø doøng thieàn ninth months, when the devas go on circuit phöông nam. Thaàn Tuù ñaõ truyeàn baù thieàn veà throughout the earth. phöông baéc vaø ñöôïc bieát ñeán nhö Tieäm Giaùo; Thaàn Tuùc Thoâng: Rddhipada or Rddhi- duø ñöôïc Hoaøng Trieàu nöùc loøng baûo trôï vaãn Saksatkriya (skt)—Thaàn Caûnh Trí Thoâng— khoâng toàn taïi ñöôïc bao laâu, chaúng bao laâu sau Nhö YÙ Thoâng—Thaàn thoâng xuaát hieän baát cöù thì doøng thieàn phöông baéc taøn ruïi, vaø ñöôïc ñaâu, bay hay ñi theo yù mình khoâng ngaên thay theá bôûi doøng thieàn cuûa Luïc toå Hueä Naêng ngaïi—Deva-foot ubiquity—Supernatural ñöôïc bieát vôùi teân doøng Thieàn Trung Hoa. power to appear at will in any place, to fly or Chính doøng thieàn cuûa Luïc Toå Hueä Naêng ñaõ go without hindrances, to have absolute naåy sanh ra caùc doøng Laâm Teá, Thieân Thai, vaân freedom. vaân—One of the most famous disciples of the ** For more information, please see Thaàn Fifth Patriarch Hung-Jen, the other being Hui- Thoâng. Neng. After Hung-Jen passed away, the rival schools founded by the two men, the North and Thaàn Vöïc: Caûnh giôùi chöùng ngoä chaân thaät, the South. Shen-Hsiu spread Zen Buddhism in khoâng theå nghó baøn—The realm of spirit, of northern

China. His lineage called the reality, surpassing thought, supra-natural. Northern School and became known as the Thaån Khí Laâu: See Quyû Thaønh. Gradual Teaching; although patronized by the Thaån Thô: To stroll. reigning Emperor, did not last very long, soon Thaån Thôø: To look haggard. later it died out and was replaced by the Hui- Thaän: Neng School which became known as the 1) Quaû thaän: Kidney. Chinese Ch'an School, or Suden School of Hui 2) Thaän troïng: Attentive—Careful—Neng, which sprang the present Lin-Chi, Soto, Cautious—Heedful.

Thaän Na Phaát Ñaùt La: Jinaputra (skt)—Vò

THAÄP

Luaän Sö ñaõ vieát boä Du Giaø Sö Ñòa Thích

Luaän, ngaøi Huyeàn Trang ñaõ dòch sang Hoa ngöõ vaøo khoaûng naêm 654 sau Taây Lòch—Author of the Yogacaryabhumi-sastra-karika, translated by Hsuan-Tsang around 654 A.D.

Thaän Ngoân: Careful in speech.

Thaän Troïng: Discreet—Careful—

Cautious—Prudent. Thaäp:

1) Möôøi: Dasa (skt)—Ten.

2) Thaâu thaäp: To collect—To gather—To pick up—Gathered up.

Thaäp AÙc :

I. Thaäp baát hoái giôùi: Möôøi aùc nghieäp—Ten

Evil Actions—The ten rules which

THAÁP produce regrets: (A) Thaân—Body: 1) Saùt sanh: Killing. 2) Troäm caép: Stealing. 3) Taø daâm: Fornicate or sexual misconduct (commit sexual intercourse with Thaáp: prostitutes). 1) Nôi thaáp: Low. 4) Uoáng röôïu: To drink wine. 2) Öôùt: Wet—Humid—Moist. (B) Khaåu—Speech: 3) Thaáp sanh hay loaøi sanh ra bôûi söï aåm thaáp 5) Noùi doái: lying. nhö saâu boï vaø caù, vaân vaân: The class of 6) Noùi loãi cuûa ngöôøi Phaät töû: To tell a fellow- beings produced by moisture, such as fish Buddhist' sins.. and worm, etc—See Töù Sanh. 7) Töï cho mình hay gioûi vaø cheâ ngöôøi dôû: To Thaáp Cao: Low and high. praise onself and discredit others. Thaáp Heøn: Base—Low. 8) Heøn moïn: Be mean. Thaáp Keùm: low. 9) Saân haän: Be angry. Thaáp Sanh: Nhôø vaøo khí aåm thaáp maø sanh 10) Huûy baùng Tam Baûo: To defame the ra, moät trong töù sanh—Form of moisture or Triratna (Buddha, Dharma, water-born, born in damp or wet place, as Sangha/Fraternity). worms and fishes, one of the four forms of II. Thaäp AÙc Nghieäp: Ten evil actions—Taát caû birth. nghieäp ñöôïc kieåm soaùt bôûi ba thöù thaân, **For more information, please see Töù Sanh. khaåu, yù. Coù ba nghieäp nôi thaân, boán Thaáp Thoaùng: appear and disappear—To nghieäp nôi mieäng, vaø ba nghieäp nôi yù— All karmas are controlled by the threefold appear vaguely. deed (body, speech, and mind). Three Thaáp Thoûm: Restless—Anxious. deeds of the body, four deeds of the mouth, and three deeds of the mind: (A) Thaân Nghieäp—Action of Body: Kaya Karma (skt)

1) Saùt sanh: Killing—Saùt sanh goàm gieát sanh 10) Si: Moha (skt)—Ignorance. maïng caû ngöôøi laãn thuù—Taking the life of Thaäp AÙc Nghieäp: Ten wrongs. any beings, including human or animal. 1) Saùt sanh: Killing. 2) Troäm caép: Stealing—Moïi hình thöùc ñem 2) Troäm Caép: Stealing. veà cho mình caùi thuoäc veà ngöôøi khaùc—All 3) Taø daâm: Committing adultery. forms of acquiring for onself that which 4) Voïng ngöõ: Telling lies or using obscene belongs to another. and lewd words or speech. 3) Taø daâm: Sexual misconduct—Nhöõng ham 5) Noùi löôõi hai chieàu: Speaking two-faced muoán nhuïc duïc baèng haønh ñoäng hay tö speech. töôûng—All forms of sex-indulgence, by 6) Noùi lôøi phæ baùng: Abusive slandering. action or thoughts wants. 7) Noùi lôøi voâ ích: Useless gossiping or (B) Khaåu Nghieäp—Action of Mouth: Vac chattering. Karma (skt)—Khaåu nghieäp raát ö laø maõnh 8) Tham: Greed. lieät. Chuùng ta neân bieát raèng lôøi aùc coøn quaù 9) Saân: Anger. hôn löûa döõ bôûi vì löûa döõ chæ ñoát thieâu taát 10) Taø Kieán: Devoting to wrong views. caû taøi saûn vaø cuûa baùu ôû theá gian, traùi laïi ** For more information, please see Thaäp AÙc. löûa giaän aùc khaåu chaúng nhöõng ñoát maát caû Thaäp AÂn: Möôøi aân Phaät—Ten kinds of the Thaát Thaùnh Taøi (see Thaát Thaùnh Taøi) vaø Buddha's grace: taát caû coâng ñöùc xuaát theá, maø coøn theâm 1) AÂn Cöùu ñoä chuùng sanh: Grace of Initial chieâu caûm aùc baùo veà sau naày—The evil resolve to universalize (salvation). karma of speech is the mightiest. We must 2) AÂn hy sinh trong tieàn kieáp: Grace of self- know that evil speech is even more sacrifice in previous lives. dangerous than fire because fire can only 3) AÂn vò tha ñeán muoân loaøi: Grace of destroy all material possessions and complete altruism. treasures of this world, but the firece fire 4) AÂn giaùng traàn cöùu theá: Grace of of evil speech not only burns all the descending into all the six states of Seven Treasures of Enlightened beings existence for their salvation. and all virtues of liberation, but it will also 5) AÂn cöùu khoå vaø vieãn ly sanh töû: Grace of reflect on the evil karma vipaka in the relief of the living from distress and future. mortality. 4) Noùi doái: Lying. 6) AÂn Ñaïi bi: Grace of profound pity. 5) Noùi lôøi maéng chöûi hay noùi lôøi thoâ aùc: 7) AÂn soi raïng Chaân lyù cho nhaân loaïi: Grace Insulting or coarsing abusuve language. of revelation of himself in human and 6) Noùi chuyeän voâ ích hay noùi lôøi trau chuoát: glorified form. Gossiping and frivolous chattering. 8) AÂn tuøy thuaän hoùa chuùng, tröôùc tieân laø giaùo 7) Noùi löôõi hai chieàu: To slander or Speak phaùp Tieåu Thöøa roài sau laø giaùo phaùp Ñaïi with a double-tongue. To speak ill of one Thöøa: Grace of teaching in accordance friend to another. with the capacity of his hearers, first (C) YÙ Nghieäp—Action of Mind: Moras Karma Hinayan, then Mahayana doctrine. (skt) 9) AÂn soi raïng Nieát baøn cho chuùng ñeä töû: 8) Tham: Libho (skt)—Greed or Grace of revealing his nirvana to stimulate covetousness. his disciples. 9) Saân: Dosa (skt)—Hatred or loss of temper 10) AÂn Ñaïi bi thöông xoùt chuùng sanh maø nhaäp profanity. nieát baøn ôû tuoåi 80 thay vì 100 vaø ñeå laïi

Tam Taïng kinh ñieån phoå cöùu cöùu chuùng sanh ñaùo bæ ngaïn)—Expedient paramita or sanh: Pitying thought for all creatures, in right methods or means. that dying at 80 instead of 100 he left 10) Trí Ba la maät: Jnana-paramita (skt)—Hieåu

twenty years of his own happiness to his roõ caùc phaùp, giöõ vöõng trung ñaïo—disciples; and also the tripitaka for Knowledge paramita or knowledge of the universal salvation. true definition of all dharmas. Thaäp Ba La Maät: Möôøi Ba La Maät ñöôïc caùc (B) Tieåu Thöøa Thaäp Ba La Maät—Hinayana Boà Taùt tu haønh giaùc ngoä—Ten perfections— Ten Paramitas: Ten paramitas cultivated by a bodhisattva who 1) Boá Thí: Dana (p)—Generosity. is aspirant for full enlightenment: 2) Trì Giôùi: Sila (p)—Keeping precepts— (A) Ñaïi Thöøa Thaäp Ba La Maät—Mahayana Morality. Ten Parimitas: 3) Xuaát Gia: Nekkhamma (p)— 1) Boá thí Ba la maät: Dana-paramita (skt)— Renunciation. Giving-paramita or generosity or charity 4) Trí Tueä: Panna (p)—Wisdom. (taøi thí, phaùp thí, voâ uùy thí). 5) Tinh Taán: Viriya (p)—Vigor—Energy. 2) Trì giôùi Ba la maät: Sila-paramita (skt)— 6) Nhaãn Nhuïc: Khanti (p)—Patience. Holding Precepts Paramita or morality or 7) Chaân Thaät: Sacca (p)—Truthfulness. discipline (töï mình giöõ giôùi, khuyeân ngöôøi 8) Quyeát Ñònh: Aditthana (p)—Strong giöõ giôùi vaø phaùt taâm voâ thöôïng). determination. 3) Nhaãn nhuïc Ba la maät: Kshanti-paramita 9) Taâm Töø: Metta (p)—Loving-kindness. (skt)—Patience paramita or forebearance. 10) Taâm Xaû: Upekkha (p)—Equanimity. 4) Tinh Taán Ba La Maät: Virya-paramita Thaäp Baùt Baát Coäng Phaùp: Möôøi taùm moùn (skt)—Effort—Vigor paramita or enegy or coâng ñöùc cuûa Phaät, chaúng chung cuøng vôùi hai exertion (baát thoái vaø noùi vieát phaùp toái thöøa Thanh Vaên vaø Duyeân Giaùc neân goïi laø Baát thaéng khieán ngöôøi nghe ñöôïc veà coõi Coäng—The eighteen distinctive characteristics Chaùnh giaùc). or unique qualities of Buddhas, so called 5) Thieàn Ñònh Ba La maät: Dhyana-paramita because they are not similar to those of (skt)—Meditation paramita or Sravakas and Pratyeka-buddhas. There are two contemplation (luoân giöõ chaùnh ñònh, giaùo definitions: hoùa chuùng sanh, nhaäp chôn phaùp giôùi). (A) Tieåu Thöøa Thaäp Baùt Baát Coäng Phaùp: 6) Baùt nhaõ hay Trí Hueä Ba La Maät: Prajna- Möôøi taùm Baát Coäng Phaùp cuûa Tieåu paramita (skt)—Wisdom paramita or Thöøa—The eighteen characteristics prajna wisdom (hieåu roõ chôn lyù). defined by the Hinayana: 7) Nguyeän Ba la maät: Pranidana-paramita 1) (10) Thaäp Löïc: ten kinds of power. (skt)—Vow paramita or vow for Bodhicitta 2) (4) Töù Voâ UÙy: Four Fearlessnesses. (Nguyeän tu töø bi vaø hoùa ñoä chuùng sanh 3) (3) Ba Nieäm Truï: Three kinds of ñoàng ñaéc quaû vò Phaät). mindfulness. 8) Löïc Ba la maät: Bala-paramita (skt)— 4) (1) Phaät Ñaïi Bi: Ñaïi bi cuûa Phaät—The (duøng söùc trí hueä khieán cho chuùng sanh Buddha's great pity. ñaéc nhaäp phaùp Ñaïi thöøa)—Power (B) Ñaïi Thöøa Thaäp Baùt Baát Coäng: Möôøi taùm paramita or strength or manifestations of ñieàu khoâng loãi theo Ñaïi Trí Ñoä Luaän—the ten powers. The eighteen distinctive characteristics 9) Phöông tieän Ba la maät: Upaya-paramita defined by the Mahayana or eighteen (skt)—(hieåu roõ caùch giuùp ích cho chuùng

kinds of perfection, according to the Sastra wisdom—All actions are in accordance on the Prajna-Paramita-Sutra: with knowledge and wisdom. 1) Thaân Voâ Thaát: Thaân Khoâng Loãi— 14) Nhaát Thieát Khaåu Nghieäp Tuøy Trí Hueä Perfection of body—Impacability of Haønh: Moïi Khaåu Nghieäp Ñeàu Laøm Theo action. Trí

Tueä—All speech is accordant with 2) Khaåu Voâ Thaát: Mieäng Khoâng Loãi—wisdom or knowledge and wisdom. Perfection of speech—Impacability of 15) Nhaát Thieát YÙ Nghieäp Tuøy Trí Hueä: Moïi YÙ speech. Nghieäp Ñeàu Laøm Theo Trí Tueä—Mind is 3) Nieäm Voâ Thaát: YÙ Khoâng Loãi—Perfection accordant with wisdom or all thoughts are of memory—Impacability of mind. in accordance with knowledge and 4) Voâ Dò Töôûng (ñoái vôùi heát thaûy chuùng sanh wisdom. ñeàu bình ñaúng khoâng coù tö töôûng khaùc): 16) Trí Hueä Tri Quaù Khöù Theá Voâ Ngaïi: Trí Khoâng coù tö töôûng phaân bieät—Impartiality Tueä Bieát Ñôøi Quaù Khöù Khoâng Bò Ngaên or universality—Having no discriminatory Ngaïi—Omniscience in regard to the past thoughts. or unobstructed insight into the past. 5) Voâ Baát Tri Dó Xaû (xaû boû moïi phaùp khoâng 17) Trí Hueä Tri Vò Lai Voâ Ngaïi: Trí Tueä Bieát chaáp tröôùc): Chaúng phaûi khoâng bieát Ñôøi Vò Lai Khoâng Bò Ngaên Ngaïi—chuyeän xaû boû—Entire self-abnegation— Omniscience in regard to the future of Unfailing discernment and relinquishment. unobstructed insight into the future. 6) Voâ Baát Ñònh Taâm: Khoâng bao giôø coù taâm 18) Trí Hueä Tri Hieän Taïi Theá Voâ Ngaïi: Trí taùn loaïn—Ever in samadhi or unfailing Tueä Bieát Ñôøi Hieän Taïi Khoâng Bò Ngaên concentration. Ngaïi—Omniscience in regard to the 7) Duïc Voâ Dieät: YÙ muoán cöùu ñoä chuùng sanh present or unobstructed insight into the khoâng heà nhaøm chaùn vaø khoâng cuøng taän— present. Never diminishing will to save—Endless Thaäp Baùt Chuûng Khoâng: Eighteen kinds of volition, or desire of saving beings. Emptiness—See Möôøi Taùm Hình Thöùc Cuûa 8) Tinh Taán Voâ Dieät: Tinh Taán Khoâng Suy Khoâng. Giaûm—Endless zeal or vigor. Thaäp Baùt Chuûng Taâm Voâ Nhaân: Eighteen 9) Nieäm Voâ Dieät: Nieäm Khoâng Giaûm hay Rootless Consciousnesses—See Möôøi Taùm tænh thöùc khoâng cuøng taän—Endless Loaïi taâm Voâ Nhaân. thought or endless mindfulness. Thaäp Baùt Cuï Phaùp: Eighteen unique 10) Hueä Voâ Dieät: Tueä Khoâng Giaûm—Endless qualities of Buddhas—See Thaäp Baùt Baát wisdom. Coäng. 11) Giaûi Thoaùt Voâ Dieät: Giaûi Thoaùt Khoâng Thaäp Baùt Giôùi: Astadasa dhatavah (skt). Giaûm hay giaûi thoaùt khoâng cuøng taän— (I) Eighteen spheres (six senses, their six Endless salvation or liberation. objects, and corresponding kinds of 12) Giaûi Thoaùt Tri Kieán Voâ Dieät: Giaûi Thoaùt consciousness: Tri Kieán Khoâng Giaûm hay khoâng cuøng (A) Luïc Caên: Six senses—See Luïc Caên in taän—Endless insight into salvation or Vietnamese-English Section. endless liberated knowledge and vision. (B) Luïc Caûnh: Six objects corresponding to 13) Nhaát Thieát Thaân Nghieäp Tuøy Trí Hueä the six senses—See Luïc Caûnh in Haønh: Moïi Thaân Nghieäp Ñeàu Laøm Theo Vietnamese-English Section. Trí Tueä—Deeds are accordant with (C) Luïc Thöùc: Six sense-data or six consciousness—For more information,

please see Luïc Thöùc in Vietnamese- bieát hö khoâng?: Suppose it were produced English Section and Loka (E) in because of form. In emptiness, when there Sanskrit/Pali-Vietnamese Section. was no form, your consciousness would be (II) Eighteen realms—Trong Kinh Thuû Laêng extinguished. Then, why is it that the Nghieâm, quyeån Ba, Ñöùc Phaät ñaõ giaûi thích consciousness knows the nature of

cho oâng A Nan vì sao baûn tính cuûa Thaäp emptiness? Baùt Giôùi laø Nhö Lai Taïng dieäu chaân nhö • Neáu khi saéc töôùng thay ñoåi, oâng cuõng bieát tính—In the Surangama Sutra, book noù thay ñoåi, maø thöùc cuûa oâng khoâng thay Three, the Buddha explained to Ananda ñoåi, thì ñaâu laäp ñöôïc giôùi?: Suppose a the reasons why he said that the eighteen form changes. You are also conscious of realms were basically the wonderful the changing appearance; but your eye- nature of true suchness, the treasury of the consciousness does not change, where is Thus Come One: the boundary established? 1-2-3) Nhaõn Saéc Thöùc Giôùi: Cakshu-rupa- • Neáu theo saéc thay ñoåi, thöùc laø caùi thay vijnana-dhatu (skt)—The realm of eye, ñoåi, khoâng theå coù giôùi haïn: If the eye- form, and consciousness: consciousness were to change when form a) OÂng A Nan! OÂng ñaõ roõ, con maét vaø saéc changed, then there would be no laøm duyeân, sinh ra nhaõn thöùc. Caùi thöùc ñoù appearance of a realm. nhaân sinh maét, laáy maét laøm giôùi, hay nhaân • Neáu khoâng thay ñoåi, nhaõn thöùc laø caùi sinh saéc, laáy saéc laøm giôùi?: Ananda! As thöôøng haèng, vaäy ñaõ töø saéc sinh ra, leõ you understand it, the eyes and form khoâng bieát ñöôïc hö khoâng laø gì?: If it were create the conditions that produce the eye- not to change, it would be constant, and consciousness. Is the consciousness given that it was produced from form, it produced because of the eyes, such that should have no conscious knowledge of the eyes are its realm? Or is it produced where there was empty. because of form, such that form is its • Neáu goàm caû hai thöù maét, saéc cuøng sinh, realm? noùi hôïp, chaëng giöõa laïi phaûi ly; noùi ly, hai • OÂng A Nan! Neáu nhaân maét sinh, khoâng coù beân phaûi hôïp, theå tính taïp loaïn, laøm sao saéc vaø khoâng, khoâng theå phaân bieät; duø coù thaønh giôùi?: Suppose the eye- thöùc duøng ñeå laøm gì?: Ananda! If it were consciousness arose both from the eyes produced because of the eyes, then in the and from form. If they were united, there absence of emptiness and form it would would still be a point of separation. If they not be able to make distinctions; and, so were separated, there would still be a even if you had a consciousness, what use point of contact. Hence, the substance and would it be? nature would be chaotic and disorderly; • Caùi thaáy cuûa oâng, neáu phi caùc maøu xanh, how could a realm be set up? vaøng, ñoû, traéng, khoâng theå chæ baøy ra, vaäy b) Vaäy oâng neân bieát, maét vaø saéc laøm duyeân töø ñaâu laäp ra giôùi haïn: Moreover, Ananda, sinh nhaõn, vaø thöùc giôùi, ba choã ñeàu khoâng your seeing is neither green, yellow, red, thöïc coù. Ba giôùi maét, saéc vaø nhaõn thöùc voán nor white. There is virtually nothing in chaúng phaûi tính nhaân duyeân hay tính töï which it is represented. Therefore, what is nhieân: Therefore, you should know that as the realm established from? to the eyes and form being the conditions • Neáu nhaân saéc sinh, khi nhìn hö khoâng, that produce the realm of eye- khoâng coù saéc, ñaùng leõ thöùc dieät, sao laïi consciousness, none of the three places

exists. Thus, the eyes, form, and the form coù töôùng, thì caùi nghe phaûi nghe ñöôïc realm, these three, do not have their origin thöùc: Suppose it was produced from sound. in causes and conditions, nor do their If the consciousness existed because of natures arise spontaneously. sound, then it would have no connection 4-5-6)Nhó

Thanh Thöùc Giôùi: Srota-sabda- with hearing. Without hearing, then the vijnana-dhatu (skt)—The realm of ear, characteristic of sound would have no sound, and consciousness: location. Suppose consciousness existed a) OÂng A Nan! OÂng ñaõ roõ, tai vaø tieáng laøm because of sound. Given that sound exists duyeân, sinh ra nhó thöùc. Caùi thöùc ñoù nhaân because of hearing, which causes the tai sinh, laáy laøm giôùi, hay nhaân tieáng sinh characteristic of sound to manifest, then laáy tieáng laøm giôùi?: Ananda! As you you should also hear the hearing- understand it, the ear and sound create consciousness. the conditions that produce the ear- • Neáu khoâng nghe ñöôïc, thöùc gioáng nhö consciousness. Is this consciousness tieáng. Thöùc ñaõ bò nghe, thì caùi gì bieát nghe produced because of the ear such that the caùi thöùc? Coøn neáu khoâng bieát, hoùa ra nhö ear is its realm, or is it produced because coû caây. Khoâng leõ tieáng vaø nghe xen loän of sound, such that sound is its realm? thaønh trung giôùi. Giôùi ñaõ khoâng coù ñòa vò ôû • OÂng A Nan! Neáu nhaân tai sinh, hai töôùng giöõa, thì töôùng trong vaø ngoaøi töø ñaâu maø ñoäng tónh ñaõ khoâng hieän tieàn, caùi caên thaønh laäp ñöôïc?: If the hearing- khoâng thaønh tri giaùc. Tri giaùc khoâng thaønh, consciousness is not heard, there is no caùi thöùc hoùa ra hình töôùng gì? Neáu caùi tai realm. If it is heard, then it is the same as khoâng coù ñoäng tónh, khoâng thaønh caùi nghe, sound. If the consciousness itself is heard, laøm sao hình caùi tai xen vôùi saéc, chaïm vôùi who is it that perceives and hears the traàn, maø goïi ñöôïc laø thöùc giôùi. Caùi nhó consciousness? If there is no perceiver, thöùc giôùi laïi töø ñaâu maø laäp ra ñöôïc?: then in the end you would be like grass or Ananda! Suppose the ear-consciousness wood. Nor is it likely that the sound and were produced because of the ear. The hearing mix together to form a realm in organ of hearing would have no awareness between. Since a realm in between could in the absence of both movement and not be established, how could the internal stillness. Thus, nothing would be known by and external characteristics be delineated? it. Since the organ would lack awareness, b) Vaäy oâng neân bieát, tai vaø tieáng laøm duyeân what would characterize the sinh nhó thöùc giôùi, ba choã ñeàu khoâng thöïc consciousness? You may hold that the ears coù. Ba giôùi tai, tieáng, vaø nhó thöùc voán hear, but when there is no movement and chaúng phaûi tính nhaân duyeân hay tính töï stillness, hearing cannot occur. How, then, nhieân: Therefore, you should know that as could the ears, which are but physical to the ear and sound creating the forms, unite with external objects to be conditions which produce the realm of the called the realm of consciousness? Once ear-consciousness, none of the three again, therefore, how would the realm of places exists. Thus, the ear, sound, and consciousness be established? sound-consciousness, these three, do not • Neáu nhaân tieáng sinh, thöùc nhaân tieáng maø have their origin in causes and conditions, coù, khoâng quan heä gì ñeán caùi nghe, nhö nor do their natures arise spontaneously. theá chính caùi töôùng cuûa tieáng seõ maát. Thöùc do tieáng sinh, duø cho tieáng nhaân nghe maø

7-8-9) Tyû Höông Thöùc Giôùi: Ghrana-gandha- laø oâng. Thaân oâng khoâng phaûi coù bieát, thì vijnana-dhatu (skt)—The realm of nose, oâng A Nan bieát nöông vaøo ñaâu: Suppose smell, and consciousness: you held that the nose was the perceiver a)

OÂng A Nan! OÂng ñaõ roõ, muõi vaø muøi laøm of smells. Then, in your mind, what is it duyeân sinh ra tyû thöùc. Caùi thöùc ñoù nhaân that perceives? Suppose it were the flesh muõi sinh, laáy muõi laøm giôùi; hay nhaân muøi that perceived. Basically, what the flesh sinh, laáy muøi laøm giôùi?: Moreover, perceives is objects of touch, which have Ananda, as you understand it, the nose and nothing to do with the nose. Suppose it smell create the conditions that produce were emptiness that perceived. Then the nose-consciousness. Is this emptiness would itself be the perceiver, consciousness produced because of the and the flesh would have no awareness. nose, such that the nose is its realm? Or, is Thus, empty space would be you, and it produced because of smell, such that since your body would be without smell are its realm? perception, Ananda would not exist. • OÂng A Nan! Neáu nhaân muõi sinh, yù oâng laáy • Neáu laáy muøi laøm bieát ngöûi, caùi bieát thuoäc gì laøm tyû caên? Caùi muõi baèng thòt hay caùi veà muõi, naøo coù quan heä gì ñeán oâng?: If it tính ngöûi bieát?: Suppose, Ananda, that the is the smell that perceives, perception nose-consciousness were produced itself would lie with the smell. What because of the nose, then in your mind, would that have to do with you? what do you take to be the nose? Do you • Neáu caùc muøi thôm thuùi sinh ôû muõi cuûa hold that it takes the form of two fleshy oâng, khoâng phaûi ôû caây y-lan hay chieân ñaøn claws, or do you hold it is an inherent maø ra, vaäy khi khoâng coù hai thöù ñoù, oâng ability of the nature which perceives thöû ngöûi muõi oâng xem thôm hay thuùi? Muøi smells as a result of movement? thuùi khoâng phaûi thôm, muøi thôm khoâng • Neáu laáy caùi muõi baèng thòt, thòt töùc laø thaân phaûi thuùi. Neáu ngöûi ñöôïc caû hai muøi thôm caên, thaân bieát goïi laø xuùc. Thaân khoâng phaûi thuùi, thì moät mình oâng leõ ra phaûi coù hai laø muõi. Xuùc laø traàn cuûa thaân. Vaäy khoâng muõi, vaø ñöùng tröôùc toâi hoûi ñaïo, phaûi coù hai coù caùi gì ñaùng goïi laø muõi, sao laäp ñöôïc A Nan, vaäy ai laø oâng?: If it is certain that giôùi?: Suppose you hold that it is fleshy vapors of fragrance and stench are claws which form an integral part of your produced from your nose, then the two body. Since the body's perception is touch, flowing vapors of fragrance and stench the sense organ of smelling would be would not arise from the wood of named 'body' instead of 'nose,' and the Airavana or Chandana. Given that the objects of smelling would be objects of smell does not come from these two touch. Since it would not even have the things, when you smell your own nose, is name 'nose,' how could a realm be it fragrant, or does it stink? What stinks established for it? does not give off fragrance; what is • Neáu laáy tính ngöûi bieát laøm tyû caên, yù oâng fragrance does not stink. Suppose you say muoán laáy caùi gì laøm bieát ngöûi? Neáu laáy you can smell both the fragrance and the chaát thòt laøm bieát ngöûi, thì caùi maø thòt bieát stench; then you, one person, would have ñöôïc laø xuùc chöù khoâng phaûi tyû caên. Neáu tow noses, and I would now be addressing laáy hö khoâng laøm bieát ngöûi, thì hö khoâng questions to two Anandas. Which one is töi coù bieát, coøn chaát thòt leõ ra khoâng coù you? bieát. Nhö vaäy ñaùng leõ hö khoâng môùi thöïc

• Neáu muõi coù moät, thôm thuùi khoâng phaûi which produce the realm of the nose-hai, thuùi laø thôm, thôm thaønh thuùi, hai tính consciousness, none of the three

places khoâng coù, vaäy theo ñaâu maø laäp giôùi?: exists. Thus, the nose, smells, and the Suppose there is one nose; then fragrance realm of smelling, these three, do not have and stench would not be two. Since stench their origin in causes and conditions, nor would be fragrance and fragrance would do their natures arise spontaneously. become stench, there would not be two 10-11-12) Thieät Vò Thöùc Giôùi: Jihva-rasa- natures, thus what would make up the vijnana-dhatu (skt)—The realm of tongue, realm? flavors, and consciousness: • Neáu nhaân muøi sinh, caùi tyû thöùc nhaân muøi a) OÂng A Nan! OÂng ñaõ roõ, löôõi vaø vò laøm maø coù. Nhö con maét thaáy ñöôïc, khoâng duyeân sinh ra thieät thöùc. Caùi thöùc ñoù nhaân nhìn con ñöôïc maét. Vaäy tyû thöùc nhaân muøi löôõi sinh, laáy löôõi laøm giôùi; hay nhaân vò maø coù, leõ ra khoâng bieát ñöôïc muøi. Neáu sinh, laáy vò laøm giôùi?: Moreover, Ananda, bieát ñöôïc, khoâng phaûi do muøi sinh. Coøn as you understand it, the tongue and neáu khoâng bieát, khoâng phaûi laø thöùc. Neáu flavors create the conditions that produce muøi khoâng coù caùi bieát muøi thì khoâng thaønh the tongue-consciousness. Is the ñöôïc giôùi haïn caùi thöùc. Neáu khoâng bieát consciousness produced because of the muøi, thì khoâng phaûi do muøi maø laäp ra giôùi. tongue, such that the tongue is its realm, or Khoâng coù tyû thöùc laø chaëng giöõa, thì noäi is it produced because of the flavors, such caên, ngoaïi traàn khoâng theå thaønh laäp, vaø that the flavors are its realm? caùc tính ngöûi bieát chæ laø hö voïng: If the • OÂng A Nan! Neáu nhaân löôõi sinh, thì caùc vò nose-consciousness were produced trong theá gian ngoït nhö mía, chua nhö me, because of smells, it follows that it is in ñaéng nhö huyønh lieân, maën nhö muoái, cay existence just because of smells. Just as nhö göøng vaø queá, maáy thöù ñoù ñeàu khoâng the eyes can see but are unable to see coù vò. OÂng thöû töï neám löôõi oâng, xem ngoït themselves, so, too, if it exists because of hay ñaéng? Neáu ñaéng thì caùi chi ñeán neám smells, it would not be aware of smells. If löôõi. Löôõi ñaõ khoâng töï neám, thì laáy caùi chi it is aware of smells, then it is not maø bieát vò? Neáu khoâng ñaéng, löôõi khoâng produced from smells. If it had no sinh ra ñöôïc vò, sao laäp thaønh giôùi?: awareness, the realm of smelling would Suppose, Ananda, that it were produced not come into being. If the consciousness because of the tongue. Then all the sugar, were not aware of smells, then the realm black plums, Huang-lien, salt, wild ginger, would not be established from smells. and cassia in the world would be entirely Since there is no intermediate realm of without flavor. Also, when you taste your consciousness, there is no basis for own tongue, is it sweet or bitter? Suppose establishing anything internal or external, the nature of your tongue were bitter. either. Therefore, the nature of smelling is Then, what would it be that tasted the ultimately empty and false. tongue? Since the tongue cannot taste b) Vaäy oâng neân bieát, muõi vaø muøi laøm duyeân itself, who would have the sense of taste? sinh tyû thöùc giôùi, ba choã ñeàu khoâng thöïc If the nature of the tongue were not bitter, coù. Ba giôùi muõi, muøi vaø tyû thöùc voán chaúng there would be no flavor engendered by it. phaûi tính nhaân duyeân hay tính töï nhieân: Thus, how could a realm be established? Therefore, you should know that, as to the • Neáu nhaân vò sinh, thì thieät

thöùc töï mình ñaõ nose and smells being the conditions laø vò, gioáng nhö löôõi, khoâng theå töï neám vò

mình ñöôïc, sao bieát laø vò hay khoâng phaûi tongue and flavors being the conditions vò? Laïi taát caû caùc vò khoâng phaûi do moät and that produce the realm of tongu- vaät sinh ra. Caùc vò ñaõ do nhieàu vaät sinh ra, consciousness, none of the three places leõ ra thöùc coù nhieàu theå: If it were exists. Thus, the tongue, flavors, and the produced because of flavor, the realm of the tongue, these three, do not consciousness itself would be a flavor. have their origin in causes and conditions, The case would be the same as with the nor do their natures arise spontaneously. tongue-organ being unable to taste itself. 13-14-15) Thaân Xuùc Thöùc Giôùi: Kaya- How could the consciousness know sparshtavya-vijnana-dhatu (skt)—The whether it had flavor or not? Moreover, realm of body-consciousness, objects of flavors do not all come from one thing. touch: Since flavors are produced from many a) OÂng A Nan! OÂng ñaõ roõ, thaân vaø xuùc laøm things, the consciousness would have duyeân sinh ra thaân thöùc. Caùi thöùc ñoù nhaân many substances. thaân sinh, laáy thaân laøm giôùi haïn, hay nhaân • Neáu thöùc theå laø moät, vaø theå do vò sinh ra, xuùc sinh, laáy xuùc laøm giôùi?: Moreover, thì ñaùng leõ nhöõng vò maën, nhaït, chua, cay Ananda, as you understand it, the body hoøa hôïp cuøng nhau sinh ra caùc töôùng sai and objects of touch create the conditions khaùc, ñoàng laø moät vò, khoâng coù phaân bieät. that produce the body-consciousness. Is Ñaõõ khoâng coù phaân bieät, khoâng goïi laø thöùc, the consciousness produced because of the sao coøn goïi laø Thieät-Vò-Thöùc Giôùi? Chaúng body, such that the body is its realm, or is leõ hö khoâng sinh ra taâm thöùc cuûa oâng? it produced because of objects of touch, Coøn noùi löôõi vaø vò hoøa hôïp nhau maø sinh, such that objects of touch are its realm? thì caùi chaëng giöõa caên traàn ñaõ khoâng coù töï • Neáu nhaân thaân sinh, taát khoâng coù hai caùi tính, laøm sao sinh ñöôïc giôùi?: Suppose that duyeân giaùc quaùn hôïp ly, thaân coøn bieát gì the consciousness were of a single nöõa?: Suppose, Ananda, that it were substance and that the substance was produced because of the body. When definitely produced from flavor. Then, there was no awareness of the two when salt, bland, sweet, and pungent were conditions of contact with and separation combined, their various differences would from objects of touch, what would the change into a single flavor and there body be conscious of? would be no distinctions among them. If • Neáu nhaân xuùc sinh, chaéc khoâng coù thaân there were no distinctions, it could not be oâng, ai khoâng coù thaân maø bieát hôïp, bieát ly called consciousness. So, how could it ñöôïc?: Suppose it were produced because further be called the realm of tongue, of objects of touch. Then you would not flavor, and consciousness? Nor can it be need your body. Without a body, what that empty space produces your conscious could perceive contact with and separation awareness. The tongue and flavors could from objects of touch? not combine without each losing its basic b) OÂng A Nan! Vaät khoâng theå bieát xuùc, thaân nature. How could a realm be produced? môùi bieát coù xuùc. Xuùc bieát thaân, thaân bieát b) Vaäy oâng neân bieát, löôõi vaø vò laøm duyeân xuùc. Ñaõ laø xuùc thì khoâng phaûi laø thaân. Ñaõ sinh thieät thöùc giôùi, ba choã

ñeàu khoâng thöïc laø thaân, töùc khoâng phaûi laø xuùc. Hai töôùng coù. Ba giôùi löôõi, vò vaø thieät thöùc voán chaúng thaân vaø xuùc voán khoâng coù xöù sôû. Hôïp vôùi phaûi tính nhaân duyeân hay tính töï nhieân: thaân thì thaønh ra töï theå tính cuûa thaân. Ly Therefore, you should know that, as to the vôùi thaân thaønh ra nhöõng töôùng hö khoâng.

Noäi caên vaø ngoaïi traàn ñaõ khoâng thaønh, caùi create the conditions that produce the giöõa laø thöùc laøm sao laäp ñöôïc? Giöõa ñaõ mind-consciousness. Is this consciousness khoâng laäp ñöôïc, tính trong ngoaøi laø khoâng, produced because of the mind, such that vaäy töø ñaâu maø laäp ñöôïc caùi giôùi sinh ra the mind is its realm, or is it produced thöùc cuûa oâng?: Ananda! Things do not because of dharmas, such that dharmas are perceive objects of touch. It is the body its realm? that perceives objects of touch. What the • OÂng A Nan! Neáu nhaân yù sinh, trong yù oâng body knows is objects of touch, and what chaéc coù suy nghó môùi phaùt minh yù oâng. is aware of objects of touch is the body. Neáu khoâng coù söï vaät ôû ngoaøi, yù khoâng What is objects of touch is not the body, sinh ra ñöôïc. Lìa caùc phaùp duyeân, yù khoâng and what is the body is not the objects of coù hình töôùng. Vaäy thöùc duøng ñeå laøm gì? touch. The two characteristics of body and Thöùc taâm cuûa oâng gioáng hay khaùc caùc tö objects of touch are basically without a töôûng vaø caùc söï roõ bieát. Neáu ñoàng vôùi yù, location. If it united with the body, it sao goïi laø do yù sinh. Neáu khaùc vôùi yù, ñaùng would be the body's own substance and leõ khoâng bieát gì. Neáu theá, sao noùi laø do yù nature. If it were apart from the body, it sinh. Neáu coù bieát, sao laïi chia ra thöùc vaø would have the same appearance as yù? Nguyeân ñoàng vaø khaùc coøn khoâng laäp empty space. Since the inside and the ñöôïc, sao laäp ñöôïc giôùi?: Supose, Ananda, outside don't stand up, how can one set up that it were produced because of the a middle? The middle cannot be set up mind. In your mind there certainly must be either. The inside and the outside are by thoughts; these give expression to your nature empty. From what realm, then, is mind. If there are no dharmas before you, your consciousness born? the mind does not give rise to anything. c) Vaäy oâng neân bieát, thaân vaø xuùc laøm duyeân Apart from conditions, it has no shape; sinh thaân thöùc giôùi, ba choã ñeàu khoâng thöïc thus, what use would the consciousness coù. Ba giôùi thaân, xuùc, vaø thaân thöùc voán be? Moreover, Ananda, is your conscious chaúng phaûi tính nhaân duyeân hay tính töï awareness the same as your mind-organ, nhieân: Therefore, you should know that, as with its capacity to understand and make to the body and objects of touch being distinctions, or is it different? If it were the conditions that produce the realm of same as the mind, it would be the mind; body-consciousness, none of the three how could it be something else that arises? places exists. Thus, the body, objects of If it were different from the mind, it touch, and the realm of the body, thse should thereby be devoid of three, do not have their origin in causes consciousness. If there were no and conditions, nor do their natures arise consciousness, how would it arise from the spontaneously. mind? If there were consciousness, how 16-17-18) YÙ-Phaùp-Thöùc Giôùi: Mano-dharma- would it differ from the mind? Since it is vijnana-dhatu (skt)—The realm of mind, by nature

neither the same nor different, dharmas, and consciousness: how can a realm be established? a) OÂng A Nan! OÂng ñaõ roõ, yù vaø phaùp laøm • Neáu töø phaùp traàn sinh, caùc phaùp trong theá duyeân sinh ra yù thöùc. Caùi thöùc ñoù nhaân yù gian, khoâng rôøi naêm traàn. OÂng haõy xem sinh, laáy laøm giôùi, hay nhaân phaùp sinh, laáy caùc saéc phaùp, thanh phaùp, höông phaùp, vò laøm giôùi?: Moreover, Ananda, as you phaùp vaø xuùc phaùp, caùc töôùng traïng ñeàu understand it, the mind and dharmas phaân minh, ñeå ñoái vôùi naêm caên, caùc thöù ñoù

ñeàu khoâng phaûi veà phaàn traàn caûnh cuûa yù you should know that, as to the mind and caên: Suppose it were produced because of dharmas being the conditions that produce dharmas. None of the dharmas of the the realm of the mind-consciousness, none world exists apart from the five defiling of the three places exists. Thus, the mind, objects. Consider the dharmas of form, the dharmas, and the realm of the mind, these dharmas of sound, the dharmas of smell, three, do not have their origin in causes the dharmas of taste, and the dharmas of and conditions, nor do their natures arise touch, each has a clearly distinguishable spontaneously. appearance and is matched with one of the Thaäp Baùt Phaùp Giôùi: See Thaäp Baùt Giôùi. five organs. They are not what the mind Thaäp Baùt Tueä Quaùn: Theo Thanh Tònh takes in. Ñaïo, coù möôøi taùm phaùp tueä quaùn—According • Neáu thöùc cuûa ngöôi nhaát ñònh töø phaùp traàn to The Path of Purification, there are eighteen ra, thì ngöôi haõy xem xeùt hình töôùng cuûa Principal Insights of the abandoning by moãi phaùp nhö theá naøo? Suppose your substitution of opposites. consciousness were indeed produced 1) Ñoaïn thöôøng töôûng baèng quaùn voâ thöôøng: through a reliance on dharmas. Take a The abandoning of the perception of close look at them now. What does each permanence, through the means of the and every dharma look like? contemplation of impermanence. • Neáu lìa saéc, khoâng, thoâng, ngheõn, ly, hôïp, 2) Ñoaïn laïc töôûng baèng quaùn khoå: The vaø sanh dieät, ngoaøi caùc töôùng naày chaúng abandoning of the perception of pleasure, coù sôû ñaéc: Underlying the characteristics through the means of the contemplation of of form and emptiness, movement and pain. stillness, penetration and obstruction, unity 3) Ñoaïn ngaõ töôûng baèng quaùn voâ ngaõ: The and separation, and production and abandoning of the perception of self, extinction there is nothing at all. through the means of the contemplation of • Sanh thì caùc phaùp saéc khoâng cuøng sanh, not self. dieät thì caùc phaùp saéc khoâng cuøng dieät, vaäy 4) Ñoaïn khoaùi caûm baèng quaùn ly duïc: The caùi nhaân sanh ra ñaõ khoâng, laøm sao coù abandoning of delight, through the means thöùc? Thöùc ñaõ chaúng coù, giôùi töø ñaâu laäp?: of the contemplation of dispassion When there is production, then form, (revulsion). emptiness, and all dharmas are produced. 5) Ñoaïn tham baèng quaùn ly tham: The When there is extinction, then form, abandoning of greed, through the means of emptiness, and all dharmas are the contemplation of fading away. extinguished. Since what is causal does 6) Ñoaïn sinh baèng quaùn dieät: The not exist, if those causes produce the abandoning of originating, through the consciousness, what appearance does the means of the contemplation of cessation. consciousness assume? If there is nothing 7) Ñoaïn chaáp

thuû baèng quaùn töø boû: The discernable about the consciousness, how abandoning of grasping, through the can a realm be established for it? means of the contemplation of • Vì theá oâng neân bieát yù caên, phaùp traàn laøm relinquishment. duyeân vôùi nhau sanh ra yù thöù giôùi, ba choã 8) Ñoaïn caùi töôûng nguyeân veïn baèng quaùn ñeàu khoâng, töùc yù caên, phaùp traàn, yù thöùc hoaïi: The abandoning of the perception of giôùi voán chaúng phaûi taùnh nhaân duyeân, compactness, through the means of the cuõng chaúng phaûi taùnh töï nhieân: Therefore, contemplation of destruction.

9) Ñoaïn tích luõy baèng quaùn dieät: The Thuû Sôn Tónh Nieäm. Söï xeáp loaïi trong Thaäp abandoning of accumulation, through the Baùt Vaán tuy khoâng coù tính caùch khoa hoïc means of contemplation of fall. nhöng caùc caâu hoûi raát laø saùng suûa vì chuùng 10) Ñoaïn töôûng beàn bæ baèng quaùn bieán ñoåi: phaùc hoïa caùch thöùc hoïc taäp cuûa Thieàn thôøi baáy The abandoning of the perception of giôø—According to Zen Master D.T. Suzuki in lastingness, through the means of the the essays in Zen Buddhism, Book II, The contemplation of change. Eighteen Kinds of Question, compiled by 11) Ñoaïn töôùng baèng quaùn voâ töôùng: The Shan-Chao of Fen-Yang, the way Zen teaching abandoning of the sign, through the means was practiced until about the tenth century. of the contemplation of the signless. Fen-Yang-Shan-Chao lived at the end of the 12) Ñoaïn duïc baèng quaùn voâ duïc: The tenth century and was a disciple of Sheng-Nien abandoning of desire, through the means of Shou-Shan. The classification in the work is of the contemplation of the desireless. unscientific but the “Questions” are 13) Ñoaïn taø giaûi baèng quaùn khoâng: The illuminating in many ways as they illustrate abandoning of misinterpreting, through the how Zen was studied in those days. means of the contemplation of voidness. 1) Thænh Ích: Caâu hoûi xin chæ daïy. Thoâng 14) Ñoaïn taø giaûi do chaáp thuû vaøo moät caùi loõi thöôøng laø caâu hoûi cuûa ñeä töû hoûi thaày, kieân coá baèng quaùn ñi saâu vaøo taêng thöôïng muoán hieåu roõ nhöõng vaán ñeà nhö Phaät Ñaø, tueä: The abandoning of misinterpreting Toå Boà Ñeà Ñaït Ma sang Taøu laøm gì, yeáu due to grasping at a core, through the chæ cuûa Phaät phaùp, Phaùp thaân, vaân vaân: means of insight into states that is higher The question asking for instruction. This is understanding. what is generally asked by a novice of the 15) Ñoaïn taø giaûi do meâ môø baèng chaùnh tri master, wishing to be enlightened on such kieán: The abandoning of misinterpreting subjects as Buddha, the signification of due to confusion, through the means of Bodhidharma’s visit to China, the essence correct knowledge and vision. of the Buddhist teaching, the Dharmakaya, 16) Ñoaïn taø giaûi do y cöù caùc haønh baèng quaùn etc. nguy hieåm trong caùc haønh: The 2) Trình Giaûi: Ngöôøi hoûi caàu xin thaày aán abandoning of misinterpreting due to chöùng baèng caùch baøy toû ñieàu kieän tinh reliance on formations, through the means thaàn cuûa rieâng mình. Moät Thaày Taêng hoûi of the contemplation of danger in them. Trieäu Chaâu: “Thaày noùi gì vôùi moät ngöôøi 17) Ñoaïn phi tö duy baèng quaùn tö duy: The khoâng mang caùi gì heát?” Y ñang phaân tích abandoning of non-reflexion, through the taâm traïng cuûa rieâng mình. Trieäu

Chaâu means of the contemplation of reflexion. ñaùp: “Thì cöù mang theo.”—The question 18) Ñoaïn taø giaûi do troùi buoäc baèng quaùn quay in which the questioner asks for the ñi: The abandoning of misinterpreting due master’s judgment by describing his own to bondage, through the means of the mental condition. When a monk said to contemplation of turning away. Chao-Chou, “What do you say to one who Thaäp Baùt Vaán: Theo Thieàn Sö D.T. Suzuki has nothing to carry about?” He was trong Thieàn Luaän Taäp II, Thaäp Baùt Vaán cuûa analyzing his own state of mind. To this Phaàn Döông Thieän Chieåu laø ñöôøng loái thöïc Chao-Chou replied, “Carry it along.” haønh cuûa giaùo lyù Thieàn cho ñeán khoaûng theá kyû 3) Saùt Bieän: Ngöôøi hoûi muoán bieát roõ laäp thöù möôøi. Phaàn Döông Thieän Chieåu soáng vaøo tröôøng cuûa Boån Sö. Moät nhaø sö ñeán kieám khoaûng cuoái theá kyû thöù möôøi, laø moân nhaân cuûa Ñoàng Phong cö nguï taïi moät thaûo am treân

nuùi, hoûi: “Neáu coù con coïp boãng nhieân hieän Caâu hoûi vöøa xong thì sö cho moät taùt beân ra ôû ñaây, thaày seõ laøm gì?” Am chuû lieàn thaân: The question asked by one who is at roáng leân nhö moät con coïp; nhaø sö kia coù a loss as to how to go on with his study of veû hoaûng sôï; thaáy theá am chuû caû cöôøi ha Zen. A monk asked Hsing-Hua: “I am haû: The question whereby the questioner unable to distinguish black from white. attempts to see where the master stands. A Pray enlighten me somehow.” The monk came to Tung-Feâng who lived in a question was hardly out when the master mountain hut and asked him, “If a tiger gave him a good slashing. should suddenly appear here, what would 7) Thaùm Baït: Caâu hoûi ñöôïc hoûi vôùi yù ñònh you do?” The hut-keeper roared like a thaêm doø sôû ñaéc cuûa thaày. Loaïi caâu hoûi naày tiger; the monk behaved as if terrified; chaéc chaén ñaõ thònh haønh khi caùc Thieàn whereupon the keeper laughed heartily. vieän ñöôïc döïng leân khaép nôi vaø caùc nhaø 4) Ñaàu Cô: Trong caâu hoûi naày, ngöôøi hoûi cho sö baùi phoûng töø thaày naày sang thaày khaùc. thaáy y vaãn coøn coù choã nghi ngôø veà söï Moät nhaø sö hoûi Phong Huyeät: “Keû aáy thaønh ñaït cuûa mình vaø y dieãn taû öôùc muoán khoâng hieåu maø chöa töøng coù chuùt nghi, theá ñöôïc xaùc chöùng cuûa mình. Moät nhaø sö hoûi laø laøm sao?” Sö ñaùp: “Khi con linh qui Thieân Hoaøng Ñaïo Ngoä: “Toâi phaûi laøm gì treøo leân ñaát baèng, noù khoâng theå khoâng ñeå khi boùng môø cuûa nghi tình chöa döùt?” Ñaïo laïi daáu veát nôi ñaát buøn.”—The question Ngoä ñaùp: “Giöõ laáy moät caùi cuõng coøn caùch asked with the intention to probe into the xa choã truùng.”—The question in which the attainment of the master. This kind of questioner shows that he still has a doubt question must have been in vogue when as to his attainment and expresses his Zen monasteries were every where desire for confirmation. A monk asked established and the monks travelled from Tao-Wu of T’ien-Huang, “What shall I do one master to another. A monk asked when there is still a shadow of doubt?” Feâng-Hsueh, “How is it that one who Tao-Wu replied, “Even oneness when understand not, never cherishes a doubt?” held on to is wide of the mark.” Feâng-Hsueh replied: “When a tortoise 5) Thieân Tích: Caâu hoûi maø ngöôøi hoûi noùng walks on the ground, he can not help loøng muoán thaáy ra thaùi ñoä cuûa thaày. Moät leaving traces in the mud.” nhaø sö hoûi Trieäu Chaâu:

“Vaïn phaùp quy 8) Baát Hoäi: Hoûi vì khoâng hieåu; ôû ñaây coù veû nhaát; nhaát quy veà ñaâu?” Trieäu Chaâu noùi: khoâng khaùc vôùi loaïi caâu “Taâm Haønh.” “Khi ôû Thanh Chaâu, toâi coù may ñöôïc moät Moät nhaø sö hoûi Huyeàn Sa: “Toâi laø moät chieác aùo naëng baûy caân.”—The question ngöôøi môùi nhaäp toøng laâm; mong sö chæ thò whereby the questioner is anxious to find toâi caàn phaûi hoïc taäp nhö theá naøo.” Huyeàn out the master’s attitude. A monk asked Sa ñaùp: “Nhaø ngöôi coù nghe doøng suoái rì Chao-Chou, “All things are reducible to raøo kia chaêng?” Vò sö ñaùp: “Baåm, coù!” the One; but where is the One reducible?” Huyeàn Sa noùi: “Vaäy theo loái ñoù maø Chao-Chou replied, “When I was in the vaøo.”—The question of ignorance. This district of Ch’ing I had a robe made that does not seem to differ from the sixth weighed seven pounds.” question. A monk asked Hsuan-Sha: “I am 6) Taâm Haønh: Ngöôøi hoûi vì khoâng bieát tieáp a new comer in the monastery; please tell tuïc hoïc Thieàn nhö theá naøo. Moät nhaø sö hoûi me how to go on with my study.” Hsuan Höng Hoùa: “Keû hoïc naày khoâng phaân bieät Sha replied: “Do you hear the murmuring noåi ñen vôùi traéng, xin sö soi saùng cho.” stream?” The monk said: “Yes, master.”

Hsuan-Sha said: “If so, here is the fact. A monk asked Feâng-Hsueh: “The entrance.” ocean is said to contain the precious gem; 9) Kình Ñaûm: Ngöôøi hoûi coù quan ñieåm naøo how can a man lay hands on it?” Feâng- ñoù veà Thieàn vaø muoán bieát nhaän xeùt cuûa Hsueh replied: “When Wang-Hsiang thaày ra sao: “Toâi chaúng laøm gì ñöôïc vôùi comes, its brightness is dazzling; when li- theá trí bieän thoâng; xin sö cho moät thoaïi lou goes, the waves roll as high as the sky. ñaàu cuûa Thieàn.” Khi nhaø sö hoûi nhö vaäy, The more one tries to take hold of, the oâng thaày lieàn giaùng cho moät ñoøn raát naëng: farther it vanishes; the more one attempts The question proposed by one who has his to see it, the darker it grows.” own view of Zen and wishes to see how 13) Thaät: Caâu hoûi baét ñaàu baèng moät loái nhaän the master takes it. A monk asked his xeùt tröïc tieáp. Moät nhaø sö hoûi Tam Thaùnh: master: “As to worldly knowledge and “Keû hoïc naày chæ thaáy Hoøa Thöôïng laø logical cleverness, I have nothing to do Taêng, ñaâu laø Phaät? Ñaâu laø Phaùp?” Tam with them; please let me have a Zen Thaùnh ñaùp: “Ñaây laø Phaät, ñaây laø Phaùp, theme.” The master gave him a hearty bieát chaêng?”—The question starts from an blow. immediate fact of observation. A monk as 10) Trí: Trong caâu hoûi naày coù ñaëc ra lôøi noùi San-Sheâng: “I see that you belong to the cuûa moät baäc laõo tuùc. Moät nhaø sö hoûi Vaân Brotherhood, what is the Buddha? What is Moân: “Tröøng maét leân maø cuõng khoâng thaáy the Dharma?” San-Sheâng replied: “This is bôø meù thì laøm sao?” Vaân Moân baûo: “Xem the Buddha, this is the Dharma, do you kìa?”—The question in which an ancient know?” master’s saying is referred to. A monk 14) Giaû: Caâu hoûi chöùa ñöïng moät tröôøng hôïp said to Yun-Meân: “What would one do giaû thieát. Moät nhaø sö hoûi Kính Sôn: “Ñöùc when no boundaries are seen, however Phaät naày ngoài trong Ñieän; caùi naøo laø Ñöùc wide the eyes are open?” Said Yun-Meân: Phaät kia?” Kính Sôn ñaùp: “Ñöùc Phaät naøy “Look!” ngoài trong Ñieän.”—The question 11) Coá: Caâu hoûi coù chöùa ñöïng nhöõng lôøi noùi

containing a hypothetical case. A monk trong kinh. Moät nhaø sö hoûi Thuû Sôn: Theo asked Ching-Shan: “This Buddha sits in kinh noùi heát thaûy chuùng sanh ñeàu coù Phaät the Hall; what is the other Buddha?” tính; vaäy sao chuùng sanh khoâng bieát?” Thuû Ching Shan replied: “This Buddha sits in Sôn ñaùp: “Bieát chöù.”—The question the Hall.” containing words from the sutras. A monk 15) Thaåm: Caâu hoûi boäc baïch moät nghi tình asked Shou-Shan: “According to the sutra, thöïc thuï. Moät vò sö hoûi Toå sö: “Heát thaûy all beings are endowed with the Buddha- caùc phaùp baûn lai ñeàu laø höõu; nhö vaäy caùi nature; how is it then that they know it gì laø Voâ?” Toå sö ñaùp: “Caâu hoûi cuûa ngöôi not?” Shou-Shan replied: “They know.” raát phaân minh; hoûi ta laøm gì?”—The 12) Taù: Caâu hoûi goàm coù nhöõng ñoái chieáu vôùi question embodying a real doubt. A monk moät söï thöïc ñaõ bieát. Moät nhaø sö hoûi Phong asked his master: “All things are such as Huyeät: “Bieån caû coù chaâu laøm sao nhaët they are from he beginning; what is that ñöôïc?” Phong Huyeät ñaùp: “Luùc Voõng which is beyond existence?’ The master töôïng ñeán choùi chan aùnh saùng; choã Li laâu replied with id solution: “Your statement ñi soùng voã truøm trôøi. Caøng coá giöõ noù caøng is quite plain; what is the use of asking tan, caøng coá thaáy noù caøng toái.”—The me?” question containing references to a known

16) Tröng: Caâu hoûi coù yù ñònh böùc baùch. Moät vò trôû ngaïi vaø caûn trôû khaùc—Ten non-seeking sö hoûi Muïc Chaâu: “Toå sö töø AÁn sang ñaây practices which help eliminate the ten major ñeå laøm gì?” Muïc Chaâu caét nghóa: “Haõy obstacles as well as all other obstructions and noùi, ñeå laøm gì?” Vò sö khoâng ñaùp. Muïc impediments—See Ten Non-seeking practices. Chaâu beøn ñaùnh cho: The question with an Thaäp Baát Hoái Giôùi: Ten rules which aggressive intent. A monk asked Mu- produce regrets—See Möôøi Giôùi Baát Hoái. Chou: “The Patriarch came from India and Thaäp Baát Thieän Nghieäp: Akusala- what did he design to do here?” Mu-Chou kammapatha (p)—Ten unwholesome courses retorted: “You tell; what did he design?” of action—See Möôøi Baát Thieän Nghieäp Ñaïo. The monk gave no reply, so Mu-Chou Thaäp Baát Trung Ñaïo: Möôøi ñieàu phaûn baùc struck him. Trung Ñaïo—Ten negations in five pairs: 17) Minh: Caâu hoûi ñöôïc neâu leân moät caùch ñaày 1) Baát Sanh Baát Töû: Khoâng sanh khoâng ñuû vaø chính xaùc. Moät trieát gia ngoaïi ñaïo cheát—Neither birth nor death. hoûi Phaät: “Toâi khoâng hoûi höõu ngoân hay voâ 2) Baát Tuyeät Baát Haèng: Khoâng ñoaïn khoâng ngoân.” Ñöùc Phaät ngoài im laëng. Trieát gia haèng—Neither end nor permanence. naày noùi: “Ñöùc Theá Toân quaû ñaïi töø, ñaïi bi. 3) Baát Ñoàng Baát Dò: Khoâng gioáng khoâng Ngaøi khôi saùng nhöõng maây môø meâ hoaëc khaùc—Neither identity nor difference. cho toâi, chæ cho toâi loái vaøo Chaùnh ñaïo.”— 4) Baát Khöù Baát Lai: Khoâng ñeán khoâng ñi—The question plainly and straightforwardly Neither coming nor going. stated. A non-Buddhist philosopher asked 5) Baát Nhaân Baát Quaû: Khoâng nhaân khoâng the Buddha: “Words or no-words, I ask quaû—Neither cause nor effect. neither.” The Buddha remained silent. The Thaäp Bieán Xöù: Ten objects for the philosopher said: “The Blessed One is attainment of absorption—See Möôøi Bieán Xöù. indeed full of mercy and compassion. He has cleared off clouds of confusion for my Thaäp Bình

Ñaúng Taâm: Ten kinds of sake, showing me how to enter upon the equanimity of great enlightening beings—See path." Möôøi Taâm Bình Ñaúng Cuûa Chö Ñaïi Boà Taùt. 18) Maëc: Caâu hoûi khoâng dieãn thaønh lôøi. Moät Thaäp Boà Taùt Haïnh: See Möôøi Haïnh Boà Taùt trieát gia ngoaïi ñaïo ñeán kieám Phaät vaø ñöùng and Thaäp Haïnh Boà Taùt. tröôùc ngaøi maø khoâng noùi moät tieáng. Phaät Thaäp Caûnh: Ten stages or objects in lieàn baûo: "Quaù nhieàu roài oâng ôi!" Trieát gia meditation: naøy taùn thaùn Phaät, noùi: "Do loøng töø bi cuûa 1) Phieàn naõo: Life's distress and delusion. Ñöùc Theá Toân maø nay toâi ñöôïc vaøo 2) Bònh hoaïn: Dhukha—Sickness—Its cause Ñaïo."—The question not expressed in and cure. words. A non-Buddhist philosopher came 3) Nghieäp töôùng: Age-long karmic to the Buddha and stood before him influences. without uttering a word. The Buddha then 4) Ma quaân: Mara affairs—How to said, "Abundantly indeed, O philosopher!" overthrow their rule. The philosopher praised the Buddha 5) Thieàn ñònh: The condition of meditation saying, "It is all owing to the Blessed and concentration (Dhyana and Samadhi). One's mercy that I now enter upon the 6) Chö kieán: Various views and doubts that path." arise. Thaäp Baát Caàu Haïnh: Möôøi haïnh khoâng caàu 7) Maïn: Pride in progress and the delusion ñeå phaù möôøi chöôùng ngaïi lôùn, cuõng nhö moïi that one has attained nirvana.

8) Nhò thöøa Thanh Vaên: Sravakas— 3) Si: Ignorance. Temptation to be content with the lower Thaäp Chuù: Ten Small Mantras: nirvana. 1) Nhö YÙ Baûo Luaân Vöông Ñaø La Ni: As- 9) Nhò Thöøa Duyeân Giaùc: Pratyeka-buddhas. You-Will Jewel King Dharani. 10) Boà Taùt: Bodhisattvahood. 2) Tieâu Tai Caùt Töôøng Thaàn Chuù: Disaster Thaäp Caåm: Miscellaneous. Eradicating Auspicious Spirit Mantra. Thaäp Coâng Ñöùc: Möôøi coâng ñöùc---The ten 3) Coâng Ñöùc Baûo Sôn Thaàn Chuù: merits (powers) commended by the Buddha to Meritorious Virtue Jewelled Mountain his bhiksus: Spirit Mantra. 1) Tinh taán: Zealous progress. 4) Phaät Maãu Chuaån Ñeà Thaàn Chuù: Jwun Ti 2) Tri tuùc: Contentment with few desires. Spirit Mantra. 3) Kieân trì (baát thoái): Courage. 5) Thaùnh Voâ Löôïng Thoï Quyeát Ñònh Quang 4) Hoïc tu vaø chia xeû: To learn and to teach. Minh Ñaø La Ni: The Resolute Light King 5) Voâ uùy: Fearlessness. Dharani of Holy Limitless Life. 6) Trì giôùi: Perfect observance of the 6) Döôïc Sö Quaùn Ñaûnh Chaân Ngoân: commandments and fratenity's Medicine Master's True Words for regulations. Anointing the Crown. 7) Toaøn ñònh: Perfect meditation. 7) Quaùn AÂm Linh Caûm Chaân Ngoân: Kuan 8) Thoâng hieåu hoaøn toaøn: Perfect Shi Yin's Efficacious Response True understanding of the dharma. Words. 9) Toaøn hueä: Perfect wisdom. 8) Thaát Phaät Dieät Toäi Chaân Ngoân: The True 10) Toaøn giaùc: Perfect liberation. Words of Seven Buddhas for Eradicating Thaäp Cuùng Döôøng: Theo Kinh Phaùp Hoa, Offences. coù möôøi thöù leã vaät cuùng döôøng—According to 9) Vaõng Sanh Tònh Ñoä Thaàn Chuù: Spirit The Lotus Flower Sutra, there are ten kinds of Mantra For Rebirth in the Pure Land. offerings: 10) Thieän Thieân Nöõ Chuù: Good Goddess 1) From (1) to (6)—See Luïc Cuùng Cuï. Mantra. 7) Traøng Phan Baûo Caùi: Pennants and Thaäp Chuûng Baát Thieän Nghieäp: Ten kinds Banners. of unwholesome karma—See Thaân Tam Khaåu 8) Quaàn AÙo: Clothes. Töù

YÙ Tam. 9) Ñaøn daønh cho leã hoäi: Musical instruments Thaäp Chuûng Ñaø La Ni: Möôøi thöù Ñaø-La-Ni for ceremonies. cuûa chö Boà Taùt ñöôïc Phaät daïy trong Kinh Hoa 10) Hôïp Chöôûng: Anjali (skt)—Salutation with Nghieâm (Phaåm 38—Ly Theá Gian)—Ten kinds joined palms—See Anjali in Sanskrit/Pali- of mental command of Enlightening Beings Vietnamese Section. mentioned by the Buddha in The Flower Thaäp Chi: Möôøi nhaùnh aùc—The ten branches Adornment Sutra (Chapter 38—Detachment of evils: from the World). (A) Thaân Tam: See Thaát Chi (A) in 1) Vaên trì Ñaø La Ni, vì trì taát caû caùc phaùp Vietnamese-English Section. chaúng queân maát: Mental command of (B) Khaåu Töù: See Thaát Chi (B) in retaining what they hear, as they retain all Vietnamese-English Section. teachings without forgetting. (C) YÙ Tam: Three sins of the mind: 2) Tu haønh Ñaø-La-Ni, vì nhö thieät kheùo quaùn 1) Tham: Greed. taát caû caùc phaùp: Mental command of 2) Saân: Anger.

practice, as they skillfully observe all Thaäp Chuûng Quyeát Ñònh Giaûi: Ten kinds things as they really are. of certain understanding—See Möôøi Thöù 3) Tö duy Ñaø-La-Ni, vì bieát roõ taùnh cuûa taát Quyeát Ñònh Giaûi. caû caùc phaùp: Mental comand of reflection, Thaäp Chuûng Trì Danh: Trì danh laø phaùp tu as they comprehend the nature of all Tònh Ñoä phoå thoâng nhöùt hieän nay. Theo Hoøa things. Thöôïng Thích Thieàn Taâm, coù möôøi caùch trì 4) Phaùp quang minh Ñaø-La-Ni, vì chieáu baát danh khaùc nhau—Oral recitation is the most tö nghì Phaät phaùp: Mental command of common Pure Land method at the present light of the teachings, as they alumine the time. According to Most Venerable Thích inconceivable attributes of Buddhahood. Thieàn Taâm, there are ten variants in oral 5) Tam muoäi Ñaø-La-Ni, vì ôû khaép choã hieän recitation: taïi taát caû Phaät nghe chaùnh phaùp taâm chaúng 1) Phaûn Vaên Trì Danh: Phöông phaùp naày, loaïn: Mental command of concentration, mieäng vöøa nieäm, tai vöøa nghe vaøo trong, as their mind are not distracted as they kieåm soaùt töøng chöõ töøng caâu cho raønh reõ hear the teachings of all Buddhas of the roõ raøng, heát caâu naày ñeán caâu khaùc. Nghe present. coù hai caùch, hoaëc duøng tai nghe, hoaëc 6) Vieân AÂm Ñaø La Ni, vì hieåu roõ baát tö nghì duøng taâm nghe. Tuy nghe vaøo trong nhöng aâm thanh ngöõ ngoân: Mental command of khoâng truï nôi ñaâu, laàn laàn queân heát trong universal sound, as they understand ngoaøi, cho ñeán queân caû thaân taâm caûnh inconceivable numbers of uterances. giôùi, thôøi gian khoâng gian, chæ coøn moät caâu 7) Tam Theá Ñaø La Ni, vì dieãn noùi tam theá Phaät hieäu. Caùch thöùc phaûn vaên khieán cho nhöõng Phaät phaùp baát tö nghì: Mental haønh giaû deã gaïn tröø voïng töôûng, mau ñöôïc command of all times, as they expound the nhöùt taâm. Kinh Laêng Nghieâm noùi: “Chaân inconceivable Buddha teachings of all Giaùo theå phöông naày Thanh tònh do nghe times. tieáng. Muoán chöùng vaøo tam muoäi, neân nhö 8) Chuûng Chuûng Bieän Taøi Ñaø La Ni, vì dieãn theá maø tu haønh” chính laø yù treân ñaây— noùi voâ bieân nhöõng Phaät phaùp: Mental Reflecting the name recitation. With this command of various intellectual powers, technique, the ear catches the sound as the as they expound boundless Buddha mouth recites, examining each individual teachings. word and each individual phrase, to make 9) Xuaát Sanh Voâ Ngaïi Nhó Ñaø La Ni, vì ñeàu

sure they are clear and distinct, phrase coù theå nghe ñöôïc phaùp baát khaû thuyeát cuûa after phrase. There are two ways of chö Phaät ñaõ noùi: Mental command of hearing, with the ears or with the mind. producing unobstructed ears, as they hear Although the ears 'hear deep inside,' the all the teachings of untold Buddhas. sounds do not reside anywhere. The 10) Nhöùt thieát Phaät phaùp Ñaø La Ni, vì an truï practitioner gradually forgets everything nôi löïc voâ uùy cuûa Nhö Lai: Mental inside and out, even body, mind, realm, command of all qualities of Buddhahood, time and space, with only the Buddha's as they are firmly established in the name remaining. This technique of powers and fearlessnesses of the 'reflecting the name,' makes it easy for enlightened. the cultivator to filter out deluded thoughts Thaäp Chuûng Phaät AÂm: Ten types of and Surangama Sutra expresses this very Buddha's voice—See AÂm Thanh Cuûa Ñöùc idea when it states, in the words of the Nhö Lai, and Töù Chuûng Phaät AÂm. Bodhisattva Manjusri: "This common

method of concentrating the mind on its recites, the hand fingers the rosary. At sense of hearing, turning it inward, is most first, thoughts are tied to the rosary beads, feasible and wise." but later on they gradually move away 2) Soå Chaâu Trì Danh: Ñaây laø caùch thöùc from the beads, leading to the state of mieäng vöøa nieäm, tay vöøa laàn chuoãi. Ban one-pointedness of mind. This technique ñaàu yù nieäm coøn raøng buoäc nôi traøng haït, increases the power of recitation in the sau laàn buoâng boû ñi ñeán caûnh nhöùt taâm. same way that a cane enables a mountain Phöông phaùp soå chaâu khieán cho nieäm löïc climber with weak legs to ascend higher maïnh meõ, ví nhö ngöôøi yeáu chaân ñi nuùi, and higher. With this technique, we nhôø nöông caây gaäy maø tieán böôùc leân cao should write down the number of maõi. Nieäm caùch maáy laàn laïi caàn phaûi ghi recitations per session or per day. This has soá moãi thôøi hoaëc moãi ngaøy laø bao nhieâu the advantage of forcing us to keep an caâu. Ghi soá coù ñieåm lôïi laø baét buoäc ngöôøi exact count, eliminating the affliction of tu phaûi giöõ ñònh soá, tröø ñöôïc beänh bieáng laziness. However, we should take care treã; nhöng caàn chuù yù ñöøng quaù tham mau not to be too ambitious, attempting to tham nhieàu maø nieäm khoâng ñöôïc raønh reõ achieve too much too soon, or our roõ raøng. Ngöôøi xöa tuy nieäm nhieàu nhöng recitation will not be clear and distinct. cuõng ôû trong söï raønh roõ, do nhôø hai ñieåm The ancients, while reciting the Buddha's laø thuaàn thuïc vaø ñònh taâm. Ngaãu Ích Ñaïi name over and over, did so in a clear, Sö, vò toå thöù chín cuûa Lieân Toâng, töøng distinct manner thanks to two factors: khai thò: "Muoán ñi ñeán caûnh giôùi 'nhöùt correct understanding, and correct taâm baát loaïn,' khoâng coù caùch chi kyø dieäu concentration of mind. Elder Master Ou-I, khaùc. Tröôùc tieân haønh giaû caàn phaûi laàn the Ninth Patriarch of Pure Land once chuoãi ghi soá, nieäm nieäm raønh reõ roõ raøng, taught: "There is no better or loftier way moãi ngaøy hoaëc ba muoân, naêm muoân, cho to reach the state of one-pointedness of ñeán möôøi muoân caâu, giöõ khoùa trình quyeát mind. At first the practitioner should finger ñònh chaúng thieáu, theà moät ñôøi khoâng thay the rosary, keeping an exact count, while ñoåi. Nieäm nhö theá laâu ngaøy laàn laàn thuaàn reciting the Buddha' name over and over thuïc,

khoâng nieäm vaãn töï nieäm, chöøng aáy in a clear, distinct manner, 30,000, 50,000 ghi soå hay khoâng ghi soå cuõng ñöôïc. Vaø up to 100,000 times each day, maintaining nieäm nhö theá keøm theâm tín nguyeän tha that number without fail, determined to thieát, maø khoâng ñöôïc vaõng sanh, thì chö remain constant throughout his life. Such Phaät ba ñôøi ñeàu mang loãi noùi doái. Khi ñaõ recitation will, in time, become second vaõng sanh, taát caû phaùp moân ñeàu ñöôïc hieän nature, not reciting being reciting. At that tieàn. Neáu nhö ban sô vì caàu cao töï yû, time, recording or not recording no longer muoán toû ra khoâng chaáp töôùng, muoán hoïc matters. If such recitation, accompanied theo loái vieân dung töï taïi, ñoù laø tín nguyeän by earnest Faith and Vows, did not lead to chaúng beàn saâu, haønh trì khoâng heát söùc; duø rebirth in the Pure Land, the Buddhas of coù giaûng suoát möôøi hai phaàn giaùo, giaûi ngoä the Three Periods (past, present and moät ngaøn baûy traêm coâng aùn, cuõng laø vieäc future) would all be guilty of false speech. ôû beân bôø sanh töû maø thoâi." Lôøi khuyeân Once we are reborn in the Pure Land, all daïy naày thaät laø caây kim chæ nam cho ngöôøi Dharma methods will appear before eyes. nieäm Phaät—Counting Rosary Beads If at the outset we seek too high a goal, Recitation. In this method, as the mouth are over-confident and eager to show that

we are not attached to forms and marks, Otherwise, his resolve will not be earnest preferring to study according to the free and he might stray into the practice of the and perfect method, we reveal a lack of "Five Meditations to calm the mind" of the stability and depth in our Faith and Vows Theravada tradition. as well as perfunctoriness (laøm laáy leä) in 4) Truy Ñaûnh Trì Danh: Khi duøng caùch naày, our practice. Even if we were to lecture neân nieäm nho nhoû tieáng, moãi chöõ moãi caâu exhaustively on the Twelve Divisions of ñeàu keá tieáp nhau lieân toûa chaët cheõ, thaønh the Dharma and become enlightened to hình theá chöõ sau ñuoåi theo chöõ tröôùc, caâu the 1,700 Zen koans, these would merely naày goái ñaàu caâu kia neân goïi laø "Truy be activities on the fringes of life and Ñaûnh." AÙp duïng phöông thöùc nhö theá, nhôø death." This advice is indeed a hand-guide söï kín ñaùo beàn chaët, trung gian khoâng xen for the Pure Land practitioners. hôû, neân taïp nieäm khoâng coù choã xen vaøo. 3) Tuøy Töùc Trì Danh: Nieäm Phaät thaàm hay Duøng ñeán phaùp naày thì tình yù khaån tröông, nieäm se seõ tieáng, nöông theo hôi thôû, moãi taâm mieäng duõng tieán, oai löïc cuûa chaùnh hôi thôû ra vaøo ñeàu moät caâu Phaät hieäu; ñoù nieäm bao truøm taát caû, khieán cho nghieäp laø yù nghóa cuûa tuøy töùc trì danh. Bôûi maïng töôûng voâ minh taïm thôøi chìm laéng, aùnh soáng con ngöôøi lieân quan vôùi hôi thôû, neáu maàu tam muoäi boäc phaùt chieáu xa. Töø xöa bieát nöông theo ñaây maø nieäm, thì khi soáng ngöôøi tu tònh nghieäp trong luùc tình töôûng haèng khoâng rôøi Phaät, luùc laâm chung taác meânh mang roái loaïn, thöôøng duøng caùch hôi vöøa taét, lieàn veà caûnh giôùi Lieân Bang. thöùc naày—Continuously Linked Nhöng neân chuù yù laø phöông thöùc naày khi Recitation. With this technique, the taäp ñaõ thuaàn thuïc, caàn nieäm ra tieáng, chôù practitioner recites softly, each word khoâng neân chæ nieäm thaàm. Nhö theá nieäm following the one immediately before, löïc môùi maïnh, yù nguyeän caàu vaõng sanh deã each phrase closely following the

previous ñöôïc phaùt khôûi. Baèng khoâng, yù nieäm vaõng phrase. During this practice, through sanh seõ khoù tha thieát vaø sôï e laïi laïc vaøo discretion and patience, there are no coâng duïng Nguõ Ñình Taâm Quaùn cuûa Tieåu empty time frames and therfore ‘sundry Thöøa—Breath-by-Breath Recitation. This thoughts’ cannot intrude. The cultivator’s technique consists of reciting silently or feelings and thoughts are intense, his mind softly, with each breath, inhaling or and mouth move boldly forward reciting exhaling, accompanied by one recitation the Buddha’s name, the power of right of th Buddha’s name. Since life is linked thought embraces everything, temporarily to breath, if we take advantage of breath subduing ignorance and delusive thought. while practicing Buddha Recitation, we Thus, the light of transcendental samadhi will not be apart from Amitabha Buddha in breaks through and shines forth. From life and at the time of death, when breath early times, Pure Land pratitioners would has stopped, we will be immediately avail themselves of this method when reborn in the Pure Land. The practitioner their emotions and thoughts wandered or should remember, however, that once he were in a state of confusion. has mastered this technique, he should 5) Giaùc Chieáu Trì Danh: Nieäm Phaät theo recite aloud as well as silently. In this giaùc chieáu laø moät maët nieäm Phaät, moät maët way, the power of recitation will be hoài quang soi trôû laïi chaân taùnh cuûa mình. strengthened and the will to be reborn in Do nieäm nhö theá, haønh giaû seõ ñi vaøo caûnh the Pure Land more easily developed. giôùi hö linh sieâu tuyeät, chæ coøn caûm giaùc

thaân taâm cuûa mình cuøng chaân taâm Phaät chaäm raõi, leã nieäm song haønh, thaân mieäng ngöng ñoïng thaønh moät khoái, saùng troøn röïc hôïp nhaát. Neáu theâm vaøo ñoù yù thaønh khaån rôõ, ñaày roäng meânh mang. Khi ñoù phoøng tha thieát, thì thaønh ra ba nghieäp ñeàu taäp nhaø vaät duïng thaûy ñeàu aån maát, cho ñeán trung, ngoaøi caâu Phaät hieäu, khoâng coøn moät thaân giaû töù ñaïi cuûa ta cuõng khoâng bieát rôi tô haøo voïng nieäm. Phöông phaùp naày coù sôû laïc vaøo choã naøo. Nieäm theo ñaây thì baùo naêng phaù tröø hoân traàm, coâng ñöùc vaø hieäu thaân chöa maõn ñaõ chöùng tòch quang, Phaät löïc raát to lôùn, vì haønh giaû vaän duïng caû ba hieäu vöøa tuyeân lieàn vaøo tam muoäi. Ñem nghieäp ñeå trì nieäm. Cö só Vöông Nhaät Höu thaân phaøm phu maø döï vaøo caûnh thaùnh, thaät khi xöa töøng aùp duïng caùch treân ñaây, moãi khoâng chi mau leï hôn phöông phaùp treân ngaøy ñeâm oâng leã nieäm trung bình laø moät ñaây. Song chæ tieác, neáu chaúng phaûi baäc ngaøn laïy. Nhöng döôøng nhö ñaây laø loái thöôïng thöôïng caên taát khoâng theå laõnh hoäi nieäm ñaëc bieät cuûa haïng ngöôøi taâm löïc tinh thöïc haønh, neân phaàn ñoä cô cuûa caùch thöùc taán, thieáu khaû naêng taát khoù vöõng beàn, bôûi naày vaãn coøn sô heïp—Enlightened, laïy laâu thaân theå moõi meät deã sanh chaùn Illuminating Recitation. With this naõn. Cho neân thoâng thöôøng, caùch thöùc naày technique, the practitioner on the one hand chæ hôïp kieâm duïng, khoù beà chuyeân duïng— recites the Buddha’s name and on the Bowing to the Buddha Recitation. This other hand, returns the light and illumines technique consists of making bows as we his True Nature. He thus enters into the recite the

Buddha’s name. Either we realm of ultimate transcendental recite once before each bow or we bow as emptiness; what remains is only the we recite, regardless of the number of consciousness that his body-mind and the recitations. The bowing should be supple True Mind of the Buddha have become yet deliberate, complimenting recitation, one, all-illuminating and all- bowing and reciting perfectly encompassing. At that time, meditation synchronized. If we add a sincere and rooms, cushions, gongs and all else have earnest mind, body, speech and mind are disappeared. Even the illusory, composite gathered together. Except for the words body is nowhere to be found. With this Amitabha Buddha, there is not the practice, even while our present slightest deluded thought. This method has retribution body is not yet dead, silent the ability to destroy the karma of illumination is attained. Uttering the drowsiness. Its benefits are very great, Buddha’s name, the practitioner because the practitioner engages in immediately achieves the state of recitation with his body, speech and mind. samadhi. There is no swifter method for A lay practitioner of old used to follow this common mortals to enter the realm of the method, and each day and night, he would saints. Unfortunately, we cannot bow and recite and average of one understand or practice this method unless thousand times. However, this practice is we are of the highest capacity. Therefore, the particular domain of those with strong its scope is rather modest and limited. mind-power. Lacking this quality, it is 6) Leã Baùi Trì Danh: Phöông thöùc naày laø vöøa difficult to persevere, because with laïy vöøa nieäm Phaät. Hoaëc nieäm moät caâu, extended bowing, the body easily grows laïy moät laïy, hoaëc moät maët nieäm, moät maët weary, leading to discouragement. laïy, khoâng luaän caâu Phaät nhieàu hay ít. Therefore, this method is normally used in Caùch leã Phaät laïi phaûi heát söùc nheï nhaøng

conjunction with other methods and is not mình hieän ra moät ñoùa sen xanh to lôùn, practiced in exclusively. phoùng aùnh saùng xanh. Caâu thöù hai, töôûng 7) Kyù Thaäp Trì Danh: Ñaây laø caùch nieäm kyù ñoùa sen vaøng. Cho ñeán caâu thöù ba, thöù tö, soá, cöù laáy moãi möôøi caâu laøm moät ñôn vò. laø hoa sen ñoû, traéng, maøu naøo phoùng Ngöôøi hôi ngaén coù theå nieäm thaønh hai quang aùnh saùng aáy. Keá tieáp laïi töôûng hoa löôïi, moãi löôïi naêm caâu; hoaëc chia ra ba sen maøu xanh, cöù nhö theá maø luaân löu löôïi, hai löôïi ba caâu, moät löôïi boán caâu. maõi. Ñoàng thôøi khi hoa hieän, laïi töôûng coù Sau khi nieäm ñuû möôøi caâu, ñeàu laàn qua höông sen thanh nheï phaûng phaát xung moät haït chuoãi. Nieäm theo loái naày, taâm ñaõ quanh. Bôûi coù nhieàu haønh giaû trong Lieân nieäm Phaät, laïi coøn phaûi ghi nhôù soá. Nhö Hoa Toâng duøng moïi phaùp thöùc vaãn khoù theá duø khoâng chuyeân cuõng baét buoäc phaûi ngaên ñöôïc taïp nieäm, neân coå nhaân môùi chuyeân, neáu khoâng chuyeân thì soá muïc lieàn phaùt minh ra loái nieäm naày. Ñaây laø caùch sai laïc. Cho neân phaùp naày ñaïi ñeå laø moät duøng hình saéc thay ñoåi ñeå buoäc taâm töôûng phöông tieän cöôõng böùc cho haønh giaû cho chuyeân nhöùt, vaø hình saéc naày laïi laáy chuyeân taâm, raát coù coâng hieäu vôùi nhöõng töôùng hoa sen nôi ao thaát baûo ôû coõi Cöïc keû coù nhieàu taïp nieäm. AÁn Quang Ñaïi Sö Laïc “Moät caâu Di Ñaø, moät ñoùa baûo lieân,” thöôøng khuyeân caùc lieân höõu aùp

duïng caùch bôûi hoa sen Tònh Ñoä hieän thaønh khoâng rôøi thöùc treân ñaây—Decimal Recording hoa sen coâng ñöùc cuûa taâm nieäm Phaät. Vaø Recitation. This is the inscription khi maïng chung, thaàn thöùc cuûa haønh giaû seõ technique of Buddha Recitation, taking nöông theo hoa sen baùu aáy maø sanh veà each ten utterances of the Buddha's name Cöïc Laïc. Chö lieân höõu neáu thaáy coù duyeân as a unit. Individuals with short breath vôùi phöông thöùc treân ñaây, neân aùp duïng ñeå spans can divide the ten utterances into mau ñi vaøo nieäm Phaät dieäu lieân hoa tam two subunits (five utterances each) or muoäi—Lotus Blossom Recitation. As he three smaller subunits (two three utterance recites, the practitioner contemplates the units and one four-utterance unit). One four colours of the lotus blossom (blue, rosary bead is fingered after each group of yelow, rd, and white), one colour after ten utterances is completed. With this another without interruption. With his first practice, the mind must not only recite, it utterance of the Buddha's name, he must also remember the number of visualizes a huge, blue lotus blossom utterances. In this way, if we are not before his eyes, emitting a blue light. With diligent we must become so; otherwise, it the second utterance, he visualizes a will be impossible to avoid mistakes. This yellow lotus blossom, emitting a yellow technique, in general, is an excellent light. The third and fourth utterances are expedient forcing the cultivator to accompanied, respectively, by concentrate his mind and is very effective visualization of red and white lotus with those subject to many errant thoughts. flowers, each colour emitting its own light. Elder Master Yin Kuang used to He then repeats the visualization in the recommend it to Pure Land practitioners. same sequence. As the flowers appear, he 8) Lieân Hoa Trì Danh: Laáy boán saéc hoa sen imagines a vague, lingering touch of pure, xanh, vaøng, ñoû, traéng, vöøa nieäm vöøa soft lotus fragrance. Ancient masters töôûng, luaân löu chuyeån tieáp, laø danh nghóa devised this method because many cuûa loái nieäm treân ñaây. Haønh giaû khi nieäm practitioners in the T'ien-T'ai School, caâu Phaät hieäu thöù nhöùt, töôûng tröôùc maët despite using all available techniques,

found it difficult to stem their errant practitioner, while reciting the Buddha's thoughts. This method uses various forms name, visualizes himself seated in the and colours to focus mind and thought. middle of an immense, brilliant zone of These forms and colours take the marks of light. Within that zone of light, when his lotus blossoms in the Seven-Jewel Pond of mind has quieted down, the practitioner the Pure Land (one utterance of the feels bright and refreshed. At that time, Buddha's name, one jewelled lotus not only have deluded thoughts been blossom), because the lotus blossom annihilated, filthy, evil forms have also appearing in the Pure Land are disappeared. After that, right thought is inseparable from the lotus blossoms reinforced and samadhi is, in time, created by virtues of reciting mind. At the achieved. Although this is a special time of death, the mind-consciousness of expedient to destroy evil deluded marks, the practitioner relies on these jewelled even the practitioner who is not in this lotus blossoms to achieve rebirth in the predicament can apply this method to Western Pure Land. Should the Pure Land clear his mind and

enter deeply into the cultivator discover that he has an affinity Buddha Recitation Samadhi. with this technique, he should apply it and 10) Quaùn Phaät Trì Danh: Phaùp quaùn töôûng quickly enter the Wonderful Lotus trong Quaùn Kinh raát troïng yeáu, coâng ñöùc Blossom Buddha Recitation Samadhi. cöïc kyø to roäng, nhöng chöa phaûi laø phöông 9) Quang Trung Trì Danh: Vì coù haønh giaû khi tieän phoå thoâng cho chuùng sanh thôøi maït nhaém maét nieäm Phaät, thöôøng baát chôït thaáy phaùp haønh trì. Nhöng vì khoâng muoán boû nhöõng hình töôùng oâ ueá, hoaëc maøu saéc ñen coâng ñöùc ñaëc bieät cuûa quaùn phaùp, neân coå toái xao ñoäng noåi leân, neân coå ñöùc môùi nhaân ñaõ theå duïng trong möôøi saùu pheùp truyeàn daïy cho caùch thöùc naày. Ñaây laø quaùn, löïa caùch thöùc deã tu taäp nhöùt, laáy trì phöông phaùp vöøa nieäm Phaät, vöøa töôûng danh laøm chaùnh, quaùn Phaät laøm phuï, goïi mình ñang ngoài giöõa vuøng aùnh saùng trong laø Quaùn Phaät Trì Danh. Haønh giaû moãi suoát to roäng. Khi taâm ñaõ an ñònh trong ngaøy sau khi nieäm Phaät, laïi ñeå rieâng moät vuøng quang minh aáy, haønh giaû caûm thaáy thôøi tònh taâm quaùn töôûng saéc töôùng quang thaàn trí saùng suoát maùt meõ, khoâng nhöõng minh cuûa Phaät A Di Ñaø. Caùch quaùn Phaät taïp töôûng tröø döùt, maø caùc töôùng ueá saéc naày ruùt löïa pheùp quaùn thöù möôøi ba trong cuõng tieâu tan. Roài chaùnh nieäm do ñoù ñöôïc Quaùn Kinh, töôûng Ñöùc A Di Ñaø thaân cao beàn laâu, vaø tam muoäi cuõng do ñoù laàn laàn moät tröôïng saùu, saéc vaøng roøng, ñöùng beân thaønh töïu. Ñaây tuy laø phöông tieän ñaëc bieät bôø ao thaát baûo. Neáu chöa quaùn töôûng ñöôïc chuyeân tröø töôùng ueá aùc nhöng duø khoâng ao thaát baûo, haønh giaû coù theå töôûng Ñöùc coù nghieäp beänh aáy, neáu muoán tinh thaàn Phaät ñöùng trong vuøng aùnh saùng giöõa hö thô thôùi ñeå ñi saâu vaøo nieäm Phaät tam khoâng tröôùc maét mình, tay traùi ñöa ngang muoäi, haønh giaû cuõng neân aùp duïng caùch ngöïc baét aán kieát töôøng, tay maët buoâng seû thöùc naày—Recitation Amidst Light. This xuoáng theo theå tieáp daãn. Muoán quaùn Phaät method was specially designed for certain cho thaønh töïu, tröôùc tieân neân quaùn ñaïi practitioners who, as soon as they close khaùi toaøn thaân, keá chæ chuyeân taâm quaùn their eyes to recite, suddenly see filthy töôûng loâng traéng giöõa ñoâi maøy. Töôùng forms and marks (ugly grimacing faces, for baïch haøo naày roãng khoâng trong suoát nhö example), or dark forms and colours baïch ngoïc, coù taùm caïnh, xoay veà beân höõu swirling around. With this technique, the cao thaønh naêm voøng. Baïch haøo laø töôùng

caên baûn trong ba möôi hai töôùng haûo, khi visualize the Seven-Jewel Pond, he can töôùng aáy quaùn thaønh, do söï cô caûm, caùc picture Amitabha Buddha standing before töôùng kia ñeàu laàn löôït hieän roõ. Tuy nhieân, his eyes in a zone of light, in open space, muoán ñöôïc phaàn chaéc chaén haønh giaû cuõng the left hand held at chest level and neân duyeät xem trong kinh, ñeå ghi nhôù roõ forming the auspicious mudra, the right 32 töôùng toát cuûa Phaät tröôùc khi duïng coâng. arm extending downward in the position of Phöông phaùp treân ñaây sôû dó ñeå trì danh welcoming and guiding. To be successful vaøo phaàn chaùnh, vì neáu quaùn töôûng khoâng in this meditation, it is necessary, at the thaønh vaãn coøn phaàn trì danh ñeå baûo

ñaûm outset, to visualize the body of Amitabha cho söï vaõng sanh. Nhöng thaät ra, trì danh Buddha in general, then concentrate on cuõng giuùp quaùn töôûng, quaùn töôûng laïi phuï the urna (white mark between the löïc cho trì danh; hai phaàn naày hoå töông eyebrows). This mark is empty and ñöa haønh giaû ñeán choã song song thaønh töïu. transparent, like a white gem with eight Phaùp thöùc naày tuy coù phaàn khoù hôn caùc loái facets. The urna is the basic mark among khaùc, song neáu thaønh töïu thì coâng ñöùc to the thirty-two auspicious marks of the roäng voâ bieân, neân xin ñöa ra sau cuøng ñeå Buddhas. When this visualization is laøm duyeân khuyeán taán—Contemplation of successful, thanks to the affinity thus the Buddha Recitation. The methods of created between Amitabha Buddha and contemplation taught in the Meditation the practitioner, other marks will appear Sutra are very important and lead to clearly, one after another. However, to immense virtue, but they are not a popular ensure success, the practitioner should expedient for sentient beings in the read through the Meditation Sutra, Dharma-Ending Age. Nevertheless, since memorizing the thirty-two auspicious the ancient masters did not wish to see the marks of Amitabha Buddha before special benefits of the meditation method commencing his practice. With this go unused, they selected the easiest of the method, Buddha Recitation should be Sixteen Contemplations (Contemplation of primary, because if the practitioner does Amitabha Buddha) and combined it with not succeed at visualization, he can still Oral Recitation to form the Contemplation fall back on recitation to ensure rebirth in of the Buddha-Oral Recitation technique. the Pure Land. In fact, recitation aids Recitation is predominant, with visualization and visualization contemplation of the Buddha occupying a complements recitation, so that these two subsidiary position. Each day, after aspects work in parallel, leading the reciting the Buddha’s name, the practitioner toward the desired goal. practitioner reserves a special period of Although this technique is somewhat more time for concentrating his mind and difficult than the others, if it can be contemplating the Embellishments and accomplished successfully, immeasurable Light of Amitabha Buddha. This method benefits are achieved. It is therefore derived from Contemplation Number described here at the very end, to foster Thirteen in the Meditation Sutra, in which diligent practice. Amitabha Buddha is visualized as some Thaäp Chöôùng: Möôøi chöôùng ngaïi maø baát cöù sixteen feet tall and of golden hue, Boà Taùt naøo cuõng ñeàu phaûi vöôït qua—Ten standing at the edge of the Seven-Jewel hindrances that any Bodhisattva must Pond. If the practitioner cannot yet overcome before achieving enlightenment:

1) Dò sanh taùnh chöôùng: Chöôùng ngaïi vì 7) Thaàn thoâng dieäu: His supernatural powers. töôûng raèng nhöõng caùi khoâng thaät laø thaät— 8) Thuyeát phaùp dieäu: His preaching. The common illusions of the 9) Quyeán thuoäc dieäu: His supernatural unenlightened, taking the seeming for retinue. real. 10) Lôïi ích dieäu: The blessing derived through 2) Taø haïnh chöôùng: Common unenlightened universal elevation into Buddhahood. conduct. Thaäp Ñaïi: See Kasina in Sanskrit/Pali- 3) AÙm ñoän chöôùng: Ignorant and dull ideas. Vietnamese Section. 4) Vi teá hieän haønh phieàn

naõo chöôùng: The Thaäp Ñaïi Ñeä Töû: Möôøi ñeä töû lôùn cuûa illusions that things are real and have Phaät—Ten great major disciples of the independent existence. Buddha—See Ten chief disciples of 5) Haï thöøa Nieát baøn chöôùng: The lower Sakyamuni: ideals in Hinayana of nirvana. 1) Xaù Lôïi Phaát: Sariputra (skt)—Foremost in 6) Thoâ töôùng hieän haønh chöôùng: The wisdom—Trí tueä. ordinary idea of pure and impure. 2) Muïc Kieàn Lieân: Maudgalyayana (skt)— 7) Teá töôùng hieän haønh chöôùng: The idea of Foremost in spiritual or supernatural reincarnation. powers—Thaàn thoâng. 8) Voâ töôùng gia haønh chöôùng: The 3) Ma Ha Ca Dieáp: Mahakasyapa (skt)— continuation of activity even in the Foremost in samadhi and disciplines— formless world. Chief of the order—Khoå haïnh—Ñaàu ñaø. 9) Lôïi tha Baát duïc haønh chöôùng: No desire to 4) A Na Luaät: Aniruddha (skt)—Deva vision. act for the salvation of others. 5) Tu Boà Ñeà: Subhuti (skt)—Foremost 10) Chö phaùp vò ñaéc töï taïi chöôùng: Non- among Arhats in understanding and attainment of complete mastery. explaining the void of immaterial—Giaûi Thaäp Dieãn Thuyeát Moân: Ten kinds of khoâng. exposition of the inumerable facets of the 6) Phuù Laâu Na: Purna (skt)—Expounding the Teaching of the Buddhas—See Möôøi Moân law—Thuyeát phaùp. Dieãn Thuyeát Voâ Löôïng Cuûa Chö Phaät. 7) Ca Chieân Dieân: Katyayana (skt)— Thaäp Dieäu: The ten wonders or Fundamental principles—Luaän nghóa. incomprehensibles: 8) Öu Ba Ly: Upali (skt)—Foremost in 1) Caûnh dieäu: The universe, sphere, or observing the precepts and maintaining whole, embracing mind, Buddha, and all the rules for the order—Trì luaät. things as a unity. 9) La Haàu La: Rahula (skt)—Foremost in 2) Trí dieäu: A Buddha's all embracing inconspicuous practice or Esoteric—Maät knowledge arising such universe. haïnh. 3) Haïnh dieäu: Buddha's deeds, expressive of 10) A Nan Ñaø: Ananda (skt)—Foremost in his wisdom. wide-erudition and was famed in his 4) Vò dieäu: His attainment of all the various excellent hearing and memory— Buddha stages (thaäp truï vaø thaäp ñòa). Remembering—Ña vaên. OÂng laø ngöôøi ñaõ 5) Tam phaùp dieäu (Giôùi, Ñònh, Hueä): His truøng tuïng laïi kinh ñieån trong laàn kieát taäp three laws (Truth, Wisdom and Vision). ñaàu tieân 4 thaùng sau ngaøy Phaät nhaäp 6) Caûm öùng dieäu: His response to appeal (his dieät—He was the one who recited the spiritual response or relation to humanity. sutra-tripitaka at the first council four To him, all beings are his children). months after the death of the Buddha.

Thaäp Ñaïi Haïnh Cuûa Boà Taùt Phoå Hieàn: sakkara-micchayasa (p)—Gain, praise, Ten vows of Samantabhadra Bodhisattva: honour, and ill-gotten fame. 1) Nhöùt giaû leã kænh chö Phaät: First, worship 10) Töï phuï vaø khinh mieät: and respect all Buddhas. Attukkamsanaparavambhana (p)—Self- 2) Nhò giaû xöng taùn Nhö Lai: Second, praise praise and contempt for others. the Thus Come Ones. Thaäp Ñaéc: See Thaäp (2). 3) Tam giaû quaûng tu cuùng döôøng: Third, Thaäp Ñòa: Dasabhumi (skt). make abundant offerings. (A) Thaäp Ñòa Boà Taùt (Tam Thöøa): The "ten 4) Töù giaû saùm hoái nghieäp chöôùng: Fourth, stages" of the development of a repent misdeeds and hindrances. bodhisattva into a Buddha: 5) Nguõ giaû tuøy hyû coâng ñöùc: Fifth, rejoyce at 1) Caøn Hueä Ñòa: Dry or unfertilized stage of others' merits and virtues.

wisdom—Unfertilized by Buddha-truth— 6) Luïc giaû thænh chuyeån Phaùp Luaân: Sixth, Worldly wisdom. request the Buddha to turn the Dharma 2) Taùnh ñòa: The embryo-stage of the nature Wheel. of Buddha-truth. 7) Thaát giaû thænh Phaät truï theá: Seventh, 3) Nhaäp nhôn ñòa (Nhaãn ñòa): Baùt Nhaân request the Buddha to remain in the world. Ñòa—The stage of patient endurances. 8) Baùt giaû thöôøng tuøy hoïc Phaät: Eighth, 4) Kieán ñòa: The stage of freedom from follow the teachings of the Buddha at all wrong views. times. 5) Baïc ñòa: The stage of freedom from the 9) Cöûu giaû haèng thuaän chuùng sanh: Ninth, first six of nine delusions in practice. accommodate and benefit all sentient 6) Ly duïc ñòa: The stage of freedom from the beings. remaining worldly desires. 10) Thaäp giaû phoå giai hoài höôùng: Tenth, 7) Dó bieän ñòa: The stage of complete transfer merits and virtues universally. discrimination in regard to wrong views Thaäp Ñaïo: The ten good ways for and thoughts—The stage of an arhat. deliverance form mortality—See Thaäp Thieän. 8) Bích Chi Phaät ñòa: Pratyekabuddhahood. Thaäp Ñaïo Binh Ma: Theo Kinh Nipata, coù 9) Boà Taùt ñòa: Bodhisattvahood. Möôøi Ñaïo Binh Ma—According to the Nipata 10) Phaät ñòa: Buddhahood. Sutta, there are ten armies of mara. (B) Thaäp Ñòa Boà Taùt: The ten stages of 1) Nhuïc duïc: Kama (p)—Sensual desires. Bodhisattvabhumi—Möôøi ñòa vò Ñaïi Thöøa 2) Naûn chí: Arati (p)—Discouragement. Boà Taùt trong Kinh Hoa Nghieâm. Thaäp Ñòa 3) Ñoùi vaø khaùt: Khuppipasa (p)—Hunger and Boà Taùt hay möôøi giai ñoaïn cuûa Boà Taùt thirst. nguyeân lai ñöôïc tìm thaáy trong Thaäp Ñòa 4) AÙi duïc: Tanha (p)—Attachment. Kinh cuûa toâng Hoa Nghieâm, chaúng qua chæ 5) Daõ döôïi hoân traàm: Thinamiddha (p)— duøng nhö nhöõng danh xöng cho nhöõng Sloth and torpor. phaøm phu chöa coù söï chöùng nghieäm trong 6) Sôï seät: Bhaya (p)—Fear. Voâ Hoïc Ñaïo. Möôøi giai ñoaïn cuûa Ñaïi 7) Hoaøi nghi: Vicikiccha (p)—Doubt. Thöøa Giaùo naày ñöôïc coi nhö laø ñöôïc xieån 8) Deøm pha vaø coá chaáp: Makkha-thambha döông ñeå phaân bieät ñòa vò cuûa Boà Taùt vôùi (p)—Detraction and stubborness. ñòa vò cuûa Tieåu Thöøa Thanh Vaên vaø 9) Thaâu ñoaït baát chaùnh, tieáng toát, danh voïng, Duyeân Giaùc—According to the Flower lôøi khen taëng vaø lôïi loäc: Labha-siloka- Adornment Sutra (Avatamsaka Sutra), there are ten stages or characteristics of a

Buddha. The ten stages of a Mahayana • Trong Kinh Thuû Laêng Nghieâm, quyeån Bodhisattva development. The Ten Stages Taùm, Ñöùc Phaät baûo ngaøi A Nan: “OÂng A of the Bodhisattva, originally found in the Nan! Ngöôøi thieän nam ñoù, ñoái vôùi ñaïi Boà Dasa-bhumi Sutra of the Avatamsaka Ñeà khoân kheùo ñöôïc thoâng ñaït, veà giaùc School, are simply name sakes for phaàn thaân vôùi Nhö Lai, cuøng toät caûnh giôùi ordinary people who have no experience Phaät. Ñoù goïi laø Hoan Hyû Ñòa.”—In the in the Path of No Learning (asaiksa- Surangama Sutra, book Eight, the Buddha marga). These Mahayanistic Stages are told Ananda: “Ananda, these good men said to have been profounded in order to have successfully penetrated through to distinguish the position of the Bodhisattva great Bodhi. Their enlightenment is from those of the Hinayanistic sravaka and entirely like the Thus Come One’s. They pratyeka-buddha: have fathomed the state of Buddhahood. 1) Hoan Hyû ñòa: Paramudita (skt)—Land of

This is called the ground of happiness.” joy, or ground of happiness or delight. 2) Ly Caáu ñòa: Vimala (skt)—Land of purity, • Giai ñoaïn Boà Taùt caûm thaáy nieàm vui traøn or ground of leaving filth—Land of ngaäp vì ñang vöôït thaéng nhöõng khoù khaên freedom from defilement. trong quaù khöù, phaàn chöùng chôn lyù vaø baây • Ly caáu theo nghóa tieâu cöïc laø ‘khoâng bò oâ giôø ñang tieán vaøo traïng thaùi cuûa Phaät vaø ueá,’ nhöng theo nghóa tích cöïc laø ‘taâm söï giaùc ngoä. Trong giai ñoaïn naày Boà Taùt thanh tònh.’ Ñaây laø giai ñoaïn maø vò Boà Taùt ñaït ñöôïc baûn taùnh Thaùnh Hieàn laàn ñaàu vaø thanh tònh, hoaøn thieän ñaïo ñöùc cuûa mình, ñaït ñeán tònh laïc khi ñaõ ñoaïn tröø meâ hoaëc ôû vaø töï giaûi thoaùt khoûi moïi khuyeát ñieåm kieán ñaïo, vaø ñaõ hoaøn toaøn chöùng ñaéc hai baèng caùch thöïc haønh thieàn ñònh. Giai ñoaïn thöù taùnh khoâng: nhaân vaø phaùp khoâng. Ñaây ly caáu laø giai ñoaïn maø vò Boà Taùt lìa boû laø giai ñoaïn maø vò Boà Taùt caûm thaáy hoan moïi phieàn naõo (duïc voïng vaø ueá tröôïc) cuûa hyû khi Ngaøi deïp boû ñöôïc lyù töôûng heïp hoøi duïc giôùi. Trong giai ñoaïn naày vò Boà Taùt cuûa Nieát Baøn caù nhaân ñi ñeán lyù töôûng cao ñaït ñeán giôùi ñöùc vieân maõn vaø hoaøn toaøn ñeïp hôn ñeå giuùp cho taát caû chuùng sanh voâ nhieãm ñoái vôùi giôùi haïnh—Negatively giaûi thoaùt moïi voâ minh ñau khoå—The first speaking, Vimala means ‘freedom from stage of Joy (or utmost joy) at having defilement;’ positively speaking, Vimala overcome the former difficulties, realizing means ‘purity of heart.’ This is the stage a partial aspect of the truth, and now of purity, perfect of discipline, and entering on the path to Buddhahood and freedom from all possible defilement enlightenment. In this stage, the through practices of dhyana and samadhi. Bodhisattva attains the holy nature for the The stage of purity in which a bodhisattva first time and reaches the highest pleasure, overcomes all passions and impurity. In having been removed from all errors of this stage, the Bodhisattva reaches the Life-View (darsana-marga) and having perfection of discipline (sila) and becomes fully realized the twofold sunyata: pudgala utterly taintless with regard to morality. and dharma. In this stage, a Bodhisatva • Trong Kinh Thuû Laêng Nghieâm, quyeån feels delight because he is able to pass Taùm, Ñöùc Phaät baûo ngaøi A Nan: “Tính from the narrow ideal of personal Nirvana khaùc nhaäp vaøo ñoàng. Ñoàng tính cuõng dieät, to the higher ideal of emancipation all ñoù goïi laø ly caáu ñòa.”—In the Surangama sentient beings from the suffering of Sutra, book Eight, the Buddha told Anana: ignorance. “The differences enter into identity; the

identity is destroyed. This is called the cuõng nhö nhöõng tö töôûng sai laïc coøn naèm ground of leaving filth.” trong ñaàu, trau doài trí naêng cuõng nhö hoaøn 3) Phaùt Quang ñòa: Prabhakari (skt)—Land of thieän ba möôi baûy phaåm trôï ñaïo ñeå ñaït tôùi radiance, or ground of emitting light. giaùc ngoä—Archismati is the stage in which • Giai ñoaïn Boà Taùt hieåu thaáu trieät tính caùch the Bodhisattva practices passionlessness voâ thöôøng cuûa taát caû söï vaät. Ngaøi thaáy roõ and detachment and burns the twin tính chaát taïm bôï cuûa cuoäc ñôøi vaø phaùt coverings of defilement and ignorance. trieån ñöùc tính kieân nhaãn baèng caùch chòu This is the stage of glowing or flaming ñöïng nhöõng khoù khaên vaø tích cöïc giuùp ñôû wisdom

where Bodhisattva attains the sinh linh. Trong giai ñoaïn naày, sau khi ñaõ perfection of bravery or effort (virya), ñaït ñöôïc noäi quaùn thaâm saâu, vò Boà Taùt thereby increasing the power of insight phaùt ra aùnh saùng trí tueä, ñaït ñöôïc nhaãn more and more. He is able to burn away nhuïc vieân maõn vaø thoaùt khoûi nhöõng meâ earthly desires as well as remaining false voïng cuûa tu ñaïo—The stage of further conceptions, develops wisdom and enlightenment where bodhisatva's insight perfects the thirty-seven requisites of penetrates into the impermanence of all enlightenment. things, or where he gains insight into • Trong Kinh Thuû Laêng Nghieâm, quyeån impermanence (anitya) of existence and Taùm, Ñöùc Phaät baûo ngaøi A Nan: "Saùng develops the virtue of patience (kshanti) in cuøng toät roài ñöôïc giaùc phaàn vieân maõn thì bearing difficulties and in actively helping goïi laø dieãm hueä ñòa."—In the Surangama all sentient beings. In this stage of the Sutra, book Eight, the Buddha told emission of light, after having attained the Ananda: "When the brightness becomes deepest introspective insight, the ultimate, enlightenment is full. This is Bodhisattva radiates the light of wisdom, called the ground of blazing wisdom." gets the pefection of forbearance (ksanti) 5) Cöïc Nan Thaéng ñòa: Sudurjaya (skt)—The and becomes free from the errors of Life- land extremely difficult to conquer, or the Culture (bhavana-marga). ground of invincibility. • Theo kinh Thuû Laêng Nghieâm, quyeån Taùm, • Giai ñoaïn Boà taùt vöôït thaéng moïi khoù khaên Ñöùc Phaät baûo ngaøi A Nan: "Trong saïch vaø phieàn naõo cuoái cuøng. Trong giai ñoaïn cuøng toät, saùng phaùt sinh ra thì goïi laø phaùt naày, Boà Taùt phaùt huy tinh thaàn bình ñaúng quang ñòa."—According to the Surangama ñoàng nhaát vaø ñaém mình vaøo thieàn ñònh, Sutra, book Eight, the Buddha told ñaït ñöôïc söï vieân maõn cuûa thieàn ñònh nhaèm Ananda: "At the point of ultimate purity, ñaït ñöôïc nhaän thöùc tröïc giaùc veà chaân lyù, brightness comes forth. This is called the hieåu ñöôïc töù ñeá, töø boû moïi hoaøi nghi vaø do ground of emitting light." döï, bieát phaân bieät ñuùng sai, trong khi vaãn 4) Dieãm Hueä ñòa: Archishmati (skt)—The tieáp tuïc hoaøn thieän ba möôi baûy phaåm trôï blazing land, or the ground of blazing ñaïo (trong giai ñoaïn naày Boà Taùt thuaän wisdom. nhaãn tu ñaïo, caùc loaïi voâ minh, nghi kieán • Trong giai ñoaïn naày, Boà Taùt thöïc haønh söï cuûa tam giôùi, heát thaûy ñeàu thaáy laø an nhieân töï taïi vaø ñoát boû nhöõng thöù oâ khoâng)—The stage of mastery of utmost nhieãm vaø voâ minh. Ñaây laø giai ñoaïn maø vò or final difficulties, or illusions of Boà Taùt ñaït ñöôïc söï vieân maõn cuûa tinh taán, darkness, or ignorance. In this stage, the nhaân ñoù ngaøy caøng taêng naêng löïc quaùn Bodhisattva develops the spirit of haïnh, thieâu ñoát nhöõng duïc laïc traàn theá sameness and absorbs himself in

meditation, gets the perfection of Bodhisattva can enter nirvana; however, meditative concentration, in order to also retains equanimity as to purity and achieve an intuitive grasp of the truth, to impurity, so he still vow to come back to understand the four noble truths, to clear the world to save beings. This is the stage away doubt and uncertainty, to know what of the open way of wisdom above is proper and what is not. During this stage definitions of impurity and purity. Bodhisattva continues to work on the • Theo Kinh Thuû Laêng Nghieâm, quyeån perfection of the thierty-seven

requisites Taùm, Ñöùc Phaät baûo ngaøi A nan: “Voâ vi of enlightenment. chaân nhö, tính tònh saùng suoát loä ra, ñoù goïi • Trong Kinh Thuû Laêng Nghieâm, quyeån laø hieän tieàn ñòa.”—According to the Taùm, Ñöùc Phaät baûo ngaøi A Nan: “Taát caû Surangama Sutra, book Eight, the Buddha ñoàng vaø khaùc khoâng theå ñeán, ñoù goïi laø cöïc told Ananda: “With unconditioned true nan thaéng ñòa.”—In the Surangama Sutra, suchness, the nature is spotless, and book Eight, the Buddha told Ananda: “No brightness is revealed. This is called the identity or difference can be attained. This ground of manifestation.” is called the ground of invincibility.” 7) Vieãn Haønh ñòa: Duramgama (skt)—The 6) Hieän Tieàn ñòa: Abhimukhi (skt)—Land in far-reaching land, or the ground of view of wisdom, or the ground of traveling far. manifestation. • Boà taùt ñaõ boû xa tình traïng ngaõ chaáp cuûa • Giai ñoaïn Boà Taùt ñaït ñöôïc söï vieân maõn nhò thöøa, coù ñaày ñuû nhaän thöùc veà mình cuûa trí hueä, hieåu ra caùc phaùp ñeàu khoâng cuõng nhö ñaït ñöôïc kieán thöùc veà caùc coù daáu phaân bieät, khoâng coù nguoàn goác, phöông tieän thieän xaûo khieán Boà Taùt coù khoâng coù toàn taïi vôùi khoâng toàn taïi. Boà Taùt loøng ñaïi bi vaø khaû naêng daãn daét tha nhaân hieåu ñöôïc quaù trình thaäp nhò nhôn duyeân. tieán veà neûo boà ñeà. Sau khi ñaõ vöôït qua Nhôø hieåu ñöôïc tính hö khoâng vaø hoaøn giai ñoaïn naày, Boà Taùt vöôït leân treân haøng thieän trí naêng. Trong giai ñoaïn naày, Boà Nhò Thöøa, vaø seõ khoâng bao giôø rôi trôû laïi Taùt tröïc dieän vôùi thöïc taïi, vaø yù thöùc ñöôïc vaøo aùc ñaïo. Trong giai ñoaïn naày, Boà Taùt söï ñoàng nhaát cuûa taát caû caùc hieän töôïng. ñaõ laõnh hoäi ñöôïc kieán thöùc coù theå giuùp Nhôø ñoù maø trí hueä toái thöôïng loù daïng vaø Ngaøi giaûi thoaùt, ñaõ chöùng ñaéc Nieát Baøn vò Boà Taùt coù theå tòch dieät maõi maõi, Boà Taùt nhöng vaãn chöa tieán vaøo, vì coøn baän roän giöõ maõi bình ñaúng tính ñoái vôùi tònh vaø baát daán thaân vaøo vieäc giuùp cho nhöõng chuùng tònh, nhöng vì caûm thoâng vôùi chuùng sanh, sanh ñeàu ñöôïc giaûi thoaùt—The stage of Boà Taùt vaãn trôû laïi theá gian—In this stage, proceeding afar, or far-going, which is the the bodhisattva attains the perfection of position farthest removed the selfish state wisdom or insight (prajna), recognizes that of the two Vehicles. He is getting above all dharmas are free from characteristics ideas of self, gaining knowledge and origins, and without distinction between skillful means which enable him to existence and nonexistence. In this stage, exercise great mercy to all beings by the Bodhisattva stands face to face with helping them proceed the way to Reality. He realizes the sameness of all enlightenment. After passing through this phenomena. Thus, the sign of supreme stage, the Bodhisattva rises above the wisdom begins to appear; owing to the states of the Two Vehicles, and it’s perfection of the virtue of wisdom and impossible to fall back to lower levels. In comprehension of nothingness, this stage, the Bodhisattva acquires the

knowledge that enable him to adopt nature of existence, realizing why it is like skillful means for his work of salvation. maya, etc., how discrimination starts from He has won Nirvana, but without entering our inmate longing to see existence it, for he is busily engaged for the divided into subject and object, and how emancipation of other sentient beings. the mind and what belongs to it are stirred • Trong Kinh Thuû Laêng

Nghieâm, quyeån up; he would then practice all that pertains Taùm, Ñöùc Phaät baûo ngaøi A Nan: “Cuøng toät to the life of a good Buddhist, leading to ñeán chaân nhö goïi laø vieãn haønh ñòa.”—In the path of truth all those who have not yet the Surangama Sutra, book Eight, the come to it. This is the Bodhisattvas’ Budha told Ananda: “Coming to the nirvana which is not extinction. farthest limits of true suchness is called • Trong giai ñoaïn naày vò Boà Taùt thaønh töïu the ground of traveling far.” nguyeän vieân maõn vaø truï trong voâ töôùng, 8) Baát Ñoäng ñòa: Acala (skt)—The maø du haønh töï taïi tuøy cô. Töø ñaây khoâng coù immovable land. gì laøm roái ñöôïc söï thanh tònh cuûa Boà taùt. • Baát Ñoäng Ñòa hay giai ñoaïn khoâng Trong giai ñoaïn naày, Boà Taùt truï vöõng chuyeån ñoäng. Khi vò Boà Taùt ñaït ñeán ñaây, vaøng trong Trung Ñaïo, vaø ñaït ñöôïc khaû Ngaøi traûi qua ‘voâ sanh phaùp nhaãn’ naêng truyeàn thuï nhöõng giaù trò cuûa mình (anutpattika-dharma-ksanti), töùc laø chaáp cho ngöôøi khaùc vaø töø choái tích tröõ theâm nhaän söï baát sanh cuûa taát caû caùc hieän nghieäp—In this stage, the Bodhisattva töôïng. Nôi ñaây Ngaøi tri nhaän söï tieán hoùa completes the perfection of vow vaø thoaùi hoùa cuûa vuõ truï. Trong giai doaïn (pranidhana) and abiding in the view of naày, vò aáy ñoaïn tröø phaân bieät, hieåu thaáu “No Characteristic” (alaksana), wanders suoát baûn chaát cuûa hieän höõu, hieåu taïi sao freely according to any opportunity. In this hieän höõu gioáng nhö huyeãn aûo, vaân vaân, stage, the Bodhisattva dwells firmly in the hieåu phaân bieät xuaát phaùt töø söï mong moûi truth of the Middle Way; he reaches the voán coù cuûa chuùng ta ñeå ñöôïc thaáy töø söï stage of attainment of calm hieän höõu phaân chia chuû khaùch nhö theá unperturbedness where he no longer be naøo, hieåu taâm vaø nhöõng gì thuoäc veà taâm bò disturbed by anything. He gains the ability khuaáy ñoäng leân nhö theá naøo; theá roài vò aáy to transfer his merit to other beings and seõ thöïc hieän hieän taát caû nhöõng gì gaén lieàn renounce the accumulation of further vôùi ñôøi soáng cuûa moät Phaät töû toát, ñeå töø ñoù karmic treasures. giuùp ñöa ñeán con ñöôøng chaân lyù nhöõng ai • Trong Kinh Thuû Laêng Nghieâm, quyeån chöa ñeán ñöôïc. Ñaây laø Nieát Baøn voán Taùm, Ñöùc Phaät baûo ngaøi A Nan: “Moät taâm khoâng phaûi laø söï ñoaïn dieät cuûa moät vò Boà chaân nhö goïi laø baát ñoäng ñòa.”—In the Taùt—The immovable land (the stage of Surangama Sutra, book Eight, the Buddha immovability), or the ground of told Ananda: “The single mind of true immovability. When the Bodhisattva suchness is called the ground of reaches here, he experiences the immovability.” anutpattika-dharma-ksanti or the 9) Thieän Hueä ñòa: Sadhumati (skt)—The land acquiescence in the unoriginatedness of of good thoughts, or the ground of good all phenomena. He knows in detail the wisdom. evolution and involution of the universe. • Trong giai ñoaïn naày, Boà Taùt chöùng ngoä tri In this stage, he gets rid of discrimination thöùc bao quaùt maø trí hueä thoâng thöôøng cuûa and has a thorough understanding of the nhaân loaïi khoù coù theå hieåu ñöôïc. Boà Taùt coù

theå bieát ñöôïc nhöõng duïc voïng vaø tö töôûng Bodhisattvas at this point and beyond have cuûa ngöôøi khaùc, vaø coù theå giaùo duïc hoï tuøy reached the effortless way in their theo khaû naêng cuûa moãi ngöôøi. Luùc naày trí cultivation.

Their merit and virtue are naêng cuûa Boà Taùt ñaït tôùi toaøn thieän, Boà Taùt perfected, and so all the previous positions naém ñöôïc möôøi söùc maïnh (dashabala), saùu are also called the level of cultivation." thaàn thoâng (Abhijna), boán xaùc ñònh (four 10) Phaùp Vaân ñòa: Dharmamegha (skt)—Land certainties), taùm giaûi thoaùt (eight of dharma clouds, or the ground of the liberations) vaø caùc Dharani. Luùc naày Boà Dharma cloud. Taùt thoâng bieát veà caùc phaùp vaø giaûng daïy • Boà Taùt ñaõ thöïc hieän moïi hieåu bieát vaø hoïc thuyeát khoâng ngaên ngaïi, Boà Taùt cuõng phaåm chaát voâ haïn. Trong giai ñoaïn naày, bieát khi naøo, taïi ñaâu vaø laøm theá naøo cöùu Boà Taùt thöïc haønh haïnh nguyeän cöùu ñoä vôùt chuùng sanh. Trong giai ñoaïn naày, Boà ñoàng ñeàu heát thaûy chuùng sanh, gioáng nhö Taùt giaûng phaùp khaép nôi, ñoàng thôøi phaùn möa rôi treân vaïn höõu khoâng phaân bieät. xeùt nhöõng ngöôøi ñaùng cöùu ñoä vaø nhöõng Phaùp thaân Boà taùt ñaày ñuû. Phaät quaû vò cuûa ngöôøi khoâng cöùu ñoä ñöôïc—In this stage, Boà taùt ñöôïc chö Phaät thoï kyù. Trong giai the Bodhisattva acquires comprehensive ñoaïn naày, Boà Taùt chöùng ngoä ñöôïc söï minh knowledge, unfathomable by ordinary töôûng moät caùch vieân maõn, bieát ñöôïc söï human intelligence. He knows the desires huyeàn bí cuûa söï sinh toàn, vaø ñöôïc toân suøng and thoughts og men and is able to teach laø moät baäc hoaøn myõ. Kyø thaät, ñaây laø ñòa vò them according to their capacities. This is cuûa Ñöùc Phaät bieåu hieän nôi moät Boà Taùt the stage of wisdom of the bodhisattva is (ñeán ñaây Boà Taùt ñaõ thaønh Phaät). Trong complete (all-penetrating wisdom). In this giai ñoaïn naày vò Boà Taùt coù theå giaûng phaùp stage he possesses the finest cho taát caû theá giôùi moät caùch bình ñaúng nhö discriminatory wisdom, six supernatural nhöõng ñaùm maây tuoân xuoáng nhöõng côn powers, four certainties, eight liberations, möa lôùn trong muøa ñaïi haïn vaäy—The all dharanis. He knows the nature of all stage of attaining to the fertilizing powers dharmas and expound them without of the Law-cloud (the Cloud of Teaching). problems (without restriction). He also Bodhisattva has realized all understanding knows when, where and how to save other and immeasurable virtue. The sentient beings. In this stage, the dharmakaya of the bodhisattva is fully Bodhisattva preaches everywhere developed. In this stage, the Bodhisattva discriminating between those who are to benefits all sentient beings with the Law be saved and those who are not. just as a cloud sends down rain impartially • Theo kinh Thuû Laêng Nghieâm, quyeån Taùm, on all things. His Buddhahood is Ñöùc Phaät baûo ngaøi A Nan: "Phaùt khôûi ra confirmed by all Buddhas. In this he duïng cuûa chaân nhö maø tuøy duyeân öùng hoùa acquires perfection of contemplation, thì goïi laø thieän hueä ñòa. OÂng A Nan! Ñaây knows the mystery of existence, and is caùc vò Boà taùt, töø ñòa vò naày trôû ñi, coâng tu consecrated as perfect. In fact, this is the taäp xong, coâng ñöùc vieân maõn, neân cuõng stage of the Buddha who is represented by goïi ñòa naày laø tu taäp ñòa."—According to such a Bodhisattva (he attains the Surangama Sutra, book Eight, the Buddhahood). In this stage, the Buddha told Ananda: "Bringing forth the Bodhisattva is able to preach the Dharma function of true suchness is called the to all the world equally, just as the ground of good wisdom. Ananda! All

rainclouds pour down heavy rains during coøn taùi sanh moät laàn nöõa maø thoâi)—The drought. stage of only one more rebirth. • Trong Kinh Thuû Laêng Nghieâm, quyeån 9) A Na Haøm (Baát Lai) ñòa: Giai ñoaïn Baát Taùm, Ñöùc Phaät baûo ngaøi A Nan: “Tieáng Lai (khoâng coøn taùi sanh nöõa)—The stage noùi cuûa ñöùc töø bao dung, che chôû nhö maây of no-return (no rebirth). nhieäm maàu bao truøm beå Nieát Baøn neân goïi 10) A La Haùn ñòa: A La Haùn quaû— laø phaùp vaân ñòa.”—The with a wonderful Arhatship—The stage of an arhat. cloud of compassionate protection one (D) Thaäp Ñòa (Duyeân Giaùc): Möôøi ñòa vò covers the sea of Nirvana. This is called Duyeân Giaùc Thöøa—The ten stages of the the ground of the Dharma cloud.” pratyekabuddha: (C) Thaäp Ñòa Thanh Vaên: Möôøi ñòa vò cuûa 1) Khoå Haïnh cuï tuùc ñòa: Giai ñoaïn tu haønh Thanh Vaên Thöøa—The ten stages for a khoå haïnh—The stage of perfect hearer—Ten Sravaka stages: asceticism. 1) Thoï Tam Quy ñòa: Trong giai ñoaïn naày, 2) Töï giaùc thaäm thaâm thaäp nhò nhôn duyeân haønh giaû baét ñaàu baèng caùch thoï tam quy ñòa: Giai ñoaïn tu taäp vaø thoâng hieåu möôøi nguõ giôùi—The stage of initiation as a hai nhôn duyeân—The stage of mastery of disciple by taking (receiving) the three the twelve links of causation. refuges in the Buddha, Dharma and 3) Giaùc Lieãu Töù Thaùnh ñeá ñòa: Giai ñoaïn tu Sangha and observing the basic five taäp Töù Thaùnh ñeá—The stage of the four commandments. noble truths. 2) Tín ñòa: Giai ñoaïn tin töôûng hay coäi reã tin 4) Thaäm thaâm Lôïi trí ñòa: Giai ñoaïn trí hueä töôûng—The stage of belief or faith-root. phaùt trieån thaâm haäu—The stage of deeper 3) Tín phaùp ñòa: Giai ñoaïn tín thoï Töù Thaùnh knowledge. Ñeá—The stage of belief in the four noble 5) Baùt Thaùnh Ñaïo ñòa: Giai ñoaïn tu taâp Baùt truths. Thaùnh ñaïo—The stage of the eightfold 4) Noäi phaøm phu ñòa: Giai ñoaïn tu taäp nguõ noble path. ñình taâm quaùn—The stage of an ordinary 6) Giaùc Lieãu Phaùp Giôùi (Tam Phaùp Giôùi) ñòa: disciple who observe the five basic Giai ñoaïn lieãu phaùp trong tam giôùi—The contemplations. stage of the three realms. 5) Hoïc tín giaûi ñòa: Giai ñoaïn Vaên Tö Tu— 7) Chöùng tòch Dieät ñòa: Giai ñoaïn Nieát baøn— The stage of those who pursue the three The stage of the nirvana. studies (Listening, Reflecting, 8) Luïc Thoâng ñòa: Giai ñoaïn ñaït ñöôïc luïc Cultivating). thoâng—The stage of the six supernatural 6) Nhaäp Nhôn ñòa (Nhaãn ñòa): Giai ñoaïn thaáy powers. ñöôïc chaân lyù—The stage of seeing the 9) Trieät Hoøa Maät ñòa: Giai ñoaïn ñi ñeán tröïc true way. giaùc—The stage of arrival at the intuitive 7) Tu Ñaø Höôøn (Döï Löu) ñòa: Giai ñoaïn Döï state. löu hay Nhaäp löu vaø chaéc chaén ñöôïc ñaïo 10) Taäp Khí Tieäm Baïc ñòa: Giai ñoaïn cheá ngöï quaû Nieát baøn—Srota-apanna—The stage nhöõng aûnh höôûng coøn laïi cuûa thoùi quen of a definite stream-winner and assure trong quaù khöù—The stage of mastery of Nirvana. the remaining influences of former habits. 8) Tö Ñaø Haøm (Nhaát Lai) ñòa: Thaäp Ñònh: See Thaäp Tam Muoäi. Sakrdagamin—Giai ñoaïn Nhöùt Lai (chæ Thaäp Ñoä Ba La Maät: The ten paramitas or ten virtues of perfection—Theo caùc nhaø trieát

gia Du Giaø thì boán thöù Ba La Maät sau cuøng 3) Suùc sanh: The realm of Animals. ñeàu ñöôïc xem laø söï nhaán maïnh cuûa Trí Tueä 4) A-tu-la: The realm of Asuras. Ba La Maät—According to the Yogacara 5) Nhôn: The realm of Human beings.

philosophers all the last four paramitas are 6) Thieân: The realm of Gods (Devas). regarded as the amplification of the sixth 7) Thanh vaên: The realm of Hearers paramita: (Sravakas). 1) Thí Ba La Maät: Boá thí—Dana-paramita 8) Duyeân Giaùc: The realm of those who (skt)—Charity (Almsgiving). practice the twelve links (Pratyeka- 2) Giôùi Ba La Maät: Trì giôùi—Morality— buddha). Holding precepts (Discipline)—Moral 9) Boà Taùt: The realm of Bodhisattvas. conduct. 10) Phaät: The realm of Buddhas. 3) Nhaãn Ba La Maät: Nhaãn nhuïc—Ksanti (II) Thaäp Giôùi: Möôøi giôùi cuûa Sa Di hay Sa Di (skt)—Patience (Forebearance). Ni—Ten basic prohibitions binding on 4) Tinh Taán Ba La Maät: Tinh Taán—Virya- novice monks and nuns: paramita (skt)—Energy—Zealous (A) Möôøi giôùi Sa Di—The ten commandments progress—Vigor (Zeal). (precepts) observed by a novice (laity): 5) Thieàn Ñònh Ba La Maät: Dhyana 1) Khoâng saùt sanh: Chaúng gieát maïng soáng— samadhi—paramita (skt)—Meditation Not to kill living beings (abstinance from (Concentration)—Contemplation-- taking life). Abstraction. 2) Khoâng troäm caép: Chaúng laáy cuûa khoâng 6) Trí hueä Ba La Maät: Prajna Wisdom. cho—Not to steal, or not to take what is *** From (1) to (6), please see Luïc Ñoä Ba La not been given (abstinance from taking Maät. what is not given). 7) Phöông tieän Ba La Maät: Upaya (skt)— 3) Khoâng daâm duïc: Abstinance from Expedients—Adaptability (Skill-in-unchasity. means)—Use of expedient or proper a) Khoâng taø daâm (taïi gia): Not to commit means. adultery. 8) Nguyeän Ba La Maät: Pranidhana (skt)— b) Khoâng coù haønh vi daâm duïc (xuaát gia): Not Vows for bodhi and helpfulness. to commit misconduct in sexual matters 9) Löïc Ba La Maät: Bala-paramita (skt)— (monks and nuns). Force of purpose—Strength (Power). 4) Khoâng noùi doái: Chaúng noùi laùo—Not to 10) Trí tueä Ba La Maät: Prajna paramita lie—Abstinance from lying. (skt)—Knowledge—Real wisdom. 5) Khoâng uoáng röôïu: Not to drink liquor, ** For more information, please see Luïc Ñoä beer or wine—Abstinance from taking Ba La Maät. fermented liquor. Thaäp Giaûi Thoaùt Moân: Ten doors of 6) Khoâng aên traùi thôøi: Not to eat food out of liberation—See Möôøi Cöûa Giaûi Thoaùt Cuûa regulated hours—Abstinance from taking Chö Ñaïi Boà Taùt. food in unprescribed time. Thaäp Giôùi: 7) Khoâng duøng nhöõng chaát kích thích nhö (I) Thaäp Giôùi: Möôøi Caûnh Giôùi hay möôøi baäc haønh toûi hoaëc daàu thôm: Not to use chuùng sanh—The ten realms, or states of garlands or perfumes. existence: 8) 1) Ñòa nguïc: The realm of Hell. a) Khoâng naèm giöôøng cao neäm roäng: Not to 2) Ngaï quyû: The realm of Hungry ghosts. sleep on high or broad beds.

b) Khoâng mang ñoà trang söùc, cuõng nhö khoâng Surangama Sutra, the Buddha remined Ananda thoa nöôùc hoa: Not to wear adornments about the ten states of formation skandha. and perfumes. 1) Hai thöù voâ nhaân: Two theories on the 9) Khoâng ca haùt, ñôøn ñöch, nhaûy muùa: Not to absence of cause—See Nhò Chuûng Voâ take part in singing, dancing or playing Nhaân Luaän. musical instrument. 2) Boán thöù bieán thöôøng—Four theories 10) Khoâng tích tröû vaøng baïc ngoïc ngaø: Not to regarding pervasive permanence—See Töù possess or store gold, silver or ivory. Chuûng Bieán Thöôøng. (B) Saùu Giôùi Taäp Söï theo Phaät Giaùo buoåi ban 3) Boán

thöù ñieân ñaûo: Four upside-down sô—Six rules for a probationer of early theories—See Töù Chuûng Ñieân Ñaûo. Buddhism: See 1 to 6 in (A). 4) Boán thöù höõu bieân: Four theories regarding (C) The six ways of rebirth (gati) and the four finiteness—See Töù Chuûng Höõu Bieân. holy ways of rebirth (hells, hungry ghosts, 5) Boán thöù kieåu loaïn: Four kinds of animals, asuras, men, devas, Sravakas or sophistry—Laïi caùc thieän nam, trong tam hearers, Pratyeka-Buddhas, Bodhisattvas, ma ñòa, chính taâm yeân laëng kieân coá. Ma and Buddhas)—See Luïc Ñaïo Töù Thaùnh. chaúng tìm ñöôïc choã tieän, cuøng toät caên baûn Thaäp Giôùi Chuùng Sanh Naêng Thaønh cuûa caùc loaøi sanh. Xem caùi traïng thaùi u Phaät: The teaching of Lotus Sutra of thanh, thöôøng nhieãu ñoäng baûn nguyeân. universalism, that all become Buddha. Trong tri kieán, khôûi so ño chaáp tröôùc. Ngöôøi ñoù bò ñoïa vaøo boán thöù ñieân ñaûo, baát Thaäp Giôùi Haïnh: Ten virtues—Ten töû kieåu loaïn, bieán keá hö luaän—Further, in commandments—Ten Precepts—See Thaäp his practice of samadhi, the good person's Giôùi. mind is firm, unmoving, and proper and Thaäp Giôùi Phaïm Voõng Kinh: Kinh Phaïm can no longer be disturbed by demons. He Voõng ñònh nghóa thaäp giôùi nhö sau—The Sutra can thoroughly investigate the origin of all of Brahma Net has another definition for ten categories of beings and contemplate the commandments as follow: source of the subtle, fleeting, and constant 1) Töø 1 ñeán 5—From 1 to 5: See Nguõ Giôùi. fluctuation. But if he begins to speculate 11) Khoâng noùi toäi cuûa chö Taêng Ni trong giaùo on what he knows and sees, he could fall ñoaøn: Not to speak the sins of those in into error with four distorted, false orders. theories, which are total speculation based 12) Khoâng khen mình cheâ ngöôøi: Not to vaunt on the sophistry of immortality. (praise) self and depreciate others. a) Moät laø ngöôøi ñoù xem caùi baûn nguyeân bieán 13) Khoâng xan tham: Not to be avaricious. hoùa; thaáy caùi choã thay ñoåi goïi laø "bieán," 14) Khoâng saân giaän: Not to be angry. thaáy caùi choã noái nhau goïi laø "haèng," thaáy 15) Khoâng huûy baùng Tam Baûo: Not to slander caùi choã bò thaáy goïi laø "sinh;" chaúng thaáy the Triratna. choã bò thaáy goïi laø "dieät;" choã töông tuïc Thaäp Haûi: Ten oceans—See Möôøi Thöù Haûi khoâng ñoaïn goïi laø "taêng;" choã töông tuïc Cuûa Chö Ñaïi Boà Taùt. giaùn ñoaïn goïi laø "giaûm;" moãi caùi coù choã Thaäp Haønh: See Thaäp Haïnh. sinh goïi laø "coù;" moãi caùi coù choã dieät goïi laø Thaäp Haønh AÁm Ma: Theo Kinh Thuû Laêng "khoâng." Laáy lyù xem xeùt duïng taâm thaáy Nghieâm, Ñöùc Phaät ñaõ nhaéc nhôû oâng A Nan veà rieâng. Coù ngöôøi ñeán caàu phaùp hoûi nghóa, möôøi haønh aám ma—According to the ñaùp: "Toâi nay cuõng sinh, cuõng dieät, cuõng coù, cuõng khoâng, cuõng taêng, cuõng giaûm."

Caùc thôøi ñeàu noùi loän xoän, khieán cho ngöôøi anyone comes to ask him questions, he nghe queân maát chöông cuù—First, this replies with only one word. He only says person contemplates the source of "yes." Aside from saying "yes," he does transformations. Seeing the movement and not speak. flow, he says there is change. Seeing the d) Boán laø ngöôøi ñoù ñeàu thaáy höõu, voâ, vì caùi continuity, he says there is constancy. caûnh phaân hai, taâm cuõng kieåu loaïn. Coù Where he can perceive something, he says ngöôøi ñeán hoûi laïi ñaùp "cuõng coù" töùc laø there is

production. Where he cannot “cuõng khoâng,” trong “cuõng khoâng” chaúng perceive anything, he says there is phaûi “cuõng coù.” Vì so ño chaáp tröôùc kieåu destruction. He says that the unbroken loaïn hö voâ, neân ñoïa laïc ngoaïi ñaïo vaø meâ continuity of causes is increasing and that laàm tính Boà Ñeà—Fourth, this person the pause within the continuity are perceives both existence and decreasing. He says that the arising of all nonexistence. Experiencing this things is existence and that the perishing branching, his mind becomes confused. of all things is nonexistence. The light of When anyone comes to ask questions, he reason shows that his application of mind tells them, “Existence is also has led to inconsistent views. If someone nonexistence. But within nonexistence comes to seek the Dharma, asking about there is no existence.” It is all sophistry its meaning, he replies, “I am both alive and does not stand up under scrutiny. and dead, both existent and nonexistent, Because of these speculations, which are both increasing and decreasing.” He empty sophistries, he will fall into always speaks in a confusing way, causing externalism and become confused about that person to forget what he was going to the Bodhi nature. say. 6) Möôøi saùu thöù höõu töôùng: The sixteen ways b) Hai laø ngöôøi ñoù xem xeùt taâm kyõ caøng, caùi in which forms can exist after death—Laïi choã xoay vaàn khoâng coù. Nhaân khoâng maø coù thieän nam, trong tam ma ñòa, chính taâm coù chöùng ñöôïc. Coù ngöôøi ñeán hoûi, chæ ñaùp yeân laëng kieân coá. Ma chaúng tìm ñöôïc choã moät chöõ, khoâng ngoaøi chöõ “khoâng,” khoâng tieän, cuøng toät caên baûn cuûa caùc loaøi sanh. noùi gì caû—Second, this person attentively Xem caùi traïng thaùi u thanh, thöôøng nhieãu contemplates his mind and finds that ñoäng baûn nguyeân. Choã löu voâ taän, khôûi so everything is nonexistent. He has a ño chaáp tröôùc. Ngöôøi ñoù bò ñoïa vaøo ñieân realization based on nonexistence. When ñaûo höõu töôùng sau khi cheát. Hoaëc töï kieân anyone comes to ask him questions, he coá thaân, noùi saéc laø ngaõ, hoaëc thaáy ngaõ replies with only one word. He only says vieân maõn, truøm khaép quoác ñoä. Noùi ngaõ coù “no,” Aside from saying “non,” he does saéc. Hoaëc kia tieàn caûnh duyeân theo ngaõ not speak. öùng duïng. Noùi saéc thuoäc ngaõ. Hoaëc ngaõ c) Ba laø ngöôøi ñoù xem xeùt kyõ caøng caùi taâm nöông ôû trong caùi haønh töôùng töông tuïc, cuûa mình, caùi gì cuõng coù choã, nhaân “coù” noùi ngaõ ôû saéc. Ñeàu so ño chaáp tröôùc raèng maø chöùng ñöôïc. Coù ngöôøi ñeán hoûi chæ ñaùp sau khi cheát coù töôùng. Nhö vaäy xoay vaàn moät chöõ “phaûi.” Ngoaøi chöõ “phaûi” ra coù möôùi saùu töôùng. Töø aáy hoaëc chaáp raèng khoâng noùi gì caû—Third, this person roát raùo phieàn naõo, roát raùo Boà Ñeà, hai tính attentively contemplates his mind and caùch ñeàu ñi ñoâi, chaúng coù xuùc ngaïi nhau. finds that everything is existent. He has a Vì so ño chaáp tröôùc sau khi cheát roài coù realization based on existence. When töôùng, ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà

Ñeà—Further, in his practice of samadhi, Further, in his practice of samadhi, the the good person’s mind is firm, unmoving good person’s mind is firm, unmoving and and proper and can no longer be disturbed proper, and can no longer be disturbed by be demons. He can thoroughly investigate demons. He can thoroughly investigate the the origin of all categories of beings and origin of all categories of being and contemplate

the source of the subtle, contemplate the source of the subtle, fleeting and constant fluctuation. But if he fleeting and constant fluctuation. But if he begins to speculate the endless flow, he begins to speculate on the skandhas of could fall into error with the confused form, feeling, and thinking, which have ideas that forms exist after death. He may already ended, he could fall into error with strongly identify with his body and say that the confused idea that forms do not exist form is himself; or he may see himself as after death. Seeing that his form is gone, perfectly encompassing all worlds and say his physical shape seems to lack a cause. that he contains form; or he may perceive As he contemplates the absence of all external conditions as contingent upon thought, there is nothing to which his mind himself and say that form belongs to him; can become attached. Knowing that his or he may decide that he relies on the feelings are gone, he has no further continuity of the formations skandha and involvements. Those skandhas have say that he is within form. In all these vanished. Although there is still some speculations, he says that forms exist after coming into being, there is no feeling or death. Expanding the idea, he comes up thought, and he concludes that he is like with sixteen cases of the existence of grass or wood. Since those qualities do not forms. exist at present, how can there be any 7) Taùm thöù voâ töôùng: Eight ideas about existence of fors after death? Because of nonexistence of forms—Laïi caùc thieän his examinations and comparisons, he nam, trong tam ma ñòa, chính taâm yeân decides that after death there is no laëng kieân coá. Ma chaúng tìm ñöôïc choã tieän. existence. Expanding the idea, he comes Cuøng toät caên baûn cuûa caùc loaøi sinh. Xem up with eight cases of the nonexistence of caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng forms. From that, he may speculate that baûn nguyeân. Trong choã dieät tröø saéc, thuï, Nirvana and cause and effect are all töôûng, khôûi so ño chaáp tröôùc, sau khi cheát empty, that they are mere names and ñoïa vaøo voâ töôùng ñieân ñaûo. Thaáy saéc dieät, ultimately do not exist. Because of those hình khoâng sôû nhaân. Xem töôûng dieät, taâm speculations that forms do not exist after khoâng choã buoäc. Bieát caùi thuï dieät, khoâng death, he will fall into externalism and coøn noái lieàn. Tính aám tieâu tan, duø coù sinh become confused about the Bodhi nature. lyù, maø khoâng thuï töôûng, ñoàng nhö caây coû. 8) Taùm phuû ñònh: Eight kinds of negation— Caùi chaát aáy hieän tieàn, coøn khoâng theå ñöôïc, Laïi caùc thieän nam, trong tam ma ñòa, chính huoáng laø khi cheát maø laïi coøn caùc töôùng? taâm yeân laëng kieân coá. Ma chaúng tìm ñöôïc Nhaân ñoù so ño, sau khi cheát, töôùng khoâng choã tieän. Cuøng toät caên baûn cuûa caùc loaøi coù, nhö vaäy xoay vaàn, coù taùm voâ töôùng. sinh. Xem caùi traïng thaùi u thanh, thöôøng Töø ñoù cho raèng: nieát baøn, nhaân quaû, taát caû nhieãu ñoäng baûn nguyeân. Ñoái trong haønh ñeàu khoâng, chæ coù danh töø, hoaøn toaøn ñoaïn aám coøn, , vaø thuï töôøng dieät, chaáp caû coù vaø dieät. Vì so ño chaáp tröôùc sau khi cheát, ñoïa khoâng, töï theå phaù nhau. Sau khi cheát laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà— ngöôùi aáy ñoïa vaøo luaän Cu-Phi, khôûi ñieân

ñaûo. Trong saéc, thuï, töôûng, thaáy coù vaø the future is murky to him and he cannot chaúng phaûi coù. Trong caùi haønh aám thieân say anything about it. Therefore, he

will löu, xem khoâng vaø chaúng khoâng. Nhö vaäy fall into externalism and become confused xoay vaàn cuøng toät nguõ aám, 18 giôùi. Taùm about the Bodhi nature. caùi töôùng cu-phi, heã theo ñöôïc moät caùi 9) Baûy choã ñoaïn dieät: Seven theories on the ñeàu noùi: “cheát roài coù töôùng khoâng töôùng.” cessation of existence—Laïi caùc thieän Laïi chaáp raèng caùc haønh tính chaát hay dôøi nam, trong tam ma ñòa, chính taâm yeân ñoåi, taâm phaùt ra thoâng ngoä, coù khoâng ñeàu laëng kieân coá. Ma chaúng tìm ñöôïc choã tieän. khoâng, hö thaät laàm loãi. Vì so ño chaáp tröôùc Cuøng toät caên baûn cuûa caùc loaøi sinh. Xem cheát roài ñeàu khoâng, haäu lai môøi mòt, khoâng caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng theå noùi ñöôïc, ñoïa laïc ngoaïi ñaïo, meâ laàm baûn nguyeân. Ñoái veà sau khoâng coù, khôûi so tính Boà Ñeà—Further, in his practice of ño chaáp tröôùc. Ngöôøi ñoù bò ñoïa vaøo luaän samadhi, the good person’s mind is firm, baûy thöù ñoaïn dieät. Hoaëc chaáp caùi thaân unmoving and proper and can no longer maát, hoaëc caùi duïc dieät taän, hoaëc caùi khoå be disturbed by demons. He can maát, hoaëc cöïc laïc maát, hoaëc cöïc xaû maát. thoroughly investigate the origin of all Nhö vaäy xoay vaàn cuøng toät baûy choã hieän categories of beings and contemplate the tieàn tieâu dieät, maát roài khoâng coøn nöõa. Vì source of the subtle, fleeting and constant so ño chaáp tröôùc cheát roài ñoaïn dieät, neân fluctuation. In this state where the skandha ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà— of formation remains, but the skandhas of Further, in his practice of samadhi, the feeling and thinking are gone, if he begins good person’s mind is firm, unmoving and to speculate that there are both existence proper and can no longer be distrubed by and nonexistence, thus contradicting demons. He can thoroughly investigate the himself, he could fall into error with origin of all categories of beings and confused theories that deny both existence contemplate the source of the subtle, and nonexistence after death. Regarding fleeting, and constant fluctuation. But if he form, feeling and thinking, he sees that begins to speculate that there ie no existence is not really existence. Within existence after death, he could fall into the flow of the formations skandha, he error with seven theories of the cessation sees that that nonexistence is not really of existence. He may speculate that the nonexistence. Considering back and forth body will cease to exist; or that when in this way, he thoroughly investigates the desire has ended, there is cessation of realms of these skandhas and derives an existence; or that after suffering has eightfold negation of forms. No matter ended, there is cessation of existence; or which skandha is mentioned, he says that that when bliss reaches an ultimate point, after death, it neither exists nor does not there is cessation of existence; or that exist. Further, because he speculates that when renunciation reaches an ultimate all formations are changing in nature, an point, there is cessation of existence. “insight” flashes through his mind, leading Considering back and forth in this way, he him to deny both existence and exhaustively investigates the limits of the nonexistence. He cannot determine what seven states and sees that they have is unreal and what is real. Because of already ceased to be and will not exist these speculations that deny both again. Because of these speculations that existence and nonexistence after death,

existence ceases after death, he will fall

into externalism and become confused • Neát haïnh khoâng giaän hôøn; töï giaùc ngoä cho about the Bodhi nature. mình, giaùc ngoä cho ngöôøi, chaúng traùi 10) Naêm Nieát Baøn: Five kinds of immediate nghòch—The practice of never resenting, Nirvana—See Nguõ Nieát Baøn. or non-opposition. • Thaäp Haïnh: Ten necessary activities or • Ñöùc Phaät baûo ngaøi A Nan: "Töï giaùc, giaùc practices of a Bodhisattva—See Thaäp tha ñöôïc khoûi choáng traùi, goïi laø voâ saân Haïnh Boá Taùt. haän haønh."—The Buddha told Ananda: Thaäp Haïnh Boà Taùt: Trong Kinh Thuû Laêng "Enlightening oneself and enlightening Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû others without putting forth any resistence ngaøi A Nan veà möôøi haïnh caàn thieát cuûa Boà is called the conduct of non-opposition." Taùt—In the Surangama Sutra, the Buddha 4) Voâ taän haïnh: The conduct of endlessness. reminded Ananda about the ten necessary • Laøm vieäc lôïi tha voâ taän (tuøy cô loaïi cuûa activities, or practices of a Bodhisattva: chuùng sanh maø hieän caùi thaân mình ñeå cöùu 1) Hoan hyû haïnh: The conduct of happiness ñoä chuùng sanh maõi maõi)—The practice of • Haïnh hoan hyû tuøy thuaän möôøi phöông— indomitability, or without limit in helping The practice of joyful service, or giving others. joy. • Ñöùc Phaät baûo ngaøi A Nan: "Xuaát sinh • Ñöùc Phaät noùi vôùi A Nan: "OÂng A Nan! chuûng naày, loaïi khaùc, cho ñeán maõi maõi Ngöôøi thieän nam ñoù thaønh Phaät töû roài, ñaày trong töông lai. Bình ñaúng vôùi ba ñôøi, ñuû dieäu ñöùc cuûa voâ löôïng Nhö Lai. Tuøy thoâng ñaït möôøi phöông, goïi laø voâ taän thuaän möôøi phöông chuùng sanh ñeå ban boá haïnh."—The Buddha told Ananda: "To ñöùc maàu. Ñoù goïi laø hoan hyû haïnh—The undergo birth in various forms Buddha told Ananda: "Ananda! After continuously to the bounds of the future, these good men have become sons of the equally throughout the three periods of Buddha, they are replete with the time and pervading the ten directions is limitlessly many wonderful virtues of the called the conduct of endlessness." Thus Come Ones, and they comply and 5) Ly si loaïn haïnh: The conduct of freedom accord with beings throughout the ten from deluded confusion. directions. This is called the conduct of • Lìa khoûi taùnh ngu si, roái loaïn—The happiness." practice of nonconfusion. 2) Nhieâu ích haïnh: The conduct of • Ñöùc Phaät baûo A Nan: "Taát caû hôïp ñoàng benefitting. caùc phaùp moân, ñöôïc khoâng sai laàm goïi laø • Haïnh laøm lôïi ích cho tha nhaân, hay thöôøng ly si loaïn haïnh."—The Buddha told laøm vieäc lôïi ích cho taát caû chuùng sanh— Ananda: "When everything is equally in The practice of beneficial service, or accord, one never makes mistakes among beneficial practice. the various dharma doors. This is called • Ñöùc Phaät baûo ngaøi A Nan: "Khoân kheùo coù the conduct of freedom from deluded theå lôïi ích taát caû chuùng sanh goïi laø nhieâu confusion." ích haïnh."—The Buddha told Ananda: 6) Thieän hieän haïnh: The conduct of "Being well able to accommodate all wholesome manifestation. living beings is called the conduct of • Neát haïnh kheùo hieän, nhôø rôøi khoûi taùnh ngu benefitting." si meâ loaïn maø coù theå hieän ra caùc töôùng ôû 3) Voâ saân haän haïnh: The conduct of non- trong ñoàng loaïi ñeå cöùu ñoä hoï—The opposition. practice of good manifestation, or

appearing in any form at will to save 9) Thieän phaùp haïnh: The conduct of sentient beings. wholesome Dharma. • Ñöùc Phaät baûo ngaøi A Nan: “Trong choã • Neát haïnh pheùp laønh, ñöùc vieân dung ñeå ‘ñoàng’ ñoù, hieän ra caùc ‘dò.’ Moãi moãi töôùng laøm thaønh quy taéc cuûa chö Phaät möôøi dò, ñeàu thaáy ñoàng. Ñoù goïi laø thieän hieän phöông—The practice of good teaching, or haønh.”—The Buddha told Ananda: “Then perfecting the Buddha-law by complete within what is identical, myriad virtue. differences appear; the characteristics of • Ñöùc Phaät baûo ngaøi A Nan: “Nhö vaäy vieân every difference are seen, one and all, in dung, coù theå thaønh töïu quy taéc cuûa caùc identity. This is called the conduct of Ñöùc Phaät möôøi phöông, ñoù goïi laø thieän wholesome manifestation.” phaùp haønh.”—The Buddha told Ananda: 7) Voâ tröôùc haïnh: The conduct of non- “With such perfect fusion, one can model attachment. oneself after all the Buddhas of the ten • Neát haïnh khoâng chaáp tröôùc, nghóa laø ôû directions. This is called the conduct of trong coõi traàn maø chaúng bò nhieãm tröôùc— wholesome dharma.” The practice of nonattachment, or 10) Chôn thaät haïnh: The conduct of true unimpeded practice. actuality. • Ñöùc Phaät baûo ngaøi A Nan: “Nhö vaäy cho • Neát haïnh chôn thaät cuûa vaïn höõu ñeàu hieän ñeán möôøi phöông hö khoâng ñaày vi traàn, ra trong giai ñoaïn naày—The practice of trong moãi vi traàn hieän möôøi phöông theá truth, or manifest in all things the pure, giôùi. Hieän vi traàn, hieän theá giôùi, maø chaúng final and true reality. löu ngaïi nhau. Ñaây goïi laø voâ tröôùc • Ñöùc Phaät baûo ngaøi A Nan: “Moãi moãi ñeàu haïnh.”—The Buddha told Ananda: “This thanh tònh, khoâng meâ laäu. Nhaát chaân voâ vi, continues until it includes all the dust tính baûn nhieân. Ñoù goïi laø chaân thaät motes that fill up empty space throughout haïnh.”—The Buddha told Ananda: “To the ten directions. In each and every mote then be pure and without outflows in each of dust there appear the worlds of the ten and every way is the primary truth, which directions. And yet the appearance of is unconditioned, the essence of the worlds do not interfere with one another. nature. This is called the conduct of true This is called the conduct of non- actuality.” attachment.” Thaäp Haïnh Nguyeän Phoå Hieàn: Ten vows 8) Toân troïng haïnh: The conduct of of conduct of Samantabhadra Bodhisattva—veneration. See Phoå Hieàn Haïnh Nguyeän, and Kinh Hoa • Coøn goïi laø “Nan Ñaéc Haïnh.” Neát haïnh toân Nghieâm Phaåm Phoå Hieàn Haïnh Nguyeän in troïng Baùt Nhaõ—The practice of exalting Appendix A. the paramitas amongst all beings, or the Thaäp Haïnh Phoå Hieàn: Samantabhadra’s practice of that which is difficult to attain. Ten Practices—See Phoå Hieàn Haïnh Nguyeän. • Ñöùc Phaät baûo ngaøi A Nan: “Caùc thöù bieán Thaäp Heä Phöôïc: Ten bonds—See Möôøi hieän ñeàu laø ñeä nhaát ba la maät ña, ñoù goïi laø Ñieàu Raøng Buoäc. toân troïng haønh.”—The Buddha told Thaäp Hieäu: Möôøi danh hieäu cuûa Phaät—The Ananda: “Everything that appears before ten titles of a Buddha: one is the foremost paramita. This is 1) Nhö Lai: Tathagata (skt)—Thus Come called the conduct of veneration.” One—Nhö Lai laø baäc ñaõ hoaøn toaøn phaûn boån hoaøn nguyeân. Baäc aáy duø coù xuaát hieän

nôi ñôøi, nhöng ñaõ hoaøn toaøn thoaùt khoûi highest among all beings in the Three moïi heä luïy vaø troùi buoäc cuûa traàn tuïc—One Worlds. who is completely original

in nature. He 8) Thieân Nhôn Sö: Sasta-deva-Manusyanam appeared in this world, yet he was not (skt)—Thaày daïy khaép trôøi ngöôøi, daãn daïy really here since he was completely free chuùng sanh ñieàu quaáy leõ phaûi. Baäc coù theå from all bondage and attachments. daïy cho chuùng sanh chaùnh kieán chaùnh tri 2) ÖÙng Cuùng: A-La-haùn—Arhat (skt)— thöùc ñeå töø ñoù hoï coù theå coù ñöôïc trí tueä hoùa Ngöôøi xöùng ñaùng nhaän söï cuùng döôøng cuûa giaûi voâ minh maø ñaït thaønh giaùc ngoä— chuùng sanh vaø chö thieân—One Worthy of Teacher of Gods and Humans—One who Offerings—One who can take offerings is the master of all humans and heavenly from all sentient beings, including beings, teaching them what is right and heavenly beings. what is wrong. One who is able to give all 3) Chaùnh Bieán Tri: Samyak-Sambuddha sentient beings the proper view and (skt)—Ngöôøi hieåu bieát thoâng suoát vaïn knowledge so they may gain wisdom to phaùp—One of Proper and Pervasive see through ignorance, to attain Knowledge—One who has deep and enlightenment. complete understanding of all dharmas; all 9) Phaät: Buddha-lokanatha—Bhagavan knowing. (skt)—Vò ñaõ ñaït ñöôïc giaùc ngoä toái 4) Minh Haïnh Tuùc: Vidya-carana-Sampanna thöôïng—Buddha—One who has attained (skt)—Ngöôøi coù ñuû ñaày trí ñöùc—One the Ultimate or Supreme Enlightenment—Complete in Clarity and Conduct—One The Awakened One. who possesses all wisdom and virtue— 10) Theá Toân: Lokanatha (skt)—Ñaáng ñöôïc The Buddha was praised as not only chuùng sanh trong caùc coõi kính troïng— perfect in knowledge, but also perfect in World Honored One—One who has the conduct (or not only perfect in conduct, but most respect by all realms of existence. also perfect in wisdom). Thaäp (Baát) Hoái Giôùi: The ten rules which 5) Thieän Theä: Sugata (skt)—Ngöôøi luoân produce (no) regrets: höôùng thieän, khoâng bao giôø thoái chuyeån— 1) (Khoâng) saùt sanh: (Not) to kill. One who is always on the path toward 2) (Khoâng) troäm caép: (Not) to steal. goodness; never regreesing toward evil. 3) (Khoâng) gian daâm: (Not) to fornicate. 6) Theá Gian Giaûi: Lokavit (skt)—Ñaáng coù 4) (Khoâng) noùi doái: (Not) to lie. hieåu bieát toaøn dieän veà caû lyù thuyeát laãn 5) (Khoâng) noùi loãi ngöôøi: (Not) to tell of a thöïc haønh cho chuùng sanh trong tam giôùi fellow-Buddhist's sins. (duïc, saéc, vaø voâ saéc giôùi)—Well Gone 6) (Khoâng) uoáng, cuõng khoâng buoân baùn röôïu: One who understands the World—One (Not) to drink nor deal in wine. who has total understanding of theory and 7) (Khoâng) ca ngôïi mình vaø laøm maát uy tín practice for all beings in the three worlds ngöôøi: (Not) to praise oneself and discredit (desire, form, and formless). others. 7) Voâ Thöôïng Só Ñieàu Ngöï Tröôïng Phu: 8) (Khoâng) heøn haï thoâ loã: (Not) to be mean Anuttara Purusa-Damya-Sarathi (skt)—nor rude. Ngöôøi ñöùng treân caû moïi loaøi trong ba 9) (Khoâng) saân haän: (Not) be angry. coõi—Unsurpassed Knight—Taming and 10) (Khoâng) huûy baùng Tam Baûo: (Not) to Subduing Hero—One who stands the defame the Triratna.

Thaäp Hoài Höôùng: Trong Kinh Thuû Laêng Phaät—When absolute truth is discovered, Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû one's level is the same as the level of all ngaøi A Nan veà thaäp hoài höôùng nhö sau—In the Buddhas. Surangama Sutra, book Eight, the Buddha 5) Voâ taän coâng ñöùc taïng hoài höôùng:

reminded Ananda about the ten transferences Transference of the treasury of as follows: inexhaustible merit and virtue—Theá giôùi 1) Cöùu hoä nhaát thieát chuùng sanh, ly chuùng vaø Nhö Lai xen vaøo nhau ñöôïc khoâng sanh hoài höôùng: Transference apart from chöôùng ngaïi—Worlds and Thus Come appearances—Ngöôøi thieän nam ñoù, ñaõ Ones include one another without any maõn tuùc thaàn thoâng, thaønh Phaät söï roài, obstruction. thuaàn khieán tinh chaân, xa lìa caùc löu hoaïn. 6) Tuøy thuaän bình ñaúng thieän caên hoài höôùng: Neân ñoä chuùng sanh, dieät tröø töôùng ñoä, Transference of the identity of all good xoay taâm voâ vi ñeán ñöôøng Nieát Baøn. Ñoù roots—Ñoái vôùi ñoàng Phaät ñòa, trong ñòa vò goïi laø cöùu hoä nhaát thieát chuùng sanh, ly ñeàu sinh nhaân thanh tònh. Nöông theo chuùng sanh töôùng hoài höôùng—When these nhaân aáy phaùt huy ñeå laáy ñaïo Nieát Baøn— good persons replete with spiritual Since they are identical with the Buddha- penetrations, have done the Buddhas' ground, they create causes which are pure work, are totally pure and absolutely true, at each and every level. Brilliance and remain distant from obstacles and emanates from them as they rely on these calamities, then they take living beings causes, and they go straight down the path across while casting aside the appearance to Nirvana. of taking them across. They transform the 7) Tuøy thuaän ñaúng quaùn nhaát thieát chuùng unconditioned mind and go toward the sanh hoài höôùng: Transference of path of nirvana. This is called the contemplating all living beings equally— transference of saving and protecting Chaân caên ñaõ thaønh, möôøi phöông chuùng living beings, while apart from the sanh ñeàu laø baûn taùnh cuûa ta. Tính vieân appearance of living beings. maõn thaønh töïu, chaúng soùt maát chuùng 2) Baát hoaïi hoài höôùng: Transference of sanh—When the true roots are set down, indestructibility—Boû caùi ñaùng boû, xa lìa then all living beings in the ten directions caùi ñaùng xa lìa, goïi laø baát hoaïi hoài are my own nature. Not a single being is höôùng—To destroy what should be lost, as this nature is successfully destroyed and to remain what should be perfected. behind is called the transference of 8) Chaân nhö töôùng hoài höôùng: Transference indestructibility. of the appearance of True Suchness—Töùc 3) Ñaúng nhaát thieát Phaät hoài höôùng: taát caû phaùp xa lìa heát thaûy töôùng. Töùc vaø Transference of sameness with all ly, hai caùi ñeàu khoâng maéc—All dharmas Buddhas—Baûn giaùc traïm nhieân, giaùc trí are themselves apart from all ñaõ ñoàng ngang vôùi chö Phaät— appearances, and yet there is no Fundamental enlightenment is profound attachment either to their existence or to indeed, an enlightenment equal to the separation from them. Buddhas's enlightenment. 9) Voâ phöôïc giaûi thoaùt hoài höôùng: 4) Trí nhaát thieát xöù hoài höôùng: Transference Transference of liberation—Ñöôïc chaân of reaching all places—Tinh chaân phaùt nhö möôøi phöông khoâng ngaên ngaïi—That minh, ñòa vò ñoàng vôùi ñòa vò cuûa chö which is thus is truly obtained, and thee is

no obstruction throughout the ten 4) Vì taát caû ñeàu coù chung phaùp taùnh hay Phaät directions. taùnh, neân taát caû ñeàu coù khaû naêng chöùng 10) Phaùp giôùi voâ löôïng hoài höôùng: ñaéc nhö nhau: Because the Dharma-nature Transference of

limitlessness of the (dharmata) or the Buddha-nature (Buddha- Dhama Realm—Tính ñöùc ñaõ thaønh töïu svabhava) is possessed in common by all, hoaøn toaøn, phaùp giôùi khoâng coøn haïn they have similar liability. löôïng—When the virtue of the nature is (B) Linh Tinh—Miscellaneous. perfectly accomplished, the boundaries of 5) Vì theá giôùi hieän töôïng ñöôïc cho laø moäng the dharma realm are destroyed. huyeãn, neân theá giôùi nhaát chaân coù theå baøng ** For more information, please see Ten kinds baïc khaép moïi nôi khoâng bò öôùc thuùc: of Dedications expounded by the Buddhas Because the phenomenal world is said to of past, present and future (The Flower be as a dream or illusion, the world of Adornment Sutra—Chapter 25—Kinh Hoa One-Truth can be molded in any way Nghieâm—Phaåm 25—Thaäp Hoài Höôùng). without restraint. Thaäp Huyeàn Dieäu Lyù: See Thaäp Huyeàn 6) Vì theá giôùi hieän töôïng ñöôïc coi laø boùng Moân. môø hay aûo aûnh, neân theá giôùi nhaát chaân Thaäp Huyeàn Duyeân Khôûi: Theo toâng Hoa baøng baïc khaép nôi: Because the Nghieâm, coù möôøi phaùp moân huyeàn dieäu nöông phenomenal world is said to be as shadow nhau taïo thaønh söï bieåu loä cuûa theá giôùi lyù töôûng or image, the world of One-Truth can be vaø duyeân khôûi—According to The Avatamsaka molded in any way. School, there are ten theories that 7) Vì trong söï giaùc ngoä cuûa Phaät, nhöõng caên independently cause the manifestation of the nhaân cuûa hieän khôûi ñöôïc coi nhö voâ haïn, ideal world: nhöõng caûm quaû laø vaïn traïng voâ bieân, (A) Lyù taéc “Moät trong taát caû, taát caû trong moät” nhöng chuùng khoâng chöôùng ngaïi nhau maø hay “Töông nhaäp töông dung.” (moät laø taát laïi coøn coäng taùc ñeå hình thaønh moät toaøn caû, taát caû laø moät)—The principle of “One- theå nhòp nhaøng: Since the Enlightenment in-all and all-in-one. of the Buddha, the causes of production 1) Vì moïi loaøi cuõng nhö moïi vaät ñeàu ñöôïc are known to be boundless, the effects are hieän khôûi do noäi thöùc, neân caên nguyeân laø manifold or limitless, but they do not moät: Because all beings as well as all hinder each other; rather they cooperate to things are manifested from ideation, the form a harmonious whole. source is one. 8) Vì söï giaùc ngoä cuûa Phaät laø toái thöôïng vaø 2) Vì moïi loaøi cuõng nhö moïi vaät ñeàu khoâng tuyeät ñoái, neân söï chuyeån hoùa cuûa theá giôùi coù baûn tính quyeát ñònh hay vaän haønh töï laø theo yù chí cuûa Ngaøi: Because the taïi, neân voâ ngaõ laø chaân lyù toái thöôïng: Buddha’s Enlightenment is ultimate and Because all beings as well as all things absolute, the transformation of the world is have no determinate nature, all move at his will. freely, selflessness being the ultimate 9) Vì taùc duïng thieàn ñònh thaâm aùo cuûa Phaät, truth. söï chuyeån hoùa cuûa theá giôùi laø tuøy theo yù 3) Vì lyù duyeân khôûi chæ cho söï töông y töông cuûa Ngaøi: Because of the function of the quan, neân taát caû ñeàu coäng ñoàng lieân heä: Buddha’s profound meditation the Because the causation theory means transformation of the world is at his will. interdependence or interrelation, all are 10) Vì naêng löïc sieâu nhieân khôûi leân töø söï giaûi co-related. thoaùt, söï chuyeån hoùa theá giôùi laø töï taïi:

Because of the supernatural power limitless. One action, however small, originating from deliverance, the includes all actions. One and all are transformation of the world

is free. commutable freely and uninterruptedly. Thaäp Huyeàn Moân: Ñeå thuyeát minh khaû tính 3) Nhaá t Ña Töông Dung Baát Ñoàng Moân: Noùi cuûa theá giôùi “Söï Söï Voâ Ngaïi Phaùp Giôùi,” toâng veà söï hoã töông nhieáp nhaäp cuûa nhöõng söï Hoa Nghieâm ñaõ ñeà ra möôøi Huyeàn Moân—In theå baát ñoàng. Taát caû nhöõng hieän höõu baát order to elucidate the possibility of the realm ñoàng ñeàu coù nhöõng ñieåm töông ñoàng. of Fact and fact world perfectly harmonized,” Nhieàu ôû trong moät, moät ôû trong nhieàu vaø the Hua-Yen School set forth the “Ten taát caû ôû trong nhaát theå—The theory of Profound Theories.” mutual penetration of dissimilar things. All 1) Ñoàng Thôøi Cuï Tuùc Töông Öng Moân: Noùi dissimilar existences have something in veà söï coäng ñoàng lieân heä, trong ñoù vaïn vaät common. Many in one, one in many, and coäng ñoàng hieän höõu vaø ñoàng thôøi hieän all in unity. khôûi. Taát caû ñeàu coäng ñoàng hieän höõu, 4) Chö Phaùp Töông Töùc Töï Taïi Moân: Noùi veà khoâng nhöõng chæ quan heä khoâng gian maø töï do, nghóa laø vöôït ngoaøi nhöõng sai bieät caû trong quan heä thôøi gian; khoâng coù söï kyø cuøng, trong ñoù taát caû caùc phaùp ñeàu hoã phaân bieät giöõa quaù khöù, hieän taïi vaø vò lai, töông ñoàng nhaát. Ñaây laø söï ñoàng nhaát phoå moãi thôøi bao haøm caùc thôøi phaàn khaùc. bieán cuûa vaïn höõu. Thöïc ra, hoã töông ñoàng Maëc duø chuùng coù veû sai bieät trong thôøi nhaát laø töï tieâu huûy. Khi ñoàng nhaát ta vôùi gian, nhöng taát caû ñeàu ñöôïc hôïp nhaát keû khaùc, ta coù theå hoøa hôïp vôùi keû khaùc. thaønh moät thöïc theå, theo quan ñieåm vieân Töï tieâu huûy vaø töï ñoàng hoùa vôùi caùi khaùc dung—The theory of co-relation, in which taïo thaønh moät ñoàng nhaát hoùa toång hôïp. all things have co-existence and Ñaây laø lyù thuyeát hay thöïc haønh ñaëc bieät simultaneous rise. All are co-existent not cuûa Ñaïi Thöøa, aùp duïng cho baát cöù lyù only in relation to space, but also in thuyeát hay thöïc haønh naøo. Hai lyù thuyeát relation to time. There is no distinction of ñoái nghòch hay nhöõng söï kieän khoù dung past, present and future, each of them hôïp thöôøng ñöôïc keát laïi thaønh moät. Thoâng being inclusive of the other. Distinct as thöôøng do phöông phaùp naøy maø ngöôøi ta ñi they are and separated as they seem to be ñeán moät giaûi phaùp eâm ñeïp cho moät vaán in time, all beings are united to make over ñeà. Do keát quaû cuûa söï hoã töông nhieáp entity from the universal point of view. nhaäp vaø hoã töông hoøa hôïp, chuùng ta coù 2) Quaûng Hieäp Töï Taïi Voâ Ngaïi Moân: Noùi veà khaùi nieäm “Moät trong taát caû, taát caû trong töï do toaøn veïn, trong ñoù moïi loaøi, thoâng moät. Moät ôû ñaøng sau taát caû, taát caû ôû ñaøng minh hay ngu ñoän, ñeàu töông giao vôùi sau moät. Lôùn vaø nhoû, cao hay thaáp, cuõng nhau khoâng chöôùng ngaïi. Naêng löïc cuûa taát vaän chuyeån nhòp nhaøng vôùi nhau. Ngay caû caû noäi haøm cuõng nhö ngoaïi tröông ñeàu voâ nhöõng ñoùng goùp khieâm nhöôøng nhöùt vaøo haïn nhö nhau. Moät nghieäp, duø nhoû bao coâng cuoäc hoøa ñieäu, cuõng khoâng ai coù theå nhieâu cuõng bao haøm taát caû moïi nghieäp. taùch khôûi hay bieät laäp moät mình ñöôïc— Moät vaø taát caû ñeàu töông giao moät caùch töï The theory of freedom, i.e., freedom from do vaø baát tuyeät—The theory of perfect ultimate disctinctions, in which all freedom in which all beings “broad and elements are mutually identified. It is a narrow” commune with each other

without universal identification of all beings. any obstacle. The power of all beings as to Mutual identification is, in fact, self- intension and extension is equally negation. Identifying oneself with another,

one can synthesize with another. Negating beyond a man's comprehension must also oneself and identifying oneself with be realizing the theory of one-in-many and another constitute synthetical many-in-one. identification. This is a peculiar theory or 7) Nhaân Ñaø La Voõng Caûnh Giôùi Moân: Noùi practice of Mahayana. It is applied to any veà söï phaûn chieáu noäi taïi, nhö trong laõnh theory and practice. Two opposed theories vöïc ñöôïc bao quanh baèng löôùi cuûa trôøi Ñeá or incompatible facts are often identified. Thích (moãi maét löôùi laø moät vieân ngoïc Often a happy solution of a question is thaïch laáp laùnh), ôû ñoù nhöõng haït ngoïc phaûn arrived at by the use of this method. As chieáu röïc rôõ laãn nhau. Cuõng vaäy, nhöõng söï the result of mutual penetration and kieän thöïc teá cuûa theá giôùi ñeàu chen laãn vaø mutual identification. We have the chieáu roïi laãn nhau—The theory of inter- concept "One in All, All in One. One reflection, as in the region surrounded by behind All, All behind One." The great the Indra net (a net decorated with a bright and small, the high or low, moving stone on each knot of the mesh), where harmoniously together. Even the humblest the jewels reflect brilliance upon each partaking of the work in peace, no one other, according to which the real facts of stands separately or independently alone. the world are mutually permeating and It is the world of perfect harmony. reflecting. 5) AÅn Maät Hieån Lieãu Caâu Thaønh Moân: Noùi 8) Thaùc Söï Hieån Phaùp Sinh Giaûi Moân: Noùi veà thuyeát töïu thaønh, nhôø ñoù maø caùi aån maät veà söï thuyeát minh chaân lyù baèng nhöõng vaø caùi bieåu hieän cuøng taïo thaønh moät toaøn ñieån hình thaät söï. Chaân lyù ñöôïc bieåu loä theå baèng hoã töông chi trì. Neáu caùi naày ôû trong söï vaät vaø söï vaät laø nguoàn goác cuûa trong thì caùi kia ôû ngoaøi hay ngöôïc laïi. Caû giaùc ngoä—The theory of elucidating the hai hoã trôï laãn nhau taïo thaønh moät nhaát truth by factual illustrations. Truth is theå—The theory of complementarity by manifested in fact and fact is the source of which the hidden and the manifested will enlightening. make the whole by mutual supply. If one 9) Thaäp Theá Caùch Phaùp Dò Thaønh Moân: Noùi is inside, the other will be outside, or vice veà "söï thaønh töïu töø ña thuø cuûa 10 thôøi gian versa. Both complementing each other taïo thaønh moät thöïc theå." Quaù khöù, hieän will complete one entity. taïi, vaø vò lai, moãi thôøi ñeàu chöùa ñöïng ba 6) Vi Teá Töông Dung An Laäp Moân: Noùi veà thôøi, nhö theá taïo thaønh chín thôøi, chuùng söï thaønh laäp baèng hoã töông nhieáp nhaäp hôïp chung laïi thaønh moät thôøi duy nhaát, cuûa nhöõng vaät chaát vi tieåu vaø aån aùo. Noùi chín vaø moät laø möôøi thôøi. Möôøi thôøi, taát caû moät caùch toång quaùt, moät söï theå caøng vi ñeàu khaùc bieät, nhöng nhieáp nhaäp laãn nhau, tieåu vaø aån aùo, ngöôøi ta caøng khoù maø nhaän hoaøn thaønh caùi lyù taéc moät-trong-taát-caû. Taát ra noù. Nhöõng söï theå vi teá hay aån aùo vöôït caû nhöõng lyù thuyeát khaùc, chính yeáu lieân ngoaøi laõnh hoäi cuûa moät ngöôøi cuõng phaûi heä vôùi söï hoã töông nhieáp nhaäp naày trong theå hieän lyù thuyeát veà "moät trong nhieàu vaø bình dieän "haøng ngang," nhöng lyù thuyeát nhieàu

trong moät.”—The theory of naày laïi lieân heä vôùi moïi “quan heä haøng construction by mutual penetration of doïc” hay thôøi gian, nghóa laø moïi loaøi bò minute and abstruse matters. Generally phaân taùch doïc theo chín thôøi, moãi thôøi töï speaking, the more minute or abstruse a ñaày ñuû ñeå cuoái cuøng taát caû ñeàu töông quan thing is, the more difficult it is to be töông lieân trong moät thôøi ñoäc nhaát; moät conceived.. Things minute or abstruse thôøi ñoäc nhaát ñöôïc hình thaønh baèng chín

thôøi kia—The theory of “variously Thaäp Kim Cang Taâm: Möôøi taâm Kim Cang completing ten time-periods creating one phaùt trieån bôûi Boà Taùt—Ten characteristics of entity.” Each of past, present and future the “Diamond heart” as developed by a contains three periods thus making up nine Bodhisattva: periods which altogether form one period, 1) Giaùc lieãu phaùp taùnh: Complete insight into nine and one, ten periods in all. The ten all truth. periods, all distinct yet mutually 2) Hoùa ñoä chuùng sanh: Saving of all penetrating, will complete the one-in-all creatures. principle. All other theories are concerned 3) Trang nghieâm theá giôùi: The glorifying of chiefly with the mutual penetration in all Buddha-worlds. “horizontal plane,” but this theory is 4) Thieän caên hoài höôùng: Transference of his concerned with the “vertical connection,” good deeds. or time, meaning that all beings separated 5) Phuïng söï ñaïi sö: Services of all Buddhas. along the nine periods, each complete in 6) Thaät chöùng chö phaùp: Realization of the itself, are, after all, interconnected in one truth of all Buddha-laws. period, the one period formed by the nine. 7) Quaûng haønh nhaãn nhuïc: Manifestation of 10) Duy Taâm Hoài Chuyeån Thieän Thaønh Moân: all patience and endurance. Noùi veà söï thaønh töïu cuûa nhöõng thieän ñöùc 8) Tröôøng thôøi tu haønh: Unflagging devotion maø nhôø ñoù, chuû vaø tôù cuøng hoaït ñoäng moät to his vocation. caùch nhòp nhaøng vaø xaùn laïn. Neáu caùi naày 9) Töï haïnh maõn tuùc: perfection of his work. laø chuû thì taát caû nhöõng caùi khaùc seõ hoaït 10) Linh tha nguyeän maõn: Aiding to all fulfill ñoäng nhö laø thaàn töû cuûa noù, nghóa laø theo their vows and accomplish their spiritual lyù taéc “nhöùt töùc nhaát thieát, vaø nhaát thieát ends. töùc nhöùt.” Chuùng taïo thaønh moät toaøn theå Thaäp La Saùt Nöõ: Möôøi La saùt Nöõ ñöôïc noùi vieân toaøn treân thöïc teá, caùi naày caùi kia xen ñeán trong Kinh Lieân Hoa—The ten raksasi or laãn nhau—The theory of completion of demonesses mentioned in the Lotus Sutra: virtues by which the chief and the retinue 1) Lam-baø: Lamba—Who is associated with work together harmoniously and brightly. Sakyamuni. If one is the chief, all others will work as 2) Tyø-lam-baø: Vilamba—Who is associated his retinue, i.e., according to the one-in-all with Amitabha. and all-in-one principle, they really form 3) Khuùc Xæ: Kutadanti—Who is associated one complete whole, penetrating one with Bhaisajya (Döôïc Sö Phaät). another. 4) Hoa Xæ: Puspadanti—Who is associated Thaäp Khoaùi: The ten inexpressible joys of with Prabhutaratna (Ña Baûo Nhö Lai). the Pure Land. 5) Haéc Xæ: Makutadanti—Who is associated Thaäp Kieáp: Möôøi kieáp ñaõ qua töø khi Phaät A with Vairocana (Ñaïi Nhöït Nhö Lai). Di Ñaø theä nguyeän 48 lôøi nguyeàn—The ten 6) Ña Phaùt: Kesini—Who is associated with kalpas that have expired since Amitabha made

Samantabhadra (Phoå Hieàn). his forty-eight vows, or to complete his bodhi. 7) Voâ-Yeåm-tuùc: Acala—Who is associated Thaäp Kieáp Di Ñaø: See Thaäp kieáp. with Manjusri (Vaên Thuø). Thaäp Kieát Söû: See Samyojana in 8) Trì-Anh-Laï c: Maladhari—Who is Sanskrit/Pali-Vietnamese Section, and Kieát associated with Maitreya (Di Laëc). Söû, Nguõ Haï Phaàn Keát, Nguõ Thöôïng Phaàn Keát 9) Cao-ñeá : Kunti—Who is associated with in Vietnamese-English Section. Avalokitesvara (Quaùn AÂm).

Phaät ñaõ daïy oâng A Nan veà möôøi loaïi ngaï quyû 10) Ñoaïn nhöùt thieát chuùng sanh tinh khí: Sarvasattvaujohari—Who is associated ñöôïc taùi sanh laøm suùc sanh khi traû heát nghieäp ñôøi tröôùc nhö sau: “OÂng A Nan! Quyû nghieäp with Ksitigarbha (Earth Store Ñòa Taïng). Thaäp Laïc: See Thaäp Khoaùi. ñaõ heát roài, tình vaø töôûng ñeàu khoâng, môùi nôi theá gian cuøng vôùi ngöôøi maéc nôï tröôùc, oan noái Thaäp Loaïi Giôùi: Möôøi loaïi giôùi—Ten kinds of precepts—Theo lôøi Phaät daïy trong Kinhgaëp nhau, thaân laøm suùc sanh ñeå traû nôï tröôùc.”—In the Surangama Sutra, book Eight, Hoa Nghieâm, coù möôøi loaïi giôùi daønh cho chö the Buddha taught Ananda about ten kinds of ñaïi Boà Taùt nhaèm giuùp hoï ñaït ñöôïc giôùi quaûng ghosts that will be reborn as an animal to ñaïi Ba-La-Maät voâ thöôïng cuûa chö Nhö Lai According to the Buddha in The Flower continue to pay their debts as follows: Adornment Sutra (Chapter 38—Detachment “Ananda! When his karma as a ghost is ended, From The World), great Enlightening Beings the problem of emotion as opposed to have ten kinds of precepts which help them discursive thought is resolved. At that point he attain the unexcelled great transcendent must pay back in kind what he borrowed from discipline of the Buddhas. others to resolve those grievances. He is born into the body of an animal to repay his debts 1) Giôùi chaúng boû Boà Ñeà taâm: Not giving up the determination for enlightenment. from past lives.” 1) Quaùi quyû: The strange Ghost. 2) Giôùi xa lìa böïc nhò thöøa: Leaving behind the stages of individual salvation. a) Neáu tham aùi laø nguyeân nhaân cuûa haønh ñoäng sai traùi, sau khi traû heát toäi, seõ bieán 3) Giôùi quaùn saùt lôïi ích taát caû chuùng sanh: Observing and benefiting all sentient thaønh hình cuûa baát cöù loaøi naøo maø chuùng beings. gaëp trong khi ñoïa ôû ñòa nguïc: If the 4) Giôùi khieán taát caû chuùng sanh an truï nôicraving be the cause of their misdeeds, they will, after paying for their sins, take Phaät phaùp: Inducing all sentient beings to live by the teachings of Buddha. the form of whatever they meet on living 5) Giôùi tu taát caû sôû hoïc cuûa Boà Taùt: the Hells. b) Loaøi quaùi quyû, khi ñaõ heát baùo, vaät maø Cultivating all the sciences of enlightening beings. chuùng nöông bò tieâu hoaïi, sinh ôû theá gian, phaàn nhieàu laøm loaøi chim cöu: The 6) Giôùi voâ sôû ñaéc nôi taát caû phaùp: Not being acquisitive in respect to anything. retribution of the strange ghost of material objects is finished when the object is 7) Giôùi ñem taát caû thieän caên hoài höôùng Boà Ñeà: Dedicating all roots of goodness to destroyed and it is reborn in the world, enlightenment. usually as a species of owl (after expiating 8) Giôùi chaúng tham tröôùc taát caû thaân Nhö their misdeeds in their realms, are mostly Lai: Not being attached to any of the reborn as owls). incarnations of Buddhas. 2) Quyû Phong Baït: The

drought ghost. a) Nguyeân nhaân taïo ra aùc nghieäp laø daâm duïc: 9) Giôùi tö duy taát caû caùc phaùp vaø xa lìa nhieãm The cause of their misdeeds is lust. tröôùc: Reflecting on all things and getting rid of grasping and clinging. b) Loaïi quyû phong baït, baùo heát, gioù tieâu, sinh ôû theá gian, phaàn nhieàu laøm loaïi chim baùo 10) Giôùi chö caên luaät nghi (ñieàu tieát luïc caên): Regulating all their faculties. ñieàm xaáu nhö chim cuù, chim quaï: The retribution of the drought ghost of the wind Thaäp Loaïi Ngaï Quyû Taùi Sanh Laøm Suùc is finished when the wind subsides, and it Sanh Ñeå Traû Tieáp Nghieäp Tröôùc: Trong is reborn in the world, usually as a species Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc

of weird creature which gives inauspicious b) Loaïi ngaï quyû, baùo heát, khí tieâu, sinh ôû theá prognostications (after expiating their gian, laøm loaøi ñeå ngöôøi ta aên thòt, nhö gaø, misdeeds in their realms, are mostly vòt, lôïn: The retribution of the ghost which reborn as unlucky creatures who foretell takes shape in gases is finished when the misfortunes and calamities). gases are gone, and it is then reborn in the 3) Mî quyû—Mei Ghost (animal ghost). world, usually as a species of eating a) Löøa doái laø nguyeân nhaân taïo ra aùc nghieäp: animal (after expiating their misdeeds in The cause of their misdeeds is their realms, are mostly reborn as deceitfulness. creatures good for food). b) Loaïi mî quyû, baùo heát, luùc cheát, sinh ôû theá 7) Yeåm quyû—Nightmarish ghost: gian, phaàn nhieàu laøm loaøi choàn: The a) Nguyeân nhaân taïo ra aùc nghieäp naày laø söï retribution of the Mei ghost of an animal is gian laän hay gian traù: The cause of their finished when the animal dies, and it is misdeeds is fraud. reborn in the world, usually as a species of b) Loaïi yeåm quyû, baùo heát, u tieâu, sinh ôû theá fox (after expiating their misdeeds in their gian, laøm loaøi ñeå nguôøi ta maëc, nhö con realms, are mostly reborn as foxes). taèm, con cöøu: The retribution of the ghost 4) Coå Ñoäc Quyû—Noxious (ku) ghost: of prolonged darkness is finished when the a) Saân haän laø nguyeân nhaân taïo ra aùc nghieäp darkness ends, and it is then reborn in the naày: Hate is the cause of their misdeeds. world, usually as a species of animal used b) Loaøi coå ñoäc quyû, baùo heát, truøng cheát, sinh for clothing or service (after expiating ôû theá gian, laøm loaïi ñoäc haïi nhö raén reát: their misdeeds in their realms, are mostly The retribution of the Ku ghost in the form reborn as creatures who provide material of worms is finished when the Ku is for clothing). exhausted, and it is reborn in the world, 8) Quyû Voïng Löôïng—Naiads: usually as a species of venomous creature a) Nguyeân nhaân taïo ra aùc nghieäp naày laø taø (after expiating their misdeeds in their kieán: The cause of their misdeeds is realms, are mostly reborn as venomous wrong views. creatures). b) Loaïi quyû voïng löôïng, baùo heát, tinh tieâu, 5) Leä quyû—Cruel ghost: sinh ôû theá gian, laøm loaøi bieát thôøi tieát thöù a) Nguyeân nhaân taïo ra aùc nghieäp naày laø söï töï, nhö chim yeán: The retribution of the baùo thuø: The cause of their misdeeds is ghost which unites with energy is finished revengefulness. when the union dissolves, and it is then b) Loaøi leä quyû, baùo heát, suy maát, sinh ôû theá reborn in the world, usually as a species of gian, laøm loaøi giun saùn: The retribution of migratory creature (after expiating their a pestilence ghost found in degeneration is misdeeds in their realms,

are mostly finished when the degeneration is reborn as creatures through whom the complete, and it is reborn in the world, future can be foretold). usually as a species of tapeworm (after 9) Quyû Dòch söû—Servant Ghost: expiating their misdeeds in their realms, a) Nguyeân nhaân taïo ra aùc nghieäp naày laø söï are mostly reborn as tapeworms). baát coâng: The cause of their misdeeds is 6) Ngaï quyû—Hungry (starved) ghost: unfairness. a) Nguyeân nhaân taïo ra aùc nghieäp naày laø kieâu b) Loaøi quyû dòch söû, baùo heát, minh dieät, sinh ngaïo: The cause of their misdeeds is ôû theá gian, laøm loaøi baùo ñieàm toát nhö chim arrogance. phuïng: The retribution of the ghost of

brightness and intellect is finished when animal, such a living being pays back more the brightness disappears, and it is then than he owed, he will then be reborn as a reborn in the world, usually as a species of human to rectify the excess. If he is a person auspicious creature (after expiating their with strength, blessings, and virtue, then once misdeeds in their realms, are mostly he is in the human realm, he will not have to reborn as auspicious creatures). lose his human rebirth after what is owed him 10) Quyû Truyeàn toáng—Messenger ghost: is restored. But if he lacks blessings, then he a) Nguyeân nhaân taïo ra aùc nghieäp naày laø söï will return to the animal realm to continue tranh caõi: The cause of their misdeeds is repaying his debts. Ananda! You should know disputation. that once the debt is paid, whether with b) Loaïi quyû truyeàn toáng, baùo heát, ngöôøi cheát, money, material goods, or manual labor, the sinh ôû theá gian, laøm loaøi tuøng phuïc ngöôøi process of repayment naturally comes to an nhö meøo, choù: The retribution of the ghost end. But if in the process he took the lives of that relies on a person is finished when the other beings or ate their flesh, then he person dies, and it is then reborn in the continues in the same way, passing through world, usually as a species of domestic kalpas as many as motes of fine dust, taking animal (after repaying their former debts, turns devouring and being slaughtered in a are reborn as domestic animals). cycle that sends him up and down endlessly. Thaäp Loaïi Nhaân Thuù: Möôøi loaïi suùc sanh There is no way to put a stop to it, except traû heát nghieäp baùo, ñöôïc taùi sanh laøm ngöôøi— through samatha or through a Buddha's coming Ten kinds of animals that will be reborn as a to the world. Ananda! These are all beings that human—Trong Kinh Thuû Laêng Nghieâm, quyeån have finished paying back former debts and Taùm, Ñöùc Phaät ñaõ nhaéc A Nan veà möôøi loaïi are born again in the human realm. They are thuù ñöôïc taùi sanh laøm ngöôøi nhö sau: "OÂng A involved in a beginningless scheme of karma Nan! Loaøi suùc sanh traû nôï tröôùc, neáu baét traû and being upside down in which their lives are quaù phaàn, thì chuùng sinh bò traû trôû laïi laøm spent killing one another and being killed by ngöôøi ñeå ñoøi nôï thöøa. Nhö ngöôøi kia coù söùc vaø one another. They do not get to meet the Thus phuùc ñöùc, thì chaúng boû thaân ngöôøi, chæ traû laïi Come One or hear the proper dharma. They nôï cuõ. Neáu voâ phuùc, phaûi trôû laïi laøm suùc sanh just abide in the wearisome dust, passing ñeå traû nôï kia. OÂng A Nan! OÂng neân bieát, neáu through a repetitive cycle. Such people can duøng tieàn, hoaëc duøng söùc cuûa loaøi vaät, chuùng truly be called

pitiful.” traû ñuû thì thoâi. Neáu gieát hay aên thòt chuùng, qua 1) Loaøi chim cöu, khi traû nôï xong, sinh laøm bao kieáp gieát nhau, aên nhau, luaân hoài nhö baùnh ngöôøi, laø loaïi tham nhuõng vaø ngu si cöùng xe xoay vaàn khoâng döùt. Tröø phaùp sa ma tha vaø ñaàu: You should know that when owls and Phaät xuaát theá, khoâng theå naøo döùt heát. Caùc loaïi their kind have paid back their debts, they aáy ñeàu do traû heát nôï, laïi sinh trong nhaân ñaïo, regain their original form and are born as ñeàu bôûi voâ thuûy nghieäp ñieân ñaûo sinh nhau, people, but among those who are corrupt gieát nhau, chaúng gaëp Phaät, nghe chaùnh phaùp, and obstinate. trong caûnh traàn lao cöù luaân chuyeån maõi. Thaät 2) Loaøi baùo tröôùc ñieàm xaáu, khi traû nôï xong, ñaùng thöông!” In the Surangama Sutra, book sinh laøm ngöôøi, laø loaøi baát bình thöôøng vaø Eight, the Buddha reminded Ananda about the quyû quyeät: When creatures that are ten kinds of animals that will be reborn as a inauspicious have paid back their debts, human as follows: “Ananda! If while repaying they regain their original form and are his past debts by undergoing rebirth as an

born as people, but among those who are 3) Haïnh löïc: Action. abnormal. 4) Taøm löïc: Söùc theïn thuøa khi laøm quaáy— 3) Loaøi choàn, laø loaïi taàm thöôøng: When Shame when doing evil. foxes have paid back their debts, they 5) Cöôøng löïc: Energy. regain their original forms and are born as 6) Trì löïc: Söï beàn chí tu trì—Firmness. people, but among those who are 7) Hueä löïc: Wisdom. simpletons. 8) Ñöùc löïc: Coâng ñöùc—Virtue. 4) Loaøi ñoäc, laø loaïi baïo ngöôïc: When 9) Bieän löïc: Söùc huøng bieän chaùnh phaùp— creatures of the venomous category have Reasoning. paid back their debts, they regain their 10) Saéc löïc: Personal appearance. original form and are born as people, but 11) Thaân löïc: Physical powers. among those who are hateful. 12) Taøi löïc: Wealth. 5) Loaøi giun saùn, laø loaïi ñeâ tieän: When 13) Taâm löïc: Spiritual powers. tapeworms and their like have paid back 14) Thaàn tuùc löïc: Magic. their debts, they regain their original form 15) Hoaèng phaùp löïc: Power of spreading the and are born as people, but among those Truth. who are lowly. 16) Haøng ma löïc: power of subduing demons. 6) Loaøi ñeå ngöôøi ta aên thòt, laø loaïi nhu Thaäp Luïc Quaùn: Theo K.K. Tanaka trong nhöôïc: When the eddible types of Tònh Ñoä Nguyeân Thuûy Trung Hoa, coù 16 pheùp creatures have paid back their debts, they quaùn trong Tònh Ñoä toâng (ñaây laø 16 caùch quaùn regain their original form and are reborn töôûng ñeán coõi Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø as people, but among those who are weak. haàu coù vaõng sanh veà ñoù. Theo truyeàn thuyeát, 7) Loaøi ñeå cho ngöôøi ta laøm ñoà maëc, laø loaïi ñaây laø 16 pheùp maø Ñöùc Phaät Thích Ca ñaõ lao ñoäng: When creatures that are used for truyeàn daïy theo lôøi caàu thænh cuûa baø Hoaøng clothing or service have paid back their thaùi haäu Vi Ñeà Hy)—According to K.K. debts, they regain their original form and Tanaka in The Dawn of Chinese Pure Land are reborn as people, but among those Doctrine, there are sixteen kinds of who do hard labor. contemplation in the Pure Land. 8) Loaøi bieát thôøi tieát, laø loaïi coù vaên hoïc: 1) Quaùn töôûng thaáy maët trôøi saép laën: When creatures that migrate have paid Visualization of the setting sun. back their debts, they regain their original 2) Quaùn töôûng Thaáy nöôùc laéng trong: form and are reborn

as people among Visualization of pure water. those who are literate. 3) Quaùn töôûng thaáy ñaát nôi coõi Cöïc Laïc: 9) Loaøi baùo tröôùc ñieàm toát, laø loaïi thoâng Visualization of the ground in the Pure minh: When auspicious creatures have Land. paid back their debts, they regain their 4) Quaùn töôûng thaáy caây baùu: Visualization original form and are reborn as people of precious trees. among those who are intelligent. 5) Quaùn töôûng thaáy baùt coâng ñöùc thuûy, hay 10) Loaøi phuïc tuøng ngöôøi, laø loaïi thoâng thaïo: nöôùc taùm coâng ñöùc: Visualization of eight Thaäp Luïc Ñaïi Löïc: Möôøi saùu ñaïi löïc cuûa waters of merit and virtue—See Baùt Boà taùt—The sixteen great powers obtainable Coâng Ñöùc Thuûy. by a bodhisattva: 6) Toång quaùn töôûng thaáy caùc caûnh, thaáy caây 1) Chí löïc: Will. baùu, thaáy ao baùu nôi theá giôùi Cöïc Laïc: 2) YÙ löïc: Mind.

Unified visualization of the precious including the highest, the middle, and the trees, lakes, etc., in the Pure Land. lowest of the three highest classes. 7) Quaùn töôûng thaáy toøa hoa cuûa Ñöùc Phaät A 15) Quaùn töôûng Trung Boái Sanh, bao goàm Di Ñaø: Visualization of the lotus throne trung phaåm thöôïng sanh, trung phaåm of Amitabha Buddha. trung sanh, vaø trung phaåm haï sanh: 8) Quaùn töôûng thaáy hình Phaät A Di Ñaø vaø Visualization of the rebirth of the middle chö Boà Taùt Quaùn AÂm ngoài beân taû toøa, vaø grades in the Pure Land, including the Boà Taùt Ñaïi Theá Chí ñang ngoài beân höõu highest, the middle, and the lowest of the toøa: Visualization of the images of the three middle classes. Buddha Amitabha on the throne, 16) Quaùn töôûng Haï Boái Sanh, bao goàm haï Bodhisattvas Avalokitesvara on the left, phaåm thöôïng sanh, haï phaåm trung sanh, and Bodhisattva Mahasthamaprapta on vaø haï phaåm haï sanh: Visualization of the the right side of the throne. rebirth of the lowest grades, including the 9) Quaùn töôûng thaáy toû roõ chôn thaân maø Ñöùc highest, the middle, and the lowest in the Phaät A Di Ñaø ñaõ thò hieän nôi coõi Cöïc three lowest classes in the Pure Land. Laïc: Visualization of the Reward body of Thaäp Luïc Taâm: The sixteen hearts or minds: Amitabha Buddha, i.e. the form in which 1) Khoå phaùp nhaãn: Patience with Dharmas of he appears in the Pure Land. Suffering. 10) Quaùn töôûng thaáy roõ saéc thaân cuûa Boà Taùt 2) Khoå phaùp trí: Wisdom concerning Quaùn Theá AÂm: Visualization of Dharmas of Suffering. Avalokitesvara Bodhisattva. 3) Khoå loaïi nhaãn: Patience with Kinds of 11) Quaùn töôûng thaáy roõ saéc thaân cuûa Boà Taùt Suffering. Ñaïi Theá Chí: Visualization of 4) Khoå loaïi trí: Wisdom concerning Kinds of Mahasthamaprapta Bodhisattva. Suffering. 12) Quaùn töôûng thaáy roõ ba vò A Di Ñaø, Quaùn 5) Taäp Phaùp nhaãn: Patience with Dharmas of Theá AÂm, vaø Ñaïi Theá Chí ñaày khaép caû hö Accumulation. khoâng: Visualization of the reward bodies 6) Taäp Phaùp trí: Wisdom concerning of Amitabha Buddha, Avalokitesvara Dharmas of Accumulation. Bodhisattva, and Mahasthamaprapta 7) Taäp loaïi nhaãn: Patience with Kinds of Bodhisattva are every where in the Accumulation. space. 8) Taäp loaïi trí: Wisdom concerning kinds of 13) Quaùn töôûng taïp, khi thì quaùn töôûng Ñöùc Accumulation. A Di Ñaø, khi thì quaùn töôûng Ñöùc Quaùn 9) Dieät Phaùp nhaãn: Patience with Dharmas of Theá AÂm, khi thì quaùn töôûng Ñöùc Ñaïi Theá Extinction. Chí: A mixing or intermingling 10) Dieät Phaùp trí: Wisdom concerning visualization

among Amitabha Buddha, Dharmas of Extinction. Avalokitesvara Bodhisattva, and 11) Dieät loaïi nhaãn: Patience with Kinds of Mahasthamaprapta Bodhisattva. Extinction. 14) Quaùn töôûng Thöôïng Boái Sanh, bao goàm 12) Dieät loaïi trí: Wisdom concerning Kinds of thöôïng phaåm thöôïng sanh, thöôïng phaåm Extinction. trung sanh, vaø thöôïng phaåm haï sanh: 13) Ñaïo Phaùp nhaãn: Patience with Dharmas of Visualization of the rebirth of the three the Way. highest grades in the Pure Land, 14) Ñaïo Phaùp trí: Wisdom concerning Dharmas of the Way.

15) Ñaïo loaïi nhaãn: Patience with Kinds of the Thöøa—The power of creating all kinds of way. conveyance or yana without ever giving 16) Ñaïo loaïi trí: Wisdom concerning Kinds of up the Mahayana. the way. 8) Thaàn Bieán Löïc: Vikurvana-bala (skt)— ** Möôøi laêm taâm ñaàu tieân daønh cho nhöõng Naêng löïc taïo thaønh moät theá giôùi thuaàn ngöôøi ñang trong tieán trình tôùi quaû vò thöù khieát thanh tònh trong moãi loå loâng cuûa nhaát: “döï löu.” Taâm thöù 16 daønh cho da—The power of making a world of ngöôøi ñaõ chöùng quaû “vò löu.”—The first immaculate purity in every pore of the fifteen minds are for those who are in the skin. process towards the first fruit of “enter the 9) Boà Ñeà Löïc: Bodhi-bala (skt)—Naêng löïc stream.” The sixteenth mind is for those thöùc tænh cho moïi chuùng sanh giaùc ngoä— who are certified to the first fruit of The power of awakening every being in “stream-enter”. enlightenment. Thaäp Löïc Boà Taùt: Dasa-bodhisattva-balni 10) Chuyeån Phaùp Luaân Löïc: (skt)—Möôøi naêng löïc cuûa vò Boà Taùt theo Kinh Dharmacakrapravartana-bala (skt)—Naêng Hoa Nghieâm—The ten powers of the löïc cuûa söï tuyeân thuyeát; moät phaàn caâu maø Bodhisattva according to the Avatamsaka keâu goïi ñoàng boä nhöõng caùi taâm cuûa moïi Sutra: chuùng sanh—The power of uttering one 1) Thaâm Taâm Löïc: Asayabala (skt)—Coù taâm phrase which appeals uniformly to the döùt khoaùt traùnh xa theá tuïc—Having a hearts of all beings. mind strongly turned away from Thaäp Löïc Nhö Lai: Dasa-tathagata-balani worldliness. (skt)—Möôøi ñaïi löïc cuûa Phaät—Nhö Lai Cuï 2) Taêng Sinh Thaâm Taâm Löïc: Adhyasaya- Tuùc Thaäp Löïc—The ten great powers of a bala (skt)—Coù moät nieàm tin vaøo Phaät giaùo Buddha: caøng luùc caøng maïnh—Having a belief 1) Tri thò xöù phi xöù trí löïc: Khaû naêng bieát söï growing ever stronger in Buddhism. lyù laø ñuùng hay chaúng ñuùng—Complete 3) Phöông Tieän Löïc: Prayoga-bala (skt)— knowledge of what is right or wrong in Naêng löïc töï tu trong taát caû moïi tu taäp Boà every condition—The power of knowing Taùt ñaïo—The power of disciplining from awakening to what is and what is not himself in all the exercises of the case—Knowing right and wrong—The Bodhisattvahood. power to distinguish right from wrong. 4) Trí Löïc: Prajna-bala (skt)—Naêng löïc tröïc 2) Tri tam theá nghieäp baùo Trí löïc: Tri Thöôïng giaùc ñeå hieåu taâm thöùc cuûa moïi chuùng Haï Trí Löïc—Complete knowledge of sanh—The intuitive power to understand what is the karma of every being past, the mentalities of all beings. present and future—The power of 5) Nguyeän Löïc: Pranidhana-bala (skt)— knowing karmic retributions throughout Naêng löïc laøm cho moïi lôøi nguyeän ñöôïc the three periods of time—Knowing what thaønh töïu—The power of making every karmic effects

follow from which causes. prayer fulfilled. 3) Tri chö Thieân giaûi thoaùt Tam muoäi: 6) Haønh Löïc: Carya-bala (skt)—Naêng löïc Complete knowledge of all stages of vaän haønh cho ñeán khi taän cuøng thôøi gian— dhyana liberation and samadhi—The The power of working till the end of time. power of knowing all dhyanas, liberations 7) Thöøa Löïc: Yana-bala (skt)—Naêng löïc taïo and samadhis—Knowing the various ra moïi thöøa maø khoâng bao giôø boû Ñaïi

balanced states (four dhyanas, eight states cut off all habits forever—Knowing how of liberation, three samadhi, etc). to end excesses. 4) Tri chuùng sanh taâm taùnh Trí löïc: Complete Thaäp Ma: Theo Kinh Hoa Nghieâm, Phaåm 38, knowledge of the powers and faculties of coù möôøi thöù ma cuûa chö Ñaïi Boà Taùt. Chö Boà all beings—The power of knowing all Taùt neân mau duøng phöông tieän xa rôøi möôøi thöù faculties whether superior or inferior— ma naày—According to the Flower Adornment Knowing the superior or inferior makings Sutra, Chapter 38, there are ten kinds of og others. demons of great enlightening beings. 5) Tri chuûng chuûng giaûi trí löïc: Bieát ñöôïc söï Enlightening beings should apply appropriate hieåu bieát cuûa chuùng sanh—Complete means to quickly escape these demons. knowledge of the desires or moral ** See Ten ways of getting rid of demons' direction of every being—The power of actions—See Möôøi ñieàu rôøi boû ma nghieäp knowing the various realms—Knowing the cuûa chö Boà Taùt. desires of others. 1) Nguõ uaån ma, vì sanh caùc chaáp thuû: The 6) Tri chuûng chuûng giôùi trí löïc: Bieát heát caùc demon of the clusters of mental and caûnh giôùi—Complete knowledge of actual material elements, giving rise to condition of every individual—The power attachments. of knowing the various understanding— 2) Phieàn naõo ma, vì haèng taïp nhieãm: The Knowing the states of others. demon of afflictions, perpetually 7) Tri nhöùt thieát sôû ñaïo trí löïc: Bieát heát phaàn confusing and defiling. haønh höõu laäu cuûa luïc ñaïo—Complete 3) Nghieäp ma, vì hay chöôùng ngaïi: The knowledge of the direction and demon of actions, able to obstruct and consequence of all laws—The power of inhibit. knowing where all paths lead—Knowing 4) Taâm ma, vì khôûi ngaõ maïn coáng cao: The the destinations of others, either nirvana or demon of mind, which gives rise to pride. hell. 5) Töû ma, vì boû choã sanh: The demon of 8) Tri thieân nhaõn voâ ngaïi trí löïc: Thaáy bieát death, which abandons life. taát caû söï vieäc cuûa chuùng sanh—Complete 6) Thieân ma, vì töï kieâu caêng phoùng tuùng: knowledge of all causes of mortality and The demon of heaven, being self- of good and evil in their reality—The indulgent. power of knowing through the heavenly 7) Thieän caên ma, vì haèng chaáp thuû: The eye without obstruction—Knowing the demon of roots of goodness, because of past. perpetual clinging. 9) Tri tuùc maïng voâ laäu trí löïc: Bieát caùc ñôøi 8) Ma tam muoäi, vì töø laâu say ñaém: The tröôùc raát xa cuûa chuùng sanh—Complete demon of concentration, because of long knowledge of remote lives of all beings, indulgence in the experience. the end of all beings and nirvana—The 9) Thieän tri thöùc ma, vì khôûi taâm chaáp tröôùc: power of knowing previous lives without The demon of spiritual teachers, because outflows—Buddha-power to know life and of giving rise to feelings of attachment. death, or all previous transmigrations. 10) Boà Ñeà phaùp trí ma, vì

chaúng chòu xaû lìa: 10) Tri vónh ñoaïn taäp khí trí löïc: Bieát ñoaïn The demon of phenomenon of haún caùc taäp khí—Complete knowledge of enlightenment, because of not wanting to the destruction of all illusion of every relinquish it. kind—The power of knowing from having

Thaäp Ma Nghieäp: Ten kinds of demons' 6) Baát nam: The condition of an eunuch. actions—See Möôøi Thöù Ma Nghieäp Cuûa Chö 7) Duïc töôûng: Tö töôûng daâm duïc—Lust. Ñaïi Boà Taùt. 8) Nguy haïi: Moät mình xoâng voâ nhaø ngöôøi— Thaäp Minh: Ten kinds of insight—See Möôøi Endangering the character by improper Thöù Minh Cuûa Chö Ñaïi Boà Taùt. intimacy. 9) Cô hieàm: Cheâ bai vieäc laøm cuûa ngöôøi— Thaäp Moân: Möôøi cöûa noái keát giöõa theá giôùi Contempt. vaät chaát vaø hieän töôïng—The ten doors or 10) Suùc döôõng: Nuoâi suùc vaät—Breeding connection between noumena or substance animals for slaughter. and phenomena (theory and practice): 1) Lyù luoân ñi vôùi söï: Substance (Lyù) is Thaäp Nguõ Quaùn Nieäm: Theo Kinh Duy Ma always present with the phenomena (Söï). Caät, ngaøi Duy Ma Caät ñaõ noùi veà möôøi laêm 2) Söï luoân ñi vôùi lyù: The phenomena is phaùp quaùn nieäm veà khoâng truï voâ vi— always present with substance. According to the Vimalakirti Sutra, Honorable 3) Söï tuøy thuoäc vaøo lyù maø toàn taïi: The lay man Vimalakirti explained about fifteen phenomena depend on the substance for modes of contemplation on "staying in the its existence. supramundane state" or "non-active state" of a 4) Söï phoâ baøy lyù: The phenomena can reveal Bodhisattva: the substance. 1) Tu hoïc moân Khoâng; khoâng laáy khoâng laøm 5) Söï bieán maát trong lyù: The phenomena choã tu chöùng: Studying and practicing the (from is unreal) can disappear in the immaterial or emptiness without abiding in substance. voidness. 6) Söï coù theå che daáu lyù: The phenomena can 2) Tu hoïc moân voâ töôùng, voâ taùc, khoâng laáy conceal the substance. voâ töôùng, voâ taùc laøm choã tu chöùng: 7) Chaân lyù chính laø söï: The true substance is Studying and practicing formlessness the phenomena. (nonappearance) and inaction (non 8) Söï chính laø lyù: The phenomena is the pursuit) without abiding in them. substance. 3) Tu hoïc phaùp Voâ Sanh khoâng laáy Voâ Sanh 9) Chaân nhö khoâng phaûi laø söï: True reality is laøm choã tu chöùng: Contemplating the not the phenomena. reality of noncreation but does not take 10) Söï khoâng phaûi laø lyù: The phenomena is noncreation as an object of attainment. not the whole substance. 4) Quaùn Voâ Thöôøng maø khoâng nhaøm vieäc laønh (lôïi haønh): Looking into the Thaäp Muïc Ngöu Ñoà: See Thaäp Ngöu Ñoà. impermanence without discarding the Thaäp Naõo Loaïn: Möôøi phieàn naõo hay nhieãu performance of good deeds (a Bodhisattva loaïn trong cuoäc soáng tu haønh—The ten meditates on the truth of Impermanence disturbers of the religious life: but does not abandon his work to serve 1) Haøo theá: Theá löïc—Domineering spirit. and save sentient beings). 2) Taø nhôn phaùp: Ngoaïi ñaïo phaùp— 5) Quaùn Theá Gian Khoå maø khoâng gheùt sanh Heretical ways. töû: Looking into suffering in the world 3) Hung hyù: Ñuøa giôõn hung aùc—Dangerous without hating birth and death, i.e. amusements. samsara (a Bodhisattva contemplates on 4) Chieân ñaø la: Chuyeân ngheà laøm thòt—A suffering but does not reject the world of butcher's or

other low occupations. births and deaths). 5) Nhò thöøa: Asceticism or selfish Hinayana 6) Quaùn Voâ Ngaõ maø daïy doã ngöôøi khoâng salvation.

nhaøm moûi: Looking into the absence of Looking into nothingness (emptiness) the ego while continuing to teach all living without forgetting (abandoning) about beings indefatigably. great compassion. 7) Quaùn Tòch Dieät maø khoâng tòch dieät haún;: 14) Quaùn Chaùnh Phaùp Vò (choã chöùng) maø Looking into nirvana with no intention of khoâng theo Tieåu thöøa: Looking into the dwelling in it permanently (a Bodhisattva right position (of nirvana) without contemplates on extinction but does not following the Hinayana habit of staying in embrace extinction). it (a Bodhisattva meditates on the position 8) Quaùn xa lìa (buoâng boû) maø thaân taâm tu of the True Dharma but does not follow a caùc phaùp laønh: Looking into the rigid path). relinquishment (of nirvana) while one's 15) Quaùn caùc phaùp hö voïng, khoâng beàn chaéc, body and mind are set on the practice of khoâng nhaân, khoâng chuû, khoâng töôùng, boån all good deeds (a Bodhisattva meditates nguyeän chöa maõn maø khoâng boû phöôùc ñöùc on detachment but goes on realizing good thieàn ñònh trí tueä. Tu caùc phaùp nhö theá goïi things in the world). laø Boà Taùt khoâng truï voâ vi: Looking into 9) Quaùn Khoâng Choã Veà (khoâng quy tuùc) maø the unreality of all phenomena which are vaãn veà theo phaùp laønh: Looking into the neither firm nor have an independent non-existing destinations of all things nature, impermanence, and are egoless while the mind is set on practicing and formless (markless), but since his own excellent actions as true destinations (a fundamental vows are not entirely Bodhisattva meditates on the homeless fulfilled, he should not regard merits, nature of all dharmas but continues to serenity and wisdom as unreal and so orient himself toward the good). cease practicing them. 10) Quaùn Voâ Sanh maø duøng phaùp sanh (nöông Thaäp Nguõ Taâm Thieän Saéc Giôùi: Fifteen theo höõu sanh) ñeå gaùnh vaùc taát caû: Kinds of Fine-Material-Sphere Wholesome Looking into the unborn, i.e. the uncreate Consciousness—See Möôøi Laêm Taâm Thieän while abiding in the illusion of life to Thuoäc saéc Giôùi. shoulder responsibility to save others (a Thaäp Nguyeän Boà Taùt: Theo Nghieân Cöùu Bodhisattva contemplates on the reality of Kinh Laêng Giaø cuûa Thieàn Sö D.T. Suzuki, theo neither-creation-nor-destruction but still trí tueä sieâu vieät caùc Boà Taùt bieát raèng chaân lyù undertakes the responsibility in the world Boà Taùt vöôït khoûi moïi söï ñònh tính vaø khoâng heà of creations and destructions). chòu baát cöù hình thöùc mieâu taû naøo, nhöng vì 11) Quaùn Voâ Laäu maø khoâng ñoaïn caùc laäu: taâm caùc ngaøi ñaày töø bi ñoái vôùi taát caû chuùng Looking into passionlessness without sanh, laø nhöõng keû khoâng theå naøo böôùc ra khoûi cutting off the passion-stream in order to vuøng nöôùc xoaùy cuûa höõu vaø phi höõu, neân caùc stay in the world to liberate others. ngaøi höôùng nhöõng nguyeän öôùc maõnh lieät cuûa 12) Quaùn khoâng choã laøm (voâ haønh) maø duøng caùc ngaøi ñeán söï cöùu ñoä vaø giaûi thoaùt chuùng vieäc laøm (haønh ñoäng) ñeå giaùo hoùa chuùng sanh. Traùi tim cuûa chính ngaøi thì thoaùt khoûi sanh: Looking into the state of non-action nhöõng chaáp tröôùc nhö nhöõng keû chöa chöùng while carrying out the Dharma to teach ngoä thöôøng toân giöõ, maø laïi caûm thaáy kieân ñònh and

convert living beings (a Bodhisattva vì trí tueä cuøa caùc ngaøi ñaõ khoâng phaù dieät ñieàu contemplates on nonaction but continues naày, vaø töø ñoù maø coù caùc boån nguyeän, caùc always his acts of service and education). phöông tieän thieän xaûo vaø caùc Hoùa Thaân cuûa 13) Quaùn Khoâng Voâ maø khoâng boû ñaïi bi: caùc ngaøi. Nhöng taát caû nhöõng gì maø caùc ngaøi

laøm ñeå laøm chín muoài taát caû moïi chuùng sanh kalpas or ages, and functioning uninterruptedly ñeå ñaùp öùng yeâu caàu cuûa hoï vaø cuõng gioáng nhö as long as there is the appearance of a Buddha. aùnh traêng trong nöôùc, caùc ngaøi hieän ra ñuû moïi 1) Nguyeän thöù nhaát—The first vow: Toân kính hình töôùng maø thuyeát phaùp. Hoaït ñoäng cuûa caùc vaø phuïng söï heát thaûy chö Phaät, moät vò vaø ngaøi thuaät ngöõ Ñaïi Thöøa goïi laø Voâ Coâng Duïng taát caû, khoâng tröø ra vò naøo—To honour and Haïnh, nghóa laø nhöõng haønh ñoäng khoâng duïng serve all the Buddhas, one and all without coâng, khoâng taùc ñoäng, khoâng muïc ñích. Khi vò a single exception. Boà Taùt nhaäp vaøo ñòa thöù nhaát goïi laø Hoan Hyû 2) Nguyeän thöù hai—The second vow: Maõi Ñòa, trong söï nghieäp tu taäp taâm linh, ngaøi phaùt maõi hoä trì giaùo phaùp cuûa chö Phaät—To ra möôøi lôøi nguyeän bao truøm toaøn boä vuõ truï, work for the preservation and perpetuation traûi roäng tôùi cuoái choã khoâng gian, ñaït ñeán taän of the teaching of all the Buddhas. cuøng cuûa thôøi gian, heát taát caû caùc kieáp vaø vaãn 3) Nguyeän thöù ba—The third vow: Coù maët vaän haønh khoâng giaùn ñoaïn khi coù Ñöùc Phaät khi moãi Ñöùc Phaät xuaát hieän, duø baát cöù ôû xuaát hieän—According to The Studies in The ñaâu hay baát cöù luùc naøo—To be present at Lankavatara Sutra, written by Zen Master D.T. the appearance of each Buddha, wherever Suzuki, according to his transcendental insight and whenever it may be. into the truth of things, the Bodhisattva knows 4) Nguyeän thöù tö—The fourth vow: Thöïc that it is beyond all oredicates and not at all haønh Boà Taùt haïnh laø roäng lôùn voâ löôïng, subject to any form of description, but his heart voâ taän, vöôït khoûi moïi oâ nhieãm, vaø môû full of compassion and love for all beings who roäng caùc ba la maät hay ñöùc haïnh toaøn haûo are unable to step out of the dualistic ñeán taát caû chuùng sanh—To practice the whirlpools of “becoming” or not becoming,” he proper conduct of Bodhisattvahood which directs his vows towards their salvation and is wide and measureless, imperishable and emancipation. His own heart is free from such free from impurities, and to extend the attachments as are ordinarily cherished by the Virtues of Perfection (paramitas) towards unemancipated, but that which feels persists, all beings. for his insight has not destroyed this, and hence 5) Nguyeän thöù naêm—The fifth vow: Ñöa his Purvapranidhana, his Upayakausalya, his chuùng sanh baèng nhöõng lôøi leõ deã hieåu nhaát Nirmanakaya. Yet all that he does for the ñeå ñeán vôùi giaùo lyù cuûa chö Phaät khieán hoï maturity of all beings in response to their coù theå tìm thaáy choã an truù toái haäu trong trí needs, is like the moon reflection in water, tueä cuûa caùc baäc toaøn trí—To induce all showing himself in all forms and appearances beings in the most comprehensive sense of he preaches to them on the Dharma. His the term to turn to the teaching of the activity is what is in Mahayana phraseology Buddhas so that they may find their final

called “Anabhogacarya,” deeds that are abode of peace in the wisdom of the all-effortless, effectless, and purposeless. When wise ones. the Bodhisattva enters upon the first stage 6) Nguyeän thöù saùu—The sixth vow: Coù moät called Joy or Pramudita, in the career of his nhaän thöùc töï noäi veà vuõ truï roäng raõi vaø voâ spiritual discipline, he makes the following taän trong taát caû caùc moïi khía caïnh phöùc solemn vows, ten in number, which, flowing taïp cuûa noù—To have an inner perception out of his most earnest determined will, are as of the universe, wide and inexhaustible, in all-inclusive as the whole universe, extending all its possible multitudinousness. to the extremity of space itself, reaching the 7) Nguyeän thöù baûy—The seventh vow: Theå end of time, exhausting all the number of hoäi moái töông quan hoã töông xaâm nhaäp

chaët cheû cuûa moät vaø taát caû, cuûa taát caû vaø cease from practicing the objects of moät, vaø laøm cho moïi quoác ñoä cuûa chuùng Bodhisattvahood. sanh thanh khieát nhö moät quoác ñoä cuûa Thaäp Nguyeän Vöông: The King of the Ten Phaät—To realize the most closely Vows—Samantabhadra—See Thaäp Ñaïi interpenetrating relationship of each and Nguyeän cuûa Boà Taùt Phoå Hieàn. all, of all and each, and to make everyland Thaäp Ngöu Ñoà: The ten ox-pictures: of beings immaculate as a Buddha-land. 1) Tìm traâu: Looking for an ox—Seeking the 8) Nguyeän thöù taùm—The eighth vow: Keát ox. hôïp vôùi heát thaûy chö Boà Taùt trong söï nhaát 2) Thaáy daáu: Seeing its tracks—Finding the theå cuûa yù ñònh, trôû neân thaân thieát vôùi tracks. phaåm chaát, söï hieåu bieát vaø ñieàu kieän taâm 3) Thaáy traâu: Seeing the ox—First glympse linh cuûa chö Nhö Lai, khieán cho vò Boà taùt of the ox. coù theå nhaäp vaøo moïi giôùi chuùng sanh maø 4) Ñöôïc traâu: Catching it—Catching the ox. thaønh töïu Ñaïi Thöøa, laø giaùo phaùp vöôït 5) Chaên traâu: Feeding the ox—Taming the khoûi moïi tö nghì—To be united with all ox. the Bodhisattvas in oneness of intention, 6) Côõi traâu veà nhaø: Riding the ox home— to become intimately acquainted with the Riding the ox home. dignity, understanding, and psychic 7) Queân traâu coøn ngöôøi: Ox dies, man condition of the Tathagatas, so that the lives—Forgetting the ox—Self alone. Bodhisattva can enter any society of 8) Ngöôøi traâu ñeàu queân: Both dead— beings and accomplish the Mahayana Forgetting the ox and self. which is beyond thought. 9) Trôû veà nguoàn coäi: Return whence both 9) Nguyeän thöù chín—The ninth vow: Xoay came—Returning to the source. baùnh xe baát thoái chuyeån maø töø ñoù thöïc 10) Thoõng tay vaøo chôï (vaøo choán traàn ai): hieän coâng vieäc phoå ñoä cuûa mình baèng Enter the dust—Entering the market place caùch töï laøm cho mình gioáng nhö vò ñaïi y with helping hands. sö hay nhö vieân ngoïc Mani—To evolve Thaäp Nhaõn: Ten kinds of eyes: the never-receding wheel whereby to 1) Nhuïc nhaõn: Eyes of flesh—Ordinary carry out his work of universal salvation, eyes—Worldly eyes. by making himself like unto the great lord 2) Thieân nhaõn: Deva eyes. of medicine or wish-fulfilling gem. 3) Hueä nhaõn: Wisdom eyes. 10) Nguyeän thöù möôøi—The tenth vow: Theå 4) Phaùp nhaõn: Dharma eyes. chöùng söï chöùng ngoä toái thöôïng trong moïi 5) Phaät nhaõn: Buddha eyes. theá giôùi baèng caùch vöôït qua caùc Boà Taùt 6) Trí nhaõn: Eyes of

judgment. ñòa vaø thaønh töïu caùc nguyeän öôùc cuûa moïi 7) Quang minh nhaõn: Eyes shining with chuùng sanh baèng moät tieáng noùi, vaø trong Buddha-light. khi toû hieän mình ôû trong Nieát Baøn, vaãn 8) Xuaát sinh töû nhaõn: Immortal eyes. khoâng ngöøng thöïc hieän caùc muïc ñích cuûa 9) Voâ ngaïi nhaõn: Unhindered eyes. quaû vò Boà Taùt—To realize the great 10) Nhöùt thieát trí nhaõn: Omniscient eyes. supreme enlightenment in all the worlds, Thaäp Nhaân: Ten Causes—See Thaäp Nhaân by going through the stages of Thaäp Quaû. Buddhahood, and fulfilling the wishes of all beings with one voice, and while Thaäp Nhaân Thaäp Quaû: Theo Kinh Thuû showing himself to be in Nirvana, not to Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà thaäp nhaân thaäp quaû nhö

sau—According to the Surangama Sutra, book upon the practice of lust and name it the Eight, the Buddha reminded Ananda about the ‘fire of desire.’ Bodhisattvas avoid desire ten causes and ten effects as follows: as they would a fiery pit.” 1) Daâm Taäp Nhaân: Habits of lust or the habit 2) Tham Taäp Nhaân: Habits of greed of sexual desire. (craving). a) Daâm duïc phaùt trieån thaønh thoùi quen vì söï a) Nhaân tham lam quaû baùo laø ñòa nguïc laïnh: giao hôïp trong ñoù hai ngöôøi aâu yeám nhau Covetousness results in the cold hells. vaø phaùt sanh söùc noùng kích thích söï ham b) Ñöùc Phaät daïy: “Tham taäp giao keát, phaùt ra muoán. Chuyeän naày cuõng gioáng nhö vieäc thu huùt maõi khoâng thoâi. Nhö vaäy neân coù chaø xaùt hai tay vôùi nhau: Lust grows into a chöùa caùi giaù laïnh, trong ñoù laïnh leõo. Ví duï habit because of sexual intercourse in ngöôøi laáy mieäng hít gioù, thaáy coù hôi laïnh. which two people caress each other Hai caùi taäp xoâ ñaåy nhau, neân coù nhöõng thereby producing heat that in turn vieäc ba ba, tra tra, la la, nhö baêng laïnh, stimulates desire. This is like the heat hoa sen traéng, ñoû, xanh. Vì theá möôøi caused by rubbing the hands together. phöông caùc Ñöùc Phaät noùi tham caàu nhö laø b) Nhaân daâm duïc coù quaû baùo laø giöôøng saét nöôùc tham. Boà Taùt neân traùnh tham nhö noùng, coät ñoàng, taùm ñòa nguïc noùng traùnh bieån ñoäc.”—The Buddha taught: (giöôøng saét coù nghóa laø söï ham muoán, vaø “Habits of greed and intermingled coät ñoàng coù nghóa laø söï theøm muoán tình scheming which give rise to a suction. duïc): Adultery results in the iron bed, the When this suction becomes dominant and copper pillar, and the eight hot hells (the incessant, it produces intense cold and bed stands for sexual desire and the pillar solid ice where freezing occurs, just as a for the partner on whom the sinner sensation of cold is experienced when a depends to stimulate his sexual appetite). person draws in a blast of wind through his c) Ñöùc Phaät daïy: “Daâm taäp giao tieáp, phaùt ra mouth. Because these two habits clash töø nôi coï xaùt maõi khoâng thoâi. Nhö vaäy neân together, there come into being chattering, luùc cheát thaáy coù löûa saùng, trong ñoù phaùt whimpering, and shuddering; blue, red, ñoäng. Ví duï nhö ngöôøi laáy tay coï xaùt nhau and white lotuses; cold and ice; and other thaáy coù hôi noùng. Hai caùi taäp nöông nhau such expeirences.” khôûi, neân coù vieäc giöôøng saét truï ñoàng. Cho 3) Maïn Taäp Nhaân: Habits of arrogance. neân möôøi phöông caùc Ñöùc Phaät noùi daâm laø a) Nhaân ngaõ maïn quaû baùo laø bò rôi vaøo soâng löûa duïc. Boà Taùt thaáy söï daâm duïc

nhö maùu bieån ñoäc: Conceit results in blood traùnh haàm löûa.”—The Buddha taught: rivers and poisonous seas. “Habits of lust and reciprocal interactions b) Ñöùc Phaät daïy: “Maïn taäp giao laán, phaùt ra which give rise to mutual rubbing. When yû nhau, tuoân chaûy maõi khoâng thoâi. Nhö this rubbing continues without cease, it vaäy neân coù cuoàn cuoän chaûy, chöùa soùng produces a tremendous raging fire within thaønh nöôùc. Nhö löôõi neám vò, chaûy nöôùc which movement occurs, just as warmth daõi vaäy. Hai taäp coå ñoäng nhau, neân coù caùc arises between a person’s hands when he vieäc soâng huyeát, tro caùt noùng, bieån ñoäc, rubs them together. Because these two nöôùc ñoàng, vaân vaân. Vì theá möôøi phöông habits set each other ablaze, there come Phaät goïi ngaõ maïn laø uoáng nöôùc si. Boà Taùt into being the iron bed, the copper pillar, neân traùnh ngaïo maïn nhö traùnh choã sa laày and other such experiences. Therefore, lôùn.”—Habits of arrogance and resulting Thus Come Ones of the ten directions look friction which give rise to mutual

intimidation. When it accelerates without mutilation, filing and sticking, flogging and cease, it produces torrents and rapids beating, and other such experiences. which create restless waves of water, just Therefore, the Thus Come Ones of the ten as water is produced when a person directions look upon hatred and name it continuously works his tongue in an effort ‘sharp knives and swords.’ Bodhisattvas to taste flavors. Because these two habits should avoid hatred as they would their incite one another, there come into being own execution.” the river of blood, the river of ashes, the 5) Traù Taäp Nhaân: Gian traù löøa ñaûo quaû baùo burning sand, the poisonous sea, the laø bò goâng cuøm roi voït—Habits of molten copper which is poured over one or deceptions (deceitfulness) result in yokes which must be swallowed, and other such and being beaten with rods—Ñöùc Phaät experiences. Therefore, the Thus Come daïy: “Traù taäp duï nhau, phaùt töø nôi doã Ones of the ten directions look upon self- nhau, daãn daét khoâng thoâi. Vì vaäy nhö daây satisfaction and name it ‘drinking the quaán caây ñeå soáng, nöôùc töôùi ruoäng thì caây water of stupidity.’ Bodhisattvas should coû sinh tröôûng. Hai taäp nhaân nhau, neân coù avoid arrogance as they would a huge caùc vieäc goâng, xieàng, cuøm, xích, roi, ñaùnh, deluge.” vaân vaân. Vì theá möôøi phöông Phaät goïi 4) Saân Taäp Nhaân: Habits of hatred (anger)— gian nguïy laø giaëc hieåm. Boà Taùt neân traùnh Nhaân saân haän quaû baùo laø bò thieán, caét, gian traù nhö traùnh lang soùi.”—The Buddha ñeõo: Hatred results in emasculation of sex taught: “Habits of deception and organ—Ñöùc Phaät daïy: “Saân taäp xung ñoät misleading involments which give rise to xen nhau, phaùt töø nôi giaän nhau, keát maõi mutual guile. When such maneucering khoâng thoâi. Taâm noùng naûy phaùt ra löûa, hun continues without cease, it produces the ñuùc khí keát laïi thaønh loaïi kim. Nhö vaäy ropes and wood of gallows for hanging, neân coù caùc vieäc ñao sôn, kieám thuï, vaø phuû like the grass and trees that grow when vieät. Nhö ngöôøi bò haøm oan, ñaèng ñaèng saùt water saturates a field. Because these two khí. Hai taäp kích thích nhau, neân coù caùc habits perpetuate one another, there come vieäc bò hình, cheùm, ñaâm, ñaùnh, ñaäp. Vì theá into being handcuffs and fetters, cangues möôøi phöông Phaät noùi noùng giaän teân laø and locks, whips and clubs, sticks and ñao kieám saéc.

Boà Taùt traùnh saân nhö traùnh cudgels, and other such experiences. söï taøn saùt.”—Habits of hatred which give Therefore, the Thus Come Ones of the ten rise to mutual defiance. When the directions look upon deception and name defiance binds one without cease, one’s it a ‘treacherous crook.’ Bodhisattvas fear heart becomes so hot that it catches fire, deception as they would a savage wolf.” and the molten vapor turns into metal. 6) Cuoán Taäp Nhaân: Habits of lying—Ñöùc From it produced the mountain of knives, Phaät daïy: “Cuoán taäp doái nhau, phaùt töø nôi the iron cudgel, the tree of swords, the doái gaït nhau, doái vaø vu khoáng maõi khoâng wheel of swords, axes and halberds (caây thoâi, buoâng taâm laøm gian. Nhö vaäy neân coù kích), and spears and saws. It is like the ñoà baån thæu, buïi baäm oâ ueá, nhö buïi theo intent to kill surging forth when a person gioù, ñeàu khoâng thaáy. Hai taäp giao nhau, meets a mortal enemy, so that he is roused neân coù caùc vieäc chìm ñaém, vuït, bay. Vì to action. Because these two habits clash theá möôøi phöông Phaät goïi löøa gaït laø cöôùp with one another, there come into being gieát. Boà Taùt traùnh doái gaït nhö traùnh raén castration and hacking, beheading and ñoäc.”—The Buddha taught: “Habits of

lying and combined fraudulence which Bodhisattvas regard animosity as they give rise to mutual cheating. When false would drinking poisonous wine.” accusations continue without cease, one 8) Kieán Taäp Nhaân: Habits of views (wrong becomes adept at corruption. From this views)—quaû baùo cuûa kieán taäp laø bò tra taán there come into being dust and dirt, khaûo ñaûo: Wrong views result in torture— excrement and urine, filth, stench, and Ñöùc Phaät daïy: “Kieán taäp giao minh, nhö impurities. It is like the obscuring of thaân kieán, kieán thuû, giôùi caám thuû, taø giaûi, everyone’s vision when the dust is stirred caùc nghieäp. Phaùt töø nôi choáng traùi, sinh ra up by the wind. Because these two habits traùi nhau. Nhö vaäy neân coù söù vua, chuû laïi augment one another, there come into caàm vaên tòch laøm chöùng. Ví nhö ngöôøi ñi being sinking and drowning, tossing and ñöôøng qua laïi gaëp nhau. Hai taäp giao pitching, flying anf falling, floating and nhau, neân coù caùc vieäc tra hoûi, gian traù, xeùt submerging, and other such experiences. gaïn, khaùm tra, vaïch cöùu, soi roõ, vaø thieän Therefore, the Thus Come Ones of the ten aùc ñoàng töû tay caàm quyeån soå ñeå bieän directions look upon lying and name it baïch. Vì theá möôøi phöông Phaät goïi aùc ‘robbery and murder.’ Bodhisattvas regard kieán laø haàm aùi kieán. Boà Taùt traùnh caùc söï lying as they would treading on a thieân chaáp hö voïng nhö xa vuõng nöôùc venomous snake.” ñoäc.”—The Buddha taught: “Habits of 7) Oan Taäp Nhaân: Habits of animosity views and the admixture of (resentment)—Ñöùc Phaät daïy: “Oan taäp understandings, such as Satkayadrishti, hieàm nhau, phaùt töø nôi haøm haän. Nhö vaäy views, moral prohibitions, grasping, and neân coù nhöõng vieäc neùm ñaù, neùm gaïch, deviant insight into various kinds of nhoát cuõi, roï, nhö ngöôøi aâm ñoäc, loøng chaát karma, which bring about opposition and chöùa caùc söï aùc. Hai taäp laán aùt nhau, neân produce mutual antagonism. From them coù nhöõng vieäc neùm baét, ñaùnh, baén. Vì theá there come into being court officials, möôøi phöông Phaät goïi oan gia laø quyû phaù deputies, certifiers, and registrars. They hoaïi. Boà Taùt

traùnh oan gia nhö röôïu are like people traveling on a road, who ñoäc.”—Habits of animosity and meet each other coming and going. interconnected enmity which give rise to Because these two habits influence one grievances. From this there come into another, there come into being official being flying rocks, thrown stones, caskets inquiries, baited questions, examinations, and closets, cages on wheels, jars and interrogations, public investigations, containers, and bags and rods. It is like exposure, the youth who record good and someone harming others secretly. He evil, carrying the record books of the harbors, cherishes, and nurtures evil. offenders’ arguments and retionalizations, Because these two habits swallow one and other such experiences. Therefore, the another up, there come into being tossing Thus Come Ones of the ten directions look and pitching, seizing anf apprehending, upon evil views and name them the ‘pit of striking and shooting, casting away and views.’ Bodhisattvas regard having false pinching, and other such experiences. . and one-sided views as they would Therefore, the Thus Come Ones of the ten standing on the edge of a steep ravine full directions look upon animosity and name of poison.” it a ‘disobedient and harmful ghost.’ 9) Uoång Taäp Nhaân: Habits of injustice (unfairness)—Ñöùc Phaät daïy: “Uoång taäp

xen nhau, phaùt töø nôi vu baùng. Nhö vaäy pearl, exposure of past karma, inquests, cho neân coù caùc vieäc hai hoøn nuùi ñaù eùp laïi, and other such experiences. Therefore, all nghieàn, xay. Ví duï ñöùa giaëc deøm pha, haïi the Thus Come Ones of the ten directions ngöôøi löông thieän. Hai taäp xoâ ñaåy nhau, look upon covering and name it a ‘yin neân coù caùc vieäc giaèng, eùp, ñeø, neùn, loïc, villain.’ Bodhisattvas regard covering as caân. Vì theá möôøi phöông Phaät goïi vu oan they would having to carry a mountain laø coïp bieát deøm noùi. Boà Taùt traùnh söï vu atop their heads while walking upon the oan nhö traùnh seùt ñaùnh.”—Habits of sea.” injustice and their interconnected support Thaäp Nhaãn: Theo Kinh Hoa Nghieâm, Phaåm of one another; they result in instigating 29—Thaäp Nhaãn, coù möôøi loaïi nhaãn. Chö Boà false charges and libeling. From them are Taùt ñöôïc möôøi nhaãn naày thôøi ñöôïc ñeán nôi voâ produced crushing between mountains, ngaïi nhaãn ñòa cuûa taát caû Boà Taùt—According to crushing between rocks, stone rollers, The Flower Adornment Sutra, there are ten stone grinders, plowing, and pulverizing . kinds of acceptance. Enlightening Beings who It is like a slanderous villain who engages attain these ten acceptances will manage to in persecuting good people unjustly. arrive at the stage of unhindered acceptance. Because these two habits join ranks, there 1) AÂm thanh nhaãn: They are acceptance of come into being pressing and pushing, the voice of the Teaching. bludgeons and compulsion, squeezing and 2) Thuaän nhaãn: Conformative acceptance. straining, weighing and measuring, and 3) Voâ sanh phaùp nhaãn: Acceptance of the other such experiences. Therefore, the nonorigination of all things. Thus Come Ones of the ten directions look 4) Nhö huyeãn nhaãn: Acceptance of upon harmful accusations and name them illusoriness. a ‘treacherous tiger.’ Bodhisattvas regard 5) Nhö dieäm nhaãn: Acceptance of being injustice as they would a bolt of lightning.” miragelike. 10) Tuïng Taäp Nhaân: Habits

of litigation 6) Nhö moäng nhaãn: Acceptance of being (disputation)—Ñöùc Phaät daïy: “Tuïng taäp dreamlike. giao huyeân, phaùt töø che daáu. Nhö vaäy neân 7) Nhö höôûng nhaãn: Acceptance of being coù nhöõng vieäc göông soi thaáy toû roõ, ví nhö echolike. giöõa maët trôøi khoâng theå daáu hình aûnh. Hai 8) Nhö huyeãn nhaãn: Acceptance of being like taäp baøy ra, neân coù caùc baïn aùc toá caùo, a reflection. nghieäp caûnh hoûa chaâu, vaïch roõ vaø ñoái 9) Nhö hoùa nhaãn: Acceptance of being nghieäm nghieäp ñôøi tröôùc. Vì theá möôøi fanthomlike. phöông Phaät goïi che daáu laø aâm taëc. Boà 10) Nhö hö khoâng nhaãn: Acceptance of being Taùt traùnh che daáu nhö bò ñoäi nuùi cao ñi spacelike. treân bieån caû.”—Habits of litigation and the Thaäp Nhaát Saéc: Möôøi moät loaïi saéc—Eleven mutual disputations which give rise to kinds of rupa—See Saéc (C). covering. From them there are produced a Thaäp Nhò Boä Kinh: Twelve sutras (which look in the mirror and illumination by the are classifications of the Buddha’s teachings. lamp. It is like being in direct sunlight. 1) Kheá Kinh: Sutra (skt)—Nhöõng boä kinh lôùn There is no way one can hide one’s ghi laïi nhöõng lôøi Phaät daïy hay toaøn boä shadow. Because these two habits bicker Phaät Phaùp—Large volumes of the Buddha back and forth, there come into being evil teachings; sutra is also often used in companions, the mirror of karma, the fiery general to refer to all Buddha Teachings.

2) Kyø Daï: Geya (skt)—Giaùo thuyeát maø Ñöùc Sutras which are encompassing all Phaät laëp laïi lôøi thuyeát giaûng cuûa Ngaøi Dharmas from lowest to highest level, baèng thi thô—Teachings in which the such as the Dharma Flower Sutra, Buddha repeats his verbal teaching in Avatamsaka Sutra, Maha-Nirvana Sutra, poetry. etc. 3) Thoï Kyù: Vyakarana (skt)—Nhöõng lôøi Ñöùc 11) Vò Taèng Höõu: Adbhutahdharma (skt)— Phaät thoï kyù cho caùc ñeä töû cuûa Ngaøi— Kinh ñieån noùi veà nhöõng thaàn thoâng sieâu Doctrine containing Buddha giving vieät, ngoaøi söùc töôûng töôïng cuûa phaøm prophecies of attaining Buddhahood for phu—Sutras which teach various his disciples. extremely extraordinary spiritual 4) Phuùng Tuïng: Gatha (skt)—Doctrine for penetrations beyond the scope of the chanting such as Amitabha Buddha Sutra. unenlightened sentient beings. 5) Töï Thuyeát: Vdana (skt)—Nhöõng kinh maø 12) Luaän Nghò: Upadesa (skt)—Nhöõng luaän Ñöùc Phaät töï thuyeát, chöù khoâng caàn phaûi nghò veà kinh ñieån Phaät phaùp— ñôïi ai hoûi—Sutras the Buddha taught Commentaries and explanations of the without anyone asking a question, such as Buddha’s teachings. the Amitabha Buddha Sutra, etc. Thaäp Nhò Chaân Nhö: Möôøi hai chaân nhö— 6) Nhôn Duyeân: Nidana (skt)—Nhöõng kinh The twelve aspects of the Bhutatathata: ñieån maø Ñöùc Phaät döïa vaøo ñieàu kieän hay 1) Chaân nhö: Void—Immaterial. hoaøn caûnh beân ngoaøi ñeå giaùo thuyeát nhö 2) Phaùp giôùi: Dharma—As the medium of all Kinh Hoa Nghieâm—Sutras in which the things. Buddha relied on a condition or 3) Phaùp taùnh: As the nature of all things. circumstance to teach, such as the 4) Baát hö voïng taùnh: Reality contra the Avatamsaka Sutra. unreality of phenomena. 7) Thí Duï: Avadana (skt)—Kinh ñieån Ñöùc 5) Baát bieán dòch taùnh: Immutability contra Phaät duøng nhöõng thí duï ñeå giaùo thuyeát— mortality and phenomenal variation. Sutras where the Buddha uses

an example 6) Bình ñaúng taùnh: Universal— to teach the Dharma. Undifferentiated. 8) Boån Söï: Iturtaka (skt)—Kinh ñieån noùi veà 7) Ly sanh taùnh: Immortal—Apart from birth giaùo thuyeát vaø boån haïnh cuûa caùc Ñöùc Phaät and death—Creation and destruction. thôøi quaù khöù—Teachings where the 8) Phaùp ñònh: Eternal—Nature ever sure. Buddha speaks of the actions or the 9) Phaùp taùnh: The abode of all things. Dharma Past Buddhas taught. 10) Thöïc teá (choã chaân thaät cuûa chö phaùp): The 9) Boån Sanh: Jataka (skt)—Kinh ñieån noùi veà bound of all reality. Ñöùc Phaät Thích Ca trong nhöõng ñôøi quaù 11) Hö khoâng giôùi: Immortality—The void— khöù khi Ngaøi coøn laø Boà Taùt—Teachings The realm of space. giving accounts of the practices of 12) Baát tö nghì giôùi: The realm beyond Sakyamuni Buddha while he was still a thought of expression. Bodhisattva cultivating to attain Thaäp Nhò Chaân Thaät Haûo Taâm Boá Thí Buddhahood. Nhaân: Möôøi hai haïng ngöôøi chaân thaät haûo taâm 10) Phöông Quaûng: Vaipulya (skt)—Nhöõng boá thí—twelve kinds of people who have a kinh ñieån Ñaïi Thöøa töø thaáp ñeán cao nhö truly good heart and genuinely give. Kinh Phaùp Hoa, Hoa Nghieâm vaø Ñaïi Baùt Nieát Baøn, vaân vaân—Various Mahayana

1) Laøm vieäc lôïi ích cho ngöôøi maø chaúng caàn khen taëng, hay lôïi ích chi cho mình: Their traû ôn: benefit others without asking for only intent is simply to help others. anything in return. Otherwise, they do not hope for fame, 2) Laøm vieäc giuùp ñôõ cho ngöôøi maø chaúng caàn praise, notoriety or for self-benefits. quaû baùo: Help others without wishing for Thaäp Nhò Chuûng Sanh Töû: Thaäp Nhò Phaåm something in return. Sanh Töû—Möôøi hai loaïi sanh töû—The twelve 3) Cuùng döôøng cho ngöôøi maø chaúng caàn söï kinds of life and death: baùo ôn: Make offerings to others without 1) Voâ Dö Töû: Arhat (skt)—Final separation wishing for compensation, not even to be from mortality of the arhat, with no thanked. remains of its causing return—See A La 4) Töï nhuùn nhöôøng ñeå laøm cho loøng muoán Haùn, A La Haùn Quaû, and Töù Thaùnh Quaû. cuûa keû khaùc ñöôïc ñaày duû: Lower 2) Ñoä Ö Töû: Anagamin (skt)—Final death themselves, or less emphasis on self- and no rebirth—See A Na Haøm, and Töù importance, so others' wishes will be fully Thaùnh Quaû. realized. 3) Höõu Dö Töû: Tö Ñaø Haøm—Once- 5) Vieäc khoù boû xaû maø boû xaû ñöôïc: Let go of returner—See Sakradagamin (skt) and Töù things that are difficult to let go. Thaùnh Quaû. 6) Vieäc khoù nhòn maø nhòn ñöôïc: Tolerate 4) Hoïc Ñoä Töû: Tu Ñaø Huôøn—Döï Löu hay things that are difficult to tolerate. Thaát Lai—Stream-enterer or seven 7) Vieäc khoù laøm maø laøm ñöôïc: Able to advancing rebirths of the Srta-apanna— accomplish things that are difficult to See Srota-apanna (skt), and Töù Thaùnh accomplish. Quaû. 8) Vieäc khoù cöùu maø cöùu ñöôïc: Able to rescue 5) Voâ Soá Töû: Haïng ngöôøi vôùi baùt nhaãn trí— when it is difficult to rescue. Rebirths as human beings with eight ksanti 9) Chaúng luaän thaân sô, cuõng vaãn cöù moät loøng or powers of patience endurance. laáy caùi taâm bình ñaúng nhö nhau ra maø cöùu 6) Hoan Hyû Töû: Haïng ngöôøi chòu tu taäp Nhaát giuùp vaø laøm ñuùng nhö söï thaät: Do not Thieàn—Rebirths as human beings with discriminate between relatives or mental development powers. strangers, but maintain an equal and fair 7)

Soá Soá Töû: haïng ngöôøi aùc giôùi—rebirths as mind in helping others as well as carrying evil human beings. out conducts that are proper to the truths. 8) Hoái Töû: Rebirths as ordinary human 10) Heã mieäng noùi toát laø thöïc haønh ñöôïc ngay beings. lôøi noùi toát aáy, coù nghóa laø ngoân haønh töông 9) Hoaïnh Töû: Haïng ngöôøi coâ ñoäc cuøng khoå— öng: If able to speak of goodness, then Rebirths as extremely solitary and they should be able to “make good” what miserable human beings. they say. This means speech and action 10) Phöôïc Khoå Töû: Suùc sanh—Rebirths as are consistent with one another. animals. 11) Taâm hieàn thöôøng laøm caùc vieäc toát maø 11) Thieâu Laïn Töû: Sanh töû trong ñòa nguïc— mieäng chaúng khoe khoang: Kind and Rebirths in the hells. gentle souls who often carry out 12) Cô Khaùt Töû: The births-cum-deaths of wholesome conducts without boasting to hungry ghosts. everyone. Thaäp Nhò Du Kinh: Dvadasaviharana sutra 12) YÙ nghó chæ ñôn thuaàn laø muoán giuùp ñôõ cho (The life of Sakyamuni to his twelfth year). ngöôøi maø thoâi, chôù chaúng caàn danh voïng,

Thaäp Nhò Duyeân Khôûi: The twelve links of Subsequent to this Moving, the third link of “Cause and Effect” or “Karmic Causality.” Consciousness arises. Owing to the 1) Voâ minh: Ignorance—Unenlightenment. consciousness wrong views arise, that’s the 2) Haønh: Action—Moving—Activity— fourth link. Because of the wrong views, Conception—Disposition. arising the fifth link of Form and Name. Form 3) Thöùc: Consciousness. (visible), Name (invisible) combine 4) Danh saéc: Name and Form. themselves together to form everything else 5) Luïc Nhaäp: Six Organs (maét,tai muõi, löôõi, and of course there arises the Six Roots or Six thaân, yù/eye, ear, nose, tongue, body, Senses. When the six senses come into contact mind). with the internal and external, the sixth link of 6) Xuùc: Contact—Touch. Contact arises. After the arising of Contact, 7) Thoï: Feeling or Perception—Sensation. Perception or Feeling is brought forth. When 8) AÙi: Thirst—Desire—Craving— happiness, unhappiness, anger, love, jealousy, Attachment. etc are all perceived, the eighth link of 9) Thuû: Grasping—Laying hold of. attachment arises. When we attached to our 10) Höõu: Being—Existing—Owning or perceptions, we have a tendency to grasp on Possessing. whatever we have. It’s very difficult to detach 11) Sanh: Birth. ourselves from them, the ninth link of Grasping 12) Laõo Töû: Old Age, Illness and Death. arises. We always grasp our feelings very Vì voâ minh maø taâm naày voïng ñoäng. Voïng strongly and never let go what we grasp in ñoäng laø maéc xích thöù hai. Neáu taâm voïng ñoäng, hands, the tenth link of Owning or Possessing moïi thöù voïng ñoäng töø töø sinh khôûi laø Haønh. arises to bind us tightly with the samsara. Do Haønh maø coù Taâm Thöùc, maéc xích thöù ba. Subsequent to Owning, there will arise Birth Do Thöùc maø coù Caûnh, laø maéc xích thöù tö. Do (the eleventh link), Old Age, Illness and Death caûnh maø khôûi leân maéc xích thöù naêm laø Danh (the twelfth link). Saéc. Danh saéc hôïp nhau laïi ñeå thaønh laäp moïi Thaäp Nhò Döôïc Xoa Ñaïi Töôùng: Theo thöù khaùc vaø dó nhieân trong thaân chuùng sanh Kinh Döôïc Sö, coù möôøi hai vò Döôïc Xoa ñaïi khôûi leân saùu caên. Khi saùu caên naày tieáp xuùc vôùi töôùng—According to the Bhaisajyaguru noäi vaø ngoaïi traàn thì maéc xích thöù saùu laø Xuùc vaidurya

Prabhasa Sutra, there are twelve khôûi daäy. Sau Xuùc laø maéc xích thöù baûy Caûm Yaksha generals, they are : Thoï. Khi nhöõng vui, buoàn, thöông, giaän, ganh 1) Cung tì la Ñaïi töôùng: General Kumbhira. gheùt, vaân vaân ñaõ ñöôïc caûm thoï thì maéc xích 2) Phaït chieác la ñaïi töôùng: General Vajra. thöù taùm laø AÙi seõ khôûi sinh. Khi luyeán aùi chuùng 3) Meâ-Suùy-La ñaïi töôùng: General Mihira. ta coù khuynh höôùng giöõ hay Thuû nhöõng thöù 4) An-Ñeå-La ñaïi töôùng: General Andira. mình coù, maéc xích thöù chín ñang troãi daäy. 5) AÙt Neå La ñaïi töôùng: General Majira. Chuùng ta luoân luoân naém giöõ sôû höõu chöù khoâng 6) San-Ñeå-La ñaïi töôùng: General Shandira. chòu buoâng boû, maéc xích thöù möôøi ñang coät 7) Nhôn Ñaït La ñaïi töôùng: General Indra. chaët chuùng ta vaøo luaân hoài sanh töû. Do Höõu 8) Ba Di La ñaïi töôùng: General Pajra. maø coù Sanh (maéc xích thöù möôøi moät), Laõo, 9) Ma Hoå La ñaïi töôùng: General Makuram. Bònh, Töû (laø maéc xích thöù möôøi hai)—Because 10) Chôn Ñaït La ñaïi töôùng: General Sindura. of ignorance, the mind is moved. This Moving 11) Chieâu Ñoã La ñaïi töôùng: General Catura. is the second link. If the mind is moved, it will 12) Tyø Yeát La ñaïi töôùng: General Vikarala. move everything. So everything else comes ---Möôøi hai vò ñaïi töôùng naày moãi vò ñeàu coù into being due to that initial Moving. baûy ngaøn Döôïc Xoa laøm quyeán thuoäc ñoàng caát

tieáng baïch Phaät raèng: “Baïch Ñöùc Theá Toân, divisions of Mahayana canon—The twelve hoâm nay chuùng toâi nhôø oai löïc cuûa Phaät maø kinds of Buddhist scriptures distinguished ñöôïc nghe danh hieäu cuûa Ñöùc Döôïc Sö Löu Ly according to different styles of exposition: Quang Nhö Lai, khoâng coøn taâm sôï seät trong (A) Arranged in Pali Scriptures—Saép xeáp caùc ñöôøng aùc thuù nöõa. Chuùng toâi cuøng nhau, trong Kinh Taïng Pali. ñoàng moät loøng troïn ñôøi quy-y Phaät, Phaùp, 1) Tu-Ña-La (Kheá Kinh): Sutra (skt)—Kinh Taêng, theà seõ gaùnh vaùc cho chuùng höõu tình, laøm Tröôøng haøng laø nhöõng baøi phaùp daøi, ngaén vieäc nghóa lôïi ñöa ñeán söï nhieâu ích an vui. Tuøy hay trung bình do Ñöùc Phaät thuyeát giaûng nôi naøo hoaëc laøng xoùm, thaønh, nöôùc, hoaëc trong nhieàu tröôøng hôïp nhö kinh Haïnh trong röøng caây vaéng veû, neáu coù kinh naày löu Phuùc, Kinh Traân Baûo, kinh Töø Taâm, vaân boá ñeán hay coù ngöôøi thoï trì danh hieäu Ñöùc vaân—The Buddha’s exposition of the Döôïc Sö Löu Ly Quang Nhö Lai vaø cung kính Dharma in prose. These are short, cuùng döôøng Ngaøi, thì chuùng toâi cuøng quyeán medium, and long discourses expounded thuoäc ñoàng hoä veä ngöôøi aáy thoaùt khoûi taát caû by the Buddha on various occasions, such aùch naïn vaø khieán hoï mong caàu vieäc chi cuõng as the Discourse on Blessings (Mangala ñeàu ñöôïc thoûa maõn. Neáu coù ai bò bònh hoaïn Sutta), The Jewel Discourse (Ratana khoå aùch, muoán caàu cho khoûi thì cuõng neân ñoïc Sutta), Discourse on Goodwill (Metta tuïng kinh naày vaø laáy chæ nguõ saéc guùt danh töi Sutta), etc. chuùng toâi, khi ñaõ ñöôïc nhö loøng mong caàu thì 2) Kyø Daï (dòch theo môùi laø ÖÙng Tuïng—dòch môøi môû guùt ra. theo cuõ laø Truøng Tuïng): Geya (skt)—Keä Each of the twelve Yaksha General has an truøng tuïng, coù nghóa laø laëp laïi kinh vaên army of seven thousand Yakshas. The giaûng thuyeát ôû ñoaïn treân (xöa Ñöùc Phaät vì unanimously pledged to the Buddha.

muoán lôïi laïc chuùng sanh neân sau khi “Lokajyestha, by the Buddha’s power, we thuyeát giaûng cho caùc Tyø Kheo ngaøi ñaõ ñaët have learned of the name Lokajyestha tuïng giaûi thích cho ngöôøi ñôøi sau), nhö Bhaisajyaguru vaidurya Prabhasa Tathagata, Kinh Töông Öng Boä—Singing—songs, or we have no more fear or evil rebirth. We all verses which repeat the ideas already sincerely take refuge in the Buddha, the expressed in the preceding prose, in Dharma and the Sangha for the rest of our honour of the saints, such as the natural lives. We will serve all beings, Sagathavagga of the Samyutta Nikaya. promote their benefit and comfort. Any town 3) Giaø Ñaø (Phuùng tuïng—Coâ khôûi tuïng hay or village, country or forest, wherever this nhöõng baøi keä chöa coù trong baøi thuyeát Sutra is preached, and wherever the name giaûng. Giaø Ñaø goàm nhöõng baøi keä trong Bhaisajyaguru Vaidurya Prabhasa Tathagata is Kinh Phaùp Cuù, Tröôûng Laõo Taêng Keä, venerated, we and our army will protect the Tröôûng Laõo Ni Keä, vaân vaân: Gatha (skt)— faithful and rescue them from calamity. All Verses containing ideas not expressed in their wishes will be fulfilled. Those in sickness prose. Gatha includes verses found in the and danger should recite this sutra. They The Way of Truth (Dhammapada), Psalms should take a five colored skein, and tie it into of the Brethren (Theragatha), and Psalms knots to form our names. They can untie the of the Sisters (Therigatha), etc. knots when the wishes are fulfilled. 4) Ni Ñaø Na: Nidana (skt)—Thuyeát giaûng Thaäp Nhò Ñaïi Thöøa Kinh: Anga or nhôn duyeân—Narratives of the past which Tripitaka (skt)—Möôøi hai boä kinh Ñaïi Thöøa explain a person’s present state. goàm nhieàu theå loaïi khaùc nhau—The twelve

5) Y Ñeá Muïc Ña Giaø: Itivrttaka (skt)— veà töông lai thaønh Phaät cuûa nhöõng vò ñeä töû Itivuttaka (p)—Noùi veà tieàn thaân cuûa caùc vò cuûa Ngaøi—Prophecies by the Buddha ñeä töû cuûa Phaät. Itivuttaka goàm 112 baøi regarding his disciples’ attainment of thuyeát phaùp cuûa Ñöùc Phaät naèm trong boä Buddhahood. Taïp A Haøm—Narratives of past lives of (B) Saép xeáp trong Kinh Taïng Trung Hoa— the Buddha’s disciples. Itivuttaka includes Arranged in Chinese Scriptures. 112 discourses in the Khuddaka Nikaya. 1) Chaùnh Kinh: Principal Sermons. 6) Xaø Ña Giaø (Boån Sanh): Jataka (skt)—Boå 2) Ca Vònh: Metrical Pieces. Sanh Kinh, goàm 547 chuyeän keå veà tieàn 3) Kyù Thuyeát: Prophecies. thaân Ñöùc Phaät—Jataka includes 547 birth- 4) Keä Tha: Verses. stories or narratives of past lives of the 5) Nhôn Duyeân: Introductory Parts. Buddha. 6) Tuyeån Luïc: Selections—Quotations. 7) A-Phuø-Ñaït-Ma (Vò Taèng Höõu): Adbhuta- 7) Boån Khôûi: Story of the Past. dharma (skt)—Vò Taèng Höõu, thuyeát veà 8) Thöû Thuyeát: This is said. nhöõng phaùp vi dieäu maø Phaät hay chö 9) Sanh Khôûi: Birth Places. Thieân ñaõ töøng thöïc haønh. Kinh Vò Taèng 10) Quaûng Giaûi: Detailed Explanations. Höõu goàm nhöõng baøi kinh trong Kinh Trung 11) Vò Taèng Höõu: Wonderful Dharmas. A Haøm—Accounts of miracle or 12) Thuyeát Nghóa: Explanation of Meaning. wonderful dharmas performed by the Thaäp Nhò Duyeân Khôûi: See Thaäp Nhò Nhaân Buddha or a deva. The Adbhutadharma Duyeân. includes a portion of the Majjhima Thaäp Nhò Haïnh Ñaàu Ñaø: Haïnh tu ñaàu ñaø Nikaya. nhaèm giuùp haønh giaû thanh tònh thaân taâm vaø 8) A-Ba-Ñaø-Na (Thí Duï):

Avadana (skt)— giaûi thoaùt khoûi tham duïc veà aên uoáng, aùo quaàn, Kinh Thí Duï—An exposition of the nôi ôû. Coù 12 pheùp tu ñaàu ñaø quan heä ñeán quaàn Dharma through allegories. aùo, thöïc phaåm, vaø nôi ôû—Ascetic practices 9) Öu-Ba-Ñeà-Xaù: Upadesa (skt)—Kinh Luaän help practitioners purify the body and mind Nghò, thuyeát veà lyù luaän—Discussions of and free from the desire of food, clothing and doctrine. shelter. There are twelve kinds of dhuta 10) Öu Ñaø Na (Töï Thuyeát): Udana (skt)— relating to release from ties to clothing, food, Kinh Voâ Vaán Töï Thuyeát, hay kinh maø and dwelling. Ñöùc Phaät töï thuyeát vì thaáy nhu caàu caàn 1) Maëc aùo naïp y hay phaán taûo y, thöù aùo khaâu thieát cuûa chuùng sanh, chöù khoâng caàn ñôïi ai laïi baèng nhöõng maûnh vaûi maø ngöôøi ta ñaõ hoûi, nhö Kinh A Di Ñaø, vaø moät phaàn cuûa vöùt ñi: Garments of cast-off rags. Taïp A Haøm—Sutra which spoken 2) Chæ coù tam y hay ba loaïi aùo Taêng Giaø Leâ, voluntarily without being asked. An Uaát Ña La, vaø An Ñaø Hoäi: To wear only exposition of the Dharma by the Buddha three garments. without awaiting questions or requests 3) Chæ aên ñoà khaát thöïc, chöù khoâng nhaän ñoà from his disciples, i.e. Amitabha Sutra, aên cuûa ngöôøi khaùc môøi: Eat only food and a portion of the Khuddaka Nikaya. begged. 11) Tyø Phaät Löôïc (Phöông Quaûng): Vaipulya 4) Chæ aên saùng vaø böõa ngoï laø chính (khoâng (skt)—Phöông Quaûng—An extensive aên sau giôø ngoï, nghóa laø sau 1 giôø chieàu): exposition of principles of truth. Eat only breakfast and the main noon 12) Hoøa Ca La (Thoï Kyù): Vyakarana (skt)— meal. Veyyakarana (p)—Kinh Thoï Kyù, Phaät noùi

5) Nhaát toïa thöïc, nghóa laø chæ aên ñuùng buoåi lands in the form of fish, birds, chöù khoâng aên vaët: No food between them amphibians, and reptiles, so that their (breakfast and the noon meal). kinds abound. 6) Tieát Löôïng Thöïc: AÊn uoáng tieát ñoä, chæ 2) Thai sinh: Born through womb—Bôûi nhaân ñöôïc aên côm vaø thöùc aên ñöïng trong baùt theá giôùi taïp nhieãm luaân hoài, duïc ñieân ñaûo, khaát thöïc cuûa mình, heát thì thoâi, chöù hoøa hôïp thaønh taùm vaïn boán nghìn loaøi khoâng laáy theâm—Eat with limited amount, hoaønh thuï, loaïn töôûng. Nhö vaäy neân coù only eat what you have in the begging loaøi töø thai sinh, nhö ngöôøi, vaät, tieân, roàng, bowl without asking for more. ñaày daãy khaép theá giôùi—Through a 7) A Lan Nhaõ Xöù hay Vieãn Ly Xöù, töùc laø ôû continuous process of defilement, the nôi ñoàng khoâng moâng quaïnh xa haún nôi upside-down state of desire occurs in this daân cö: Dwelling as a hermit. world. It unites with stimulation to become 8) Truûng Gian Toïa: ÔÛ nôi moà maõ nghóa eighty-four thousand kinds of random ñòa—Dwelling among tombs. thoughts that are either upright or 9) Thuï Haï Toïa: ÔÛ döôùi goác caây—Dwelling perverse. From this there come into being under a tree. the womb arbudas, which multiply 10) Loä Ñòa Toïa: ÔÛ nôi troáng traûi khoâng caàn coù throughout the world in the form of thöù gì che maùt—Dwelling under the open humans, animals, dragons, and immortals sky. until their kinds abound. 11) Tuøy toïa: Choã naøo cuõng coù theå ôû ñöôïc— 3) Thaáp sinh: Born through moisture—Bôûi Dwelling anywhere. nhaân theá giôùi chaáp tröôùc luaân hoài, thuø ñieân 12) Thöôøng toïa baát ngoïa: Thöôøng ngoài chöù ñaûo, hoøa hôïp khí noùng thaønh taùm

vaïn boán khoâng naèm—Sitting and not lying down. nghìn loaøi phieân phuùc loaïn töôûng. Nhö vaäy Thaäp Nhò Loaïi Chuùng Sanh: Twelve neân coù loaøi töø choã aåm thaáp sinh, nhö caùc categories of living beings—Trong Kinh Thuû loaøi truøng, saâu boï, vaân vaân, löu chuyeån Laêng Nghieâm, quyeån Baûy, Ñöùc Phaät ñaõ nhaéc ñaày daãy quoác ñoä—Through a continuous ngaøi A Nan veà möôøi hai loaïi chuùng sanh—In process of attachment, the upside-down the Surangama Sutra, book Seven, the Buddha state of inclination occurs in this world. It reminded Ananda about the twelve categories unites with warmth to become eighty-four of living beings. thousand kinds of random thoughts that are 1) Noaõn sanh (tröùng sanh): Born through vacillating and inverted. From this there egg—Bôûi nhaân theá giôùi hö voïng luaân hoài, come into being through moisture the ñoäng ñieân ñaûo, hoøa hôïp vôùi khí thaønh taùm appearance of peshis, which multiply vaïn boán nghìn loaøi bay, bôi loaïn töôûng. throughout the lands in the form of insects Nhö vaäy neân coù loaøi töø tröùng sinh, löu and crawling invertebrates, until their chuyeån trong caùc quoác ñoä, nhö loaøi caù, kinds abound. chim, ruøa, raén, ñaày daãy trong theá giôùi— 4) Hoùa sinh: Born through transformation— Through a continuous process of falseness, Bôûi nhaân theá giôùi bieán dòch luaân hoài, giaû the upside-down state of movement occurs ñieân ñaûo, hoøa hôïp xuùc thaønh taùm vaïn boán in this world. It unites with energy to nghìn loaïn töôûng taân coá. Nhö vaäy coù loaøi become eighty-four thousand kinds of töï bieán hoùa sinh, nhö loaøi thay voû, thoaùt random thoughts that either fly or sink. xaùc bay ñi, löu chuyeån ñaày daãy quoác ñoä— From this there come into being the egg Through a continuous process of change, kalalas which multiply throughout the the upside-down state of borrowing occurs

in this world. It unites with contact to aûnh ñieân ñaûo, hoøa hôïp vôùi ‘nhôù’ thaønh become eighty-four thousand kinds of taùm vaïn boán nghìn tieàm kieát loaïn töôûng. random thoughts of new and old. From this Nhö vaäy neân coù loaøi töôûng töôùng sanh, there come into being through nhö laø quyû thaàn, tinh linh, löu chuyeån ñaày transformation the appearance of ghanas, daãy trong quoác ñoä—Through a continuous which multiply throughout the lands in the process of illusory imaginings, the upside- form of metamorphic flying and crawling down state of shadows occurs in this creatures, until their kinds abound. world. It unites with memory to become 5) Saéc töôùng sanh: Born through form—Bôûi eighty-four thousand kinds of random nhaân theá giôùi löu ngaïi luaân hoài, chöôùng thoughts that are hidden and bound up. ñieân ñaûo, hoøa hôïp chaáp tröôùc thaønh taùm From this there come into being the vaïn boán nghìn tinh dieäu loaïn töôûng, nhö ghanas of those with thought, which vaäy neân coù loaøi saéc töôùng sanh, nhö loaøi multiply throughout the lands in the form tinh minh, xaáu toát, löu chuyeån ñaày daãy of spirits, ghosts, and weird essences, until trong quoác ñoä—Through a continuous their kinds abound. process of restraint, the upside-down state 8) Voâ töôûng sanh: Beings without thought— of obstruction occurs in this world. It Bôûi nhaân theá giôùi ngu ñoän luaân hoài, si unites with attachment to become eighty- ñieân ñaûo, hoøa hôïp ngu ngoan, thaønh taùm four thousand kinds of random thoughts of vaïn boán nghìn khoâ khan loaïn

töôûng. Nhö refinement and brilliance. From this there vaäy neân coù loaøi voâ töôûng sinh, nhö loaøi come into being the ghanas of appearance tinh thaân hoùa ra thaûo moäc kim thaïch, löu that possess form, which multiply chuyeån ñaày daãy quoác ñoä—Through a throughout the lands in the form of continuous process of dullness and auspicious and inauspicious essences, until slowness, the upside-down state of their kinds abound. stupidity occurs in this world. It unites with 6) Voâ saéc töôùng sanh: Formless beings—Bôûi obstinancy to become eighty-four nhaân theá giôùi tieâu taûn luaân hoài, hoaëc ñieân thousand kinds of random thoughts that are ñaûo, hoøa hôïp u aùm thaønh taùm vaïn boán dry and attenuated. From this there come nghìn aâm aån loaïn töôûng. Nhö vaäy neân coù into being the ghanas of those without loaøi voâ saéc sinh, nhö loaøi khoâng taûn tieâu thought, which multiply throughout the traàm löu chuyeån ñaày daãy trong quoác ñoä— lands as their essence and spirit change Through a continuous process of into earth, wood, metal, or stone, until annihilation and dispersion, the upside- their kinds abound. down state of delusion occurs in this 9) Chaúng phaûi coù saéc töôùng sinh: Beings not world. It unites with darkness to become totally endowed with form—Bôûi nhaân theá eighty-four thousand kinds of random giôùi töông ñaõi luaân hoài, nguïy ñieân ñaûo, thoughts of obscurity and hiding. From this hoøa hôïp nhieãm thaønh taùm vaïn boán nghìn there come into being the ghanas of nhaân y loaïn töôûng. Nhö vaäy neân coù caùc formless beings, which multiply loaøi chaúng phaûi coù saéc töôùng sinh, nhö loaøi throughout the lands as those that are thuûy maãu, löu chuyeån ñaày daãy quoác ñoä— empty, dispersed, annihilated, and Through a continuous process of parasitic submerged until their kinds abound. interaction, the upside-down state of 7) Töôûng töôùng sanh: Beings with thought— simulation occurs in this world. It unites Bôûi nhaân theá giôùi voïng töôûng luaân hoài, with defilement to become eighty-four

thousand kinds of random thoughts of 12) Chaúng phaûi khoâng töôûng sinh: Beings not according and relying. From this there totally lacking thought—Bôûi nhaân theá giôùi come into being those not totally endowed oaùn haïi luaân hoài, saùt ñieân ñaûo, hoøa hôïp with form, who become ghanas of form quaùi thaønh taùm vaïn boán nghìn loaøi töôûng which multiply throughout the lands until aên thòt cha meï. Nhö vaäy neân coù caùc loaøi their kinds aboud, in such ways as jellyfish chaúng phaûi khoâng töôûng, maø voâ töôûng, nhö that use shrimp for eyes. loaøi thoå cöu vaø chim phaù caûnh, löu chuyeån 10) Chaúng phaûi voâ saéc sinh: Beings not totally ñaày daãy quoác ñoä—Through a continuous lacking form—Bôûi nhaân theá giôùi töông proces of empty and harm, the upside- daãn luaân hoài, tính ñieân ñaûo, hoøa hôïp vôùi down state of killing occurs in this world. phuø chuù maø thaønh taùm vaïn boán nghìn hoâ It unites with monstrosities to become trieäu loaïn töôûng. Nhö vaäy neân coù loaøi eighty-four thousand kinds of random chaúng phaûi khoâng saéc sinh, nhö loaøi yeåm thoughts of devouring one’s father and chuù, löu chuyeån ñaày daãy quoác ñoä— mother. From this there come into being Through a continuous process of mutual those not totally lacking thought, who take enticement, an upside-down state of the ghanas with no thought and multiply nature occurs in this world. It unites with

throughout the lands, until their kinds mantras to become eighty-four thousand abound in such forms as the dirt owl, kinds of random thoughts of beckoning which hatches its young from clods and and summoning. From this there come into dirt, and which incubates a poisonous fruit being those not totally lacking form, who to create its young. In each case, the take ghanas which are formless and young thereupon eat the parents. multiply throughout the lands, until their Thaäp Nhò Moân Luaän: Dvadasanikaya sastra kinds abound, as the hiden beings of (skt)—Thaäp Nhò Moân Luaän ñöôïc Ngaøi Long mantras and incantations. Thoï bieân soaïn, nguyeân baûn tieáng Phaïn ñaõ bò 11) Chaúng phaûi coù töôûng sinh: Beings not thaát laïc, nhöng dòch baûn Haùn Vaên hieän vaãn totally endowed with thought—Bôûi nhaân coøn toàn taïi. Taùc phaåm naày coù taát caû 12 chöông, theá giôùi hôïp voïng luaân hoài, voûng ñieân ñaûo, chuû ñích nhaèm caûi söûa nhöõng sai laàm cuûa caùc hoøa hôïp vôùi caùc chaát khaùc thaønh taùm vaïn nhaø Phaät giaùo Ñaïi Thöøa thôøi baáy giôø—The boán nghìn hoài hoã loaïn töôûng. Nhö vaäy neân Dvadasanikaya Sastra or the Twelve Gates coù caùc loaøi chaúng phaûi coù töôûng sinh, nhö was composed by Nagarjuna, which is not loaøi boà lao, löu chuyeãn ñaày daãy quoác ñoä— known in Sanskrit, but is preserved in Chinese Through a continuous process of false translation. It has twelve chapters in all, and is unity, the upside-down state transgression devoted chiefly to correcting the errors of the occurs in this world. It unites with unlike Mahayanists themselves at that time. formations to become eighty-four Thaäp Nhò Nguyeän Cuûa Döôïc Sö Löu Ly thousand kinds of random thoughts of Quang Phaät: See Möôøi Hai Lôøi Nguyeän cuûa reciprocal interchange. From this come Döôïc Sö Löu Ly Quang Phaät in Vietnamese- into being those not totally endowed with English Section. thought, which become ghanas possessing Thaäp Nhò Nguyeät: Möôøi hai thaùng trong thought and which multiply throughout the naêm ôû AÁn Ñoä—Twelve months of a year: lands until their kinds aboud in such forms 1) Caitra: Giöõa khoaûng thaùng ba vaø thaùng tö as the varata, which turns a different döông lòch (töø 16 thaùng gieâng ñeán 15 creature into its own species. thaùng hai aâm lòch)—Between the months

of March and April (16 of 1st Chinese lòch (töø 16th thaùng 9th ñeán 15th thaùng moon to 15th of 2nd). 10th)—Between the months of November 2) Vaisakha: Giöõa khoaûng thaùng tö vaø thaùng and December (16th of 9th Chinese moon naêm döông lòch (töø 16 thaùng hai ñeán 15 to 15th of 10th). thaùng ba aâm lòch). Ñaây cuõng laø thaùng thöù 10) Pausa or Taisa: Giöõa khoaûng thaùng möôøi hai cuûa muøa xuaân—Between the months hai vaø thaùng gieâng döông lòch (töø 16th of April and May (16th of 2nd Chinese thaùng 10th ñeán 15th thaùng 11th)—Between moon to 15th of 3rd). The second month of the months of December and January spring. (16th of 10th Chinese moon to 15th of 11th). 3) Jyaistha: Giöõa khoaûng thaùng naêm vaø 11) Magha: Giöõa khoaûng thaùng gieâng vaø thaùng saùu döông lòch (töø 16 thaùng ba ñeán thaùng hai döông lòch (töø 16th thaùng 11th 15th thaùng tö aâm lòch)—Between the ñeán 15th thaùng 12th) —Between the months of May and June (16th of 3rd months of January and February (16th of Chinese moon to 15th of 4th). 11th Chinese moon to 15th of 12th)

. 4) Asadha: An Sa Ñoà—AÙt Xaõ Gia—AÙt Sa 12) Phalguna: Giöõa khoaûng thaùng hai vaø Traø—Giöõa khoaûng thaùng saùu vaø thaùng thaùng ba döông lòch (töø 16th thaùng 12th baûy döông lòch (töø 16th thaùng tö ñeán 15th ñeán 15th thaùng 1st)—Between the months thaùng 5th aâm lòch)—Between the months of February and March (16th of 12th of June and July (or 16th of 4th Chinese Chinese moon to 15th of 1st). moon to 15th of 5th). Thaäp Nhò Nhaân Duyeân (Thaäp Nhò Duyeân 5) Sravana: Giöõa thaùng baûy vaø thaùng taùm Khôûi): Nidana (skt)—Pratitya-samutpada döông lòch (töø 16 thaùng naêm ñeán 15th (skt)—Patichcha-samuppada (p). thaùng hai aâm lòch)—Between the months (I) Ñaïi cöông veà Thaäp Nhò Nhaân Duyeân—An of July and August (16th of 5th Chinese overview of the Twelve Conditions of moon to 15th of 6th). Cause-and-Effect: 6) Prausthapada or Bhadrapada: Baït Naïi La (A) YÙ nghóa cuûa Thaäp Nhò Nhaân Duyeân—The Baø Naõ—Giöõa khoaûng thaùng taùm vaø thaùng meanings of Nidana: chín döông lòch (töø 16th thaùng saùu ñeán 15th • Theo ñaïo Phaät, moïi söï moïi vaät trong vuõ thaùng baûy aâm lòch)—Between the months truï khoâng theå ñöùng rieâng moät mình maø coù of August and September (16th of 6th ñöôïc; traùi laïi phaûi nöông nhôø nhau maø Chinese moon to 15th of 7th). thaønh. Rieâng veà loaøi höõu tình nhö con 7) Asvina or Asvayuja: Giöõa khoaûng thaùng ngöôøi thì do möôøi hai nhaân duyeân nöông chín vaø thaùng möôøi döông lòch (Töø 16th nhau maø thaønh moät chuoãi sinh töû voâ haïn, thaùng baûy ñeán 15 thaùng taùm aâm lòch)— noái tieáp töø quaù khöù ñeán hieän taïi vaø vò lai. Between the months of September and Muoán hieåu roõ guoàng maùy cuûa cuûa söï sinh October (16th of 7th Chinese moon to 15th töû luaân hoài cuûa kieáp ngöôøi trong beå khoå of 8th). traàn gian, Phaät töû neân thoâng ñaït thuyeát 8) Karttika: Giöõa khoaûng thaùng möôøi vaø “Thaäp Nhò Nhaân Duyeân” vaø phaûi tìm hieåu thaùng möôøi moät döông lòch (töø 16th thaùng phöông phaùp ñeå dieät töø caùi voøng laån quaån taùm ñeán 15th thaùng 9th)—Between the sinh töû luaân hoài aáy. Nhaân laø coâng naêng months of October and November (16th of sinh tröôûng taát caû söï vaät, duyeân laø söï trôï 8th Chinese moon to 15th 9th). giuùp cho coâng naêng ñöôïc thöïc hieän. Cuõng 9) Margasira or Agrahayana: Giöõa khoaûng nhö gieo ñaäu ñöôïc ñaäu, nhöng tröôùc heát thaùng möôøi moät vaø thaùng möôøi hai döông chuùng ta phaûi coù haït ñaäu gioáng, gieo

xuoáng ñaát, roài nhôø aùnh saùng maët trôøi, möa, effect. Therefore, we can conclude that all töôùi, boùn phaân, nhaân coâng chaêm soùc môùi living beings and things in the universe are coù söï naåy maàm thaønh caây ñaäu, traùi ñaäu. interrelated in order to come into being. Haït gioáng laø nhaân; ñaát, aùnh saùng, nöôùc, This is a “must.” The twelve nidanas is the vaân vaân laø duyeân. Do nhaân coù duyeân trôï twelve links of Dependent Origination— giuùp neân coù quaû. Theo Phaät giaùo, quaû The twelve links in the chain of existence. khoâng bao giôø do moät nhaân duy nhaát maø Conditioned arising or interdependent thaønh; nhieàu nhaân vaø nhieàu duyeân môùi arising. All psychological and physical thaønh moät quaû. Vì vaäy chuùng ta coù theå keát phenomena constituting individual luaän vaïn vaät trong vuõ truï nöông nhau maø existence are interdependent and mutually phaùt sanh, ñaây laø

ñònh luaät taát yeáu. Thaäp condition each other. This is the twelve- Nhò Nhaân Duyeân laø möôøi hai maét xích link chain which entangles sentient beings trong voøng sanh töû. Nhaân duyeân sinh saûn in samsara. trong leä thuoäc. Taát caû caùc hieän töôïng theå • Hai möôi laêm theá kyû veà tröôùc Ñöùc Phaät ñaõ chaát vaø taâm thaàn taïo thaønh söï soáng cuûa noùi raèng: “Chuùng sanh vaø theá giôùi laø do chuùng sanh ñeàu coù nhöõng lieân heä phuï nhaân duyeân keát hôïp maø thaønh.” Caâu noùi thuoäc laãn nhau. Ñaây laø möôøi hai raøng aáy ñaõ phuû nhaän caùi goïi laø “Ñaáng Taïo buoäc sinh linh vaøo luaân hoài sinh töû—In the Hoùa” hay “Thöôïng Ñeá” saùng taïo ra muoân Buddhist view, nothing in the world can vaät. Caâu noùi aáy ñaët ra moät caùi nhìn khoa exist alone; it must depend on others to hoïc vaø khaùch quan veà theá giôùi thöïc taïi hay maintain its presence. With regard to “Duyeân Khôûi Luaän.” Duyeân khôûi nghóa laø sentient being, especially human life, it is söï nöông töïa hoã töông laãn nhau maø sinh composed of twelve links in the chain of thaønh vaø toàn taïi. Khoâng coù caùi gì coù theå töï Dependent Origination from the past to mình sinh ra mình vaø töï toàn taïi ñoäc laäp the present and future. To understand the vôùi nhöõng söï vaät khaùc. Taát caû moïi söï moïi mechanism of birth, death, and vaät treân theá giôùi naày ñeàu phaûi tuaân theo reincarnation in this world, Buddhists ñònh luaät “Duyeân Khôûi” maø Thaønh, Truï, should read and try to grasp the method of Hoaïi vaø Khoâng. Con ngöôøi laø moät tieåu vuõ breaking this chain of Dependent truï cuõng khoâng phaûi töï nhieân maø coù, maø laø Origination. The cause is the primary do nghieäp löïc keát hôïp caùc duyeân maø force that produces an effect. The thaønh, vaø cuõng naèm trong ñònh luaät condition is something indispensable to “Thaønh Truï Hoaïi Khoâng.” Möôøi hai nhaân the production of effect. For instance, if duyeân naày nghóa lyù raát thaâm dieäu. Ñaây laø we grow beans, we will harvest beans, but nhöõng cöûa ngoû quan troïng ñeå cho chuùng first we must have bean seeds and sow sanh böôùc vaøo Thaùnh quaû, thoaùt khoûi sanh them in the soil. With sunlight, rain, töû, troùi buoäc, vaø khoå naõo trong ba coõi saùu watering, fertilizers and care, the seed will ñöôøng, ñeå chöùng thaønh quaû vò Duyeân Giaùc grow, become a plant and finally produce Thöøa—Twenty centuries ago, the Buddha beans. The seed is the cause; the soil, said: “Humanity and the world are the sunlight, and water are the conditions. cause and conditions to be linked and to Cause combined with conditions give become.” His words have denied the effect. In Buddhist view, a unique cause prsence of a Creator or God. They give us cannot produce anything. It should be a scientific and objective outlook of the combined with some conditions to create present world, related to the law of

Conditioning. It means that everything is sufferings. Through ignorance are dependent upon conditions to come into conditioned volitional actions. being or survive. In other words, there is c) Söï ngu doát laàm nhaän nhöõng hieän töôïng nothing that can be self-creating and self- huyeãn hoùa treân ñôøi naày maø cho raèng existing, independent from others. All chuùng laø coù thaät—Ignorance which sentient beings, objects, elements, etc., in mistakes the illusory phenomena of this this world are determined by the law of world for realities. conditioning, under the form of

formation, 2) Haønh: Samskara (skt)—Haønh coù nghóa laø stabilization, deterioration, and haønh vi, hoaït ñoäng do voâ minh phieàn naõo annihilation. Man is a small cosmos. He noåi leân laøm cho thaân, khaåu, yù taïo taùc caùc comes into being not by himself but by the nghieäp laønh döõ, töùc laø seõ töï thaét vaøo voøng activation of the law of transformation. luaân hoài sanh töû, hay tieán daàn ñeán giaûi The meaning of the Twelve Conditions of thoaùt. Töø haønh sanh ra thöùc—Action—Cause-and-Effect are extremely deep and Activity—Conception—Disposition—profound. They are important doors for Volitional actions—Karma formation—cultivators to step into the realm of Impulse—Moral conduct—Acting from enlightenment, liberation from the cycle of ignorance would result in bad or favorable birth, death, bondage, sufferings, and karma which is conductive to afflictions from the three worlds and six reincarnation or liberation. Through paths, and to attain Pratyeka-Buddhahood. volitional actions is conditioned (B) Noäi dung cuûa Thaäp Nhò Nhaân Duyeân—The consciousness. contents of the Twelve Conditions of 3) Thöùc: Vijnana (skt). Cause-and-Effect: a) Luïc thöùc: The six forms of perception, 1) Voâ minh: Avidya (skt)—Ignorance. awareness or discernment—See Luïc a) Voâ minh coù nghóa laø ngu doát, hay hieåu sai Thöùc, and Baùt Thöùc. laàm, khoâng saùng, meâ muoäi, khoâng ñuùng b) Thaàn thöùc laø phaàn tinh thaàn. Neáu chöa nhö thaät, môø aùm. Ngoaøi ra, voâ minh coøn ñöôïc giaûi thoaùt thì sau khi cheát, thaân xaùc coù nghóa laø hoaëc, meâ toái, muø quaùng toái tieâu tan, nhöng do thaân khaåu yù taïo nhöõng taêm: Avidya means ignorance, stupidity, nghieäp laønh döõ, yù thöùc aáy seõ ñi theo tieán or unenlightenment. Avidya also means trình luaân hoài maø ñi vaøo buïng meï. Chæ khi misunderstanding, being dull-witted naøo tam nghieäp ñoàng thanh tònh thì ngöôøi ignorant, not conforming to the truth, not aáy ñöôïc giaûi thoaùt. Töø yù thöùc aáy sanh ra bright, dubious, blind, dark. moät caùi teân hay danh saéc—Vijnana means b) Voâ minh coøn coù nghóa laø khoâng hieåu ñöôïc consciousness. If not liberated yet, after töù dieäu ñeá, khoâng hieåu ñöôïc thöïc chaát vaø death, the body decays, but the subject's nguyeân nhaân khoå ñau cuoäc ñôøi, khoâng bieát knowledge commonly called soul follows ñöôïc dieät khoå, khoâng bieát ñöôïc con ñöôøng its reincarnation course in accordance with dieät khoå. Töø voâ minh sanh ra haønh: the three karmas of body, speech and Avidya also means being dull-witted mind. Only when his knowledge gains the ignorant not knowing the four noble truths, status of purification, then he would be not knowing sufferings, the causes of liberated from reincarnation. Through sufferings, the mental state after severing consciousness are conditioned name and sufferings, and the way to sever form.

4) Danh saéc: Namarupa (skt)—Sau khi sanh desires. Through clinging is conditioned ra, nhôø vaøo yù thöùc maø chuùng sanh aáy bieát the process of becoming. raèng noù coù teân vaø thaân theå, töø ñoù coù yù thöùc 10) Höõu: Bhava (skt)—Being—Existence— veà giaùc quan—Name and form— Existing—Töø nhöõng tham duïc maø chaáp Individuality of things—Mind and höõu, coá gaéng laøm chuû nhöõng gì mình muoán matter—After birth, thanks to his nhö tieàn baïc, nhaø cöûa, danh voïng, vaân consciousness, the subject recognizes that vaân. Qua chaáp höõu

maø “sanh” theo lieàn— he now has a name and a form (body). Becoming and re-becoming—Driven by Through name and form are conditioned his desires, the subject tries to take in the six senses-organs. possession of what he wants such as 5) Luïc nhaäp: Sadayatana (skt)—Saùu cô quan money, houses, fame, honor, etc. Through bao goàm nguõ quan vaø taâm, nôi tieáp xuùc the process of becoming is conditioned vôùi ñoái töôïng beân ngoaøi—Six entrances— birth. The six sense organs (eye—form, ear— 11) Sinh: Jati (skt)—Birth or rebirth—The sound, nose—scent, tongue—taste, final outcome of karma—Craving, clinging body—Texture, mind—mental object)— and becoming make up the present causes Six faculties—He is now has five senses which will accompany the subject in his and mind to get in touch with respective birth. Through birth are conditioned decay, counterparts. Through the six senses- sorrow and death. organs is conditioned contact. 12) Laõo Töû: Jaramarana (skt)—Old age and 6) Xuùc: Sparsa (skt)—Söï tieáp xuùc vôùi theá death—In his new life, he will become old giôùi beân ngoaøi, töø ñoù sanh ra caûm giaùc— and die as every being does. Contact—Touch—Feeling—Texture— (II) Lôøi Phaät daïy veà Thaäp Nhò Nhaân Duyeân-- Contact develops after the six senses- The Buddha’s teachings on the Nidana: organs are made. Through contact is 1) Tuøy nôi Voâ Minh maø phaùt sanh Haønh: Töø conditioned feeling. nôi voâ minh maø phaùt sanh ra caùc haønh 7) Thoï: Vedana—Nhöõng caûm giaùc vui, buoàn, ñoäng ñieân ñaûo meâ laàm—Dependent on söôùng khoå. Qua caûm giaùc ñöa tôùi söï ham Ignorance arises Conditioning Activities muoán—Receiving—Perceiving— (ignorance gives rise to actions). Contact—Sensation—Contact provokes all Ignorance (stupidity or darkness) develops kinds of feelings, feelings of joy, sadness, into various crazy, chaotic, and delusional pleasure or pain. Through feeling is conducts and practices. conditioned craving. 2) Tuøy nôi Haønh maø phaùt sanh Thöùc: Do nôi 8) AÙi: Trsna (skt)—Ham muoán vui söôùng keùo caùc haønh ñoäng cuûa thaân khaåu yù haønh xöû daøi. Töø ham muoán ñöa ñeán troùi buoäc— sai quaáy maø sanh ra caùi thöùc taùnh phaân Love—Thirst—Desire—Craving—From bieät phaûi quaáy, vaân vaân—Dependent on the feeling of joy and pleasure, the subject Conditioning Activities arises Relinking tends to prolong it as much as possible. Consciousness (Actions give rise to Through craving conditioned clinging. consciousness). Improper and delusional 9) Thuû: Upadana (skt)—Chaáp thuû vaøo nhöõng actions of body, speech, and mind give thöù maø mình ham thích—Laying hold of— rise to a consciousness filled with Grasping—Clinging to existence—He discriminations of right, wrong, etc. becomes attached to what he likes or 3) Tuøy nôi Thöùc phaùt sanh Danh Saéc: Do nôi thöùc phaân bieät sai quaáy maø caûm thoï thaønh

thaân töù ñaïi hay danh saéc—Dependent on to say, having received and accepted such Relinking Conciousness arises Mind and pleasures gives rise to love, fondness, etc. Matter (consciousness gives rise to form 8) Tuøy nôi AÙi phaùt sanh Thuû: AÙi duyeân name). It is to say, consciousness (false thuû,töùc laø töø nôi yeâu aùi maø sanh ra söï chaáp discriminations) leads to having a physical chaët, giöõ laáy khoâng chòu buoâng boû— body or form-name. Dependent on Craving arises Grasping 4) Tuøy nôi

Danh Saéc phaùt sanh Luïc Caên: Do (love gives rise to possessiveness). It is to nôi thaân töù ñaïi maø sanh ra saùu caên, nhaõn, say, love gives rise to covetousness, nhó, tyû, thieät, thaân, vaø yù—Dependent on fixation, unwilling to let go. Mind and Matter arises the Six Spheres of 9) Tuøy nôi Thuû phaùt sanh Höõu: Thuû duyeân Sense (form name gives rise to six höõu, töùc laø do töø nôi caùi chaáp giöõ kia maø entrances). It is to say, the physical body sanh caùi taùnh tö höõu, nghóa laø caùi cuûa ta, gives birth to the six entrances of sight, vaø caùi khoâng phaûi cuûa ta, hay taát caû laø cuûa hearing, scent, taste, body, and mind. ta, chôù khoâng phaûi cuûa ngöôi, vaân vaân—5) Tuøy nôi Luïc Caên phaùt sanh Xuùc: Do nôi Dependent on Grasping arises Becoming luïc caên baát tònh maø sanh ra caùc söï xuùc (possessiveness gives rise to existence). It caûm vaø va chaïm vôùi luïc traàn, saéc, thanh, is to say, from being possessive gives rise höông, vò, xuùc, vaø phaùp, nhö laø söï xuùc to the characteristic of private existence chaïm thaân maät giöõa ngöôøi nam vaø ngöôøi by discriminating what is ‘mine’ and what nöõ—Dependent on the Six Spheres of is not ‘mine,’ or everything is mine and Sense arises Contact (six entrances give nothing is yours, etc. rise to interactions). It is to say six 10) Tuøy nôi Höõu coù Sanh: Höõu duyeân sanh, entrances give rise to interactions, or the töùc laø do nôi tö höõu aáy maø phaûi traàm luaân impure six faculties will breed vaøo voøng luaân hoài sanh töû, töùc laø ñaàu thai, attachments and wanting to connect with chuyeån kieáp, troâi laên trong ba coõi saùu the six elements of form, sound, fragrance, ñöôøng nhö moät chuùng sanh—Dependent flavor, touch, and dharma, such as sexual on Becoming arises Birth (existence gives intimacies between a man and a woman. rise to birth). It is to say, having the 6) Tuøy nôi Xuùc phaùt sanh Thoï: Töø nôi nhöõng concept of private existence gives rise to caûm xuùc treân maø sanh ra caùc söï thoï laõnh rebirth, which is to change lives, and hay thoï duïng, nhö ham muoán saéc ñeïp, continue drowning in the cycle of birth and ham muoán aên ngon, vaân vaân—Dependent death in the three worlds and six realms as on Contact arises Feeling (Interaction a sentient being. gives rise to reception), which means 11) Tuøy nôi Sanh coù Giaø Yeáu Khoå Ñau: Sanh attachments and interactions with these duyeân laõo, töùc laø heã coù sanh laø coù thaân töù elements breed yearnings to receive them, ñaïi, vaø dó nhieân laø coù giaø yeáu khoå ñau— such as sight yearn for beautiful forms, Dependent on Birth arises Old Age and taste yearn for great delicacies, etc. Sorrow (birth gives rise to old age and 7) Tuøy nôi Thoï phaùt sanh AÙi: Thoï duyeân aùi, sufferings). It is to say, if there is birth, töùc laø do töø nôi caùc söï thoï nhaän kia maø then there has to be a physical body of caûm ra nhöõng söï yeâu aùi, say meâ, vaân impermanence, and naturally, there is also vaân—Dependent on Feeling arises old age and sufferings. Craving (reception gives rise to love). It is 12) Tuøy nôi Giaø yeáu Khoå Ñau maø laïi Töû: Laõo duyeân töû, töùc laø heã coù giaø yeáu khoå ñau laø

cuoái cuøng coù cheát—Dependent on Old sanh. Choài ñaõ khoâng sanh thì khoâng coù Age and Sorrow arises Death (old age and thaân caây; thaân caây ñaõ khoâng thì khoâng coù sufferings give rise to death). It is to say, if nhaùnh laù hoa quaû chi caû—If a seed does there are old age and sufferings, there is not germinate, a shoot will

not rise, and if eventualy death. a shoot does not rise, then there will be no (III) Taän dieät Voâ Minh—Eradication of plant. And if there is no plant, there won't Ignorance: Muoán dieät tröø voâ minh chuùng be any leaves and branches. ta phaûi quaùn saùt traïng thaùi sinh khôûi trong 1) Taän dieät Voâ Minh daãn ñeán chaám döùt quaù khöù xa xöa vaø söï luaân löu cuûa 12 Haønh: Do caùi voâ minh kia dieät, caùc haønh nhaân duyeân trong ba ñôøi quaù khöù, hieän taïi ñoäng sai laàm cuõng khoâng do ñaâu maø coù vaø vò lai. Tuy nhieân, phaøm phu chuùng ta ñöôïc—The cessation of igonorance leads caên cô thaáp keùm khoâng theå laøm nhöõng to the cessation of Conditioning Activities ñieàu vöøa keå treân ñöôïc ñeå tröïc tieáp dieät tröø (when Ignorance is extinguished, Action is voâ minh goác reã nhö caùc vò Boà Taùt Ñaïi extinguished). It is to say, if ignorance Thöøa, hay nhöõng vò Phaät töông lai, nhöng ceases then all the false and mistaken chuùng ta coù theå dieät tröø voâ minh ngoïn laø conducts and practices will not transpire. "AÙi, Thuû, vaø Höõu." Vì theá, chuùng ta phaûi 2) Chaám döùt Haønh daãn ñeán chaám döùt Thöùc: coá gaéng thöïc hieän sao cho khoâng phaùt sinh Do caùc haønh ñoäng sai quaáy cuûa thaân khaåu taâm tham aùi. Khoâng tham aùi môùi khoâng yù khoâng coøn, thì thöùc taùnh phaân bieät cuõng thuû hay khoâng tìm caàu. Khoâng tìm caàu neân khoâng sao sanh khôûi ñöôïc—The cessation khoâng coù höõu hay thoï quaû sinh töû veà sau of Conditioning Activities leads to the naày—To eradicate ignorance, we must go cessation of relinking-Consciousness back to the past and observe the first step (when Action is extinguished, of the conditioning process and study how Consciousness is extinguished). It is to the twelve links operate in the past, say, if the improper and delusional actions present and future. However, as ordinary of body, speech, and mind no longer exist, people, our level of understanding and then the various consciousnesses filled practicing dharmas is still low; therefore, with discriminations will also cease. we cannot apply the first method of 3) Chaám döùt Thöùc daãn ñeán chaám döùt Danh eradicating ignorance at the root like Saéc: Moät khi caùi thöùc phaân bieät phaûi quaáy Bodhisattvas and Becoming-Buddhas, but khoâng sanh thôøi khoâng coù thaân danh saéc— we can do it by eradicating desire, The cessation of Relinking-Consciousness clinging, and becoming. Therefore, we leads to the cessation of Mind and Matter must keep from amnifesting any strong (when consciousness is extinguished, form desire, covetousness for acquisition. name is extinguished). It is to say, if the Without such a desire, we will be freed consciousness of false and mistaken from clinging. If we are not attached to discriminations of right and wrong is no anything, we will be liberated from the longer born, then there will not be a body cycle of birth and death. of form name (there is no reincarnation or (IV) Lôøi keát luaän cuûa Ñöùc Phaät veà Voâ Minh— rebirth). The Buddha conclusion about Nidana: Heã 4) Chaám döùt Danh Saéc daãn ñeán chaám döùt voâ minh khoâng sanh thì caùc haønh tröïc Luïc Caên: Khi khoâng coù thaân danh saéc thì thuoäc khaùc cuõng khoâng coù. Ví nhö haït luïc caên cuõng khoâng thaønh—The cessation gioáng maø khoâng coù moäng thì choài khoâng of Mind and Matter leads to the cessation

of the Six Spheres of Sense (when form extinguished). That is to say, if love and name is extinguished, the six entrances fondness do not rise, then there is no are extinguished). It is to say, if the body covetousness, fixation, or the of form-name does not exist, then the six unwillingness to let go, etc. entrances of sight, hearing, smell, taste, 9) Chaám döùt Thuû daãn ñeán chaám döùt Höõu: Do body, and mind cannot exist. söï chaáp giöõ khoâng coøn, thôøi cuõng khoâng 5) Chaám döùt Luïc Caên daãn ñeán chaám döùt coù caùi cuûa ta hay cuûa ngöôøi—The Xuùc: Khi thaân luïc caên baát tònh khoâng coù, cessation of Grasping leads to the thôøi söï tieáp giao giöõa nam nöõ cuõng nhö cessation of Becoming (when caûm xuùc vôùi luïc traàn cuõng khoâng coù—The possessiveness is extinguished, existence cessation of the Six Spheres of Sense is extinguished). In other words, if the leads to the cessation of Contact (when the characteristic of private existence and the six entrances are extinguished, possessive nature do not exist, then there interactions are extinguished). In other is no separation of what belongs to me, words, if the impure body of six faculties and what belongs to others. does not exist, then the matter of lusts, 10) Chaám döùt Höõu daãn ñeán chaám döùt Sanh: attachments, and intimacies between men Do caùi cuûa ta hay cuûa ngöôøi khoâng coøn, and women, and the desires for the six thôøi khoâng coøn taùi sanh nöõa—The elements of form, sound, fragrance, flavor, cessation of Becoming leads to the touch, and dharma will also cease. cessation of Birth (when existence is 6) Chaám döùt Xuùc daãn ñeán chaám döùt Thoï: Khi extinguished, rebirth is extinguished). This söï tieáp xuùc vôùi nhau khoâng coù, thì söï thoï means, if the ideas of what's mine and laõnh cuõng khoâng coù—The cessation of what's yours cease, then there is no more Contact leads to the cessation of Feeling rebirth and reincarnation. (when interaction is extinguished, 11) Chaám döùt Sanh daãn ñeán chaám döùt Giaø Caû reception is extinguished). In other words, Beänh Hoaïn Khoå Ñau: Khi sanh dieät, nghóa if there are no interactions and no laø khoâng coù thaân töù ñaïi, thôøi giaø caû, beänh connections, then there is no acceptance hoaïn, khoå ñau cuõng khoâng coøn—The and reception. cessation of Birth leads to the cessation of 7) Chaám döùt Thoï daãn ñeán chaám döùt AÙi: Khi Old Age, Sickness and Sorrow (when söï thoï duïng khoâng coù thì khoâng coù yeâu aùi, birth is extinguished, old age, sickness, thöông meán, vaø ham mong, vaân vaân—The and sorrow are also extinguished). In other cessation of Feeling leads to the cessation words, if there is no birth, which means of Craving (when reception is there is no physical body of extinguished, love is extinguished). In impermanence, then there is no old age, other words, if acceptance and reception sickness, and pain. do not occur, then there is no love, 12) Chaám döùt sanh coøn daãn tôùi chaám döùt Laõo, fondness, or yearning, etc. Töû, Saàu Muoän, Ta Thaùn, Ñau Khoå, Phieàn 8) Chaám döùt AÙi daãn ñeán chaám döùt Thuû: Do Naõo, vaø Thaát Voïng: The cessation of Birth söï yeâu aùi khoâng sanh thôøi söï chieám höõu also leads to the cessation of Old Age, hay chaáp giöõ cuõng khoâng do ñaâu maø sanh Death, Sorrow, Lamentation, Pain, Grief, khôûi ñöôïc—The cessation of Craving and Despair. leads to the cessation of Grasping (when Thaäp Nhò Nhaäp: Dvadasayatanani (skt). love is extinguished, possessivenes is

(I) Möôøi hai thöù can thieäp vaøo nhau, nhö saùu tieâu dieät, tieâu roài thì roõ raøng laø heát thaûy caên nhaäp vôùi saùu traàn (nhaõn nhaäp vôùi saéc, caùc saéc töôùng ñeàu khoâng. Saéc töôùng ñeàu goïi laø nhaõn nhaäp, saéc nhaäp vôùi nhaõn keâu khoâng, laáy gì so saùnh maø bieát hö khoâng? laø saéc nhaäp, hai thöù nhaäp laïi goïi laø thaáy; Ñoái vôùi hö khoâng, laïi cuõng nhö vaäy: nhó nhaäp vôùi thanh goïi laø nhó nhaäp, thanh Ananda! If the organ of sight were to nhaäp vôùi nhó goïi laø thanh nhaäp, hai thöù produce the characteristics of form, then nhaäp laïi goïi laø nghe; vaân vaân. Saùu caên the nature of form would be obliterated nhaäp vôùi saùu traàn goïi laø thaäp nhò nhaäp)— when you see emptiness, which is not The twelve entrances (entries—places): form. Once it was obliterated, everything (A) Luïc Caên: Maét, tai, muõi, löôõi, thaân, yù—Six that is manifest would disappear. Since the sense-organs (eye, ear, nose, tongue, characteristics of form would then be body, and mind)—See Luïc Caên in absent, who would be able to understand Vietnamese-English Section. the nature of emptiness. The same is true (B) Luïc Caûnh: Saéc, thinh, höông, vò, xuùc, of emptiness. phaùp—Six objects which are b) Laïi neáu saéc traàn sinh ra caùi thaáy. Khi nhìn corresponding to the six senses (forms, hö khoâng, khoâng phaûi laø saéc, caùi thaáy phaûi sounds, scents, tastes, textures, and mental tieâu maát. Caùi thaáy ñaõ maát thì moïi thöù ñeàu objects)—See Luïc Caûnh in Vietnamese- khoâng, laáy chi maø roõ laø khoâng hay laø saéc?: English Section. If, moreover, the defiling objects of form (II) Theo Kinh Thuû Laêng Nghieâm, quyeån Ba, were to produce the eye's seeing, then Ñöùc Phaät giaûi thích cho oâng A Nan bieát taïi seeing would perish upon looking at sao baûn taùnh cuûa Thaäp Nhò Xöù laø Nhö Lai emptiness, which is not form, and once it Taïng Dieäu Chaân Nhö tính nhö sau— perished, everything would disappear. According to the Surangama Sutra, book Then who would be able to understand Three, the Buddha explained to Ananda emptiness and form? why he said that the twelve places were c) Vaäy oâng neân bieát, caùi thaáy vôùi saéc khoâng, basically the wonderful nature of true ñeàu khoâng coù xöù sôû. Hai xöù 'thaáy vaø saéc' suchness, the treasury of the Thus Come ñeàu laø hö voïng, voán chaúng phaûi tính nhaân One. duyeân hay tính töï nhieân: Therefore, you 1-2) Nhaõn saéc Xöù: Cakshu-rupayatana (skt)— should know that neither seeing nor form The place of the eye and form: OÂng A nor emptiness has a location, and thus the Nan! OÂng xem röøng Kyø Ñaø vaø caùc suoái two places of 'form and seeing' are empty ao. YÙ oâng nghó sao? Vì laø saéc töôùng sinh and false. Their origin is not in causes and ra maét thaáy, hay laø maét sinh ra saéc conditions, nor do their natures arise töôùng?—Ananda! Look again at the trees spontaneously. in the Jeta Grove and the fountains and 3-4) Nhó Thanh Xöù: Srotra-sabda (skt)—The pools. What do you think? Do these things place of the ear and sound: OÂng A Nan! come into being because the forms are OÂng laïi nghe trong vöôøn Kyø Ñaø, luùc thöùc produced and thus the eyes see, or aên doïn roài thì ñaùnh troáng, luùc nhoùm chuùng because the eyes produce the thì ñaùnh chuoâng. Tieáng chuoâng, tieáng characteristics of form? troáng tröôùc sau noái nhau. YÙ oâng nghó sao? a) OÂng A Nan! Neáu nhaõn caên sinh caùc saéc Nhö theá laø tieáng ñeán beân tai, hay tai ñeán töôùng, vaäy khi nhìn hö khoâng,

khoâng phaûi choã tieáng?—Ananda! Listen again to the laø saéc töôùng, caùi tính sinh saéc töôùng phaûi drum being beaten in the Jeta Grove when

the food is ready. The assembly gathers as the elephants, horses, cows, sheep, and all the bell is struck. The sounds of the bell the other various sounds around you. and the drum follow one another in c) Coøn nhö neáu khoâng ñi qua ñi laïi, seõ khoâng succession. What do you think? Do these coù söï nghe: If there is no coming or going, things come into existence because the there will be no hearing either. sound comes to the region of the ear, or d) Vaäy oâng neân bieát, caùi nghe cuøng caùi tieáng, because the ear goes to the place of the ñeàu khoâng coù xöù sôû. Hai xöù 'nghe vaø sound? tieáng' ñeàu hö voïng, voán chaúng phaûi tính a) OÂng A Nan! Neáu laø tieáng ñeán beân tai, ví nhaân duyeân hay tính töï nhieân: Therefore, duï toâi ñi khaát thöïc trong thaønh Thaát La you should know that neither hearing nor Phieät, ôû röøng Kyø Ñaø chaéc laø khoâng coù toâi sound a location, and thus the two places nöõa; tieáng ñaõ ñeán tai oâng A Nan, leõ ra oâng of 'hearing and sound' are empty and Muïc Lieân, oâng Ca Dieáp khoâng theå cuøng false. Their origin is not in causes and nghe moät laàn, huoáng chi trong naày coù ñeán conditions, nor do their natures arise moät nghìn hai traêm naêm möôi vò Sa Moân spontaneously. ñeàu nghe tieáng chuoâng cuøng moät luùc, cuøng 5-6) Tyû Höông Xöù: Ghrana-gandha (skt)—The ñeán choã aên côm: Again, Ananda, suppose place of nose and smell: OÂng A Nan! OÂng that the sound comes to the region of the laïi ngöûi höông Chieân ñaøn trong lö naày. ear. Similarly, when I go to beg for food in Höông ñoù chæ ñoát moät ít, caû thaønh Thaát La the city of Shravasti, I am no longer in the Phieät trong voøng boán möôi daëm ñeàu ngöûi Jeta Grove. If the sound definitely goes to thaáy. YÙ oâng nghó sao? Muøi thôm ñoù ôû goã the region of Ananda's ear, then neither chieân ñaøn ra, ôû muõi oâng ra, hay ôû lö höông Maudgalyayana nor Kasyapa would hear ra?: Moreover, Ananda, you smell the it, and even less the twelve hundred and chandana in this censer. You sniff the fifty Sramanas who, upon hearing the burning incense burning. When one sound of the bell, come to the dining hall particle of this incense is lit, it can be at the same time. smelled simultaneously through forty b) Neáu laø tai ñeán beân tieáng, ví duï toâi ñaõ trôû miles around the city of Sravasti. What do veà trong röøng Kyø Ñaø roài, ôû thaønh Thaát La you think? Is this fragrance produced from Phieät khoâng coù toâi nöõa; nay oâng nghe the chandana wood? Is it produced in your tieáng troáng, tai oâng ñaõ ñi ñeán choã ñaùnh nose? Or does it arise from the censer, or troáng, thì khi tieáng chuoâng phaùt ra, leõ ra within emptiness? oâng khoâng theå cuøng nghe moät laàn. Theá maø a) OÂng A Nan! Neáu ôû muõi oâng ra, goïi laø muõi oâng laïi nghe ñöôïc bao tieáng khaùc trong sinh muøi, thì muøi phaûi töø muõi ra. Song muõi röøng naày, naøo caùc tieáng voi, ngöïa, traâu, khoâng phaûi laø Chieân ñaøn, vì sao trong muõi deâ: Again, suppose that the ear goes to the laïi coù muøi chieân ñaøn? Ñaõ goïi laø ngöûi muøi, region of the sound. Similarly, when I muøi thôm phaûi töø ngoaøi vaøo muõi, chöù ôû return to the Jeta Grove, I am no longer in trong muõi bay ra muøi thôm, khoâng goïi laø the city of Sravasti. When you hear the ngöûi: Again, Ananda! Suppose this sound of the drum, your ear will already fragrance is produced from your

nose. have gone to the place where the drum is What is said to be produced from the nose beaten. Thus, when the bell peals, you will should come forth from the nose. Your not hear the sound, even the less that of nose is not chandana, so how can the nose have the fragrance of chandana? When

you say you smell fragrance, it should flavor, such as curds, butter milk, and enter your nose. For the nose to emit clarified butter. What do you think? Are fragrance is not the meaning of smelling. these flavors produced from emptiness, do b) Neáu ôû hö khoâng ra, tính hö khoâng coù maõi, they come forth from the tongue, or are muøi thôm cuõng phaûi coù maõi, sao laïi phaûi they produced from the food? ñoát goã chieân ñaøn khoâ trong lö môùi coù?: a) OÂng A Nan! Neáu vò ñoù sinh töø löôõi oâng, Suppose it is produced from within trong mieäng oâng chæ coù moät löôõi, löôõi ñaõ emptiness. The nature of emptiness is thaønh vò ngon roài, gaëp moùn haéc thaïch maät, everlasting and unchanging, and so the leõ ra khoâng dôøi ñoåi ñöôïc. Neáu khoâng dôøi fragrance should be eternally present. ñoåi, khoâng goïi laø bieát vò. Coøn neáu dôøi ñoåi What need should there to be to rely on ñöôïc, löôõi khoâng phaûi coù nhieàu nhö theá, burning the dry wood in the censer? laøm sao laïi bieát nhieàu vò?: Again, Ananda, c) Neáu ôû goã ra, muøi thôm do goã ñoát thaønh suppose that the flavors came from your khoùi, khoùi bay tôùi muõi môùi ngöûi thaáy. Sao tongue; now there is only one tongue in khoùi kia bay leân hö khoâng chöa ñöôïc bao your mouth. When that tongue had already xa maø trong voøng boán möôi daëm ñaõ ngöûi become the flavor of curds, then it would thaáy caû?: Suppose it is produced from the not change if it encountered some dark wood. Now, the nature of this incense is rock-candy. Suppose it did not change, such that it gives off smoke when it is that would not be what is called knowing burned. If the nose smells it, it should be tastes. Suppose it did change, the tongue is filled with smoke. The smoke rises into not many substances, and how could one the air, and before it has reached the tongue know so many tastes? distance, how is it that the fragrance is b) Neáu sinh töø moùn aên, moùn aên khoâng coù tính already being smelled at a distance of bieát, sao bieát vò mình. Neáu töï bieát, cuõng forty miles? nhö ngöôøi khaùc aên, coù quan heä gì tôùi oâng d) Vaäy oâng neân bieát, ngöûi vaø muøi höông, ñeàu maø noùi raèng oâng bieát vò?: Suppose it were khoâng coù xöù sôû. Hai xöù ‘ngöûi vaø muøi produced from the food. The food does not höông’ ñeàu hö voïng, voán chaúng phaûi tính have consciousness; how could it know nhaân duyeân hay tính töï nhieân: Therefore, tastes? Moreover, if the food itself were to you should know that neither the fragrance recognize them, that would be the same as nor the nose’s smelling has a location, and someone else eating. Then what so the two places of smelling and connection would that have with what is fragrance are empty and false. Their called your recognition of tastes? origin is not in causes and conditions, nor c) Neáu sinh töø hö khoâng, oâng thöû neám hö do their natures arise spontaneously. khoâng, xem laø vò gì? Neáu laø vò maën, hö 7-8) Thieät Vò Xöù: Jihva-rasa (skt)—The place khoâng ñaõ laøm maën löôõi oâng, cuõng laøm of the tongue and taste: OÂng A Nan! OÂng maën maët oâng, vaäy ngöôøi ôû theá gian naày thöôøng hai buoåi ôû trong chuùng caàm bình gioáng nhö caù bieån, quen vôùi

maën, khoâng baùt ñi khaát thöïc, coù khi gaëp moùn aên ngon. bieát nhaït. Neáu khoâng bieát nhaït, laïi cuõng OÂng nghó sao? Vò ñoù sinh töø hö khoâng, töø khoâng bieát maën. Nhö theá laø khoâng bieát gì, löôõi, hay töø moùn aên?—Ananda! Twice sao goïi laø vò?: Suppose it were produced everyday you take your bowl along with in emptiness. When you eat emptiness, the rest of the assembly, and among what what flavor does it have? Suppose that you receive may be things of supreme emptiness had the flavor salt. Then since

your tongue was salty, your face would naêng khoâng coù sôû, ôû beân sôû khoâng coù also be salty, and likewise everyone in the naêng. Chaúng leõ hö khoâng laøm xuùc cho world would be like fish in the sea. Since oâng?: If they were two substances, to you would be constantly influenced by which would the touch belong? The one salt, you would never know tastelessness. which was capable of touch would not be If you did not recognize tastelessness, you the one that was touched. The one that would not know anything at all. How could was touched would not be the one that was that be what is called taste? capable of touch. Nor should it be that the d) Vaäy oâng neân bieát, neám vaø vò ñeàu khoâng touch came into being between you and coù xöù sôû. Hai xöù ‘neám vaø vò’ ñeàu hö voïng, emptiness. voán chaúng phaûi tính nhaân duyeân hay tính e) Vaäy oâng neân bieát, caùi bieát khi sôø moù, töï nhieân: Therefore, you should know that ñuïng chaïm vaø thaân, ñeàu khoâng coù xöù sôû. neither flavors nor the tongue’s tasting has Hai xöù ‘xuùc vaø thaân’ ñeàu hö voïng, voán a location; and, so the two places of chaúng phaûi tính nhaân duyeân hay tính töï tasting and flavor are empty and false. nhieân: Therefore, you should know that Their origin is not in causes and neither the sensation of touch nor the body conditions, nor do their natures arise has a location, and so the two places of spontaneously. the body and touch are empty and false. 9-10) Thaân Xuùc Xöù: Kaya-sparshtavya (skt)— Their origin is not in causes and The place of the body and touches: OÂng A conditions, nor do their natures arise Nan! OÂng thöôøng buoåi saùng laáy tay xoa spontaneously. ñaàu. YÙ oâng nghó sao? Caùi bieát coù xoa nhö 11-12) YÙ Phaùp Xöù: Mano-dharma (skt)—The vaäy, ôû ñaâu ra? ÔÛ tay hay ôû ñaàu?: Ananda! place of mind and dharmas: OÂng A Nan! Early every morning you rub your head OÂng thöôøng trong yù duyeân vôùi ba tính with your hand. What do you think? When thieän, aùc, vaø voâ kyù, sinh ra caùc pheùp taéc. there is a sensation of the rubbing, where Caùc pheùp ñoù do taâm sinh ra, hay laø rôøi does the ability in the hands or is it in the taâm, rieâng coù nôi choã?—Ananda! Your head? mind is always conditioned by three a) Neáu ôû tay, chaéc ñaàu khoâng bieát, sao laïi qualities, good, bad, and indeterminate, thaønh ra xuùc?: If it were in the hands, then which produce patterns of dharmas. the head would have no knowledge of it, Ananda! Are these dharmas produced by and how could that be what is called the mind, or do they have a special place touch? apart from the mind? b) Neáu ôû ñaàu, chaéc tay khoâng caàn ñeán, sao a) OÂng A Nan! Neáu do taâm, caùc phaùp khoâng goïi laø xuùc?: If it were in the head, then the phaûi laø traàn, khoâng phaûi laø caùi sôû duyeân hands would be useless, and how could cuûa taâm, sao thaønh xöù ñöôïc?: Ananda! If that be what is called touch? they were

the mind, the dharmas would c) Neáu ôû caû hai nôi, chaéc oâng A Nan phaûi coù not be its defiling objects. Since they hai thaân: If each had it, then you, Ananda, would not be conditions of the mind, how would have two bodies. could you say that they had a location? d) Neáu moät xuùc sinh ra caùi bieát ôû ñaàu vaø ôû b) Neáu rôøi taâm, rieâng coù nôi choã, thì caùi töï tay, hai thöù ñoù phaûi cuøng moät theå. Neáu tính cuûa phaùp laø coù bieát hay khoâng bieát? cuøng moät theå, caùi nghóa xuùc laïi khoâng coøn. Neáu coù bieát phaûi goïi laø taâm: Suppose they Neáu laø hai theå, caùi xuùc ôû beân naøo? ÔÛ beân were to have a special place apart from

the mind, then would the dharmas origin is not in causes and conditions, nor themselves be able to know? If they were do their natures arise spontaneously. to have a sense of knowing, they would be Thaäp Nhò Phaåm Sanh Töû: The twelve called a mind. kinds of rebirth—See Thaäp Nhò Chuûng Sanh • Neáu noù khaùc vôùi oâng, vaø khoâng phaûi laø Töû. traàn, thì noù ñoàng vôùi taâm löôïng cuûa ngöôøi Thaäp Nhò Taâm Voâ Saéc Giôùi: Twelve kinds khaùc: If they were something other than of Immaterial-Sphere Consciousness—See you, they would be someone else's mind, Möôøi Hai Taâm Thieän Voâ Saéc Giôùi. since they are not defiling objects. Thaäp Nhò Thaàn Minh Vöông: Möôøi hai vò • Neáu noù töùc laø oâng vaø cuõng töùc laø taâm, sao thaàn lieân heä vôùi Döôïc Sö—The twelve spirits ôû oâng laïi coù hai taâm? (nhöng laøm sao taâm connected with the Master of Healing (Döôïc oâng coù theå taùch rôøi khoûi oâng?): If they Sö): were the same as you, they would be your 1) Cung Tyø La Ñaïi Töôùng: Kumbhira. own mind. But how can you have two 2) Phaït Chieát La Ñaïi Töôùng: Vajra. minds? (But how could your mind stand 3) Meâ Xí La Ñaïi Töôùng: Mihira. apart from you?). 4) An Ñeå (Leã) La Ñaïi Töôùng: Andira. • Coøn neáu khoâng bieát, thì caùi phaùp traàn aáy 5) AÙt Neå (Leã) La Ñaïi Töôùng: Anila. ñaõ chaúng phaûi laø saéc, thanh, höông, vò, ly, 6) San Ñeå La Ñaïi Töôùng: Sandila. hôïp, laïnh vaø noùng, vaø töôùng hö khoâng, 7) Nhaân Ñaø (Ñaït) La Ñaïi Töôùng: Indra. vaäy noù ôû ñaâu? Nay nôi saéc khoâng kia, ñeàu 8) Ba Di La Ñaïi Töôùng: Pajra. khoâng theå chæ caùi gì laø phaùp traàn, khoâng leõ 9) Ma Hoå La Ñaïi Töôùng: Mahoraga. ôû nhaân gian laïi coù nhöõng caùi ngoaøi voøng 10) Chaân Ñaït La Ñaïi Töôùng: Kinnara. hö khoâng. Neáu noù chaúng phaûi laø caùi sôû 11) Chieân Ñoå La Ñaïi Töôùng: Catura. duyeân cuûa taâm, töø ñaâu laäp ra coù xöù?: 12) Tyø Yeát La (Bì Kieát La) Ñaïi Töôùng: Suppose they were to have no sense of Vikarala. knowing; yet these defiling objects are not Thaäp Nhò Thaàn Töôùng Döôïc Sö: See forms, sounds, smells, or tastes; they are Thaäp Nhò Thaàn Minh Vöông. neither cold nor warmth, nor the characteristic of emptiness. Where would Thaäp Nhò Thuù: Möôøi hai con giaùp tieâu bieåu they be located? We have established that cho 12 thaùng trong naêm, cuõng tieâu bieåu cho 24 they are represented in neither form nor giôø trong ngaøy—The twelve animals which emptiness; nor is it likely that they exist represent the twelve months of the year, which somewhere in the human realm beyond also represent the 24 hours of the day: emptiness, for if they did the mind could 1) Tyù: Rat (from 11 to 1 midnight). not be aware of them. Whence, then, 2) Söûu: Buffalo (from 1 to 3 a.m.). would they raise? 3) Daàn: Tiger (from 3 to 5 a.m.). c) Vaäy neân bieát phaùp

vaø taâm ñeàu khoâng coù 4) Meïo: Cat (from 5 to 7 a.m.). xöù sôû. Hai xöù 'yù vaø phaùp' ñeàu hö voïng, 5) Thìn: Dragon (from 7 to 9 a.m.). voán chaúng phaûi tính nhaân duyeân hay tính 6) Tî: Serpent (from 9 to 11 a.m.). töï nhieân: Therefore, you should know that 7) Ngoï: Horse (from 11 a.m. to 1 p.m.). neither dharmas nor the mind has a 8) Muøi: Goat (from 1 p.m. to 3 p.m.). location, and, so the two places of mind 9) Thaân: Monkey (from 3 p.m. to 5 p.m.). and dharmas are empty and false. Their 10) Daäu: Cock (from 5 p.m. to 7 p.m.). 11) Tuaát: Dog (from 7 p.m. to 9 p.m.). 12) Hôïi: Pig (from 9 p.m. to 11 p.m.).

Thaäp Nhò Tröôùc Taùc Cuûa Ñaïi Sö Hueä the practitioner to recite the Buddha's name Vieãn: Hui-Yuan's twelve texts—Daàu Ñaïi Sö ten times per breath. First, inhale, hold breath, Hueä Vieãn chuû tröông xieån döông Tònh Ñoä, and begin reciting 'Namo Amitabha Buddha' nhöng Ngaøi cuõng löu taâm ñeán caùc phaùp moân ten times. Next, exhale, then inhale and repeat khaùc. Ngaøi vieát nhieàu baøi töïa veà kinh, luaän the process as done previously. If a cuøng hoaøn thaønh ñöôïc 12 taùc phaåm—Although practitioner is short of breath, it is acceptable Great Master Hui-Yuan concentrated his to divide the segment of ten recitations into energy into propagating Pureland Buddhism, two; with each breath, recite Amitabha he still devoted some of his time to other Buddha's name five times. There are many Dharma Doors. He wrote 12 Buddhist texts, advantages to practicing this method: speech based on sutras and others' commentary reciting the Buddha's name, ears listening, and texts—See Hueä Vieãn. mind counting the number of recitations. Thus, if able to concentrate, it will lead the Thaäp Nhò Xöù: See Thaäp Nhò Nhaäp. practitioner to focus the mind because if not Thaäp Nieäm: The ten repetitions of an not focused, the count will be lost. Therefore, invocation (Namo Amitabha). the ultimate goal of this method is to force the Thaäp Nieäm Kyù Soá: Ten Recitation in One Pureland cultivator into achieving Breath—Thaäp laø möôøi, nieäm laø hôi thôû, kyù soá 'singlemindedness' while engaging in Buddha laø ñeám soá. Ñaây laø phöông phaùp cuûa ngaøi Töø Recitation. This is one of the best methods for Vaân, toå thöù ba cuûa Trung Quoác Tònh Ñoä Lieân those who are easily distracted or have a Toâng. Chính yeáu cuûa phöông phaùp naày laø trong wandering mind. It is important to remember moät hôi thôû, haønh giaû phaûi xöng ñuû möôøi caâu while reciting the Buddha's name, try not to Phaät hieäu. Tröôùc heát hít moät hôi thôû vaøo, think of anything else, and not to be doubtful ngöng laïi, nieäm ñuû soá möôøi caâu Phaät hieäu, . or skeptical. If the practitioner is able to Keá ñeán thôû ra hít vaøo moät hôi khaùc, roài tieáp maintain a sincere and truthful mind in this tuïc nieäm y nhö tröôùc. Neáu ngöôøi hôi ngaén thì way, then each recitation will eliminate many coù theå chia laøm hai phaàn, moãi hôi chæ nieäm karmic offenses in eight million past naêm caâu Phaät hieäu thoâi. Phöông phaùp naày coù reincarnations. If not practiced this way, the nhieàu ñieåm lôïi, trong khi mieäng nieäm Phaät thì power to eliminate karmic offenses as well as tai nghe tieáng vaø taâm trí ghi nhôù soá. Nhö theá gaining merits will not be as great. Thus, it will duø khoâng chuyeân taâm cuõng phaûi chuyeân, vì be difficult to eliminate many of one's karmic neáu khoâng thì soá muïc maø mình ñang

ñeám seõ bò offenses. sai laïc. Ñaây laø moät trong nhöõng phöông phaùp Thaäp Nieäm Thaønh Töïu: See Thaäp nieäm raát toát cho nhöõng ai coù taâm taùn loaïn. Neân nhôù, Vaõng Sanh. khi xöng nieäm danh hieäu Phaät, chaúng neân nghó Thaäp Nieäm Vaõng Sanh: These ten gì khaùc, cuõng chaúng neân nghi hoaëc. Neáu chí invocations will carry a dying man with an evil taâm thaønh yù nieäm nhö theá, thì moãi caâu nieäm karma into the Pure Land. Phaät môùi ñuû söùc dieät ñöôïc toäi naëng trong 80 öùc kieáp sanh töû. Neáu chaúng nhö vaäy thì söùc dieät Thaäp Nieäm Xöù: The ten repetition of an toäi sanh phöôùc seõ giaûm ñi vaø nghieäp chöôùng invocation (Namo Amitabha)—These ten cuõng khoù mau döùt tröø—The “Ten Recitation in invocations will carry a dying man with an evil One Breath” method was taught by the great karma into the Pure Land—A Bodhisattva’s Venerable Tsu-Yun, the Third Patriarch of the ten objects of thought or meditation (body, Thirteen Patriarchs of Chinese Pureland senses, mind, things, environment, monastery, Buddhism. Essentially, this method requires

1) Dieãn thuyeát phaùp cuù thò hieän ñoàng trong city or district, good name, Buddha-learning, riddance of all passion and delusion): phaùp giôùi taát caû Phaät saùt vi traàn, chö Phaät 1) Nieäm thaân: Thought of the impure body. thöù ñeä xuaát theá, caùc coõi thöù ñeä thaønh hoaïi: 2) Nieäm thoï: Thought of sufferings caused by Indication of the succession of all Buddhas senses. and the succession of lands in the atoms of 3) Nieäm taâm: Thought of impermanent mind. the Buddha-lands throughout all universes. 4) Nieäm phaùp: Thought of non-self things. 2) Dieãn thuyeát phaùp cuù coù theå thò hieän ñoàng 5) Nieäm caûnh giôùi: Thought of non-stop trong hö khoâng phaùp giôùi taát caû caùc coõi changeable environment. Phaät, taän vò lai kieáp, aâm thanh taùn thaùn 6) Nieäm nôi tu haønh vaéng veû: Thought of coâng ñöùc cuûa Nhö Lai: Indication of the cultivating in a monastery—Thought of seeking and following of virtues of the tranquility. Buddhas in all Buddha-lands in space 7) Nieäm ñoâ aáp: Thought of cultivating throughout the future. wherever opportunity arises, even in a 3) Dieãn thuyeát phaùp cuù coù theå thò hieän ñoàng noisy city or district. trong hö khoâng giôùi taát caû coõi Phaät, Nhö 8) Nieäm hoàng danh chö Phaät: Thought of Lai xuaát theá voâ löôïng voâ bieân thaønh names of all Buddhas. Chaùnh Giaùc Moân: Indication of Buddhas 9) Nieäm hoïc phaùp Nhö Lai: Thought of emerging in all Buddha-lands and showing learning Buddha Dharma. the ocean of infinitely various doors of 10) Nieäm ñoaïn chö phieàn naõo: Thought of enlightenment. riddance of all passion and delusion. 4) Dieãn thuyeát phaùp cuù coù theå thò hieän ñoàng Thaäp OÂ Nhieãm: Ten defilements—See Thaäp trong hö khoâng giôùi taát caû coõi Phaät, Ñöùc Phieàn Naõo. Nhö Lai ngoài ñaïo traøng giöõa chuùng hoäi Boà Thaäp Phaùp: The ten perfecting Mahayana Taùt: Indication of the hosts of enlightening rules: beings in the circles of the Buddhas in the 1) Chaùnh tín: Right belief. Buddha-lands throughout space facing the 2) Thieän haïnh: Good conduct. terrace of enlightenment. 3) Tænh giaùc: Alertness—Spirit. 5) Dieãn thuyeát phaùp cuù nôi taát caû caùc loã loâng nieäm nieäm xuaát hieän ñoàng tam theá thaân 4) Vui söôùng phaùt taâm boà ñeà: The joy of the bodhi mind. bieán hoùa cuûa taát caû chö Phaät khaép phaùp 5) Vui söôùng haønh

trì Phaät phaùp: Joy in giôùi: Indication of pervading the cosmos in Dharma. a moment of thought with emanations in 6) Vui trong thieàn ñònh: Joy in meditation. the forms of the Buddhas of past, present 7) Haønh trì chaùnh phaùp: Pursuing the correctand future, emitted in every pore. dharma. 6) Dieãn thuyeát phaùp cuù coù theå laøm cho moät 8) Tuaân giöõ giôùi luaät Phaät: Obedience thaân ñaày khaép möôøi phöông taát caû saùt haûi precepts. bình ñaúng hieån hieän: Indication of the light 9) Döùt boû coáng cao ngaõ maïn: Departing fromof magical pervasion of all multitudes of pride. lands in all the oceans in all directions 10) Hieåu saâu Phaät phaùp: Comprehending the equally with one body. inner of Buddha teaching. 7) Dieãn thuyeát phaùp cuù coù theå laøm cho trong taát caû nhöõng caûnh giôùi hieän khaép tam theá Thaäp Phaùp Cuù Cuûa Chö Boà Taùt Trong chö Phaät thaàn bieán: Indication of Kinh Hoa Nghieâm: Ten indications used by revelation of the power of concentration Bodhisattvas in the Flower Adornment Sutra:

of all pasts, presents and futures of the 6) Nhaân Phaùp Giôùi: Phaùp giôùi cuûa con transfigurations of the state of ngöôøi—The Dharma Realm of humans. Buddhahood in the surface of all objects. 7) A-Tu-La Phaùp Giôùi: Phaùp giôùi cuûa loaøi A- 8) Dieãn thuyeát phaùp cuù coù theå laøm cho trong tu-la—The Dharma Realm of Asuras. taát caû Phaät saùt vi traàn hieän khaép tam theá 8) Suùc Sanh Phaùp Giôùi: Phaùp giôùi cuûa loaøi taát caû Phaät saùt vi traàn soá Phaät, nhöõng thaàn suùc sanh—The Dharma realm of animals. bieán traûi qua voâ löôïng kieáp: Indication of 9) Quyû Phaùp Giôùi: Phaùp giôùi cuûa loaøi ngaï manifestation of the oceans of eons of quyû—The Dharma Realm of hungry various successive transfigurations of ghosts. Buddha in the lands of past, present and 10) Ñòa Nguïc Phaùp Giôùi: Phaùp giôùi cuûa nhöõng future, equal to the atoms of all the lands. chuùng sanh ñòa nguïc—The Dharma realm 9) Dieãn thuyeát phaùp cuù coù theå laøm cho taát caû of hell-beings. loã loâng xuaát sanh aâm thanh ñaïi nguyeän haûi Thaäp Phaùp Thoï Kyù: Möôøi phaùp thoï kyù— cuûa taát caû tam theá chö Phaät, taän vò lai According to the Buddha in The Flower kieáp, khai phaùt hoùa ñaïo taát caû Boà Taùt: Adornment Sutra (Chapter 38—Detachment Indication of the birth of Enlightening From The World)—Great Enlightening Beings Beings from the endless power emanating have ten ways of receiving prediction of from every pore by the ocean of vows of Budhahood. all Buddhas of past, present, and future. (A) 10) Dieãn thuyeát phaùp cuù coù theå laøm cho toøa sö 1) Duøng thuø thaéng nguyeän phaùt Boà Ñeà taâm, töû cuûa Phaät löôïng ñoàng phaùp giôùi, chuùng töï bieát thoï kyù: Arousing the determination hoäi Boà Taùt, ñaïo traøng trang nghieâm, taän vò for enlightenment with extraordinary will. lai kieáp chuyeån nhöõng phaùp luaân vi dieäu: 2) Troïn chaúng nhaøm boû haïnh Boà Taùt, töï bieát Indication of endless manifestation of thoï kyù: Never giving up the practices of varied expositions of truth amid equal Enlightening Beings. adornments of sites of enlightenment with 3) Taát caû kieáp, thöïc haønh haïnh Boà Taùt, töï circles of Enlightening Beings around lion bieát thoï kyù: Continuing to carry out the thrones equal in extent to the cosmos. practices of Enlightening Beings in all Thaäp Phaùp Giôùi: Möôøi phaùp giôùi—Ten ages. Dharma Realms: 4) Tu taäp taát caû

Phaät phaùp, töï bieát thoï kyù: 1) Phaät Phaùp Giôùi: Phaùp giôùi cuûa chö Phaät—Practicing all Buddha teachings. The Dharma Realm of Buddhas. 5) Nôi taát caû Phaät giaùo, moät beà thaâm tín: 2) Boà Taùt Phaùp Giôùi: Phaùp giôùi cuûa chö Boà Having complete faith in the guidance of Taùt—The Dharma Realm of Bodhisattvas. all Buddhas. 3) Duyeân Giaùc Phaùp Giôùi: Phaùp giôùi cuûa chö 6) Tu taát caû thieän caên ñeàu khieán thaønh töïu, töï Ñoäc Giaùc Phaät (Duyeân Giaùc)—The bieát thoï kyù: Cultivating all roots of Dharma Realm of the Conditionally goodness and bringing them to fulfillment. Enlightened Ones. 7) Ñaët taát caû chuùng sanh nôi Phaät Boà Ñeà, töï 4) Thanh Vaên Phaùp Giôùi: Phaùp giôùi cuûa chö bieát thoï kyù: Placing all sentient beings in Thanh Vaên—The Dharma Realm of the enlightenment of Buddhas. Sound Hearers. 8) Vôùi taát caû thieän höõu tri thöùc hoøa hieäp 5) Thieän Phaùp Giôùi: Phaùp giôùi cuûa chö khoâng hai, töï bieát thoï kyù: Harmonizing Thieân—The Dharma Realm of gods. and unifying with all spiritual friends.

9) Nôi taát caû thieän tri thöùc töôûng laø Phaät, töï 4) Chö Phaät truï nôi chaúng boû ñieàu phuïc bieát thoï kyù: Thinking of all spiritual chuùng sanh: All Buddhas abide in friends as Buddhas. persistence in civilizing sentient beings. 10) Haèng sieâng thuû hoä boån nguyeän Boà Ñeà, töï 5) Chö Phaät truï nôi phaùp khoâng töï taùnh: All bieát thoï kyù: Perpetually preserving the Buddhas abide in the principle of absence fundamental aspiration for enlightenment of selfhood. with diligence. 6) Chö Phaät truï nôi bình ñaúng cöùu ñoä chuùng (B) sanh: All Buddhas abide in impartial 1) Noäi trí giaûi thaäm thaâm: Having extremely salvation. profound inner understanding. 7) Chö Phaät truï nôi phaùp khoâng queân maát: 2) Tuøy thuaän phaùt khôûi nhöõng thieän caên cuûa All Buddhas abide in recollection of truth. Boà Taùt: Being able to develop the roots of 8) Chö Phaät truï nôi taâm khoâng chöôùng ngaïi: goodness of enlightening beings as All Buddhas abide in the unobstructed appropriate. minds. 3) Tu quaûng ñaïi haïnh: Cultivating extensive 9) Chö Phaät truï nôi taâm haèng chaùnh ñònh: All great practices. Buddhas abide in the constantly rightly 4) Hieän tieàn: Open receiving of the concentrated minds. prediction. 10) Chö Phaät truï vaøo khaép taát caû phaùp chaúng 5) Chaúng hieän tieàn: Occult receiving of the traùi töôùng thöïc teá: All Buddhas abide in prediction. equal comprehension of all things without 6) Nhôn töï taâm chöùng Boà Ñeà: Realizing violating the character of ultimate reality. enlightenment by their own minds. Thaäp Phaùp Voâ Hoïc: Asekha (p)—Theo 7) Thaønh töïu nhaãn: Accomplishing tolerance. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù 8) Giaùo hoùa ñieàu phuïc chuùng sanh: Teaching möôøi Phaùp Voâ Hoïc—According to the Sangiti and taming sentient beings. Sutta in the Long Discourses of the Buddha, 9) Roát raùo taát caû kieáp soá: Comprehending the there are ten qualities of the non-learner—See number of all ages. Möôøi Phaùp Voâ Hoïc. 10) Taát caû Boà Taùt haïnh töï taïi Mastery of all Thaäp Phaùt Thuù Taâm: The ten directional practices of Enlightening Beings. decisions: Thaäp Phaùp Truï: Theo Kinh Hoa Nghieâm, 1) Xaû taâm: The mind of renouncement of the Phaåm 33, coù möôøi phaùp truï, ñeå an truï taát caû world. caùc phaùp cuûa chö Phaät—According to The 2) Giôùi taâm: The mind of observance of the Flower Adornment Sutra, Chapter 33,

there are commandments. ten kinds of abode, abiding therein in all things 3) Nhaãn nhuïc taâm: The mind of patience or of all Buddhas. endurance. 1) Chö Phaät truï nôi giaùc ngoä taát caû phaùp giôùi: 4) Taán taâm: The mind of zealous progress. All Buddhas abide in awareness of all 5) Ñònh taâm: The mind of meditation. realms of reality. 6) Hueä taâm: The mind of wisdom or perfect 2) Chö Phaät truï nôi ñaïi bi ngöõ: All Buddhas understanding. abide in compassion speech. 7) Nguyeän taâm: The mind of the will for 3) Chö Phaät truï nôi boån ñaïi nguyeän: All good for oneself and others. Buddhas abide in the fundamental great 8) Hoä taâm: The mind of protection of the vow. Triratna (Buddha, Dharma, Sangha). 9) Hyû taâm: The mind of joy.

10) Ñænh taâm: Highest wisdom. 8) AÂn soi raïng Nieát baøn khuyeán khích chuùng Thaäp Phaät:—Theo Kinh Hoa Nghieâm, Phaåm ñeä töû: Reveal his nirvana to stimulate his 38, coù möôøi vò Phaät maø chö Boà Taùt hay noùi disciples. ñeán—According to the Flower Adornment 9) AÂn hy sinh haïnh phuùc rieâng mình, cuõng Sutra, there are Ten kinds of Buddha whom nhö ñeå laïi tam taïng kinh ñieån cho haäu theá Great Enlightening Beings speak of: tieáp tuïc phoå ñoä chuùng sanh: Pitying 1) Thaønh Chaùnh Giaùc Phaät: The Buddha of thought for all creatures (He died at 80 attainment of true enlightenment. instead of 100. He left 20 years of his own 2) Nguyeän Phaät: The Buddha of Vows. happiness to his disciples, and also the 3) Nghieäp Baùo Phaät: The Buddha of rewards Tripitaka for universal salvation). of action. 10) 4) Truï trì Phaät: The Buddha of preservation Thaäp Phaät (Trí) Löïc: The ten powers of a of true teaching. Buddha: 5) Nieát Baøn Phaät: The Buddha of Nirvana. 1) Tri thò phi xöù Trí löïc: The power of 6) Phaùp giôùi Phaät: The Buddha of the knowing (understanding) from awakening cosmos. to what is and what is not the case—Trong 7) Taâm Phaät: The Buddha of Mind. moïi tröôøng hôïp, Phaät coù trí löïc cho chuùng 8) Tam Muoäi Phaät: The Buddha of ta bieát giöõa ñuùng vaø sai—In any situation, concentration. the Buddha can tell us if it is according to 9) Boån Taùnh Phaät: The Buddha of principle or not; whether something holds Fundamental Nature. good or not (the wisdom power of knowing 10) Tuøy Nhaïo Phaät: The Buddha adapting to points of enlightenment and non- Mentalities. enlightenment). Thaäp Phaät AÂn: Ten kinds of Buddha's 2) Tri tam theá nghieäp baùo trí löïc: The power grace—Haïnh nguyeän Phaät phoå cöùu chuùng sanh of knowing karmic retributions throughout Buddha's initial resolve to universalize his the three periods of time—Phaät bieát salvation:. nhöõng nhaân maø chuùng sanh trong tam giôùi 1) AÂn Phaät töï hy sinh nhieàu ñôøi tröôùc: ñaõ gieo trong tam theá vaø haäu quaû cuûa Buddha's self-sacrifice in previous lives. noù—The Buddha knows what kinds of 2) AÂn vò tha bao la: Complete altruism. causes every living being in the three 3) AÂn ñi vaøo coõi luïc ñaïo Ta Baø maø cöùu ñoä realms throughout the past, the present chuùng sanh: His descent into all the six and the future has planted, and what states of existence for their salvation. retributions each being is receiving as a 4) AÂn laøm xoa dòu nhöõng khoå ñau cuûa chuùng result (the wisdom power of knowing the sanh trong voøng sanh töû: Relief of the karmic retribution of the three periods of living from distress and mortality. time). 5) AÂn bi saâu roäng: Profound pity. 3) Tri chö

Thieân giaûi thoaùt tam muoäi Trí löïc: 6) AÂn thò hieän nôi thaân chuùng sanh trang The wisdom power of knowing all nghieâm ñeå hoùa ñoä hoï: Revelation of Dhyanas, Liberation, and Samadhis—Phaät himself in human and glorified form. bieát vaø ñaõ kinh qua töù thieàn, baùt giaûi thoaùt, 7) AÂn tuøy caên cô ñoä chuùng: Teaching in vaø chín giai ñoaïn tam muoäi—The Buddha accordance with the capacity of his knows and has experienced the four hearers (first hinayana, then mahayana Dhyanas, eight Liberations, and nine doctrine). Successive Stages of Samadhi.

4) Tri chuùng sanh taâm taùnh trí löïc: Trí bieát taát heavenly eye without obstruction—Phaät caû caên cô thöôïng haï cuûa chuùng sanh—The coù theå nhìn thaáy moät caùch tuyeät ñoái moïi wisdom power of knowing all faculties, söï moïi vaät ngay caû trong nhöõng taàng trôøi whether superior or inferior (superiority or cao nhaát, vì khoâng coù thöù gì coù theå caûn baseness of the roots of all living beings). ngaên ñöôïc toaøn nhaõn cuûa Phaät—The The Buddha knows what the basic Buddha can see absolutely everything, disposition of every living being is like. even up to the highest heavens, for 5) Tri chuûng chuûng giaûi trí löïc: The wisdom nothing can obstruct the Buddha's perfect power of knowing the various realms— eyes. Phaät ñaõ ñaït ñeán traïng thaùi cao nhöùt, ñaõ 9) Tri tuùc maïng voâ laäu trí löïc: The wisdom vöôït ra tam giôùi, neân Ngaøi bieát raát roõ moïi power of knowing previous lives without traïng thaùi trong ñoù—The Buddha has outflows—Phaät bieát raát roõ moïi chuùng sanh already reached the highest states, has ñaõ töøng laø caùi gì trong ñôøi quaù khöù, hoaëc transcended the three realms, so he is very trong ñòa nguïc, ngaï quyû, suùc sanh, hay ñi clear about all the states within them. veà trong haønh trình Boà Taùt ñaïo—The 6) Tri chuûng chuûng giôùi trí löïc: The wisdom Buddha knows very clearly what every power of knowing the various living being was in its past lives; whether understandings—Phaät bieát roõ möùc ñoä hieåu it was in an animal, hungry ghost, hell, or bieát cuûa töøng chuùng sanh (chuùng sanh naøo whether it is a returning Bodhisattva. thoâng minh lanh lôïi, chuùng sanh naøo caên 10) Tri vónh ñoaïn taäp khí trí löïc: The wisdom taùnh aùm ñoän)—The Buddha knows very power of knowing from having cut off all distinctly the level of understanding of habits forever—Phaät ñaõ thaáy vaø ñaõ töø boû each living being (intelligent with keen moïi thoùi hö taät xaáu, vaø seõ chaúng bao giôø understanding or dull and don't nhöõng vaán ñeà naày coù theå trôû laïi vôùi understand). Ngaøi—The Buddha has already seen 7) Tri nhöùt thieát sôû ñaïo trí löïc: The wisdom through all habits and put them down, and power of knowing where all paths lead— will never have any of those problems Phaät bieát töøng quaû vò cuûa con ñöôøng tu taäp again. (neáu baïn tu taäp töù dieäu ñeá, thì baïn coù theå Thaäp Phaät Söï: Theo Kinh Hoa Nghieâm, ñaéc moät trong töù Thaùnh quaû; neáu baïn tu Phaåm 27 vaø 33, coù möôøi thöù Phaät söï cuûa chö taäp thaäp nhò nhôn duyeân, baïn coù theå trôû Phaät tam theá. Ñaïi Boà Taùt laøm cho chuùng sanh thaønh Ñoäc giaùc Phaät; neáu baïn tu taäp luïc ñöôïc möôøi thöù vieân maõn roài, laïi vì chuùng sanh Ba la maät, moät ngaøy naøo ñoù baïn coù theå trôû maø laøm möôøi thöù Phaät söï—According to The thaønh Boà Taùt)—The Buddha knows the Flower Adornment Sura, Chapters 27 and 33, fruit obtained

through each way of there are ten kinds of Buddha-work in all cultivation (if you practice the four noble worlds in all times of the Buddhas. When truths, you can certify to the four fruits of Great Enlightening Beings have caused Arhatship; if you practice the twelve links sentient beings to attain these ten kinds of of conditioned origination, you can fulfillment, they also perform ten kinds of become an Enlightened One to conditions; Buddha-work for sentient beings. if you practice the six paramitas, you can (A) The Flower Adornment Sutra—Chapter become a Bodhisattva someday). 33: Möôøi thöù Phaät söï cuûa chö Theá Toân nôi 8) Tri Thieân nhaõn voâ ngaïi trí löïc: The taát caû theá giôùi, taát caû theá gian (Kinh Hoa wisdom power of knowing through the Nghieâm—Phaåm 33).

1) Neáu coù chuùng sanh chuyeân taâm nghó nhôù Ten kinds of great Buddha-work, thôøi Phaät hieän ra tröôùc hoï: If there are immeasurable, boundless, inconceivable, sentient beings who think of them single- unknowable to all celestial and human mindedly, the Buddhas appear before worldlings, unknowable even to the past, them. future and present Buddhist disciples and 2) Neáu coù chuùng sanh taâm chaúng ñieàu thuaän self-enlightened ones, except by the thôøi Phaät vì hoï maø thuyeát phaùp: If there spiritual power of the Buddhas. are sentient beings whose minds are 1) Phaät söï quaûng ñaïi thöù nhöùt—The first unruly, they explain the Teaching to them. great Buddha-work: 3) Neáu coù chuùng sanh hay sanh tònh tín, thôøi a) Chö Phaät nôi taän hö khoâng khaép phaùp giôùi Phaät laøm cho hoï ñöôïc voâ löôïng thieän caên: taát caû theá giôùi cung trôøi Ñaâu Suaát ñeàu If there are sentient beings able to hieän thoï sanh—All Buddhas appear to be develop pure faith, they will surely cause born in the heavens of contentment in all them to acquire immeasurable roots of worlds throughout the cosmos: goodness. • Tu haïnh Boà Taùt: Carry out enlightening 4) Neáu coù chuùng sanh hay nhaäp phaùp vò, thôøi practices. Phaät ñeàu hieän chöùng, khoâng phaùp naøo • Laøm Phaät söï lôùn: Perform great Buddha- chaúng bieát If there are sentient beings works. able to enter the ranks of truth, they will • Voâ löôïng saéc töôùng: In the sphere of appear to testify to it, so that they know operation of infinite forms. all. • Voâ löôïng oai ñöùc: Infinite powers. 5) Giaùo hoùa chuùng sanh khoâng nhaøm moûi: • Voâ löôïng aùnh saùng: Infinite lights. They teach and influence sentient beings • Voâ löôïng aâm thanh: Infinite sounds. tirelessly. • Voâ löôïng ngoân töø: Infinite verbal 6) Du haønh caùc coõi Phaät, qua laïi voâ ngaïi: expressions. They travel to all Buddha-lands, coming • Voâ löôïng tam muoäi: Infinite concentration. and going without impediment. • Voâ löôïng trí hueä: Infinite knowledge. 7) Ñaïi bi chaúng boû taát caû chuùng sanh: With b) Caûnh giôùi sôû haønh nhieáp laáy taát caû trôøi, great compassion, they do not abandon ngöôøi, ma, phaïm, sa moân, baø la moân, a-tu- sentient beings. la, vaân vaân, ñaïi töø voâ ngaïi, ñaïi bi roát raùo: 8) Hieän thaân bieán hoùa haèng khoâng ñoaïn Taking in all celestials, humans, demons, tuyeät: They manifest transfigured monks, priests, titans, and so on their great emanation bodies, coming forever. kindness uninhibited, their great 9) Thaàn thoâng töï taïi chöa töøng thoâi nghæ: compassion ultimate. Their exercise of spiritual powers is c) Bình ñaúng lôïi ích taát caû chuùng sanh: ceaseless. Impartially aiding and benefiting all living 10)

An truï phaùp giôùi, hay khaép quaùn saùt: They beings. abide in the cosmos of reality, able to d) Laøm cho hoï coù khaû naêng sanh vaøo coõi trôøi observe everywhere. hay coõi ngöôøi: Enabling them to be born in (B) Chö Phaät coù möôøi thöù Phaät söï quaûng ñaïi, heaven or in the human realm. voâ löôïng voâ bieân, baát tö nghì, maø taát caû e) Thanh tònh caùc caên cuûa hoï: Purifying their theá gian chö thieân vaø ngöôøi khoâng theå bieát senses. ñöôïc. Thanh vaên Ñoäc giaùc cuõng chaúng f) Ñieàu taâm cuûa hoï: Turning their mind. bieát ñöôïc, chæ tröø thaàn löïc cuûa Nhö Lai:

g) Coù luùc vì hoï maø noùi ba thöøa sai khaùc: l) Hoaëc hieän trí nhöït maø laøm Phaät söï: Or by Sometimes explaining three different manifesting the sun of knowledge. vehicles of salvation for them. m) Hoaëc hieän caûnh giôùi quaûng ñaïi cuûa chö h) Cuõng coù luùc vì hoï maø chæ noùi vieân maõn Phaät maø laøm Phaät söï: Or by revealing the nhöùt thöøa: Sometimes explaining the enormous spheres of Buddhahood. complete full unitary vehicle for them. n) Hoaëc hieän voâ löôïng quang minh cuûa chö i) Khaép ñeàu teá ñoä cho hoï ra khoûi sanh töû: Phaät maø laøm Phaät söï: Or by showing the Saving and liberating all, enabling them to immeasurable lights of the Buddhas. get out of birth and death. o) Hoaëc nhaäp voâ soá tam muoäi quaûng ñaïi maø 2) Ñaïi Phaät söï thöù nhì—The second great laøm Phaät söï: Or by entering countless Buddha-work: great concentrations. a) Chö Phaât töø cung trôøi Ñaâu Suaát giaùng traàn p) Hoaëc hieän töø tam muoäi maø laøm Phaät söï: vaøo thai meï: All Buddhas descend Or by manifesting emergence from spiritually from the heaven of contentment concentration. into the mother’s womb. q) Baáy giôø Ñöùc Nhö Lai ôû trong thai meï, vì b) Duøng tam muoäi roát raùo quaùn phaùp thoï sanh muoán lôïi ích taát caû theá gian neân hieän nhö huyeãn, nhö hoùa, nhö boùng, nhö hö nhieàu caùch ñeå laøm Phaät söï—The Buddhas, khoâng, nhö ma: By means of ultimate at that time, in the mother’s womb, concentration they observe the wishing to benefit all worldlings, show all phenomenon of taking on life as like an kinds of appearances to do Buddha-work: illusion, like a phantom, like a reflection, • Hoaëc hieän sô sanh: They may appear to be like space, like mirage. born. c) Tuøy sôû thích maø thoï voâ löôïng voâ ngaïi: • Hoaëc hieän ñoàng töû: Or appear as children. They take on life however they wish, • Hoaëc laøm Thaùi töû: Or appear as princes. without bound, without hindrance. • Hoaëc hieän xuaát gia: Or appear as leaving d) Nhaäp phaùp voâ traùnh: Entering the state of home. noncontention. • Hoaëc thò hieän thaønh chaùnh ñaúng chaùnh e) Ly duïc thanh tònh: They develop giaùc: Or they may show the appearance of knowledge without attachment; free from attaining true enlightenment. desire, clear and pure. • Hoaëc thò hieän chuyeån dieäu phaùp luaân: Or f) Thaønh töïu taïng dieäu trang nghieâm quaûng show the appearance of turning the wheel ñaïi: They develop a vast treasury of of the Teaching. wondrous adornments. • Hoaëc thò hieän nhaäp ñaïi Nieát baøn: Or show g) Thoï thaân roát sau: Take on their final the appearance of entering final embodiment. extinction. h) Truï nôi laàu caùc trang nghieâm maø laøm Phaät r) Nhö vaäy ñeàu duøng caùc thöù phöông tieän ôû söï: Live in a great jewel-adorned mansion nôi taát caû phöông, taát caû löôùi, taát caû voøng, and perform Buddha-work. taát caû heä thoáng, taát caû theá giôùi maø laøm i) Hoaëc

duøng thaàn löïc maø laøm Phaät söï: They Phaät söï: In this way, all of them, by may do Buddha-work by spiritual powers. various means, perform Buddha-work in j) Hoaëc duøng chaùnh nieäm maø laøm Phaät söï: all regions, all networks, all circles, all Or by right recollection. systems, in all worlds. k) Hoaëc hieän thaàn thoâng maø laøm Phaät söï: Or 3) Ñaïi Phaät söï thöù ba—The third great by showing miracles. Buddha-work:

a) Chö Phaät ñaõ thanh tònh taát caû thieän nghieäp, in the midst of all things, they develop taát caû sanh trí ñeàu ñaõ saùng saïch: All good great relinquishment. works of all Buddhas are already pure, k) Ñuû Phaät coâng ñöùc hieän sanh phaùp giôùi, and their knowledge of all life is clear and thaân töôùng vieân maõn, quyeán thuoäc thanh immaculate. tònh, maø ñoái vôùi taát caû khoâng nhieãm tröôùc: b) Duøng sanh phaùp maø daïy doã daãn daét quaàn Imbued with the qualities of Buddhahood, meâ, laøm cho hoï khai ngoä thöïc haønh ñuû caùc they manifest birth in the phenomenal nghieäp laønh: So by birth they lead and realm, their physical features perfect, their guide the deluded, causing them to open associates pure, yet they have no up in understanding and practice all that is attachment to anything. good. l) Duøng aâm thanh tuøy loaïi maø vì chuùng dieãn c) Vì chuùng sanh maø thò hieän ñaûn sanh nôi thuyeát, cho hoï sanh loøng nhaøm lìa phaùp vöông cung: For the sake of sentient theá, nhö choã sôû haønh thò hieän ñaéc quaû: beings they appear to be born in a royal With voices adapting to types, they palace. explain the truth to the masses, causing d) Chö Phaät nôi nhöõng saéc duïc cung ñieän hay them to become disillusioned with worldly kyõ nhaïc ñeàu ñaõ xa lìa khoâng tham nhieãm: things; they point out to them the results of All Buddhas have already abandoned all what they are doing. materialistic desires for palaces and m) Laïi duøng phöông tieän tuøy nghi giaùo hoùa; pleasures; they have no craving or keû chöa thaønh thuïc thôøi laøm cho thaønh obsession. thuïc; keû ñaõ thaønh thuïc, thôøi laøm cho hoï e) Thöôøng quaùn caùc coõi roãng khoâng chaúng coù ñöôïc giaûi thoaùt: Also they use expedient theå taùnh, taát caû ñoà vui thích ñeàu chaúng coù means to teach in accord with needs, thaät: Always reflect upon the emptiness causing the immature to develop maturity, and essencelessness of all existents, that causing the mature to attain liberation. all comforts and delights are not truly real. n) Vì hoï maø laøm Phaät söï cho hoï chaúng thoái f) Trì Phaät tònh giôùi roát raùo vieân maõn: chuyeån: Doing Buddha-work for them to Keeping the pure precepts of Buddhas, cause them not to regress. ultimately fulfilling them. o) Laïi duøng taâm töø bi quaûng ñaïi haèng vì g) Quaùn nhöõng theâ thieáp vaø keû haàu ngöôøi hai chuùng sanh maø thuyeát phaùp, laïi vì hoï maø nôi noäi cung maø sanh loøng ñaïi bi: thò hieän ba thöù töï taïi, khieán hoï khai ngoä observing the palace ladies and ñöôïc taâm thanh tònh: Also by virtue of attendants, they develop great heart of universal love and compassion compassion. they continually explain all kinds of h) Quaùn chuùng sanh hö voïng chaúng thaät maø principles to sentient beings and also sanh loøng ñaïi töø: Observing that all manifest the powers of diagnosis, sentient beings are unreal, they develop prescription and occult influence for them, great kindness. to enable them to awaken to attain purity i)

Quaùn caùc theá gian khoâng moät gì laø ñaùng of mind. thích maø sanh loøng ñaïi hyû: Observing that p) Daàu ôû noäi cung moïi ngöôøi ñeàu thaáy, maø there is nothing enjoyable in the world, vaãn ôû trong taát caû caùc theá giôùi laøm Phaät they develop great joy. söï: Though the Buddhas be in the inner j) Vôùi taát caû phaùp taâm ñöôïc töï taïi maø sanh palace, seen by all the people, yet they loøng ñaïi xaû: Their minds gaining freedom are performing Buddha-work in all worlds.

q) Duøng ñaïi trí hueä, duøng ñaïi tinh taán thò fulfill the immeasurable virtues of their hieän nhöõng Phaät thaàn thoâng voâ ngaïi voâ fundamental vow. taän: By means of great knowledge and c) Thöôøng duøng aùnh saùng ñaïi trí deïp tan boùng energy they manifest the various powers toái si meâ cuûa theá gian: By the light of of Buddhas, unhindered, inexhaustible. great knowledge they destroy the darkness r) Haèng truï nôi ba thöù nghieäp phöông tieän of delusion of the world. thieän xaûo laø thaân nghieäp roát raùo thanh d) Laøm phöôùc ñieàn voâ thöôïng cho caùc theá tònh, ngöõ nghieäp theo trí hueä maø phaùt ra, yù gian: Become unexcelled fields of nghieäp thaäm thaâm voâ ngaïi. Duøng phöông blessings for all beings. tieän naày ñeå lôïi ích chuùng sanh: They e) Thöôøng vì chuùng sanh maø taùn thaùn coâng always continue three kinds of skillful ñöùc cuûa Phaät, cho hoï ôû nôi Phaät gieo troàng expedient action: their physical activity is nhöõng coäi laønh: They always extol the ultimately pure, their verbal activity is virtues of Buddhas for the benefit of always carried out in accord with sentient beings, causing them to plant knowledge, and their mental activity is roots of goodness with the Buddhas. exceedingly profound and has no blockage f) Duøng maét trí hueä thaáy nghóa chôn thaät: or inhibition; by these means they benefit They see truth with the eye of wisdom. living beings. g) Laïi vì chuùng sanh maø khen noùi coâng ñöùc 4) Ñaïi Phaät söï thöù tö—The fourth great xuaát gia thanh tònh khoâng loãi: They also Buddha-work: extol renunciation for the benefit of a) Chö Phaät thò hieän ôû nhöõng cung ñieän trang sentient beings, its purity and nghieâm, quaùn saùt nhaøm lìa boû maø xuaát gia, blamelessness. muoán cho chuùng sanh bieát roõ theá phaùp ñeàu h) Vónh vieãn ñöôïc xuaát ly, maõi maõi laøm traøng laø voïng töôûng voâ thöôøng hö hoaïi, raát nhaøm cao trí hueä cho theá gian: They are lìa chaúng nhieãm tröôùc, döùt haún phieàn naõo eternally emancipated and are forever tham aùi, tu haïnh thanh tònh lôïi ích chuùng lofty paragons of wisdom for the world. sanh: All Buddhas show analytix 5) Ñaïi Phaät söï thöù naêm—The fifth great examination and disenchantment while Buddha-work: living in a palace of all kinds of a) Chö Phaät nhöùt thieát trí, nôi voâ löôïng phaùp adornments, thereupon giving it up and ñeàu ñaõ thaáy bieát, döôùi coäi Boà Ñeà thaønh leaving home, wishing to let sentient Chaùnh ñaúng Chaùnh giaùc, haøng phuïc ma beings realize that things of the world are quaân: All Buddhas have omniscience and all illusions, impermanent, and perishable, already know and see infinite realities. and become deeply disillusioned, avoid Attaining perfect enlightenment under the creating attachments, forever cut off the Tree of Enlightenment, vanquishing all affliction of worldly craving, cultivate demons. purifying practices, and benefit living b) Thaân Phaät sung maõn taát caû theá giôùi: Their beings. majesty supreme, their bodies fill all b) Ñöông luùc xuaát gia

boû oai nghi theá tuïc, truï worlds. trong phaùp voâ traùnh, ñaày ñuû boån nguyeän c) Thaàn löïc choã laøm cuûa chö Phaät laø voâ bieân voâ löôïng coâng ñöùc When the Buddhas voâ taän: Their deeds of spiritual power are leave home, they give up conventional boundless and inexhaustible. manners, abide in noncontention, and

d) Nôi nhöùt thieát trí ñuùng nghóa sôû haønh ñeàu • Bieát roõ taát caû caùc phaùp: All phenomena. ñöôïc töï taïi: They attain mastery of all • Bieát roõ taát caû Boà Taùt: All Enlightening meanings in the sphere of omniscience. Beings. e) Tu caùc coâng ñöùc ñeàu ñaõ vieân maõn: They • Bieát roõ taát caû giaùo phaùp: All teachings. have cultivated virtues to consummation. • Bieát roõ taát caû tam theá: All pasts, presents, f) Toøa Boà Ñeà cuûa Phaät ñaày ñuû trang nghieâm and futures. cuøng khaép möôøi phöông taát caû theá giôùi— • Bieát roõ taát caû ñieàu phuïc: All disciplines. Their seats of enlightenment are fully • Bieát roõ taát caû thaàn bieán: All mystic adorned and pervade all worlds in the ten transformations. directions: • Bieát roõ taát caû taâm sôû thích cuûa chuùng sanh • Phaät ngoài treân toøa naøy chuyeån dieäu phaùp neân kheùo laøm Phaät söï: The inclinations of luaân: The Buddhas sit on them and turn all sentient beings' minds, and based on the wheel of the sublime Teaching. this knowledge perform Buddha-work. • Noùi taát caû nhöõng haïnh nguyeän cuûa Boà 6) Ñaïi Phaät söï thöù saùu—The sixth great Taùt: Explaining all the undertakings of Buddha-work: enlightening beings. a) Chö Phaät chuyeån baát thoái Phaùp luaân, vì • Khai thò voâ löôïng Phaät caûnh giôùi cho chö laøm cho chö Boà Taùt chaúng thoái chuyeån: Boà Taùt ñeàu ñöôïc ngoä nhaäp: Revealing the All Buddhas turn the irreversible wheel infinite realms of the Buddhas causing the of the Teaching, to cause the Enlightening Enlightening Beings to awaken to and Beings not to backslide. enter to them. b) Chuyeån voâ löôïng phaùp luaân, vì laøm cho g) Tu haønh nhöõng dieäu haïnh thanh tònh: They taát caû theá gian ñeàu bieát roõ: They turn the carry out all kinds of pure practices. immeasurable wheel of the Teaching to h) Laïi hay giaùo hoùa taát caû chuùng sanh—Are cause all worldlings to know. able to direct and guide all living beings: c) Chuyeån khai ngoä phaùp luaân, vì coù theå laøm • Khieán hoï gieo caên laønh: Cause them to ñaïi voâ uùy sö töû hoáng: They turn the wheel plant roots of goodness. of the Teaching, awakening all, because • Khieán hoï ñöôïc sanh trong ñaát bình ñaúng they can fearlessly roar the lion's roar. cuûa Nhö Lai: Cause them to be born in the d) Chuyeån nhöùt thieát phaùp trí taïng phaùp luaân, ground of equality of The Enlightened. vì khai cöûa phaùp taïng tröø aùm chöôùng: • Khieán hoï truï nôi voâ bieân dieäu haïnh cuûa They turn the wheel of the Teaching, chö Boà Taùt: Cause them to continue in the which is a treasury of knowledge of all boundless good practices of truths, to open the door of the treasury of Enlightening Beings. truth and remove the obstacle of obscurity. • Khieán hoï ñöôïc thaønh töïu coâng ñöùc toái e) Chuyeån voâ ngaïi phaùp luaân, vì ñoàng vôùi hö thaéng: Cause them to develop all the most khoâng: They turn the unobstructed wheel excellent qualities. of the Teaching, being equal to space. i) Laøm Phaät söï theo nhöõng söï bieát roõ sau— f) Chuyeån voâ tröôùc phaùp luaân, vì quaùn taát caû To Perform Buddha-work based on the phaùp chaúng coù chaúng khoâng: They turn the following: wheel of Teaching

of non-attachment, • Bieát roõ taát caû theá giôùi: The Buddhas know because they see that all things are neither perfectly all worlds. existent nor nonexistent. • Bieát roõ taát caû chuùng sanh: All beings. g) Chuyeån chieáu theá phaùp luaân, vì laøm cho • Bieát roõ taát caû coõi Phaät: All Buddha-lands. taát caû chuùng sanh ñöôïc tònh phaùp nhaõn:

They turn the world-illuminating wheel of • Ñoâ aáp cuûa La-saùt vöông: Demons. Teaching, to cause all sentient beings to • Ñoâ aáp cuûa taát caû chö vöông nhö vaäy: And purify their vision of reality. so on. h) Chuyeån khai thò nhöùt thieát trí phaùp luaân, vì b) Luùc Phaät vaøo cöûa thaønh thôøi ñaïi ñòa chaán cuøng khaép taát caû tam theá: They turn the ñoäng, quang minh chieáu khaép—When wheel of Teaching revealing all they enter the gates of the city, the Earth knowledge, pervading all things in all trembles, light shines everywhere: times. • Ngöôøi ñui ñöôïc thaáy: The blind gain i) Chuyeån taát caû Phaät ñoàng nhöùt phaùp luaân, vision. vì taát caû Phaät phaùp chaúng traùi nhau: They • Keû ñieác ñöôïc nghe: The deaf are able to turn the wheel of Teaching, which is the hear. same one of all Buddhas because all • Keû ñieân cuoàng ñöôïc tænh: The insane Buddha teachings are not mutually regain their sanity. opposed or contradictory. • Keû ngheøo khoå thieáu thoán ñöôïc aám no j) Taát caû chö Phaät duøng voâ löôïng voâ soá traêm haïnh phuùc: The naked are clothed, the ngaøn öùc na do tha phaùp luaân nhö vaäy, tuøy troubled and suffering all gain peace and theo taâm haønh sai bieät cuûa caùc chuùng sanh happiness. maø laøm Phaät söï chaúng theå nghó baøn: All • Taát caû nhöõng ñoà trang söùc, hoaëc ñeo hoaëc Buddhas, by means of measureless, chaúng ñeo, ñeàu töï phaùt dieäu aâm, ai nghe countless hundreds of thousands of cuõng ñeàu vui möøng caû: All musical millions of billions of such wheels of instruments spontaneously play, all Teaching, perform Buddha-work adornments, used or not, emit marvelous inconceivably according to the differences sounds that delight all hearers. in mental patterns of sentient beings. c) Chö Phaät saéc thaân thanh tònh khieán ngöôøi 7) Ñaïi Phaät söï thöù baûy—The seventh great thaáy khoâng sanh nhaøm chaùn: The Buddha-work: Buddhas' physical forms are pure and a) Taát caû chö Phaät vaøo nôi taát caû nhöõng vöông clean, fully endowed with the marks and ñoâ thaønh aáp, vì nhöõng chuùng sanh maø laøm refinements of greatness, so that none Phaät söï. Ñoù laø—All Buddhas enter into all ever tire of seeing them. capital cities and perform Buddha-work d) Chö Phaät hay vì chuùng sanh maø laøm Phaät for the beings. That is: söï—They are able to do Buddha-work for • Ñoâ aáp cuûa nhôn vöông: They enter human the benefit of sentient beings: capitals. • Hoaëc ñoaùi ngoù: Whether looking. • Ñoâ aáp cuûa Thieân vöông: Celestial capitals. • Hoaëc quaùn saùt: Examining. • Ñoâ aáp cuûa Long vöông: Capitals of water • Hoaëc co duoãi: Stretching. spirits. • Hoaëc ñi, ñöùng, ngoài, naèm: Walking or • Ñoâ aáp cuûa Ma vöông: Monster. standing still, sitting or reclining. • Ñoâ aáp cuûa Caøn Thaùt Baø vöông: • Hoaëc nín hoaëc noùi: Silent or speaking. Cherubium. • Hoaëc hieän thaàn thoâng: Whether • Ñoâ aáp cuûa A-tu-la vöông: Titans. manifesting occult powers. • Ñoâ aáp cuûa Ca-laâu-la vöông: Birds. • Hoaëc thuyeát phaùp: Or explaining • Ñoâ aáp cuûa Khaån-na-la vöông: Hongoblins.

principles. • Ñoâ aáp cuûa Tyø-xaù Xaø vöông: Serpents. • Hoaëc daïy baûo: Or giving instructions. • Goblins: Ñoâ aáp cuûa La-haàu-la-giaø vöông.

• Taát caû nhö vaäy ñeàu vì chuùng sanh maø laøm • Troàng thieän caên ñeå ñöôïc chö Phaät hoan Phaät söï: In all these, they are performing hyû: Plant roots of goodness, gain the good Buddha-work for the benefit of graces of the Buddhas. sentient beings. • Theâm lôùn Phaät chuûng ñeå taát caû chuùng sanh e) Chö Phaät khaép ôû voâ soá theá giôùi trong bieån ñeàu ñöôïc thaønh Phaät: Increase the family taâm sôû thích cuûa caùc loaøi chuùng sanh of Buddhas, all beings certain to attain maø—All Buddhas, in all the countless Buddhahood. worlds, in the midst of the oceans of h) Duøng nhöõng haïnh naày maø laøm Phaät söï— mental inclinations of all kinds of sentient By these actions, they perform Buddha- beings: work: • Khuyeân hoï nieäm Phaät: Urge them to • Hoaëc vì chuùng sanh maø thò hieän saéc thaân: remembrance the Buddhas. Sometimes manifesting physical bodies • Thöôøng sieâng quaùn saùt vaø gieo troàng for sentient beings. nhöõng caên laønh: Always diligently • Hoaëc phaùt dieäu aâm: Sometimes making considering and planting roots of sublime utterances. goodness. • Hoaëc chæ vi tieáu: Sometimes just smiling. • Tu haïnh Boà Taùt: Cultivating the practices • Khieán cho chuùng sanh kính tin, cuùi ñaàu of Enlightening Beings. ñaûnh leã, ca ngôïi khen taëng, thaêm vieáng • Khen Phaät saéc töôùng vi dieäu ñeä nhöùt, taát hoûi thaêm, duøng taát caû nhöõng thöù naày maø caû chuùng sanh ñeàu khoù gaëp gôõ: Praising laøm Phaät söï: Causing them to believe, the subtlety and supremacy of the honor, praise, and behave courteouslyï. Buddhas' appearance, which is hard for i) Chö Phaät duøng voâ löôïng voâ soá baát khaû any living being to get to meet. thuyeát baát khaû tö nghì nhöõng Phaät söï nhö f) Neáu ai thaáy ñöôïc Phaät maø sanh loøng kính vaäy, ôû trong taát caû theá giôùi tuøy taâm chuùng tin thôøi phaùt khôûi voâ löôïng phaùp laønh, sanh sôû thích , duøng söùc boån nguyeän, söùc chöùa Phaät coâng ñöùc ñeàu khaép thanh tònh: ñaïi töø bi, söùc nhöùt thieát trí, phöông tieän If beings see Buddhas and are inspired giaùo hoùa ñeàu laøm cho hoï ñöôïc ñieàu phuïc: with faith, when they produced all the All Buddhas, by means of innumerable, immeasurable good qualities and amass untold, inconceivable such Buddha-works the virtues of Buddhas, all pure. of all kinds, in all worlds, according to the g) Khen ngôïi Phaät coâng ñöùc nhö vaäy roài inclinations of sentient beings' minds, thôøi—Thus, having extolled the virtues of teach them expediently, by the power of Buddhas: their original vows, the power of great • Phaân thaân qua khaép möôøi phöông theá giôùi love and compassion, and the power of khieán caùc chuùng sanh ñeàu ñöôïc chieâm omniscience, causing them all to be ngöôõng phuïng thôø: They multiply their civilized. bodies to go to all worlds in the ten 8) Ñaïi Phaät söï thöù taùm—The eighth great directions to let the sentient beings behold Buddha-work—All Buddhas may do them. Buddha-work—Taát caû chö Phaät coù theå • Tö duy quaùn saùt veà chö Phaät: Meditate on laøm Phaät söï: them and contemplate them. a) Hoaëc nôi röøng raäm: While dwelling in • Cung kính cuùng döôøng: Attend and serve forest retreats. them. b) Hoaëc ôû choã tòch tònh: Or in quiet places, or in desolate places.

c) Hoaëc ôû choã cuûa Phaät maø laøm Phaät söï: Or sometimes saying there are many in Buddhas' dwelling place. Buddhas. d) Hoaëc truï trong tam muoäi maø laøm Phaät söï: n) Hoaëc noùi chö Boà Taùt taát caû haïnh taát caû Or they may do Buddha-work while in nguyeän laøm moät haïnh nguyeän maø laøm samadhi. Phaät söï: Sometimes they do Buddha-work e) Hoaëc ôû moät mình nôi vöôøn röøng maø laøm saying practices and all vows of Phaät söï: Or while alone in a grove. Enlightening Beings are one practice and f) Hoaëc aån thaân chaúng hieän maø laøm Phaät söï: vow; sometimes they do Buddha-work Or while concealing themselves from saying one practice and vow of views. Enlightening Beings are infinite practices g) Hoaëc truï nôi trí thaäm thaâm maø laøm Phaät and vows. söï: Or while abiding in knowledge of the o) Hoaëc noùi caûnh giôùi Phaät laø caûnh giôùi theá ultimate profundity. gian maø laøm Phaät söï: Sometimes they do h) Hoaëc truï nôi caûnh giôùi voâ tyû cuûa chö Phaät Buddha-work saying the realm of maø laøm Phaät söï: Or while dwelling in the Buddhahood is the world. incomparable realm of the Buddhas. p) Hoaëc noùi caûnh giôùi theá gian laø caûnh giôùi i) Hoaëc truï nhöõng thaân haønh baát khaû kieán, Phaät maø laøm Phaät söï: Sometimes they do tuøy taâm sôû thích sôû nguyeän cuûa chuùng Buddha-work saying the world is the sanh phöông tieän giaùo hoùa khoâng thoâi nghæ realm of Buddhahood. maø laøm Phaät söï: Or they may do Buddha- q) Hoaëc noùi caûnh giôùi Phaät chaúng phaûi laø work while carrying on various caûnh giôùi maø laøm Phaät söï: Sometimes imperceptible physical actions, adapting to they do Buddha-work saying the realm of sentient beings' mentalities, predilections, Buddhahood is not the world. and understandings to teach them as is r) Hoaëc truï moät ngaøy, hoaëc truï moät ñeâm, expedient, without cease. hoaëc truï nöûa thaùng, hoaëc truï moät thaùng, j) Hoaëc duøng thaân Trôøi caàu nhöùt thieát trí maø hoaëc truï moät naêm, nhaãn ñeán truï baát khaû laøm Phaät söï: Or they may do Buddha-work thuyeát kieáp vì caùc chuùng sanh maø laøm seeking omniscience in the form of Phaät söï: Sometimes they remain for a day, celestial beings. or a night, or a fortnight, or a month, or a k) Hoaëc duøng thaân roàng, daï-xoa, a-tu-la, ca- year, or up to untold eons to do Buddha- laâu-la, xaø vöông, nhaãn ñeán thaân ngöôøi maø work for the benefit of sentient beings. laøm Phaät söï: Or they may do Buddha-work 9) Ñaïi Phaät söï thöù chín—The ninth great seeking omniscience in the form of water Buddha-work: spirits, goblins, cherubim, titans, birds, a) Chö Phaät laø taïng sanh ra thieän caên thanh serpents, humans, subhumans, and so on. tònh, laøm cho caùc chuùng sanh ôû trong Phaät l) Hoaëc duøng thaân Thanh Vaên, Duyeân Giaùc, phaùp sanh tín giaûi thanh tònh, caùc caên ñieàu thaân Boà Taùt caàu nhöùt thieát trí maø laøm Phaät phuïc lìa haún theá gian: All Buddhas are söï: They may do Buddha-work by seeking mines that produce pure roots of goodness, omniscience in the form of Listeners, causing sentient beings to engender pure Solitary Illuminates, or Enlightening faith and resolution in the Buddha- Beings. teachings, so their faculties are tamed and m) Hoaëc noùi moät Phaät hoaëc noùi nhieàu Phaät they forever detach from the world. maø laøm Phaät söï: Sometimes, they do b) Laøm cho chö Boà Taùt ôû nôi ñaïo Boà Ñeà ñuû Buddha-work saying there is one Buddha, saùng trí hueä chaúng

do tha ngoä: They cause

Enlightening Beings to be full of the wheel of pure Teaching, causing the knowledge, wisdom and clarity in regard hearers to become very joyful. to the way of enlightenment and not m) Hoaëc vì tuyeân noùi caûnh giôùi cuûa chö Phaät depend on another for understanding. khieán hoï phaùt taâm tu haønh maø laøm Phaät c) Hoaëc hieän Nieát baøn maø laøm Phaät söï: söï: Sometimes they do Buddha-work Sometimes they do Buddha-work expounding the sphere of Buddhahood, manifesting nirvana. inspiring people to cultivate spiritual d) Hoaëc hieän theá gian thaûy ñeàu voâ thöôøng practices. maø laøm Phaät söï: Sometimes they do n) Hoaëc vì tuyeân noùi nieäm Phaät tam muoäi, Buddha-work showing the evanescence of khieán hoï phaùt taâm thöôøng thích thaáy Phaät all in the world. maø laøm Phaät söï: Sometimes they do e) Hoaëc noùi Phaät thaân maø laøm Phaät söï: Buddha-work expounding concentration Sometimes they do Buddha-work and remembrance of Buddha, inspiring explaining the Buddha-bodies. people to always delight in visions of f) Hoaëc noùi nhöõng coâng ñöùc ñaõ laøm xong maø Buddha. laøm Phaät söï: Sometimes they do the o) Hoaëc vì tuyeân noùi caùc caên thanh tònh, Buddha-work explaining the flawless sieâng caàu Phaät ñaïo taâm khoâng löôøi treã maø fulfillment of virtuous qualities. laøm Phaät söï: Sometimes they do Buddha- g) Hoaëc noùi döùt haún nhöõng caên boån maø laøm work expounding the purification of the Phaät söï: Sometimes they do Buddha-work senses, diligent search for the Buddha explaining the extirpation of the roots of Way with unflagging spirit. all existences. p) Hoaëc chæ taát caû coõi Phaät, quaùn saùt nhöõng h) Hoaëc khieán chuùng sanh nhaøm rôøi theá gian caûnh giôùi caùc loaïi nhôn duyeân maø laøm tuøy thuaän taâm Phaät maø laøm Phaät söï: Phaät söï: Sometimes they do Buddha-work Sometimes they do Buddha-work causing visiting all Buddha-lands and observing sentient beings to turn away from the the various causes and conditions of their world to follow the Buddha-mind. environments. i) Hoaëc noùi thoï maïng troïn veà nôi heát maø laøm q) Hoaëc nhieáp taát caû nhöõng thaân chuùng sanh Phaät söï: Sometimes they do the Buddha- ñeàu laøm thaân Phaät, laøm cho nhöõng chuùng work explaining the inevitable ending of sanh löôøi bieáng buoâng lung ñeàu an truï nôi life. caám giôùi thanh tònh cuûa Nhö Lai maø laøm j) Hoaëc noùi theá gian khoâng moät vieäc ñaùng Phaät söï: Sometimes they do Buddha-work vui maø laøm Phaät söï: Sometimes they do uniting all bodies of living beings into a Buddha-work explaining that there is Buddha-body, causing all lazy and self- nothing enjoyable in the world. indulgent sentient beings to abide by the k) Hoaëc vì tuyeân noùi taän vò lai theá cuùng pure precepts of The Enlightened. döôøng chö Phaät maø laøm Phaät söï: 10) Ñaïi Phaät söï thöù möôøi—The tenth great Sometimes they do Buddha-work Buddha-work: preaching the eternal service of Buddhas. a) Chö Phaät luùc nhaäp Nieát baøn, voâ löôïng l) Hoaëc noùi chö Phaät chuyeån tònh Phaùp luaân chuùng sanh raát lo khoå keâu gaøo khoùc than, khieán ngöôøi ñöôïc nghe raát vui möøng maø nhìn nhau maø noùi raèng: “Ñöùc Nhö Lai coù laøm Phaät söï: Sometimes they do Buddha- ñaïi töø ñaïi bi, thöông xoùt lôïi ích cuûa taát caû work explaining the Buddhas’ turning of theá gian, laøm nôi cöùu, laøm choã

veà nöông cho caùc chuùng sanh. Raát khoù gaëp Ñöùc Nhö

Lai xuaát theá. Phöôùc ñieàn voâ thöôïng nay ñaõ the Buddha, the Teaching, and the maát haún. Chö Phaät duøng vieäc nhö vaäy laøm Community, to believe with unswerving cho chuùng sanh meán tieác buoàn khoùc maø faith, sincerely respect and honor them, laøm Phaät söï: When Buddhas enter and make offerings to them wherever they extinction, countless sentient beings are, and cultivate virtues. mourn and weep, looking at each other in c) Do nhöõng coâng ñöùc naày chuùng sanh coù great grief and distress, they say, “The theå—So that by this merit they may be: Buddha had great sympathy and • Sanh vaøo coõi Trôøi: Born in heaven. compassion, mercifully aiding all worldly • Hay trong nhôn gian: Or among humans. beings, a savior and a refuge for all living • Doøng hoï toân quí: Of noble and properous creatures. The emergence of a Buddha is families. difficult to encounter, an unexcelled field • Taøi saûn ñuû ñaày: With ample property. of blessings, and now the Buddha has • Quyeán thuoäc thanh tònh: Pure retinues. passed away forever.” Thus they use this • Chaúng ñoïa aùc ñaïo: Not enter into evil to cause sentient beings to mourn and miss ways. the Buddha, thereby doing Buddha-work. • Thöôøng sanh thieän ñaïo: Always enter into b) Laïi vì hoùa ñoä taát caû trôøi ngöôøi vaø thieân wholesome ways. long baùt boä, neân tuøy theo sôû thích yù muoán • Thöôøng ñöôïc thaáy Phaät ñuû nhöõng phaùp cuûa hoï, maø naùt thaân Phaät thaønh ngoïc xaù laønh: Always get to see Buddhas, fulfill lôïi voâ löôïng voâ soá baát tö nghì, khieán caùc pure ways. chuùng sanh phaùt loøng tin thanh tònh, cung • Choùng ñöôïc xuaát ly ba coõi: Quickly attain kính toân troïng, hoan hyû cuùng döôøng, tu caùc emancipation from the three realms of coâng ñöùc ñaày ñuû vieân maõn, xaây laïi thaùp existence. roài ñem caùc thöù trang nghieâm ñaët trong • Ñeàu tuøy sôû nguyeän ñöôïc chöùng quaû nôi cung ñieän cuûa Trôøi ngöôøi, baùt boä thieân thöøa maø hoï ñaõ tu: Each attain the fruit of long ñeå cuùng döôøng. Raêng, moùng, vaø toùc their own vehicle according to their cuûa Phaät cuõng ñeàu döïng thaùp cuùng döôøng, aspiration. laøm cho ngöôøi thaáy ñeàu phaùt taâm nieäm • Ñoái vôùi chö Phaät thôøi bieát aân vaø baùo aân: Phaät, nieäm Phaùp nieäm Taêng, tin meán Recognize and requite their debt to khoâng thoâi, thaønh kính toân troïng, cuùng Buddhas. döôøng khaép moïi nôi, tu caùc coâng ñöùc: Also • Troïn laøm choã quy-y cho theá gian: Forever in order to transform and liberate all be a reliance for the world. celestials, humans, spirits, goblins, titans, • Chö Phaät daàu nhaäp ñaïi Nieát baøn, vaãn laøm cherubim, and so on, according to their phöôùc ñieàn thanh tònh baát tö nghì cho desires, they pulverize their own bodies to chuùng sanh, laø phöôùc ñieàn toái thöôïng coâng make countless relics, to cause sentient ñöùc voâ taän, laøm cho chuùng sanh ñaày ñuû beings to develop faith, honor, respect, thieän caên phöôùc ñöùc vieân maõn: Though the and joyfully reverence them, and cultivate Buddhas be extinct, they are still virtues to complete fulfillment. They also inconceivable pure fields of blessings for build monuments, variously adorned, in living beings, with inexhaustible virtues, the abodes of all kinds of creatures, for supreme fields of blessings, causing religious services; their teeth, nails, and sentient beings roots of goodness to be hair are all used to make monuments, to complete and

their virtue to be fully cause those who see them to remember developed.

Thaäp Phaät Trí: The ten Buddha's powers of (C) Theo Thanh Tònh Ñaïo, goïi laø phieàn naõo vì understanding or wisdom: töï chuùng ñaõ oâ nhieãm maø coøn laøm oâ nhieãm 1) Tam theá trí: Perfect understanding of past, caùc phaùp töông öng vôùi chuùng—According present, and future. to The Path of Purification, so called 2) Phaät phaùp trí: Perfect understanding of because they are themselves defiled and Dharma. because they defile the states associated 3) Phaùp giôùi voâ ngaïi trí: Unimpeded with them: understanding of the whole Buddha realm. 1) Tham: greed. 4) Phaùp giôùi voâ bieân trí: Unlimited or infinite 2) Saân: Hate. understanding of Dharma. 3) Si: Delusion. 5) Sung maõn nhöùt thieát theá giôùi trí: 4) Maïn: Deceit—Pride. Understanding of Ubiquity. 5) Nghi: Doubt—Uncertainty. 6) Phoå chieáu nhöùt thieát theá giôùi trí: 6) Taø Kieán: Wrong or false view. Understanding of Universal 7) Hoân traàm: Stiffness of mind. enlightenment. 8) Traïo cöû: Agitation. 7) Truï trì nhöùt thieát theá giôùi trí: 9) Voâ Taøm: Consciencelessness. Understanding of omnipotence or 10) Voâ Quyù: Shamelessness. universal control. ** For more information, please see Töù Thuû. 8) Tri nhöùt thieát chuùng sanh trí: Thaäp Phoå Moân: The ten universals of a Understanding of omniscience regarding bodhisattva: all living beings. 1) Töø bi phoå: Universal pity and loving- 9) Tri nhöùt thieát phaùp trí: Understanding of kindness. omniscience regarding laws of universal 2) Hoaèng theä phoå: Vow of universal salvation. salvation. 10) Tri voâ bieân chö Phaät trí: Understanding of 3) Tu haønh phoå: Accordant action. omniscience regarding all Buddha's 4) Ñoaïn hoaëc phoå: Universal cutting off of wisdom. delusions. Thaäp Phieàn Naõo: Ten kinds of afflictions: 5) Nhaäp phaùp moân phoå: Freedom of entry (A) into all forms of truth. 1) Töø 1 ñeán 5—See Luïc Ñaïi Phieàn Naõo from 6) Thaàn thoâng phoå: Universal superhuman 1 to 5. powers. 6) Thaân Kieán: Satkayadrsti (skt)—AÛo töôûng 7) Phöông tieän phoå: Universal accordance veà thaân naày hay caùi ngaõ—The with conditions of the receptivity of others. illusion of the body or self—See Thaân 8) Thuyeát phaùp phoå: Powers of universal Kieán. explication of the truth. 7) Bieân Kieán: The extreme view—See Bieân 9) Cuùng döôøng chö Phaät phoå: Power of Kieán. universal service of all Buddhas. 8) Taø Kieán: Wrong views—See Taø Kieán. 10) Thaønh töïu chuùng sanh phoå: The perfecting 9) Thuû Kieán: Chaáp theo taø kieán—Clinging to of all beings universally. wrong views—See Kieán Thuû Kieán. Thaäp Phöông: 10) Giôùi Caám Thuû: Chaáp theo taø giaùo hay (I) Everywhere—All directions—Ten chaáp theo nghi leã cuùng kieán—Clinging to directions: heterodox ascetic views or clinging to 1) Phöông Ñoâng: East—Nôi hoäi hoïp ñaàu tieân ritual and rules—See Giôùi Caám Thuû Kieán. cuûa chö Boà Taùt töø caùc nôi xa beân ngoaøi

theá giôùi ñaïi haûi. Phöông Ñoâng coøn tieâu 8) Phöông Taây Baéc: Northwest—Vì lôïi ích bieåu cho söï chöùng nhaäp thaâm saâu vaøo cuûa chuùng sanh maø chö Boà Taùt thò hieän, phaùp giôùi—The first Bodhisattva assembly phaûn aùnh hình aûnh cuûa chö Phaät, söï xuaát from the East has come from a world very hieän naày chæ khôûi leân töø nhöõng ñieàu kieän far away, beyond "seas of worlds." This (vì chuùng sanh), chöù khoâng coù tính caùch symbolizes profound certification into the hieän höõu

thaät söï—For the sake of all Dharma realm. living beings these Bodhisattvas manifest 2) Phöông Nam: South—Symbolizes the reflected images of all Buddhas, to show upholding and maintaining of the that such appearances arise only from Dharma—Tieâu bieåu cho trì giöõ Phaùp giôùi. conditions and do not have any actual 3) Phöông Taây: West—Nôi coù nuùi Tu Di vaø existence. Vaân-hoùa ñòa, tieâu bieåu cho söï uy nghi kyø 9) Haï Phöông: The Direction below— dieäu cuûa Töù ñöùc Nieát baøn: thöôøng, laïc, Phöông naày tieâu bieåu cho Ba la maät maø vò ngaõ, tònh, laøm töôi maùt chuùng sanh moïi Boà taùt thöïc haønh, thaàn thoâng vaø nhöõng loaøi—Mount Sumeru and the haïnh cuûa chö Phaät—This refers to the transformation-clouds symbolize the Paramitas, the Bodhisattva practices, their wonderful loftiness of the four virtues of spiritual penetrations and the deeds of the Nirvana: permanence, bliss, true self, and Buddhas. purity, which cool and refresh living 10) Thöôïng Phöông: The Direction Above— beings. Nôi ñaây traû lôøi nhöõng caâu hoûi veà tieàn kieáp 4) Phöông Baéc: North—Söï cuùng döôøng cuûa y cuûa Phaät Toå vaø Thaäp ba la maät—This aùo tieâu bieåu cho söï nhaãn nhuïc tónh laëng vaø passage answers questions concerning caûm giaùc hoå theïn. Ngöôøi ta duøng nhöõng y events of the Buddha's former lives and aùo naày laøm trang söùc cho Phaùp thaân—The the ten Paramitas. offering of garments is symbolic of still (II) Teân cuûa moät ngoâi chuøa toïa laïc trong thò xaõ patience and a sense of shame. One Raïch Giaù, tænh Kieân Giang. Daân ñòa adorns the Dharma Body with such phöông coøn goïi laø chuøa Lôùn. Chuøa ñöôïc garments. xaây döïng vaøo cuoái theá kyû thöù 18. Tröôùc 5) Phöông Ñoâng Baéc: Northeast—Ñaây laø chuøa coù caây Boà Ñeà ôû AÁn Ñoä ñöôïc thænh nhöõng tuùp leàu tieâu bieåu cho tinh thaàn Bi veà troàng vaøo naêm 1955—Name of a Trí trong nhaø Phaät—The different temple, located in Raïch Giaù town, Kieân pavilions symbolize the dual benefits of Giang province. It is also called Chuøa Lôùn. compassion and wisdom. The temple was built in the late 6) Phöông Ñoâng Nam: Southeast—AÙnh saùng eighteenth century. There is a Bodhi-tree, toaøn haûo, coù nghóa laø söï toaøn haûo cuûa trí brought back from India in 1955, was tueä maø khoâng thieáu thöïc haønh—The grown in front of the temple. perfection of light signifies the perfection Thaäp Phöông Giôùi Chaân Thaät Nhaân of wisdom, but not lacking in practice. Theå: Vuõ truï möôøi phöông chính thaät laø thaân 7) Phöông Taây Nam: Southwest—AÙnh saùng naày—The whole universe in the ten directions röïc leân, chæ cho trí tueä thanh tònh, bôùi leân is the real human body. vaø ñoát chaùy taát caû nhöõng buøi nhuøi phieàn Thaäp Phöông Phaät Nhieân: Buddhas in the naõo—The blazing flames refer to pure ten directions are like that. wisdom which exhumes the tinder of delusion.

Thaäp Phöông Tam Theá Nhöùt Thieát Chö 10) Trí ôû nôi taát caû choã thoï sanh ñeàu ñaày ñuû Phaät: All the Buddhas of the Ten directions nhöùt thieát trí: Knowledge of embodying and the three periods of time. omniscience in all realms of beings. ** For more information, please see Ten Thaäp Quaùn Saùt Trí: See Möôøi Trí Quaùn Saùt kinds of purity. Cuûa Chö Ñaïi Boà Taùt. Thaäp Quang Chieáu Trí: See Möôøi Trí Thaäp Quyeát Ñònh Giaûi: Ten kinds of definitive understanding of worlds—See Möôøi

Quang Chieáu. Quyeát Ñònh Giaûi Cuûa Chö Boà Taùt. Thaäp Quaûng Ñaïi Trí: Theo Kinh Hoa Thaäp Saéc AÁm Ma: Theo Kinh Laêng Nghieâm Nghieâm, Phaåm 36, chö Ñaïi Boà Taùt coù möôøi trí quyeån Chín, coù möôøi saéc aám ma—According quaûng ñaïi. Khi chö Ñaïi Boà Taùt truï nôi möôøi to the Surangama Sutra, book Nine, there are phaùp thanh tònh thôøi ñaày ñuû möôøi trí quaûng ten states within the form skandha: ñaïi—According to The Flower Adornment 1) Thaân ra khoûi ngaïi: Body can transcend Sutra, Chapter 36, there are ten kinds of broad obstructions—Ñöùc Phaät baûo oâng A Nan knowledge. When great enlightening beings khi ñang trong aáy tinh nghieân dieäu minh, persist in the ten kinds of purity, they become boán ñaïi chaúng xen deät, trong giaây laùt thaân imbued with ten kinds of broad knowledge. coù theå ra khoûi chöôùng ngaïi—The Buddha 1) Trí bieát taát caû taâm haønh cuûa chuùng sanh: told Ananda that at the point, as the person Knowledge of all sentient beings' mental intently investigates that wondrous behavior. brightness, the four elements will no 2) Trí bieát taát caû nghieäp baùo cuûa chuùng sanh: longer function together, and soon the Knowledge of the consequences of actions body will be able to transcend of all sentient beings. obstructions. 3) Trí bieát taát caû Phaät phaùp: Knowledge of a) AÁy goïi laø minh tinh löu daät caûnh hieän tieàn, all Buddha-teachings. nhôø coâng duïng taïm thôøi maø ñöôïc nhö vaäy: 4) Trí bieát lyù thuù thaâm maät cuûa taát caû Phaät This state is called "the pure brightness phaùp: Knowledge of the profound, occult merging into the environment." It is a import of all Buddha teachings. temporary state in the course of cultivation 5) Trí bieát taát caû moân Ñaø La Ni: Knowledge and does not indicate sagehood. of all methods of concentration spells. b) Khoâng phaûi laø chöùng Thaùnh, ñöøng khôûi 6) Trí bieát taát caû vaên töï bieän taøi: Knowledge taâm cho laø Thaùnh, goïi laø caûnh giôùi toát. of interpretation of all writings. Neáu cho laø Thaùnh, thì lieàn bò quaàn taø: If 7) Trí bieát taát caû ngoân ngöõ aâm thanh töø bieän he does not think he has become a sage, thieän xaûo cuûa chuùng sanh: Knowledge of then this will be a good state. But if he the language and speech of all sentient considers himself a sage, then he will be beings. vulnerable to the demon's influence. 8) Trí hieän thaân mình ôû khaép trong taát caû theá 2) Trong Thaân Nhaët Truøng: The light giôùi: Knowledge of manifestation of their pervades internally and he can extract bodies in all worlds. intestinal worms—OÂng A Nan! Laïi do taâm 9) Trí hieän aûnh töôïng mình ôû khaép trong taát aáy, tinh nghieân dieäu minh, trong thaân roãng caû chuùng hoäi ñaïo traøng: Knowledge of suoát. Ngöôøi ñoù boãng nhieân laáy ra caùc loaøi manifestation of their reflections in all giun saùn ôû trong thaân. Thaân töôùng coøn assemblies. nguyeân, khoâng bò toån thöông. Ñoù goïi laø tinh minh löu loä hình theå. AÁy chæ laø tinh

haïnh, taïm thôøi ñöôïc nhö vaäy. Khoâng phaûi does not indicate sagehood. If he does not laø chöùng Thaùnh, ñöøng khôûi taâm cho laø think he has become a sage, then this will Thaùnh, goïi laø caûnh giôùi toát. Neáu cho laø be a good state. But if he considers Thaùnh lieàn bò quaàn taø—Ananda! As the himself a sage, then he will be vulnerable person uses his mind to intently to the demons' influence. investigate that wondrous light, the light 4) Phaät Hieän Ra: Buddhas appear—Laïi do will pervade his

body. Suddenly he will be taâm aáy, ñöùng laëng trong suoát, saùng töø beà able to extract intestinal worms from his trong phaùt ra. Möôøi phöông khaép hoùa own body, yet his body will remain intact thaønh saéc vaøng Dieâm phuø ñaøn. Taát caû caùc and unharmed. This state is called “the gioáng loaïi hoùa ra thaønh Nhö Lai. Khi aáy pure light surging through one’s physical boãng thaáy Ñöùc Tyø Loâ Giaù Na ngoài treân body.” It is a temporary state in the course ñaøi Thieân Quang, nghìn ñöùc Phaät nhieãu of intense practice, and does not indicate chung quanh. Traêm öùc quoác ñoä cuøng caùc sagehood. If he does not think he has hoa sen ñoàng thôøi xuaát hieän. AÁy goïi laø become a sage, then this will be a good taâm hoàn linh ngoä nhieãm thaønh. Taâm quang state. But if he considers himself a sage, saùng choùi, chieáu caùc theá giôùi. Taïm thôøi then he will be vulnerable to the ñöôïc nhö vaäy, chöù khoâng phaûi laø chöùng demon's’influence. Thaùnh, ñöøng khôûi taâm cho laø Thaùnh, thì 3) Tinh Phaùch Ñaép Ñoåi Hôïp: His essence goïi laø caûnh giôùi toát. Neáu cho laø Thaùnh, and souls alternately separate and unite— lieàn bò quaàn taø—When a person’s mind Laïi do taâm aáy, trong ngoaøi tinh nghieân. becomes clear, unveiled, bright, and Khi aáy hoàn phaùch , yù chí, tinh thaàn, thaûy penetrating, an internal light will shine ñeàu xen vaøo, ñaép ñoåi laøm chuû laøm khaùch, forth and turn everything in the ten töø thaân chaáp thoï. Boãng trong hö khoâng directions into the color of Jambu-river nghe tieáng thuyeát phaùp, hoaëc nghe möôøi gold. All the various species of beings will phöông ñoàng toû nghóa bí maät. AÁy goïi laø be transformed into Tathagatas. Suddenly tinh phaùch ñaép ñoåi hôïp ly, thaønh töïu thieän he will see Vairocana Buddha seated upon chuûng. Taïm thôøi ñöôïc nhö vaäy, khoâng a platform of celestial light, surrounded by phaûi laø chöùng Thaùnh, ñöøng khôûi taâm cho a thousand Buddhas, who simultaneously laø Thaùnh, goïi laø caûnh giôùi toát. Neáu cho laø appear upon lotus blossoms in a hundred Thaùnh, lieàn bò quaàn taø—As the person million lands. This state is called “the uses his mind to intently investigate inside mind and soul being instilled with spiritual and outside, his physical and spiritual awareness.” When he has investigated to souls, intellect, will, essence, and spirit the point of clarity, the light of his mind will be able to interact with one another shine upon all worlds. This is a temporary without affecting his body. They will take state and does not indicate sagehood. If he turns as hosts and guests. Then he may does not think he has become a sage, then suddenly hear the Dharma being spoken in this will be a good state. But if he space, or perhaps he will hear esoteric considers himself a sage, then he will be truths being pronounced simultaneously vunerable to the demons’ influence. throughout the ten directions. This state is 5) Hö Khoâng Hoùa Thaønh Saéc Baùu: Space called “the essence and souls alternately takes on the color of precious things—Laïi separating and uniting, and the planting of do taâm aáy tinh nghieân, dieäu minh, xem xeùt good seeds.” It is a temporary state and khoâng döøng, ñeø neùn, haøng phuïc, vaèng eùp

quaù phaàn. Luùc ñoù boãng nhieân möôøi room do not disappear. This state is called phöông hö khoâng hoùa thaønh baûy saéc baùu, “refining the mind and purifying the vision hoaëc traêm saéc ñoàng thôøi ñaày khaép, chaúng until one is able to see in the

dark.” It is a chöôùng ngaïi nhau. Caùc maøu xanh, vaøng, temporary state and does not indicate ñoû, traéng ñeàu hieån hieän. Ñoù laø coâng löïc ñeø sagehood. If he does not think he has eùp quaù phaàn, taïm ñöôïc nhö vaäy, chöù become a sage, then this will be a good khoâng phaûi laø chöùng Thaùnh, ñöøng khôûi state. But if he considers himself a sage, taâm cho laø Thaùnh, thì goïi laø caûnh giôùi toát. then he will be vulnerable to the demons’ Neáu cho laø Thaùnh, lieàn bò quaàn taø—As the influence. person uses his mind to intently 7) Thaân Gioáng Nhö Caây Coû: His body investigate that wondrous light, he will becomes like grass or wood—Laïi do taâm contemplate without pause, restraining ñoù, tieán vaøo, maõn phaàn vaøo nôi roãng and subduing his mind so that it does not khoâng. Chaân tay boãng nhieân gioáng nhö go to extremes. Suddenly the space in the caây coû, löûa ñoát dao caét khoâng heà bieát. Löûa ten directions may take on the colors of saùng thieâu cuõng khoâng noùng, dao caét thòt the seven precious things or the colors of a nhö ñoán caây. Ñoù laø tieâu boû traàn caûnh vaø hundred precious things, which xoâ deïp töù ñaïi, moät maët thuaàn tuùy. Taïm simultaneously pervade everywhere thôøi ñöôïc nhö vaäy, chôù khoâng phaûi laø without hindering one another. The blues, chöùng Thaùnh, ñöøng khôûi taâm cho laø yellows, reds, and whites will each be Thaùnh, thì goïi laø caûnh giôùi toát. Neáu cho laø clearly apparent. This state is called Thaùnh, lieàn bò quaàn taø—When his mind “excessively subduing the mind.” It is a completely merges with emptiness, his temporary state and does not indicate four limbs will suddenly become like grass sagehood. If he does not think he has or wood, devoid of sensation even when become a sage, then this will be a good burned by fire or cut with a knife. The state. But if he considers himself a sage, burning of fire will not make his limbs hot, then he will be vulnerable to the demons’ and even when his flesh is cut, it will be influence. like wood being whittled. This state is 6) Trong Toái Thaáy Vaät: He can see things in called “the merging of external states and the dark—Laïi do taâm ñoù, nghieân cöùu trieät blending of the four elements into a ñeå, tinh quang chaúng loaïn. Boãng luùc nöûa uniform substance.” It is a temporary state ñeâm, ôû trong nhaø toái, thaáy caùc ñoà vaät, and does not indicate sagehood. If he does chaúng khaùc ban ngaøy. Maø vaät trong nhaø not think he has become a sage, then this toái cuõng chaúng maát. Ñoù laø teá taâm maät will be a good state. But if he considers tröøng, xem thaáy roãng suoát. Taïm ñöôïc nhö himself a sage, then he will be vulnerable vaäy, chôù khoâng phaûi laø chöùng Thaùnh, ñöøng to the demons’ influence. khôûi taâm cho laø Thaùnh, goïi laø caûnh giôùi 8) Nhìn thaáy moïi nôi ñeàu thaønh nöôùc Phaät: toát. Neáu cho laø Thaùnh, lieàn bò quaàn taø—As He sees everywhere turn into Buddha- the person uses his mind to investigate lands—Laïi do taâm ñoù, thaønh töïu thanh with clear discernment until the pure light tònh, laém coâng tònh taâm. Boãng nhieân thaáy no longer disperses, he will suddenly be nuùi soâng, ñaát baèng möôøi phöông ñeàu thaønh able to see various things appear in a dark nöôùc Phaät, ñaày ñuû baûy moùn baùu, saùng choùi room at night, just as if it were daytime, khaép caû. Laïi thaáy haèng sa Phaät ñaày daãy hö while the objects that were already in the khoâng, laàu caùc toát ñeïp. Nhìn xuoáng thaáy

ñòa nguïc, xem treân thieân cung khoâng that had been blocked from view." It does chöôùng ngaïi. Ñoù laø taïi mong thaáy coõi not indicate sagehood. If he does not think Phaät, tö töôûng laâu ngaøy hoùa thaønh, chöù he has become a sage, then this will be a khoâng phaûi laø chöùng Thaùnh, ñöøng khôûi good state. But if he considers himself a taâm cho laø Thaùnh, goïi laø caûnh giôùi toát. sage, then he will be vulnerable to the Neáu cho laø Thaùnh, lieàn bò quaàn taø—When demons' influence. his mind accomplishes such purity that his 10) Thaáy thieän tri thöùc: He sees good skill in purifying the mind has reached its advisors—Laïi do taâm aáy, nghieân cöùu tinh ultimate, he will suddenly see the earth, cöïc, thaáy thieän tri thöùc, hình theå dôøi ñoåi, the mountains, and the rivers in the ten trong choác laùt boãng nhieân thay ñoåi nhieàu directions turn into Buddha-lands replete caùch. Ñoù laø taø taâm bò yeâu mò, hoaëc maéc with the seven precious things, their light thieân ma vaøo trong taâm phuùc, boãng döng shining everywhere. He will also see thuyeát phaùp, thoâng ñaït nghóa maàu. Ñaây Buddhas, tathagatas, as many as the sands khoâng phaûi laø chöùng Thaùnh, ñöøng khôûi of the Ganges, filling all of space. He will taâm cho laø Thaùnh, ma söï döùt heát. Neáu cho also see pavilions and palaces that are laø Thaùnh, lieàn bò quaàn taø—As the person resplendent and beautiful. He will see the uses his mind to investigate to the utmost hells below and the celestial palaces point, he may see a Good and Wise above, all without obstruction. This state is Advisor whose body undergoes changes. called "the gradual transformation of Within a brief interval, various concentrated thoughts of fondness and transformations will occur which cannot be loathing." It does not indicate sagehood. explained. This state is called "having an If he does not think he has become a sage, improper mind which is possessed by a li- then this will be a good state. But if he ghost, a mei-ghost, or a celestial demon, considers himself a sage, then he will be and without a reason speaking Dharma vulnerable to the demons' influence. that fathoms wondrous truths." It does not 9) Nghe ñöôïc xa: He sees and hears distant indicate sagehood. If he does not think he things—Laïi do taâm aáy, nghieân cöùu saâu xa. has become a sage, then the demonic Boãng ban ñeâm töø xa nhìn thaáy laøng xoùm, formations will subside. But if he tænh, chôï, ñöôøng saù, thaân toäc, quyeán thuoäc, considers himself a sage, then he will be hoaëc nghe tieáng noùi. Ñoù laø böùc taâm, ñeø vulnerable to the demons' influence. neùn taâm quaù, taâm bay xa, neân thaáy choã xa, Thaäp Taø: Ten Wrongnesses. chöù khoâng phaûi laø chöùng Thaùnh, ñöøng 1-8) See Baùt Taø. khôûi taâm cho laø Thaùnh, goïi laø caûnh giôùi 9) Taø Trí: Wrong knowledge. toát. Neáu cho laø Thaùnh, lieàn bò quaàn taø—As 11) Taø Giaûi Thoaùt: Wrong deliverance. the person uses his mind to investigate Thaäp Taø Kieán: The ten wrong views: what is profound and far away, he will 1) Thaân kieán: Ngaõ kieán—Ngaõ sôû kieán— suddenly be able to see distant places in Sakayadrsti—The view that there is a real the middle of the night. He will see city self and a mine and thine. markets and community wells, streets, 2) Bieân kieán: Antargraha—Extreme views and alleys, and relatives and friends, and (extinction or permanence). he may hear their conversations. This state 3) Taø kieán: Mithya—Perverse views, which is called "having been suppressed to the

denying cause and effect, destroy the utmost, the mind flies out and sees much foundation of morality.

4) Kieán thuû kieán: Drstiparamarsa—Stubborn phaïm phaûi seõ bò taïm thôøi truïc xuaát khoûi giaùo perverted views, viewing inferior things as ñoaøn. Taêng Ni phaïm phaûi seõ bò Taêng chuùng superior or counting the worse as the quy ñònh thôøi gian bò taïm truïc xuaát. Ñeán khi better. maõn haïn truïc xuaát, ngöôøi phaïm toäi phaûi ra 5) Giôùi caám thuû kieán: Sila-vrata- tröôùc Taêng chuùng xin ñöôïc taùi gia nhaäp vaøo paramarsa—Rigid views in favor of giaùo ñoaøn. Khoâng coù söï chaáp thuaän cuûa Taêng rigorous ascetic prohibitions (covering chuùng, ngöôøi phaïm toäi khoâng theå trôû laïi giaùo oneself with ashes). ñoaøn—According to Rules for Mendicants 6) Tham: Desire. composed by Most Honorable Master Minh 7) Saân haän: Hate. Ñaêng Quang in accordance with The Sacred 8) Ngaõ maïn: Pride. Books of the Buddhists, book of the discipline, 9) Ngu si: Ignorance. thirteen offences which entail monks or nuns 10) Nghi: Doubt—Doubtful views. temporary expulsion from the Order. Indulging Thaäp Tam Boà Taùt Löïc: The thirteen in any one of these offences, monks or nuns powers (balas) of Bodhisattvas of the Pure are required to leave the Order for a period of Land School: time fixed by the assembly of monks. After 1) Nhaân löïc: Power of the causes. that time, offenders present themselves before 2) Duyeân löïc: Power of dependent the Order to beg for a reinstatement. Without conditions. the permission from the assembly of monks, 3) YÙ löïc: Power of the mind. offenders cannot return to the Order. 4) Nguyeän löïc: Power of the will (for good 1) Caám coá yù laáy tay töï laøm söï daâm, ngoaïi tröø for onself and others). trong giaác moäng: Not to intentionally 5) Phöông tieän löïc: Power of expedient discharge of semen, except during a means. dream. 6) Thöôøng löïc: Power of the Impermanence. 2) Caám rôø mình ñaøn baø, nhö naém tay, rôø buùi 7) Hyû löïc: Power of joy. toùc, rôø raãm tay chaân, vaân vaân: Not to 8) Ñònh löïc: Power of meditation. come into physical contact with a woman, 9) Hueä löïc: Power of the mind of wisdom or such as holding her hand, or holding a perfect understanding. braid of her hair, or rubbing against any 10) Ña vaên löïc: Power of broad study or one of her limbs. hearing. 3) Caám choïc gheïo duï doã ñaøn baø: Not to 11) Löïc trì giôùi, nhaãn nhuïc, tinh taán vaø thieàn offend a woman with lewd words ñònh: Power of observing commandments, concerned with unchastity. endurance, effort and meditation. 4) Caám laøm mai, cöôùi gaõ hay moâi giôùi cho söï 12) Löïc Chaùnh nieäm, chaùnh quaùn chö thoâng heïn hoø: Not to act as a go-between for a minh: Power of right mindfulness and right woman with a man in mind or for a man contemplation. with a woman in mind, whether as a wife 13) Löïc Nhö phaùp ñieàu phuïc chö chuùng sanh: or as a mistress, or acting as an agent for Power of the True Law which can guide arranging the meeting of two persons for and save all sentient beings. sexual indulgence. Thaäp Tam Giôùi Taêng Taøn: Sanghadisesa 5) Caám khoe pheùp tinh taán vôùi ñaøn baø, noùi (skt)—Theo Luaät Nghi Khaát Só ñöôïc Toân Sö raèng ‘Caùc baø phaûi phuï trôï moät ngöôøi nhö Minh Ñaêng Quang soaïn theo Luaät Taïng, möôøi toâi, ñöùc haïnh veïn toaøn, soáng ñôøi phaïm ba giôùi toån haïi Taêng Taøn khieán chö Taêng Ni haïnh’ vôùi yù muoán quan heä tôùi vieäc daâm

duïc: Not to speak in praise of ministering 13) Neáu vò Taêng cöôõng lyù khi laøm quaáy, to sensure pleasure for self in the present chaúng chòu nghe lôøi khuyeân giaûi. Neáu of women, saying: “Ladies, this is the Taêng chuùng hoûi ba laàn maø vaãn khoâng chòu highest kind of ministration, that a woman nghe lôøi, vò naày phaïm toäi Taêng Taøn: If a should minister to one like me, virtuous, of monk who commits evil conduct or good conduct, leading the Brahma-life” misbehavior, and his evil conduct is seen with the meaning to connect with sexual or heard, that monk should be admonished intercourse. up to three times by the assmebly of 6) Caám töï yù caát phoøng saùi luaät (12 saõy beà daøi monks to allow him to give up his course. vaø 7 saõy beà ngang, vaø khoâng trình vôùi If after being admonished, he gives up that Taêng chuùng choã caát, bôûi vì vò aáy coù theå caát course, it is good. If he does not give up, it phoøng ôû choã khoâng coù khoaûng troáng bao is an offence entailing a formal meting of quanh seõ daãn ñeán söï baïi hoaïi): Not to the Order. build a hut in an unlawful manner (not in Thaäp Tam Muoäi: Thaäp Ñònh cuûa chö Phaät accordance with measure of twelve spans (Kinh Hoa Nghieâm—Phaåm 27—According to in length and seven spans in width, and not the Flower Adornment Sutra, Chapter 27, there bring the assembly of monks for marking are ten concentrations of the Buddhas. out a site, for a monk should beg himself 1) Phoå Quang Ñaïi Tam Muoäi, goàm nhöõng for a site which involves destruction and phaùp tam muoäi sau ñaây: The Great which has not an open space round it). Concentration of Universal Light includes 7) Khoâng trình choã caát phoøng, maëc duø töï yù the following concentrations. thí chuû caát cho: Fail to bring for marking a. Möôøi phaùp moân voâ taän: See Ten kinds of out a site, even though there is a Inexhaustible Qualities. benefactor who is willing to build and b. Möôøi moân voâ bieân taâm: See Ten kinds of donate a vihara. boundless will. 8) Caám caùo gian moät vò Tyø Kheo khaùc moät c. Möôøi moân nhaäp Tam muoäi sai bieät trí: See toäi gì maø khoâng coù thaät: Not to accuse Ten kinds of knowledge of differentiation falsely (unjustly or wrongly) a monk with of entry into concentration. an unfounded charge. d. Möôøi moân Trí thieän xaûo nhaäp ñaïi Tam 9) Caám duøng caùch naày theá kia ñeå phaù söï hoøa muoäi: See Ten kinds of knowledge of hieäp cuûa giaùo hoäi: Not to do things to skills in entry into great concentration. destroy the harmony of the Order. 2) Dieäu Quang Ñaïi Tam Muoäi: The Great 10) Caám nghi quaáy moät vò Tyø Kheo khaùc moät Concentration of Subtle Light. ñieàu gì khoâng coù thaät: Not to suspect a 3) Bieán vaõng chö Phaät quoác ñoä Ñaïi Tam monk with a groundless charge. Muoäi: The Great Concentration of 11) Caám binh vöïc keû phaù hoaïi söï hoøa hieäp ôû successive journeying to the Buddha- giaùo hoäi: Not to side with someone who lands. creates schism to destroy the harmony of 4) Thanh Tònh Thaâm Taâm Haønh Ñaïi Tam the Order. Muoäi: The Great Concentration of the 12) Caám khoâng trang nghieâm, laøm quaáy aùc Action of the Pure Profound Mind. cho keû khaùc baét chöôùc: Not to lead a 5) Bieát Quaù Khöù Trang Nghieâm Taïng Ñaïi solemnly brahma life, to be a bad example Tam Muoäi: The Great Concentration of for others to imitate. Knowledge of the stores of Adornments of the Past.

6) Trí Quang Minh Taïng Ñaïi Tam Muoäi: The others from the state of ordinary Great Concentration of the Treasury of ignorance, and attain peace of mind. Light of Knowledge. 4) Mình sieâng tu thieän caên, cuõng khieán ngöôøi 7) Lieãu Tri Nhöùt Thieát Theá Giôùi Phaät Trang sieâng tu thieän caên, neân taâm ñöôïc an oån: Nghieâm Tam Muoäi: The great Diligently cultivating roots of goodness Concentration of Knowledge of the themselves, they also induce others to Adornments of the Buddhas. cultivate roots of goodness, and attain 8) Chuùng Sanh Sai Bieät Thaân Ñaïi Tam peace of mind. Muoäi: The Great Concentration of 5) Mình truï ñaïo Ba La Maät cuõng khieán ngöôøi Differentiated Bodies of Sentient Beings. truï ñaïo Ba La Maät, neân taâm ñöôïc an oån: 9) Phaùp Giôùi Töï Taïi Ñaïi Tam Muoäi: The Persisting in the path of transcendent ways Great Concentration of Freedom in the themselves, they also induce others to Elemental Cosmos. abide in the path of transcendent ways, 10) Voâ Ngaïi Luaân Ñaïi Tam Muoäi: The Great and attain peace of mind. Concentration of the Unimpeded Wheel. 6) Mình ñöôïc sanh taïi nhaø Phaät, cuõng khieán Thaäp Taâm An OÅn: Ten kinds of attainment ngöôøi ñöôïc sanh taïi nhaø Phaät, neân taâm of peace of mind—Möôøi thöù taâm ñöôïc an oån— ñöôïc an oån: Being born themselves in the Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm house of Buddha, they should also enable (Phaåm 38—Phaåm Ly Duïc), chö ñaïi Boà taùt coù others to be born in the house of Buddha, möôøi thöù taâm an oån nhaèm giuùp hoï ñaït ñöôïc söï to attain peace of mind. an oån ñaït trí voâ thöôïng cuûa chö Nhö Lai 7) Mình thaâm nhaäp phaùp chaân thaät khoâng töï According to the Buddha in The Flower taùnh, cuõng khieán ngöôøi ñöôïc thaâm nhaäp Adornment Sutra (Chapter 38—Detachment phaùp aáy, neân taâm ñöôïc an oån: Deeply From The World), Great Enlightening Beings penetrating the real truth of absence of have ten kinds of attainment of peace of mind intrinsic nature, they also introduce others which help them attain the peace of the into the real truth of absence of inherent supreme knowledge of the Buddhas. nature, and attain peace of mind. 1) Mình truï Boà Ñeà taâm cuõng phaûi khieán 8) Mình khoâng phæ baùng taát caû Phaät phaùp, ngöôøi truï Boà Ñeà taâm, neân taâm ñöôïc an oån: cuõng khieán ngöôøi khoâng phæ baùng taát caû Abiding themselves in the will for Phaät phaùp, neân taâm ñöôïc yeân oån: Not enlightenment, they should also induce to repudiating any of the Buddhas' teachings, abide in the will for enlightenment, to they also cause others not to repudiate any attain peace of mind. of the Buddhas' teachings, and attain 2) Mình ñöôïc roát raùo rôøi giaän hôøn tranh ñaáu, peace of mind. cuõng phaûi khieán ngöôøi rôøi giaän hôøn ñaáu 9) Mình vieân maõn nhöùt thieát trí Boà Ñeà tranh, neân taâm ñöôïc an oån: Ultimately nguyeän, cuõng khieán ngöôøi vieân maõn nhöùt free from anger and strife themselves, thieát trí Boà ñeà nguyeän, neân taâm ñöôïc an they should also free others from anger oån: Fulfilling the vow of all-knowing and strife, to attain peace of mind. enlightenment, they also enable others to 3) Mình rôøi phaùp phaøm ngu, cuõng khieán fulfill the vow of all-knowing ngöôøi rôøi phaùp phaøm ngu, neân taâm ñöôïc enlightenment, and attain peace of mind. an oån: Free from the state of ordinary 10) Mình thaâm nhaäp trí taïng cuûa chö Nhö Lai, ignorance themselves, they also free cuõng khieán ngöôøi

thaâm nhaäp trí taïng voâ taän cuûa chö Nhö Lai, neân taâm ñöôïc an oån:

Entering deeply into the inexhaustible transgression of pride and conceit, treasury of knowledge of all Buddhas, thinking ourselves to be filled with virtues they also lead others into the inexhaustible and talent. treasury of knowledge of all Buddhas, and 6) Giao tieáp thì ñöøng caàu lôïi mình, vì lôïi attain peace of mind. mình thì maát ñi ñaïo nghóa: We should not Thaäp Taâm Nieäm (Möôøi Ñieàu Taâm wish for gain in our social relations. This Nieäm): Ten non-Seeking Practices: will lead us to violate moral principles and 1) Nghó ñeán thaân theå thì ñöøng caàu khoâng bònh see only mistakes of others. khoå, vì khoâng bònh khoå thì duïc voïng deã 7) Vôùi ngöôøi thì ñöøng mong taát caû ñeàu thuaän sanh: We should not wish that our bodies theo yù mình, vì ñöôïc thuaän theo yù mình thì be always free of diseases, because a loøng taát kieâu caêng: We should not wish disease-free body is prone to desire and that everyone, at all times, be on good lust. This will lead to precept-breaking and terms and in harmony with us. This leads retrogression. to pride and conceit and seeing only our 2) ÔÛ ñôøi thì ñöøng caàu khoâng hoaïn naïn, vì own side of every issue. khoâng hoaïn naïn thì kieâu sa noåi daäy: We 8) Thi aân thì ñöøng caàu ñeàn ñaùp, vì caàu ñeàn should not wish that our lives be free of all ñaù p laø thi aân coù möu ñoà: We should not misfortune and adversity, because without wish to be repaid for our good deeds, lest misfortune and adversity, we will be we develop a calculating mind.This leads easily prone to pride and arrogance. to greed for fame and fortune. 3) Cöùu xeùt taâm taùnh thì ñöøng caàu khoâng khuùc 9) Thaáy lôïi thì ñöøng nhuùng vaøo, vì nhuùng vaøo maéc, vì khoâng khuùc maéc thì sôû hoïc khoâng thì si meâ phaûi ñoäng: We should not wish to thaáu ñaùo: We should not wish our mind share in opportunities for profit, lest the cultivation be free of all obstacles, mind of illusion arise. because without obstacles we would not 10) Oan öùc khoâng caàn bieän baïch, vì coøn bieän have opportunities to excell our mind. This baï c h laø nhaân ngaõ chöa xaû: When subject will lead to the transgression of thinking to injustice and wrong, we should not that we have awakened, when in fact we necessarily seek the ability to refute and have not. rebut, as doing so indicates that the mind 4) Xaây döïng ñaïo haïnh thì ñöøng caàu khoâng bò of self-and-others has not been severed. ma chöôùng, vì khoâng bò ma chöôùng thì chí This will certainly lead to more nguyeän khoâng kieân cöôøng: We should not resentment and hatred. wish that our cultivation be free of Thus the Buddha advised all of us to consider: demonic obstacles, because our vows 1) Laá y bònh khoå laøm thuoác thaàn: To turn would not be then firm and enduring. This suffering and disease into good medicine. leads to the transgression of thinking that 2) Laá y hoaï n naïn laøm giaûi thoaùt: To turn we have attained, when in fact we have misfortune and calamity into liberation. not. 3) Laá y khuùc maéc laøm thuù vò: To turn 5) Vieäc laøm thì ñöøng mong deã thaønh, vì vieäc obstacles into freedom and ease. deã thaønh thì loøng hay khinh thöôøng kieâu 4) Laá y ma quaân laøm baïn ñaïo: To turn ngaïo: We should not wish that our plans demons into Dharma friends. and activities meet with easy success, for 5) Laá y khoù khaên laøm thích thuù: To turn trying we will then be inclined to thoughts of events into peace and joy. contempt and disrespect. This leads

to the

6) Laáy keû teä baïc laøm ngöôøi giuùp ñôõ: To turn bring forth a mind of sympathy and pity bad friends into helpful associates. when seeing all living beings are not good 7) Laáy ngöôøi choáng ñoái laøm nôi giao du: To at contemplating. turn opponents into “fields of flowers.” 7) Thaáy chuùng sanh khoâng thích muoán phaùp 8) Coi thi aân nhö ñoâi deùp boû: Treat laønh maø ñem loøng thöông xoùt: ingratitude as worn-out shoes to be Bodhisattvas bring forth a mind of discarded. sympathy and pity when seeing all living 9) Laáy söï xaû lôïi laøm vinh hoa: To turn beings do not desire wholesome Dharmas. frugality into power and wealth. 8) Thaáy chuùng sanh boû maát Phaät phaùp maø 10) Laáy oan öùc laøm cöûa ngoõ ñaïo haïnh: To turn ñem loøng thöông xoùt: Bodhisattvas bring injustice and wrong into conditions for forth a mind of sympathy and pity when progress along the Way. seeing all living beings lose all Thaäp Taâm Thöông Xoùt: Ten kinds of minds Buddhadharma. of sympathy and compassion (pity): 9) Thaáy chuùng sanh laên troâi trong voøng sanh 1) Thaáy chuùng sanh coâ ñoäc khoâng choã nöông töû maø ñem loøng thöông xoùt: Bodhisattvas töïa maø sanh loøng thöông xoùt: Bodhisattvas bring forth a mind of sympathy and pity bring forth a mind of sympathy and pity when seeing all living beings follow along when seeing that all living beings are with the cycle of birth and death. alone and forlorn with nothing to rely on. 10) Thaáy chuùng sanh ñaùnh maát phöông tieän 2) Thaáy chuùng sanh ngheøo cuøng tuùng thieáu giaûi thoaùt maø sanh loøng thöông xoùt: maø sanh loøng thöông xoùt: Bodhisattvas Bodhisattvas bring forth a mind of bring forth a mind of sympathy and pity sympathy and pity when seeing all living when seeing that all living beings are poor beings lose expedients for liberation. and destitude. Thaäp Taâm Tònh Ñoä: Ten Minds developed 3) Thaáy chuùng sanh bò löûa tam ñoäc ñoát chaùy by the Pure Land practitioners—Trong Kinh maø ñem loøng thöông xoùt: Bodhisattvas Ñaïi Baûo Tích, Ñöùc Theá Toân baûo Ngaøi Di Laëc bring forth a mind of sympathy and pity Boà Taùt: “Möôøi Taâm cho haønh giaû Tònh Ñoä naày when seeing that all living beings khoâng phaûi haïng phaøm ngu, baát thieän, hay keû scorched by the fire of three poisons. aùc nhieàu phieàn naõo coù theå phaùt ñöôïc.” Nhöõng 4) Thaáy chuùng sanh bò tuø trong luïc ñaïo maø gì laø möôøi?—In the Maharatnakuta Sutra, sanh loøng thöông xoùt: Bodhisattvas bring Sakyamuni Buddha told Maitreya Bodhisattva: forth a mind of sympathy and pity when “Ten Minds developed by the Pure Land seeing all living beings are imprisoned practitioners cannot be developed by ordinary (shut up) in the prison of the existence (six people, nor those who lack virtue and are realms). beset by afflictions.” What are these ten? 5) Thaáy chuùng sanh luoân bò röøng raäm phieàn 1) Ñoái vôùi chuùng sanh khôûi loøng ñaïi töø, naõo che chöôùng maø sanh loøng thöông xoùt: khoâng laøm toån haïi: To develop great Bodhisattvas bring forth a mind of loving kindness, not to harm sentient sympathy and pity when seeing all living beings. beings are constantly covered and 2) Ñoái vôùi chuùng sanh khôûi loøng ñaïi bi, hemmed in by the dense forest of khoâng laøm böùc naõo: To develop great afflictions. compassion, not to cause any afflictions to 6) Thaáy chuùng sanh khoâng kheùo quaùn chieáu sentient beings.

maø sanh loøng thöôøng xoùt: Bodhisattvas

3) Vôùi chaùnh phaùp cuûa Phaät, heát loøng hoä trì, 1) Ngaøy ñeâm thöôøng ñöôïc taát caû chö Thieân, khoâng tieác thaân maïng: To protect the true ñaïi löïc thaàn töôùng vaø haèng sa quyeán thuoäc Dharma of the Buddha without regard for aån hình uûng hoä: Day and night they enjoy one's life. the invisible protection of all celestial 4) Vôùi chaùnh phaùp sanh loøng thaéng nhaãn, beings, powerful deities and their khoâng chaáp tröôùc: To develop Supreme multitudes of retainers. Tolerance of the Correct Dharma, without 2) Thöôøng ñöôïc hai möôi laêm vò Ñaïi Boà Taùt clinging nor grasping. nhö Ñöùc Quaùn Theá AÂm vaø taát caû Boà Taùt 5) Taâm ñieàm tónh an vui, khoâng tham söï lôïi theo thuû hoä beân mình: Twenty-five great döôõng, cung kính, toân troïng: To be still Bodhisattvas, including Avalokitesvara and peaceful, without seeking gain, Bodhisattva (Kuan-Yin) and other support nor respect. Bodhisattvas, constantly keep them in 6) Taâm caàu chuûng trí cuûa Phaät trong taát caû mind and protect them. thôøi khoâng queân laõng: To seek the 3) Haèng ñöôïc chö Phaät ngaøy ñeâm hoä nieäm; Buddha's wisdom at all times. Ñöùc A Di Ñaø thöôøng phoùng aùnh saùng 7) Ñoái vôùi chuùng sanh, khôûi loøng toân troïng, nhieáp thoï ngöôøi aáy: They enjoy the cung kính, khoâng cho laø haï lieät: To be continuous aid and protection of the respectful and reverential toward all Buddhas; Amitabha Buddha emits sentient beings at all times. constant light to gather them in. 8) Khoâng tham tröôùc theá luaän, vôùi phaàn Boà 4) Taát caû aùc quyû nhö Daï Xoa, La Saùt ñeàu Ñeà sanh loøng quyeát ñònh: To avoid khoâng theå laøm haïi. Taát caû roàng ñoäc, raén indulging in mundane discussions; to ñoäc vaø thuoác ñoäc ñeàu khoâng theå xaâm resolve to Bodhi-Mind. phaïm: No evil demons, ferocious dragons, 9) Taâm thanh tònh, khoâng taïp nhieãm, sieâng poisonous snakes or the like can harm troàng caùc caên laønh: To keep the Mind them. pure, to plant all good roots. 5) Khoâng bò nhöõng tai naïn nhö nöôùc troâi, löûa 10) Ñoái vôùi chö Phaät, xaû ly caùc töôùng, khôûi chaùy, giaëc oaùn, ñao teân, goâng xieàng, tuø loøng tuøy nieäm: To give up attachment to nguïc, hoaïnh töû: They do not meet with the marks of the Buddhas, while always such calamities as drowning, burning or keeping the Buddhas in mind. other violent death; nor do they encounter Thaäp Thanh Tònh: Ten kinds of purity—See such punishment as being shackled and Möôøi Thanh Tònh. imprisoned, or sudden death. Thaäp Thaùnh Cö: Ariya-vasa (p)—Ten 6) Nhöõng nghieäp aùc veà tröôùc laàn löôït tieâu Ariyan dispositions—See Möôøi Thaùnh Cö. dieät. Nhöõng oan maïng bò ñöông nhôn gieát, nhôø coâng ñöùc nieäm Phaät, ñeàu ñöôïc giaûi Thaäp Thaéng Haïnh: See Thaäp Ñòa Boà Taùt. thoaùt, khoâng coøn theo baùo phuïc: Previous Thaäp Thaéng Söï: Ten great benefits—Theo karma is gradually dissipated; the soulsof hai Ñaïi Sö Trí Giaû vaø Thieân Nhö trong Tònh those whom they have murdered in past Ñoä Thaäp Nghi Hoaëc Vaán Luaän, ngöôøi naøo chí lives are liberated and no longer seek taâm thoï trì danh hieäu Phaät, hieän ñôøi seõ ñöôïc revenge. möôøi ñieàu thaéng lôïi—According to the two 7) Ñeâm naèm nghæ yeân oån, hoaëc mô thaáy Great Masters Chih-I and T'ien-Ju in The Pure ñieàm laønh hay thaáy saéc thaân thaéng dieäu Land Buddhism, those who invoke the cuûa Phaät A Di Ñaø: They have restful sleep Buddha's name

with utmost sincerity will or dream of auspicious events or view the derive ten great benefits in this very life.

supremely wonderful body of Amitabha 9) Taâm roäng: A vast mind. Buddha. 10) Taâm lôùn: A great mind. 8) Taâm thöôøng an vui, nhan saéc saùng nhuaän, Thaäp Thaønh: Perfect. khí löïc ñaày ñuû, vieäc laøm coù keát quaû toát Thaäp Thaân Phaät: Ten bodies of a Thus ñeïp: Their Minds are always joyful and at Come One: peace, their complexions clear and bright, 1) Thaân Boà ñeà: The body of Bodhi. their bodies filled with energy and 2) Thaân Nguyeän: The body of Vows—See strength; whatever they undertake Nguyeän Thaân. generally meets with success. 3) Thaân Hoùa: The Transformation body. 9) Thöôøng ñöôïc moïi ngöôøi kính troïng giuùp 4) Thaân Truï trì: The body of Maintaining ñôõ, hoaëc hoan hyû leã baùi cuõng nhö kænh with powers. Phaät: They are always honored and 5) Thaân Töôùng haûo Trang nghieâm: The body assisted by others, and are gladly accorded Adorned with Marks and Characteristics. the respect reserved for the Buddhas. 6) Thaân Theá löïc: The body of Awesome 10) Khi laâm chung taâm khoâng sôï haõi, chaùnh strength. nieäm hieän ra, ñöôïc thaáy Phaät A Di Ñaø vaø 7) Thaân Nhö yù: The body produced by mind. caùc Thaùnh chuùng tay böng ñaøi vaøng tieáp 8) Thaân Phöôùc ñöùc: The body of Blessing daãn vaõng sanh veà Cöïc Laïc, cuøng taän kieáp and Virtue. vò lai höôûng thoï söï vui nhieäm maàu: At the 9) Thaân Trí: The Wisdom body. time of death, they do not experience 10) Thaân Phaùp: The Dharma body. fright, as right thoughts manifest Thaäp Thaàn Thoâng: The ten supernatural themselves; they witness Amitabha powers—See Thaäp Thoâng. Buddha and the Sacred Assembly bearing Thaäp Thaàn Thoâng Löïc: Ten spiritual the golden lotus dais, to welcome and powers of the Buddha—Theo Kinh Hoa escort them to the Pure Land, where they Nghieâm, Phaät coù möôøi thaàn thoâng löïc, Ngaøi coù will enjoy peace of Mind and happiness theå hoùa thaønh taát caû nhöõng ñieàu kyø laï aáy baèng forever. caùch nhaäp vaøo tam muoäi—According to the Thaäp Thaâm Taâm: Ten profound minds—Vò Avatamsaka Sutra, the Buddha has ten Ñaïi Boà Taùt ñaõ thanh tònh xong nhò ñòa muoán spiritual powers. He can achieve all these böôùc vaøo tam ñòa phaûi coù möôøi thaâm taâm sau wonders by merely entering into a certain ñaây—A Bodhisattva Mahasattva who has Samadhi. already purified the second ground, and who 1) Gia Trì Löïc: Adhisthana (skt)—Naêng löïc wishes to enter the third ground, should bring ban boá cho Boà Taùt ñeå thaønh töïu muïc ñích forth ten kinds of profound minds: cuûa ñôøi soáng—The sustaining and 1) Taâm thanh tònh: A purified mind. inspiring power which is given to the 2) Taâm an truï: A peaceful dwelling mind. Bodhisattva to achieve the aim of his life. 3) Taâm nhaøm boû: A mind of disgust and 2) Thaàn Thoâng Löïc: Vikurvita (skt)—Naêng renunciation. löïc taïo ra caùc pheùp laï—The power of 4) Taâm lìa tham: A mind free of greed. working miracles. 5) Taâm baát thoái: An unretreating mind. 3) Uy Ñöùc Löïc: Anubhava (skt)—Naêng löïc 6) Taâm kieân coá: A solid mind. cheá ngöï—The power of ruling. 7) Taâm minh thaïnh: A mind of floursihing 4) Boån Nguyeän Löïc: Purvapranidhana brightness. (skt)—The power of original vow. 8) Taâm duõng maõnh: A courageous mind.

5) Tuùc Theá Thieän Caên Löïc: Purva-sukrita- temporary expulsion from the Order. Indulging kusalamula (skt)—Naêng löïc cuûa nhöõng in any one of these offences, nuns are required thieän caên trong ñôøi tröôùc—The power of to leave the Order for a period of time fixed by goodness practiced in his former lives. the assembly of monks and nuns. After that 6) Thieän Tri Thöùc Nhieáp Thoï Löïc: time, offenders present themselves before the Kalyanamitra-parigraha (skt)—Naêng löïc Order to beg for a reinstatement. Without the tieáp ñoùn heát thaûy baïn toát—The power of permission from the assembly of monks and receiving good friends. nuns, offenders cannot return to the Order. 7) Thanh Tònh Tín Trí Löïc: 1) Caám laøm mai, cöôùi gaõ hay moâi giôùi cho söï Sraddhayajnanavisuddhi (skt)—Naêng löïc heïn hoø: A nun should not to act as a go- cuûa tín vaø trí thanh tònh—The power of between for a woman with a man in mind pure faith and knowledge. or for a man with a woman in mind, 8) Ñaïi Minh Giaûi Löïc: whether as a wife or as a mistress, or Udaradhimuktyavabhasapratilambha acting as an agent for arranging the (skt)—Naêng löïc thaønh töïu moät tín giaûi voâ meeting of two persons for sexual cuøng saùng suoát—The power of attaining a indulgence. highly illuminating faith. 2) Caám caùo gian moät vò Tyø Kheo Ni khaùc 9) Thuù Höôùng Boà Ñeà Thanh Tònh Taâm Löïc: moät toäi gì maø khoâng coù thaät: A nun should Bodhisattvadhyasayaparisuddhi (skt)— not accuse falsely (unjustly or wrongly) Naêng löïc laøm thanh tònh taâm töôûng cuûa Boà another nun with an unfounded charge. Taùt—The power of purifying the thought 3) Caám nghi quaáy moät vò Tyø Kheo Ni khaùc of the Bodhisatva. moät gì maø khoâng coù thaät: A nun should not 10) Caàu Nhaát Thieát Trí Quaûng Ñaïi Nguyeän suspect another nun with a groundless Löïc: Adhyasayasarva-jnana-pranidhana- charge. prasthana (skt)—Naêng löïc khieán nhieät 4) Caám kieän thöa ñeán quan chöùc: A nun thaønh höôùng tôùi nhaát thieát trí vaø caùc ñaïi should not bring any law suits or any legal nguyeän—The power of earnestly walking questions to the government officials for towards all-knowledge and original vows. judgment. Thaäp Thaát Giôùi Taêng Taøn: Sanghadisesa 5) Caám cho nhaäp ñaïo moät ngöôøi phaïm toäi (skt)—Theo Luaät Nghi Khaát Só ñöôïc Toân Sö ñaùng cheát: A nun should not ordain a Minh Ñaêng Quang soaïn theo Luaät Taïng, möôøi woman who has committed a capital baûy giôùi toån haïi Taêng Taøn khieán chö Ni phaïm offense (a woman with death penalty). phaûi seõ bò taïm thôøi truïc xuaát khoûi giaùo ñoaøn. 6) Caám binh vöïc moät coâ phaïm ñaïi giôùi: A Ni chuùng phaïm phaûi seõ bò Giaùo Ñoaøn Taêng Ni nun should not speak in support for a nun chuùng quy ñònh thôøi gian bò taïm truïc xuaát. Ñeán who has committed one of the eight khi maõn haïn truïc xuaát, ngöôøi phaïm toäi phaûi ra Parajikas. tröôùc Taêng Ni chuùng xin ñöôïc taùi gia nhaäp vaøo 7) Caám ñi xa moät mình: Caám vò Ni ñi moät giaùo ñoaøn. Khoâng coù söï chaáp thuaän cuûa Taêng mình ñeán moät laøng xa hay qua beân kia bôø Ni chuùng, ngöôøi phaïm toäi khoâng theå trôû laïi soâng, ôû caùch ñeâm—A nun should not go giaùo ñoaøn—According to Rules for Mendicants alone to a remote region. Going alone to a composed by Most Honerable Master Minh remote village or other side of a river, Ñaêng Quang in accordance with The Sacred remaining away for a night alone or Books of the

Buddhists, book of the discipline, staying behind a group alone by a nun are seventeen offences which entail nuns regarded undesirable. A nun doing so

committed the offense called 17) Caám gaây goã vaø phieàn traùch Giaùo Hoäi: A Sanghadisesa. nun should not quarrel and reproach or 8) Caám vì yù rieâng laõnh cuûa ñaøn oâng nhöõng condemn the Order. thöùc caàn duøng: A nun should not accept Thaäp Thieän: Ten good deeds. necessities from a man. 1) Khoâng saùt sanh: Not to kill. 9) Caám vì yù rieâng möôïn keû khaùc laõnh theá 2) Khoâng troäm caép: Not to steal. cuûa ñaøn oâng nhöõng thöùc caàn duøng: A nun 3) Khoâng taø daâm: Not to fornicate. should not ask other people to accept 4) Khoâng noùi doái: Not to lie. necessities from a man. 5) Khoâng noùi lôøi trau chuoát: Not to polish 10) Caám duøng caùch naày theá kia ñeå phaù söï hoøa your words for personal advantages. hieäp cuûa giaùo hoäi: A nun should not do 6) Khoâng noùi lôøi ñaâm thoïc hay noùi löôõi hai things to destroy the harmony of the chieàu: Not to slander nor double-tongued. Order. 7) Khoâng noùi lôøi ñoäc aùc: Not to use harsh 11) Caám binh vöïc keû phaù söï hoøa hieäp ôû Giaùo speech—Not be of evil speech. Hoäi: A nun should not speak in support for 8) Khoâng tham lam: Not to crave (desire— a person who does things to destroy the Greed). harmony of the Order. 9) Khoâng saân haän: Not to be angry. 12) Caám khoâng trang nghieâm, laøm quaáy aùc 10) Khoâng meâ muoäi taø kieán: Not to be cho keû khaùc baét chöôùc: A nun should not ignorant (Stupid) or wrong views. lead a solemnly brahma life, to be a bad ** For more information, please see Thaäp example for others to imitate. Thieän Nghieäp. 13) Neáu vò Ni cöôõng lyù khi laøm quaáy, chaúng Thaäp Thieän Chaùnh Phaùp: See Thaäp Thieän. chòu nghe lôøi khuyeân giaûi. Neáu Ni chuùng Thaäp Thieän Ñaïo: The excellent karma hoûi ba laàn maø vaãn khoâng chòu nghe lôøi, vò resulting from practice of the ten naày phaïm toäi Taêng Taøn: If a nun who commandments. commits evil conduct or misbehavior, and Thaäp Thieän Giôùi: See Thaäp Thieän. her evil conduct is seen or heard, that nun should be admonished up to three times by Thaäp Thieän Giôùi Löïc: The power of the ten the assembly of nuns to allow her to give commandments. up her course. If after being admonished, Thaäp Thieän Nghieäp: she gives up that course, it is good. If she (A) Thaäp Thieän Nghieäp theo Phaät Giaùo Ñaïi does not give up, it is an offence entailing Thöøa: Ten meritorious deeds, or the ten a formal meeting of the Order. paths of good action according to the 14) Caám giaáu loãi moät coâ khaùc vì tình thaân: A Mahayana Buddhism: nun should not conceal other nun's faults 1) Khoâng saùt sanh maø phoùng sanh laø toát: To due to personal affection. abstain from killing, but releasing beings 15) Caám ñoác xuùi nhöõng coâ khaùc, baûo ñöøng is good. nghe Giaùo Hoäi: A nun should not provoke 2) Khoâng troäm cöôùp maø boá thí laø toát: To other nuns to disobey the laws of the abstain from stealing, but giving is good. Order. 3) Khoâng taø haïnh maø ñaïo haïnh laø toát: To 16) Caám ñoác xuùi nhöõng coâ khaùc hoaøn giôùi: A abstain from sexual misconduct, but being nun should not direct (superintend) other virtuous is good. nuns to give up precepts.

4) Khoâng noùi lôøi doái traù, maø noùi lôøi ñuùng ñaén they achieved ten excellent deeds which laø toát: To abstain from lying, but telling are not required in other pure

lands.” the truth is good. • Theá naøo laø möôøi?—What are these ten 5) Khoâng noùi lôøi theâu deät, maø noùi lôøi ñuùng excellent deeds? They are: ñaén laø toát: To abstain from speaking 1) Duøng boá thí ñeå nhieáp ñoä keû ngheøo naøn: double-tongued (two-faced speech), but Using charity (dana) to succour the poor. telling the truth is good. 2) Duøng tònh giôùi ñeå nhieáp ñoä ngöôøi phaù giôùi: 6) Khoâng noùi lôøi ñoäc aùc, maø noùi lôøi aùi ngöõ laø Using precept-keeping (sila) to help those toát: To abstain from hurtful words (abusive who have broken the commandments. slander), but speaking loving words is 3) Duøng nhaãn nhuïc ñeå nhieáp ñoä keû giaän döõ: good. Using patient endurance (ksanti) to subdue 7) Khoâng noùi lôøi voâ ích, maø noùi lôøi höõu ích laø their anger. toát: To abstain from useless gossiping, but 4) Duøng tinh taán ñeå nhieáp ñoä keû giaûi ñaõi: speaking useful words. Using zeal and devotion (virya) to cure 8) Khoâng tham lam ganh gheùt ngöôùi laø toát: their remissness. To abstain from being greedy and 5) Duøng thieàn ñònh ñeå nhieáp ñoä keû loaïn yù: covetous. Using serenity (dhyana) to stop their 9) Khoâng saân haän, maø oân nhu laø toát: To confused thoughts. abstain from being angry, but being gentle 6) Duøng trí tueä ñeå nhieáp ñoä keû ngu si: Using is good. wisdom (prajna) to wipe out ignorance. 10) Khoâng meâ muoäi taø kieán, maø hieåu theo 7) Noùi phaùp tröø naïn ñeå ñoä keû bò taùm naïn: chaùnh kieán laø toát: To abstain from being Putting an end to the eight distressful attached (devoted) to wrong views, but conditions for those suffering from them. understand correctly is good. 8) Duøng phaùp ñaïi thöøa ñeå ñoä keû öa phaùp tieåu (B) Theo Kinh Duy Ma Caät, chöông möôøi, thöøa: Teaching Mahayana to those who phaåm Phaät Höông Tích, cö só Duy Ma Caät cling to Hinayana; ñaõ noùi vôùi caùc Boà Taùt nöôùc Chuùng Höông 9) Duøng caùc phaùp laønh ñeå cöùu teá ngöôøi raèng: “Boà Taùt ôû coõi naøy ñoái vôùi chuùng khoâng ñöùc: Cultivation of good roots for sanh, loøng ñaïi bi beàn chaéc thaät ñuùng nhö those in want of merits. lôøi caùc ngaøi ñaõ ngôïi khen. Maø Boà Taùt ôû 10) Thöôøng duøng töù nhieáp ñeå thaønh töïu chuùng coõi naày lôïi ích cho chuùng sanh trong moät sanh: The four Bodhisattva winning ñôøi coøn hôn traêm ngaøn kieáp tu haønh ôû coõi devices for the purpose of leading all nöôùc khaùc. Vì sao? Vì coõi Ta Baø naày coù living beings to their goals (in Bodhisattva möôøi ñieàu laønh maø caùc Tònh Ñoä khaùc development). khoâng coù.”—According to the Vimalakirti (C) Thaäp Thieän Nghieäp theo Phaät Giaùo Sutra, chapter ten, the Buddha of the Nguyeân Thuûy hay Möôøi Nghieäp Laønh Taïo Fragrant Land, Vimalakirti said to Quaû Troå Sanh Trong Duïc Giôùi ñöôïc ñeà Bodhisattvas of the Fragrant Land as caäp trong Ñöùc Phaät Vaø Phaät Phaùp cuûa Hoøa follows: “As you have said, the Thöôïng Narada—According to Most Bodhisattvas of this world have strong Venerable Narada, there are ten kinds of compassion, and their lifelong works of good karma or meritorious actions which salvation for all living beings surpass those may ripen in the sense-sphere: done in other pure lands during hundreds 1) Boá thí: Dana (skt & p)—Loøng quaûng ñaïi and thousands of aeons. Why? Because roäng raõi—Generosity or charity—Ñöùc

khoan dung quaûng ñaïi hay taâm boá thí taïo cuõng ñem laïi trí tueä: Expounding the quaû nhieàu cuûa caûi: Charity yields wealth. dhamma is also conducive to wisdom. 2) Trì giôùi: Sila (p)—Morality—Trì giôùi ñem 10) Cuûng coá chaùnh kieán cuûa mình: laïi söï taùi sanh trong doøng doõi quyù phaùi vaø Ditthijjukamma (p)—Straightening one's traïng thaùi an vui: Morality gives birth in own views by two parts: noble families and in states of happiness. a) Quy-y Tam Baûo: Taking the three 3) Tham thieàn: Bhavana (p)—Meditation— refuges—Quy y Tam Baûo sôùm deïp tan Tham thieàn daãn ñeán söï taùi sanh trong coõi duïc voïng phieàn naõo: Taking the three saéc giôùi vaø voâ saéc giôùi, vaø ñöa haønh giaû refuges results in the destruction of ñeán choã giaùc ngoä vaø giaûi thoaùt: passions. Meditation gives birth in realms of form b) Tænh thöùc: Mindfulness—Tænh thöùc ñem and formless realms. laïi haïnh phuùc döôùi nhieàu hình thöùc: 4) Leã baùi: Apacayana (p)—Bieát troïng ngöôøi Mindfulness is conducive to diverse forms ñaùng kính troïng—Reverence—Kính troïng of happiness. ngöôøi ñaùng kính laø nhaân taïo quaû ñöôïc Thaäp Thieän Taâm: The mind of the ten good thaân baèng quyeán thuoäc quyù phaùi thöôïng qualities. löu: Reverence is the cause of noble Thaäp Thieän Thaäp AÙc: Giöõ vaø phaù Thaäp parentage. Thieän Giôùi—Keeping or breaking the ten 5) Phuïc vuï: Veyyavacca (p)—Service—Phuïc commandments. vuï taïo quaû ñöôïc nhieàu ngöôøi theo haàu: ** For more information, please see Thaäp Service produces larger retinue. Thieän Nghieäp, and Thaäp AÙc. 6) Hoài höôùng phöôùc baùu: Pattidana (p)— Thaäp Thieän Vöông: Quaû vò hay söùc maïnh Transference of merit—Hoài höôùng phöôùc ñaït ñöôïc trong kieáp vò lai neáu hieän ñôøi tu trì baùu seõ ñöôïc ñôøi soáng sung tuùc vaø phong thaäp thieän, kieáp vò lai seõ ñöôïc sanh vaøo coõi trôøi phuù: Transference of merit acts as a cause hay quoác vöông nôi coõi ngöôøi—The position or to give in abundance in future births. power attained in the next life by observing 7) Hoan hyû vôùi phöôùc baùu cuûa ngöôøi khaùc: the ten commandments here, to be born in the Anumodana (p)—Rejoicing in other's heavens, or as rulers of men. good actions, and praising other's good Thaäp Thieän Xaûo: The ten good crafts. work. a) Hoan hyû vôùi phöôùc baùu cuûa keû khaùc ñem Thaäp Thoø: To hesitate at the door. laïi traïng thaùi an vui, baát luaän trong caûnh Thaäp Thoâng: Möôøi thaàn thoâng—The ten giôùi naøo: Rejoicing in other's merit is supernatural, ubiquitous powers: productive of joy wherever one is born. 1) Tuùc Meänh Thoâng: Knowing all previous b) Taùn döông haønh ñoäng cuûa keû khaùc cuõng transmigrations—See Luïc Thoâng (5). ñem laïi keát quaû ñöôïc ngöôøi khaùc taùn 2) Thieân Nhó Thoâng: Deva hearing—See Luïc döông laïi: Rejoicing in other's merit is Thoâng (1). also getting praise to oneself. 3) Tha Taâm Thoâng: Knowing the minds of 8) Nghe phaùp: Dhamma-savana (p)—others—See Luïc Thoâng (3). Hearing the doctrine—Nghe phaùp ñem laïi 4) Thieân Nhaõn Thoâng: Deva vision—See trí tueä: Hearing the dhamma is conductive Luïc Thoâng (2). to wisdom. 5) Hieän Thaàn Löïc: Showing deva powers. 9) Hoaèng phaùp: Dhamma desana (p)— 6) Hieän Ña Thaân: Manifesting many bodies Expounding the doctrine—Hoaèng phaùp or forms.

7) Thaàn Tuùc Thoâng: Being anywhere he consider himself a sage, then a demon instantly—See Luïc Thoâng (4). of sadness will enter is mind. Then, as 8) Naêng trang nghieâm saùt ñoä: Coù theå laøm cho soon as he sees someone, he will feel sad quoác ñoä theâm töôi ñeïp—Power of and cry uncontrollably. Lacking proper bringing glory to one's domain. samadhi, he will certainly fall. 9) Hieän Hoùa Thaân: Manifesting a body of 2) Naâng mình leân ngang vôùi Phaät: Praising transformation. oneself is being equal to the Buddhas— 10) Laäu Taän Thoâng: Power to end evil and OÂng A Nan! Laïi trong caûnh ñònh, caùc thieän transmigration—See Luïc Thoâng (6). nam töû thaáy saéc aám tieâu, thuï aám minh Thaäp Thuø Thaéng: Ten kinds of baïch, thaéng töôùng hieän tieàn. Caûm kích quaù excellence—See Möôøi Thöù Thuø Thaéng Cuûa phaàn, boãng sanh taâm maïnh meõ voâ haïn, chí Chö Ñaïi Boà Taùt. taày caùc Ñöùc Phaät. Cho laø moät nieäm coù theå Thaäp Thuï AÁm Ma: Theo Kinh Thuû Laêng vöôït khoûi ñöôïc ba a taêng kyø kieáp. Ñoù laø vì Nghieâm, Ñöùc Phaät nhaéc oâng A Nan veà möôøi coâng phu haêng haùi coá tieán coá gaéng quaù. thuï aám ma—According to the Surangama Tænh ngoä thì khoâng loãi. Chaúng phaûi laø Sutra, the Buddha reminded Ananda about the chöùng Thaùnh. Heã chaúng meâ thì caûnh aáy töï ten states of Feeling Skandha. tieâu heát. Neáu cho laø Thaùnh thì coù ma 1) EÙp mình sanh ra buoàn: Suppression of the Cuoàng vaøo trong taâm phuû. Thaáy ngöôøi laø self leads to sadness—OÂng A Nan! Ngöôøi khoe khoang kieâu ngaïo, ngaõ maïn khoâng ai thieän nam ñoù, ñöông ôû luùc thuï aám chöa bò baèng. Taâm aáy treân chaúng thaáy Phaät, döôùi phaù, ñöôïc raát saùng choùi, taâm aáy phaùt minh. chaúng thaáy ngöôøi. Maát chính ñònh, seõ bò Bò ñeø eùp quaù phaàn, boãng phaùt buoàn voâ chìm ñaém—Further, Ananda, in this state cuøng. Ñeán noãi coi ruoài muoãi nhö con nhoû, of samadhi, the good person sees the thöông xoùt ñeán chaûy nöôùc maét. Ñoù laø duïng disintegration of the form skandha and coâng ñeø neùn quaù ñaùng. Heã bieát thì khoâng understands the feeling skandha. At that loãi gì. Khoâng phaûi laø chöùng Thaùnh. Heã time he has a sublime vision and is chaúng meâ thì töï tieâu. Neáu cho laø Thaùnh thì overwhelmed with gratitude. In this coù ma Bi vaøo trong taâm phuû. Thaáy ngöôøi situation, he suddenly evinces tremendous thì buoàn, than khoùc thaûm thieát. Maát chính courage. His mind is bold and keen. He thuï vaø seõ bò chìm ñaém—Ananda! In this resolves to equal all Buddhas and says he situation the good person experiences a can transcend three asamkheyas of eons in brilliant light. As a result of the excessive a single thought. This is called "being too internal pressure in his mind, he is anxious to excel in cultivation." If he suddenly overwhelmed with such understands, then there is no error. This boundless sadness that he looks upon even experience does not indicate sagehood. If mosquitoes and gadflies as newborn he realizes that and remains unconfused, children. He is filled with pity and then after a time it will disappear. But if unconsciously burst into tears. This is he considers himself a sage, , then a called "overexertion in suppressing the demon of insanity will enter his mind. As mind in the course of cultivation." If he soon as he sees someone, he will boast understands, then there is no error. This about himself. He will become experience does not indicate sagehood. If extraordinarily haughty, to the point that he

realizes that and remains unconfused, he recognizes no Buddhas above him and then after a time it will disappear. But if

no people below him. Lacking proper ngang vôùi Phaät Tyø Loâ Giaù Na. Ñöôïc chuùt samadhi, he will certainly fall. ít ñaõ cho laø ñuû. Ñoù laø duïng taâm, boû maát 3) Trong ñònh hay nhôù: Samadhi out of haèng xeùt neùt, ñaém nôi tri kieán. Bieát thì balance brings much reverie—Laïi trong khoâng loãi. Khoâng phaûi chöùng Thaùnh. Neáu ñònh, caùc thieän nam töû thaáy saéc aám tieâu, cho laø Thaùnh thì coù ma Heøn, töï laáy laøm thuï aám minh baïch, tröôùc khoâng thaáy caûnh ñuû, vaøo trong taâm phuû. Thaáy ngöôøi töï noùi: giôùi môùi chöùng, lui laïi thì maát ñòa vò cuõ, "Ta ñöôïc ñeä nhaát nghóa ñeá voâ thöôïng." söùc trí keùm moøn, giuõa chöøng bò truïy, Maát chính ñònh, seõ bò chìm ñaém—Further, khoâng thaáy gì caû. Trong taâm boãng nhieân in this state of samadhi, the good person sanh raát khoâ khan, suoát ngaøy nhôù maõi sees the disintegration of the form khoâng tan, laáy laøm sieâng naêng. Ñoù laø tu skandha and understands the feeling taâm khoâng tueä, töï maát phöông tieän. Bieát skandha. His wisdom becomes stronger thì khoâng loãi. Khoâng phaûi laø chöùng Thaùnh. than his samadhi, and he mistakenly Neáu cho laø Thaùnh thì coù ma Nhôù vaøo becomes impetuous. Cherishing the trong taâm phuû. Saùng chieàu taäp trung taâm ôû supremacy of his nature, he imagines that moät choã. Maát chính ñònh, seõ bò chìm he is Vairocana Buddha and rests content ñaém—Further, in this state of samadhi the with his minor achievement. This is called good person sees the disintegration of the "applying the mind, but straying away form skandha and understands the feeling from constant examination and becoming skandha. With no new realization preoccupied with ideas and opinions." If immediately ahead of him, and having lost he understands, then there is no error. This his former status as well, his power of experience does not indicate sagehood. wisdom weakens, and he enters an But if he considers himself a sage, then a impasse in which he sees nothing to lowly demon that is easily satisfied will anticipate. Suddenly a feeling of enter his mind. As soon as he sees tremendous monotony and thirst arises in someone, he will announce "I have his mind. At all times he is fixated in realized the unsurpassed absolute truth." memories that do not disperse. He Lacking proper samadhi, he will certainly mistakes this for a sign of diligence and fall. vigor. This called "cultivating the mind but 5) Thaáy gian hieåm hay lo: Passing through losing oneself due to lack of wisdom." If danger leads to anxiety—Laïi trong ñònh, he understands, then there is no error. This caùc thieän nam töû thaáy saéc aám tieâu, thuï aám experience does not indicate sagehood. minh baïch. Söï chöùng môùi chöa ñöôïc, taâm But if he considers himself a sage, then a cuõ ñaõ maát. Xem hai choã ñoù, töï sinh gian demon of memory will enter his mind. hieåm. Boãng nhieân taâm sinh lo voâ cuøng, Day and night it will hold his mind nhö ngoài giöôøng saét, nhö uoáng thuoác ñoäc, suspended in one place. Lacking proper loøng chaúng muoán soáng. Thöôøng caàu ngöôøi samadhi, he will certainly fall. ñeå haïi maïng mình, mau ñöôïc giaûi thoaùt. 4) Tueä ña cuoàng: Wisdom out of balance Ñoù laø tu haønh sai maát phöông tieän. Bieát thì brings much arrogance—Laïi trong ñònh, khoâng loãi. Khoâng phaûi chöùng Thaùnh. Neáu caùc thieän nam töû thaáy

saéc aám tieâu, thuï aâm cho laø Thaùnh thì coù ma hay Lo Raàu vaøo minh baïch, tueä löïc nhieàu hôn ñònh, maát trong taâm phuû. Tay caàm ñao kieám, töï caét duõng maïnh, do tính hieáu thaéng öa hôn thòt mình, muoán boû thoï maïng. Hoaëc ngöôøi ta, ñeå trong taâm, cho laø mình gioûi thöôøng lo buoàn chaïy vaøo röøng ruù, chaúng

chòu thaáy ngöôøi. Maát chính ñònh, seõ bò boundless joy wells up in him. There is chìm ñaém—Further, in this state of such bliss in his mind that he cannot samadhi the good person sees the contain it. This is called “experiencing disintegration of the form skandha and lightness and ease, but lacking the wisdom understands the feeling skandha. He has to control it.” If he understands, then there not yet obtain any results, and his prior is no error. This experience does not state of mind has already disappeared. indicate sagehood. But if he considers Surveying the two extremes, he feels that himself a sage, then a demon that likes he is in great danger. Suddenly he happiness will enter his mind. As soon as becomes greatly distraught, as if he were he sees someone, he will laugh. He will seated on the Iron Bed, or as if he has sing and dance in the streets. He will say taken poison. He has no wish to go on that he has already attained unobstructed living, and he is always asking people to liberation. Lacking proper samadhi, he take his life so he can be released sooner. will certainly fall. This is called “cultivating, but not 7) Thaáy hôn khinh ngöôøi: Viewing oneself as understanding expedients.” If he as supreme and arrogant—Laïi trong ñònh, understands, then there is no error. This caùc thieän nam töû thaáy saéc aám tieâu, thuï aám experience does not indicate sagehood. minh baïch. Töï cho mình ñaày ñuû. Boãng But if he considers himself a sage, then a döng ñaïi ngaõ maïn khôûi leân, naøo ngaïo maïn demon of chronic depression will enter his ngöôøi ngang mình, ngaïo maïn ngöôøi hôn mind. He may take up knives and swords mình, hoaëc ngaïo maïn taêng leân, hoaëc ngaïo and cut his own flesh, happily giving up maïn thaáp heøn, ñoàng thôøi phaùt ra. Trong his life. Or else, driven by constant taâm daùm khinh möôøi phöông Nhö Lai, anxiety, he may flee into the wilderness huoáng laø caùc baäc thaáp nhö Thanh Vaên hay and be unwilling to see people. Lacking Duyeân Giaùc. Ñoù laø khí boàng boät thaáy mình proper samadhi, he will certainly fall. hôn, khoâng coù tueä ñeå cöùu. Tænh ngoä thì 6) Thaáy an laønh hay möøng: Experiencing khoâng loãi. Khoâng phaûi chöùng Thaùnh. Neáu ease leads to joy—Laïi trong ñònh, caùc cho laø Thaùnh thì coù ma Ñaïi Ngaõ Maïn vaøo thieän nam töû thaáy saéc aám tieâu, thuï aám trong taâm phuû. Chaúng leã thaùp mieáu, phaù minh baïch. ÔÛ trong caûnh thanh tònh, taâm hö kinh, töôïng Phaät. Baûo caùc cö só: “Töôïng yeân laønh roài. Boãng nhieân töï sinh möøng voâ laø kim ñoàng, hoaëc laø goã; kinh laø laù caây, haïn. Trong taâm vui möøng khoâng theå ngaên hoaëc laø vaûi. Nhuïc thaân chaân thöôøng, sao ñöôïc. Ñoù laø an laønh, khoâng coù tueä ñeå töï chaúng töï cung kính, trôû laïi nhöõng chaát goã, caám. Tænh ngoä thì khoâng loãi. Khoâng phaûi thaät laø ñieân ñaûo.” Nhöõng ngöôøi quaù tin chöùng Thaùnh. Neáu cho laø Thaùnh thì coù ma theo beøn phaù boû kinh vaø töôïng Phaät, hay öa Vui Möøng vaøo trong taâm phuû. Thaáy ñem choân. Nghi ngoä chuùng sanh, vaøo nguïc ngöôøi thì cöôøi, muùa haùt ngoaøi ñöôøng. Töï voâ giaùn. Maát chính ñònh, seõ bò chìm ñaém— cho laø ñaõ ñöôïc giaûi

thoaùt voâ ngaïi. Maát Further, in this state of samadhi, the good chính ñònh, seõ bò chìm ñaém—Further, in person sees the disintegration of the form this state of samadhi, the good person sees skandha and understands the feeling the disintegration of the form skandha and skandha. He says he is already satisfied. understands the feeling skandha. As he Suddenly a feeling of unreasonable, dwells in this purity, his mind is tranquil intense self-satisfaction may arise in him. and at ease. Suddenly a feeling of It may include pride, outrageous pride,

haughty pride, overweening pride, and disintegration of the form skandha and pride based on inferiority, all of which understands the feeling skandha. In his occur at once. In his mind, he even looks refine understanding, he awakens down on the Tathagatas of the ten completely to subtle principles. Everything directions, how much the more so the is in accord with his wishes. He may lesser positions of Hearers and Those suddenly experience limitless lightness Enlightened by Conditions. This called and ease in his mind. He may say that he “viewing oneself as supreme, but lacking has become a sage and attained great self- the wisdom to save oneself.” If he mastery. This is called “attaining lightness understands, then there is no error. This and clarity due to wisdom.” If he experience does not indicate sagehood. understands , then there is no error. This But if he considers himself a sage, then a experience does not indicate sagehood. demon of intense arrogance will enter his But if he considers himself a sage, then a mind. He will not bow to the stupas or in demon that likes lightness and clarity will temples. He will destroy sutras and enter his mind. Claiming that he is already images. He will say to the danpatis, satisfied, he will not strive to make further “These are gold, bronze, clay, or wood. progress. For the most part, such The sutras are just leaves or cloth. The cultivators will become like Uncleaned flesh body is what is real and eternal, but Bhikshu. He will mislead living beings so you don’t revere it; instead you venerate that they will fall into the Avichi Hell. clay and wood. That is totally absurd.” Lacking proper samadhi, he will certainly Those who have deep faith in him will fall. follow him to destroy the images or bury 9) Chaáp khoâng vaø phaùp giôùi: Becoming them. He will mislead living beings so that attached to emptiness and slandering they fall into the Relentless Heels. precepts—Laïi trong ñònh, caùc thieän nam Lacking proper samadhi, he will certainly töû thaáy saéc aám tieâu, thuï aám minh baïch. fall. Trong caûnh minh ngoä, ñöôïc caùi tính roãng 8) Tueä an töï cho laø ñuû: With wisdom comes khoâng saùng suoát. Boãng döng quay veà caûnh lightness and ease, which leads to vónh dieät, baùc khoâng coù nhaân quaû, moät complacency—Laïi trong ñònh, caùc thieän maïch vaøo khoâng, khoâng taâm hieän tieàn, cho nam töû thaáy saéc aám tieâu, thuï aám minh ñeán sanh caùi hieåu bieát haèng ñoaïn dieät. baïch. Trong caûnh tinh minh, vieân ngoä tinh Tænh ngoä thì khoâng loãi. Khoâng phaûi chöùng lyù, ñöôïc raát tuøy thuaän. Taâm boãng sinh Thaùnh. Neáu cho laø Thaùnh thì coù ma khoan khoaùi voâ cuøng. Noùi thaønh Thaùnh, Khoâng vaøo trong taâm phuû. Cheâ ngöôøi trì ñöôïc raát töï taïi. Ñoù laø nhaân tueä ñöôïc khinh giôùi, noùi laø tieåu thöøa. Boà Taùt giaùc ngoä thanh. Tænh ngoä thì khoâng loãi. Khoâng phaûi khoâng, caàn gì phaûi trì phaïm. Ngöôøi aáy

chöùng Thaùnh. Neáu cho laø Thaùnh thì coù thöôøng ôû nhaø tín taâm ñaøn vieät, uoáng röôïu moät phaàn ma öa Khinh Thanh vaøo trong aên thòt, hay laøm nhöõng söï daâm ueá. Vì söùc taâm phuû, töï cho laø ñaày ñuû, chaúng caàu tieán ma thu nhieáp caùc ngöôøi kia, khoâng sinh nöõa. Nhöõng haïng aáy phaàn nhieàu laø Tyø nghi baùng. Ma quyû nhaäp taâm ñaõ laâu, hoaëc Kheo khoâng coù hoïc hoûi, khieán chuùng sanh aên nhöõng ñoà nhô nhôùp, cuõng nhö laø röôïu nghi ngôø, bò ñoïa nguïc voâ giaùn. Maát chính thòt. Moät maët ñeàu khoâng, phaù luaät nghi ñònh, seõ bò chìm ñaém—Further, in this Phaät. Laøm cho ngöôøi bò laàm maéc toäi. Maát state of samadhi, the good person sees the chính ñònh, seõ bò chìm ñaém—Further, in

this state of samadhi, the good person sees cho laø Thaùnh thì coù ma Daâm Duïc vaøo the disintegration of the form skandha and trong taâm phuû. Chuyeân noùi tham duïc laø understands the feeling skandha. In that ñaïo Boà Ñeà, giaùo hoùa caùc ngöôøi baïch y clear awakening, he experiences an bình ñaúng laøm daâm, cho haønh daâm laø giöõ illusory clarity. Within that, suddenly he phaùp töû. Vì söùc quyû thaàn neân trong ñôøi may veer (xoay chieàu) towards the view maït phaùp thu nhieáp keû phaøm ngu, cho ñeán of eternal extinction, deny cause and haøng nghìn haøng vaïn. Ma sinh taâm nhaøm effect, and take everything as empty. The chaùn, boû thaân theå ngöôøi aáy. Hoï heát uy thought of emptiness so predominates that ñöùc, bò maéc naïn vôùi nöôùc vôùi daân. Nghi he comes to believe that there is eternal ngoä chuùng sanh vaøo nguïc voâ giaùn. Maát extinction after death. This is called “the chính ñònh, seõ bò chìm ñaém—Further, in mental state of samadhi dissolving so that this state of samadhi, the good person sees one loses sight of what is right.” If he the disintegration of the form skandha and understands, then there is no error. This understands the feeling skandha. He experience does not indicate sagehood. savors the state of illusory clarity, and it But if he considers himself a sage, then a deeply enters his mind and bones. demon of emptiness will enter his mind. Boundless love may suddenly well forth He will slander the holding of precepts, from his mind. When that love becomes calling it a “Small Vehicle Dharma.” He extreme, he goes insane with greed and will say, “Since Bodhisattvas have lust. This is called “when an agreeable awakened to emptiness, what is there to state of samadhi enters one’s mind, hold or violate?” This person, in the lacking the wisdom to control oneself and presence of his faithful danapatis, will mistakenly engaging in lustful behavior.” often drink wine, eat meat, and engage in If he understands, then there is no error. lust. The power of the demon will keep This experience does not indicate his followers from doubting or denouncing sagehood. But if he considers himself a him. After the ghost has possessed him for sage, then a demon of desire will enter his a long time, he may consume excrement mind. He will become an outspoken and urine, or meat and wine, claiming that advocate of lust, calling it the Way to all such things are empty. He will break Bodhi. He will teach his lay followers to the Buddha’s moral precepts and mislead indiscriminately engage in acts of lust, people into committing offenses. Lacking calling those who commit acts of lust his proper samadhi, he will certainly fall. Dharma heirs. The power of spirits and 10) Chaáp coù vaø buoâng daâm: Becoming ghosts in the Ending Age will enable

him attached to existence and indulging in to attract a following of ordinary, naïve lust—Laïi trong ñònh, caùc thieän nam töû people numbering one hundred, two thaáy saéc aám tieâu, thuï aám minh baïch. Tham hundred, five or six hundred, or as many ñaém nôi caûnh hö minh. Caûnh ñoù thaâm as one thousand or ten thousand. When the nhaäp trong taâm coát. Taâm ñoù boãng döng demon becomes bored, it will leave the thaáy yeâu voâ cuøng. Yeâu ñeán cuøng cöïc phaùt person's body. Once the person's charisma cuoàng, beøn laøm nhöõng vieäc tham duïc. Ñoù is gone, he will run afoul of the law. He laø ñònh caûnh an thuaän nhaäp taâm, khoâng tueä will mislead living beings, so that they fall ñeå giöõ, laàm vaøo caùc duïc. Tænh ngoä thì into the Relentless Heels. Lacking proper khoâng loãi. Khoâng phaûi chöùng Thaùnh. Neáu samadhi, he will certainly fall.

Thaäp Thöùc AÁm Ma: The ten states of lose his knowledge and understanding. consciousness skandha—Theo Kinh Thuû Laêng This is the first state, in which he Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ nhaéc nhôû concludes that there is a place to which to ngaøi A Nan veà möôøi thöùc aám ma nhö sau—In return, based on the idea that there is the Surangama Sutra, the Buddha reminded something to attain. He strays far from Ananda about the ten states of consciousness. perfect penetration and turns his back on 1) Chaáp nhaân vaø sôû nhaân: Attachment to the City of Nirvana, thus sowing the seeds causes and what which is caused—A Nan! of externalism. OÂng phaûi bieát, ngöôøi thieän nam ñoù nghieân 2) Chaá p naêng phi naêng: Attachment to ability cuøng haønh aám tieâu khoâng, ñoái vôùi thöùc ñaõ that is not actually ability—OÂng A Nan! trôû veà choã ñaàu. Ñaõ döùt sanh dieät, maø ñoái Laïi ngöôøi thieän nam nghieân cuøng haønh aám vôùi tòch dieät tinh dieäu chöa ñöôïc vieân. Coù tieâu khoâng, ñoái vôùi thöùc ñaõ trôû veà choã theå khieán caùi thaân caên cuûa mình, caên caùch ñaàu. Ñaõ döùt sinh dieät, maø ñoái vôùi tòch dieät hôïp ly. Vôùi caùc loaïi möôøi phöông thoâng tinh dieäu chöa ñöôïc vieân. Neáu ñoái vôùi choã bieát. Hieåu bieát ñaõ thoâng hôïp, coù theå vaøo sôû quy, oâm laøm caùi theå cuûa mình, cuøng taän nôi vieân nguyeân. Neáu ñoái vôùi choã sôû quy, coõi hö khoâng, trong 12 loaïi chuùng sinh, laäp caùi nhaân chôn thöôøng, cho laø thaéng ñeàu laø trong thaân ta moät loaïi löu xuaát ra, giaûi, thì ngöôøi aáy ñoïa veà caùi chaáp nhaân, sôû cho laø thaéng giaûi. Ngöôøi aáy ñoïa veà caùi nhaân. Thaønh baïn löõ cuûa phaùi Ca Tyø La chaáp naêng vaø phi naêng. Thaønh baïn löõ cuûa chaáp "minh ñeá" laø choã sôû quy, meâ Boà Ñeà phaùi Ma Heâ Thuû La, hieän caùi thaân voâ cuûa Phaät, boû maát tri kieán. Ñoù laø caùi chaáp bieân, meâ Boà Ñeà cuûa Phaät, boû maát tri kieán. thöù nhaát laäp taâm sôû ñaéc, thaønh quaû sôû quy, Ñoù laø caùi chaáp thöù hai, laäp taâm naêng vi, traùi xa vieân thoâng, ngöôïc vôùi thaønh Nieát thaø nh quaû naêng söï, traùi xa vieân thoâng vaø Baøn, sinh gioáng ngoaïi ñaïo—Ananda! You thaønh Nieát Baøn, sinh trôøi ñaïi maïn, cho should know that the good person has raèng ta truøm khaép taát caû—Further, thoroughly seen the formations skandha as Ananda, the god person has thoroughly empty, and he must return consciousness seen the formations skandha as empty. He to the source. He has ended production has ended production and destruction, but and destruction, but he has not yet he has not

yet perfected the subtle wonder perfected the subtle wonder of ultimate of ultimate serenity. He may regard that to serenity. He can cause the individual which he is returning as his own body and sense faculties of his body to unite and may see all beings in the twelve open. He also has a pervasive awareness categories throughout space as flowing of all categories of beings in the ten forth from his body. If he interprets this as directions. Since his awareness is a supreme state, he will fall into the error pervasive, he can enter the perfect source. of maintaining that he has an ability which But is he regards what he is returning to as he does not really have. Maheshvara, who the cause of truepermanence and manifests his boundless body, will become interprets this as a supreme state, he will his companion. Confused about the Bodhi fall into the error of holding to that cause. of the Buddhas, he will lose his knowledge Kapila the Sankhyan, with his theory of and understanding. This is the second returning to the Truth of the Unmanifest, state, in which he draws conclusions about will become his companion. Confused the workings of an ability based on idea about the Bodhi of the Buddhas, he will that he has such an ability. He strays far

from perfect penetration and turns his error of taking what is not permanent to be back on the City of Nirvana, thus sowing permanent. He will speculate that the the seeds for being born in the Heaven of Sovereign God (Ishvaradeva) is his Great Pride where the self is considered companion. Confused about the Bodhi of all-pervading and perfect. the Buddhas, he will lose his knowledge 3) Chaáp thöôøng phi thöôøng: Atachment to a and understanding. This is the third state, wrong idea of permanence—Laïi ngöôøi in which he makes a false speculation thieän nam nghieân cuøng thaønh aám tieâu based on the idea that there is a refuge. khoâng, ñoái vôùi thöùc ñaõ trôû veà choã ñaàu. Ñaõ He strays far from perfect penetration and döùt sinh dieät, maø ñoái vôùi tòch dieät tinh dieäu turns his back on the City of Nirvana, thus chöa ñöôïc vieân. Neáu ñoái vôùi choã sôû quy, sowing the seeds of a distorted view of coù caùi choã nöông veà, thì töï nghi thaân taâm perfection. töø ñoù löu xuaát, möôøi phöông hö khoâng ñeàu 4) Chaáp tri voâ tri: Attachment to an do ñoù phaùt khôûi. Cöù nôi sinh khôûi, ñoù laø awareness that is not actually choã tuyeân löu ra, laøm caùi thaân chaân awareness—Laïi ngöôøi thieän nam nghieân thöôøng, cho laø khoâng sinh dieät. ÔÛ trong cuøng haønh aám tieâu khoâng. Ñaõ döùt sinh sinh dieät, ñaõ chaáp laø thöôøng truù. Ñaõ laàm dieät, maø ñoái vôùi tòch dieät tinh dieäu chöa caùi baát sinh, laïi meâ caùi sinh dieät. An truï ñöôïc vieân. Neáu ñoái vôùi choã bò bieát, caùi nôi traàm meâ, cho laø thaéng giaûi. Ngöôøi ñoù bieát noù khaép vaø hoaøn toaøn. Nhaân caùi bieát ñoïa veà chaáp thöôøng phi thöôøng. Laøm baïn ñoù laäp ra kieán giaûi raèng: “Möôøi phöông cuûa trôøi Töï Taïi, meâ Boà Ñeà cuûa Phaät, boû thaûo moäc ñeàu goïi laø höõu tình, vôùi ngöôøi maát tri kieán. Ñoù laø caùi chaáp thöù ba laäp caùi khoâng khaùc. Coû caây laø ngöôøi, ngöôøi cheát taâm nhaân y, thaønh quaû voïng chaáp, traùi xa laïi thaønh möôøi phöông coû caây. Khoâng löïa vieân thoâng vaø thaønh Nieát Baøn, sinh ñieân rieâng caùi bieán tri.” Cho laø thaéng giaûi. ñaûo vieân—Further, the good person has Ngöôøi aáy ñoïa veà caùi chaáp tri voâ tri. Thaønh thoroughly seen the formations skandha as baïn löõ cuûa phaùi Ba Tra

Tieän Ni, chaáp taát empty. He has ended production and caû coù giaùc, meâ Boà Ñeà cuûa Phaät, boû maát tri destruction, but he has not yet perfected kieán. Ñoù laø caùi chaáp thöù tö, laäp caùi taâm the subtle wonder of ultimate serenity. If vieân tri, thaønh quaû hö voïng, traùi xa vieân he regards what he is returning to as a thoâng vaø thaønh Nieát Baøn, sinh gioáng bieát refuge, he will suspect that his body and ñieân ñaûo—Further, the good person has mind come forth from there, and that all thoroughly seen the formations skandha as things throughout space in the ten empty. He has ended production and directions arise from there as well. He destruction, but he has not yet perfected will explain that from which all things the subtle wonder of ultimate serenity. issue forth is the truly permanent body, Based on his idea that there is universal which is not subject to production and awareness, he formulates a theory that all destruction. While still within production the plants in the ten directions are and destruction, he prematurely reckons sentient, not different from human beings. that he abides in permanence. Since he is He claims that plants can become people, deluded about nonproduction, he is also and that when people die they again confused about production and destruction. become plants in the ten directions. If he He is sunk in confusion. If he interprets considers this idea of unrestricted, this as a supreme state, he will fall into the universal awareness to be supreme, he

will fall into the error of maintaining that the purity of water, loves the wind's what is not aware has awareness. circuitous flow, and contemplates the Vasishtha and Sainika, who maintained accomplishments on the earth. He reveres the idea of comprehensive awareness, will and serves them all. He takes these become his companions. Confused about mundane elements to be a fundamental the Bodhi of the Buddhas, he will lose his cause and considers them to be knowledge and understanding. This is the everlasting. He will then fall into the error fourth state, in which he draws an of taking what is not production to be erroneous conclusion based on the idea production. Kashyapa and the Brahmans that there is a universal awareness. He who seek to transcend birth and death by strays far from perfect penetration and diligently serving fire and worshipping turns his back on the City of Nirvana, thus water will become his companions. sowing the seeds of a distorted view of Confused about the Bodhi of the Buddhas, awareness. he will lose his knowledge and 5) Chaáp sinh voâ sinh: Attachment to birth that understanding. This is the fifth state, in is not actually birth—Laïi ngöôøi thieän nam which he confusedly pursues the elements, nghieân cuøng haønh aám tieâu khoâng. Ñaõ döùt setting up a false cause that leads to false sinh dieät, maø ñoái vôùi tòch dieät tinh dieäu aspirations based on speculations about his chöa ñöôïc vieân. Neáu ñoái trong caùi tính attachment to worship. He strays far from vieân dung, caùc caên hoã duïng, ñaõ ñöôïc tuøy perfect penetration and turns his back on thuaän. Beøn ñoái vôùi vieân dung bieán hoùa, taát the City of Nirvana, thus sowing the seeds caû phaùt sinh, caàu löûa saùng choùi, öa nöôùc of a distorted view of transformation. thanh tònh, öa gioù chu löu, xem traàn thaønh 6) Chaáp quy voâ quy: Attachment to a refuge töïu, moãi moãi phuïng söï. Laáy caùc traàn aáy, that is not actually a refuge—Laïi ngöôøi phaùt laøm baûn nhaân, laäp cho laø thöôøng

truï. thieän nam nghieân cuøng haønh aám tieâu Ngöôøi ñoù ñoïa veà caùi chaáp sinh voâ sinh, laø khoâng. Ñaõ döùt sanh dieät, maø ñoái vôùi tòch baïn löõ cuûa Ca Dieáp Ba vaø Baø La Moân, dieät tinh dieäu chöa ñöôïc vieân. Neáu ñoái vôùi taâm sieâng naêng eùp xaùc thôø nöôùc löûa, caàu vieân minh, hoï chaáp trong vieân minh aáy ra khoûi sinh töû, meâ Boà Ñeà cuûa Phaät, boû troáng roãng, phaù boû caùc caùi bieán hoùa, laáy maát tri kieán. Ñoù laø caùi chaáp thöù naêm: chaáp caùi vónh dieät laøm choã quy y, sinh thaéng tröôùc thôø phuïng, boû taâm theo vaät, laäp caùi giaûi. Ngöôøi ñoù ñoïa veà caùi chaáp quy voâ nhaân voïng caàu, caàu caùi quaû voïng kyù, traùi quy. Laøm baïn löõ cuûa phaùi chaáp “voâ töôûng xa vieân thoâng vaø thaønh Nieát Baøn, sinh thieân” vaø Thuaân Nhaõ Ña, meâ Boà Ñeà cuûa gioáng ñieân ñaûo—Further, the good person Phaät, boû maát tri kieán. Ñoù laø caùi chaáp thöù has thoroughly seen the formations saùu, laäp taâm vieân hö voâ thaønh quaû khoâng skandha as empty. He has ended vong, traùi xa vieân thoâng vaø thaønh Nieát production and destruction, but he has not Baøn, sinh gioáng ñoaïn dieät—Further, the yet perfected the subtle wonder of good person has thoroughly seen the ultimate serenity. If he has attained formations skandha as empty. He has versality in the perfect fusion and ended production and destruction, but he interchangeable functioning of the sense has not yet perfected the subtle wonder of faculties, he may speculate that all things ultimate serenity. He may speculate that arise from these perfect transformations. there is an emptiness within the perfect He then seeks the light of fire, delights in brightness, and based on that he denies

the myriad transformations, taking their the Buddhas, he will lose his knowledge eternal cessation as his refuge. If he and understanding. This is the seventh interprets this as a supreme state, he will state, in which he sets up the false cause fall into the error of taking what is not a of bolstering and aspires to permanent refuge to be a refuge. Those abiding in the worldly existence, based on his attainment Shunyata of the Heaven of Neither to the life-source. He strays far from Thought nor Non-Thought will become his perfect penetration and turns his back on companions. Confused about the Bodhi of the City of Nirvana, thus sowing the seeds the Buddhas, he will lose his knowledge for false thoughts of lengthening life. and understanding. This is the sixth state , 8) Chaáp chaân phi chaân: Attachment to truth in which he realizes a state of voidness that is not actually truth—Laïi ngöôøi thieän based on the idea of emptiness within the nam nghieân cuøng haønh aám tieâu khoâng. Ñaõ perfect brightness. He strays far from döùt sanh dieät, maø ñoái voùi tòch dieät tinh perfect penetration and turns his back on dieäu chöa ñöôïc vieân. Quaùn saùt caên meänh the City of Nirvana, thus sowing the seeds vôùi traàn caûnh dung thoâng laãn nhau, sôï phaûi of annihilationism. tieâu heát, coá gaéng laøm cho caên caûnh beàn 7) Chaáp tham phi tham: Attachment to an chaéc. Nôi ñoù ngoài cung Lieân Hoa, bieán attainable craving—Laïi ngöôøi thieän nam hoùa raát nhieàu ñoà quyù baùu ñeïp ñeõ, buoâng nghieân cuøng haønh aám tieâu khoâng. Ñaõ döùt lung taâm mình, sinh thaéng giaûi. Ngöôøi ñoù sinh dieät, maø ñoái vôùi tòch dieät tinh dieäu ñoïa veà caùi chaáp chaân phi chaân. Laøm baïn chöa ñöôïc vieân. Neáu ñoái vôùi vieân thöôøng,

löõ cuûa phaùi Tra Chæ Ca La, meâ Boà Ñeà cuûa hoï kieân coá thaân thöôøng truù, ñoàng vôùi caùi Phaät, boû maát tri kieán. Ñoù laø caùi chaáp thöù tinh vieân haèng chaúng maát, sinh thaéng giaûi. taùm, phaùt nhaân nghó sai, laäp quaû traàn lao Ngöôøi aáy ñoïa veà caùi chaáp tham phi tham. höng thònh, xa traùi vieân thoâng vaø thaønh Laøm baïn löõ cuûa phaùi chaáp A Tö Ñaø Tieân, Nieát Baøn, sinh gioáng Thieân ma—Further , caàu soáng laâu, meâ Boà Ñeà cuûa Phaät, boû maát the good person has thoroughly seen the tri kieán. Ñoù laø caùi chaáp thöù baûy: chaáp formations skandha as empty. He has tröôùc nôi soáng laâu, laäp caùi nhaân coá voïng, ended production and destruction, but he ñeán quaû soáng laâu maø khoå, traùi xa vieân has not yet perfected the subtle wonder of thoâng vaø thaønh Nieát Baøn, sinh gioáng voïng ultimate serenity. As he contemplates the soáng laâu—Further, the good person has interconnection of all lives, he wants to thoroughly seen the formations skandha as hang on to worldly enjoyments and is empty. He has ended production and afraid they will come to an end. Caught up destruction, but he has not yet perfected in this thought, he will, by the power of the subtle wonder of ultimate serenity. In transformation, seat himself in a lotus the state of what seems to be perfect flower palace, conjure up an abundance of permanence, he may bolster his body, the seven precious things, increase his hoping to live for a long time in that retinue of beautiful women, and indulge subtle and perfect condition without dying. his mind. If he onterprets this as a supreme If he interprets this as a supreme state, he state, he will fall into the error of taking will fall into the error of being greedy for what is not the truth to be the truth. something attainable. Asita and those who Vignakara will become his companion. seek long life will become his Confused about the Bodhi of the Buddhas, companions. Confused about the Bodhi of he will lose his knowledge and

understanding. This is the eighth state, in the Buddhas, he will lose his knowledge which he decides to indulge in worldly and understanding. This is the ninth state, enjoyments, based on his wrong thinking. in which he aspires toward the fruition of He strays far from perfect penetration and cessation, based on perfecting the mind turns his back on the City of Nirvana, thus that seeks responses. He strays far from sowing the seeds for becoming a demon of perfect penetration and turns his back on the heavens. the City of Nirvana, thus sowing the seeds 9) Ñònh tính Thanh Vaên: Fixed nature for becoming enmeshed in emptiness. Hearers—Laïi ngöôøi thieän nam nghieân 10) Ñònh tính Ñoäc Giaùc: Fixed nature cuøng haønh aám tieâu khoâng. Ñaõ döùt sinh Pratyekas—Laïi ngöôøi thieän nam nghieân dieät, maø ñoái vôùi tòch dieät chöa ñöôïc vieân. cuøng haønh aám tieâu khoâng. Ñaõ döùt sinh Ñoái vôùi trong meänh minh, phaân bieät tinh, dieät, maø ñoái vôùi tòch dieät tinh dieäu chöa thoâ, thaåm, quyeát, chaân, nguïy. Nhaân quaû ñöôïc vieân. Neáu ñoái vôùi vieân dung thanh baùo ñaùp nhau, chæ caàu caûm öùng, traùi vôùi tònh giaùc minh, nghieân cuøng phaùt ra thaâm ñaïo thanh tònh. Ñoù laø thaáy quaû khoå, ñoaïn dieäu. Beøn laäp Nieát Baøn, maø chaúng tieán taäp nhaân, chöùng tòch dieät, tu ñaïo lyù, ôû tòch nöõa, sinh thaéng giaûi. Ngöôøi ñoù bò ñoïa veà dieät roài thoâi, chaúng tieán tôùi nöõa, sinh thaéng ñònh tính Bích Chi. Laøm baïn löõ vôùi caùc giaûi. Ngöôøi ñoù ñoïa

veà ñònh tính Thanh Duyeân Giaùc, chaúng hoài taâm, meâ Boà Ñeà Vaên. Laøm baïn löõ cuûa caùc Taêng ít hoïc, cuûa Phaät, boû maát tri kieán. Ñoù laø caùi chaáp Taêng thöôïng maïn, meâ Boà Ñeà cuûa Phaät, boû thöù möôøi, taâm hôïp vôùi vieân giaùc cuûa maát tri kieán. Ñoù laø caùi chaáp thöù chín, coá Duyeân Giaùc, thaønh quaû traïm minh, xa traùi laøm ñaày ñuû coâng haïnh, caàu quaû tòch dieät, vieân thoâng vaø thaønh Nieát Baøn, sinh gioáng xa traùi vieân thoâng vaø thaønh Nieát Baøn, sinh giaùc vieân minh, chaúng hoùa vieân—Further, gioáng bò buoäc nôi caùi khoâng—Further, the the good person has thoroughly seen the good person has thoroughly seen the formations skandha as empty. He has formations skandha as empty. He has ended production and destruction, but he ended production and destruction, but he has not yet perfected the subtle wonder of has not yet perfected the subtle wonder of ultimate serenity. In that perfectly fused, ultimate serenity. In his understanding of pure, bright enlightenment, as he life, he distinguishes the subtle and the investigates the profound wonder, he may coarse and determines the true and the take it to be Nirvana and fail to make false. But he only seeks a response in the further progress. If he interprets this as a mutual repayment of cause and effect, and supreme state, he will fall and become a he turns his back on the Way of Purity. In fixed-nature Pratyeka. Those Enlightened the practice of seeing suffering, by Conditions and Solitary Enlightened eliminating accumulation, realizing Ones who do not turn their minds to the cessation, and cultivating the Way, he Great Vehicle will become his dwells in cessation and stops there, companions. Confused about the Bodhi of making no further progress. If he the Buddhas, he will lose his knowledge interprets this as a supreme state, he will and understanding. This is the tenth state, fall and become a fixed nature Hearer. in which he realizes a profound brightness Unlearned Sanghans and those of based on fusing the mind with perfect overweening pride will become his enlightenment. He strays far from perfect companions. Confused about the Bodhis of penetration and turns his back on the City

of Nirvana, thus sowing the seeds for When they have perfected this method of being unable to surpass his attachment to transformation, they are known as the brightness of perfect enlightenment. Roaming Immortals. Thaäp Tieân: Trong Kinh Thuû Laêng Nghieâm, 4) Khoâng Haønh Tieân: Coù ngöôøi luyeän tinh quyeån Taùm, Ñöùc Phaät ñaõ noùi vôùi oâng A Nan khí, ñoäng chæ hoâ haáp, kieân coá chaúng thoâi, veà thaäp Tieân nhö sau: “OÂng A Nan! Laïi coù cho ñeán khi thaønh hoaøn haûo, goïi laø Khoâng ngöôøi trong loaøi ngöôøi, khoâng nöông theo Haønh Tieân—Some of these beings with chaùnh giaùc tu tam ma ñòa, rieâng tu theo voïng unflagging resolution make themselves nieäm, giöõ tö töôûng toàn taïi, kieân coá hình haøi, strong through movement and cessation. daïo choã röøng nuùi, nôi ngöôøi khoâng ñeán vaø trôû When they have perfected their breath thaønh moät trong möôøi loaïi Tieân.”—In the and essence, they are known as Space- Surangama Sutra, book Eight, the Buddha told Traveling Immortals. Ananda about the ten kinds of Immortals as 5) Thieân Haønh Tieân: Coù ngöôøi luyeän nuoát follows: “Ananda! There are people who do nöôùc mieáng, luyeän maõi cho ñeán khi thaønh not rely on proper enlightenment to

cultivate hoaøn haûo, goïi laø Thieân Haønh Tieân—Some samadhi, but cultivate in some special way that beings with unflagging resolution make is based on their false thinking. Holding to the themselves strong by using the flow of idea of perpetuating their physical bodies, they saliva. When they have perfected the roam in the mountains and forests in places virtues of this moisture, they are known as people do not go and become one of the ten Heaven-Traveling Immortals. kinds of Immortals." 6) Thoâng Haønh Tieân: Coù ngöôøi hoâ haáp tinh 1) Ñòa Haønh Tieân: Coù ngöôøi tu pheùp hoøa hoa maët trôøi, maët traêng, luyeän maõi cho luyeän ñoà aên kieân coá chaúng thoâi cho ñeán ñeán khi thaønh hoaøn haûo, goïi laø Thoâng khi ñaïo aên thaønh hoaøn haûo, goïi laø Ñòa Haønh Tieân—Some beings with unflagging Haønh Tieân—Some living beings with resolution make themselves strong with unflagging resolution make themselves the essence of sun and moon. When they strong with doses of medicine. When they have perfected the inhalation of this have perfected this method of ingestion, purity, they are known as Immortal of they are known as Earth-Traveling penetrating conduct. Immortals. 7) Ñaïo Haïnh Tieân: Coù ngöôøi luyeän theo chuù 2) Phi Haønh Tieân: Coù ngöôøi luyeän thuoác thuaät, luyeän maõi cho ñeán khi thaønh hoaøn baèng caây coû, luyeän maõi cho ñeán khi thaønh haûo, goïi laø Ñaïo Haïnh Tieân—Some beings hoaøn haûo, goïi laø Phi Haønh Tieân—Some of with unflagging resolution make these beings with unflagging resolution themselves strong through mantras and make themselves strong through the use of prohibitions. When they have perfected grasses and herbs. When they have these spells and dharmas, they are known perfected this method of taking herbs, they as Immortal with Way-conduct. are known as Flying Immortals. 8) Chieáu Haïnh Tieân: Coù ngöôøi tu pheùp taäp 3) Du Haønh Tieân: Coù ngöôøi hoùa luyeän loaïi trung tö töôûng, luyeän maõi cho ñeán khi kim, loaïi ñaù, kieân coá chaúng thoâi cho ñeán thaønh hoaøn haûo, goïi laø Chieáu Haïnh Tieân: khi thaønh hoaøn haûo, goïi laø Du Haønh Some beings with unflagging resolution Tieân—Some of these beings with make themselves strong through the use of unflagging resolution make themselves thought-process. When they have strong through the use of metal and stone. perfected thought and memory, they are

known as Immortals with Illuminating 2) Nieäm taâm: Rememberance— Conduct. Unforgetfulness or the mind that resides in 9) Tinh Haïnh Tieân: Coù ngöôøi tu pheùp luyeän mindfulness—Chaân tín roõ raøng, taát caû vieân giao caàu, luyeän maõi cho ñeán khi caûm öùng thoâng. Ba thöù aám, xöù, giôùi khoâng theå laøm thaønh hoaøn haûo, goïi laø Tinh haïnh Tieân: ngaïi. Nhö theá cho ñeán quaù khöù vò lai voâ soá Some beings with unflagging resolution kieáp, boû thaân naày thoï thaân khaùc, bao make themselves strong through nhieâu taäp khí ñeàu hieän ra tröôùc. Ngöôøi intercourse. When they have perfected the thieän nam ñoù ñeàu coù theå ghi nhôù khoâng response, they are known as Immortal soùt. Ñoù goïi laø nieäm taâm truï—When true with Essential Conduct. faith is clearly understood, then perfect 10) Tuyeät Haïnh Tieân: Coù ngöôøi tu luyeän theo penetration is total, and the three aspects bieán hoùa, luyeän maõi cho ñeán khi thaønh of skandhas, places, and realms

are no hoaøn haûo, goïi laø Tuyeät Haïnh Tieân: Some longer obstructions. Then all their habits beings with unflagging resolution make throughout innumerable kalpas of past and themselves strong through transformations future, during which they abandon bodies and changes. When they have perfected and receive bodies, appear to them now in their awakening, they are known as the present moment. These good people Immortals of Absolute Conduct. can remember everything and forget Thaäp Tieán Cöûu Thoái: The Buddha's nothing. This is called "The mind that teaching is so difficult that of ten who enter it resides in mindfulness." nine fall away. 3) Tinh taán taâm truï: Zealous progress or the Thaäp Tín Taâm: Trong Kinh Thuû Laêng mind that resides in vigor—Dieäu vieân Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû thuaàn chaân, chaân tinh phaùt ra. Töø voâ thuûy ngaøi A Nan veà möôøi tín taâm cuûa Boà Taùt—In taäp khí thoâng moät tinh minh. Chæ do tinh the Surangama Sutra, book Eight, the Buddha minh tieán tôùi chaân tònh. Ñoù goïi laø tinh taán reminded Ananda about the ten grades of taâm—When the wonderful perfection is Bodhisattva faith: completely true, that essential truth brings 1) Tín Taâm Truï: The mind that resides in about a transformation. They go beyond faith and faith which destroys illusions— the beginningless habits to reach the one Cöù taâm aáy, nöông theo trung ñaïo tieán vaøo, essential brightness. Relying solely on this thì vieân dieäu phaùt ra. Töø nôi chaân dieäu essential brightness, they progress toward vieân, caøng phaùt caøng chaân dieäu. Dieäu tín true purity. This is called the mind of thöôøng truï. Taát caû voïng töôûng voâ dö ñeàu vigor. döùt heát, thuaàn laø chaân trung ñaïo. Ñoù goïi laø 4) Tueä taâm truï: Wisdom or the mind resides tín taâm truï—With the mind centered in the in wisdom—Taâm tinh, hieän tieàn, thuaàn laø middle, they enter the flow where trí tueä, goïi laø tueä taâm truï—The essence of wonderful perfection reveals itself. From the mind reveals itself as total wisdom; the truth of that wonderful perfection there this is called the mind that resides in repeatedly arise wonders of truth. They wisdom. always dwell in the wonder of faith, until 5) Ñònh taâm truï: Settled firmness on all false thinking is completely eliminated concentration or the mind that resides in and the middle way is totally true. This is samadhi—Giöõ gìn trí saùng, khaép caû traïm called the mind that resides in faith. tòch, tòch dieäu thöôøng yeân laëng. Ñaây goïi laø ñònh taâm truï—As the wisdom and

brightness are held steadfast, a profound 9) Giôùi taâm truï: The nirvana mind in stillness pervades. The stage at which the effortlessness or the mind that resides in majesty of this stillness becomes constant precepts—Taâm saùng suoát bí maät xoay laïi, and solid. This is called the mind that ñöôïc thöôøng truï voâ thöôïng dieäu tònh khoâng resides in samadhi. gì vöôït noåi cuûa Phaät, an truï vôùi voâ vi 6) Baát thoái taâm truï: Non-retrogression or the khoâng bò maát soùt. Ñoù goïi laø giôùi taâm truï— mind that resides in irreversibility—Ñònh With this secret interplay of light, they quang phaùt saùng, tính saùng tieán saâu vaøo, obtain the Buddha's eternal solidity and chæ coù tieán maø khoâng thoaùi. Ñoù goïi laø baát unsurpassed wonderful purity. Dwelling in thoái taâm truï—The light of samadhi emits the unconditioned, they know no loss or brightness. When the essence of the dissipation.

This is called the mind that brightness enters deeply within, they only resides in precepts. advance and never retreat. This is called 10) Nguyeän taâm truï: Action at will in anything the mind of irreversibility. in anywhere or the mind that resides in 7) Hoä phaùp taâm truï: Protection of the Truth vows—An truï giôùi töï taïi, coù theå daïo chôi or the mind that resides in protecting the möôøi phöông, ñeán ñaâu ñeàu theo nhö Dharma—Taâm caøng tieán tôùi, caøng yeân nguyeän. Ñoù goïi laø nguyeän taâm truï— laønh, giöõ gìn khoâng sai maát. Giao tieáp vôùi Abiding in the precepts with self-mastery, khí phaàn cuûa möôøi phöông Nhö Lai. Ñoù they can roam throughout the ten goïi laø hoä phaùp taâm truï—When the directions, going anywhere they wish. This progress of their minds is secure, and they is called the mind that resides in vows. hold their minds and protect them without Thaäp Toaøn: Excellent—Perfect. loss, they connect with the life-breath of Thaäp Toâng: Möôøi Toâng phaùi Phaät giaùo Trung the Thus Come Ones of the ten directions. Quoác—The ten schools of Chinese Buddhism: This is called the mind that protects the 1) Luaät Toâng: Nam Sôn Toâng—Vinaya-Dharma. discipline. 8) Hoài höôùng taâm truï: Reflexive powers or 2) Caâu Xaù Toâng: Kosa—Abhidharma— the mind that resides in Making Sarvastivadin. Transferences—Giaùc minh giöõ gìn coù theå 3) Thaønh Thaät Toâng: Satya-siddhi sect laáy ñöôïc dieäu löïc xoay töø quang cuûa Phaät, (founded by Harivarman). ñeán caûnh Phaät maø an truï. Ví nhö hai 4) Tam Luaän Toâng: Madhyamika. göông saùng choùi ñoái nhau. Chaën giöõ dieäu 5) Phaùp Hoa Toâng: The Lotus Flower Sect— aûnh choàng chaäp xen vaøo nhau. Ñoù goïi laø Law-Flower or Tien Tai sect. hoài höôùng taâm truï—Protecting their light 6) Hoa Nghieâm Toâng: The Flower Ornament of enlightenment, they can use this Sect—Hua-yen Sect. wonderful force to return to the Buddha's 7) Phaùp Töôùng Toâng: Dharmalaksana. light of compassion and come back to 8) Taâm Toâng: Zen Sect, based on mind-only stand firm with the Buddha. It is like two or intuitive. mirrors that are set facing one another, so 9) Chaân Ngoân Toâng: Esoteric Sect. that between them the exquisite images 10) Tònh Ñoä Toâng: Lieân Toâng—Amitabha- interreflect and enter into one another Lotus or Pure Land Sect. layer upon layer. This is called the mind of Thaäp Toâng Cöông Yeáu: Theo Giaùo Sö transference. Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, toâng Hoa Nghieâm heä thoáng hoùa

toaøn boä giaùo lyù Phaät giaùo thaønh möôøi toâng unreal, as admitted by the Prajnaptivada cöông yeáu—According to Prof. Junjiro School. Takakusu in The Essentials of Buddhist 5) Tuïc Voïng Chaân Thöïc Toâng: Chaân lyù Philosophy, the Hua-Yen School systematized thöôøng tình trong theá tuïc thì hö voïng, coøn the whole teaching of the Buddha into ten chaân lyù toái thöôïng thì thöïc höõu, Xuaát Theá tenets. Boä thöøa nhaän giaùo lyù naày—The popular 1) Phaùp Ngaõ Caâu Höõu Toâng: Ñöôïc Ñoäc Töû truth (laukika or samvrti-satya) as false, Boä thöøa nhaän—The existence of both self but the higher truth (lokottara or (atman) and element (dharma), as paramartha-satya) as real as admitted by admitted by the unusual, almost non- the Lokottaravada School. Buddhistic Vatsiputriya School. 6) Chö Phaùp Ñaûn Danh Toâng: Taát caû caùc 2) Phaùp Höõu Ngaõ Voâ Toâng: Thöïc höõu tính phaùp ñeàu chæ

laø nhöõng danh töø, khoâng coù cuûa ba thôøi (quaù khöù, hieän taïi vaø vò lai) vaø tính thöïc taïi, Nhaát Thuyeát Boä thöøa nhaän thöïc höõu tính cuûa caùc phaùp (tam theå thöïc giaùo thuyeát naày—All dharmas as nominal höõu, phaùp theå haèng höõu). Chuû ñieåm naày laø or mere names (akhyati matra or nama chuû tröông cuûa Nhaát Thieát Höõu Boä—The matra). All elements are simply names existence of element and the non- and of no reality, as admitted by the existence of self, the reality of the three Ekottiya School. time-periods (past, present, and future), 7) Nhaát Thieát Giai Khoâng Toâng: Taát caû caùc the reality of all elements. This tenet is phaùp ñeàu khoâng hay khoâng coù töï tính, nhö admitted by the Sarvastivada School. ñöôïc giaûng daïy trong kinh Ñaïi Baùt Nhaõ 3) Phaùp Voâ Khöù Lai Toâng: Chæ coù hieän taïi laø hay ñöôïc Tam Luaän toâng thöøa nhaän. Ñaây thöïc höõu, coøn quaù khöù vaø vò lai ñeàu khoâng laø giaùo lyù cuûa Ñaïi Thöøa, phuû nhaän höõu theå thöïc, ñöôïc Ñaïi Chuùng Boä thöøa nhaän—All cuûa söï töôùng sai bieät vôùi hai hoïc thuyeát cô elements devoid of motion hither and sôû treân—All dharmas as void, or devoid of thither, the reality of present and unreality specific character (sarva-dharma sunyata of past and future, as admitted by the or sarva sunyata), as taught by the Mahasanghika School. Prajnaparamita text or as admitted by the 4) Hieän Thoâng Giaû Thaät Toâng: Trong thöïc San-Lun (Madhyamika) School. This is the taïi tính cuûa hieän taïi, chæ coù naêm uaån, saéc, teaching of the Mahayana denying thoï, töôûng, haønh, thöùc laø thöïc, coøn möôøi specific character (laksana abhava) with hai xöù (saùu caên vaø saùu traàn) vaø 18 giôùi the two elementary doctrines. (saùu caên, saùu traàn, saùu thöùc) ñeàu giaû höõu 8) Chaân Ñöùc Baát Toâng Khoâng: Maëc duø chaân vaø baát thöïc, Giaû Boä thöøa nhaän giaùo thuyeát nhö khoâng coù ñònh töôùng, nhöng vaãn coù voâ naày—The present possessed of both soá aân ñöùc maø töø ñoù bieåu loä taát caû caùc phaùp unreality and reality. In the reality of taát ñònh vaø sai bieät. Giaùo thuyeát naày ñöôïc present, the five aggregates (skandhas), Ñaïi Thöøa Chung Giaùo vaø Ñaïi Thöøa Khôûi form, perception, conception, volition, and Tín Luaän thöøa nhaän—The attribute of consciousness are real, but the twelve Thusness not empty or ‘void.’ Thusness , ayatanas including six senses and six though it is without any determinate sense-organs, and the eighteen dhatus character, is possessed with innumerable including six sense-organs, six sense- potentialities from which all determinate objects and six senses are temporary or ot differentiated dharmas are manifested. This tenet is admitted in the final doctrine

of Mahayana (the T’ien-T’ai School) and 5) Quaùn AÂm Boà Taùt, ngaøy 18: in the Awakening of Faith. Avalokitesvara Bodhisattva 18th day. 9) Töôùng Töôûng Caâu Tuyeät Toâng: Nôi ñaây 6) Ñaïi Theá Chí Boà Taùt ngaøy 23: söï sai bieät giöõa taâm thöùc chuû quan vaø thöïc Mahasthama-prpta Bodhisattva 23rd day. taïi khaùch quan hoaøn toaøn bò xoùa boû, chæ coù 7) Ñòa Taïng Boà Taùt ngaøy 24: Ksitigarbha söï hôïp nhaát chuû vaø khaùch, traïng thaùi (Earth-Store) Bodhisattva 24th day. khoâng coù sai bieät vaø khoâng coù taâm töôûng. 8) Tyø Loâ Giaù Na Phaät ngaøy 28: Vairocana Taát caû nhöõng ‘ñoán giaùo’ ñeàu thuoäc vaøo Buddha 28th day. ñaây, ñaëc bieät laø Thieàn toâng—The stage in 9) Döôïc Vöông Boà Taùt ngaøy 29: Medicine

which the distinction between subjective King (Bhaisajya) Buddha 29th day. ideation and objective reality removed, 10) Thích Ca Maâu Ni Phaät ngaøy 30: the coalescence of subject and object, the Sakyamuni Buddha 30th day. stage without specific character, and Thaäp Trí: Möôøi trí—Ten forms of without sense and thought. All the “Abrupt understanding: Doctrines” belong to it, especially the Zen (A) Tieåu Thöøa—Hinayana: School. 1) Theá tuïc trí: Common understanding. 10) Vieân Minh Cuï Ñöùc Toâng: Giaùo lyù troøn 2) Phaùp trí: Enlightened understanding. ñaày vaø trong saùng trong ñoù taát caû nhöõng 3) Loaïi trí (trí khoân quaùn töôûng veà töù ñeá bieåu hieän ñeàu hieän höõu trong moät toaøn theå trong duïc giôùi): Understanding of the four nhòp nhaøng nhö ôû Vieân Giaùo cuûa toâng Hoa noble truths in the worldly world. Nghieâm—The ‘round and bright doctrine’ 4) Khoå trí: Understanding the nature of all in which all attributes exist in a sufferings. harmonious whole, as in the Round 5) Taäp trí: Understanding the causes of all Doctrine of the Avatamsaka School. sufferings. Thaäp Trai Nhöït: Möôøi ngaøy aên chay tính 6) Dieät trí: Understanding of how to theo aâm lòch laø moàng 1, 8, 14, 15, 23, 28, 29 vaø eliminate all sufferings. 30. Trong nhöõng ngaøy naày aên thòt, saên baén, caâu 7) Ñaïo trí: Understanding of the path leading caù, haønh hình ñeàu bò caám—The ten “fast” days to nirvana where there are no more of a month based on Lunar calendar are 1, 8, sufferings. 14, 15, 18, 23, 28, 29, 30. Eating flesh, 8) Tha taâm trí: Understanding the mind of hunting, fishing, execution, etc. are forbidden others. in those days. 9) Taän trí: Understanding that puts an end to Thaäp Trai Nhöït Phaät: Möôøi ngaøy cuùng all previous faith in or for self. chay cho chö Phaät vaø chö Boà taùt—The ten 10) Voâ sanh trí: Nirvana wisdom. Buddhas or Bodhisattvas connected with the a) Toái cöïc trí cuûa baäc A La Haùn, ñaõ caét ñöùt ten “fast” days: phieàn naõo cuûa tam giôùi: Nirvana wisdom, 1) Ñònh Quang Phaät, ngaøy moàng moät: or final knowledge attained by the arhat, Samadhi Buddha 1st day. his release from the chain of 2) Döôïc Sö Phaät, ngaøy moàng taùm: Medicine transmigration. Master Buddha 8th day. b) Voâ sanh trí cuûa baäc Boà Taùt chöùng bieát roõ 3) Phoå Hieàn Boà Taùt, ngaøy 14: raøng laø khoâng coøn thoï sanh nôi tam giôùi Samantabhadra Bodhisattva 14 day. th nöõa: The knowledge of the bodhisattva of 4) A Di Ñaø Nhö Lai, ngaøy 15: Amitabha the asurance of immortality, or no rebirth Buddha 15th day. (B) Ñaïi Thöøa—Mahayana:

1) Tam theá trí: Perfect understanding of past, 3) Gaàn thieän tri thöùc, cung kính cuùng döôøng, present and future. heát loøng toân troïng, troïn khoâng nhaøm moûi: 2) Tam theá Phaät phaùp trí: Perfect Attending the wise (good-knowing understanding of Buddha-Law of past, advisors), respecting and providing for present and future. them, honoring them tirelessly. 3) Phaùp giôùi voâ ngaïi trí: Unimpeded 4) Trí nghieäp thöù tö—The fourth action of understanding of the whole Buddha-realm. knowledge: 4) Phaùp giôùi voâ bieân trí: Unlimited or infinite a. Thích phaùp thích nghóa khoâng nhaøm ñuû: understanding of the whole Buddha-realm. Enjoying the teachings and their meaning 5) Sung maõn nhöùt thieát trí: Perfect tirelessly. understanding of ubiquity. b. Xa lìa taø nieäm: Getting rid of wrong 6) Phoå chieáu nhöùt thieát theá gian trí: Perfect awareness. understanding of universal enlightenment. c. Luoân tu

chaùnh nieäm: Always cultivating 7) Truï trì nhöùt thieát theá giôùi trí: Perfect true awareness. understanding of omnipotence or 5) Trí nghieäp thöù naêm—The fifth action of universal control. knowledge: 8) Tri nhöùt thieát chuùng sanh trí: Perfect a. Ñoái vôùi taát caû chuùng sanh xa lìa ngaõ maïn: understanding of omniscience regarding Getting rid of haughtiness toward all all living beings. sentient beings. 9) Tri nhöùt thieát phaùp trí: Perfect b. Töôûng chö Boà Taùt nhö Phaät: Thinking of understanding of omniscience regarding Enlightening Beings as Buddhas. the law of universal salvation. c. Meán troïng chaùnh phaùp chaúng tieác thaân 10) Tri voâ bieân chö Phaät trí: Perfect mình: Valuing the true Teaching as much understanding of omniscience regarding as one's own being. all Buddha wisdom. d. Toân thôø Nhö Lai nhö hoä maïng mình: Thaäp Trí Nghieäp: Theo Kinh Hoa Nghieâm, Honoring The Enlightened as though coù möôøi trí nghieäp. Chö Boà Taùt an truï trong protecting one's own life. möôøi trí nghieäp naày thôøi ñöôïc taát caû thieän xaûo e. Vôùi ngöôøi tu haønh töôûng laø Phaät: Thinking phöông tieän ñaïi trí nghieäp voâ thöôïng cuûa caùc of practitioners as Buddhas. Ñöùc Nhö Lai—According to The Flower 6) Trí nghieäp thöù saùu—The sixth action of Adornment Sutra, there are ten kinds of actions knowledge: of knowledge. Enlightening Beings who abide a. Ba nghieäp thaân, khaåu, yù khoâng coù söï baát by these ten actions of knowledge can attain thieän: Being free from all that is not good the supreme action of great knowledge of in thought, word, and deed. Buddhas, including all skillful means of b. Ca ngôïi caùc baäc Hieàn Thaùnh: Praising the liberation. excellence of sages and saints. 1) Tin hieåu nghieäp baùo, chaúng choái nhôn c. Tuøy thuaän Boà Ñeà: According with quaû: Believing in consequences of action enlightenment. and not denying causality. 7) Trí nghieäp thöù baûy—The seventh action of 2) Chaúng boû Boà Ñeà taâm, thöôøng nieäm chö knowledge: Phaät: Not giving up the determination for a. Chaúng choái duyeân khôûi: Not denying enlightenment, always remembering the interindependent origination. Buddhas. b. Xa lìa taø kieán: Getting rid of false views.

c. Phaù si aùm, ñöôïc saùng suoát: Destroying g. Coù theå phaùt khôûi thaàn thoâng vaø minh maãn: darkness and attaining light. That can generate spiritual capacities and d. Chieáu roõ caùc phaùp: Illuminating all things. insights. 8) Trí nghieäp thöù taùm—The eighth action of Thaäp Trieàn: Möôøi thöù troùi buoäc—Ten knowledge: entanglements or bonds—See Möôøi Ñieàu a. Tuøy thuaän tu haønh nôi möôøi moân hoài Raøng Buoäc. höôùng: Acting in accord with the ten kinds 1-8) From one to eight—See Baùt Trieàn. of dedication. 9) Phaãn: Krohda (skt)—Anger. b. Nôi caùc moân Ba La Maät töôûng laø töø maãu: 11) Phuù: Che daáu, löøa doái—Covering— Thinking of the ways of transcendence as Deceit. one's mother. Thaäp Trieàn Töù Phöôïc: Möôøi trieàn boán c. Nôi phöông tieän thieän xaûo töôûng laø töø phuï: phöôïc—Ten entanglements and four bonds. Thinking of skillful means as one's father. (A) Thaäp Trieàn: Ten entanglements—See d. Nhaäp nhaø Boà Ñeà vôùi thaâm taâm thanh tònh: Thaäp Trieàn. Entering the house of enlightenment with (B) Töù Phöôïc: Four bonds—See Töù Phöôïc. a profound pure mind. Thaäp Troïng Chöôùng: Möôøi chöôùng ngaïi 9) Thí, giôùi, ña vaên, chæ, quaùn, phöôùc, hueä, chính hay thaäp aùc

nghieäp—Ten major taát caû phaùp trôï ñaïo nhö vaäy thöôøng sieâng obstacles, or ten unwholesome deeds, or evil tinh caàn chöùa nhoùm: Diligently actions—See Thaäp AÙc. accumulating all practices that foster Thaäp Troïng Giôùi: See Möôøi Giôùi Troïng enlightenment, such as charity, morality, Cuûa Chö Boà Taùt, in Vietnamese-English learning, cessation and contemplation, Section. virtue and wisdom. 10) Chuyeân tu khoâng moûi meät nhöõng haïnh sau Thaäp Truï: Trong Kinh Thuû Laêng Nghieâm, ñaây—Indefatigably cultivating any quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan practices the followings: veà thaäp truï Boà Taùt nhö sau—In the Surangama a. Ñöôïc chö Phaät khen ngôïi: That is praised Sutra, book Eight, the Buddha reminded by the Buddhas. Ananda about the Ten Grounds or the ten b. Coù theå phaù chuùng ma tröø phieàn naõo: That stages (periods) in Bodhisattva-wisdom as can break through the afflictions and follows: conflicts of demons. 1) Phaùt taâm truï: The purposive stage—The c. Coù theå rôøi lìa chöôùng caùi, trieàn phöôïc: mind set upon Buddhahood or the mind That can remove all obstructions, veils, that dwells of bringing forth the resolve— shrouds and bonds. Do chaân nhö phöông tieän maø phaùt möôøi d. Coù theå giaùo hoùa ñieàu phuïc chuùng sanh: thöù tín taâm naày, taâm tinh phaùt saùng möôøi That can teach and tame all sentient thöù duïng xen vaøo, vieân maõn thaønh moät beings. taâm, goïi laø phaùt taâm truï—Ananda, these e. Coù theå tuøy thuaän trí hueä nhieáp thuû chaùnh good people use honest expedients to phaùp: That can embrace the truth in accord bring forth those ten minds of faith. When with knowledge and wisdom. the essence of these minds becomes f. Coù theå nghieâm tònh coõi Phaät: That can dazzling, and the ten functions purify a Buddha-land. interconnect, then a single mind is perfectly accomplished. This is called the dwelling of bringing forth the resolve.

2) Trì ñòa truï: Clear understanding and the womb of the way and will themselves mental control or the dwelling of the become enlightened heirs, their human ground of regulation—Trong taâm phaùt features are in no way deficient. This is saùng suoát nhö trong ngoïc löu ly trong suoát called the dwelling of endownment with hieän chaát tinh kim. Laáy dieäu taâm tröôùc skill-in-means. thaønh choã ñeå truï. Ñaây goïi laø trì ñòa truï— 6) Chaùnh taâm truï: The whole mind becoming From within this mind light comes forth Buddha-like or dwelling of the like pure crystal, which reveals pure gold rectification of the mind—Dung maïo vaø inside. Treading upon the previous taâm töôùng nhö Phaät, goïi laø chính taâm wonderful mind as a ground is called the truï—With a physical appearance like that dwelling of the ground of regulation. of a Buddha and a mind that is the same as 3) Tu haønh truï: Unhampered liberty in every well, they are said to be dwelling in the direction or dwelling of cultivation—Taâm rectification of the mind. vaø ñòa ñaõ bieát nhau, ñeàu ñöôïc toû roõ. Daïo 7) Baát thoái truï: Non-retrogression—Perfect khaép möôøi phöông ñeàu khoâng löu ngaïi. unity and constant progress or dwelling of Ñoù goïi laø tu haønh truï—When the mind-irreversibility—Thaân taâm hôïp thaønh, caøng ground connects with wisdom, both ngaøy caøng theâm lôùn. Trong giai ñoaïn naày become bright and comprehensive. Boà Taùt chöùng ñöôïc taâm thanh tònh vaø Traversing the ten directions then

without thöôøng an truï nôi lyù voâ ngaïi giaûi thoaùt. obstruction. This is called the dwelling of Ñaây goïi laø baát thoái truï—United in body cultivation. and mind, they easily grow and mature 4) Sinh quí truï: Acquiring the Tathagata day by day. In this stage, Bodhisattvas nature or seed or dwelling of noble birth— realize serenity of mind and also achieve Haïnh ñoàng vôùi Phaät, haáp thuï khí phaàn cuûa unimpeded liberation. This is called the Phaät. Nhö caùi thaân trung aám, töï caàu cha dwelling of irreversibility. meï, aâm tín thaàm thoâng hôïp vaøo gioáng Nhö 8) Ñoàng chôn truï (Con Phaät vôùi ñuû ñaày Lai. Ñoù goïi laø sinh quí truï—When their Töôùng Phaät): As a Buddha-son now, or the conduct is the same as the Buddhas' and stage of youth in Buddhahood or dwelling they take on the demeanor of a Buddha, of pure youth—Linh töôùng cuûa möôøi thaân then, like the intermediate skandha body ñeàu ñaày ñuû trong moät luùc, goïi laø ñoàng searching for a father and mother, they chôn truï—With the efficacious penetrate the darkness with a hidden trust appearance of ten bodies, which are and enter the lineage of the Thus Come simultaneously perfected, they are said to One. This is called the dwelling of noble be at the dwelling of a pure youth. birth. 9) Phaùp vöông töû: (Con tinh thaàn cuûa baäc 5) Phöông tieän cuï tuùc truï (phöông tieän ñaày Phaùp vöông): As prince of the law or ñuû trong cuoäc töï lôïi lôïi tha): Perfect dwelling of a Dharma Prince—Hình thaønh, adaptability and resemblance in self- ra khoûi thai, thaân laøm Phaät töû. Ñaây goïi laø development and development of others phaùp vöông töû truï—Completely or dwelling with endowment with skill-in- developed, they leave the womb and means—Ñaõ du nhaäp trong ñaïo thai roài, thì become sons of the Buddha. This is called vaâng noái theo doøng giaùc. Nhö caùi thai ñaõ the dwelling of a Dharma Prince. thaønh, nhaân töôùng chaúng thieáu. Ñoù goïi laø 10) Quaùn ñænh truï: Baptism as the summit of phöông tieän cuï tuùc truï—Since they ride in attainment of the conception of

Buddhahood or dwelling anointing the instantly able to understand all Buddhas' crown of the head—Nghi bieåu ñaõ thaønh techniques and attain true enlightenment. ngöôøi. Ví duï nhö vieäc quoác vöông trao 1) Trí tuøy giaùc taát caû theá giôùi voâ löôïng sai vieäc nöôùc cho thaùi töû. Thaùi töû ñaõ tröôûng bieät: Conscious knowledge of the infinite thaønh, laøm leã quaùn ñaûnh. Ñaây goïi laø quaùn differentiations of all worlds. ñænh truï—Reaching the fullness of 2) Trí tuøy giaùc taát caû chuùng sanh baát tö nghì: adulthood, they are like the chosen prince Conscious knowledge of the to whom the great king of a country turns inconceivability of all realms of sentient over the affairs of state. When this beings. Kshatriya King's eldest is ceremoniously 3) Trí tuøy giaùc taát caû phaùp, moät vaøo nhieàu anointed on the crown of the head, he has phaùp, nhieàu vaøo moät phaùp: Conscious reached what is called the dwelling of knowledge of all things, each individual anointing the crown of the head. being immanent in the variegated Thaäp Tröôûng Döôõng Taâm (Thaäp Truï manifold, and the variegated manifold Taâm): Ten Dwelling Minds—Ten kinds of being immanent in each individual unit. . well-nourished heart, essential to entry into the 4) Trí tuøy giaùc taát caû phaùp giôùi roäng lôùn: cult of the higher patience and endurance: Conscious knowledge of the vastness of 1) Töø taâm: A heart of kindness.

all spheres of reality. 2) Bi taâm: A heart of pity. 5) Trí tuøy giaùc taát caû hö khoâng giôùi roát raùo: 3) Hyû taâm: A heart of joy in progress toward Conscious knowledge of the ultimacy of salvation of others. all realms of space. 4) Xaû taâm: A heart of renunciation. 6) Trí tuøy giaùc taát caû theá giôùi nhaäp quaù khöù 5) Thí taâm: A heart of almsgiving. theá: Conscious knowledge of all worlds 6) Haûo ngöõ taâm (loøng noùi söï toát): A heart of entering the past. delight in telling the dharma. 7) Trí tuøy giaùc taát caû theá giôùi nhaäp vò lai theá: 7) Ích taâm (loøng laøm lôïi ích): The heart of Conscious knowledge of all worlds benefitting or aiding others to salvation. entering the future. 8) Ñoàng taâm: A heart of unity or amity. 8) Trí tuøy giaùc taát caû theá giôùi nhaäp hieän taïi 9) Ñònh taâm: A heart of concentration in theá: Conscious knowledge of all worlds meditation. entering the present. 10) Hueä taâm: A heart of wisdom. 9) Trí tuøy giaùc taát caû Nhö Lai voâ löôïng haïnh nguyeän ñeàu ôû nôi moät trí maø ñöôïc vieân Thaäp Tuøy Giaùc Trí: Theo Kinh Hoa maõn: Conscious knowledge of the infinite Nghieâm, Phaåm 38—Ly Theá Gian, chö ñaïi Boà undertakings and vows of all Buddhas Taùt coù möôøi trí tuøy giaùc. Chö Boà Taùt an truï reaching fulfillment in one knowledge. trong phaùp naày thôøi ñöôïc taát caû phaùp töï taïi 10) Trí tuøy giaùc tam theá chö Phaät ñeàu ñoàng quang minh, sôû nguyeän ñeàu vieân maõn, trong moät haïnh maø ñöôïc xuaát ly: Conscious khoaûng moät nieäm ñeàu hay bieát roõ taát caû Phaät knowledge that the Buddhas of past, phaùp vaø thaønh chaùnh ñaúng chaùnh giaùc— present and future all attain emancipation According to the Flower Adornment Sutra, by own and the same practice. Chapter 38, Great Enlightening Beings have ten kinds of conscious knowledge. Thaäp Töù Chuûng Cuùng Döôøng: Fourteen Enlightening Beings who abide by these can kinds of offering—See Möôøi Boán Loaïi Cuùng attain the illumination of mastery of all truth, Döôøng. their vows will be fulfilled, they will be

Thaäp Töù Saéc: Möôøi boán loaïi saéc—Fourteen khoâng bò chìm ñaém: Third, since kinds of rupa—See Saéc (D). contemplation and listening have turned Thaäp Töù Voâ UÙy: Fourteen Fearlessnesses— around and come back, I can make it so Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, that if living beings are floundering in ngaøi Quaùn Theá AÂm Boà Taùt ñaõ baïch Phaät veà 14 deep water, the water cannot drown them. pheùp voâ uùy nhö sau: “Baïch Theá Toân! Toâi laïi 4) Boán laø döùt tröø voïng töôûng, taâm khoâng saùt do caùc phaùp kim cöông tam muoäi vaên huaân, haïi, khieán caùc chuùng sanh vaøo caùc quyû vaên tu, voâ taùc dieäu löïc aáy, vôùi möôøi phöông ba quoác, maø quyû khoâng haïi ñöôïc: Fourth, ñôøi luïc ñaïo, taát caû chuùng sanh, ñoàng moät ñöùc since false thinking is cut off, and my mind bi ngöôõng, khieán caùc chuùng sanh nôi thaân taâm is without thoughts of killing or harming, I toâi ñöôïc 14 moùn voâ uùy.”—According to The can make it so that if living beings enter Surangama Sutra, book Six, Avalokitesvara the territory of ghosts, the ghosts cannot Bodhisattva reported to the Buddha about harm them. fourteen fearlessnesses as follows: “World 5) Naêm laø huaân tu thaønh vaên tính, saùu caên Honored One! Using this vajra samadhi of ñeàu tieâu tan, ñoàng vôùi aâm thanh. Coù theå becoming permeated with hearing and khieán chuùng sanh saép bò gieát haïi, ñao cultivating

hearing, and use the miraculous kieám gaõy hoûng. Ñao binh cheùm mình nhö strength of effortlessness, because I have a chaët xuoáng nöôùc, nhö thoåi aùnh saùng, kind regard equally for all living beings in the khoâng heà lay ñoäng: Fifth, since I am six paths, I go throughout the ten directions and permeated with hearing and have brought the three periods of time cause all living hearing to accomplishment, so that the six beings who encounter bodies of mine to sense-organs have dissolved and returned receive the meritorious virtue of fourteen to become identical with hearing, I can kinds of fearlessness." make it so that if living beings are about 1) Moät laø, bôûi toâi khoâng töï quaùn theo aâm to be wounded, the knives will break into thanh, do caùi quaùn trí maø quaùn, khieán pieces. I can cause swords of war to have möôøi phöông chuùng sanh khoå naõo, quaùn no more effect than if they were to slice nôi tieáng taêm maø ñöôïc giaûi thoaùt: First, into water, or if one were to blow upon because I do not contemplate sounds for light. my own sake, but rather listen to the 6) Saùu laø caùi vaên huaân ñöôïc tinh minh, saùng sounds of those whom I contemplate, I khaép phaùp giôùi, deïp tan caùc u aùm. Coù theå can enable living beings throughout the khieán chuùng sanh bò quyû döõ nhö Döôïc ten directions who are suffering and in Xoa, La saùt, Cöu baøn traø, Tyø xaù gia, Phuù distress to attain liberation by ñan na, vaân vaân gaàn beân maø maét chaúng contemplating their sounds. thaáy: Sixth, when the hearing permeates 2) Hai laø xoay tri kieán trôû laïi, khieán caùc and the essence is bright, light pervades chuùng sanh, giaû söû vaøo trong ñoáng löûa, löûa the Dharma realm, so that absolutely no chaúng thieâu ñöôïc: Second, since my darkness remains. I am then able to make knowledge and views have turned around it so that, though Yakshas, Rakshasas, and come back, I can make it so that if Kumbhandas, Pischachas, and Putanas living beings are caught in a raging fire, may draw near to living beings, the ghosts the fire will not burn them. will not be able to see them. 3) Ba laø do xoay caùi nghe trôû laïi, khieán caùc 7) Baûy laø aâm thanh tieâu dung, xoay maùy chuùng sanh duø gaëp nöôùc lôùn troâi, maø nghe vaøo trong, thoaùt ly caùc traàn voïng, coù

theå khieán chuùng sanh khoâng bò raøng buoäc unobstructed. Then I can make it so that bôûi goâng cuøm xieàng xích: Seventh, when all dark and dull-witted beings whose the nature of sound completely melts natures are obstructed, all Atyantikas, are away and contemplation and hearing forever free from stupidity and darkness. return and enter, so that I am separate 12) Möôøi hai laø tieâu dung hình trôû laïi vaên tính, from false and defiling sense-objects, I am chaúng rôøi ñaïo traøng, xen vaøo theá gian. able to make it so that if living beings are Duøng phöông tieän trí, coù theå khaép möôøi confined by cangues and fetters, the locks phöông cuùng döôøng caùc Ñöùc Phaät nhieàu will not hold them. nhö vi traàn, vaø beân caùc Ñöùc Phaät ñöôïc laøm 8) Taùm laø dieät aâm thanh, thuaàn moät vaên Phaùp vöông töû. Coù theå khieán cho nhöõng tính, khaép sinh töø löïc, coù theå khieán chuùng chuùng sanh khoâng con trai trong phaùp giôùi sanh ñi ngang ñöôøng hieåm, khoâng bò giaëc muoán caàu con trai thì sanh con trai phuùc cöôùp: Eight, when sound is gone and the ñöùc trí tueä: Twelfth, when matter hearing is perfected, an all-pervasive dissipates and return to

the hearing, then power of compassion arises, and I can unmoving in the Bodhimanda I can travel make it so that if living beings are through worlds without destroying the travelling a dangerous road, thieves will appearance of those worlds. I can make not rob them. offerings to as many Buddhas, Thus Come 9) Chín laø Vaên huaân xa lìa caùc traàn caûnh, Ones, as there are fine motes of dust chaúng bò caùi saéc cöôùp, coù theå khieán taát caû throughout the ten directions. At the side chuùng sanh ña daâm xa lìa tham duïc: Ninth, of each Buddha I become a dharma when one is permeated with hearing, one prince, and I can make it so that childless separates from worldly objects, and forms living beings throughout the dharma realm cannot rob one. Then I can make it so that who wish to have sons, are blessed with living beings with a great deal of desire meritorious, virtuous, and wise sons. can leave greed and desire far behind. 13) Möôøi ba laø saùu caên vieân thoâng, saùng suoát 10) Möôøi laø thuaàn aâm thanh, khoâng coù traàn, möôøi phöông theá giôùi. Duøng thöïc trí thöøa caên caûnh vieân dung, khoâng naêng ñoái sôû thuaän möôøi phöông Nhö Lai nhieàu nhö vi ñoái, coù theå khieán taát caû chuùng sanh hay traàn, caùc bí maät phaùp moân ñeàu laõnh thuï giaän döõ xa lìa saân haän: Tenth, when sound khoâng soùt. Coù theå khieán caùc chuùng sanh is so pure that there is no defiling object, khoâng con gaùi trong phaùp giôùi, muoán caàu the sense-organ and the external state are con gaùi thì sanh con gaùi coù töôùng toát, ñoan perfectly fused, without any complement chính, phuùc ñöùc, nhu thuaän, ñöôïc moïi and without anything complemented. Then ngöôøi kính yeâu: Thirteenth, with perfect I can make it so that living beings who are penetration of the six sense-organs, the full of rage and hate will leave all hatred. light and what is illumined are not two. 11) Möôøi moät laø tieâu traàn xoay trôû laïi saùng Encompassing the ten directions, a great suoát, phaùp giôùi, thaân taâm döôøng nhö ngoïc perfect mirror stands in the empty treasury löu ly trong suoát, khoâng ngaïi, coù theå khieán of the Thus Come One. I inherit the secret taát caû chuùng sanh voâ thieän taâm, ngu ñoän, dharma doors of as many Thus Come toái taêm, troïn xa lìa si aùm: Eleventh, when Ones as there are fine motes of dust the dust has gone and has turned to light, throughout the ten directions. Receiving the dharma realm and the body and mind them without loss, I am able to make it so are like crystal, transparent and that childless living beings throughout the

dharma realm who seek daughters are Thaäp Töï Taïi: Ten kinds of control of Great blessed with lovely daughters who are Enlightening Beings—See Möôøi Töï Taïi Cuûa upright, virtuous, and compliant and whom Chö Ñaïi Boà Taùt. everyone cherishes and respects. Thaäp Töôùng Thaân Nhö Lai: Ten 14) Möôøi boán laø trong tam thieân ñaïi thieân theá characteristics of the body of Buddha—Theo giôùi coù 62 öùc haèng sa soá vò Phaùp vöông töû, Kinh Hoa Nghieâm, Phaåm Nhö Lai Xuaát Hieän tu phöông phaùp laøm moâ phaïm giaùo hoùa (37), chö Boà Taùt thaáy möôøi töôùng thaân Nhö Lai chuùng sanh, tuøy thuaän chuùng sanh, phöông Chaùnh Ñaúng Chaùnh Giaùc ôû taát caû caùc xöù— tieän trí hueä, vaãn chaúng ñoàng nhau. Do toâi According to The Flower Ornament Scripture, tu ñöôïc vieân thoâng baûn caên, phaùt dieäu nhó Chapter 37, Manifestation of Buddha, moân, roài sau thaân taâm vi dieäu, bao khaép

enlightening beings see ten characteristics of phaùp giôùi, coù theå khieán chuùng sanh trì the body of Buddha in infinite places. danh hieäu toâi, so saùnh vôùi chuùng sanh trì 1) Töôùng Thaân Thöù Nhaát cuûa Nhö Lai—The caû 62 öùc haèng haø sa soá caùc Phaùp vöông töû, first characteristic of the body of Buddha: hai ngöôøi phuùc ñöùc baèng nhau khoâng a) Ñaïi Boà Taùt phaûi ôû voâ löôïng xöù maø thaáy khaùc. Baïch Theá Toân! Moät danh hieäu cuûa thaân Nhö Lai. Vì chö ñaïi Boà Taùt chaúng toâi so vôùi nhieàu danh hieäu kia, hai beân neân ôû moät phaùp, moät söï, moät quoác ñoä, moät khoâng khaùc, bôûi toâi tu taäp ñöôïc chaân vieân chuùng sanh maø thaáy Nhö Lai. Phaûi khaép thoâng: Fourteenth, in this three-thousand- taát caû nôi thaáy Nhö Lai. Ví nhö hö khoâng great-thousand world system with its ñeán khaép taát caû choã saéc phi saéc, chaúng billions of suns and moons, as many phaûi ñeán, chaúng phaûi chaúng ñeán. Vì hö dharma princes as there are grains of sand khoâng chaúng coù thaân—Great enlightening in sixty-two Ganges rivers appear in the beings should see the body of Buddha in world and cultivate the dharma. They act infinite places. They should not see as models in order to teach and transform Buddha in just one thing, one living beings. They comply with living phenomenon, one body, one land, one beings by means of expedients and being; they should see Buddha wisdom, in different ways for each. everywhere. Just as space is omnipresent, However, because I have obtained the in all places, material or immaterial, yet perfect penetration of the sense-organ and without either arriving or not arriving have discovered the wonder of the ear- there, because space is incorporeal. entrance, after which my body and mind b) Cuõng vaäy, thaân Nhö Lai khaép taát caû choã, subtly and miraculously included all of khaép taát chuùng sanh, khaép taát caû phaùp, the dharma realm, I am able to make it so khaép taát caû quoác ñoä, chaúng phaûi ñeán, that living beings who uphold my name chaúng phaûi chaúng ñeán. Vì thaân Nhö Lai laø obtain as much merit and virtue as would khoâng coù thaân. Vì chuùng sanh maø thò hieän be obtained by a person who upheld the thaân Phaät—In the same manner, Buddha names of all those Dharma Princes who is omnipresent, in all places, in all beings, are as many as the grains of sand in sixty- in all things, in all lands, yet neither two Ganges rivers. World Honored One! arriving nor not arriving there, because There is no difference between the merit Buddha's body is incorporeal, manifesting of my name and the merit of those other a body for the sake of sentient beings. names, because from my cultivation I 2) Töôùng Thaân Thöù Hai cuûa Nhö Lai—The obtained true and perfect penetration. second characteristic of the body of

Buddha: Ví nhö hö khoâng roäng raõi chaúng tröôûng caên löïc, giaùc phaàn, khieán hoï sanh phaûi saéc maø hay hieån hieän taát caû saéc. loøng tin saâu chaéc, boû lìa taâm oâ tröôïc, Nhöng hö khoâng kia khoâng coù phaân bieät khieán keû thaáy nghe chaúng hö nhaân quaû, cuõng khoâng hyù luaän. Thaân cuûa Nhö Lai khieán ñöôïc thieân nhaõn thaáy choã thoï sanh cuõng vaäy, vì do trí quang minh khaép chieáu sau khi cheát, khieán taâm voâ ngaïi chaúng hö saùng laøm cho taát caû chuùng sanh, theá gian, caên laønh, khieán trí toû saùng mau nôû giaùc xuaát theá gian, caùc nghieäp thieän caên ñeàu hoa, khieán hoï phaùt taâm thaønh töïu boån ñöôïc thaønh töïu.

Nhöng thaân Nhö Lai haïnh. Vì thaân maët nhöït trí hueä quaûng ñaïi khoâng coù phaân bieät cuõng khoâng hyù luaän. cuûa Nhö Lai phoùng voâ löôïng quang minh Vì töø xöa ñeán nay, taát caû chaáp tröôùc, taát caû chieáu saùng khaép nôi—The sun of hyù luaän ñeàu ñaõ döùt haún—Just as space is knowledge of Buddha is also like this, wide open, is not a form yet can reveal all benefitting sentient beings everywhere by forms, yet space is without discrimination infinite works, destroying evil and or false description, so also is the body of producing good, breaking down ignorance Buddha like this, causing all beings' and creating knowledge, benevolently mundane and transmundane good works to saving, compassionately liberating, be accomplished by illuminating all with causing growth of faculties, , powers, and the light of knowledge, yet without elements of enlightenment, causing beings discrimination or false descriptions, having to develop profound faith, enabling them originally terminated all attachments and to see inevitable cause and effect, false descriptions. fostering in them the celestial eye to see 3) Töôùng Thaân Thöù Ba cuûa Nhö Lai—The where beings die and are born, causing third characteristic of the body of Buddha: their minds to be unimpeded and not a) Ví nhö maët nhöït moïc leân, voâ löôïng chuùng destroy roots of goodness, causing them to sanh ôû chaâu Dieâm Phuø Ñeà ñeàu ñöôïc lôïi cultivate illumination by knowledge and ích. Nhöõng laø phaù toái laøm saùng, bieán öôùt open the flower of awakening, causing thaønh khoâ, sanh tröôûng coû caây, thaønh thuïc them to determine to fulfill their luùa maï, choùi suoát hö khoâng, hoa sen nôû fundamental task. Why? Because xoøe, ngöôøi ñi thaáy ñöôøng, keû ôû nhaø xong Buddhas' immense sun-body of coâng vieäc. Vì maët nhöït khaép phoùng voâ knowledge and wisdom radiates infinite löôïng quang minh—When the sun comes light, illuminating everywhere. out, infinite living beings all receive its 4) Töôùng Thaân Thöù Tö cuûa Nhö Lai—The benefits; it disperses the darkness and fourth characteristic of the body of gives light, dries up moisture, causes Buddha: plants and trees to grow, matures crops, a) Ví nhö maët nhöït moïc leân, tröôùc heát chieáu permeates the sky, causes lotuses to nhöõng nuùi lôùn nhö nuùi Tu Di vaân vaân, keá bloom, allows travelers to see the road, chieáu haéc sôn, keá chieáu cao nguyeân, sau allows people to do their work, because roát chieáu khaép ñaïi ñòa. Maët nhöït chaúng the orb of the sun radiates infinite beams nghó raèng ta tröôùc chieáu nôi ñaây roài sau of light everywhere. chieáu nôi kia. Chæ do nuùi vaø maët ñaát coù b) Nhö Lai trí nhöït cuõng nhö vaäy, duøng voâ cao vaø thaáp, neân chieáu coù tröôùc vaø sau. löôïng söï khaép lôïi chuùng sanh. Nhöõng laø Ñöùc Nhö Lai Chaùnh Ñaúng Chaùnh Giaùc laïi dieät aùc sanh laønh, phaù ngu laøm trí, ñaïi töø cuõng nhö vaäy. Ngaøi thaønh töïu voâ bieân cöùu hoä, ñaïi bi ñoä thoaùt, laøm cho hoï taêng phaùp giôùi trí luaân, thöôøng phoùng voâ ngaïi

trí hueä quang minh. Tröôùc chieáu chö ñaïi It just radiates the light, shining equally on Boà Taùt, keá chieáu Duyeân Giaùc, keá chieáu all, without obstruction or impediment, Thanh Vaên, keá chieáu chuùng sanh coù thieän without discrimination. caên quyeát ñònh, tuøy theo taâm khí cuûa hoï b) Ví nhö maët nhöït maët nguyeät tuøy thôøi xuaát maø thò hieän trí quaûng ñaïi, sau roát chieáu hieän, nuùi lôùn, hang toái

chieáu khaép khoâng khaép taát caû chuùng sanh, nhaãn ñeán keû taø rieâng tö. Nhö trí hueä laïi cuõng nhö vaäy, ñònh cuõng chieáu ñeán laøm nhôn duyeân lôïi chieáu khaép taát caû khoâng coù phaân bieät. Tuøy ích thuôû vò lai khieán hoï ñöôïc thaønh thuïc. theo chuùng sanh caên khí sôû thích khoâng Nhöng Ñöùc Nhö Lai ñaïi trí nhöït quang ñoàng maø trí hueä quang minh coù nhieàu thöù chaúng nghó raèng ta phaûi chieáu Boà Taùt ñaïi khaùc nhau—Just as the sun moon appear haïnh, nhaãn ñeán sau roát seõ chieáu taø ñònh in their time and impersonally shine on the chuùng sanh. Hæ phoùng trí quang bình ñaúng mountains and valleys, so also does the chieáu khaép, voâ ngaïi, voâ chöôùng, voâ phaân knowledge of Buddha shine on all without bieät—When the sun rises, first it lights up discrimination, while the light of the highest mountains such as the Sumeru, knowledge has various differences then the lower mountains, then the high according to the differences in faculties plateaus, and finally the whole land; but and inclinations of sentient beings. the sun does not think, “First I will 5) Töôùng Thaân Thöù Naêm cuûa Ñöùc Nhö Lai— illuminate here, afterward I will illuminate The fifth characteristic of the body of there.” It is just because of difference in Buddha: height of the mountains and land that there a) Ví nhö maët nhöït moïc leân, nhöõng keû sanh is a succession in illumination. The manh vì khoâng nhaõn caên neân troïn khoâng Buddha, similarly, having developed the thaáy. Daàu khoâng thaáy, nhöng vaãn ñöôïc boundless orb of knowledge of the realm aùnh saùng maët nhöït laøm lôïi ích. Vì do maët of reality, always radiating the light of nhöït maø bieát thôøi tieát ngaøy ñeâm, thoï duïng unimpeded knowledge, first of all caùc thöù y phuïc, aåm thöïc, khieán thaân theå illumines the high mountains, which are maïnh khoûe khoûi beänh taät. Nhö Lai trí nhöït the Great Enlightening Beings, then laïi cuõng nhö vaäy. Nhöõng keû khoâng tin, illumines those who are awakened by khoâng hieåu, phaù giôùi, phaù kieán, taø maïng understanding of conditioning, then sanh soáng, vì khoâng tín nhaõn neân chaúng illumines those who listen to the message, thaáy ñöôïc chö Phaät trí hueä. Daàu khoâng then illumines sentient beings whose thaáy, nhöng vaãn ñöôïc söï lôïi ích nôi trí hueä foundation of goodness are sure and cuûa Phaät. Vì do oai löïc cuûa Phaät laøm cho stable, revealing vast knowledge nhöõng chuùng sanh ñoù, caùc söï khoå nôi thaân according to beings’ mental capacities, vaø nhöõng phieàn naõo, nhôn khoå vò lai ñeàu finally illumining all sentient beings, even ñöôïc tieâu dieät—When the sun comes out, reaching those who are fixated on error, to those born blind cannot see it, because be a beneficial cause for the future, that they have no faculty of vision; yet even they may develop to maturity. But the though they do not see it, they are light of the sun of great knowledge of benefitted by the light of the sun. Why? Buddha does not think, “I will first By this is possible to know the times of illumine the great deeds of Enlightening day and night, and to have access to food Beings and at the very last shine on and clothing to comfort the body and free sentient beings who are fixated on error.” from distress. The sun of knowledge of

Buddha is also like this; the blind without • Coù quang minh teân laø tuøy sôû nghi xuaát faith or understanding, immoral and dieäu aâm—A light called marvelous

heedles, sustaining themselves by wrong sayings according to need. means of livelihood, do not see the orb of • Coù quang minh teân laø xuaát aâm thanh töï taïi the sun of knowledge of the Buddha thanh tònh trang nghieâm quoác ñoä thaønh because they have no eye of faith, but thuïc chuùng sanh—A light called producing even though they do not see it, they are free utterances adorning lands and still benefitted by the sun of knowledge. maturing sentient beings. Why? Because by the power of Buddha it c) Moãi loå loâng cuûa Ñöùc Nhö Lai phoùng ra makes the causes of future suffering of ngaøn thöù quang minh nhö vaäy—Each pore those beings, physical pains and of the Buddha emits a thousand kinds of psychological afflictions, all vanish. light like these: b) Ñöùc Nhö Lai coù raát nhieàu quang minh laøm • Naêm traêm quang minh chieáu khaép haï phöông tieän cöùu ñoä chuùng sanh—The phöông, naêm traêm quang minh chieáu khaép Buddha has various kinds of light to use as thöôïng phöông caùc chuùng Boà Taùt ôû choã skillful means to save sentient beings: chö Phaät trong taát caû coõi—Five hundred • Coù quang minh teân laø tích taäp taát caû coâng lights beam downward, five hundred lights ñöùc—A light called accumulating all beam upward, illuminating the virtues. congregations of Enlightening Beings at • Coù quang minh teân laø chieáu khaép taát caû— the various places of the Buddhas in the A light called total universal illumination. various lands. • Coù quang minh teân laø thanh tònh töï taïi • Nhöõng Boà Taùt ñoù thaáy quang minh naày chieáu—A light called pure, free ñoàng thôøi ñeàu ñöôïc caûnh giôùi Nhö Lai: illumination. möôøi ñaàu, möôøi maét, möôøi tai, möôøi muõi, • Coù quang minh teân laø xuaát ñaïi dieäu aâm— möôøi löôõi, möôøi thaân, möôøi tay, möôøi A light called producing great, wondrous chön, möôøi ñòa, möôøi trí ñeàu thanh tònh taát sound. caû. Chö Boà Taùt ñoù tröôùc ñaõ thaønh töïu • Coù quang minh teân laø hieån khaép taát caû nhöõng xöù, nhöõng ñòa, khi thaáy quang minh ngoân ngöõ khieán sanh hoan hyû—A light naày thôøi laïi thanh tònh hôn, taát caû thieän called understanding all languages and caên thaûy ñeàu thaønh thuïc, höôùng ñeán nhöùt gladdening others. thieát trí—When the Enlightening Beings • Coù quang minh teân laø thò hieän caûnh giôùi töï see these lights, all at once they realize taïi döùt haún taát caû nghi ngôø—A light called the realm of Buddhahood, with ten heads, the realm of freedom showing the eternal ten eyes, ten ears, ten noses, ten tongues, cancellation of all doubts. ten bodies, ten hands, ten feet, ten stages, • Coù quang minh teân laø trí voâ truï töï taïi and ten knowledges, all thoroughly pure. chieáu khaép—A light called independent The states and stages previously universal illumination of nondwelling accomplished by those Enlightening knowledge. Beings become more pure upon seeing • Coù quang minh teân laø trí töï taïi döùt haún taát these lights; their roots of goodness caû hyù luaän—A light called free knowledge mature, and they proceed toward forever terminating all false descriptions. omniscience.

• Haïng truï ôû nhò thöøa thôøi dieät taát caû phieàn Brahma gods, we are emanations of naõo—Those in the two lesser vehicles Brahma." Then Buddha in the have all their defilements removed. concentration of universal freedom, says • Ngoaøi ra, moät phaàn sanh manh chuùng to them, "You are not Brahma gods, not sanh, nhôø nhöõng

quang minh naày, thaân ñaõ emanations of Brahma, nor were you an laïc neân taâm hoï cuõng thanh tònh nhu created by the king-god Indra or the nhuyeãn, ñieàu phuïc, kham tu nieäm trí— world-guardian gods: all this is spiritual Some other beings, who are blind, their power of Buddha." Having heard this, bodies blissful, also become purified in those sentient beings, by the spiritual mind, gentle and docile, able to cultivate power of Buddha, all know their past life mindfulness and knowledge. and become very happy. Because their • Caùc chuùng sanh nôi aùc ñaïo: ñòa nguïc, ngaï hearts are joyful, they naturally produce quyû, suùc sanh ñeàu ñöôïc khoaùi laïc giaûi clouds of udumbara flowers, clouds of thoaùt nhöõng khoå, khi maïng chung ñeàu fragrances, music, cloth, parasols, banners, ñöôïc sanh leân coõi trôøi hoaëc nhôn gian. pennants, aromatic powders, jewels, Nhöõng chuùng sanh ñoù chaúng bieát do nhôn towers adorned with lion banners and duyeân gì, do thaàn löïc naøo maø sanh veà ñaây. crescents, clouds of song of praise, clouds Haøng sanh manh kia nghó raèng ta laø Phaïm of all kinds of adornments, and Thieân, ta laø Phaïm Hoùa. Baáy giôø Ñöùc Nhö respectfully offer them to the Buddha. Lai truï trong phoå töï taïi tam muoäi, phaùt ra Why? Because these sentient beings have saùu möôi thöù dieäu aâm maø baûo hoï raèng, gained clear eyes, and therefore the caùc ngöôi chaúng phaûi laø Phaïm Thieân, Buddha gives them the prophecy of Phaïm Hoùa, cuõng chaúng phaûi laø Ñeá Thích, unexcelled, complete perfect Hoä Theá laøm ra, maø ñeàu do thaàn löïc cuûa enlightenment. In this way the Buddha's Nhö Lai. Nhöõng chuùng sanh ñoù nghe lôøi sun knowledge benefits sentient beings treân ñeàu ñöôïc bieát ñôøi tröôùc vaø ñeàu raát born blind, fostering the full development hoan hyû. Vì taâm hoan hyû neân töï nhieân of basic goodness. hieän ra maây hoa öu ñaøm, maây höông, maây 6) Töôùng Thaân Thöù Saùu Cuûa Ñöùc Nhö Lai— aâm nhaïc, maây y phuïc, maây loïng, maây The sixth characteristic of the body of traøng, maây phan, maây höông boät, maây Buddha: Ví nhö maët nguyeät coù boán phaùp chaâu baùu, traøng sö töû laàu caùc baùn nguyeät, kyø ñaëc vò taèng höõu, thaân töôùng cuûa Ñöùc maây ca ngaâm khen ngôïi, maây nhöõng ñoà Nhö Lai laïi cuõng coù boán phaùp kyø ñaëc vò trang nghieâm, ñeàu cuùng döôøng Ñöùc Nhö taèng höõu—It is like the moon, with four Lai vôùi loøng toân troïng. Vì nhöõng chuùng special extraordinary qualities, the sanh ñoù ñöôïc tònh nhaõn. Ñöùc Nhö Lai thoï characteristics of the body of Buddha kyù voâ thöôïng Boà Ñeà cho hoï—The sentient similarly has four special extraordinary beings in the realms of hells, hungry qualities: ghosts and animals all become blissful and a) AÙnh nguyeät che choùi quang minh cuûa taát are freed from pains, and when their lives caû tinh tuù, thì töôùng thaân cuûa Ñöùc Nhö Lai end are reborn in heaven or the human che choùi taát caû haøng Thanh Vaên Duyeân world. Those sentient beings are not Giaùc, duø höõu hoïc hay voâ hoïc—The moon aware , do not know by what cause, by outshines all the stars, the body of Buddha what spiritual power, they came to be born similarly outshines all hearers and there. Those blind ones think, "We are

Individual Illuminates, whether they are in edification, yet the Buddha-body has no the stage of learning or beyond learning. discrimination, no arbitrary conceptions; b) AÙnh nguyeät hay theo thôøi gian maø hieän ra all benefits it renders reach the

ultimate troøn khuyeát, nhöng aùnh nguyeät töï noù end. khoâng troøn khuyeát. Ñöùc Nhö Lai cuõng tuøy 7) Töôùng Thaân Thöù Baûy Cuûa Ñöùc Nhö Lai— theo sôû nghi maø thò hieän thoï maïng daøi The seventh characteristic of the body of ngaén chaúng ñoàng, nhöng thaân Nhö Lai Buddha: Ví nhö Ñaïi Phaïm Thieân Vöông khoâng taêng giaûm—As time passes, the duøng chuùt phöông tieän hieän thaân khaép Ñaïi moon shows waning or waxing, but its Thieân theá giôùi. Taát caû chuùng sanh ñeàu original nature has no waning nor waxing. thaáy Ñaïi Phaïm Thieân Vöông hieän ôû tröôùc The body of the Buddha manifests mình. Nhöng Ñaïi Phaïm Thieân Vöông naày different life spans according to the needs chaúng phaân thaân, cuõng khoâng coù caùc thöù of the situation, yet the Buddha-body is thaân. Cuõng nhö vaäy, Ñöùc Nhö Lai khoâng neither increasing nor decreasing. coù phaân bieät, khoâng hyù luaän, cuõng chaúng c) Maët nguyeät hieän roõ trong nöôùc ñöùng trong phaân thaân, cuõng chaúng coù caùc thöù thaân. hay nôi ñaïi ñòa. Töôùng thaân Ñöùc Nhö Lai Nhöng tuøy sôû thích cuûa taát caû chuùng sanh ñeàu hieän boùng trong caên khí Boà Ñeà hay maø thò hieän Phaät thaân, cuõng vaãn chaúng nôi chuùng sanh taâm tònh, hay khaép toaøn nghó raèng hieän ngaàn aáy thaân—Just as the theá giôùi—The moon reflection appears in supreme Brahma god of a billion-world all clear waters. In the same manner, the universe simply manifests its body in the reflection of the Buddha-body appears in billion worlds, and all beings see Brahma all vessels of enlightenment, sentient before them, yet Brahma does not divide beings with pure minds, in all worlds. its body and does not have multiple d) Taát caû ngöôøi thaáy maët nguyeät ñeàu ñoái bodies. In the same way the Buddhas have tröôùc maët hoï, chöù nguyeät luaân khoâng phaân no discrimination, no flase bieät khoâng hyù luaän. Cuõng nhö vaäy, taát caû representations, and do not divide their chuùng sanh, coù ai thaáy Nhö Lai, ñeàu cho bodies or have multiple bodies, yet they raèng Ñöùc Nhö Lai chæ hieän tröôùc toâi. Nhö manifest their bodies in accord with the Lai theo sôû thích cuûa hoï maø thuyeát phaùp, inclinations of all sentient beings, without theo ñòa vò cuûa hoï khieán ñöôïc giaûi thoaùt, thinking that they manifest so many theo choã ñaùng hoùa ñoä khieán ñöôïc thaáy bodies. Phaät. Nhöng thaân Nhö Lai vaãn khoâng phaân 8) Töôùng Thaân Thöù Taùm Cuûa Ñöùc Nhö bieät, khoâng hyù luaän. Nhöõng ñieàu lôïi ích Lai—The eighth charateristic of the body laøm ra ñeàu ñöôïc roát raùo—All who see the of Buddha: Ví nhö y vöông kheùo bieát caùc moon see it right before them, yet the thöù thuoác vaø nhöõng chuù luaän, ñeàu duøng moon has no discrimination and no ñöôïc taát caû nhöõng thöù thuoác coù ôû Dieâm arbitrary conception. In the same manner, Phuø Ñeà. Laïi do naêng löïc cuûa nhöõng thieän all sentient beings who behold the caên ñôøi tröôùc vaø söùc ñaïi minh chuù laøm Buddha-body think the Buddha is in their phöông tieän, neân chuùng sanh ñöôïc thaáy y presence alone. According to their vöông ñeàu ñöôïc laønh maïnh. Y vöông naày inclinations, Buddha teaches them, bieát maïng saép cheát, nghó raèng sau khi ta liberating them according to their states, cheát, taát caû chuùng sanh khoâng nôi nöông causing them to perceive the Buddha-body töïa. Nay ta phaûi neân vì hoï maø hieän according to their needs and potentials for phöông tieän. Luùc ñoù y vöông cheá thuoác

thoa thaân mình duøng söùc minh chuù gia trì, any cognition, without activity, never neân daàu ñaõ cheát maø thaân chaúng raõ, chaúng ceasing the works of Buddhas; the heùo, chaúng khoâ, cöû chæ, nhìn, nghe khoâng afflictions of all sentient beings who see khaùc luùc coøn soáng, phaøm coù chöõa trò ñeàu Buddha dissolve away. ñöôïc laønh maïnh. Cuõng nhö vaäy, Ñöùc Nhö 9) Töôùng Thaân Thöù Chín Cuûa Ñöùc Nhö Lai Chaùnh Ñaúng Chaùnh Giaùc voâ thöôïng y Lai—The Ninth characteristic of the body vöông traûi qua voâ löôïng traêm ngaøn öùc na of Buddha: Ví nhö ñaïi haûi coù chaâu ñaïi ma do tha kieáp tu luyeän phaùp döôïc ñaõ ñöôïc ni teân laø taïng Tyø Loâ Giaù Na hoïp taát caû thaønh töïu, tu hoïc taát caû phöông tieän thieän quang minh. Neáu coù chuùng sanh naøo chaïm xaûo ñaïi minh chuù löïc ñeàu ñöôïc vieân maõn phaûi quang minh cuûa chaâu naày thôøi ñoàng ñeán bæ ngaïn. Kheùo tröø dieät ñöôïc taát caû moät maøu vôùi böûu chaâu. Neáu ai ñöôïc thaáy beänh phieàn naõo cuûa chuùng sanh, vaø truï thoï chaâu naày thôøi maét ñöôïc thanh tònh. Tuøy maïng traûi qua voâ löôïng kieáp. Thaân Phaät quang minh naày chieáu ñeán choã naøo thôøi thanh tònh, khoâng tö löï, khoâng ñoäng duïng, möa ma ni böûu teân laø an laïc, laøm cho taát caû Phaät söï khoâng heà thoâi nghæ. Chuùng chuùng sanh khoûi khoå vaø ñöôïc vöøa yù. Thaân sanh ñöôïc thaáy, caùc beänh phieàn naõo ñeàu cuûa Ñöùc Nhö Lai laïi cuõng nhö vaäy, laø ñaïi ñöôïc tieâu dieät—A master physician is well böûu tuï, laø taïng ñaïi trí hueä taát caû coâng ñöùc. versed in all medications and the science Neáu coù chuùng sanh naøo chaïm phaûi quang of hypnosis, fully uses all the medicines in minh cuûa thaân Phaät thôøi ñoàng maøu vôùi the land, and, also because of the power thaân Phaät. Neáu ai ñöôïc thaáy thaân Phaät thôøi of the physician’s past roots of goodness, ñöôïc phaùp nhaõn thanh tònh. Tuøy choã naøo and because of using hypnotic spells as an maø quang minh cuûa Phaät chieáu ñeán ñeàu expedient, all those who see the physician laøm cho caùc chuùng sanh khoå khoù baàn recover from illness. That master cuøng, nhaãn deán ñaày ñuû söï vui Phaät Boà Ñeà. physician, sensing impending death, Nhö Lai phaùp thaân khoâng phaân bieät, cuõng thinks, “After I die, sentient beings will khoâng hyù luaän maø hay laøm khaép taát caû have no one to rely on; I should manifest chuùng sanh laøm Phaät söï lôùn—In the ocean an expedient for them.” Then the master there is a great jewel called radiant physician compounds drugs, which he repository, in which are assembled all smears on his body, and support his body lights: if any sentient beings touch its light, by spell power, so that it will not decay or they become assimilated to its color; if shrivel after death, so its bearing, seeing, any see it, their eyes are purified; and hearing will be no different from whenever the light shines it rains jewels before, and all cures will be effected. The called felicity that soothe and comfort Buddha, the Truly Enlightened One, the beings. The body of Buddha is also like unexcelled master physician, is also like this, being a treasury of knowledge in this, having developed and perfected the which are collected all virtues: if any medicines of the Teaching over countless sentient beings come in contact with the eons, having cultivated and learned all light of precious knowledge of the body of skills in application of means and fully Buddha, they become the same as Buddha consummated the power of illuminating in

appearance; if any see it their eye of spells, is able to quell all sentient beings' reality is purified; wherever that light afflictions. Buddha's life spans shines, it frees sentient beings from the measureless eons, the body pure, without miseries of poverty and ultimately imbues

them with the bliss of enlightenment, but thuïc, vì thaønh thuïc neân môùi khieán thaáy can perform great Buddha-works for all ñöôïc thaân Nhö Lai. Chö ñaïi Boà Taùt sôû dó sentient beings. luoân thaáy ñöôïc töôùng thaân Ñöùc Nhö Lai laø 10) Töôùng Thaân Thöù Möôøi Cuûa Ñöùc Nhö vì do taâm löôïng khaép möôøi phöông, vì sôû Lai—The tenth characteristic of the body haønh voâ ngaïi nhö hö khoâng, vì vaøo ñi vaøo of Buddha: khaép phaùp giôùi, vì luoân truï nôi chaân thöïc a) Ví nhö ñaïi haûi coù ñaïi nhö yù ma ni böûu teá, vì voâ sanh voâ dieät, vì bình ñaúng truï nôi vöông teân laø taïng trang nghieâm taát caû theá tam theá, vì lìa haún moïi phaân bieät, vì an truï gian. Thaønh töïu ñaày ñuû traêm vaïn coâng theä nguyeän toät heát thuôû vò lai, vì nghieâm ñöùc. Tuøy böûu vöông naày ôû choã naøo thôøi tònh taát caû theá giôùi, vì moãi moãi thaân ñeàu laøm cho caùc chuùng sanh tai hoaïn tieâu tröø, trang nghieâm—The Buddha-body cannot sôû nguyeän ñaày ñuû. Nhöng chaúng phaûi be seen by sentient beings of little merit chuùng sanh ít phöôùc ñöùc maø ñöôïc thaáy nhö unless they can be tamed by the spiritual yù böûu vöông naày. Cuõng vaäy, thaân Ñöùc power of Buddha; if sentient beings, Nhö Lai teân laø hay laøm cho taát caû chuùng because of seeing the body of Buddha, sanh ñeàu ñöôïc hoan hyû. Neáu coù ai thaáy plant roots of goodness and develop them, thaân Nhö Lai, nghe danh hieäu Nhö Lai, they are enabled to see the body of khen coâng ñöùc Nhö Lai thôøi ñeàu laøm cho Buddha for their development. Great thoaùt haún khoå hoaïn sanh töû. Giaû söû taát caû enlightening beings should see it thus, theá giôùi, taát caû chuùng sanh ñoàng thôøi because their minds are measureless, chuyeân taâm muoán thaáy Ñöùc Nhö Lai, ñeàu pervading the ten directions, because their laøm cho ñöôïc thaáy, sôû nguyeän ñöôïc ñaày actions are as unhindered as space, ñuû—In the ocean is a great wish-fulfilling because they penetrate everywhere in the jewel called treasury of adornments of all realm of reality, because they abide in the worlds, fully endowed with a million absolute truth, because they have no birth qualities, eliminating calamities and or death, because they remain equal fulfilling wishes of beings wnerever it is. throughout past, present, and future, However, this jewel cannot be seen by because they are forever rid of all false beings of little merit. The supreme wish- discriminations, because they continue fulfilling jewel of the body of Buddha is their eternal vows, because they purify all also like this; called able to gladden all worlds, because they adorn each Buddha- beings, if any sentient beings see the body body. of Buddha, hear the name, and praise the Thaäp Töôûng AÁm Ma: The ten states of virtues, they will all be enabled to escape thinking skandha—Theo Kinh Laêng Nghieâm, forever the pains and ills of birth and Ñöùc Phaät daïy oâng A Nan veà möôøi töôûng aám death. Even if all beings in all worlds ma—According to The Surangama Sutra, the focus their minds all at once on the desire Buddha taught Ananda about the ten states of to see Buddha, they will all be enabled to thinking

skandha. see and their wish will be fulfilled. 1) Tham caàu thieän xaûo: Greed for cleverness b) Chaúng phaûi chuùng sanh ít phöôùc ñöùc maø and skill—OÂng A Nan! Ngöôøi thieän nam thaáy ñöôïc thaân Nhö Lai, chæ tröø thaàn löïc töï ñoù, thuï aám hö dieäu, chaúng maéc taø löï, vieân taïi cuûa Phaät gia hoä cho keû ñaùng ñöôïc ñieàu ñònh phaùt minh trong tam ma ñòa. Taâm öa phuïc. Neáu coù chuùng sanh nhôn thaáy thaân meán vieân minh, phaán khôûi tinh thaàn cöùu Phaät beøn gieo caên laønh nhaãn ñeán thaønh xeùt, tham caàu söï kheùo gioûi. Khi ñoù Thieân

ma nhaân dòp tieän lôïi, nhaäp xaùc ngöôøi, Bhikshuni; or his body may emit light as giaûng kinh phaùp. Ngöôøi ñoù khoâng bieát laø he sleeps in a dark room. The good person bò ma nhaäp, noùi ñöôïc Nieát Baøn voâ thöôïng. is beguiled and fooled into thinking that Ñeán choã ngöôøi thieän nam caàu thieän xaûo, the other is a Bodhisattva. He believes the traûi toïa cuï noùi phaùp. Trong giaây phuùt hieän other's teachings and his mind is swayed. hình, hoaëc oâng Tyø Kheo cho ngöôøi kia He breaks the Buddha's moral precepts thaáy, hoaëc laøm Ñeá Thích, ñaøn baø, hoaëc Tyø and covertly indulges his greedy desires. Kheo Ni, hoaëc naèm trong nhaø toái, thaân coù The other person is fond of speaking about aùnh saùng. Ngöôøi tu caàu thieän xaûo treân, ngu calamities, auspicious events, and unusual meâ, laàm cho laø Boà Taùt, tin lôøi noù giaùo hoùa, changes. He may say that a Tathagata has phieâu ñaõng taâm mình, phaù luaät nghi Phaät, appeared in the world at a certain place. aâm thaàm laøm söï daâm duïc. Öa noùi nhöõng He may speak of catastrophic fire or wars, vieäc tai töôøng quaùi gôû, hoaëc noùi Nhö Lai thus frightening people into squandering choã ñoù ra ñôøi, hoaëc noùi kieáp taän löûa chaùy, their family wealth without reason. This is hoaëc noùi ñao binh, laøm cho ngöôøi ta sôï a strange ghost that in its old age has haõi, khieán cho gia taøi voâ côù bò toån haïi. Ñoù become a demon. It disturbs and confuses laø quyû quaùi laâu naêm thaønh ma, naõo loaïn the good person. But when it tires of doing ngöôøi aáy. Ñeán khi ma nhaøm chaùn, boû xaùc so, it will leave the other person's body. ngöôøi, ñeä töû vôùi thaày ñeàu bò naïn vua pheùp Then both the disciples and the teacher nöôùc. OÂng phaûi bieát nhö theá môùi mong will get in trouble with the law. You thoaùt khoûi luaân hoài. Neáu meâ hoaëc maø should be aware of this in advance and not khoâng bieát laø ñoïa nguïc voâ giaùn—Ananda, get caught up in the cycle of in the unhindered clarity and wonder that transmigration. If you are confused and do ensues after the feeling skandha is gone, not understand, you will fall into the this good person is untroubled by any Relentless Hells. deviant mental state and experiences 2) Tham caàu du lòch: Greed for adventure— perfect, bright cencentration. Within OÂng A Nan! Laïi ngöôøi thieän nam, thuï aám samadhi, his mind craves its perfect hö dieäu, chaúng maéc taø löï, vieân ñònh phaùt brightness, so he sharpens his minh trong tam ma ñòa. Taâm öa meán phieâu concentrated thought as he greedily seeks ñaõng, phaán khôûi tinh thaàn cöùu xeùt, tham for cleverness and skill. At that time a caàu kinh nghieäm. Khi ñoù Thieân ma nhaân demon from the heaven seizes the dòp tieän, nhaäp xaùc ngöôøi giaûng kinh noùi opportunity it has been waiting for. Its phaùp. Ngöôøi ñoù khoâng bieát laø mình bò ma spirit possesses another person and uses nhaäp, noùi ñöôïc Nieát

Baøn voâ thöôïng. Ñeán him as a mouthpiece to expound the Sutra choã ngöôøi thieän nam caàu du lòch, traûi toïa and the Dharma. This person, unaware cuï noùi phaùp. Hình noù khoâng thay ñoåi. that he is possessed by a demon, claims he Ngöôøi nghe phaùp boãng thaáy thaân mình has reached unsurpassed Nirvana. When ngoài treân sen baùu, toaøn theå hoùa thaønh saéc he comes to see that good person who vaøng. Caû chuùng nghe phaùp ñeàu ñöôïc nhö seeks cleverness and skill, he arranges a vaäy, cho laø chöa töøng coù. Ngöôøi nghe ngu seat and speaks the Dharma. In an instant, meâ, laàm cho laø Boà Taùt, daâm daät caùi taâm he may appear to be a Bhikshu, enabling mình, phaù luaät nghi Phaät, aâm thaàm laøm that person to see him as such, or he may daâm duïc. Ngöôøi ma öa noùi caùc Phaät öùng appear as Shakra, as a woman, or as a theá, choã ñoù, ngöôøi aáy, laø vò Phaät hoùa thaân

ñeán ñaáy. Ngöôøi ñoù töùc laø vò Boà Taùt aáy ñeán Or he says that a certain person is such hoùa trong nhaân gian. Thieän nam thaáy vaäy, and such a Bodhisattva who has come to taâm sinh khao khaùt, taø kieán aâm thaàm khôûi teach humankind. People who witness this leân, chöôûng trí bò tieâu dieät. Ñoù laø Baït Quyû are filled with admiration. Their wrong laâu naêm thaønh ma, naõo loaïn ngöôøi ñoù. views multiply, and their Wisdom of Ñeán khi ma nhaøm chaùn, boû xaùc ngöôøi, ñeä Modes is destroyed. This is a drought töû vôùi thaày ñeàu bò naïn vua pheùp nöôùc. ghost that in its old age has become a OÂng phaûi bieát tröôùc môùi khoûi luaân hoài. Meâ demon. It disturbs and confuses the good hoaëc khoâng bieát, ñoïa nguïc voâ giaùn— person. But when it tires of doing so, it Ananda! In the unhindered clarity and will leave the other person's body. Then wonder that ensues after the feeling the disciples and the teacher will get in skandha is gone, this good person is trouble with the law. You should be aware untroubled by any deviant mental state of this in advance and not get caught up in and experiences perfect, bright the cycle of transmigration. If you are concentration. Within samadhi, his mind confused and do not understand, you will craves to roam about, so he lets his subtle fall into the Relentless Hells. thoughts fly out as he greedily seeks for 3) Tham caàu kheá hôïp: Greed for union—Laïi adventure. At that time a demon from the ngöôøi thieän nam, thuï aám hö dieäu, chaúng heavens seizes the opportunity it has been maéc taø löï, vieân ñònh phaùt minh trong tam waiting for. Its spirit possesses another ma ñòa. Taâm öa meán thaàm hôïp, caøng person and uses him as a mouthpiece to chuyeân tinh thaàn cöùu xeùt, tham caàu kheá expound the sutra and the Dharma. This hôïp. Khi ñoù Thieân ma nhaân dòp tieän, nhaäp person, unaware that he is possessed by a xaùc ngöôøi, giaûng kinh noùi phaùp. Ngöôøi ñoù demon, claims he has reached khoâng bieát laø bò ma nhaäp, noùi ñöôïc Nieát unsurpassed Nirvana. When he comes to Baøn voâ thöôïng. Ñeán choã ngöôøi thieän nam see that good person who seeks to roam, caàu hôïp, traûi toïa cuï noùi phaùp. Hình noù vaø he arranges a seat and speaks the Dharma. nhöõng ngöôøi ngoaøi nghe phaùp khoâng dôøi His own body does not change its ñoåi chi. Veà beà trong, khieán thính giaû tröôùc appearance, but those listening to the khi nghe, taâm töï khai ngoä. Trong giaây laùt Dharma suddenly see themselves sitting dôøi ñoåi, hoaëc ñöôïc tuùc meänh, hoaëc coù tha on jeweled

lotuses and their entire bodies taâm thoâng, hoaëc thaáy ñòa nguïc, hoaëc bieát transformed into clusters of purple-golden caùc vieäc toát xaáu trong nhaân gian, hoaëc noùi light. Each person in the audience keä tuïng kinh. Ai naáy ñeàu ñöôïc vui möøng, experiences that state and feels he has thaáy chöa töøng coù. Thieän nam ngu meâ, obtained something unprecedented. The laàm cho laø Boà Taùt, loøng löu luyeán theo, good person is beguiled and fooled into phaù luaät nghi Phaät, aâm thaàm laøm tham thinking the other is a Bodhisattva. Lust duïc. Ngöôøi ma öa noùi Phaät coù lôùn nhoû, caùc and laxity corrupt his mind. He breaks the vò Phaät tröôùc sau, trong ñoù caùc Phaät chaân Buddha's moral precepts and covertly giaû, trai gaùi, Boà Taùt cuõng vaäy. Thieän nam indulges his greedy desires. The other thaáy vaäy, ñoåi maát baûn taâm, deã vaøo nôi taø person is fond of saying that Buddhas are ngoä. Ñoù laø Mî Quyû laâu naêm thaønh ma, appearing in the world. He claims that in a naõo loaïn ngöôøi aáy. Ñeán khi nhaøm chaùn, certain place a certain person is actually a ma boû xaùc ngöôøi, ñeä töû vôùi thaày ñeàu bò transformation body of a certain Buddha. naïn vua pheùp nöôùc. OÂng phaûi bieát tröôùc

môùi khoûi luaân hoài. Meâ hoaëc khoâng bieát laø that the same is true of Bodhisattvas. ñoïa nguïc voâ giaùn—Ananda! In the When people witness this, their initial unhindered clarity and wonder that ensues resolve is washed away, and they easily after the feeling skandha is gone, this get carried away with their wrong good person is untroubled by any deviant understanding. This is a Mei-Ghost that in mental state and experiences perfect, its old age has become a demon. It bright concentration. Within samadhi, his disturbs and confuses the good person. But mind craves spiritual oneness, so he when it tires of doing so, it will leave the clarifies his concentrated thought as he other person's body. Then both the greedily seeks for union. At that time, a disciples and the teacher will get in demon from the heavens seizes the trouble with the law. You should be aware opportunity it has been waiting for. Its of this in advance and not get caught in spirit possesses another person and uses the cycle of transmigration. If you are him as a mouthpiece to expound the Sutra confused and do not understand, you will and the Dharma. This person, unaware fall into the Relentless Hells. that he is actually possessed by a demon, 4) Tham caàu bieän baïch, phaân taùch: Greed to claims he has reached unsurpassed analyze things—Laïi ngöôøi thieän nam, thuï Nirvana. When he comes to see that good aám hö dieäu, chaúng maéc taø löï, vieân ñònh person who seeks union, he arranges a phaùt minh trong tam ma ñòa. Taâm öa caên seat and speaks the Dharma. Neither his baûn, xem xeùt cho cuøng taän söï bieán hoùa own body nor the bodies of those listening cuûa söï vaät, veà tính chaát thuûy chung. Taâm to the Dharma go through any external aáy caøng tinh saùng, tham caàu bieän baïch, transformations. But he makes the minds phaân taùch. Khi ñoù Thieân ma nhaân dòp tieän, of the listeners become nhaäp xaùc ngöôøi giaûng kinh noùi phaùp. "“alightened"”before they listen to the Ngöôøi ñoù khoâng bieát laø bò ma nhaäp, noùi Dharma, so they experience changes in ñöôïc Nieát Baøn voâ thöôïng. Ñeán choã ngöôøi every thought. They may have the thieän nam caàu bieän baïch, traûi toïa cuï noùi knowledge of past lives or the knowledge phaùp. Thaân noù coù uy

thaàn, trieát phuïc caùc of others' thoughts. They may see the ngöôøi caàu, khieán cho döôùi phaùp toïa, duø hells or know all the good and evil events chöa nghe phaùp, töï nhieân taâm ñaõ phuïc. in the human realm. They may speak Caùc ngöôøi aáy cho laø Phaät, Boà Ñeà, Nieát verses or spontaneously recite Sutras. Baøn, Phaùp thaân töùc laø thaân thöôøng truù baát good person is beguiled and fooled into tuyeät. Coõi hieän taïi laø xöù Phaät. Khoâng coù thinking the other is a Bodhisattva. His coõi tònh naøo rieâng, vaø khoâng coù töôùng saéc thoughts become entangled in love. He vaøng. Ngöôøi nghe tin chòu, boû maát taâm breaks the Buddhas' moral precepts and tröôùc, thaân meänh quy-y, ñöôïc chöa töøng covertly indulges his greedy desires. He is coù. Thieän nam ngu meâ, laàm cho laø Boà Taùt, fond of saying that there are greater xem xeùt caùi taâm aáy, phaù luaät nghi Phaät, Buddhas and lesser Buddhas, earlier aâm thaàm laøm tham duïc. Ngöôøi ma öa noùi: Buddhas and later Buddhas; that among maét, tai, muõi, löôõi ñeàu laø tònh ñoä, nam caên, them are true Buddhas and false Buddhas, nöõ caên töùc laø choã Boà Ñeà, Nieát Baøn. Caùc male Buddhas and female Buddhas; and ngöôøi nghe khoâng bieát, tin lôøi ueá ngoân aáy.

Ñoù laø aùc quyû Coå Ñoäc Yeåm Thaéng laâu naêm words, forgetting their initial resolve. thaønh ma, naõo haïi ngöôøi ñoù. Ñeán khi They offer up their lives, feeling they nhaøm chaùn, ma boû xaùc ngöôøi, ñeä töû vôùi have obtained something unprecedented. thaày ñeàu bò naïn vua pheùp nöôùc. OÂng A They are all beguiled and confused into Nan! OÂng phaûi bieát tröôùc, môùi khoûi luaân thinking he is a Bodhisattva. As they hoài. Meâ hoaëc khoâng bieát, ñoïa nguïc voâ pursue his ideas, they break the Buddha's giaùn—Further, in the unhindered clarity moral precepts and covertly undulges their and wonder that ensues after the feeling greedy desires. He is fond of saying that skandha is gone, this good person is the eyes, ears, nose, and tongue are the untroubled by any deviant mental state Pure Land, and that the male and female and experiences perfect, bright organs are the true place of Bodhi and concentration. Within samadhi, his mind Nirvana. Ignorant people believe these craves to know the origins of things, so he filthy words. This is a poisonous ghost or exhaustively investigates the nature of an evil paralysis ghost that in its old age physical things and their changes from has become a demon. It disturbs and beginning to end. He intensifies the confuses the good person. But when it keenness of his thoughts as he greedily tires of doing so, it will leave the other seeks to analyze things. At that time a person's body. Then both the disciples and demon from the heavens seizes the the teacher will get in trouble with the opportunity it has been waiting for. Its law. You should be aware of this in spirit possesses another person and uses advance and not get caught up in the cycle him as a mouthpiece to expound the of transmigration. If you are confused and Sutras and the Dharma. This person, not understand, you will fall into the unaware that he is possessed by a demon, Relentless (Uninterrupted) Hells. claims he has reached unsurpassed 5) Tham caàu minh caûm: Greed for spiritual Nirvana. When he comes to see that good responses—Laïi ngöôøi

thieän nam, thuï aám person who seeks to know the origins of hö dieäu, chaúng maéc taø löï, vieân ñònh phaùt things, he arranges a seat and speaks the minh trong tam ma ñòa, taâm öa caûm öùng, Dharma. His body has an awesome cöùu xeùt tinh vi chaúng döùt, tham caàu minh spiritual quality which subdues the seeker. caûm. Khi ñoù Thieân ma nhaân dòp tieän, nhaäp He makes the minds of those gathered xaùc ngöôøi giaûng kinh noùi phaùp. Ngöôøi ñoù beside his seat spontaneously compliant, khoâng bieát laø bò ma nhaäp, noùi ñöôïc Nieát even before they have heard the Dharma. Baøn voâ thöôïng. Ñeán choã ngöôøi thieän nam He says to all those people that the caàu caûm öùng, traûi toïa cuï noùi phaùp. Ma coù Buddha's Nirvana, Bodhi, and Dharma- theå khieán ngöôøi nghe taïm thôøi thaáy thaân body are there before them in the form of ngöôøi ñoù nhö caû traêm, nghìn tuoåi. Loøng his own physical body. He says: “The ngöôøi nghe sinh yeâu meán, khoâng rôøi xa successive begetting of fathers and sons ñöôïc, thaân laøm ñaày tôù, cuùng döôøng boán from generation to generation is itself the thöù: aên maëc, aùo quaàn, thuoác men, ñoà duøng, Dharma-body, which is permanent and chaúng ngaïi khoù nhoïc. Khieán ngöôøi nghe never-ending. What you see right now are thaáy laø Tieân sö, laø thieän tri thöùc, heát söùc those very Buddha-lands. There are no meán yeâu, thieát tha nhö keo sôn, ñöôïc caùi other pure dwellings or golden features. chöa töøng coù. Thieän nam ngu meâ, laàm cho Those people believe and accept his laø Boà Taùt, loøng haèng thaân caän, phaù luaät

nghi Phaät, aâm thaàm laøm tham duïc. Ma öa feeling they have obtained something noùi: ñôøi tröôùc, ta sinh nôi ñoù, ñoä ngöôøi unprecedented. The good person is naày, ngöôøi noï, ñöông thôøi laø vôï, laø anh em beguiled and fooled into thinking the other vôùi ta. Nay ñeán ñoä nhau. Ñem nhau veà theá is a Bodhisattva. Attracted to the other’s giôùi cuûa ta, cuùng döôøng Phaät ôû ñoù. Hoaëc thinking, he breaks the Buddha’s moral noùi rieâng coù trôøi ñaïi quang minh, Phaät ôû precepts and covertly indulges his greedy ñoù, chö Phaät nghæ ôû ñoù. Ngöôøi nghe khoâng desires. He is fond of saying, “In a past bieát, tin laàm lôøi doái traù, queân maát baûn taâm. life, in a certain incarnation, I rescued a Ñoù laø Leä Quyû laâu naêm thaønh ma, naõo loaïn certain person who was then my wife, my ngöôøi ñoù. Ñeán khi nhaøm chaùn, ma boû xaùc mistress or my brother. Now I have come ngöôøi, ñeä töû vôùi thaày ñeàu bò naïn vua pheùp to rescue you again. We will stay together nöôùc. OÂng A Nan! OÂng phaûi bieát tröôùc, and go to another world to make offerings môùi khoûi luaân hoài. Meâ hoaëc khoâng bieát, to a certain Buddha.” Or he may say, ñoïa nguïc voâ giaùn—Further, in the “There is a Heaven of Great Brilliance unhindered clarity and wonder that ensues where a Buddha now dwells. It is the after the feeling skandha is gone, this resting place of all Tathagatas.” Ignorant good person is untroubled by any deviant people believe his ravings and lose their mental state and experiences perfect, original resolve. This is a pestilence ghost bright concentration. Within samadhi, his that in its old age has become a demon. It mind craves revelations from afar, so he disturbs and confuses the good person. But pours all his energy into this intense when it tires of doing so, it will leave the investigation as he greedily seeks for other person’s

body. Then both the imperceptible spiritual responses. At that disciples and the teacher will get in time a demon from the heavens seizes the trouble with the law. You should be aware opportunity it has been waiting for. Its of this in advance and not get caught up in spirit possesses another person and uses the cycle of transmigration. If you are him as a mouthpiece to expound the confused and do not understand, you will Sutras and Dharma. This person, fall into the Relentless Hells. completely unaware that he is possessed 6) Tham caàu tónh maät: Greed for peace and by a demon, claims he has reached quiet—Laïi ngöôøi thieän nam, thuï aám hö unsurpassed Nirvana. When he comes to dieäu, chaúng maéc taø löï, vieân ñònh phaùt see that good person who seeks minh trong tam ma ñòa. Taâm öa thaâm revelations, he arranges a seat and speaks nhaäp, buoäc mình khoù nhoïc, öa choã vaéng the Dharma. He briefly appears to his veû, tham caàu tónh mòch. Khi ñoù, Thieân ma listeners in a body that looks a hundred or nhaân dòp tieän, nhaäp xaùc ngöôøi giaûng kinh a thousand years old. They experience a noùi phaùp. Ngöôøi ñoù khoâng bieát laø bò ma defiling love for him and cannot bear to nhaäp, noùi ñöôïc Nieát Baøn voâ thöôïng. Ñeán part with him. They personally act as his choã ngöôøi thieän nam, traûi toïa cuï noùi phaùp. servants, tirelessly making the Four Kinds Khieán ngöôøi nghe ñeàu bieát baûn nghieäp. of Offerings to him. Each member of the Goïi moät ngöôøi trong chuùng, baûo: “Nay assembly believes that this person is his ngöôi chöa bieát maø ñaõ hoùa laøm suùc sanh.” former teacher, his original Good and Roài sai moät ngöôøi ñöùng ñaèng sau ñaïp Wise Advisor. They give rise to love for ñuoâi, laøm ngöôøi aáy ñöùng daäy khoâng ñöôïc. his Dharma and stick to him as if glued, Caû ñaùm ngöôøi nghe ñeàu khaâm phuïc, kính

sôï. Coù ngöôøi khôûi taâm nghó chi, noù ñaõ bieát. scolds his assembly of disciples, and Ngoaøi luaät nghi cuûa Phaät, caøng theâm tinh exposes people's private affairs without khoå. Cheâ bai Tyø Kheo, maéng nhieác ñoà fear of ridicule or rejection. He is fond of chuùng. Toû loä vieäc ngöôøi, chaúng traùnh hieàm foretelling calamities and auspicious khích. Öa noùi caùc vieäc hoïa phuùc chöa ñeán, events, and when they come to pass, he is sau thaáy ñuùng khoâng sai. Ñoù laø Ñaïi Löïc not wrong in the slightest. This is a ghost Quyû laâu naêm thaønh ma, naõo loaïn ngöôøi with great powers that in its old age has ñoù. Ñeán khi nhaøm chaùn, ma boû xaùc ngöôøi, become a demon. It disturbs and confuses ñeä töû vôùi thaày ñeàu bò naïn vua pheùp nöôùc. the good person. But when it tires of doing OÂng A Nan! OÂng phaûi bieát tröôùc, môùi khoûi so, it will leave the other person's body. luaân hoài. Meâ hoaëc khoâng bieát, ñoïa nguïc Then both the disciples and the teacher voâ giaùn—Further, in the unhindered will get in trouble with the law. You clarity and wonder that ensues after the should be aware of this in advance and not feeling skandha is gone, this good person get caught up in the cycle of is untroubled by any deviant mental state transmigration. If you are confused and do and experiences perfect, bright not understand, you will fall into the concentration. Within samadhi, his mind Relentless Hells. craves deep absorption, so he restrains 7) Tham caàu tuùc meänh: Greed for past himself with energetic diligence and likes lives—Laïi ngöôøi thieän nam, thuï aám hö

to dwell in secluded places as he greedily dieäu, chaúng maéc taø löï, vieân ñònh phaùt seeks for peace and quiet. At that time a minh trong tam ma ñòa. Taâm öa tri kieán, demon from the heavens seizes the sieâng khoå nghieân taàm, tham caàu tuùc meänh. opportunity it has been waiting for. Its Khi ñoù Thieân ma nhaân dòp tieän, nhaäp xaùc spirit possesses another person and uses ngöôøi giaûng kinh noùi phaùp. Ngöôøi ñoù him as a mouthpiece to expound the khoâng bieát laø bò ma nhaäp, noùi ñöôïc Nieát Sutras and the Dharma. This person, Baøn voâ thöôïng. Ñeán choã ngöôøi thieän nam, unaware that he is possessed by a demon, traûi toïa cuï noùi phaùp. Ngöôøi nghe boãng claims he has reached unsurpassed nhieân ñöôïc hoøn ngoïc baùu nôi choã thuyeát Nirvana. When he comes to see that good phaùp. Ma ñoù hoaëc coù khi hoùa laøm suùc sinh, person who seeks seclusion, he arranges a mieäng ngaäm ngoïc baùu vaø caùc cuûa baùu nhö seat and speaks the Dharma. He causes all laø saùch, buøa, caùc vaät quyù laï, tröôùc ñem of his listeners to think they know their trao cho ngöôøi nghe, roài sau nhaäp xaùc karma from the past. Or he may say to ngöôøi ñoù. Hoaëc caùm doã nhöõng ngöôøi nghe, someone there, “You haven’t died yet, but choân döôùi ñaát hoøn ngoïc minh nguyeät saùng you have already become an animal.” choùi choã aáy. Caùc ngöôøi nghe ñöôïc chöa Then he instructs another person to step on töøng coù. Thöôøng aên toaøn rau, khoâng aên the first person’s tail,” and suddenly the côm. Hoaëc coù khi moät ngaøy chæ aên moät haït first person cannot stand up. At that point, vöøng hay moät haït gaïo, maø thaân theå vaãn all in the assembly pour out their hearts in beùo maïnh, vì söùc ma hoä trì. Cheâ bai Tyø respect and admiration for him. If Kheo, maéng nhieác ñoà chuùng, chaúng traùnh someone has a thought, the demon detects hieàm khích. Keû aáy thích noùi: phöông khaùc it immediately. He establishes intense coù kho baùu do caùc vò Thaùnh Hieàn ôû möôøi ascetic practices that exceed the Buddha's phöông caát daáu. Theo sau noù thöôøng thaáy oral precepts. He slanders Bhikshus, coù caùc ngöôøi kyø dò. Ñoù laø sôn laâm, thoå ñòa,

Thaønh Hoaøng, Xuyeân nhaïc, quyû thaàn laâu medicinal herbs and not partake of naêm thaønh ma. Hoaëc coù toû ra söï daâm duïc, prepared food. Or he may eat only one phaù giôùi luaät Phaät. Vôùi hoïc troø thì aâm sesame seed and one grain of wheat a day thaàm laøm söï nguõ duïc. Hoaëc coù tinh tieán, and still look robust. That is because he is thuaàn aên caây coû. Nhöõng vieäc laøm khoâng sustained by the power of the demon. He coù nhaát ñònh. Naõo loaïn ngöôøi ñoù. Ñeán khi slanders Bhikshus and scolds his assembly nhaøm chaùn, ma boû xaùc ngöôøi, ñeä töû vôùi of disciples without fear of ridicule or thaày ñeàu bò naïn vua pheùp nöôùc. OÂng A rejection. He is fond of talking about Nan! OÂng phaûi bieát tröôùc, môùi khoûi luaân treasure troves in other locations, or of hoài. Meâ hoaëc khoâng bieát, ñoïa nguïc voâ remote and hidden places where sages giaùn—Further, in the unhindered clarity and worthies of the ten directions dwell. and wonder that ensues after the feeling Those who follow him often see strange skandha is gone, this good person is and unusual people. This is a ghost or untroubled by any deviant mental state spirit of the mountain forests, earth, cities, and experiences perfect, bright rivers, and mountains that in its old age concentration. Within samadhi, his mind has become a demon. The person it craves

more knowledge and possesses may advocate promiscuity and understanding, so he diligently toils at violate the Buddha's precepts. He may examining and probing as he greedily covertly indulges in the five desires with seeks to know past lives. At that time a his followers. Or he may appear to be demon from the heavens seizes the vigorous, eating only wild plants. His opportunity it has been waiting for. Its behavior is erratic, and he disturbs and spirit possesses another person and uses confuses the good person. But when the him as a mouthpiece to expound the demon tires, it will leave the other Sutras and the Dharma. This person, person's body. Then both the disciples and unaware that he is possessed by a demon, the teacher will get in trouble with the claims he has reached unsurpassed law. You should be aware of this in Nirvana. When he comes to see that good advance and not get caught up in the cycle person who seeks knowledge, he arranges of transmigration. If you are confused and a seat and speaks the Dharma. There in not understand, you will fall into the the Dharma Assembly, inexplicably, that Relentless Hells. person may obtain an enormous precious 8) Tham cöùu thaàn löïc: Greed for spiritual pearl. The demon may sometimes change powers—Laïi ngöôøi thieän nam, thuï aám hö into an animal that holds the pearl or other dieäu, chaúng maéc taø löï, vieân ñònh phaùt jewels, bamboo tablets, tallies, talismans, minh trong tam ma ñòa. Taâm thích thaàn letters, and other unusual things in its thoâng, caùc pheùp bieán hoùa, nghieân cöùu coäi mouth. The demon first gives the objects nguoàn bieán hoùa, tham laáy thaàn löïc. Khi ñoù to the person and afterwards possesses Thieân ma nhaân dòp tieän, nhaäp xaùc ngöôøi, him. Or he may fool his audience by giaûng noùi kinh phaùp. Ngöôøi ñoù khoâng bieát buying the objects underground and then laø bò ma nhaäp, noùi ñöôïc Nieát Baøn voâ saying that a "moonlight pearl" is thöôïng. Ñeán choã ngöôøi thieän nam, traûi toïa illuminating the place. Thereupon the cuï noùi phaùp. Ngöôøi aáy hoaëc tay naém löûa audience feels they have obtained saùng chia ñeå treân ñaàu caùc ngöôøi nghe. Löûa something unique. He may eat only saùng daøi hôn vaøi thöôùc treân ñaàu moãi

ngöôøi, maø khoâng thaáy noùng, khoâng bò Nirvana. When he comes to see that good chaùy. Hoaëc ñi treân nöôùc nhö treân ñaát person who seeks spiritual powers, he baèng. Hoaëc giöõa hö khoâng ngoài yeân chaúng aranges a seat and speaks the Dharma. ñoäng. Hoaëc vaøo trong bình, hoaëc ôû trong The possessed person may hold fire in his ñaõy, hoaëc ñi qua töôøng vaùch, khoâng heà hands and, grasping a portion of it, put a chöôùng ngaïi. Chæ ñoái vôùi ñao binh, chaúng flame on the head of each listener in the ñöôïc töï taïi. Ma töï noùi laø Phaät. Thaân maëc Fourfold Assembly. The flames on top of aùo traéng, ñeå caùc Tyø Kheo laøm leã. Cheâ bai their heads are several feet high, yet they ngöôøi tu thieàn luaät, maéng nhieác ñoà chuùng. are not hot and no one is burned. Or he Phaùt loä vieäc ngöôøi, chaúng traùnh hieàm may walk on water as if on dry land; or he khích. Thöôøng noùi thaàn thoâng töï taïi. Hoaëc may sit motionless in the air; or he may khieán ngöôøi ôû nôi beân thaáy Phaät ñoä. Söùc enter into a bottle or stay in a bag; or he quyû meâ hoaëc ngöôøi, chaúng phaûi coù chaân may pass through window panes and thaät. Khen ngôïi nhöõng vieäc haønh daâm, walls without obstruction. Only when chaúng boû thoâ haïnh. Ñem vieäc

oâ nhôùp, cho attacked by weapons does he feel ill at laø truyeàn phaùp. Ñoù laø Thieân Ñòa Ñaïi Löïc, ease. He declares himself to be a Buddha Sôn tinh, Haûi tinh, Phong tinh, Haø tinh, and, wearing the clothing of a lay person, Thoå tinh, taát caû caây coái soáng laâu nhieàu receives bows from Bhikshus. He slanders kieáp ñeàu coù theå thaønh tinh mî, hoaëc long dhyana meditation and the moral mî, hoaëc Tieân maõn soá, soáng laïi laøm mî, regulations. He scolds his disciples and hoaëc Tieân ñeán luùc cheát, hình khoâng taûn, exposes people's private affairs without coù con quaùi chi khaùc nhaäp vaøo xaùc, laâu fear of ridicule or rejection. He often talks naêm thaønh ma, naõo loaïn ngöôøi ñoù. Ñeán about spiritual powers and self-mastery. khi nhaøm chaùn, ma boû xaùc ngöôøi, ñeä töû vaø He may cause people to see visions of thaày ñeàu bò naïn vua pheùp nöôùc. OÂng A Buddhalands, but they are unreal and arise Nan! OÂng phaûi bieát tröôùc, môùi khoûi luaân merely from the ghost's power to delude hoài. Meâ hoaëc khoâng bieát, ñoïa nguïc voâ people. He praises the indulgence of lust giaùn—Further, in the unhindered clarity and does not condemn lewd conduct. He and wonder that ensues after the feeling uses indecent means to transmit his skandha is gone, this good person is Dharma. This is a powerful nature spirit: a untroubled by any deviant mental state mountain sprite, a sea sprite, a wind sprite, and experiences perfect, bright a river sprite, an earth sprite or a grass-concentration. Within samadhi, his mind and-tree sprite that has evolved over long craves spiritual powers and all manner of ages. It may be a dragon-goblin; or a rishi transformations, so he investigates the who has been reborn as a goblin; or again source of transformations as he greedily a rishi who, having reached the end of his seeks for spiritual powers. At that time a appointed time, should have died, but demon from the heavens seizes the whose body does not decay and is opportunity it has been waiting for. Its possessed by a goblin. In its old age it has spirit possesses another person and uses become a demon. It disturbs and confuses him as a mouthpiece to expound the the good person. But when it tires of doing Sutras and the Dharma. This person, truly so, it will leave the other person's body. unaware that he is possessed by a demon, Then both the disciples and the teacher also claims he has reached unsurpassed will get in trouble with the law. You

should be aware of this in advance and not as he greedily seeks for profound get caught up in the cycle of emptiness. At that time a demon from the transmigration. If you are confused and do heavens seizes the opportunity it has been not understand, you will fall into the waiting for. Its spirit possesses another Relentless Hells. person and uses him as a mouthpiece to 9) Tham caàu thaâm khoâng: Greed for expound the Sutras and the Dharma. This profound emptiness—Laïi ngöôøi thieän person, unaware that he is possessed by a nam, thuï aám hö dieäu, chaúng maéc taø löï, demon, claims he has reached vieân ñònh phaùt minh trong tam ma ñòa. unsurpassed Nirvana. When he comes to Taâm öa nhaäp dieät, nghieân cöùu tinh bieán see that good person who seeks emptiness, hoùa, tham caàu thaâm khoâng. Khi ñoù Thieân he arranges a seat and speaks the Dharma. ma nhaân dòp tieän, nhaäp xaùc ngöôøi giaûng In the midst of the great assembly, his kinh noùi phaùp. Ngöôøi ñoù khoâng bieát laø bò

physical form suddenly disappears, and ma nhaäp, noùi ñöôïc Nieát Baøn voâ thöôïng. no one in the assembly can see him. Then Ñeán choã ngöôøi thieän nam, traûi toïa cuï noùi out of nowhere, he abruptly reappears. He phaùp. Giöõa ñaïi chuùng, hình noù boãng bieán can appear and disappear at will , or he maát, chuùng khoâng troâng thaáy. Laïi töø nôi can make his body transparent like crystal. hö khoâng hieän ra, coøn maát töï taïi. Hoaëc From his hands and feet he releases the hieän thaân trong suoát nhö ngoïc löu ly. Hoaëc fragrance of sandalwood, or his excrement ñöa tay chaân, coù muøi höông chieân ñaøn. and urine may be sweet as thick rock Hoaëc ñaïi tieåu tieän nhö ñöôøng pheøn. Cheâ candy. He slanders the precepts and is bai giôùi luaät, khinh bæ ngöôøi xuaát gia. contemptuous of those who have left the Thöôøng noùi khoâng nhaân khoâng quaû. Moät home-life. He often says that there is no phen cheát roài laø maát haún, khoâng coøn thaân cause and no effect, that once we die, we sau. Caùc phaøm Thaùnh duø ñöôïc khoâng tòch, are gone forever, that there is no afterlife, aâm thaàm laøm söï tham duïc. Ngöôøi thuï duïc and that there are no ordinary people and cuõng ñöôïc khoâng taâm. Baùc boû nhaân quaû. no sages. Although he has obtained a state Ñoù laø Tinh Khí Nhaät Thöïc, Nguyeät thöïc, of empty stillness, he covertly indulges his Kim thaïch, Chæ thaûo, hoaëc laân, phuïng, ruøa, greedy desires. Those who give in to his haïc traûi qua nghìn muoân naêm chaúng cheát, lust also adopt his views of emptiness and hoùa ra linh, xuaát sinh trong quoác ñoä, laâu deny cause and effect. This is an essence naêm thaønh ma, naõo loaïn ngöôøi ñoù. Ñeán that was created during an eclipse of the khi nhaøm chaùn, ma boû xaùc ngöôøi, ñeä töû sun or moon. Having fallen on gold, jade, vôùi thaày ñeàu bò naïn vua pheùp nöôùc. OÂng A a rare fungus, a unicorn, a phoenix, a Nan! OÂng phaûi bieát tröôùc, môùi khoûi luaân tortoise, or a crane, the essence endowed hoài. Meâ hoaëc khoâng bieát, ñoïa nguïc voâ it with life, so that it did not die for a giaùn—Further, in the nhindered clarity and thousand or ten thousands of years and wonder that ensues after the feeling eventually became a spirit. It was then skandha is gone, this good person is born into this land and in its old age has untroubled by any deviant mental state become a demon. It disturbs and confuses and experiences perfect, bright the good person. But when it tires of doing concentration. Within samadhi, his mind so, it will leave the other person’s body. craves to enter cessation, so he Then both the disciples and the teacher investigates the nature of transformations will get in trouble with the law. You

should be aware of this in advance and not wonder that ensues after the feeling get caught up in the cycle of skandha is gone, this good person is transmigration. If you are confused and do untroubled by any deviant mental state not understand, you will fall into the and experiences perfect, bright Relentless Hells. concentration. Within samadhi, his mind 10) Tham caàu soáng laâu: Greed for craves long life, so he toils at investigating immortality—Laïi ngöôøi thieän nam, thuï aám its subtleties as he greedily seeks for hö dieäu, chaúng maéc taø löï, vieân ñònh phaùt immortality. He wishes to cast aside the minh trong tam ma ñòa. Taâm thích soáng birth and death of the body, and suddenly laâu, khoù nhoïc nghieàn ngaãm, tham caàu he hopes to end

the birth and death of soáng laâu, boû thaân sanh töû phaân ñoaïn, thoughts as well, so that he can abide mong ñöôïc thaân bieán dòch, teá töôùng forever in a subtle form. At that time a thöôøng coøn. Khi ñoù Thieân ma nhaân dòp demon from the heavens seizes the tieän, nhaäp xaùc ngöôøi, giaûng kinh noùi phaùp. opportunity it has been waiting for. Its Ngöôøi ñoù khoâng bieát laø bò ma nhaäp, noùi spirit possesses another person and uses ñöôïc Nieát Baøn voâ thöôïng. Ñeán choã ngöôøi him as a mouthpiece to expound the thieän nam, traûi toïa cuï noùi phaùp. Thích noùi Sutras and the Dharma. This person, phöông khaùc, qua laïi khoâng coù treä ngaïi. unaware that he is possessed by a demon, Hoaëc qua muoân daëm, nhaùy maét trôû laïi, claims he has reached unsurpassed ñeán phöông xa laáy ñoà vaät. Hoaëc nôi moät Nirvana. When he comes to see that good choã, trong moät nhaø, khoaûng vaøi böôùc, person who seeks long life, he arranges a khieán töø phöông Ñoâng sang phöông Taây, seat and speaks the Dharma. He is fond of ñi mau tôùi nhieàu naêm chaúng ñeán. Vì theá saying that he can go places and come ngöôøi nghe tin, nghi laø Phaät hieän tieàn. back without hindrance, perhaps traveling Thöôøng noùi möôøi phöông chuùng sanh ñeàu ten thousand miles and returning in the laø con ta. Ta sinh caùc Ñöùc Phaät. Ta xuaát twinkling of an eye. He can also bring hieän ra theá giôùi. Ta laø oâng Phaät ñaàu, xuaát things back from wherever he goes. Or he theá töï nhieân, chaúng nhaân tu maø ñöôïc. Ñoù may tell someone to walk from one end of laø Töï Taïi Thieân Ma ôû ñôøi, khieán caùc the room to the other, a distance of just a quyeán thuoäc nhö Gia Vaên Tra vaø Tyø Xaù few paces. Then even if the person Ñoàng töû cuûa Töù Thieân Vöông, hoï chöa walked fast for ten years, he could not phaùt taâm, coù söùc ñònh hö minh thuï höôûng reach the wall. Therefore, people believe tinh khí; hoaëc coù khi hieän hình cho ngöôøi in the possessed person and mistake him tu haønh xem thaáy. Xöng laø Chaáp Kim for a Buddha. He often says, “All beings Cang, cho ngöôi soáng laâu. Hieän thaân myõ in the ten directions are my children. I nöõ, thònh haønh tham duïc. Chöa ñöôïc moät gave birth to all Buddhas. I created the naêm, caân naõo ñaõ khoâ kieät. Noùi chuyeän world. I am the original Buddha. I created moät mình. Nghe yeâu mî, ngöôøi khaùc this world naturally, not due to khoâng hieåu. Nhieàu khi bò naïn vua pheùp cultivation.” This may be a chamunda sent nöôùc. Chöa kòp xöõ hình maø ñaõ cheát khoâ. from the retinue of the demon in the Naõo loaïn ngöôøi cho ñeán cheát. OÂng A Nan! Heaven of Sovereignty, or a youthful OÂng phaûi bieát tröôùc, môùi khoûi luaân hoài. pishacha from the Heaven of the Four Meâ hoaëc khoâng bieát, ñoïa nguïc voâ giaùn— Kings that has not yet brought forth the Further, in the unhindered clarity and resolve. It takes advantage of the person’s

luminous clarity and devours his essence 4) Phaùt taâm voâ bieân thaáy khaép taát caû chö and energy. Or perhaps without having to Phaät: The boundless will to see all rely on a teacher, the cultivator personally Buddhas. sees a being that tells him, “I am a Vajra 5) Phaùt taâm voâ bieân thoï trì taát caû Phaät phaùp Spirit who has come to give you long life.” chaúng queân maát: The boundless will to Or the being transforms itself into a receive and hold all Buddha teachings beautiful woman and engages him in lust, without forgetting any. so that within a year his vitality is 6) Phaùt taâm voâ

bieân thò hieän voâ löôïng thaàn exhausted. He talks to himself; and to bieán cuûa taát caû chö Phaät: The boundless anyone listening he sounds like a goblin. will to manifest the infinite spiritual The people around him do not realize metamorphoses of all Buddhas. what is happening. In most cases such a 7) Phaùt taâm voâ bieân vì ñöôïc Phaät löïc neân person will get in trouble with the law. But chaúng boû taát caû Boà Ñeà haïnh: The before he is punished, he will die from boundless will not to abandon any depletion. The demon disturbs and enlightening practices to attain confuses the person to the point of death. enlightened power. You should be aware of this in advance 8) Phaùt taâm voâ bieân nhaäp khaép caûnh giôùi vi and not get caught up in the cycle of teá cuûa nhöùt thieát trí dieãn thuyeát taát caû Phaät transmigration. If you are confused and do phaùp: The boundless will to enter into the not understand, you will fall into the subtle realm of all knowledge and explain Relentless Hells. all Buddha teachings. Thaäp Vaïn ÖÙc Phaät Ñoä: Hundreds of 9) Phaùt taâm voâ bieân nhaäp khaép caûnh giôùi thousands of millions of Buddha lands. quaûng ñaïi baát tö nghì cuûa Phaät: The Thaäp Vaïn ÖÙc Phaät Ñoä, Taây Phöông Cöïc boundless will to enter into the inconceivable vast realm of Buddhahood. Laïc A Di Ñaø: Amitabha's Paradise in the 10) Taâm voâ bieân thöù möôøi—The tenth West, beyond ten thousand million Buddha- boundless will: realms. a. Phaùt taâm voâ bieân ham thích bieän taøi cuûa Thaäp Voâ Bieân Taâm: Theo Kinh Hoa Phaät vaø laõnh thoï caùc Phaät phaùp: To nghieâm, Phaåm 27—Thaäp Ñònh, coù möôøi moân develop profound aspiration for the voâ bieân taâm cuûa chö Ñaïi Boà Taùt—According Buddhas' powers of elucidation and to The Flower Adornment Sutra, Chapter 27, receive all Buddha teachings there are ten kinds of boundless will of Great b. Thò hieän nhöõng thaân töï taïi vaøo trong chuùng Enlightening Beings. hoäi ñaïo traøng cuûa taát caû Nhö Lai: To 1) Phaùt taâm voâ bieân ñoä thoaùt taát caû chuùng manifest all kinds of free bodies and enter sanh: They awaken the boundless will to the circles of all Enlightened Ones. liberate all sentient beings. Thaäp Voâ Caàu Haïnh: See Ten Non-Seeking 2) Phaùt taâm voâ bieân thöøa söï taát caû chö Phaät: Practices. The boundles will to attend all the Buddhas. Thaäp Voâ Löôïng Söï: Ten infinite things— 3) Phaùt taâm voâ bieân cuùng döôøng taát caû chö Möôøi Voâ Löôïng Söï—Theo Ñöùc Phaät trong Phaät: The boundless will to provide for all Kinh Hoa Nghieâm, Ñöùc Nhö Lai Chaùnh Ñaúng Buddhas. Chaùnh Giaùc, chaúng phaûi do moät duyeân moät söï, maø Nhö Lai xuaát hieän ñöôïc thaønh töïu laø do möôøi voâ löôïng söï—According to the Buddha in

The Flower Ornament Scripture, the Buddha, 9) Thaønh töïu laø do quaù khöù voâ löôïng thoâng the one who realizes Thusness, the worthy, the ñaït phaùp nghóa laøm thaønh: It is truly awake, becomes manifest, not by one accomplished by infinite comprehensions condition, not by one phenomenon, but by of principles and meanings in the past. means of infinite phenomena. It is Thaäp Voâ Taän Nguyeän: Dasanishthapada accomplished by ten infinities of things. (skt)—Möôøi lôøi nguyeän voâ taän cuûa moät vò Boà 1) Thaønh töïu laø do quaù khöù voâ löôïng boà ñeà Taùt ôû Hoan Hyû Ñòa. Caùc lôøi nguyeän ñöôïc goïi taâm nhieáp thoï taát caû chuùng sanh: It is laø voâ taän vì ñoái töôïng cuûa chuùng thuoäc baûn accomplished by the

mind of chaát nhö theá. Vì caû möôøi theá giôùi keå döôùi ñaây enlightenment that took care of infinite seõ khoâng bao giôø döùt taän, vaø heã chöøng naøo sentient beings in the past. chuùng coøn tieáp tuïc hieän höõu thì vò Boà Taùt vaãn 2) Thaønh töïu laø do quaù khöù voâ löôïng chí seõ thöïc hieän caùc ñaïi nguyeän cuûa mình vôùi nguyeän thanh tònh thuø thaéng: It is naêng löïc vaø söï caû quyeát—Ten Inexhaustible accomplished by the infinite supreme Vows to be made by the Bodhisattva at the aspirations of the past. Stage of Joy. The vows are called 3) Thaønh töïu do quaù khöù voâ löôïng ñaïi töø ñaïi “inexhaustible” because their objectives are of bi cöùu hoä taát caû chuùng sanh: It is such nature. Because all the ten worlds will accomplished by great benevolence and never come to an end, and as long as they compassion, which infinitely save all continue to exist, the Bodhisattva will never sentient beings in the past. put forward his great vows with energy and 4) Thaønh töïu laø do quaù khöù voâ löôïng haïnh determination. nguyeän töông tuïc: It is accomplsihed by 1) Voâ Sinh Giôùi hay theá giôùi cuûa caùc chuùng infinite continuous commitments of the sanh: Sattvadhatu (skt)—The world of past. beings. 5) Thaønh töïu laø do quaù khöù voâ löôïng tu caùc 2) Theá giôùi naày: Lokadhatu (skt)—This phöôùc trí taâm khoâng nhaøm ñuû: It is world. accomplished by infinite cultivation of 3) Hö Khoâng Giôùi (khoâng gian, hu khoâng): virtues and knowledge tirelessly in the Akasadhatu (skt)—Space. past. 4) Phaùp Giôùi (theá giôùi trong ñoù Phaùp laø thuø 6) Thaønh töïu laø do quaù khöù voâ löôïng cuùng thaéng): Dharmadhatu (skt)—The world döôøng chö Phaät vaø giaùo hoùa chuùng sanh: It where Dharma prevails. is accomplished by infinite services of 5) Nieát Baøn Giôùi (theá giôùi Nieát Baøn): Buddhas and education of sentient beings Nirvanadhatu (skt)—Nirvana-world. in the past. 6) Phaät Xuaát Hieän Giôùi (theá giôùi maø ôû doù 7) Thaønh töïu laø do voâ löôïng quaù khöù trí hueä Ñöùc Phaät ra ñôøi): Buddhotpadhatu (skt)— phöông tieän thanh tònh ñaïo: It is The world where the Buddha is born. accomplished by infinite pure paths of 7) Nhö Lai Trí Giôùi (theá giôùi cuûa Nhö Lai wisdom and means in the past. trí): Tathagatajnanadhatu (skt)—The 8) Thaønh töïu laø do quaù khöù voâ löôïng thanh world of Tathagata-knowledge. tònh coâng ñöùc taïng: It is accomplished by 8) Taâm Sôû Duyeân Theá Giôùi (theá giôùi laøm ñoái infinite pure virtues of the past. töôïng cuûa yù töôûng): Cittalambanadhatu 9) Thaønh töïu laø do quaù khöù voâ löôïng trang (skt)—The world as the object of thought. nghieâm ñaïo trí: It is accomplished by 9) Phaät Trí Sôû Nhaäp Caûnh Giôùi Giôùi (theá giôùi infinite ways of adornment in the past. laøm ñoái töôïng cuûa Phaät trí):

Buddhavishayajnanadhatu (skt)—The Thaäp Y Chæ: Theo Kinh Hoa Nghieâm, Phaåm world as the object of Buddha-knowledge. 38, coù möôøi y chæ maø chö Ñaïi Boà Taùt ñeàu phaûi 10) Theá Gian Chuyeån Phaùp Luaân Trí Chuyeån nöông theo ñeå thöïc haønh haïnh Boà Taùt— Giôùi (theá giôùi maø ôû ñoù cuoäc ñôøi traàn tuïc According to the Flower Adornment Sutra, naày Phaùp vaø Phaät trí phaùt sanh): Chapter 38, there are ten kinds of basis on Lokavartani-dharmavartani-jnanavartani- which Great Enlightening Beings carry out dhatu (skt)—The world where this worldly their

practices. life, the Dharma and the Buddha- 1) Y chæ cuùng döôøng taát caû chö Phaät thöïc knowledge are evolved. haønh haïnh Boà Taùt: They carry out the Thaäp Voâ Taän Taïng: Ten inexhaustible practices of Enlightening Beings based on treasures—Theo Kinh Hoa Nghieâm, Phaåm 18, honoring all Buddhas. coù möôøi voâ taän taïng thaønh ñaït bôûi chö Boà Taùt 2) Y chæ ñieàu phuïc taát caû chuùng sanh thöïc khi caùc Ngaøi thaønh töïu ñaày ñuû möôøi nguyeän— haønh haïnh Boà Taùt: They carry out the According to the Flower Adornment Sutra, practices of taming all sentient beings. Chapter 18, there are ten inexhaustible 3) Y chæ gaàn guûi taát caû thieän höõu thöïc haønh treasuries attained by enlightening beings once haïnh Boà Taùt: Associating with all good they have fulfilled ten vows. companions. 1) Voâ taän taïng thaáy khaép chö Phaät: 4) Y chæ chöùa nhoùm taát caû thieän caên thöïc Perception of all the Buddhas. haønh haïnh Boà Taùt: Accumulating all roots 2) Toång trì chaúng queân: Perfect memory of goodness. power. 5) Y chæ nghieâm tònh taát caû coõi Phaät thöïc 3) Quyeát roõ caùc phaùp: Certain understanding haønh haïnh Boà Taùt: Purifying all Buddha- of all the teachings. lands. 4) Ñaïi bi cöùu ñoä: Compassion salvation. 6) Y chæ chaúng lìa boû taát caû chuùng sanh thöïc 5) Caùc moân tam muoäi: Various states of haønh haïnh Boà Taùt: Not to abandon all concentration. sentient beings. 6) Phöôùc ñöùc roäng lôùn laøm thoûa maõn loøng 7) Y chæ thaâm nhaäp taát caû Ba La Maät thöïc chuùng sanh: Extensive blessings and haønh haïnh Boà Taùt: Entering deeply into virtues satisfying the hearts of all beings. all transcendent ways. 7) Trí hueä raát saâu coù khaû naêng giaûi baøy taát caû 8) Y chæ ñaày ñuû taát caû Boà Taùt nguyeän thöïc caùc phaùp: Profound knowledge to expound haønh haïnh Boà Taùt: Fulfilling vows of all truths. Enlightening Beings. 8) Baùo ñöôïc thaàn thoâng: Spiritual powers 9) Y chæ voâ löôïng Boà Ñeà taâm thöïc haønh haïnh gained as a consequences of practice. Boà Taùt: Infinite will for enlightenment. 9) Truï voâ löôïng kieáp: Subsistence for 10) Y chæ voâ löôïng Phaät Boà Ñeà thöïc haønh immeasurable eons. haïnh Boà Taùt: Enlightenment of all 10) Nhaäp voâ bieân theá giôùi: Entry into Buddhas. boundless worlds. ** For more information, please see Ten principles which help enlightening beings fulfill their great vows. Thaäp Voâ UÙy: Ten kinds of fearlessness—See Möôøi Voâ UÙy Cuûa Chö Ñaïi Boà Taùt.

Turning Sage King in the Maha-

THAÁT Paranirvana Sutra: 1) Nöõ Baûo (Baø vôi ñeïp vaø hieàn ñöùc): The woman jewel. 2) Töôïng Baûo (Voi baùu): The elephant jewel. 3) Maõ Baûo (Ngöïa baùu): The horse jewel. Thaát: 4) Chuû taïng thaàn (Vò quan giöõ kho taøng): The 1) Baûy: Sapta (skt)—Seven. minister jewel. 2) Maát: To lose. 5) Chuû binh thaàn (Vò quan giöõ binh quyeàn): 3) Nhaø: House—Household—Abode. The army jewel. Thaát AÙc: Baûy ñieàu aùc—Seven evils (sins)— 6) Luaân Baûo (Xe baùu duøng ñi haøng phuïc thieân haï): The chariot jewel. Three sins of the body and four of speech: 7) Chaâu baùu: The Mani (treasure) jewel. A. BODY: 1) Saùt sanh: Killing. Thaát Baûo Thuï Laâm: Röøng caây baûy baùu 2) Troäm cöôùp: Robbing. (moät phaàn cuûa Tònh Ñoä)—The grove of jewel 3) Taø daâm: Adultery. trees—Trees of the seven precious things (part B. SPEECH: of

the Pure Land). 4) Noùi doái: Lying. Thaát Baùt Haønh: Söï thöïc haønh Thaát Boà ñeà 5) Noùi lôøi chia reõ: Slander. phaàn vaø Baùt Thaùnh ñaïo—The practice of the 6) Noùi lôøi laán löôùt ñoäc aùc: Abuse. seven bodhyanga and the eight marga. 7) Noùi lôøi voâ ích: Double-tongue (vain Thaát Baát Khaû Tò: Baûy ñieàu khoâng traùnh conversation). khoûi—The seven unavoidable: Thaát Baùch Hieàn Thaùnh: Baûy traêm vò Thaùnh 1) Taùi sanh chaúng theå traùnh ñöôïc: Rebirth is Taêng trong laàn Kieát Taäp Kinh Ñieån laàn thöù hai unavoidable. taïi thaønh Xaù Veä—The 700 disciples who met 2) Giaø chaúng traùnh ñöôïc: Old age is in the Second Council (Synod) at Vaisali. unavoidable. Thaát Baùch Kieát Taäp: See Thaát Baùch Hieàn 3) Bònh chaúng traùnh ñöôïc: Sickness is Thaùnh. unavoidable. Thaát Baïi: Failure. 4) Cheát chaúng traùnh ñöôïc: Death is unavoidable. Thaát Baûo: Sapta ratna (skt)—The seven 5) Toäi chaúng traùnh ñöôïc: Punishment for sins treasures or precious things. : is unavoidable. (A) Thaát Baûo trong Kinh A Di Ñaø—The seven 6) Phöôùc chaúng traùnh ñöôïc: Happiness for treasures in Amitabha Sutra: goodness is unavoidable. 1) Kim: Gold. 7) Nhôn duyeân chaúng traùnh ñöôïc: 2) Ngaân: Silver. Consequences or Cause and effect are 3) Löu ly: Lapis lazuli. unavoidable. 4) Pha leâ: Crystal. 5) Xa cöø: Agate—Mother of pearl. Thaát Baát Tònh Quaùn: Seven Types of Meditation on Impurity—See Thaát Phaùp Baát 6) Xích chaâu: Rubies or red pearls. Tònh Quaùn. 7) Maõ naõo: Cornelian. (B) Baûy nhaân vaät quí voâ giaù cuûa vò Chuyeån Thaát Boá Thí: Seven kinds of dana or Luaân Thaùnh Vöông trong Kinh Ñaïi Baùt charity—See Thaát Chuûng Boá Thí. Nieát Baøn—Seven sages of a Wheel-

Thaát Boà Ñeà Phaàn: Thaát giaùc chi—The Thaát Boä Xaø: Loaïi raén caén cheát ngöôøi tröôùc seven Bodhyanga—Seven characteristics of khi böôùc ñöôïc baûy böôùc—A snake of which bodhi—Seven bodhi shares—Seven limbs of bite brings death before seven steps can be enlightenment. taken. (A) Thaát Caùch: Improper. 1) Chaùnh nieäm (tænh thöùc): Mindfulness. Thaát Caâu Chæ Phaät Maãu Toân: 2) Traïch phaùp: Investigation of (choosing) Saptakotibuddha-matr (skt)—The fabulous the dharma—Discriminative investigation mother of seven kotis of Buddhas. of the Dharma. Thaát Caáu: Baûy ñieàu oâ nhieãm—The seven 3) Tinh taán: Zeal—Vigor. defilements: 4) Hyû laïc: Joy. 1) Tham duïc: Desire. 5) Thanh tònh thaân taâm: Tranquility of body 2) Si meâ: Ignorance or stupidity. and mind—Ease of body and mind. 3) Ngaõ maïn coáng cao: Pride and Arrogance. 6) Thieàn ñinh: Concentration. 4) Thuïy mieân Hoân traàm: Torpor 7) Tònh maëc: Equanimity—Serenity. 5) Nghi hoaëc: Doubt. (B) 6) Taø kieán: Wrong (false) views. 1) Traïch phaùp: Dharma-pravicaya-sambodh- 7) Boûn xeûn: Stinginess. yanga—Phaân bieät ñuùng sai— Thaát Chi: Baûy toäi nôi thaân vaø khaåu—The Discrimination of the true and the false. seven spreading branches of sins (three sins of 2) Tinh taán: Virya-sambodhi—Zeal or the body and four sins of speech): understood progress. (A) Thaân tam—Three sins of the body: 3) Hyû: Priti-sambodhi—Joy—Delight. 1) Saùt sanh: killing. 4) Khinh an: Prasrabdhi-sambodhi—Truùt 2) Troäm caép: Stealing or robber. ñöôïc gaùnh naëng duïc voïng meâ môø cho thaân 3) Taø daâm: Adultery. taâm nheï nhaøng an tònh—Riddance of all (B) Khaåu töù—Four sins of speech:

passions and ignorance and grossness or 4) Noùi doái: lying. weight of body or mind, so that they may 5) Noùi lôøi vu khoáng phæ baùng: Slander. be light or free and at ease. 6) Lôïi duïng: Abuse. 5) Nieäm: Smrti-sambodhi—Khaû naêng ghi 7) Noùi löôõi hai chieàu noùi lôøi voâ ích: Double- nhôù nhöõng traïng thaùi an tònh qua thieàn tongue or vain conversation. quaùn—Power of remembering the various peaceful and purified states passed Thaát Chi Nghieäp: Nghieäp gaây taïo bôûi baûy through in contemplation. toäi nôi thaân vaø khaåu—The karma resulting 6) Ñònh: Samadhi-sambodhi—Khaû naêng giöõ from the seven sins of the body and the taâm taäp trung chuyeân chuù—Power to keep mouth—For more information, please see Thaát the mind in a given realm undiverted. Chi in Vietnamese-English Section. 7) Haønh xaû: Upeksa-sambodhi—Hoaøn toaøn Thaát Chí: Unsatisfied. buoâng boû—Complete abandonment— Thaát Chuùng: Baûy chuùng ñeä töû—Seven Döûng döng tröôùc moïi phieàn toaùi— classes of disciples: Indifference to all disturbances of (A) Chuùng xuaát gia—Those who have left subconscious or ecstatic mind. home: ** For more information, please see Thaát 1) Tyø kheo: Bhiksu—A monk. Giaùc Chi. 2) Tyø kheo ni: Bhiksuni—A female observer of all the commandments.

3) Thöùc xoa ma na: Siksamana—A novice 4) Boá thí cho ngöôøi haàu bònh (troâng nom nun—A novice or observer of the six ngöôøi beänh): Almsgiving to the nurses. commandments. 5) Boá thí cho tònh xaù chuøa chieàn: Almsgiving 4) Sa di: Sramanera—A male observer of the to the monasteries. minor commandments. 6) Boá thí (cuùng döôøng) ñoà aên thöôøng ngaøy 5) Sa di ni: Sramanerika (skt)—A female cho chö Taêng Ni: Almsgiving of daily food observer of the minor commandments. to the monks and nuns. (B) Chuùng taïi gia—Those who still remain at 7) Tuøy thôøi tuøy luùc boá thí (noùng, laïnh, gioù home: baõo...): General almsgiving of clothing 6) Öu baø taéc: Upasaka—Nam cö só—Lay and food according to season. man. (B) 7) Öu baø di: Upasika—Nöõ cö só---Lay 1) Boá thí Thaân: The physical offering—Boá woman. thí thaân, duøng thaân mình ñeå phuïc vuï— Thaát Chuûng Baát Tònh: Baûy loaïi baát tònh— This is to offer service by one's labor. The seven kinds of imcleanness: 2) Boá thí Taâm: The spiritual offering—Duøng 1) Chuûng töû baát tònh: Haït gioáng chaúng saïch taâm töø bi ban raõi cho ngöôøi khaùc—This is (nghieäp nhaân phieàn naõo laø gioáng beân trong to offer a compassionate heart to others. vaø theå xaùc cha meï laø gioáng beân ngoaøi ñeàu 3) Boá thí Maét: Offering of eyes—Moät caùi baát tònh)—Unclean parental seed. nhìn noàng aám coù theå laøm cho tha nhaân 2) Thoï sanh baát tònh (cha meï giao caáu, huyeát caûm thaáy an tònh—This is to offer a warm ñoû huyeát traéng chaúng saïch): Parental glance to others which will give them intercourse is unclean. tranquility. 3) Truï xöù baát tònh (chín thaùng trong thai 4) Boá thí hoøa tu (nuï cöôøi hieàn hoøa): The chaúng saïch): The womb is unclean. offering of Countenance—Ban cho moät nuï 4) Thöïc haùm baát tònh (aên uoáng chaúng saïch): cöôøi hieàn hoøa eâm dòu—To offer a soft The pre-natal blood of the mother is not countenance with smile to others. clean. 5) Ngoân thí: The oral offering—Duøng lôøi aùi 5) Sô sanh baát tònh (Luùc môùi sanh chaúng ngöõ noàng aám laøm cho ngöôøi yeân vui—To saïch): Birth is not clean. offer kind and warm words to relieve 6) Thaân

theå chaúng saïch: One's own flesh is others. not clean. 6) Saøng toïa thí (boá thí choã ngoài): The seat 7) Cöùu caùnh baát tònh (Cuoái cuøng thì toaøn thaân offering—Nhöôøng choã cho ngöôøi—To thoái röûa baát tònh): One's own putrid offer one's seat to others. corpse is not clean at all. 7) Phoøng xaù thí: To offer the shelter—Cho Thaát Chuûng Boá Thí: Baûy loaïi boá thí— pheùp ai nguû qua ñeâm—To let others spend Seven kinds of dana or almsgiving: the night at one's home. (A) Thaát Chuûng Cuùng Döôøng Taêng Chuùng: 1) Boá thí cho khaùch laï hay cho ngöôøi laän ñaän Seven kinds of offerings made to the Sangha— choán tha höông: Almsgiving to visitors or See Baûy Loaïi Cuùng Döôøng Cho Taêng Chuùng. callers. Thaát Chuûng Höõu: Baûy loaïi hieän höõu trong 2) Boá thí cho ngöôøi ñi ñöôøng: Almsgiving to theá giôùi loaøi ngöôøi hay trong baát cöù duïc giôùi travellers. naøo—The seven stages of existence in a 3) Boá thí cho ngöôøi oám ñau bònh hoaïn: human world or in any desire world: Almsgiving to the sick. 1) Ñòa nguïc höõu: In the hells.

2) Suùc sanh höõu: As animals. is meant by Emptiness of Appearance? 3) Ngaï quyû höõu: In the hungry ghosts. Existence is characterized by mutual 4) Thieân höõu: In the Devas. dependence; individuality and generality 5) Nhôn höõu: In the human beings. are empty when one is regarded apart 6) Nghieäp höõu: Karma. from the other; when things are analyzed 7) Thaân trung aám höõu: In the intermediate to the last degree, they are to be stage. comprehended as not existent; there are, Thaát Chuûng Khoâng: Seven kinds of after all, no aspects of individuation such Emptiness—Trong Kinh Laêng Giaø, Ñöùc Theá as "this," "that," or "both;" there are no Toân ñaõ nhaéc toân giaû Mahamati veà baûy loaïi ultimate irreducible marks of khoâng: "Naøy Mahamati, haõy laéng nghe nhöõng differentiation. For this reason, it is said gì ta saép noùi cho oâng bieát. Caùi yù nieäm veà that self-appearance is empty. By this is 'khoâng' thuoäc phaïm vi cuûa söï saùng kieán töôûng meant that appearance is not a final fact. töôïng hay bieán keá sôû chaáp, vaø vì ngöôøi ta coù 2) Töï Tính Khoâng (caùi Khoâng veà Töï Tính): theå chaáp vaøo thuaät ngöõ cuûa phaïm vi naày neân Bhavasbhava (skt)—Emptiness of self- chuùng ta coù caùc hoïc thuyeát veà 'khoâng,' 'baát substance—Caùi khoâng veà töï tính nghóa laø sinh, 'baát nhò,' voâ töï tính,' vôùi quan ñieåm giaûi gì? Ñaáy laø vì khoâng coù söï sinh ra cuûa ngaõ thoaùt chuùng ta khoûi söï chaáp thuû." Moät caùch theå, töùc laø söï ñaëc thuø hoùa laø caáu truùc cuûa vaén taét coù baûy loaïi khoâng—In The töï taâm chuùng ta. Neáu chuùng ta nghó raèng Lankavatara Sutra, the Buddha reminded thöïc ra nhöõng söï vaät ñaëc thuø nhö theá chæ laø Mahamati about 'Emptiness' as thus: "Listen, aûo töôûng, chuùng khoâng coù töï tính, do ñoù Mahamati, to what I tell you. The idea of maø baûo raèng chuùng laø khoâng—What is Sunyata belongs to the domain of imaginative meant by Emptiness of Self-substance? It contrivance, and as people are apt to cling to is because there is no birth of self- the terminology of this domain, we have the substance by itself. That is to say, doctrines of Sunyata, Anutpada, Advaya, and individualization is the construction of our Nihsvabhava, i.e., with the view of freeing own mind; to think that there are in reality from the clinging." Briefly, there are seven individual objects as such, is an illusion; kinds of Emptiness. they have no

self-substance, therefore, 1) Töôùng Khoâng (caùi Khoâng veà Töôùng): they are said to be empty. Lakshana (skt): Emptiness of 3) Voâ Haønh Khoâng (caùi Khoâng veà Voâ Haønh): Appearance—Caùi khoâng veà töôùng nghóa Apracarita (skt)—Emptiness of Non- laø gì? Söï hieän höõu ñöôïc ñònh tính baèng söï action—Caùi khoâng veà voâ haønh nghóa laø tuøy thuoäc laãn nhau; tính ñaëc thuø vaø tính gì? Töø luùc ñaàu tieân, coù Nieát baøn ñöôïc phoå quaùt ñeàu khoâng coù khi caùi naày ñöôïc chöùa trong taát caû caùc uaån maø khoâng ñeå loä xem laø taùch bieät vôùi caùi kia, khi caùc söï vaät ra daáu hieäu gì veà hoaït tính caû, töùc laø ñöôïc phaân tích cho ñeán möùc ñoä cuoái cuøng nhöõng hoaït ñoäng cuûa uaån nhö caùc giaùc thì ngöôøi ta seõ hieåu raèng chuùng khoâng quan cuûa chuùng ta nhaän thöùc ñeàu khoâng hieän höõu; cuoái cuøng, khoâng coù nhöõng khía thaät trong töï baûn chaát, chuùng laø im laëng vaø caïnh cuûa ñaëc thuø nhö ‘caùi naày,’ ‘caùi kia’ khoâng haønh taùc. Do ñoù chuùng ta noùi ñeán hay ‘caû hai;’ khoâng coù nhöõng daáu hieäu sai söï voâ haønh cuûa caùc uaån laø caùi ñöôïc ñònh bieät cöïc vi toái haäu. Vì lyù do naày neân baûo tính laø khoâng—What is meant by raèng töï töôùng laø khoâng, nghóa laø töôùng Emptiness of Non-action? It means that khoâng phaûi laø moät söï kieän toái haäu—What harboured in all the Skandhas there is,

from the first, Nirvana which betrays no naøo trong noù coù theå ñöôïc goïi teân vaø ñöôïc sign of activity. That is, their activities as mieâu taû bôûi cuù phaùp cuûa trí töông ñoái cuûa perceived by our senses are not real, they chuùng ta—What is meant by the are in their nature quiet and not doing. Emptiness of the Unnamability (coù theå Therefore, we speak of non-acting of the ñöôïc goïi teân) of All Things? As this Skandhas, which is characterized as existence is dependent upon our emptiness. imaginative contrivance, there is no self- 4) Haønh Khoâng (caùi Khoâng veà Haønh): substance in it which can be named and Pracarita (skt)—Emptiness of action—Caùi described by the phraseology of our khoâng veà haønh nghóa laø gì? Taát caû caùc uaån relative knowledge. This unnamability is thoaùt khoûi caùi ngaõ tính vaø taát caû nhöõng gì designated here as a form of emptiness. thuoäc veà ngaõ tính, vaø raèng moïi hoaït ñoäng 6) Ñeä nhaát nghóa ñeá Khoâng (caùi khoâng cuûa maø chuùng bieåu hieän ñeàu do bôûi söï taäp hôïp caáp ñoä toái thöôïng, nghóa laø thöïc tính toái cuûa caùc nguyeân nhaân vaø ñieàu kieän hay haäu hay Thaùnh trí): Paramartra (skt)— nhaân duyeân, nghóa laø töï chuùng khoâng phaûi Emptiness of the highest degree by which laø nhöõng nhaân toá saùng taïo ñoäc laäp, chuùng is meant Ultimate Reality or Supreme khoâng coù caùi gì ñeå coù theå tuyeân boá laø Wisdom—Caùi khoâng veà thöïc tính toái haäu thuoäc caùi “ngaõ” cuûa chuùng, vaø hoaït ñoäng nghóa laø gì? Khi trí tueä toái thöôïng ñöôïc theå taïo nghieäp cuûa chuùng ñöôïc sinh ra bôûi söï chöùng trong taâm thöùc noäi taïi cuûa chuùng ta, noái keát cuûa nhieàu nguyeân nhaân hay söï baáy giôø chuùng ta seõ thaáy raèng taát caû moïi kieän. Vì lyù do aáy neân coù caùi maø ta neâu lyù thuyeát, yù nieäm sai laàm, vaø taát caû nhöõng ñònh laø Khoâng veà Haønh—What is meant daáu veát cuûa taäp khí töø voâ thæ ñeàu bò taåy by the Emptiness of Action? It means that saïch vaø hoaøn toaøn troáng khoâng—What is the Skandhas are free of selfhood and all meant by Great Emptiness

of Ultimate that belongs to selfhood, and that Reality, which is Supreme Wisdom. When whatever activities are manifested by the supreme wisdom is realized in our them are due to the combination of causes inner consciousness, it will then be found and conditions. That is, they are not by that all the theories, wrong ideas, and all themselves independent creating the traces of beginningless memory are agencies, they have nothing which they altogether wiped out and perfectly empty. can claim as belonging to their “self,” and This is another form of emptiness. their karmic activities are generated by 7) Bæ Bæ Khoâng (caùi khoâng veà söï hoã töông): the conjunction of many causes or Itaretara (skt)—Emptiness of accidents. For which reason there is what Reciprocity—Caùi khoâng veà söï hoã töông we designate the Emptiness of Action. nghóa laø gì? Khi baát cöù moät tính chaát naøo 5) Nhaát thieát phaùp baát khaû thuyeát khoâng (caùi maø moät söï vaät coù, nhöng tính chaát naày laïi Khoâng vôùi yù nghóa laø khoâng theå goïi teân khoâng coù trong moät söï vaät khaùc, thì söï cuûa Hieän Höõu): Sarvadharma (skt)— thieáu vaéng naày ñöôïc neâu ñònh laø khoâng. Emptiness by which is meant the Chaúng haïn nhö trong nhaø cuûa Loäc Maãu Unnamability of Existence—Caùi khoâng veà khoâng coù voi, traâu, boø, cöøu, vaân vaân, ta söï baát khaû thuyeát cuûa taát caû caùc söï vaät baûo caùi nhaø naày troáng khoâng. Ñieàu naày nghóa laø gì? Vì söï hieän höõu naày phuï thuoäc khoâng coù nghóa laø khoâng coù caùc Tyø Kheo vaøo saùng kieán töôûng töôïng hay bieán keá sôû ôû ñaây. Caùc Tyø Kheo laø caùc Tyø Kheo, nhaø chaáp cuûa chuùng ta neân khoâng coù töï tính laø nhaø, moãi thöù ñeàu coù ñaëc tính rieâng cuûa

noù. Coøn veà voi, ngöïa, traâu, boø, vaân vaân 2) Loaïi vôï nuùp döôùi hình thöùc moät teân troäm: chuùng seõ ñöôïc tìm thaáy ôû nôi rieâng daønh Corabhariya (p)—Keû troäm caép cuûa choàng, cho chuùng, chuùng chæ khoâng coù maët ôû nôi cuûa choàng coá coâng taïo ra hay buoân baùn ñöôïc daønh cho moïi ngöôøi ôû ñaây. Theo sinh lôïi, duø ít duø nhieàu, keû aáy ñeàu muoán caùch nhö theá thì moãi söï vaät coù nhöõng ñaëc leùn luùt boøn ruùt cuûa choàng—A thievish tröng rieâng cuûa noù maø nhôø ñoù noù ñöôïc wife who wishes to squander whatever phaân bieät vôùi söï vaät khaùc, vì nhöõng ñaëc profits, though little, that the husband tröng aáy khoâng coù trong caùc söï vaät khaùc. gains whether by crafts, trade, or plough. Söï thieáu vaéng aáy ñöôïc goïi laø caùi khoâng hoã 3) Moät baø chuû: Ayyabhariya (p)—Keû löôøi töông—What is meant by Emptiness of bieáng, tham aên, caû ngaøy khoâng laøm gì, chæ Reciprocity? When whatever quality ngoài leâ ñoâi maùch, hay la loái gaét goûng possessed by one thing is lacking in choàng, khoâng bao giôø ñeå yù ñeán coâng lao another, this absence is designated as khoå nhoïc vaø söï chuyeân caàn cuûa choàng—A emptiness. For instance, in the house of lordly wife who is not inclined to do Srigalamatri there are no elephants, no anything, lazy, gluttonous, harsh, cruel, cattle, no sheep, etc., and I call this house fond of bad speech, lives domineering the empty. This does not mean that there are industrious. no Bhiksus here. The Bhiksus are Bhiksus, 4) Loaïi vôï chaêm soùc cho choàng nhö moät baø the house is the house, each retaining its meï: Matubhariya (p)—Ngöôøi ñoái xöû vôùi own characteristics. As to elephants, choàng baèng tình thöông, baûo veä choàng nhö

horses, cattle, etc., they will be found baø meï baûo veä con. Luoân saên soùc vaø gìn where they properly belong, only they are giöõ cuûa caûi cuûa choàng—A motherly wife absent in a place which is properly who is ever kind and compassionate, occupied by somebody else. In this protects her husband as a mother protects manner, each object has its special her son. She guards and accumulates features by which it is distinguished from wealth of her husband. another, as they are not found in the latter. 5) Loaïi vôï ñoái vôùi choàng nhö moät ñöùa em This absence is called Emptiness of gaùi chaêm soùc cho anh trai: Bhaginibhariya Reciprocity. (p)—Kính neå choàng nhö em gaùi kính neå Thaát Chuûng Phu Nhaân: Theo Kinh Taêng anh trai, taâm taùnh oân hoøa vaø heát loøng phuïc Nhöùt A Haøm, Ñöùc Phaät daïy: “Coù baûy loaïi phu vuï moïi yù muoán cuûa choàng—A sisterly nhaân,” hay baûy loaïi vôï—According to the wife who is respectful towards her Anguttara Nikaya Sutra, the Buddha husband just as a younger sister towards commented: “There are seven kinds of wives.” her elder brother, modest, lives in 1) Loaïi vôï gaây phieàn chuoác naõo cho choàng: accordance with her husband’s wishes. Vadhakabhariya (p)—Keû aáy khoâng coù 6) Loaïi vôï ñoái vôùi choàng nhö moät ngöôøi baïn: loøng traéc aån, taâm hoàn ñoài baïi, khoâng ngoù Sakhibhariya (p)—Loaïi vôï luoân vui veû ngaøng chaêm soùc choàng, khoâng nhaõ nhaën haân hoan. Moãi khi thaáy choàng nhö gaëp laïi oân hoøa. Keû aáy thöôøng hay kheâu gôïi vaø ngöôøi baïn thaân ñaõ laâu naêm khoâng gaëp. laøm chuyeän traéc neát—A troublesome wife Con ngöôøi aáy duyeân daùng dòu hieàn, vöøa laø who is wicked in mind, ill-disposed, moät ngöôøi vôï trung trinh tieát lieät, maø cuõng pitiless, fond of other men, neglecting laø moät ngöôøi coäng söï deã meán—A friendly husband, prostitute, and bent on harassing. wife who rejoices at the sight of her husband even as a friend on seeing a

companion who has come after a long 1) Taäp Töï Taùnh: Amudayasvabhava (skt)—period of time, is of noble birth. She is not Söï taäp hôïp hay tuï taäp—Collection or only a virtuous and chaste wife, but she is aggregate. also an excellent companion. 2) Taùnh Töï Taùnh: Bhavasvabhava (skt)— 7) Loaïi vôï phuïc vuï choàng nhö moät ngöôøi tôù Höõu theå hay söï hieän höõu—Being— gaùi: Dasibhariya (p)—Loaïi vôï naày daàu coù Existence. bò haêm doïa hay ñaùnh ñaäp cuõng khoâng sôï 3) Töôùng Töï Taùnh: Lakshanasvabhava haõi, khoâng xuùc ñoäng. Im laëng chòu ñöïng (skt)—Daáu hieäu hay caùi töôïng tröng— taát caû, luoân giöõ taâm thanh khieát, vaø luoân Sign—Symbol. vaâng lôøi choàng, khoâng bao giôø saân haän— 4) Ñaïi Chuûng Töï Taùnh: Mahabhutasvabhava A maid wife who, when threatened with (skt)—Caùc thaønh toá—The elements. harm and punishment, is not angry but 5) Nhaân Töï Taùnh: Hetusvabhava (skt)— calm, endures all things of her husband Nguyeân nhaân hay lyù do—Cause or reason. with no wicked heart, free from hatred, 6) Duyeân Töï Taùnh: Pratyayasvabhava lives in accordance with her husband’s (skt)—Ñieàu kieän hay duyeân—Condition— wishes. Causation. Thaát Chuûng Taâm Saùm Hoái: The seven 7) Thaønh Töï Taùnh: Nishpattisvabhava (skt)— mental attitudes in penitential meditation or Söï hoaøn thaønh hay söï toaøn haûo— worship: Perfection. 1) Caûm thaáy xaáu hoå vì chöa thoaùt ñöôïc luaân Thaát Chuûng Voâ Thöôïng: See Thaát

thaéng hoài sanh töû: Shame for not yet being free söï in Vietnamese-English Section. from mortality. Thaát Chuûng Xaû: Baûy loaïi xaû boû—Seven 2) Caûm thaáy sôï haõi tröôùc nhöõng khoå ñau cuûa abandonments or riddances: ñòa nguïc: Fear of the pains of hells. 1) Taâm taùnh bình ñaúng, xaû boû gheùt thöông: 3) Traùnh xa theá giôùi aùc ñoäc: Turning from the Cherishing non and nothing. evil world. 2) Xaû boû keû thaân ngöôøi thuø: No relations 4) Mong caàu xuaát gia giaùc ngoä: Desire for with others. renunciation and enlightenment. 3) Xaû boû loãi laàm thöông gheùt gaây ra bôûi 5) Tình thöông khoâng phaân bieät: Impartiality tham, saân, si…: Riddance of love and in love to all. hate. 6) Caûm vì aân ñöùc cuûa Phaät: Gratitude to the 4) Xaû boû lo aâu veà lôïi tha: Riddance of Buddha. anxiety about the salvation of others. 7) Thieàn quaùn ñeå thaáy roõ baûn chaát khoâng 5) Xaû boû chaáp töôùng: Riddance of the thaät cuûa toäi loãi; toäi loãi khôûi leân töø söï taø clinging of form. vaïy vaø khoâng coù thöïc höõu: Meditation on 6) Xaû boû moïi vui söôùng cuûa mình, ñem thí the unreality of the sin-nature, that sin cho ngöôøi: Giving to others. arises from perversion and that it has no 7) Laøm lôïi cho keû khaùc maø khoâng mong ñeàn real existence. ñaùp: Benefitting others without hope of Thaát Chuûng Töï Taùnh: Theo Kinh Laêng return. Giaø, coù baûy loaïi töï taùnh—According to The Thaát Cô: To miss the opportunity. Lankavatara Sutra, there are seven types of Thaát Dieäp Nghieâm: See Thaát Dieäp Thuï in self-nature (svabhava): Vietnamese-English Section. Thaát Dieäp Thuï: Caây Baûy Laù moïc döôùi hang ñaù nôi maø ngöôøi ta cho raèng ñaõ xaõy ra cuoäc

keát taäp kinh ñieån laàn ñaàu tieân ngay sau khi 4) Ña Nhôn Mích Toäi: Chuyeån leân giaùo hoäi Ñöùc Phaät nhaäp dieät, ñeå töôûng nhôù vaø quyeát phaân xöû baèng bieåu quyeát cuûa ña soá— ñònh ghi laïi nhöõng lôøi daïy doã cuûa Ngaøi—The Pratijnakaraka-vinaya (skt)—Decision by “Seven-leaf-tree” that grew in the cave majority vote or verdict. beneath which the first Council (Synod) is said 5) Öng Döõ Töï Ngoân Trò: Töï aên naên xin loãi— to have been held after the Buddha’s death, to Tatsvabhavaisiya-vinaya (skt)—Voluntary recall and determine his teaching. confession or formality of confession. Thaát Dieät Tranh Phaùp: Theo Kinh Phuùng 6) Ña Mích Toäi Töôùng: Yadbhuyasikiya- Tuïng trong Tröôøng Boä Kinh, coù baûy phaùp duøng vinaya (skt)—Quanh co thoaùi thaùc vaø ñeå hoøa giaûi moãi khi coù söï tranh caõi giöõa chö Taêng chuùng seõ hoûi ñi hoûi laïi ba laàn tröôùc Taêng—Saptadhikarana-samatha (skt)— khi quyeát ñònh hình phaït—Condemnation According to the Sangiti Sutta in the Long of unconfessioned sin, make a statement Discourses of the Buddha, there are seven and ask thrice for judgment. rules given in the Vinaya for settling disputes 7) Nhö Thaûo Phuù Ñòa: Cuøng nieäm Phaät khoûa among monks (disputes arise from arguments, laáp—Trnastaraka-vinaya (skt)—Covering misconduct, judgment and punishment, the mud with straw—Covering over with correctness of a religious observance)—Seven grass—Traùnh ñeå cho nhieàu ngöôøi bieát veà rules for the participation and settlement of söï tranh chaáp trong Taêng ñoaøn—The disputed questions that have been raised: avoidance of publicity to a dispute within 1) Töï Thuaän: Öng döõ hieän

tieàn tyø ni— the Sangha. Sammukha-vinaya (skt)—Face to face Thaát Dieäu: Graha (skt)—The sun, moon, and evidence, or appeal to the law—Cho hai five graha or planets. tu só tranh chaáp ñoái dieän nhau ñeå thanh 1) Maët trôøi: The sun. minh vaø giaûi quyeát vaán ñeà—To place the 2) Maët traêng: The moon. two quarrelling monks face to face in 3) Kim Tinh: Venus. order to clarify and solve the problem. 4) Moäc tinh: Jupiter. 2) ÖÙc Nieäm: Öng döõ öùc nieäm tyø ni (coù chöùng 5) Thuûy tinh: Mercury. côù raèng mình khoâng bieát hay khoâng 6) Hoûa Tinh: Mars. nhôù)—Smrti-vinaya (skt)—no witness or 7) Thoå tinh: Saturn. proof—No recollection—Laøm cho moät Thaát Dieäu Phaùp: Saddhamma (p)—Theo ngöôøi nhìn nhaän raèng mình khoâng coøn nhôù Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù gì veà vaán ñeà ñaõ tranh chaáp nöõa—To make baûy dieäu phaùp—According to the Sangiti Sutta one admit that his memory had failed in in the Long Discourses of the Buddha, there regard to the point of dispute. are seven right practices: 3) Baát Tri: Öng döõ baát tri tyø ni (noùi quyeát 1) ÔÛ ñaây vò Tyø Kheo coù loøng tín: Here a raèng taâm trí khoâng bình thöôøng khi xaõy ra monk who has faith. tranh chaáp)—Amudha-vinaya (skt)— 2) ÔÛ ñaây vò Tyø Kheo coù taøm: Here a monk Irresponsibility—Mental derangement—who has moral shame. Laøm cho moät beân nhìn nhaän raèng taâm trí 3) ÔÛ ñaây vò Tyø Kheo coù quyù: Here a monk mình khoâng bình thöôøng khi xaõy ra tranh who has moral dread. chaáp—To make a monk admit that he was 4) ÔÛ ñaây vò Tyø Kheo ña vaên: Here a monk not in his normal mind when the point of who has much learning. dispute arose.

5) ÔÛ ñaây vò Tyø Kheo coù tinh taán: Araddha- the Buddha, “World Honored One, the Thus viriyo (p)—Here a monk who has aroused Come One has often spoken of the mixture and vigour. union of causes and conditions, saying that the 6) ÔÛ ñaây vò Tyø Kheo coù nieäm an truù: transformations of everything in the world are Upatthita-sati hoti (p)—Here a monk who created from the mixing and uniting of the four has established mindfulness. elements. Why does the Thus Come One 7) ÔÛ ñaây vò Tyø Kheo coù trí tueä: Here a monk reject causes and conditions and spontaneity as who possesses wisdom. well? I do not know how to understand your ** For more information, please see Thaát Phi meaning now. Please be so compassionate as Dieäu Phaùp. to instruct us living beings in the final meaning Thaát Ñaïi: Seven elements—Trong Kinh Thuû of the Middle Way, in the Dharmas which are Laêng Nghieâm, quyeån Ba, Ngaøi A Nan baïch not idle theories.” The Buddha then taught Phaät: “Ñöùc Nhö Lai thöôøng giaûng veà nhaân Ananda about the Seven Great Elements as duyeân hoøa hôïp, caùc söï bieán hoùa ôû theá gian ñeàu follows: “Ananda! You have renounced the nhaân töù ñaïi hoøa hôïp, maø phaùt minh ra. Sao small vehicle dharmas of the sound-hearers Ñöùc Nhö Lai laïi baøi baùc caû hai nghóa nhaân and those enlightened to conditions and have duyeân vaø töï nhieân? Toâi nay khoâng roõ nghóa aáy resolved to diligently seek unsurpassed Bodhi. thuoäc veà ñaâu, xin Phaät nhuû loøng thöông, khai Because of that, I will now explain the thò cho chuùng sanh phaùp lieãu nghóa khoâng hyù foremost truth to you. Why do you still bind luaän cuûa Trung Ñaïo.” Ñöùc Phaät ñaõ daïy ngaøi A yourself up in the idle

theories and false Nan veà Thaát Ñaïi nhö sau: “Tröôùc oâng ñaõ chaùn thoughts current among people of the world. boû caùc phaùp Tieåu Thöøa Thanh Vaên, Duyeân Although you are very learned, you are like Giaùc, phaùt taâm caàu Boà Ñeà Voâ Thöôïng, vì theá someone who can discuss medicines but nay toâi vì oâng khai thò caùi phaùp cao nhöùt, chæ cannot distinguish a real medicine when it is thaúng chaân lyù, sao oâng coøn ñem nhöõng hyù luaän placed before you. The Thus Come One says cuûa theá gian nhö voïng töôûng nhaân duyeân maø that you are truly pitiful. Listen attentively töï raøng buoäc? OÂng tuy nghe nhieàu, nhö ngöôøi now as I explain this point in detail for you and noùi moùn thuoác, thuoác thöïc ôû tröôùc maét, maø also for those of the future who cultivate the khoâng phaân bieät ñöôïc. Nhö Lai thaáy thaät ñaùng Great Vehicle, so that you all can penetrate to thöông. Nay oâng haõy laéng tai nghe, toâi seõ phaân the real appearance.Ananda! According to bieät khai thò cho oâng, khieán ñôøi sau nhöõng what you said, the mixing and uniting of the ngöôøi tu Ñaïi Thöøa hieåu roõ thöïc töôùng. OÂng A four elements create the myriad Nan! Nhö oâng noùi ‘boán ñaïi hoøa hôïp phaùt minh transformations of everything in the world. ra caùc thöù bieán hoùa ôû theá gian. OÂng A Nan! Ananda! If the nature of those elements does Neáu caùc ñaïi naày, theå khoâng phaûi laø hoøa hôïp, not mix and unite in substance, then they thì khoâng theå xen hoøa vôùi caùc ñaïi khaùc, ví nhö cannot combine with other elements, just as hö khoâng chaúng hoøa vôùi caùc saéc. Neáu theå empty space cannot combine with forms. chuùng laø hoøa hôïp, thì cuøng bieán hoùa, tröôùc vaø Assuming that they do not mix and unite, they sau laøm thaønh ra nhau, sinh dieät noái luoân, sinh are then only in a process of transformation in töû, töû sinh, sinh sinh töû töû, ví nhö caùi voøng löûa, which they depend on one another for ñoám löûa quay tít thaønh voøng. OÂng A Nan! Ví existence from beginning to end. In the course nhö nöôùc thaønh baêng, roài baêng trôû laïi thaønh of tranformation they are produced and nöôùc, khoâng ngöøng nghæ vaäy.”—In the extinguished, being born and then dying, dying Surangama Sutra, book Three, Ananda said to and then being born, in birth after birth, in

death after death, the way a torch spun in a hôïp khoâng chaúng phaûi laø saéc. Saéc coøn coù circle forms an unbroken wheel of flame. theå cheû ra, chöù laøm sao maø hôïp khoâng cho Ananda! The process is like water becoming ñöôïc?: When these motes of form mass ice and ice becoming water again.” together, a mass of form does not make 1) Ñòa Ñaïi (Ñaát): The Element Earth. emptiness; when emptiness is massed a) OÂng haõy xeùt tính cuûa Ñòa Ñaïi, thoâ laø ñaïi together, a mass of emptiness does not ñòa, nhoû laø vi traàn, cho ñeán cöïc nhoû laø laân make form. Besides, although form can be hö traàn, neáu laïi cheû caùi laân hö traàn nöõa thì divided, how can emptiness be massed laø tính hö khoâng—Ananda! Consider the together? nature of earth; its coarse particles make b) OÂng voán khoâng bieát trong Nhö Lai Taïng, up the great earth, its fine particles make tính saéc laø chaân khoâng, tính khoâng laø chaân up motes of dust, down to and including saéc, baûn nhieân thanh tònh, cuøng khaép phaùp motes of dust bordering upon emptiness. giôùi, theo taâm chuùng sanh, tuøy trình ñoä cao • OÂng A Nan! Neáu caùi laân hö traàn aáy cheû ra thaáp maø theo

nghieäp phaùt hieän. Theá gian thaønh hö khoâng, thì bieát hö khoâng sinh ra khoâng bieát, laàm cho laø nhaân duyeân vaø tính saéc töôùng. Nay oâng hoûi vì hoøa hôïp sinh ra töï nhieân. Ñeàu laø do thöùc taâm phaân bieät ño caùc töôùng bieán hoùa giöõa theá gian. Vaäy oâng löôøng, tính toaùn, chæ coù lôøi noùi chöù khoâng haõy xeùt moät caùi laân hö traàn phaûi duøng bao coù thöïc nghóa: You simply do not know nhieâu hö khoâng hoøa hôïp laïi môùi coù. Chaúng that in the treasury of the Thus Come One, leû laân hö hôïp thaønh laân hö? Laïi ñaõ cho the nature of form is true emptiness, and raèng cheû ñöôïc laân hö traàn thaønh khoâng, the nature of emptiness is true form. Pure vaäy phaûi duøng bao nhieâu saéc töôùng hôïp laïi at its origin, it pervades the dharma realm. môùi thaønh hö khoâng?: Ananda! If one It accords with living beings' minds, in divides those fine motes of dust, their response to their capacity to know. It is appearance is at the boundaries of form. experienced to whatever extent is dictated Then divide those into seven parts. by the law of karma. Ignorant of this fact, Ananda! If mote of dust bordering upon people in the world are so deluded as to emptiness is divided and becomes assign its origin to causes and conditions emptiness, it should be that emptiness can or to spontaneity. These mistakes, which give rise to form. Just now you asked if arise from the discriminations and mixing and uniting doesn't bring about the reasoning processes of the conscious transformations of everything in the world. mind, are nothing but the play of empty You should carefully consider how much words which have no real meaning. emptiness mixes and unites to make a 2) Hoûa Ñaïi (Löûa): The Element Fire—OÂng single mote of dust bordering upon A Nan! Tính cuûa Hoûa Ñaïi khoâng coù töï theå, emptiness, since it makes no sense to say nöông caùc duyeân maø coù. OÂng xem caùc nhaø that dust bordering on emptiness is chöa aên ôû trong thaønh, muoán naáu côm, tay composed of dust bordering on emptiness. hoï caàm göông döông toaïi, ñöa ra tröôùc Moreover, since motes of dust bordering aùnh naéng maët trôøi maø laáy löûa—Ananda! upon emptiness can be reduced to Fire, which has no nature of its own, emptiness, of how many motes of such depends upon various causes and form as this must emptiness be composed? conditions for its existence. Consider a • Nhöng neáu khi saéc hôïp laïi, hôïp saéc khoâng family in the city that has not yet eaten. phaûi laø khoâng. Neáu luùc hö khoâng hôïp laïi,

When they wish to prepare food, they hold hand that holds it feels no heat; how, then, up a speculum to the sun, seeking fire. could the speculum melt? a) OÂng A Nan! Goïi laø hoøa hôïp nhö toâi vaø caùc • Neáu sinh töø buøi nhuøi, caàn chi phaûi coù aùnh oâng 1250 Tyø Kheo, nay hoøa hôïp laøm moät saùng maët trôøi vaø göông tieáp nhau, môùi coù chuùng. Chuùng tuy laø moät, nhöng xeùt caên sinh löûa: Suppose that the fire came from baûn, moãi ngöôøi coù thaân, coù danh töï hoï the moxa tinder. Then why is fire haøng, nhö Xaù Lôïi Phaát laø Baø La Moân, Öu generated only when the bright mirror Laâu Taàn Loa laø Ca Dieáp Ba, cho ñeán oâng comes into contact with the dazzling light? A Nan laø Cuø Ñaøm. OÂng A Nan! Neáu tính b) OÂng A Nan! OÂng neân xeùt kyõ, göông do tay cuûa Hoûa Ñaïi laø nhaân hoøa hôïp maø coù, khi caàm, maët trôøi töø treân trôøi chieáu ñeán, buøi tay ngöôøi ñoù caàm göông laáy löûa, löûa

ñoù töø nhuøi do ñaát sinh, vaäy löûa töø ñaâu tôùi? Maët göông ra, töø buøi nhuøi hay töø maët trôøi?: trôøi vaø göông xa nhau, khoâng phaûi hoøa Ananda! Let us look into your suggestion hôïp, khoâng leõ ngoïn löûa khoâng do ñaâu maø that the fire comes forth from mixing and töï coù: Furthermore, Ananda, on closer uniting. By way of example, you and I and examination, you will find the speculum the twelve hundred fifty Bhiksus unite held in hands, the sun high up in the sky, together to form a community. However, a and moxa tinder grown from the ground. careful analysis of the community reveals Where does the fire come from? How can that every member composing it has his it travel some distance to reach here? The own body, birthplace, clan, and name. . sun and the speculum cannot mix and For instance, Sariputra is a Brahman, unite, since they are far apart from each Uruvilva is of the Kasyapa clan, and, other. Nor can it be that the fire exists Ananda, come from the Gautama family. spontaneously, without an origin. Ananda! Suppose fire existed because of c) OÂng voán khoâng bieát trong Nhö Lai Taïng, mixing and uniting. When the hand holds tính hoûa laø chaân khoâng, tính khoâng laø chaân up the speculum to the sun to seek fire, hoûa, baûn nhieân thanh tònh, cuøng khaép phaùp does the fire come out of the speculum? giôùi, theo taâm chuùng sanh, tuøy trình ñoä cao Does it come out of the moxa tinder? Or thaáp. OÂng A Nan! OÂng neân bieát ngöôøi ta does it come from the sun? caàm göông moät nôi, thì moät nôi coù löûa, • OÂng A Nan! Neáu töø maët trôøi tôùi, löûa ñoù ñaõ khaép phaùp giôùi caàm göông, thì khaép theá ñoát ñöôïc buøi nhuøi, ñaùng leõ cuõng ñoát ñöôïc gian noåi löûa, noåi khaép theá gian, ñaâu coù caùc röøng caây maø noù qua: Suppose, nhöùt ñònh choã naøo, chæ theo nghieäp maø Ananda, that it came from the sun. Not phaùt hieän: You simply do not know that in only would it burn the moxa tinder in your the treasury of the Thus Come One, he hand, but as it came across the groves of nature of fire is true emptiness, and the trees, it should burn them up as well. nature of emptiness is true fire. Pure at its • Neáu töø trong göông maø ra, löûa ñoù ñaõ töø origin, it pervades the dharma realm. It göông ra ñoát chaùy buøi nhuøi, göông kia sao accords with living beings' minds, in khoâng chaùy, tay caàm göông cuõng khoâng response to their capacity to know. thaáy noùng: Suppose that it came from the Ananda! You should know that fire is speculum. Since it came out from within generated in the place where a speculum the speculum to ignite the moxa tinder, is held up to the sunlight, and fire will be why doesn't the speculum melt? Yet your generated everywhere if specula are held up to the sunlight throughout the dharma

realm. Since fire can come forth the water came from the distant moon. throughout the whole world, can there be Water then should also flow from all the any fixed place to which it is confined? It grass and trees when the moonlight is experienced to whatever extentis passes over them on its way to the crystal dictated by the law of karma ball. If it does flow from them, why wait d) Theá gian khoâng bieát, laàm cho laø nhaân for it to come out of the crystal ball? If it duyeân vaø tính töï nhieân. Ñeàu laø do thöùc does not flow from the trees, then it is taâm phaân bieät, ño löôøng, tính toaùn, chæ coù clear that the water does not descend lôøi noùi ñeàu khoâng thaät

nghóa: People in the from the moon. world, ignorant of this fact, are so deluded • Neáu töø ngoïc ra, leõ ra ngoïc thöôøng chaûy as to assign its origin to causes and nöôùc, sao phaûi ñôïi nöûa ñeâm höùng vôùi aùnh conditions or spontaneity. These mistakes, traêng saùng toû: If it came from the crystal which arise from the discriminations and balls, then it should flow from the crystal reasoning processes of the conscious all the time. Why would they have to wait mind, are nothing but the play of empty for mindnight and the light of the full words which have no real meaning. moon to receive it? 3) Thuûy Ñaïi (Nöôùc): The Element Water. • Neáu töø hö khoâng sinh, tính hö khoâng a) OÂng A Nan! Tính thuûy ñaïi khoâng ñònh, khoâng coù bôø beán, ñaùng leõ nöôùc cuõng chaûy döøng chaûy khoâng thöôøng. Nhö trong thaønh khoâng coù giôùi haïn, khaép coõi ngöôøi coõi Thaát La, caùc nhaø ñaïi huyeãn sö nhö boïn Trôøi thaûy ñeàu chìm ngaäp, sao coøn coù thuûy, Tieân Ca Tyø La, Tích Ca La, vaø boïn Baùt luïc, khoâng, ñi laïi moãi thöù khaùc nhau: If it Ñaàu Ma Ha Taùt La, caàu Thaùi AÂm tinh ñeå came from space, which is by nature hoøa caùc thuoác huyeãn. Hoï caàm ngoïc boundless, it would flow everywhere, Phöông chö giô ra aùnh saùng traêng troøn, ñeå until everything between earth and sky höùng nöôùc trong aùnh maët traêng. Vaäy nöôùc was submerged. How, then, could there ñoù töø trong haït chaâu ra, töø hö khoâng, hay still be travel by water, land, and space? töø maët traêng?: Ananda! Water is by nature b) OÂng haõy xeùt kyõ, maët traêng treân trôøi cao, unstable. It may keep on flowing or come ngoïc do tay caàm, maâm höùng nöôùc do to a stop. Kapila, Chakra, Padma, and ngöôøi böng ñeå, vaäy nöôùc töø ñaâu chaûy tôùi? Hasta, and other great magicians of Maët traêng vaø ngoïc xa nhau, khoâng phaûi Sravasti often hold up instruments to the hoøa, khoâng phaûi hôïp, chaúng leõ nöôùc khoâng light of the full moon at midnight to do ñaâu maø coù: Furthermore, upon closer extract from the moon the essence of examination you will find that the moon water to mix with their drugs. Does the moves through the sky, the crystal ball is water come out of the crystal ball? Does it held in by the hand, and the pan for exist of itself in space? Or, does it come receiving the water is put there by from the moon? someone; but, where does the water that • OÂng A Nan! Neáu töø maët traêng, chính nôi flows into the pan come from? The moon xa xoâi coøn laøm cho ngoïc chaûy ra nöôùc, and the crystal balls cannot mix or unite, ñaùng leõ nhöõng röøng caây traêng ñaõ chieáu since they are far apart. Nor can it be that qua, cuõng phun nöôùc caû. Neáu phun nöôùc, the essence of water exists spontaneously sao phaûi ñôïi coù ngoïc Phöông chö môùi without an origin. chaûy. Neáu khoâng phun nöôùc, nöôùc khoâng c) OÂng coøn khoâng bieát trong Nhö Lai Taïng, phaûi töø maët traêng tôùi: Ananda! Suppose tính thuûy laø chaân khoâng, tính khoâng laø

chaân thuûy, baûn nhieân thanh tònh, cuøng always adjust your robe as you enter the khaép phaùp giôùi, theo taâm chuùng sanh, tuøy great assembly. When the corner of your trình ñoä cao thaáp. Moãi choã caàm ngoïc thì ‘samghati’ brushes the person next to you, chæ moät choã ra nöôùc, khaép phaùp giôùi caàm there is a slight breeze which stirs against ngoïc thì khaép phaùp giôùi ra nöôùc. Sinh that person’s face. Does this wind come khaép theá gian, ñaâu coù nhöùt ñònh choã naøo, from the corner of the

Kashaya, does it chæ theo nghieäp maø phaùt hieän: You still do arise from emptiness, or is it produced not know that in the treasury of the Thus from the face of the person brushed by the Come One the nature of water is true wind? empty, and the nature of emptiness is true • OÂng A Nan! Neáu gioù töø cheùo aùo caø sa ra, water. Pure in its origin, it pervades the thì chính nôi oâng phaát gioù, aùo oâng lay dharma realm. It accords with living ñoäng, phaûi bay rôøi thaân oâng. Nay toâi beings' minds, in response to their thuyeát phaùp, thaû aùo ruõ xuoáng trong hoäi capacity to know. A crystal ball is held up naày, oâng thöû xem trong aùo toâi, gioù ôû choã at a certain place, and there water comes naøo? Chaúng leõ trong aùo laïi coù choã ñöïng forth. If crystal balls were held up gioù?: Ananda! If the wind comes from the throughout the dharma realm, then corner of the 'kashaya,' you are then clad throughout the dharma realm, water would in the wind, and your kashaya should fly come forth. Since water can come forth about and leave your body. I am now throughout the entire world, can there be speaking Dharma in the midst of the any fixed place which it is confined? It is assembly, and my robe remains experienced to whatever extent is dictated motionless and hangs straight down. You by the law of karma. should look closely at my robe to see d) Theá gian khoâng bieát, laàm cho laø nhaân whether there is any wind in it. It can not duyeân vaø tính töï nhieân, ñeàu laø do thöùc taâm be that the wind is stored somewhere in phaân bieät, ño löôøng, tính toaùn, chæ coù lôøi the robe, either. noùi chöù khoâng coù thaät nghóa: People in the • Coøn neáu sinh töø hö khoâng, khi aùo oâng world, ignorant of this fact, are so deluded ñoäng, sao laïi khoâng phaùt gioù? Tính hö as to assign their origin to causes and khoâng thöôøng truï, ñaùng leõ gioù phaûi thöôøng conditions or to spontaneity. These sinh. Neáu khoâng coù gioù, hö khoâng phaûi mistakes, which arise from the dieät. Gioù dieät coù theå thaáy, coøn hö khoâng discriminations and reasoning processes of dieät, hình traïng theá naøo? Ñaõ coù sinh dieät, the conscious mind, are nothing but the khoâng theå goïi laø hö khoâng. Ñaõ goïi laø hö play of empty words which have no real khoâng, sao coøn coù gioù ôû ñoù ra?: If it arose meaning. from emptiness, why wouldn't the wind 4) Phong Ñaïi (Gioù): The Element Wind. brush against the man even when your a) OÂng A Nan! Tính cuûa Phong Ñaïi khoâng coù robe did not move? Emptiness is constant theå, khi ñoäng, khi tónh baát thöôøng. OÂng in nature; thus, the wind should constantly thöôøng xoác aùo vaøo trong ñaïi chuùng, cheùo arise. When there was no wind, the aùo phaûi qua maët ngöôøi beân caïnh, gaây ra emptiness should disappear. You can chuùt gioù. Gioù töø cheùo aùo caø sa ra, töø hö perceive the disappearance of the wind; khoâng, hay töø maët ngöôøi: Ananda! By but, what would the disappearance of nature, the wind has no substance, and its emptiness look like? If it did arise and movements and stillness are erratic. You disappear, it could not be what is called

emptiness. Since it is what is called slightly, and a small wind arises, so a wind emptiness, how can it generate wind? arises in all countries if there is a similar • Neáu sinh töø maët ngöôøi kia, ñaùng leõ gioù movement throughout the dharma realm. phaát oâng. Sao oâng töï xoác aùo maø gioù trôû Since it can be produced throughout the laïi phaát maët ngöôøi kia?: If the wind came world, how can there be any fixed

place to from the face of the person by your side, which it is confined? It is experienced to it would blow upon you while you set whatever extent is dictated by the law of your robe in order. Why would it blow karma. backwards upon the person from whom it • Theá gian khoâng bieát, laàm cho laø nhaân was generated? duyeân vaø tính töï nhieân, ñeàu do taâm thöùc b) OÂng thöû xeùt kyõ, xoác aùo laø do oâng, maët phaân bieät, ño löôøng, tính toaùn, chæ coù lôøi thuoäc ngöôøi kia, hö khoâng phaúng laëng noùi, chöù khoâng coù thaät nghóa: People in khoâng coù söï lay ñoäng, vaäy gioù töø phöông the world, ignorant of this fact, are so naøo tôùi? Tính cuûa gioù vaø tính cuûa hö deluded as to assign their origin to causes khoâng caùch nhau, khoâng phaûi hoøa, khoâng and conditions or to spontaneity. These phaûi hôïp. Chaúng leõ gioù kia khoâng töø ñaâu mistakes, which arise from the maø töï coù?: Upon closer examination, you discriminations and reasoning processes of will find that the robe is set in order by the conscious mind, are nothing but the yourself, the face blown by the wind play of empty words which bear no real belongs to the person by your side, and the meaning. emptiness is tranquil and not involved in 5) Khoâng Ñaïi (Hö khoâng): Akasa (skt)—The movement. Where, then, does the wind Element Space. come from that blows in this place? The a) OÂng A Nan! Tính hö khoâng voâ hình, nhaân wind and emptiness cannot mix and unite, saéc töôùng maø roõ baøy ra. Nhö trong thaønh since they are different from each other. Thaát La Phieät, choã xa caùch soâng, caùc Nor should it be that the wind ngöôøi doøng saùt Ñeá Lôïi, doøng Baø La Moân, spontaneously exists without an origin. doøng Tyø Xaù Thuû Ña, doøng Phaû La Ñoïa, c) OÂng khoâng bieát trong Nhö Lai Taïng, tính doøng Chieân Ñaø La, vaân vaân, khi môùi döïng phong laø chaân khoâng, tính khoâng laø chaân choã ôû, ñaøo gieáng laáy nöôùc, ñaøo ñaát moät phong, baûn nhieân thanh tònh, cuøng khaép thöôùc, nôi ñoù moät thöôùc hö khoâng. Ñaøo phaùp giôùi, theo taâm chuùng sanh, tuøy trình ñöôïc moät tröôïng, coù moät tröôïng hö khoâng. ñoä cao thaáp: You still do not know that in Hö khoâng caïn hay saâu, tuøy theo ñaøo nhieàu the treasury of the Thus Come One the hay ít. Hö khoâng ñoù nhaân ñaát sinh, nhaân nature of wind is true emptiness, and the ñaøo coù, hay khoâng nhaân gì maø töï sinh?: nature of emptiness is true wind. Pure at Ananda! The nature of emptiness has no its origin, it pervades the dharma realm. It shape; it is only apparent because of form. accords with living beings's minds, in For instance, Sravasti is far from the river, response to their capacity to know. so when the Sratriyas, Brahmans, • OÂng A Nan! Nhö moät oâng ñoäng aùo, chuùt Vaishyas, Sudras, Bharadvajas, gioù sinh ra. Neáu khaép phaùp giôùi ñeàu phaát, Chandalas, and so forth, build their homes khaép phaùp giôùi noåi gioù. Khaép theá gian, there, they dig wells seeking water. ñaâu coù nhöùt ñònh choã naøo, chæ theo nghieäp Where a foot of earth is removed, there is maø phaùt hieän: Ananda! In the same way a foot of emptiness; where as many as ten that you, as one person, move your robe feet of earth are removed, there are ten

feet of emptiness. The depth of the b) OÂng neân suy xeùt kyõ, ñaøo laø töï tay ngöôøi, emptiness corresponds to the amount of tuøy caùch vaän chuyeån, ñaát nhaân döôùi ñaát earth removed. Does this emptiness come dôøi leân, coøn hö khoâng nhaân ñaâu

maø ra?: out of the dirt, does it exist because of the You should consider this event more digging, or does it arise of itself without a carefully. Look into it deeply, and you will cause? find that the digging comes from the • OÂng A Nan! Neáu hö khoâng khoâng do nhaân person's hand as it means of conveyance, gì sinh maø töï sinh ra, thì tröôùc khi ñaøo ñaát, and the earth exists because of a change in sao choã ñoù khoâng voâ ngaïi, chæ thaáy ñaát the ground. But what cause the emptiness lieàn, khoâng chuùt thoâng suoát: Moreover, to appear? Ananda, suppose this emptiness arose of • Caùi ñaøo laø thöïc, caùi khoâng laø hö, khoâng itself without any cause. Why wasn't it öùng duïng vôùi nhau, khoâng phaûi hoøa, khoâng unobstructed before the earth was dug? phaûi hôïp. Chaúng leõ hö khoâng khoâng töø ñaâu Quite the contrary, one saw only the great maø ra?: The digging and the emptiness, earth; there was no emptiness evident in one being substantial and the other it. insubstantial, do not function on the same • Neáu nhaân ñaát maø ra, phaûi thaáy hö khoâng plane. They do not mix and unite. Nor can vaøo. Neáu khoâng, khoâng theå noùi nhö treân. it be that emptiness exists spontaneously Neáu khoâng ra vaøo, thì hö khoâng vôùi ñaát, without an origin. voán khoâng coù nhaân gì khaùc nhau, khoâng • Tính cuûa hö khoâng ñaày ñuû, cuøng khaép, voán khaùc töùc laø ñoàng, thì khi ñaát ra, sao hö khoâng lay ñoäng, neân bieát hö khoâng vôùi khoâng khoâng ra?: If emptiness came about ñòa, thuûy, hoûa, phong hieän tieàn ñeàu goïi laø because of the removal of the earth, we nguõ ñaïi, tính chaân vieân dung, ñeàu laø Nhö should have seen it entering the well as Lai taïng, voán khoâng sinh dieät: The nature the earth was removed. If emptiness was of emptiness is completely pervasive, it is not seen entering the well when the earth basically unmoving. You should know that was first removed, how can we say that emptiness and earth, water, fire, and wind emptiness came about bcause of the are together called the five elements. removal of the earth? If there is no going Their natures are true and perfectly fused, in or coming out, then there is no and all are the treasury of the Thus Come difference between the earth and One, fundamentally devoid of production emptiness. Why, then, doesn't emptiness and extinction. OÂng A Nan! OÂng meâ muoäi come out of the well along with the earth khoâng bieát töù ñaïi voán laø Nhö Lai Taïng, in the process of digging? oâng haõy xeùt kyõ hö khoâng laø ra, laø vaøo, hay • Neáu nhaân ñaøo maø ra, thì ñaùng leõ phaûi ñaøo chaúng phaûi ra vaøo: Ananda! Your mind is ra hö khoâng, chöù khoâng ñaøo ra ñaát. Neáu murky and confused, and you do not khoâng nhaân ñaøo maø ra, thì ñaøo ñaát, sao laïi awaken to the fact that the source of the thaáy hö khoâng?: If emptiness appeared four elements is none other than the because of the digging, then the digging treasury of the Thus Come One. Why do would bring out emptiness instead of the you not take a look at emptiness to see earth. If emptiness does not come out whether it is subject to such relativities as because of the digging, then the digging coming and going? yields only earth. Why, then, do we see • OÂng khoâng bieát trong Nhö Lai Taïng, tính emptiness appear as the well is dug? giaùc laø chaân khoâng, tính khoâng laø chaân

giaùc, baûn nhieân thanh tònh, cuøng khaép thaáy ñoù cuøng caùc töôùng saùng, toái vaø hö phaùp giôùi, theo taâm chuùng sanh, tuøy trình khoâng laø cuøng moät theå,

hay khoâng cuøng, ñoä cao thaáp: Do you know at all that in the hay cuøng vaø chaúng phaûi ñoàng, hay khaùc vaø treasury of the Thus Come One the nature chaúng khaùc?: Ananda! Seeing-awareness of enlightenment is true emptiness, and does not perceive by itself. It depends the nature of emptiness is true upon form and emptiness for its existence. enlightenment. Pure at its origin, it You are now in the Jeta Grove where you pervades the dharma realm. It accords see brightness in the morning and with living beings' minds, in response to darkness in the evening. Deep in the night their capacity to know. you will see brightness when the moon • OÂng A Nan! Nhö moät gieáng maø khoâng, hö arises and darkness when no moon is khoâng sinh ôû moät gieáng, cho ñeán hö khoâng visible. The brightness and darkness are trong möôøi phöông cuõng theá, cuøng khaép discerned by the seeing. Is the seeing phaùp giôùi, ñaâu coù nhöùt ñònh choã naøo, chæ identical in substance with brightness, theo nghieäp maø phaùt hieän: Ananda! If in darkness, and emptiness, or are they not one place there is a well empty of earth, the same substance? Are they the same there will be emptiness filling up that one and yet different, or are they not the same place. If there are wells empty of earth in and yet not different? the ten directions, there will be emptiness • OÂng A Nan! Caùi thaáy ñoù neáu cuøng moät theå filling them up in the ten directions. Since vôùi saùng, toái vaø hö khoâng, thì hai theå saùng it fills up the ten directions, is there any vaø toái dieät maát nhau, saùng thì khoâng toái, fixed location in which emptiness is toái thì khoâng saùng. Neáu cuøng moät theå vôùi found? It is experienced to whatever toái, khi saùng caùi thaáy phaûi maát. Neáu cuøng extent is dictated by the law of karma. moät theå vôùi saùng, khi toái phaûi dieät. Ñaõ • Theá gian khoâng bieát, laàm cho laø nhaân dieät, sao thaáy saùng, thaáy toái: Ananda! duyeân vaø tính töï nhieân. Ñeàu laø thöùc taâm Suppose seeing were one with brightness, phaân bieät, ño löôøng, tính toaùn, chæ coù lôøi darkness, and emptiness. It so happens noùi, ñeàu khoâng thaät nghóa: People in the that where there is darkness there is no world, ignorant of this fact, are deluded as brightness, and where there is brightness to assign their origin to causes and there is no darkness, because the two conditions or to spontaneity. These cancel each other out. If it were one with mistakes, which arise from the brightness, it would cease to exist in discriminations and reasoning processes of darkness. Such being the case, how could the conscious mind, are nothing but the it perceive both brightness and darkness. play of empty words which bear no real • Neáu saùng toái khaùc nhau, coøn caùi thaáy meaning. khoâng sinh dieät, thì lyù ñoàng moät khoâng 6) Kieán Ñaïi: Reasoning to make the seven thaønh: If brightness and darkness differ elements (sometimes it is also named as from each other, how can they form a Taâm Ñaïi or Mind). unity with seeing, which transcends a) OÂng A Nan! Tính thaáy nhaân saéc, khoâng production and destruction. maø coù. Nhö nay oâng ôû röøng Kyø Ñaø, sôùm • Neáu khoâng ñoàng, oâng haõy thöû rôøi caùc caùi thì thaáy saùng toû, chieàu thì thaáy môø toái. Ban saùng, toái, hö khoâng, rieâng chæ caùi thaáy laø ñeâm, traêng toû aùnh saùng röïc rôõ, traêng môø hình töôùng gì?: Suppose that the essence thaáy toái, ñeàu do caùi thaáy phaân bieät. Caùi of seeing were not of one substance with

brightness and darkness, and that you to emptiness, and solidity returns to the were separate from light, darkness, and earth. From what does the essence of emptiness. Then what shape and seeing arise? appearance would the source of the seeing d) Caùi thaáy coù bieát, caùi thaáy chaúng bieát, have, as you distinguish it? khoâng phaûi hoøa, chaúng phaûi hôïp, khoâng leõ b) Rôøi saùng, toái, vaø hö khoâng thì caùi thaáy ñoù caùi thaáy khoâng theo ñaâu töï phaùt ra: Seeing nhö loâng ruøa söøng thoû. Ngoaøi ba thöù treân, has awareness, and emptiness is töø ñaâu thaønh laäp caùi thaáy? Saùng vaø toái traùi inanimate; they do not mix and unite. Nor nhau, laøm sao caùi thaáy ñoàng ñöôïc? Lìa ba can it be that the essence of seeing arise thöù, caùi thaáy voán laø khoâng, laøm sao khaùc spontaneously without an origin. ñöôïc? Chia caùi khoâng vôùi caùi thaáy, voán e) Neáu caùi thaáy, nghe, hay bieát, tính vieân khoâng coù giôùi haïn, laøm sao goïi laø khoâng dung cuøng khaép, voán khoâng lay ñoäng, neân phaûi ñoàng? Thaáy saùng, thaáy toái, tính bieát caùi thaáy cuøng hö khoâng voâ bieân, baát khoâng dôøi ñoåi, sao goïi laø khoâng khaùc?: In ñoäng vaø ñòa, thuûy, hoûa, phong, boán thöù lay the absence of darkness, brightness, and ñoäng ñeàu goïi laø saùu ñaïi, tính chaân vieân emptiness, the seeing would be the same dung, ñeàu laø Nhö Lai Taïng, voán khoâng as hair on a turtle or horns on a hare. How sinh dieät: If the faculties of seeing, could we establish the seeing-perception hearing, and knowing are by nature all without the presence of the three qualities pervasive and unmoving, you should know of brightness, darkness, and emptiness? that the stable, boundless emptiness, How could we say that the seeing was one together with the unstable elements such with darkness and brightness, since as earth, water, fire, and wind, are brightness and darkness are opposite? Yet, together known as the six elements. They how can we say that it was different from are , in nature, true and perfectly fused the three qualities mentioned, since in and thus are the treasury of the Thus their absence the seeing-perceptioncan Come One, fundamentally devoid of never be established. How could we say production and destruction. that the seeing was not one with f) OÂng A Nan! Tính oâng chìm ñaém, khoâng emptiness, since no boundary is ngoä ñöôïc caùi thaáy, nghe, hay, bieát cuûa oâng established between them when they are voán laø Nhö Lai Taïng. OÂng haõy xem xeùt separated from each other? How could we caùi thaáy, nghe, hay bieát aáy laø sinh, laø dieät, say that they were not different, since the laø cuøng, laø khaùc, khoâng phaûi sinh dieät, seeing always remains unchanged, khoâng phaûi ñoàng dò. OÂng chöa töøng bieát regardless of whether it is perceiving trong Nhö Lai Taïng, tính kieán vaø giaùc brightness or perceiving darkness. minh, giaùc tinh laø minh kieán, baûn nhieân c) OÂng haõy xeùt kyõ, suy ñi xeùt laïi, saùng do thanh tònh, cuøng khaép phaùp giôùi, theo taâm maët trôøi, toái töø ñeâm khoâng traêng, thoâng chuùng sanh, tuøy trình ñoä cao thaáp: suoát thuoäc hö khoâng, ngaên ngaïi thuoäc ñaát, Ananda! Your nature is so submerged that coøn caùi thaáy do ñaâu coù?: You should you have not realized that your seeing, examine this even greater detail, hearing, awareness, and knowing are investigate it minutely, consider and basically the treasury of the Thus Come contemplate it carefully. The light comes One. You should contemplate seeing, from the

sun and darkness from the hearing, awareness, and knowing to see absence of the moon; penetration belongs whether they are subject to production and

extinction; whether they are identical or hoäi naày, oâng ñöa maét nhìn moät löôït, thaáy different; whether they are not subject to caùc hình hieän ra trong göông soi, chöa production and extinction; and whether phaân bieätCaùi thöùc cuûa oâng môùi chæ laàn they are not identical and not different. löôït phaân bieät, ñaây laø oâng Vaên Thuø, ñaây You still don't know that in the treasury of laø oâng Phuù Laâu Na, ñaây laø oâng Muïc Kieàn the Thus Come One the nature of seeing is Lieân, ñaây laø oâng Tu Boà Ñeà, ñaây laø oâng Xaù enlightened brightness; the essence of Lôïi Phaát. Thöùc hay bieát ñoù, do thaáy sinh, enlightenment is bright seeing. Pure at its do töôùng sinh, do hö khoâng sinh, hay origin, it pervades the dharma realm. It khoâng nhaân gì, boãng nhieân sinh ra?: accords with living beings' minds in Ananda! The nature of consciousness has response to their capacity to know. no source, but is a false manifestation • Nhö Lai ôû kieán caên, caùi thaáy cuøng khaép based on the six organs and objects. Now, phaùp giôùi, caùc caùi nghe, ngöûi, neám, sôø, take a look at the entire holy assembly bieát, dieäu ñöùc saùng suoát, cuøng khaép phaùp gathered here. As you glance at each one giôùi, ñaày khaép hö khoâng möôøi phöông, in turn, everything you see is like what is ñaâu coù nhöùt ñònh choã naøo cao, chæ coù theo seen in a mirror, where nothing has any nghieäp maø phaùt hieän: Consider, for special distinction. However, your example, the sense-organ of seeing. Its consciousness will identify them one by seeing pervades the dharma realm. The one, for example, Manjusri, Purna, same is true of the lustre of the wonderful Maudgalyayana, Subhuti, and Sariputra. virtue of hearing, smelling, tasting, Does the discerning faculty of the contact, and knowing. Since they fill conscious mind come from seeing, from emptiness in the ten directions throughout forms, or from emptiness, or does it arise the dharma realm, how could there be any suddenly without a cause? fixed location in which they are found? It • A Nan! Neáu do thaáy sinh, caùi thaáy maø is experienced to whatever extent is khoâng coù saùng, toái, saéc, khoâng, cuõng dictated by the law of karma. khoâng coù. Vaäy do ñaâu phaùt caùi thöùc?: • Theá gian khoâng bieát, laàm cho laø nhaân Ananda! Suppose your consciousness duyeân vaø taùnh töï nhieân. Ñeàu laø thöùc taâm came from seeing. If there were no phaân bieät, ño löôøng, tính toùan, chæ coù lôøi brightness, darkness, form, and emptiness. noùi, coøn thì taát caû ñeàu laø voâ thöïc nghóa: If these four did not exist, you could not People in the world, ignorant of this fact, see. With seeing non-existent, what would are so deluded as to assign its origin to be the origin of your consciousness? causes and conditions or to spontaneity. • Neáu do caùc töôùng, chöù khoâng do caùi thaáy. These mistakes, which arise from the Ñaõ khoâng thaáy saùng, cuõng khoâng thaáy toái. discriminations and reasoning processes of Vì theá, khoâng coù saéc khoâng. Caùc töôùng the conscious mind, are nothing but the khoâng coù, thöùc do ñaâu maø phaùt ra?: If your play of empty words which have no real consciousness arose from form rather than meaning. from seeing, it would not see either in 7) Thöùc Ñaïi: Perception or the perception of brightness or in darkness. In

the absence the six organs. of brightness and darkness, it would not a) OÂng A Nan! Tính cuûa thöùc khoâng coù see form or emptiness, either. In the nguoàn goác, nhaân saùu caên, traàn maø giaû doái absence of form, where would your hieän ra. Nay oâng xem Thaùnh chuùng trong consciousness come from?

• Neáu do hö khoâng, chaúng lieân heä gì ñeán then, are the conditions that cause the caùc töôùng vaø caùi thaáy. Khoâng thaáy neân consciousness to come into being? The khoâng bieát saùng, toái, saéc, khoâng. Khoâng consciousness moves and the seeing is töôùng thì duyeân bò tieâu dieät, caùi thaáy, quiet; they do not mix and unite. Smelling, nghe, hay, bieát khoâng bieát döïa choã naøo: If hearing, awareness, and knowing are the it came from emptiness, it is neither an same way. Nor should it be that the appearance nor the seeing. Since it does condition of consciousness exists not see, it is unable by itself to discern spontaneously without an origin. brightness, darkness, form, or emptiness. • Neáu thöùc taâm ñoù voán khoâng töø ñaâu, neân Since it is not an appearance, it is in itself bieát tính phaân bieät, thaáy, nghe, hay, bieát devoid of external conditions. Therefore, ñeàu vaéng laëng, cuøng khaép, khoâng do caùc there is no place for seeing, hearing, thöù sôû duyeân. Goàm vôùi hö khoâng vaø ñòa, awareness, and knowing to be established. thuûy, hoûa, phong kia ñeàu goïi laø baûy ñaïi, b) Caùi thöùc ñaõ khoâng phaûi thaáy, khoâng phaûi tính chaân vieân dung, ñeàu laø Nhö Lai taïng, töôùng. Neáu noùi khoâng, cuõng nhö khoâng coù. voán khoâng sinh dieät: If this conscious mind Neáu laø coù, laïi khoâng phaûi ñoàng vôùi caùc does not come from anywhere, you should vaät. Vaäy caùi thöùc phaân bieät caùi gì?: Since know that the same is true of the mind, its location is devoid of these two, the which makes distinctions, and the seeing, consciousness that arises from emptiness hearing, awareness, and knowing, which would be the same as non-existent. Even are all complete and tranquil. Their nature if it did exist, it would not be the same as a is without an origin. They and emptiness, thing. Even if your consciousness came earth, water, fire, wind are together called forth from it, how would it discern the seven elements. Their true natures are anything? perfectly fused, and all are the treasury of c) Coøn neáu caùi thöùc khoâng nhaân gì, boãng the Thus Come One, fundamentally nhieân phaùt ra, vì sao ban ngaøy khoâng thaáy devoid of production and extinction. traêng saùng: If it suddenly comes forth • OÂng A Nan! Taâm oâng noâng caïn, khoâng without a cause, why can’t you discern the bieát caùi thaáy, nghe, hay, bieát, voán laø Nhö moonlight within the sunlight. Lai Taïng. OÂng haõy xeùt thöùc taâm vaø saùu d) OÂng haõy xeùt kyõ caùi thaáy thuoäc veà con maét, caên laø cuøng, laø khaùc, laø coù, laø khoâng, laø töôùng thuoäc veà tieàn caûnh, caùi coù theå chæ chaúng phaûi cuøng, khaùc, laø chaúng phaûi coù, hình traïng thaønh ra coù, caùi khoâng coù töôùng khoâng?: Ananda! Your mind is coarsed thaønh ra khoâng, coøn caùi thöùc duyeân nhaân and shallow, and so you do not realize that ñaâu coù? Thöùc lay ñoäng, caùi thaáy laëng yeân, the seeing and hearing are the treasury of chaúng phaûi hoøa, chaúng phaûi hieäp, caùc caùi the Thus Come One, and you do not ngöûi, nghe, hay, bieát ñeàu nhö vaäy. Khoâng discover that knowing is the same way. leõ caùi thöùc duyeân khoâng do ñaâu maø töï ra?: You should contemplate these six You should

investigate this even more locations of consciousness: are they the carefully, discriminate it in detail, and same or different? Are they empty or look into it. The seeing belongs to your existent? Are they neither the same nor eyes; the appearances are considered to different? Are they neither empty nor be the environment; what has an existent? appearance is existent; what is without • OÂng voán khoâng bieát trong Nhö Lai Taïng any appearance is non-existent. What, tính thöùc laø minh trí, giaùc minh laø chaân

thöùc, Dieäu giaùc traïm nhieân, cuøng khaép 4) Tònh vaø voâ tònh ñieân ñaûo: Wrong views on phaùp giôùi, aån hieän khaép möôøi phöông, ñaâu purity and impurity. coù nhöùt ñònh choã naøo, chæ theo nghieäp maø 5) Voâ thöôøng ñieân ñaûo: Wrong views on phaùt hieän. Theá gian khoâng bieát, laàm cho laø impermanence. nhaân duyeân vaø tính töï nhieân. Ñeàu laø thöùc 6) Voâ ngaõ ñieân ñaûo: Wrong views on non- taâm phaân bieät, ño löôøng, tính toaùn, chæ coù egoism. lôøi noùi, chöù khoâng thaät nghóa: You 7) Khoâng ñieân ñaûo: Wrong views on basically do not know that in the treasury emptiness. of the Thus Come One the nature of (C) Theo Du Giaø Luaän—According to the consciousness is bright and knowing. Yogacara Sastra: Enlightened brightness is the true 1) Töôûng Ñieân Ñaûo: Evil thoughts or wrong consciousness. The wonderful views on (upside down) perception. enlightenment is tranquil and pervades the 2) Kieán Ñieân Ñaûo: False views or wrong dharma realm. It encompasses the views or illusory or misleading views. To emptiness of the ten directions and issues see things upside down. forth in it. How can it have a location? It is 3) Taâm Ñieân Ñaûo: Deluded or upside down experienced to whatever extent is dictated mind, or mind following the external by the law of karma. People in the world, environments. ignorant of this fact, are so deluded as to 4) Thöôøng Ñieân Ñaûo: Ñieân ñaûo cho voâ assign its origin to causes and conditions thöôøng laø thöôøng—Wrong views on or to spontaneity. These mistakes, which permanence and impermanence. arise from the discriminations and 5) Laïc Ñieân Ñaûo: Ñieân ñaûo cho khoå laø vui— reasoning processes of the conscious Wrong views on worldly happiness and mind, are nothing but the play of empty unhappiness. words which have no real meaning. 6) Ngaõ Ñieân Ñaûo: Ñieân ñaûo cho voâ ngaõ laø Thaát Ñaïi Phu: Thaát Thaùnh—Caùc tröôøng phaùi ngaõ—Wrong views on ego and non-ego. khaùc goïi laø Thaát Thaùnh thì tröôøng phaùi Hoa 7) Tònh Ñieân Ñaûo: Ñieân ñaûo cho baát tònh laø Nghieâm goïi laø Thaát Ñaïi Phu hay Thaát Só tònh—Wrong views on purity and impurity. Phu—While other schools call Thaát Thaùnh, ** For more information, please see Tam Hua-Yen School calls Thaát Ñaïi Phu or Thaát Só Ñieân Ñaûo, Töù Ñieân Ñaûo, and Baùt Ñieân Phu—See Thaát Thaùnh in Vietnamese-English Ñaûo in Vietnamese-English Section. Section. Thaát Ñieân Baùt Ñaûo: Completely upset. Thaát Ñaûm: Fill with terror—Panic-stricken. Thaát Ñieàu Caø Sa (Y): Y baûy maûnh—The Thaát Ñaúng Giaùc Chi: See Thaát Giaùc Chi in Uttara-sanga (skt)—The outer mantle of a Vietnamese-English Section. monk, composed of seven pieces. Thaát Ñieân Ñaûo: Viparyaya (skt)—Seven Thaát Ñieàu Y: See Thaát ñieàu caø sa. inversions or upside-down views: Thaát Ñònh Cuï: Theo Kinh Phuùng Tuïng trong (A) Tröôøng

Boä Kinh, coù baûy ñònh cuï—According 1) Thöôøng ñieân ñaûo: Wrong views on to the Sangiti Sutta in the Long Discourses of permanence. the Buddha, there are seven requisites of 2) Laïc vaø voâ laïc ñieân ñaûo: Wrong views on concentration: worldly happiness and unhappiness. 1) Chaùnh Tri Kieán: Right views. 3) Ngaõ ñieân ñaûo: Wrong views on ego. 2) Chaùnh Tö Duy: Right Thought. 3) Chaùnh Ngöõ: Right speech.

4) Chaùnh Nghieäp: Right action. human or divine. It is seeing things in their 5) Chaùnh Maïng: Right livelihood. proper perspective. It is the analysis of all 6) Chaùnh Tinh Taán: Right effort (energy). component things into their fundamental 7) Chaùnh Nieäm: Right mindfulness. elements, right down to their ultimates. Thaát Ñöùc: Inhuman—Lack of virtues— Through keen analysis and investigation, Contrary to virtue. one understands that: Thaát Giaùc Chi (Thaát Boà Ñeà Phaàn): Sapta- a) Taát caû caùc phaùp höõu vi ñeàu traûi qua nhöõng bodhyangani (skt)—Sambojjhanga (p)—Theo giai ñoaïn sanh, truï, dò, dieät moät caùch Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù nhanh choùng, ñeán ñoä khoù coù theå thaáy baûy giaùc chi hay thaát boà ñeà phaàn. Phaät töû tu ñöôïc: All compounded things pass through haønh thaát giaùc chi ñaït ñöôïc nhöõng keát quaû sau the inconceivably rapid moments of ñaây: Taát caû aùc phaùp ñeàu ñöôïc tieâu tröø; taát caû arising, reaching a peak and ceasing, just phaùp laønh caøng ngaøy caøng taêng tröôûng; vì tu as a river in flood sweeps to climax and thieän boû aùc neân luoân luoân ñöôïc an laïc, khoâng fades away. bò ñau khoå; seõ chöùng quaû thaønh Phaät— b) Toaøn theå vuõ truï ñeàu lieân tuïc bieán ñoåi, According to the Sangiti Sutta in the Long khoâng heà toàn taïi gioáng heät trong hai Discourses of the Buddha, there are seven khoaûnh khaéc keá tieáp nhau: The whole Limbs (factors) of Enlightenment, or the seven universe is constantly changing, not Bodhi shares. Practicing the seven awakening remaining the same for two consecutive states will result in the following moments. achievements: Elimination of evil; c) Moïi söï vaät ñeàu phaûi chòu söï chi phoái cuûa development of virtue; feeling of cheerfulness duyeân, nhaân, vaø quaû: All things in fact are versus suffering; final enlightenment. subject to conditions, causes and effects. 1) Traïch Phaùp Giaùc Chi: Dharma-pravicaya- d) Nhöõng gì voâ thöôøng, baát oån ñònh ñeàu ñöa sambodhyanga (skt)—Dhammavicaya ñeán quaû khoå: What is impermanent and (p)—Selection of the proper dharma— not lasting producing painful or sorrow Traïch phaùp hay nhieät thaønh khaûo saùt giaùo fruit. phaùp hay hieän töôïng. Traïch phaùp laø kieán e) Khoâng coù caùi goïi laø “thöïc ngaõ,” hay moät thöùc saâu saéc vaø coù tính caùch phaân taùch linh hoàn tröôøng toàn baát bieán: There ñeán chi tieát ñeå thaáu ñaït troïn veïn thöïc chaát doesn’t exist a so-called permanent and cuûa taát caû caùc phaùp höõu vi, voâ tri voâ giaùc everlasting soul or self. hay höõu giaùc höõu tri, ngöôøi hay chö Thieân. f) Thöïc töôùng cuûa ba ñaëc tính voâ thöôøng, khoå Ñoù laø thaáy ñuùng thöïc töôùng cuûa söï vaät, vaø voâ ngaõ: The true nature of the three thaáy söï vaät ñuùng trong boái caûnh cuûa noù. characteristics, or laws of transiency, Traïch phaùp laø phaân taùch taát caû caùc phaùp sorrow, and non-self. höõu vi moät caùch roát raùo, phaân taùch ñeán 2) Tinh Taán Giaùc Chi: Virya-sambodhyanga cuøng toät nhöõng nguyeân toá caên baûn. Nhôø (skt)—Viriya (p)—Constant effort.

nhieät thaønh phaân taùch vaø khaûo saùt nhö vaäy a) Tinh taán laø moät taâm sôû, maø cuõng laø chi thöù maø ta coù theå nhaän thöùc raèng— saùu cuûa baùt Chaùnh Ñaïo, ñöôïc goïi laø Discrimination of true or false, or keen “chaùnh tinh taán.” Ñöùc Phaät khoâng töï xöng investigation of phenomena (dharma). It is laø moät ñaáng cöùu theá coù khaû naêng vaø saún the sharp analytical knowledge of saøng laõnh chòu toäi loãi cuûa chuùng sanh. understanding the true nature of all Ngaøi chæ laø ngöôøi vaïch ra con ñöôøng, chöù constituent things, animate or inanimate, Ngaøi khoâng ñi theá duøm ai ñöôïc. Chính vì

theá maø Ngaøi khuyeân raèng moãi ngöôøi phaûi bieáng aáy khoâng bao giôø tìm ra ñöôïc con thaønh thaät, nhieät taâm, vaø nhöùt quyeát thaønh ñöôøng daãn ñeán trí tueä vaø giaùc ngoä, giaûi ñaït muïc tieâu maø mình muoán ñeán. Ngaøi thoaùt.”—In The Dhammapada Sutta, cuõng ñaõ khuyeân töù chuùng raèng: “Haõy töï sentence 280, the Buddha taught: “The laáy con laøm haûi ñaûo cho con, haõy laáy idler who does not strive, who, though, chính con laøm nôi nöông töïa cho con.” young and strong, is full of sloth, who is Nhö theá aáy, Ñöùc Boån Sö keâu goïi töù chuùng weak in resolution and thought, that lazy khoâng neân yû laïi vaøo ai khaùc ngoaøi mình. and idle man will never find the way to Baát luaän ôû vaøo tröôøng hôïp naøo, ngöôøi tu wisdom, the way to elightenment and theo Phaät khoâng neân ñaùnh maát nieàm hy deliverance.” voïng vaø tinh taán. Haõy nhìn taám göông 3) Hyû Giaùc Chi (hyû laïc): Priti-sambodhyanga raïng ngôøi cuûa Phaät, Ngaøi khoâng bao giôø (skt)—Piti (p)—Cherfulness or high spirits. thoái chí, Ngaøi luoân duõng maõnh vaø tinh taán, a) Hyû giaùc chi laø moät taâm sôû, vaø laø moät ñöùc ngay töø thôøi Ngaøi coøn laø vò Boà Taùt— taùnh coù aûnh höôûng saâu roäng ñeán thaân vaø Energy, zeal or undeflected progress. It is taâm. Ngöôøi thieáu ñöùc “hyû laïc” khoâng theå a mental property and the sixth limb of the tieán böôùc treân ñöôøng giaùc ngoä, vì trong Noble Eightfold Path, there called right ngöôøi aáy luùc naøo cuõng mang maùng moät effort. The Buddha has not proclaimed traïng thaùi laõnh ñaïm laïnh luøng tröôùc thieän himself a saviour willing and able to take phaùp, moät thaùi ñoä baát maõn vôùi thieàn taäp, upon himself the evil of all sentient moät söï bieåu loä baát toaïi nguyeän—Joy, beings. He is only a Path-Revealer. Each happiness, rapture, or delight is a mental one of us must put forth the necessary property, and is a quality which deeply effort and work out his own deliverance influences both the body and mind. A man with heedfulness. He cannot walk for lacking in this quality cannot advance anyone on this path. Thus he advised that along the path to enlightenment. In him each Buddhist should be sincerely zealous, there will always arise sullen indifference strong and firm in the purpose of reaching to the Dharma, an aversion to the practice the final aim. He also advised: “Be islands of meditation, and morbid manifestations. unto yourselves, be your own refuge.” b) Muoán tu taäp ñöùc “hyû laïc,” hay taâm phæ, Thus did the Master exhort his followers haønh giaû caàn luoân nhôù raèng haïnh phuùc to acquire self-reliance. A follower of the khoâng tìm ñöôïc töø vaät chaát beân ngoaøi, Buddha should not under any maëc duø chuyeän lôùn chuyeän nhoû beân ngoaøi circumstances relinquish hope and effort; luoân coù aûnh höôûng ñeán taâm

mình. Haïnh for the Buddha was one who never gave phuùc chæ coù ñöôïc nôi nhöõng ngöôøi bieát tri up courage and effort even as a tuùc: To practice “piti” or joy, Buddhist bodhisattva. cultivators should always remember that b) Nhieäm vuï cuûa tinh taán coù boán thöù: The happiness is a matter of the mind and it function of energy is fourfold—See Töù should never be sought in external and Chaùnh Caàn. material things, though they may be c) Ñöùc Phaät ñaõ daïy trong Kinh Phaùp Cuù, caâu instrumental in any way. Only those who 280: “Ngöôøi soáng tieâu cöïc, ueå oaûi, daõ possess the quality of contentment can döôïi, khoâng tinh taán chuyeân caàn, daàu coøn expereince real happiness—See Tri Tuùc. treû tuoåi vaø khoûe maïnh vaãn löôøi bieáng, suy c) Haønh giaû tu theo Phaät neân luoân nhôù raèng nhöôïc vaø thieáu quyeát taâm, con ngöôøi löôøi coù söï khaùc bieät lôùn lao giöõa thoûa thích vaø

haïnh phuùc—Buddhist cultivators should behind his glorious palace, beautiful wife, always remember that there is a vast good son, as well as kingdom authority, difference between pleasure and and became a homeless monk. Eventually happiness. he attained enlightenment and • Thoûa thích: Caûm giaùc thích thuù laø caùi gì deliverance, do we have any other choices taïm bôï nhaát thôøi, chæ thoaùng qua roài maát. if we wish to attain enlightenment and Thoûa thích coù theå laø moät daáu hieäu baùo deliverance? tröôùc khoå ñau phieàn naõo, vì nhöõng gì maø 4) Khinh An Giaùc Chi: Prasrabdhi- ta oâm aáp taâng tiu trong khoaûnh khaéc naày, sambodhyanga (skt)—Passaddhi (p)— coù theå laø nguoàn ñau khoå trong khoaûnh Peaceful mind—An hay vaéng laëng an khaéc keá tieáp. Khi thaáy moät hình saéc, nghe tónh—Ease, tranquility, riddance of all moät aâm thanh, ngöûi moät muøi, neám moät vò, grossness or weight of body or mind so hay nhaän thöùc moät yù nghó, chuùng ta thöôøng that they may be light, free and at ease. bò caùc ñoái töôïng cuûa giaùc quan vaø traàn a) Coù hai loaïi khinh an—There are two kinds caûnh kích thích, cuõng nhö caûm thaáy ít of tranquility: nhieàu thoûa thích. Tuy nhieân, chuùng chæ laø • Thaân an: Kaya-passaddhi (p)—Toaøn theå nhöõng hieän töôïng phuø du taïm bôï, vöøa phaùt caùc taâm sôû, chôù khoâng rieâng phaàn thaân theå sanh ñaõ hoaïi dieät—Pleasure, or pleasant vaät chaát. Noùi caùch khaùc, ñaây laø traïng thaùi feeling, is something very momentary and an tónh vaéng laëng cuûa saéc uaån, thoï uaån, fleeting. Pleasant feeling may be an töôûng uaån, vaø haønh uaån—The calm of all indicative sign of suffering, for what we mental properties rather than the only hug in great glee this moment, may turn to physical body. In other words, calm of the be a source of suffering the next moment. aggregates of form, feeling, perception, Seeing a form, hearing a sound, and the volitional activities or perceiving an odour, tasting a flavour, conformations. feeling some tangible thing, cognizing an • Taâm an: Citta-passaddhi (p)—Traïng thaùi idea, we are usually moved, and from an tónh vaéng laëng cuûa thöùc uaån—The calm those sense objects and mental objects, we of the mind, or the calm of the aggregate experience a certain degree of pleasure. of consciousness. However, they are all temporary; they are b) Ngöôøi ñaõ trau doài taâm khinh an vaéng laëng only a passing show of phenomena—See seõ khoâng coøn phieàn luïy, boái roái hay caûm Hai Loaïi Thoûa Thích. kích khi phaûi ñöông ñaàu

vôùi taùm phaùp • Haïnh phuùc thaät söï: Real happiness—Haïnh thaêng traàm cuûa theá gian, vì ngöôøi aáy nhaän phuùc thaät söï khoâng ñeán vôùi chuùng ta baèng thöùc ñöôïc traïng thaùi phaùt sanh vaø hoaïi caùch baùm víu hay naém chaéc laáy nhöõng vaät dieät, cuõng nhö taùnh caùch mong manh nhaát voâ tri hay höõu tri, maø chæ ñaït ñöôïc baèng thôøi cuûa vaïn höõu: A man who cultivates haïnh buoâng boû. Ñöùc Phaät ñaõ töø boû cung calm of the mind does not get upset, vaøng ñieän ngoïc, vôï ñeïp con ngoan, uy confused or excited when confronted with quyeàn toät ñænh, ñeå cuoái cuøng Ngaøi ñaït the eight vicissitudes (8 winds or ñöôïc giaùc ngoä vaø giaûi thoaùt, chuùng ta haù influences) of the world. He is able to coù con ñöôøng naøo khaùc?—Real happiness understand the rise and fall (come into or rapture does not come through grasping being and pass away), as well as the or clinging to things, animate or inanimate, momentary fragility of all things. but from giving up. The Buddha left

c) Taâm khinh an vaéng laëng laø vieäc raát khoù efficacious in self-mastery. It is fourfold— thöïc hieän vì taâm luoân coù khuynh höôùng See Töù Nieäm Xöù. khoâng bao giôø ôû yeân moät choã. Raát khoù coät b) Con ngöôøi khoâng theå coù chaùnh nieäm neáu vaø keùo taâm trôû laïi. Kinh Phaùp Cuù, töø caâu khoâng kieåm soaùt nhöõng taùc ñoäng cuûa thaân, 33 ñeán 36, Ñöùc Phaät ñaõ daïy: “Taâm ôû trong khaåu vaø yù cuûa mình. Noùi caùch khaùc, neáu traïng thaùi gioáng nhö con caù môùi bò baét ra khoâng tinh chuyeân haønh trì giôùi luaät thì khoûi nöôùc vaø bò vöùt leân ñaát khoâ. Noù luoân khoâng bao giôø coù theå noùi ñeán tænh thöùc phoùng nhaûy baát ñònh.”—It is hard to ñöôïc: A person cannot be heedful unless tranqilize the mind. It trembles and it is he is fully controlling all his actions, unsteady, difficult to guard and hold back. whether they are mental, verbal or In the Dhammapada, from sentece 33 to physical at every moment of his walking 36, the Buddha taught: “The mind quivers life. In other words, he must zealously like a fish just taken from its watery home observe all commandments required of and thrown on the dry ground. It wanders him. at will.” c) Trong Kinh Tröôøng A Haøm, lôøi di huaán toái d) Bình tónh vaø traàm laëng khoâng phaûi laø moät haäu cuûa Ñöùc Phaät tröôùc khi Ngaøi nhaäp thaùi ñoä heøn yeáu. Chæ coù nhöõng con ngöôøi Nieát Baøn laø: “Taát caû caùc phaùp höõu vi ñeàu coù vaên hoùa môùi laøm ñöôïc chuyeän naày: voâ thöôøng. Haõy kieân trì chaùnh nieäm ñeå Calmness is not weakness. Only a person thaønh ñaït giaûi thoaùt: In the Digha Nikaya of culture is able to present the calm Sutra, the Buddha’s final admonition to his attitude at all times. disciples before entering the Nirvana: e) Bình tónh traàm laëng tröôùc thuaän caûnh “Transient are all component things. Work khoâng phaûi laø ñieàu khoù, ñieàu khoù ôû ñaây laø out your deliverence with mindfulness.” ngöôøi Phaät töû phaûi luoân giöõ taâm an tónh d) Ngaøi Xaù Lôïi Phaát tröôùc khi nhaäp dieät cuõng vaéng laëng tröôùc moïi nghòch caûnh. Laøm ñaõ khuyeân nhuû töù chuùng: “Haõy kieân trì ñöôïc nhö vaäy môùi mong thaønh ñaït ñöôïc chaùnh nieäm ñeå thaønh ñaït giaûi thoaùt.”— giaùc ngoä vaø giaûi thoaùt: It is not so difficult Venerable Saripura also advised to be calm under favourable everybody with his last words: “Strive on circumstances, but it is indeed difficult for

with mindfulness to obtain your a Buddhist to remain calm in the midst of deliverance." unfavourable circumstances. Only the e) Trong Kinh Taêng Nhaát A Haøm, Ñöùc Phaät calm mind can help the aspirant to achieve ñaõ daïy: "Naøy chö Tyø Kheo, Nhö Lai enlightenment and deliverance. khoâng thaáy moät phaùp naøo maø coù nhieàu 5) Nieäm Giaùc Chi: Smrti-sambodhyanga naêng löïc nhö söï chuyeân caàn chuù nieäm, ñeå (skt)—sati (p)—Remembrance of the laøm phaùt sinh nhöõng tö töôûng thieän chöa Dharma. phaùt sanh, vaø laøm tan bieán nhöõng tö töôûng a) Nieäm Giaùc chi hay traïng thaùi chaùnh nieäm baát thieän ñaõ phaùt sanh. Vôùi ngöôøi haèng coù tænh thöùc qua quaùn chieáu. Ñaây laø phöông chaùnh nieäm, nhöõng tö töôûng thieän, neáu tieän höõu hieäu nhaát ñeå laøm chuû laáy mình. chöa sanh seõ phaùt sanh, vaø nhöõng tö töôûng Nieäm coù boán—Mindfulness, baát thieän, neáu ñaõ phaùt sanh seõ tan relinquishment, or power of remembering bieán."—In the Anguttara Nikaya Sutra, the various states passed through in the Buddha taught: "Monks, I know not of contemplation. It is the instrument most any other single thing of such power to cause the arising of good thoughts if not

yet arisen, or to cause the waning of evil mang laïi söï thanh tònh nôi taâm: It is thoughts if already arisen, as heedfulness. concentration that fixes the mind aright In him who is heedful, good thoughts not and causes it to be unmoved; dispels yet arisen, do arise, and evil thoughts, if passions and not only helps the mind arisen, do wane." undisturbed, but also helps bring purity 6) Ñònh Giaùc Chi: Samadhi-sambodhyanga and placidity of mind. (skt)—Concentration ability—Khaû naêng f) Ngöôøi quyeát taâm trau doài "ñònh" phaûi giöõ taâm taäp trung khoâng taùn loaïn— nghieâm trì giôùi luaät, vì chính giôùi ñöùc ñaïo Stability, concentration, or power to keep haïnh nuoâi döôõng ñôøi soáng taâm linh vaø laøm the mind in a given realm undiverted. cho taâm an truï vaéng laëng: One who is a) Taâm an truï vaø taäp trung vaøo ñeà muïc haønh intent to practice "concentration" should thieàn. Taâm an truï thaáy söï vaät ñuùng theo always zealously observe Buddhist chaân töôùng cuûa noù: It is only the commandments, for it is virtue that tranquilized mind that can easily nourishes mental life, and make it concentrate on a subject of meditation. coherent and calm. The calm concentrated mind sees things as 7) Xaû Giaùc Chi: Upeksa-sambodhyanga they really are. (skt)—Non-attachment ability—Hoaøn toaøn b) Taâm an truï coù khaû naêng cheá ngöï ñöôïc xaû boû, nghóa laø taâm khoâng coøn bò quaáy naêm phaùp trieàn caùi: Ngöôøi haønh thieàn hay nhieãu bôûi noäi chöôùng hay ngoaïi traàn—ngöôøi coù nguyeän voïng thaønh töïu giaùc ngoä, Detachment—Equanimity—Complete phaûi ñöông ñaàu vôùi raát nhieàu chöôùng ngaïi, abandonment—Indifferent to all ñaëc bieät laø naêm phaùp gaây trôû ngaïi maïnh disturbances of the sub-conscious or meõ trong vieäc ñònh taâm, vaø chaän ngang ecstatic mind. con ñöôøng giaûi thoaùt—The unified mind a) Theo Vi Dieäu Phaùp, "xaû" coù nghóa laø trung brings the five hindrances under laäp, khoâng thieân vò beân naøo. Ñoù laø traïng subjugation. Many are the impediments thaùi taâm quaân bình chöù khoâng phaûi taâm that confront a meditator, an aspirant for laõnh ñaïm thôø ô, hay thaûn nhieân döûng enlightenment, especially the five döng.

Ñaây laø keát quaû cuûa taâm ñònh an tónh hindrances that hinder concentrative vaéng laëng: According to The Abhidharma, thoughts, and obstruct the way to “equanimity” means neutrality. It is deliverance—See Nguõ Trieàn Caùi. mental equipoise and not hedonic c) Ñònh laø traïng thaùi taâm oån ñònh vöõng chaéc, indifference. Equanimity is the result of a coù theå ví nhö ngoïn ñeøn vöõng ngoïn , khoâng calm concentrative mind. dao ñoäng, ôû moät nôi khoâng coù gioù: b) Trong xaõ hoäi loaïn ñoäng hoâm nay, con Concentration is the intensified steadiness ngöôøi khoù maø traùnh khoûi nhöõng chao ñoäng of the mind comparable to an unflickering khi phaûi va chaïm thöôøng xuyeân vôùi nhöõng flame of a lamp in a windless place. thaêng traàm cuûa cuoäc soáng; tuy nhieân, d) Ñònh coù khaû naêng giöõ caùc taâm sôû trong ngöôøi ñaõ tu taäp ñöôïc “xaû giaùc chi” naày traïng thaùi quaân bình: Concentration has khoâng coøn nghe phieàn luïy böïc mình nöõa. the ability to maintain the mind and the Giöõa nhöõng phong ba baõo taùp cuûa cuoäc mental properties in a state of balance. ñôøi nhö lôïi loäc, loã laõ, danh thôm, tieáng e) Ñònh giöõ cho taâm ngay thaúng, khoâng lay xaáu, taùn tuïng, cheâ traùch, haïnh phuùc vaø khoå chuyeån; tieâu tröø khaùt voïng chaúng nhöõng ñau, ngöôøi coù taâm xaû khoâng bao giôø bò lay giuùp taâm khoâng voïng ñoäng, maø coøn giuùp ñoäng: In our nowadays violent society,

amidst the welter of experience, gain and 4) Nghi phaân bieät thanh tònh: Purity in doubt loss, good repute and ill-repute, praise and discrimination. blame, happiness and suffering, a man 5) Phaùn quyeát thanh tònh: Purity in judgment. with the mind of equanimity will never 6) Haïnh thanh tònh: Purity in conduct. waver. 7) Nieát baøn thanh tònh: Purity in Nirvana. c) Trong Kinh Phaùp Cuù, caâu 83, Ñöùc Phaät ñaõ (B) See Thaát Boà Ñeà Phaàn and Thaát Giaùc Chi töøng daïy: “Ngöôøi toát buoâng xaû taát caû. Baäc in Vietnamese-English Section. Thaùnh nhaân khoâng nghó ñeán aùi duïc. Daàu Thaát Hoøa: Baát hoøa—Dissension— haïnh phuùc hay ñau khoå baäc thieän trí khoâng Disagreement—Discord. boàng boät cuõng khoâng ñeå tinh thaàn suy Thaát Hoïc: Illiterate. suïp.”—In Dharmapada, sentence 83, the Thaát Höùa: To break (dishonour) one’s word Buddha taught: “Truly the good give up (promise). longing for everything. The good sages not Thaát Höõu: See Thaát Chuûng Höõu in with thoughts of craving. Touched by Vietnamese-English Section. happiness or by pain, the wise show neither elation nor depression.” Thaát Höõu Y Phuùc Nghieäp: The seven d) Ngöôøi ñaõ tu taäp vaø trau doài ñöôïc taâm xaû, grounds for a happy karma through luoân bình thaûn vaø traùnh ñöôïc boán con benevolence to the needy: ñöôøng sai laïc—A man who has reached 1) Boá thí cho khaùch vaø ngöôøi lôõ böôùc: perfect neutrality through the cultivation Almsgiving to visitors, travellers or of equanimity, always avoids the strangers. following four wrong paths: 2) Giuùp ñôõ ngöôøi bònh: Boá thí cho ngöôøi bònh • Tham aùi: Chanda (p)—The path of greed. vaø giuùp ñôû ngöôøi haàu bònh—Help the sick • Saân haän: Dosa (p)—The path of hate. and their nurses. • Yeáu heøn: Bhaya (p)—Cowardice. 3) Troàng caây vaø laøm vöôøn cho tònh xaù: Boá thí • Si meâ: Moha (p)—Delusion. vöôøn töôïc—Gifts of gardens and groves to e) Ngöôøi tu taäp vaø trau doài ñöôïc taâm xaû luoân monasteries. nhìn

chuùng sanh moïi loaøi moät caùch bình 4) Thöôøng xuyeân cung caáp thöïc phaåm cho ñaúng, khoâng thieân vò: A man who has chö Taêng Ni: Boá thí ñoà aên thöôøng ngaøy— reached perfect neutrality through Regular provision of food for the monks cultivation of equanimity, always has his and the nuns. serene neutrality which enables him to see 5) Thöôøng xuyeân cung caáp y aùo cho chö all beings impartially. Taêng Ni: Regular provision of clothes for the monks and the nuns. Thaát Giaùc Phaàn: See Thaát Boà Ñeà Phaàn, and 6) Thöôøng xuyeân cung caáp thuoác men cho Thaát Giaùc Chi. chö Taêng Ni: Regular provision of Thaát Heïn: To break an appointment. medicines to the monks and the nuns. Thaát Hieáu: Baát hieáu—Ungrateful to one's 7) Tuøy luùc boá thí: Practice Almsgiving parents. whenever possible. Thaát Hoa: Thaát Keá: To miscalculate. (A) Seven flowers of enlightenment: Thaát Kieän: To lose a lawsuit. 1) Giôùi thanh tònh: Commandments are pure. Thaát Kieát Söû: Theo Kinh Phuùng Tuïng trong 2) Taâm thanh tònh: Heart is pure. Tröôøng Boä Kinh, coù baûy kieát söû—According to 3) Kieán thanh tònh: Views are pure.

the Sangiti Sutta in the Long Discourses of the 3) Giaøu coù: Wealth. Buddha, there are seven fetters: 4) Saéc ñeïp: Beauty. 1) AÙi Kieát Söû: Anunaya (p)—Complaisance. 5) Teân taét cuûa Ngaøi Vaên Thuø Thaát Lôïi (Sö 2) Saân Kieát Söû: Resentment. Lôïi)—An abbreviation for Manjusri. 3) Kieán Kieát Söû: Wrong views. Thaát Lôïi Cuùc Ña: Srigupta (skt)—Moät 4) Nghi Kieát Söû: Doubt. ngöôøi thuø gheùt Ñöùc Phaät, ñaõ toan haïi Phaät 5) Maïn Kieát Söû: Conceit. baèng haàm löûa vaø moät loaïi thöùc uoáng ñoäc—An 6) Höõu Tham Kieát Söû: Fetter of craving for enemy of Sakyamuni, whom he tried to becoming. destroy with a pitfall of fire and a poisoned 7) Voâ Minh Kieát Söû: Fetter of ignorance. drink. Thaát Kim Sôn: Baûy voøng nuùi vaøng bao Thaát Lôïi Ñeà Baø: Srideva (skt)—Teân cuûa quanh nuùi Tu Di—Seven concentric ranges Ñaïo Hy, moät nhaø sö noåi tieáng cuûa Trung around Sumeru. Quoác—Name of T'ao-His, a noted monk in 1) Du Kieät Ñaø La : Yugamdhara. China. 2) Y Sa Ña La: Isadhara. Thaát Lôïi La: Sarira (skt)—Xaù lôïi—Relics. 3) Kieät Ñòa Laït Giaø: Khadiraka. ** For more information, please see Xaù Lôïi. 4) Toâ Ñaït Leâ Xa Na: Sudarsana. Thaát Lôïi La Ña: Srilabdha (skt)—Moät bình 5) An Thaáp Phöôïc Yeát La: Asvakarna. luaän gia Phaät Phaùp noåi tieáng, ngöôøi ñaõ coáng 6) Tyø Na Ñaùt Ca: Vinataka. hieán taäp bình luaän veà Ñaïi Thöøa Khôûi Tín 7) Ni Daân Ñaït La: Nemimdhara. Luaän; ngöôøi ta goïi oâng laø ngöôøi giaùc ngoä cuûa Thaát Kinh: Terrified—Terror-stricken. vuøng Baéc AÁn—A celebrated commentator, to Thaát Kính: Disrespect. whom is attributed the chief commentary on Thaát La Baø: Sravana (skt)—Söûu—A the Awakening of Faith; he is called the constellation identified with the Ox, or 9 th enlighter of northern India. Chinese constellation, in the Aries and Thaát Lôïi Maät Ña La: Srimitra (skt)—Moät vò Sagittarius. hoaøng töû AÁn Ñoä, xuaát gia roài sang Trung Hoa Thaát La Maït Ni La: Sramanera (skt)—See khoaûng nhöõng naêm 317-322. Ngaøi ñaõ dòch ba Sa Di, Giôùi Sa Di. boä kinh (khoâng roõ teân kinh naøo)—A prince of Thaát La Phaït Taát Ñeå: Sravasti or saravati India, who became a monk and translated (skt)—See Xaù Veä Quoác. three works in Nan-King around 317-322 A.D. Thaát La Phöôïc Naõ Ma Taåy: Sravana-masa Thaát Lôïi Ngaät Laät Ña

Ñeå: Srikritati (skt)— (skt)—Thaùng noùng nhaát cuûa muøa heø (töø 16 Theo Eitel trong Trung Anh Phaät Hoc Töø Ñieån, thaùng 5 ñeán 15 thaùng 6)—The hottest month of ñaây laø teân xöa cuûa Kashgar—According to summer, July-August (from 16th of 5th month to Eitel in The Dictionary of Chinese-English 15th of 6th month). Buddhist Terms, Srikritati was an ancient ** For more information, please see Thaäp Nhò name of Kashgar. Nguyeät. Thaát Lôïi Sai Ñaùn La: Sriksetra (skt)—Theo Thaát Laïc: Lost. Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Thaát Thaát Leã: Discourteous—Impolite—Rude— Lôïi Sai Ñaùn La laø teân moät vöông quoác AÁn Ñoä Uncivil. thôøi coå, kinh ñoâ coù leõ baây giôø laø Silhet— According to Eitel in The Dictionary of Thaát Lôïi: Sri (skt). Chinese-English Buddhist terms, Sriksetra was 1) May maén: Fortunate—Lucky. an ancient kingdom near the mouth of the 2) Thònh vöôïng: Prosperous.

Brahmaputtra, capital probably is modern 4) Ngaõ maïn: Atma-mana (skt)—Khôûi taâm Silhet (Srihatta). kieâu maïn chaáp coù ta vaø coù caùi sôû höõu cuûa Thaát Lôïi Yeát Baø: Srigarbha (skt). ta—Egotism or overweening pride. 1) Kieát Töôøng Thai: Fortune's womb. 5) Taêng thöôïng maïn: Adhi-mana (skt)—Khôûi 2) Danh Hieäu cuûa Visnu: An epithet of taâm kieâu maïn khi chöa chöùng ñaéc Thaùnh Visnu. ñaïo maø cho laø chöùng ñaéc—Vaunting 3) Thanh kieám: A sword. assertion of possessing the truth. 4) Moät loaïi ñaù quyù: A precious stone. 6) Ti maïn: Una-mana (skt)—Ti Haï Maïn— Thaát Loä: Laïc ñöôøng—To lose one's way. Khôûi taâm kieâu maïn cho raèng ngöôøi cöïc kyø taøi gioûi chæ hôn mình chuùt ít thoâi— Thaát Loäc: To pass away—To die. Vaunting one's inferiority or flase Thaát Löïc: Theo Kinh Phuùng Tuïng trong humility. The pride of regarding self as Tröôøng Boä Kinh, coù baûy löïc—According to the little inferior to those who far surpass one. Sangiti Sutta in the Long Discourses of the 7) Taø maïn: Mithya-mana (skt)—Khôûi taâm Buddha, there are seven powers: kieâu maïn cho raèng mình coù ñaïo ñöùc, kyø 1) Tín Löïc: Power of faith. thaät mình chaúng coù ñaïo ñöùc gì—Vaunting 2) Tinh Taán Löïc: Power of energy. lack of virtue for virtue. 3) Taøm Löïc: Power of moral shame. Thaát Maãu Thieân: Seven divine mothers. 4) Quyù Löïc: Power of moral dread. 5) Nieäm Löïc: Power of mindfulness. Thaát Mieân: Maát nguû—Sleeplessness— 6) Ñònh Löïc: Power of concentration. Insomnia. 7) Tueä Löïc: Power of wisdom. Thaát Minh: Blind. Thaát Ma Ñaùt Lyù: Saptamatr (skt)—The Thaát Muøa: To lose crop—To have a poor seven divine mothers, or personified of the crop. principal deities. Thaát Naïn: The seven calamities—Seven Thaát Maïn: Theo Caâu Xaù Luaän, coù baûy loaïi disasters: kieâu maïn—According to the Kosa Sastra, (A) there are seven pretensions or arrogances: 1) Naïn bôûi maët trôøi maët traêng loãi ñoä: Sun and 1) Maïn: Mana (skt)—Khôûi taâm kieâu maïn cho moon losing their order (eclipses)—Too raèng mình hôn hay mình baèng ngöôøi— early monsoon or too late monsoon. Asserting superiority over inferiors and 2) Naïn bôûi caùc vì sao loãi ñoä: Unlucky stars— equality with equals. Constellations irregular. 2) Quaù maïn: Ati-mana (skt)—Khôûi taâm kieâu 3) Naïn löûa chaùy: Fire. maïn cho raèng mình hôn nhöõng ngöôøi baèng 4) Naïn luït: Flood. mình, vaø cho raèng mình baèng hay coi 5) Naïn gioâng baõo: Wind-storms—Violent thöôøng nhöõng ngöôøi hôn

mình—The pride storms. which among equals regards self as 6) Naïn haïn haùn: Drought. superior and among superiors as equal 7) Naïn giaëc cöôùp: Rebellion, invasion and (superiority over equals and equality with robbers—Hateful bandits anf thieves. superiors). (B) 3) Maïn quaù maïn: Manati-mana (skt)—Khôûi 1) Naïn löûa: Fire. taâm kieâu maïn cho raèng mình hôn nhöõng 2) Naïn nöôùc: Water. ngöôøi hôn mình—Superiority over 3) Naïn gioâng baõo: Violent or wind storms. manifest superiors. 4) Naïn göôm ñao: Knives and staves. 5) Naïn quyû döõ: Vengeful ghosts.

6) Naïn goâng cuøm: Yokes, chains and fetters. Thaát Phaùp Taøi: Baûy caùch laøm giaøu trong 7) Naïn giaëc cöôùp: Hateful bandits and chaùnh phaùp—The seven riches or seven ways thieves. of becoming rich in the Law: Thaát Nghi: Improper. 1) Tín: Faith. Thaát Nghòch: Thaát nghòch toäi—The seven 2) Taán: Zeal. rebellion acts or deadly sins: 3) Giôùi: Moral restraint. 1) Laøm thaân Phaät chaûy maùu: Shedding a 4) Taøm quí: Shame. Buddha's blood. 5) Vaên: Obedient hearing of the Law. 2) Thí phuï: Gieát cha—Killing father. 6) Xaû: Abnegation or abandonment. 3) Thí maãu: Gieát meï—Killing mother. 7) Ñònh hueä: Wisdom arising from 4) Thí Taêng: Gieát Tyø kheo—Killing a monk. meditation. 5) Thí A xaø leâ: Gieát Thaày daïy ñaïo—Killing a Thaát Phaùp Baát Tònh Quaùn: Seven Types master (teacher). of Meditation on Impurity—Theo Hoøa Thöôïng 6) Phaù kieát ma: Subverting or disrupting Thích Thieàn Taâm trong Tònh Ñoä Thaäp Nghi monks. Hoaëc Vaán Luaän, haønh giaû tu tònh ñoä muoán 7) Thí A-la-haùn: Killing an Araht. quyeát ñònh ñöôïc sanh veà Taây Phöông Cöïc Laïc, Thaát Ngoân: To speak in vain—To waste caàn neân luoân taäp tu haïnh yeãm ly baèng caùch one's words. quaùn baûy phaùp baát tònh. Thaân mình ñaõ theá, Thaát Nhaân Taâm: Unpopular. thaân ngöôøi khaùc laïi cuõng nhö vaäy. Neáu thöôøng quaùn saùt baûy ñieàu baát tònh naày, ñoái vôùi caùc Thaát Nhaät: Baûy ngaøy trong moät tuaàn—Seven thaân nam nöõ maø ngöôøi ñôøi cho raèng xinh ñeïp, days in a week: cuõng sanh nieäm yeãm ly vaø löûa aùi duïc laàn laàn 1) Chuû Nhaät: Ravivara (skt)—Sunday. tieâu giaûm—According to Most Venerable 2) Thöù Hai: Somavara (skt)—Monday. Thích Thieàn Taâm in the Pure Land Buddhism, 3) Thöù Ba: Mangalavara (skt)—Tuesday. if a Pure Land practitioner wishes to be 4) Thöù Tö: Budhavara (skt)—Wednesday. assured of rebirth, he or she should perfect the 5) Thöù Naêm: Brhaspativara (skt)— practice of disgust of the five desires by Thursday. engaging in the seven types of meditation on 6) Thöù Saùu: Sukravara (skt)—Friday. impurity. Our own bodies being impure, the 7) Thöù Baûy: Sanivara (skt)—Saturday. bodies of others are likewise. If we constantly Thaát Nhö Lai: The seven Tathagatas: meditate on these seven impurities, we will 1) A Di Ñaø: Amitabha. gradually develop disgust toward those male 2) Cam Loä Vöông: Kanlu Wang. and female forms which ordinary people judge 3) Quaùn AÂm: Kuan Yin. handsome and beautiful. Thus the flames of 4) Dieäu Saéc Thaân: lust will gradually diminish. 5) Baûo Thaéng: Ratnasambhava. 1) Chuûng töû baát tònh—The impure seed: 6) Li Boá UÙy: Thaân naày do nôi nghieäp daâm duïc, töø haït 7) Quaûng Baùc Thaân: Ña Baûo— gioáng tham aùi maø sanh—This body is born Prabhutaratna. from the karma of lust and attachment. Thaát Nieäm: Distraction—To lose the train of 2) Thoï sanh baát

tònh—The impure birth: thought or meditation—Loss of memory— Maàm sanh khôûi cuûa baûn thaân do moät ñieåm Wandering mind. tinh huyeát cuûa cha meï hoøa hôïp trong khi Thaát Phaùp: See Thaát Baát Khaû Tî in gaàn guûi—The fetus is a combination of Vietnamese-English Section.

father's sperm and mother's egg in sexual 4) Ca-la-ca-toân (Caâu Löu Toân) Phaät: intercourse. Krakucchanda Buddha (present kalpa— 3) Truï xöù baát tònh: Thai thaân ôû trong töû cung Gold Wizard). nhô nhôùp, naèm döôùi ruoät non, treân ruoät 5) Caâu Na Haøm Maâu Ni Phaät: Kanakamuni giaø—The fetus in impure, dirty area of the Buddha (present kalpa—Golden Wizard). womb, under the small intestines and 6) Ca Dieáp Phaät: Kasyapa Buddha (Drinking above the large intestines. Brightness). 4) Thöïc ñaïm baát tònh: Khi coøn ôû trong thai, 7) Thích Ca Maâu Ni Phaät: Sakyamuni huyeãn thaân laïi thoï duïng huyeát phaàn cuûa Buddha (present kalpa—Benevolence and ngöôøi meï—As a fetus, the body drinks the Serenity). mother's blood. Thaát Phaät Döôïc Sö: The seven healing 5) Sô sanh baát tònh: Khi ñaõ ñuû thaùng ngaøy, Buddhas. thai thaân ñaàu höôùng veà saûn moân, ra khoûi Thaát Phaät Thoâng Giôùi: Sakyamuni Buddha mình ngöôøi meï cuøng moät luùc vôùi maùu muû, and six legendary Buddhas who preceded söï hoâi nhô daãy ñaày—Once ready to be him—See Thaát Phaät in Vietnamese-English born, the fetus emerges from the womb Section. with pus and blood gushing forth and foul Thaát Phi Dieäu Phaùp: Asaddhamma (p)—odors in profusion. Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, 6) Cöû theå baát tònh: Trong lôùp da ngoaøi che coù baûy phi dieäu phaùp—According to the ñaäy thaân naày laø taát caû söï hoâi nhô cuûa caùc Sangiti Sutta in the Long Discourses of the chaát, thòt, xöông, maùu, ñaøm, ñaïi, tieåu, vaân Buddha, there are seven wrong practices: vaân—Inside a thin layer of skin, the body 1) ÔÛ ñaây vò Tyø Kheo baát tín: Here a monk contains nothing but flesh, bones, blood, who lacks faith. sputum, urine, and stool, etc. 2) ÔÛ ñaây vò Tyø Kheo voâ taøm: Here a monk 7) Cöùu caùnh baát tònh: Ñeán khi cheát roài, thaân who lacks moral shame. naày laø moät ñoáng thòt sình thuùi raõ rôøi, maëc 3) ÔÛ ñaây vò Tyø Kheo voâ quyù: Here a monk cho gioøi töûa boø lan hoaëc quaï dieàu tha who lacks moral dread. moå—After death, the body swelling up 4) ÔÛ ñaây vò Tyø Kheo thieåu vaên: Here a monk and rotting away, with flesh and bones who has little learning. disarray, feeding feelers and crows. 5) ÔÛ ñaây vò Tyø Kheo giaûi ñaõi: Kusito (p)— Thaát Phaät: Baûy vò coå Phaät—The seven Here a monk who is slack. ancient Buddhas: 6) ÔÛ ñaây vò Tyø Kheo thaát nieäm: Mutthassati (A) Ba vò Phaät trong thôøi quaù khöù Trang (p)—Here a monk who is unmindful. Nghieâm Kieáp—Three Buddhas in the past 7) ÔÛ ñaây vò Tyø Kheo lieät tueä: Here a monk glorious kalpa: who lacks wisdom. 1) Tyø Baø Thi Phaät: Vipasyin Buddha ** For more information, please see Thaát (Universally Preaching). Dieäu Phaùp. 2) Thi Khí Phaät: Sikhin Buddha (Fire). Thaát Phu: Coarse person. 3) Tyø Xaù Phuø Phaät: Visyabhu Buddha (All Thaát Saùch: Impolitic. Benevolent). (B) Boán vò Phaät trong thôøi Hieàn Kieáp—Four Thaát Saéc: To turn pale (white)—To blench— Buddhas in the present or Bhadra kalpa: To blanch. Thaát Söù Giaû: Klesas (skt)—Baûy söù giaû cuûa aùc ñaïo—The seven messengers or agents that

cause sentient beings to go down to the evil Thaát Taêng Phaùp Hoäi: An assembly of a paths: monasterial fraternity—See Thaát Taêng. 1) AÙi duïc: Desire. Thaát Taêng Teà: An endowment for a 2) Saân haän: Anger. complete monastic fraternity of seven monks. 3) Vöôùng maéc: Clinging or attachment. Thaát Taâm Giôùi: The seven realms 4) Coáng cao ngaõ maïn: Pride or arrogance. perception: 5) Voâ minh: Ignorance or unenlightenment. 1) Taâm nhaõn: Perception produced by eye. 6) Taø kieán: Wrong views. 2) Taâm thieät: Perception produced by tongue. 7) Nghi hoaëc: Doubts. 3) Taâm thính: Perception produced by ear. Thaát Söï Tuøy Thaân: Baûy moùn tuøy thaân— 4) Taâm tyû: Perception produced by nose. The seven appurtenances of a monk: 5) Taâm thaân: Perception produced by body. 1) Tam y: The three garments. 6) Taâm töôûng: Perception produced by mind. 2) Nhöùt baùt: A bowl. 7) Taâm yù: Perception produced by thought. 3) Lö höông: Censer. Thaát Thanh: 4) Baøn chaûi: A duster or fly-brush. 1) Tieáng keâu sôï haõi: To cry or shout with 5) Gheá ñaåu: A stool. horror. 6) Giaáy veä sinh: Hygienic paper. 2) Taét tieáng: To lose one's voice. 7) Ñoà ñeå röûa raùy: Material for washing. Thaát Thaùnh: Thaát Tai Naïn: See Thaát Naïn in Vietnamese- (A) Theo Ñaïi Thöøa, thaát Thaùnh hay baûy böôùc English Section. ñi vaøo kieán ñaïo (trí hueä khoâng sai Thaát Taêng: Phaùp hoäi töï vieän goàm baûy vò phaïm)—According to the Mahayana, Taêng—An assembly of a monastery fraternity, seven sacred graces or seven grades or usually composed of seven monks: steps in virtue preceding the entry into (A) faultless wisdom. 1) Truù nguyeän Sö: Invoker. (B) Theo tröôøng phaùi Caâu Xaù cuûa Tieåu Thöøa, 2) Ñaïo Sö: Leader. thaát Thaùnh laø baûy söï phaùt trieån ñeå ñi ñeán 3) Phaïm AÂm Sö: Master of sacred words. Thaùnh thieän—According to Kosa School 4) Chuû teá Sö: Intoner or leader of the of Hinayana, the seven sacred graces are chanting. seven developments of holiness. 5) Taùn hoa Sö: Flower-scatterer. 1) Tín: Faith. 6) Ñöôøng Ñaït Sö: Distributor of Missals. 2) Giôùi (Trì giôùi): Observance of the 7) Tích Tröôïng Sö: Shaker of the rings on the commandments. metal staff. 3) Vaên (Nghe phaùp): Hearing instruction. (B) 4) Taøm: Shame for self. 1) Giaûng Sö: Expounder. 5) Quí: Shame for others. 2) Ñoäc Sö: Reader. 6) Xaû: Renunciation. 3) Truù nguyeän Sö: Invoker. 7) Hueä: Wisdom. 4) Tam Leã Sö: Director of the three Thaát Thaùnh Giaùc: See Thaát Boà Ñeà Phaàn ceremonies. and Thaát Giaùc Chi in Vietnamese-English 5) Chuû Teá Sö: Intoner or leader of the Section. chanting. Thaát Thaùnh Taøi: Ariya-dhanani (p)—Baûy 6) Taùn Hoa Sö: Flower Scattered. taøi saûn. 7) Ñöôøng Ñaït Sö: Distributor of missals.

(A) Baûy taøi saûn cuûa baäc Thaùnh Nhaân—Seven Thaát Thaäp Nguõ Giôùi Chuùng Hoïc (Taêng): Treasures of Enlightened Beings: Sikkka-karaniya (skt)—Sekhiyadhamma (p)— 1) Tín: Ñöùc tin—Faithfulness. Tieáng Phaïn goïi laø Thöùc Xoa Ca La Ni—Theo 2) Taán: Tinh taán—Vigor. Luaät Taïng, Thöùc Xoa Ca La Ni laø moät traêm 3) Taøm quyù: Hoå vôùi beân ngoaøi vaø theïn vôùi giôùi caàn hoïc trong sinh hoaït haèng ngaøy— beân trong—Shamefulness. According to the Vinaya Pitaka, Sikkka- 4) Ña vaên: Hoïc nhieàu hieåu roäng—Broad karaniya includes one hundred rules of conduct knowledge. which are connected with daily activities. 5) Xaû: Khoâng chaáp giöõ trong taâm— 1) Caùi chaên phaûi vaän töø nòch löng tôùi nöûa

oáng Forgiveness or Abandonment. chaân, chöù khoâng ñöôïc xaên, ñeå phuû truøm 6) Ñònh: Taâm khoâng dao ñoäng— ruùn vaø hai ñaàu goái. Neáu ai ñeå chaên xaêng Concentration or Samadhi. leân hay loøng thoøng ra ngoaøi, duø phía tröôùc 7) Hueä: Trí hueä—Wisdom. hay phía sau, ñeàu bò phaïm toäi Thöùc Xoa (B) Theo Kinh Phuùng Tuïng trong Tröôøng Boä Ca La Ni: A monk should wear the inner Kinh, coù thaát thaùnh taøi—According to the robe all round for covering the circle of Sangiti Sutta in the Long Discourses of the the navel and the circles of the knees. Buddha, there are seven Ariyan treasures: Whoever out of disrespect dresses with an 1) Tín Taøi: The treasure of Faith. inner robe hanging down in front or 2) Giôùi Taøi: The treasure of morality. behind, there is an offence of wrong- 3) Taøm Taøi: Hiri (p)—The treasure of moral doing. shame. 2) Boä aùo ba caùi phaûi maëc cho coù thöù lôùp: A 4) Quyù Taøi: Ottappa (p)—The treasure of monk should wear the upper robe even all moral dread. round (whoever out of disrespect puts on 5) Vaên Taøi: Suta (p)—The treasure of an upper robe hanging down in front or learning. behind, there is an offence of wrong- 6) Thí Taøi: Caga (p)—The treasure of doing). renunciation. 3) Chaúng neân ñi vaøo nhaø cö só maø khoâng maëc 7) Tueä Taøi: Wisdom. aùo che mình: A monk should not, out of Thaát Thaùnh Vò: See Thaát Thaùnh in disrespect, having uncovered the body, go Vietnamese-English Section. among the houses. Thaát Thaéng Söï: Baûy loaïi voâ thöôïng—The 4) Chaúng neân ngoài trong nhaø cö só maø khoâng seven surpassing qualities of a Buddha: maëc aùo che mình: A monk should not, out 1) Phaät thaân: Buddha's body (his body with of disrespect, sit down among the house thirty-two signs and eighty-four marks. without proper clothes. 2) Phaät phaùp: Buddha's dharma or universal 5) Chaúng neân ñi vaøo nhaø cö só maø muùa tay: A law—His way of universal mercy. monk should not go fidgeting amidst the 3) Phaät hueä: Buddha's wisdom. houses (making play with hand or foot). 4) Phaät Toaøn: Buddha's perfection—His 6) Chaúng neân ngoài trong nhaø cö só maø muùa perfect insight or doctrine. tay: A monk should not sit fidgeting in 5) Thaàn löïc: His supernatural powers. inhabited areas (making play with hand or 6) Khaû naêng ñoaïn khoå giaûi thoaùt: His ability foot in the houses). to overcome hindrance and attain 7) Chaúng neân ñi vaøo nhaø cö só maø maét troâng Deliverance. beân naày, beân kia. Maét vò aáy chæ neân nhìn 7) Nieát Baøn: His abiding place (Nirvana). xuoáng vaø xa veà phía tröôùc chæ khoaûng beà

ngang moät luoáng caøy: A monk should not the houses swaying the body. He should go among the houses with eyes glanced hold the body straight. around. He should go amidst the houses 16) Chaúng neân ngoài trong nhaø cö só maø lay with eyes cast down looking only a chuyeån thaân mình: A monk should not sit plough's distance ahead. down amidst the houses sway the body. 8) Chaúng neân ngoài trong nhaø cö só maø maét He should hold the body straight. troâng beân naøy, beân kia. Maét vò aáy chæ neân 17) Chaúng neân ngoài trong nhaø cö só maø lay nhìn xuoáng vaø xa veà phía tröôùc khoaûng beà ñoäng ñoâi tay: Not swaying the arms will I ngang moät luoáng caøy: A monk should not go sit down amidst the houses, is a training sit down in the houses with eyes glanced to be observed. One should not go sit around. He

should sit down amidst the down amidst the houses swaying the arms. houses with eyes cast down looking only a One should go sit down holding the arms plough's distance ahead. straight. 9) Chaúng neân ñi vaøo nhaø cö só maø laät aùo leân 18) Chaúng neân vì baát kính maø lay ñoäng ñoâi tay tôùi vai: A monk should not go among the luùc ngoài trong nhaø cö só: Whoever out of houses with robes lifted up to the disrespect, the arms swaying , goes sits shoulders, either on one side or on both (if down amidst the houses bending the arms, out of disrespect having lifted up the robe there is an offence of wrong-doing. on one side or on both, there is an offence 19) Chaúng neân ngoài trong nhaø cö só maø ñaàu of wrong-doing). laéc lia (ñaàu neân giöõ thaúng): Not swaying 10) Chaúng neân ngoài trong nhaø cö só maø laät aùo the head will I go sit down amidst the leân tôùi vai: A monk should not sit down houses, is a training to be observed. One amidst the houses with robes lifted up to should not go sit down amidst the houses the shoulders, either on one side or on swaying the head. One should go sit down both. holding the head straight. 11) Chaúng neân cöôøi côït khi ñi vaøo nhaø cö só: A 20) Chaúng neân vì baát kính maø ñaàu laéc lia luùc monk should not go into the houses with ngoài trong nhaø cö só: Whoever out of loud laughter. disrespect, the head swaying , goes sits 12) Chaúng neân cöôøi côït khi ngoài trong nhaø cö down amidst the houses bending the head, só: A monk should not sit down in the there is an offence of wrong-doing. houses with loud laughter. 21) Chaúng neân ñi vaøo nhaø cö só maø chaép tay 13) Chaúng neân ngoài trong nhaø cö só maø gaây ra sau löng hay choáng naïnh: A monk should tieáng ñoäng duø laø tieáng ñoäng nhoû: With not enter any lay people's houses with the little noise will I go sit down amidst the arms placed on the hips, or with the hands houses, is a training to be observed. One on both sides and the elbows turned should go sit down amidst the houses with outwards (akimbo). little noise. 22) Chaúng neân ngoài trong nhaø cö só maø chaép 14) Chaúng neân ngoài trong nhaø cö só maø baát tay sau löng hay choáng naïnh: A monk kính gaây neân tieáng ñoäng lôùn: Whoever out should not sit down in lay people's houses of disrespect, making a loud noise, a great with the arms akimbo (arms place on the noise, goes sits down amidst the houses, hips, or hands on both sides and elbows there is an offence of wrong-doing. turned outwards). 15) Chaúng neân ñi vaøo nhaø cö só maø lay chuyeån thaân mình: A monk should not go amidst

23) Chaúng neân choaøng khaên coå khi ngoài trong 31) Laõnh côm vaø ñoà aên ñuû roài, phuû caùi baùt laïi, nhaø cö só: One should not go sit down vöøa aên vöøa quaùn töôûng. Nhöõng ai baát kính, muffled up amidst the houses. aên ñoà khaát thöïc maø khoâng quaùn töôûng laø 24) Chaúng neân baát kính vöøa ngoài vöøa maëc y phaïm toäi: After accepting enough alms- aùo trong nhaø cö só: Whoever out of food, a monk should cover the bowl; then disrespect goes sits down amidst the he should sit straight up, eat and houses, having dressed himself, including contemplate at the same time. Whoever his head, in the upper robe, there is an out of disrespect eats almsfood offence of wrong-doing. inattentively, there is an offence of wrong- 25) Chaúng neân ngoài choàm hoåm trong nhaø cö doing. só: A monk should not crouch down on the 32) Chaúng neân baát kính vöøa aên vöøa ngoù quanh heels (sit arms akimbo) in the lay

people’s quaån (chæ neân nhìn thaúng vaøo baùt): One houses. should eat almsfood thinking of the bowl. 26) Chaúng neân ngoài choáng tay leân caèm trong Whoever out of disrespect eats almsfood nhaø cö só: One should not sit down amidst looking about here and there, there is an the houses lolling. Whoever out of offence of wrong-doing. disrespect sits down amidst the houses 33) Chaúng neân löïa choã thoï thöïc (chæ neân thoï lolling, there is an offence of wrong-doing. thöïc treân ñöôøng ñi khaát thöïc maø thoâi): One 27) Phaûi ñeå yù khi laõnh côm: A monk should should eat almsfood on continuous alms- accept almsfood attentively. Whoever out tour. Whoever out of disrespect eats of disrespect accepts almsfood almsfood, having chosen here and there, inattentively, as though desirous of there is an offence of wrong-doing. throwing it away, there is an offence of 34) Chæ neân aên vöøa phaûi caø ri (moùn aên ñaëc wrong-doing. bieät cuûa AÁn Ñoä): Almsfood with equal 28) Chaúng neân ngoù quanh ngoù quaån khi nhaän curry should be eaten. Whoever out of thöïc vaät cuùng döôøng (chæ neân ngoù thaúng disrespect eats too much curry, there is an vaøo baùt): One should accept almsfood offence of wrong-doing. thinking of the bowl. Whoever out of 35) Moùn naøo xuùc tröôùc thì aên tröôùc: A monk disrespect accepts almsfood, looking about should eat the alms-food working down here and there, there is an offence of from the top without making exceptions wrong-doing. (choosing or selecting foods). One should 29) Chaúng neân nhaän quaù nhieàu caø ri (moùn aên eat almsfood not having chosen from the ñaëc bieät cuûa AÁn Ñoä): Almsfood with equal top. Whoever out of disrespect eats curry should be accepted. Whoever out of almsfood having chosen from the top, disrespect accepts too much curry, there is there is an offence of wrong-doing. an offence of wrong-doing. 36) Chaúng neân che laáp caø ri ñeå ñöôïc nhaän 30) Chaúng neân xôùi côm leân che khuaát ñoà aên theâm: One should not cover up the curry ñaëng laõnh theâm nöõa: A monk should not or the condiment with conjey, desiring hide (cover up) sauce and curries with rice something more. Whoever out of out of desire to get more. One should disrespect covers up the curry or the accept almsfood at an even level. condiment with conjey, desiring something Whoever out of disrespect accepts more, there is an offence of wrong-doing. heaped-up almsfood, there is an offence 37) Chaúng neân hoûi canh ngon, hoaëc moùn laï, of wrong-doing. tröø khi ñau yeáu phaûi tuøy moùn caàn duøng: A

monk should not ask for sauce and/or rice 44) Chaúng neân laáy côm voø vieân, maø thaûy vaøo for his own appetizing unless he is sick. mieäng: When eating alms-food, a monk 38) Chaúng neân thaáy vò khaùc laõnh ñoà aên maø should not make up a round mouthful (eat sanh loøng theøm muoán. Chaúng neân nhìn tossing up balls of food). Whoever out of sang baùt cuûa ngöôøi khaùc coù yù theøm disrespect eats tossing up balls of food, thuoàng, neáu khoâng laø phaïm toäi: A monk there is an offence of wrong-doing. should not look enviously at another’s 45) Chaúng neân aên traùm vaøm ñeán noãi rôùt ra: A bowl. One should not look at others’ bowls monk should not eat scattering rice or captious-mindedly. Whoever out of lumps of boiled rice about. Whoever out disrespect looks at others’ bowls captious- of disrespect eats breaking up the mindedly, there is an offence of wrong- mouthfuls, there is an offence

of wrong- doing. doing. 39) Chaúng neân aên mieáng lôùn: When eating 46) Chaúng neân ñöa ñoà aên maù beân naøy, qua maù alms-food, a monk should not make up too beân kia nhö khæ: A monk should not eat large a mouthful. Whoever out of stuffing out the cheeks like a monkey disrespect makes up too large a mouthful, (stuffed the cheek on one side or on both). there is an offence of wrong-doing. Whoever out of disrespect eats, having 40) Chaúng neân cho vaøo mieäng mieáng aên daøi stuffed cheek on one side or on both, there (neân laøm troøn mieáng aên tröôùc khi cho vaøo is an offence of wrong-doing. mieäng): One should make up a piece of 47) Chaúng neân quô tay trong khi aên: A monk food into a round. Whoever out of should not eat shaking the hand about. disrespect makes up a long piece of food, Whoever out of disrespect eats shaking there is an offence of wrong-doing. the hands about, there is an offence of 41) Chaúng neân haù mieäng lôùn, maø ñuùt ñoà aên wrong-doing. (chaúng neân haù mieäng tröôùc khi mieáng ñoà 48) Chaúng neân ñeå côm rôøi raïc maø cho vaøo aên ñöôïc ñöa ñeán mieäng): A monk should mieäng (traùnh bò ñoå thaùo): One should not not open the mouth till the mouthful is eat scattering lumps of boiled rice. brought to it. Whoever out of disrespect Whoever out of disrespect eats scattering opens the mouth when the mouthful is not lumps of boiled rice, there is an offence of brought close, there is an offence of wrong-doing. wrong-doing. 49) Chaúng neân leø löôõi ra, hay laáy löôõi lieám: A 42) Chaúng neân cho nguyeân baøn tay vôùi thöùc monk should not eat put out the tongue, or aên tay vaøo mieäng khi ñang aên: One should eat licking or wiping, either the hand or not put the whole hand into the mouth the bowl. while eating. Whoever out of disrespect 50) Chaúng neân nuùt ñoà aên trong khi aên hay nuùt puts the whole hand into the mouth while moâi chuøn chuït: A monk should not suck eating, there is an offence of wrong-doing. the alms-food loudly, or smack the lips 43) Chaúng neân noùi chuyeän, khi ngaäm moät loudly. mieäng ñoà aên: A monk should not talk with 51) Chaúng neân nhai lôùn tieáng hay phaùt ra the mouth full (talk with a mouthful in the tieáng gioù: A monk should not eat making mouth). Whoever out of disrespect talks loud sound or noise, or making a hissing with a mouthful in the mouth, there is an sound. offence of wrong-doing. 52) Chaúng neân lieám tay khi ñang aên: One should not eat licking the fingers.

53) Chaúng neân lieám cheùn khi aên: One should of disrespect teaches Dhamma to someone not eat licking the bowl. in a vehicle and who is not ill, there is an 54) Chaúng neân lieám moâi khi ñang aên: One offence of wrong-doing. should not eat licking the lips. 64) Chaúng neân vò tình thuyeát phaùp cho keû voâ 55) Chaúng neân caàm bình uoáng nöôùc maø chaúng leã, naèm treân giöôøng hay naèm döôùi ñaát röûa tay: A monk should not accept a trong khi mình ngoài: A monk should not sit drinking-water pot or cup with the hands to teach Dharma to someone (with soiled with food. disrespect) lying on a bed and who is not 56) Chaúng neân taït nöôùc röûa baùt vôùi côm caën ill, or even lying on the ground. lôïn côïn ra saân cuûa thí chuû: A monk should 65) Chaúng neân vò tình thuyeát phaùp cho keû voâ not throw out amidst the houses, rinsings leã, ngoài trong khi mình ñöùng: A monk of the bowl with lumps of boiled rice should not teach Dharma, standing, to (bowl washing water which has rice

grains someone (with disrespect) sitting down, in it). and who is not sick 57) Chaúng neân vò tình thuyeát phaùp cho keû voâ a) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, caàm duø: A monk should not teach leã, ngoài treân gheá trong khi mình ngoài döôùi Dharma to someone (with disrespect) with ñaát (ngoài choã toát trong khi mình ngoài choã an umbrella or a sunshade in his hand who xaáu): A monk should not sit down on the is not sick. ground to teach Dharma to someone (with 58) Chaúng neân vò tình thuyeát phaùp cho keû voâ disrespect) sitting on a seat and who is not leã, khoâng ñau beänh maø caàm gaäy: A monk ill. should not teach Dharma to someone (with b) Chaúng neân vò tình thuyeát phaùp cho keû voâ disrespect) with a stick (staff) in his hand leã, ngoài choã cao trong khi mình ngoài choã and who is not sick. thaáp: A monk should not teach Dharma, 59) Chaúng neân vò tình thuyeát phaùp cho keû voâ having sat down on a low seat, to someone leã, caàm dao: A monk should not teach (with disrespect) sitting on a high seat and Dharma to someone (with disrespect) with who is not ill. a knife in his hand. 66) Chaúng neân vò tình thuyeát phaùp cho keû voâ 60) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã che ñaàu: A monk should not teach the leã, caàm giaùo: A monk should not teach law to someone (with disrespect) with Dharma to someone (with disrespect) with head covered (with a turban on his head) a spear (lance) in his hand. and who is not sick. 61) Chaúng neân vò tình thuyeát phaùp cho keû voâ 67) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, ñi guoác: A monk should not teach leã duøng khaêng quaán ñaàu: A monk should Dharma to someone (with disrespect) not teach Dharma to someone (with mounted on clogs (wooden shoes). disrespect) wearing a head wrapping 62) Chaúng neân vò tình thuyeát phaùp cho keû voâ (whose head muffled up) and who is not leã, ñi deùp: A monk should not teach sick. Dharma to someone (with disrespect) 68) Khi mình ngoài döôùi ñaát, chaúng neân vò tình wearing sandals who is not sick. thuyeát phaùp cho keû khoâng coù beänh maø voâ 63) Chaúng neân vò tình thuyeát phaùp cho keû voâ leã ngoài treân gheá: Having sat down on the leã, côõi ngöïa, ñi kieäu: A monk should not ground, dhamma should not be taught to teach the law to someone (with disrespect) someone (with disrespect) siting on a seat in a vehicle who is not sick. Whoever out and who is not ill.

69) Khi mình ngoài gheá thaáp, chaúng neân vò tình 4) 14 Taâm baát töông öng haønh phaùp: 14 Non- thuyeát phaùp cho keû khoâng coù beänh maø voâ mental Citta-viprayuktasamskarah. leã ngoài treân gheá cao: Dhamma should not 5) 3 Voâ Vi töôùng phaùp: Three unconditioned be taught, having sat down on a low seat, or non-phenomenal elements— to someone (with disrespect) sitting on a Asamskrta-dharma. high seat and who is not ill. ** For more information, please see Baûy 70) Khi mình ñöùng, chaúng neân voâ tình thuyeát Möôi Laêm Phaùp cuûa Toâng Caâu Xaù. phaùp cho keû khoâng coù beänh maø voâ leã Thaát Thaäp Nhò Thieân: The seventy-two ngoài: A monk should not teach Dhamma, devas. standing, to someone (with disrespect) Thaát Thaäp Nhò Tueá: Tuoåi 72, tuoåi maø Ñöùc who is sitting down and who is not ill. Phaät noåi tieáng khi ñaõ thuyeát Kinh Phaùp Hoa— 71) Chaúng neân vò tình thuyeát phaùp cho keû voâ The age 72, at which Buddha is

reputed to leã, ñi tröôùc maø mình ñi sau: A monk have preached the Lotus Sutra. should not teach Dharma, going or Thaát Thaäp Tam Toân: Trong Maïn Ñaø La walking behind, to someone (with cuûa tröôøng phaùi Maät Toâng, coù baåy möôi ba vò disrespect) going or walking in front and Toân Quyù—The Diamond world Mandala of who is not ill. the esoteric sect, containing seventy-three 72) Chaúng neân vò tình thuyeát phaùp cho keû voâ honoured ones. leã, ñöùng ôû giöõa ñöôøng maø mình ñöùng ôû Thaát Thaát Kî: Ngaøy leã thöù 49 cho ngöôøi beân ñöôøng: A monk should not teach cheát—The seventh seven day of the masses Dharma, standing beside (at the side of) a for the dead. path, to someone (with disrespect) standing on a path (in the middle of the Thaát Thaát Nhöït: Boán möôi chín ngaøy—The path). period of forty nine days after death. 73) Khi ñöùng chaúng neân töï tieän khaïc nhoå: One Thaát Thaát Nhöït Kî: The seventh seventh of must not ease or spit oneself standing if the masses for the dead. not ill. Whoever out of disrespect eases or Thaát Thaát Nhöït Teà: Leã “Tuaàn” cho ngöôøi spits himself standing if not ill, there is an cheát, cöù baûy ngaøy moät laàn trong baûy tuaàn. offence of wrong-doing. Trong thôøi gian naày, traïng thaùi cuûa ngöôøi cheát 74) Neáu chaúng phaûi beänh, chaúng neân töï tieän laø traïng thaùi “thaân trung aám.” Vaøo cuoái ngaøy khaïc nhoå vaøo caây xanh: A monk should thöù 49, söï xeùt ñoaùn veà ñaàu thai baét ñaàu. Neáu not ease himself or spit, if not ill, on green laøm ñuùng leã, gia ñình coù theå hoä nieäm giuùp corn. ngöôøi cheát vöôït qua nhöõng hieåm ñòa ñeå ñaït 75) Neáu chaúng phaûi beänh, chaúng neân töï tieän ñeán caûnh giôùi sung söôùng—Masses for the khaïc nhoå xuoáng nöôùc: A monk should not dead on every seventh day for seven times. ease himself or spit in the water. During this period, the deceased is in the Thaát Thaäp Nguõ Phaùp: Baûy Möôi Laêm Phaùp antarabhava or intermediate state (thaân trung cuûa Caâu Xaù toâng, ñöôïc chia laøm naêm nhoùm— aám). At the end of forty nine days, judgment The seventy five dharmas of the Abhidharma having been made, the deceased enters upon Kosa, divided into five groups: the next state. By observing the proper rites, 1) 11 Saéc phaùp: Material—Rupati 11. his family may aid him in overcoming his 2) 1 Taâm phaùp: Mind or Cittam 1. perils and attaining to a happy destiny. 3) 46 Taâm sôû höõu phaùp: 46 Citta- Thaát Theá: To lose one’s influence. samprayuktasamskarah. Thaát Theåu: To stagger—To totter.

Thaát (Saéc) Thieân: Baûy Taàng Trôøi Saéc 5) Cuï tuùc: Completeness. Giôùi—Seven Heavens in the Form Realm: 6) Thích nghi thanh tònh: Pure adaptability. (A) 7) Phaïm haïnh: Noble objective of nirvana. 1) Tònh Cö Thieân: The Heavens of Pure Thaát Thuù: Seven gati or states of sentient Dwelling. beings: 2) Phaïm Thieân: The Brahma Heavens. 1) Ñòa nguïc: Narakagati (skt)—Hells. 3) Tha Hoùa Thieân: The Heavens of Others’ 2) Ngaï quyû: Preta (skt)—Hungry ghosts. Transformation. 3) Suùc sanh: Tiryagyoni (skt)—Animals. 4) Tha Hoùa Töï Taïi Thieân: The Heavens of 4) A-tu-la: Asuras (skt)—Demons of higher Comfort from Transformation. order. 5) Ñaâu Suaát Thieân: The Tushita Heaven. 5) Nhôn: Manusya (skt)—Humans. 6) Toâ Daï Ma Thieân: Suyama Heaven. 6) Phi Nhôn: Non-Humans. 7) Ñao Lôïi Thieân: The Heaven of the Thirty- 7) Thieân: Devas (skt)—Gods—A genius or Three. higher spiritual being. (B)

Thaát Thuù Ma La: Sisumara (skt)—Con caù 1) Phaïm Thieân: The Brahma Heaven. saáu—A crocodile. 2) Tònh Cö Thieân: Naêm coõi trôøi Tònh Cö— Thaát Thuø Dieäu Söï: Baûy söï thuø dieäu— The five Pure Dwelling Heavens— Middasa-vatthuni (p)—Theo Kinh Phuùng Tuïng Heavens of No-Return. trong tröôøng Boä Kinh, coù baûy söï thuø dieäu— 3) Voâ töôûng Thieân: The No Thought Heaven. According to the Sangiti Sutta, there are seven 4) Nhöùt Thieàn Thieân: The First Dhyana grounds for commendations: Heaven. 1) ÔÛ ñaây vò Tyø Kheo tha thieát haønh trì hoïc 5) Nhò Thieàn Thieân: The Second Dhyana phaùp, vaø khaùt voïng haønh trì hoïc phaùp Heaven. trong töông lai: Here a monk who is 6) Tam Thieàn Thieân: The Third Dhyana keenly anxious to undertake the training, Heaven. and wants to persist in this. 7) Töù Thieàn Thieân: The Fourth Dhyana 2) ÔÛ ñaây vò Tyø Kheo tha thieát quaùn phaùp vaø Heaven. khaùt voïng quaùn phaùp trong töông lai: Here Thaát Thieân Tuï: Seven kinds of wrong doing a monk who is keenly anxious to make a of monks and nuns. close study of the Dhamma, and wants to 1-5) See Luïc Thieân Tuï, ngoaïi tröø Ñoät Caùt La persist in this. Toäi—From one to 5 see Luïc Thieân Tuï, 3) ÔÛ ñaây vò Tyø Kheo tha thieát ñieàu phuïc caùc except Ñoät Caùt La (Duskrta). duïc voïng vaø khaùt voïng ñieàu phuïc caùc duïc 6) Ñoät Caùt La veà thaân: Duskrta (skt)—Light voïng trong töông lai: Here a monk who is sins, errors, or faults in action. keenly anxious to get rid of desires, and 7) Ñoät Caùt La veà khaåu: Light sins, errors, or wants to persist in this. faults on speech. 4) ÔÛ ñaây vò Tyø Kheo tha thieát soáng an tònh Thaát Thieän: Baûy ñieàu thieän toái thaéng trong vaø khaùt voïng soáng an tònh trong töông lai: Phaät phaùp—The seven excellences claimed Here a monk who tries to find solitude, for the Buddha's teaching: and wants to persist in this. 1) Hôïp thôøi: Right timing or seasonable. 5) ÔÛ ñaây vò Tyø Kheo tha thieát soáng tinh taán 2) Hôïp nghóa: Right meaning. vaø khaùt voïng soáng tinh taán trong töông lai: 3) Hôïp ngöõ: Right expression. Here a monk who arouses energy, and 4) Ñoäc phaùp: Uniqueness. wants to persist in this.

6) ÔÛ ñaây vò Tyø Kheo tha thieát quaùn saùt töï body and alike in perception, such as the nieäm vaø khaùt voïng quaùn saùt töï nieäm vaø Subhakinna devas. khaùt voïng quaùn saùt töï nieäm trong töông 5) Thöùc Truù Thöù Naêm—The fifth station of lai: Sati-nepakke (p)—Here a monk who consciousness: Coù loaïi höõu tình vöôït khoûi develops mindfulness and discrimination, moïi töôûng veà saéc, ñieàu phuïc moïi töôûng veà and wants to persist in this. saân, khoâng taùc yù ñeán caùc töôùng sai bieät, 7) ÔÛ ñaây vò Tyø Kheo tha thieát vôùi kieán giaûi chöùng Khoâng Voâ Bieân Xöù—There are vaø khaùt voïng hieåu bieát sôû kieán trong töông beings who have completely transcended lai: Here a monk who develops all perception of matter, by the vanishing penetrative insight, and wants to persist in of the perception of sense-reactions and this. by non-attention to the perception of Thaát Thöùc Truù: Theo Kinh Ñaïi Duyeân vaø variety; thinking: "Space is infinite," they Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù have attained to the Sphere of Infinite baûy thöùc truù—According to the Mahanidana Space. sutta and the Sangiti Sutta in the Long 6) Thöùc truù Thöù Saùu—The sixth station of Discourses of the Buddha, there are seven

consciousness: Coù loaïi höõu tình vöôït khoûi stations of consciousness: hoaøn toaøn Khoâng Voâ Bieân Xöù, nghó raèng: 1) Thöùc Truù Thöù Nhaát—The first station of “Thöùc laø voâ bieân,” vaø chöùng Thöùc Voâ consciousness: Coù loaïi höõu tình, thaân sai Bieân Xöù—There are beings who, by bieät vaø töôûng sai bieät, nhö loaøi ngöôøi, moät transcending the Sphere of Infinite Space, soá chö Thieân vaø moät soá thuoäc ñoïa xöù— thinking: “Consciousness is infinite,” have There are beings different in body and attained to the Sphere of Infinite different in perception, such as human Consciousness. beings, some evas and some states of woe. 7) Thöùc Truù Thöù Baûy—The seventh station 2) Thöùc Truù Thöù Nhì—The second station of of consciousness: Coù loaïi höõu tình vöôït consciousness: Coù loaïi höõu tình thaân sai khoûi hoaøn toaøn Thöùc Voâ Bieân Xöù, nghó bieät nhöng töôûng ñoàng loaïi, nhö Phaïm raèng: “Khoâng coù vaät gì caû,” vaø chöùng Voâ Thieân chuùng vöøa môùi sanh laàn ñaàu tieân Sôû Höõu Xöù—There are beings who, (hay do tu sô thieàn)—There are beings having transcended the Sphere of Infinite different in body and alike in perception, Consciousness, thinking: “There is such as the devas of Brhama’s retinue, nothing,” have attained to the Sphere of born there (on account of having attained) No-Thingness. the first jhana. Thaát Thöôøng: Irregular. 3) Thöùc Truù Thöù Ba—The third station of Thaát Thöôïng Nhaân Phaùp: Sappurisa- consciousness: Coù loaïi höõu tình thaân ñoàng dhamma (p)—Theo Kinh Phuùng Tuïng trong loaïi, nhöng töôûng sai bieät, nhö chö Quang Tröôøng Boä Kinh, coù baûy thöôïng nhaân phaùp— AÂm Thieân—There are beings alike in According to the Sangiti Sutta, there are seven body and different in perception, such as qualities of the true man: the Abhassara Devas. 1) Tri Phaùp: Knower of the Dhamma. 4) Thöùc Truù Thöù Tö—The fourth station of 2) Tri Nghóa: Atthannu (p)—Knower of the consciousness: Coù loaïi höõu tình thaân ñoàng meaning. loaïi vaø töôûng ñoàng loaïi, nhö chö Thieân coõi 3) Töi tri: attannu (p)—Knower of self. trôøi Bieán Tònh—There are beings alike in 4) Tri Löôïng: Mattannu (p)—Knower of moderation.

5) Tri Thôøi: Knower of the right time. Thaát Toäi: See Thaát Nghòch in Vietnamese- 6) Tri Chuùng: Parisannu (p)—Knower of English Section. groups. Thaát Toâng Nhaät Baûn: The seven Japanese 7) Tri Nhaân: Knower of persons. Sects. Thaát Tín: To break one’s promise. 1) Luaät Toâng: Ritsu—Risshu—Vinaya. Thaát Tinh: The seven brilliant ones—Maët 2) Phaùp Toâng: Hosso—Dharmalakshana. trôøi, maët traêng cuøng vôùi naêm haønh tinh lieân heä 3) Tam Luaân Toâng: Sanron—San-Lun. vôùi löûa, nöôùc, moäc, kim khí vaø ñaát—The sun 4) Hoa nghieâm Toâng: Kegon—Hua-Yen. and moon together with the five planets which 5) Thieân Thai Toâng: Tendai—T’ien-T’ai. are connected with fire, water, wood, metal 6) Chaân Ngoân Toâng: Shingon. and earth: 7) Thieàn Toâng: Zen. 1) Thaùi döông: Aditya (skt)—Sun. Thaát Tri: Baûy ñieàu bieát—The seven 2) Maët Traêng: Soma (skt)—Moon (thaùi aâm). knowings: 3) Hoûa tinh: Angaraka (skt)—Mars. 1) Bieát phaùp: To know the Law. 4) Thuûy tinh: Budha (skt)—Mercury. 2) Bieát nghóa: To know its meaning. 5) Moäc tinh: Brhaspati (skt)—Jupiter. 3) Bieát thôøi bieát vieäc: To know the times and 6) Kim tinh (Thaùi Baïch): Sukra (skt)— all duties. Venus. 4) Bieát ñieàu tieát: To know moderation. 7)

Thoå tinh: Sanaiscara (skt)—Saturn. 5) Bieát mình: To know oneself. Thaát Tình: The seven emotions: 6) Bieát ngöôøi: To know the different classes 1) Vui: Joy—Happiness—Pleasure. of people. 2) Buoàn: Sorrow—Grief. 7) Bieát ngöôøi nhö nhöõng caù nhaân: To know 3) Thöông: Love. people as individuals. 4) Gheùt: Hate. Thaát Trò: Seven forms of punishment for 5) Tham voïng: Desire. monks—See Thaát Tuï. 6) Saân haän: Anger. Thaát Trung: Unfaithful. 7) Sôï haõi: Fear. Thaát Truøng Haøng Thoï: Seven rows of Thaát Toái Thaéng: Baûy toái thaéng—The seven trees—The seven avenues of gem trees in perfections: Paradise. 1) An truï toái thaéng: Perfect rest in the Thaát Truøng La Voõng: Seven tiers of bodhisattva nature. netting. 2) Y chæ toái thaéng: Perfect reliance on or Thaát Truøng Lan Thuaån: Seven tiers of holding fast to the great bodhi (awaken railings. mind). 3) YÙ quaû toái thaéng: Perfect resultant aim in Thaát Tuï: Baûy loaïi toäi loãi cuûa Taêng chuùng— pity for all. The seven kinds of wrong-doing: 4) Söï nghieäp toái thaéng: Perfect in constant 1) Ba La Di: Parajika (skt)—See Nguõ Tuï (1). performance. 2) Taêng Taøn: Sanghavasesa (skt)—See Nguõ 5) Xaûo tieän toái thaéng: Perfect in able device Tuï (2). (for spiritual presentation). 3) Thaân Lan Gia: Sthulatyaya (skt)—See 6) Hoài höôùng toái thaéng: Perfect direction Luïc Tuï (3). towards the highest bodhi. 4) Ba Daät Ñeà: Prayascitta (skt)—See Nguõ Tuï 7) Thanh tònh toái thaéng: Perfect purity and (3). peace.

5) Ñeà Xaù Ni: Ba La Ñeà Xaù Ni— chuùng sanh toäi loãi theá aáy."—The Buddha's Pratidesaniya (skt)—See nguõ Tuï (4). seven kinds of sons. In the Nirvana Sutra, the 6) Ñoät Caùt La: AÙc Taùc—Duskrta (skt)—See Buddha taught: "The parents love their sons Nguõ Tuï (5). equally, so does the Buddha especially care 7) Ñoät Caùt La: AÙc Thuyeát hay lôøi noùi aùc for the sinners.": ñoäc—Sins, errors or faults in speech. 1) Nhôn: Mankind. Thaát Tuùc: Tröôït chaân—To lose one's 2) Thieân: Deva. footing—To stumble over. 3) Thanh Vaên: Sravaka. Thaát Tung: To lose the trail. 4) Duyeân Giaùc: Pratyeka-buddha. 7) (3) Tam chuûng Boà Taùt: Three kinds of Thaát Tuøy Mieân: Anusaya (p)—Theo Kinh Bodhisattvas. Phuùng Tuïng trong Tröôøng Boä Kinh, coù baûy tuøy mieân. Do chuùng aên saâu neân goïi laø tuøy mieân, Thaát Töôûng: Theo Kinh Phuùng Tuïng trong chuùng laø caùi nhaân cho tham duïc, v.v., sanh ñi Tröôøng Boä Kinh, coù baåy thöùc—According to sanh laïi maõi—According to the Sangiti Sutta in the Sangiti Sutta in the Long Discourses of the the Long Discourses of the Buddha, there are Buddha, there are seven perceptions: seven latent proclivities or underlying 1) Voâ Thöôøng Töôûng: Perception of tendencies, or inherent tendencies. For it is impermanence. owing to their inveteracy that they are called 2) Voâ Ngaõ Töôûng: Perception of Not-Self. inherent tendencis (anusaya) since they inhere 3) Baát Tònh Töôûng: Asubhasanna (p)— (anusenti) as cause for the arising of greed for Perception of foulness. sense desire, etc., again and again: 4) Hoaïn Naïn Töôûng: Perception of danger. 1) Duïc AÙi Tuøy Mieân: Kama-raga (p)— 5) Ñoaïn Töôûng: Perception of abandonment. Sensous greed—The underlying tendency 6) Ly Tham Töôûng: Perception of dispassion. to sensual lust—The inherent tendency to 7) Dieät Töôûng: Perception of cessation. greed for sense desire. Thaát Öôùc: To break one's promise. 2) Saân Tuøy Mieân: Patigha (p)— Thaát Vi: Vi traàn nhoû nhöùt coù theå thaáy ñöôïc

Resentment—The underlying tendency to (thöôøng ñöôïc keát hôïp bôûi baûy nguyeân töû)— aversion—The inherent tendency to The smallest visible particle (usually resentment. composed of seven atoms). 3) Kieán Tuøy Mieân: Wrong views—The Thaát Voïng: Despair—To lose hope— underlying tendency to views—The Disappointed. inherent tendency to false view. Thaát Voâ Thöôïng Ñaïo: See Thaát Toái Thaéng 4) Nghi Tuøy Mieân: Doubt—The underlying Söï in Vietnamese-English Section. (inherent) tendency to doubt (uncertainty). Thaát YÙ: See Thaát Voïng. 5) Maïn Tuøy Mieân: Conceit—The underlying (inherent) tendency to conceit (pride). 6) Höõu Tham Tuøy Mieân: Bhava-raga (p)— Craving for becoming—The underlying tendency to lust for existence (becoming). 7) Voâ Minh Tuøy Mieân: Ignorance—The underlying tendency to ignorance. Thaát Töû: Baåy loaøi con caùi cuûa Phaät—Trong Kinh Nieát Baøn, Ñöùc Phaät daïy: “Cha meï thöông con caùi ñoàng ñeàu theá naøo thì Phaät cuõng thöông

Thaâu Coát: To collect the bones or relics after

THAÄT cremation. Thaâu Ñaïo: Troäm ñaïo—To rob—To steal (one of the ten sins). Thaâu Laïn Giaù Da: Sthulatyaya (skt)—Söï vi phaïm traàm troïng, moät trong nhöõng vi phaïm lôùn Thaät: True—Truthful. cuûa Taêng Ni (toäi bò ñuoåi khoûi giaùo ñoaøn)—A Thaät Bao La: Exceedingly vast great transgression, one of the major Thaät Thaø: Honest—Candid. transgressions of a monk or nun. Thaät Töôùng Luaän: Phenomenalism—Quan Thaâ u Ngaén: To cut short. nieäm cho raèng theá giôùi tieàm taøng trong moät Thaâu Thaàn Nhaäp Dieät: Gathered up his khoaûnh khaéc cuûa tö töôûng, laø trieát hoïc noäi taïi vital energy and expired on the spot. theå, thì hieän töôïng vaø taùc ñoäng cuûa taâm laø moät. Thaáu Ñaùo: Thoroughly. Ta coù theå goïi laø “Hieän töôïng luaän,” nhöng Thaáu Hieåu: To understand thoroughly. theo thuaät ngöõ, neân goïi laø “Thaät töôùng luaän,” Thaáu Lyù: See Thaáu Hieåu. moãi hieän töôïng taâm hay vaät, töï bieåu loä lyù taùnh Thaáu Nhó: Thaáu aâm—Auditory hay baûn taùnh cuûa chính noù—The concept that clairvoyance—The ability to hear very distant the world is immanent in one moment of sounds. thought is the philosophy of immanence, phenomena being identical with conscious Thaáu Suoát: To penetrate action. It may be called ‘phenomenology,’ Thaáu Thò: Visual clairvoyance—Ability to each phenomenon, matter or mind, expressing see very distant things. its own principle or nature. Thaáu Trieät: To know (ins and outs of) Thaät Töôùng Nieäm Phaät: Real mark thoroughly. Buddha-recitation.

THAÂU THAY Thay Ñoåi: Change. Thaâu: Thay Ñoåi Khoâng Ngöøng: Constant change. 1) Ruùt lui (thaâu laïi): To withdraw. Thaáy: To see 2) See Thaâu Ñaïo. Thaáy Ñau: To feel pain. 3) Thaâu nhaän: To receive—To gather—To Thaáy Loãi Ngöôøi Thì Deã, Thaáy Loãi Mình collect. Khoù: Easy seen are others’ faults; hard indeed Thaâu Baø: Thaùp—Stupa. to see one’s own faults—The Buddha taught that we should not evade self-responsibility for

our own actions by blaming them on 2) To follow—To go (come) after—To circumstances or unluckiness. accompany someone. Thaáy Ma: To see a ghost. Theo

Baûn Naêng: Instinctively. Thaáy Nhö Thöïc: Yathabhutam (skt)—Thaáy Theo Beùn Goùt: To follow close behind. vaät gì roõ raøng nhö thöïc—To perceive things as Theo Daáu: To track—To trail—To trace. they are. Theo Doõi: To observe—To watch. Thaáy Taùnh Thaønh Phaät: To see one's Theo Ñoøi: To imitate. nature is to achieve Buddhahood. Theo Ñuùng Con Ñöôøng Giaùc Ngoä: To Thaáy Tröôùc: To see in advance or follow the right way of Enlightenment. beforehand—To foresee. Theo Ñuoåi: To pursue—Chase after. Thaày: Acariya (p)—Teacher—Master. Theo Ñuoåi Duïc Voïng: Chase after Thaày Boùi: Fortune-teller. pleasures. Thaày Buøa Pheùp: Charlatans and quacks. Theo Goùt: To follow someone closely. Thaày (cuûa) Trôøi Ngöôøi: Teacher of Gods Theo Kòp: To catch (come) up with. and Humans—See Thieân Nhaân Sö. Theo Nhö: In accordance with. Thaày Phaùp: Magician—Wizard--Sorcerer. Theo Phe: To take sides with. Thaày Taâm Linh: Acariyupajjhaya or Theo Quan Nieäm: Conceptually Upajjhaya (p)—A spiritual master. Theo Rieát: See Theo goùt. Thaày Toå: Patriarches and Teachers. Theo Sau: To go after—To follow. Thaày Tu: Monk. Theo Söï Saép Ñaët: Structurally. Theo Truyeàn Thoáng Thieàn Toâng: To follow the Zen Practice—To be a follower of Zen. Theùt: To shout—To scream—To roar. Theâ:

THE 1) Caùi thang: A ladder—Stairs. 2) Nghæ ngôi: Rest. Theâ Ñaêng: Baäc thang, yù noùi tieäm giaùo, ñoái laïi vôùi ñoán giaùo—Ladder rungs, or steps, used for the school of gradual revelation in contrast Theøm: To desire—To fust for—To covet. with the full and immediate revelation. Theøm Khaùt: Greedy. Theâ Löông: Lonely—Desolate. Theøm Muoán: See Theøm. Theâ Quang: AÙnh saùng cuûa Ñöùc Nhö Lai Theøm Thuoàng: Covetous. ngöøng nghæ hay Nieát Baøn cuûa Ñöùc Phaät (khi Then Choát: Nhö Lai dieät ñoä thì tröôøng quang cuûa ngaøi 1) Latch and bolt. cuõng taét theo)—To bring his light to rest, the 2) Essential—Important. Buddha's nirvana. Theïn: To be ashamed. Theâ Thaûm: Tragic. Theïn Thuoàng: To feel ashamed. Theâ Thaân: To take one's rest—To retire Theo: from the world. 1) According to—In accordance with.

Theâ Thaàn: To rest the spirit, or mind, be Theá Coâ: All alone. unperturbed. Theá Cuoäc: Life. Theá: Yuga (skt). Theá Ñaïi: Theá heä—A generation—A 1) Moät theá heä (30 naêm)—A human lifetime—The world. generation (a period of thirty years). Theá Ñao: Dao caïo raâu—Razor. 2) Theá löïc: Bala or Sthaman (skt)—Power— Theá Ñeá: Söï thöïc cuûa theá gian, ngöôïc laïi chaân Influence—Authority. ñeá—Ordinary or worldly truth, opposite of 3) Tình theá: Circumstances. truth in reality (chaân ñeá). 4) Trong Phaät giaùo—In Buddhism: Theá Ñeá Baát Sinh Dieät: Theá ñeá chaúng sanh a) Trong Phaät giaùo coù nghóa laø theá giôùi: In chaúng dieät. Phaøm phu cho raèng söï töôùng theá ñeá Buddhism, it means the world. laø thöôøng truï neân chaáp tröôùc, ngöôïc laïi nhò b) Moät khoaûng thôøi gian troâi qua: A period of thöøa cho raèng theá ñeá voâ thöôøng maø chaùn gheùt. time ever flowing. Caû hai ñeàu bò toâng Thieân Thai gaït boû, toâng naày c) Theá tuïc laø thöù coù theå bò phaù huûy hoaïi dieät, cho raèng chö phaùp thöïc töôùng coù ñuû ñaày lyù baát hay chìm saâu trong luaân hoài sanh töû, che sanh baát dieät—Ordinary worldly postulates maát chaân lyù: The world, worldly or that things are permanent, as contrasted with earthly, the world is that which is to be the doctrine of impermanence advocated by destroyed; it is sunk in

the round of Hinayana; both positions are controverted by mortality, or transmigration; and conceals, T'ien-T'ai which holds that the phenomenal or is a veil over reality. world is neither becoming nor passing, but is 5) Nhaân danh: On behalf of. an aspect of eternity. 6) Thay theá: To substitute—To replace. 7) Thay vì: Instead of—For. Theá Ñeä Nhaát Phaùp: Gia Haïnh thöù tö cuõng laø 8) Nhö theá: Thus—So—Such. gia haïnh cao nhöùt trong boán gia haïnh—The 9) Theá phaùt: Caïo toùc: To shave. fourth and the highest disciplinary process. See Töù Haïnh. Theá Anh: World hero or Buddha—See Theá Toân. Theá Ñieån: Kinh ñieån hay saùch vôû cuûa theá gian (khoâng phaûi Phaät phaùp)—Non-Buddhist Theá Chí: Mahasthamaprapta (skt)—See Ñaïi classical works. Theá Chí Boà Taùt. Theá Gian: The world—In the world—The Theá Chí Phaät: Vò Phaät coù naêng löïc cöùu ñoä vó finite impermanent world—Secular world— ñaïi—The Buddha of mighty power to heal and Mundane world—See Theá giôùi. save all sentient beings. Nhöõng lôøi Phaät daïy veà Theá Gian trong Kinh Theá Cho: To replace. Phaùp Cuù—The Buddha's teachings in the Theá Cho Neân: Therefore. Dharmapada Sutra: Theá Chuû: Theá Chuû Thieân—Phaïm Thieân—1) Ngöôøi naøo xem theá gian naày nhö boït Ñaïi Chí Taïi Thieân hay vua cuûa theá gian—The nöôùc, nhö aûo aûnh thì seõ chaám döùt moïi ñau lord of the world—World ruler—Brahma khoå vaø chaúng coøn sôï thaàn cheát keùo loâi— (Phaïm Thieân)—Mahesvara—The four Look upon the world as one would look Maharajas (Töù Thieân Vöông). upon a bubble, just as one would look ** For more information, please see Phaïm upon a mirage. If a man thus looks down Thieân, Töù Thieân Vöông, and Ñaïi Töï Taïi upon the world, the king of death does not Thieân. see him (Dharmapada 170). Theá Chuû Thieân: See Theá Chuû.

2) Giaû söû theá gian naày coù ñöôïc trang hoaøng discussing causality in regard to suffering loäng laãy nhö chieác xe cuûa vua ñi nöõa, thì (khoå), Accumulated consequences in karma trong soá ngöôøi ñeán xem, chæ ngöôøi ngu (taäp) and extinction (dieät), the first three of the môùi tham ñaém, chöù keû trí naøo heà baän Four Dogmas in Agamas (A Haøm Kinh). taâm—Supposed this world is like a Theá Gian Nan Tín Thoï Kinh: Kinh noùi veà brilliantly ornamented royal chariot; the con ñöôøng nhanh vaø thaúng ñeán quaû vò Phaät quaû foolish are immersed in it, but the wise do laø khoù maø tin ñöôïc treân theá gian naày—Sutra not attach to it (Dharmapada 171). contains the speedy and straight way to 3) Ngöôøi naøo tröôùc buoâng lung sau laïi tinh Buddhahood which the world finds it hard to taán, ngöôøi ñoù laø aùnh saùng chieáu coõi theá believe. gian nhö vaàng traêng ra khoûi maây muø— Theá Gian Nhaõn: Whoever was formerly heedless and 1) Nhuïc nhaõn—The eye of the world— afterwards overcomes his sloth; such a Worldly or ordinary eyes. person illuminates this world just like the 2) Phaät Nhaõn: Ñöùc Phaät laø maét cuûa ngöôøi theá moon when freed from clouds gian, chæ baûo daãn daét hoï ñi theo chaùnh (Dharmapada 172). ñaïo. Ñöùc Phaät môû maét cho ngöôøi theá gian 4) Ngöôøi naøo tröôùc laøm aùc sau laïi laøm laønh, ñeå hoï thaáy ñöôïc chaùnh ñaïo—The Buddha ngöôøi ñoù laø aùnh saùng chieáu coõi theá gian is the eye of the world, the eye that sees nhö vaàng traêng ra khoûi maây muø— for all men. The Buddha, who is

also one Whoever was formerly heedless and of that opens the eyes of men. afterwards does good deeds; such a person Theá Gian Phaùp: Phaùp theá gian (cuûa taát caû illuminates this world just like the moon caùc loaïi höõu tình vaø phi tình), ñaëc bieät veà sanh when freed from clouds (Dharmapada töû vaø lieân heä tôùi Khoå Taäp Dieät Ñaïo—The 173). world law—Law of this world, especially of 5) Nhö chim thoaùt khoûi löôùi, chaúng maáy con birth-and-death; in this respect, it is associated bay thaúng leân trôøi cao, trong theá gian naày with suffering (khoå) and accumulated muø mòt chaúng maáy ngöôøi saùng suoát troâng consequences in karma (taäp). thaáy cao xa—This work is so dark that Theá Gian Thieân: Chö thieân cuûa theá gian hay only a few can see it clearly, like birds nhöõng baäc quaân vöông—World-devas or escape from a net but very few of them fly Earthly kings. up straight (Dharmapada 174). Theá Gian Thieân Vieän: Vieän thöù ba trong Theá Gian Duy Thò Taâm: Cittamatramlokam Thai Taïng Giôùi—The third court in the (skt)—Theá giôùi laø duy taâm—The world is Garbhadhatu. Mind only. Theá Gian Thuø Thaéng Trí Moân: The Theá Gian Ñaøn: Worldly dana or giving with highest knowledge in the world. thoughts of possession. Theá Gian Thöøa: Giaùo phaùp daïy veà caùch Theá Gian Giaûi: Lokavid (skt)—Ngöôøi bieát thaønh töïu thieän nghieäp trong kieáp naày, ngöôïc taát caû theá gian, moät trong möôøi danh hieäu cuûa laïi vôùi Xuaát theá gian thöøa—The Vehicle or Phaät—Knower of the world, one of the ten teaching for the attainment of good fruit in the titles of a Buddha. present life, in contrast with that for attainment Theá Gian Giaùo: The ordinary teaching of a in lives outside this world (Xuaát theá gian thöøa). moral life. Theá Gian Trí: Jnanam-laukikam (skt)— Theá Gian Kinh: Kinh luaän veà Khoå Taäp Dieät Phaøm trí hay trí cuûa ngöôøi phaøm, chöa ñöôïc (ba ñeá ñaàu trong Töù Dieäu Ñeá)—A sutra

giaùc ngoä—Worldly knowledge or knowledge nieàm tin ôû theá gian, ñöa chuùng sanh veà vôùi of ordinary men and those unenlightened by chaân lyù—One of the four siddhantas: The Buddhism. Buddha's line of reasoning in earthly or Theá Gian Töông Vi: Lokaviruddha (skt)— common terms to draw men to the higher truth. Moät trong 33 loãi lyù luaän, laäp ra toâng phaùp maø Theá Giôùi Thaàn Tieân: Fairy land. chaúng bieát ñoù laø traùi vôùi kinh nghieäm hieåu bieát Theá Heä: Generation. cuûa moïi ngöôøi—One of the thirty-three logical Theá Huøng: World hero or Buddha—See Theá errors, set up a premise contrary to human Toân. experience. Theá Huøng Löôõng Tuùc Toân: The World- Theá Gian Töôùng Thöôøng Truï: World- hero and two-legged (or human) honoured forms, systems or states are eternal as existing one—The Buddha, or the honoured among in the absolute (chaân nhö). human bipeds. Theá Giôùi: Loka—The finite world. There are Theá Höõu: Vasumitra (skt). Teân cuûa moät vò Boà two kinds: Taùt ra ñôøi 400 naêm sau ngaøy Phaät nhaäp dieät— 1) Chuùng sanh theá giôùi: Theá giôùi cuûa chuùng Name of a Bodhisattva, born 400 years after sanh, nhöõng nguôøi ñang nhaän laáy chaùnh the Buddha's death. baùo cuûa chính hoï—The world of the living Theá Hyû: The pleasures of the world. beings, who are receiving their correct Theá La: Saila (skt). recompense (chaùnh baùo) or karma. 1) Ngoïn nuùi—A mountain. 2) Khí theá giôùi: The world of the material, or 2) Nuùi non

truøng ñieäp: Mountainous. that on which karma depends for expression. Theá Loä: 1) Ñöôøng ñôøi: Path of life—Way of the Theá Giôùi Chuû: world. 1) Chuû theá giôùi hay chuùa teå theá giôùi. Phaïm 2) Moïi hieän töôïng theá gian: The vöông cuûa coõi sô thieàn thieân laø chuû cuûa phenomenal. moät coõi trong töù thieàn—The lord, or ruler over a world Dhyana Heaven, one for Theá Luaän: Ñaøm luaän hay baøn luaän theo kieåu each of the four Dhyana-Heavens. theá gian, kieåu cuûa nhöõng ngöôøi chöa giaùc 2) Phaät: The Buddha. ngoä—Worldly discussion—Ordinary unenlightened ways of description or Theá Giôùi Cöïc Laïc: Ultimate Bliss World. definition—Evil discussion. Theá Giôùi Ñaày Gioâng Toá vaø Xung Ñoät: Theá Löïc: Authority—Influence—Power. The world full of storms and conflicts—The world of storm and strife (xung ñoät). Theá Löïc Quyû: Loaøi quyû cöïc maïnh—A powerful demon. Theá Giôùi Ta Baø: Theá giôùi Ta Baø, theá giôùi chòu ñöïng ñeå chæ theá giôùi cuûa chuùng ta, nôi coù Theá Maït Luaän: Trong Phaät giaùo khoâng coù ñaày nhöõng khoå ñau phieàn naõo; tuy theá chuùng vaán ñeà Theá Maït Luaän thoâng thöôøng, bôûi vì taát sanh trong ñoù vaãn haân hoan höôûng thuï vaø chòu caû chuùng sanh ñeàu chìm ñaém trong doøng sinh ñöïng—Saha World—Universal Monarch— hoùa voâ cuøng taän. Tuy nhieân, neân nhôù raèng, caùi World of endurance refers to our world which soáng môû ñöôøng cho caùi cheát, vaø roài caùi cheát laïi is filled with sufferings and affections, yet môû ñöôøng cho caùi soáng. Soáng vaø cheát laø hai gladly enjoyed and endured by its inhabitants. hieän töôïng taát nhieân cuûa chu kyø söï soáng, noù khoâng ngôùt taùi dieãn. Cuøng ñích cuûa chuoãi töï Theá Giôùi Taát Ñaøn: Moät trong boán loaïi taát taïo ñoù chæ giaûn dò laø theå hieän cuoäc soáng lyù ñaøn, aùm chæ vieäc Theá Toân thuyeát phaùp ñeå gaây töôûng, nghóa laø khoâng gaây ra moïi ñieàu kieän thoï

sinh; noùi caùch khaùc, laø thaønh töïu töï do toaøn Theá Thaùi: The ways of this world. veïn, khoâng coøn bò leä thuoäc vaøo nhaân duyeân Theá Thaân: Vansubandhu (skt)—See Thieân trong thôøi-khoâng nöõa. Nieát Baøn laø traïng thaùi töï Thaân in Vietnamese-English Section and do toaøn veïn ñoù—In Buddhism, there are no Vasubandhu in Vietnamese-Sanskrit/Pali ordinary eschatological questions because all Section. beings are in the eternal flux of becoming. One Theá Thaàn: To be influential. should note, , however, that birth incurs death, Theá Theá: From generation to generation. and death again incurs birth. Birth and death are two inevitable phenomena of the cycle of Theá Theá Sinh Sinh: Heát ñôøi naày qua ñôøi life which ever repeats its course. The end of khaùc trong luïc ñaïo—Transmigration after self-creation is simply the realization of the transmigration in the six states of mortal Life-Ideal, that is, the undoing of all life- existence. conditions, in other words, the attainment of Theá Thieän: Nhöõng ñieàu thieän laønh hay phöôùc perfect freedom, never more to be conditioned baùo theá gian—The pleasures of the world. by causation in space-time. Nirvana is the state Theá Thuû: Caïo ñaàu—To shave the head. of perfect freedom. Theá Thöôøng: Habit—Custom. Theá Naêng: Potential energy. Theá Toå: Forefather—Ancestor—Founder. Theá Nhaõn: See Theá Gian Nhaõn. Theá Toân: Bhagava (skt)—Lokajyestha Theá Nhieâu Vöông: See Theá Töï Taïi Vöông (skt)—Toân

hieäu cuûa Ñöùc Phaät, vò coù ñuû muoân and Nhieâu Vöông Phaät. ñöùc ñöôïc theá gian toân troïng. Moät trong möôøi Theá Nhieâu Vöông Phaät: See Nhieâu Vöông danh hieäu cuûa Phaät—World Most Venerable Phaät in Vietnamese-English Section. or Lokanatha—Lord of worlds—World's Theá Phaùp: Phaùp theá ñeá hay phaùp theá gian— Honored One—One of the ten epithets of a Common or ordinary dharmas (truth, laws, Buddha. things, etc). Theá Tuïc: Laukika (skt)—Tuïc ñeá hoaëc phaùp Theá Phaùt: Caïo raâu toùc, theo chaân Ñöùc Phaät theá gian—Common or ordinary things— Thích Ca Maâu Ni khi Ngaøi duøng löôõi göôm Common or worldly ways or views—World. beùn caét boû buùi toùc vôùi yù nghóa caét ñöùt nhöõng Theá Tuïc Ñeá: See Phuù Tuïc Ñeá. heä luïy cuûa traàn theá—To shave one's head— Theá Tuïc Trí: Common understanding— To shave the hair, following Sakyamuni, who Ordinary or worldly knowledge or wisdom. cut off his locks with a sharp sword or knife to Theá Töï Taïi Vöông: Lokesvararaja—Theá signify his cutting himself off from the world. Nhieâu Vöông—Vò Phaät maø Phaät A Di Ñaø trong Theá Phuùc: Nhöõng ñieàu thieän laønh hay phöôùc tieàn kieáp ñaõ xuaát gia toøng tu vaø theä nguyeän 48 baùo theá gian—Worldly happiness—Earthly lôøi nguyeàn—Buddha under whom Amitabha, happiness, arising from the ordinary good in a previous existence, entered into the living of those unenlightened by Buddhism— ascetic life and made his forty-eight vows. The blesing of this world. Theá Töôùng: Theo Kinh Phaùp Hoa, ñaây laø söï ** For more information, please see töôùng theá gian—According to the Lotus Sutra, Tam Phöôùc. "Theá Töôùng" means the condition, Theá Söï: The affairs of this world. appearance, phenomena or world-state. Theá Taêng: Moät vò Taêng treû daãn daét vò hoaøng Theá Y: Töø toân xöng Ñöùc Phaät vì Ngaøi laø choã töû môùi sanh—A youth who becomes a monk as nöông töïa troâng caäy cuûa taát caû theá gian—He deputy for a new-born prince. on whom the world relies—Buddha.

Theà: To swear—To take (make) an oath. chuùng thaønh khoâng. Moïi phaùp ñeàu do nhaân Theà Doái: To swear falsely. duyeân sanh dieät, chöù khoâng coù thöïc theå (tröïc tieáp caên cöù vaøo theå cuûa phaùp maø quaùn nhö Theà Nguyeàn: See Theà. huyeãn nhö moäng laø khoâng; ngöôïc laïi, Tieåu Theà Thoát: See Theà. Thöøa giaùo phaân taùch con ngöôøi ra laøm nguõ Theà Trung Thaønh: To take an oath of uaån, 12 xöù, 18 giôùi, v.v., phaân taùch saéc ra allegiance. nhöõng phaàn cöïc kyø nhoû, taâm ra thaønh moät Theå: nieäm, roài töø keát quaû cuûa söï phaân taùch ñoù môùi 1) Coù theå: Possible. thaáy vaïn höõu vi khoâng thì goïi laø "tính 2) Thaân theå: Body—Limbs—Corpus-- khoâng")—The emptiness, unreality, or Corporeal. immateriality of substance, the "mind-only" 3) Vaät theå: The substance—The essentials theory, that all is mind or mental, a Mahayana 4) Troïng theå: To show respect to. doctrine. Corporeal entities are unreal, for they Theå Caùch: Manner—Way. disintegrate. Theå Chaát: Constitution. Theå Leä: Regulation. Theå Cheá: System. Theå Loä: Complex exposure or manifestations. Theå Cuï: See Taùnh Cuï. Theå Löïc: Physical strength. Theå Cuûa Chö Phaùp (hieän töôïng) laø Theå Nhaäp: Khoâng: All phenomena dharma are by nature • Theå nhaäp: Pativijjhati (p)—Anubhodhate empty. (skt)—To penetrate. Theå Duïc: Physical cultivation (culture). • Söï theå nhaäp:

Pativijjhanam (p)— Theå Duïng: Thöïc töôùng (theå) vaø söï hoaït ñoäng Penetration. treân luaät nhaân quaû (duïng)—Substance, or Theå Noäi Phöông Tieän Theå Ngoaïi Phöông body, and function; the fundamental and Tieän: Theo toâng Thieân Thai, Ñöùc Phaät phöông phenomenal; the function of any body. tieän giaûng trong Kinh Lieân Hoa, phaåm Phöông Theå Ñaïi: Moät trong tam ñaïi maø Ñaïi Thöøa Tieän laø thuø thaéng trong voøng chaân lyù tuyeät ñoái Khôûi Tín Luaän ñaõ ñeà caäp. Taâm tính cuûa heát neân goïi laø theå noäi phöông tieän, trong khi caùc thaûy chuùng sanh laø duy nhaát tuyeät ñoái, chaúng toâng phaùi khaùc khoâng duøng phöông tieän neân sinh, chaúng dieät, chaân thöïc nhö thöôøng laø theå, goïi laø theå ngoaïi phöông tieän—The T'ien-T'ai ñaày raãy trong phaùp giôùi laø ñaïi—The school indicating that the expedients in the Awakening of Faith mentioned the greatness "Tactiful Chapter" in the Lotus Sutra are in substance, the greatness of quintessence, or within the ultimate reality of that sutra, while fundamental immutable substance of all things, those of other schools are without it. one of the three characteristics of all things. Theå Phaùp: Tính phoå quaùt hay söï khoâng thaät **For more information, please see Tam Ñaïi. cuûa chö phaùp theo quan ñieåm cuûa Thoâng Giaùo, Theå Ñaït: Nguyeân taéc phoå quaùt toûa khaép vaïn ñoái laïi vôùi quan ñieåm cuûa Taïng Giaùo—The höõu—The universal fundamental principle all universality of substance and the unreality of pervasive. dharmas or phenomena, the view of the Theå Hieän: To represent. "interrelated or intermediate teaching" as contrasted with that of the "tripitaka teaching." Theå Khoâng: Theo Duy Thöùc Hoïc hay giaùo ** For more information, please see Thieân thuyeát Ñaïi Thöøa, vaïn höõu vi khoâng, nghóa laø Thai Tam Giaùo. taát caû caùc phaùp höõu vi töï noù laø khoâng chöù khoâng caàn phaûi lyù luaän phaân taùch môùi laøm cho Theå Taøi: Method.

Theå Tính: Atmakatva or Dharmata (skt)—Söï Caáp Coâ Ñoäc Vieân. khoâng thay ñoåi cuûa thöïc chaát cuûa vaïn höõu— Theä Ña Laâm: Jetavana (skt)—See Kyø Thoï The essential or substantial nature of all Caáp Coâ Ñoäc Vieân. things—Self-substance. Theä Haûi Minh Sôn: To call the seas and Theå Trí: Trí hueä theå hoäi chaân khoâng—mountains to witness—To swear by the seas Fundamental wisdom which penetrates all and by the mountains. reality. Theä Ngoân: Vow—Oath—Swear. Theå Töôùng: Thöïc chaát laø baûn theå, döïa vaøo Theä Nguyeän: To vow—To swear. thöïc chaát maø hieän thaønh caùc chi phaàn sai bieät 1) Phaät töû chaân thuaàn theä nguyeän töø Phaät beân ngoaøi laø töôùng, nhö söùc noùng trong löûa— giaùo maø sanh, hoä trì chaùnh phaùp, chaúng ñeå Substance and phenomena, or characteristics; döùt Phaät chuûng, ñeå sanh vaøo nhaø nhö Lai substance being unity and phenomena caàu nhöùt thieát trí—Devoted Buddhists diversity—Qualitatives as heat is in fire. should be issued from the realm of the Theå Töôùng Duïng: Ba thöù lôùn trong Khôûi Tín Buddha-teaching, always accomplish the Luaän—Substance, characteristics, function, the preservation of the Buddha-teaching, vow three great fundamentals in the Awakening of to sustain the lineage of Buddhas, be Faith. oriented toward rebirth in the family of ** For more information, please see Tam Ñaïi. Buddhas, and seek omniscient knowledge. Theå Tyø Lyù: Sthavira (skt)—Tha Tyø Lyù—Tha 2) Boán möôi

taùm lôøi theä nguyeän cöùu ñoä Tyû La—Thöôïng Toïa—Tröôûng Laõo—Elder—chuùng sanh cuûa Ñöùc Phaät A Di Ñaø: The President. forty-eight vows of Amitabha to save all Theå Voâ Baát Taïi: Omnipresent (a). beings—See Töù Thaäp Baùt Nguyeän. Theä: Theä Saét Tra: Teân thaùng töø 15 thaùng 3 ñeán 15 1) Kyù hôïp ñoàng: To sign a contract. thaùng 4 aâm lòch (vaøo khoaûng thaùng naêm vaø 2) Theà nguyeàn: To swear—To take an oath. thaùng saùu)—The month Jyaistha (May-June), 3) Theä theá: Cheát—To pass away—To when the full moon is in the constellation depart—To die. Jyestha. Theä Cung: Theä Theá: To pass away—To die. 1) Teân goïi cung ñieän cuûa Phaïm Vöông vaø Theä Thuûy: See Kim Cang Thuûy. cuûa con ngöôøi: The transcient mansions of Theä Öôùc: Theà ñính öôùc vôùi ai—To swear and Brahma and of men. engage to. 2) Thieân cung: Cung ñieän cuûa maët trôøi, maët Theâm: traêng, vaø caùc vì sao—Astronomical 1) To augment—To increase—To add. mansions. 2) Further. Theä Ña: Jeta or Jetr (skt)—Keû Chieán Theâm Bôùt: To increase and to diminish. Thaéng—Con trai vua Ba Tö Naëc cuûa xöù Caâu Theâm Thaét: Theâu deät—To embroider—To Taùt La, laø chuû tröôùc ñaây cuûa Theä Ña Laâm exaggerate (a story). (ngaøy thaùi töû chaøo ñôøi cuõng laø ngaøy maø vua Ba Theâm Thaét Caâu Chuyeän: To embroider the Tö Naëc vöøa chieán thaéng ñòch quaân, neân thaùi töû story. mang teân “Keû Chieán Thaéng.”)—Victor—Son Theàm: Threshold—Veranda. of king Prasenajit of Kosala, previous owner of the Jetavana. Theânh Thang: Immense—Vast—Spacious. ** For more information, please see Kyø Thoï Theát: Thieát ñaõi—To entertain—To feast.

Theâu Deät: See Theâm Thaét. Thi Ña Baø Na: Sitavana (skt)—Teân vuøng Thi Theàu Thaøo: To speak with weak voice. Ñaø Laâm ôû Baéc AÁn Ñoä—A place named Sitavana in Northern India. Thi Ñaø Laâm: Sitavana (skt)—Coøn goïi laø Thi Ñaø Baø, Thi Ña Baø Na, An Ñaø Laâm, Truù AÙm Laâm, Khuûng Tyø Laâm, Khuûng UÙy Laâm, Haøn Laâm—Röøng laïnh, nôi boû xaùc ngöôøi cheát hay laø nghóa ñòa (chính aâm laø Thi Ña Baø Na, coù nghóa

THI laø Haøn Laâm hay röøng laïnh. Röøng naày naèm saâu trong röøng thaúm laïnh leõo. Luùc Phaät coøn taïi theá thì khu röøng naày naèm caïnh thaønh Vöông Xaù, xaùc ngöôøi cheát ñöôïc ñem boû vaøo ñoù cho keân keân ræa thòt)—Cold grove, a place for exposing Thi: corpses, a cemetery. 1) Boá thí (cho): To give—To offer—To Thi Haønh: To carry out—To execute—To donate. perform or fulfil (a promise)—To give effect 2) Ñi thi: To go in (sit) for an examination. to (decree)—To enforce (the law)—To 3) Töû thi: Dead body—Corpse (of a murder achieve (work). person). Thi Haøo: Great poet. 4) Thô: Poetry. Thi Hoïa: Poetry and painting. Thi AÂn: To grant (do) a favour. Thi Khí: Sikhin (skt)—Thöùc Khí—Thöùc Thi AÂn Baát Caàu Baùo, Coøn Caàu Baùo Laø Caät—Crested or flame, explained by fire. Thi AÂn Coù Möu Ñoà Vaø Söï Thi AÂn Nhö 1) Trong Caâu Xaù Luaän baûn cuõ goïi laø Laït Na Vaäy Seõ Ñöa Tôùi Ham Muoán Danh Lôïi: Thi Khí: Called Ratnasikhin in One should not wish to be repaid for good Abhidharma, Kosa sastra old version. deeds. Doing good deeds with an intention of 2) Trong Baûn Haïnh Kinh goïi laø Loa Keát: getting repayment will lead to greed for fame Called “A Shell-like tuft of hair” in the and fortune. Orginal Practice Sutra. Thi

Baùn Thi: Gieát ngöôøi baèng phöông phaùp 3) Vò Phaät thöù 999 cuûa kieáp cuoái cuøng maø Tyø Ñaø La, nghóa laø laáy ma löïc baèng caùch Ñöùc Thích Ca Maâu Ni ñaõ töøng gaëp, cuõng luyeän chuù treân moät thaây ma. Neáu laø thaây laø vò Phaät thöù nhì trong baûy vò coå Phaät: khoâng ñaàu hay töøng phaàn cuûa thaây thì goïi laø The 999th Buddha of the last (preceeding) “Baùn Thi.” Neáu laø toaøn thaây thì goïi laø “Thi.”— kalpa, whom Sakyamuni is said to have To kill a person by the Vetala Method of met, the second of the Sapta Buddha. obtaining magic power by incantations on a 4) Vò Phaät thöù hai trong baûy vò Phaät quaù khöù, dead body; when a headless corpse, or some sanh taïi Quang Töôùng Thaønh—The part of the body is use, it is called “Half- second of the seven Buddhas of antiquity, Corpse Vetala.” When the corpse is used, it is born in Prabhadvaja as a Ksatriya. called “Whole-Corpse Vetala.” 5) Thi Khí coøn laø teân goïi cuûa Ñaïi Phaïm Thi Ca La Vieät: Tu Xaø Ñaø, con trai cuûa moät Thieân Vöông, nghóa laø “Ñænh Keát” hay vò tröôûng giaû trong thaønh Vöông Xaù—Sujata, “Hoûa Tai Ñænh” (ñaïi hoûa tai thôøi kieáp son of an elder of Rajagrha. maït). Vì nhaäp Hoûa Quang Ñònh maø ñoaïn lìa duïc hoaëc maø trôû veà theo giôùi ñöùc—A

Mahabrahma, whose name Sikhin is Caitya-Samskrta-Strota (Baùt Ñaïi Linh Thaùp defined as having a flame tuft on his head; Phaïm Taùn). He reigned about 40 years. connected with the world-destruction by Thi La Ba La Maät: Silaparamita (skt)— fire. Sikhin is also described as a flame or Haïnh trì moät trong saùu hay möôøi giôùi Ba La a flaming head and as the god of fire, Maät—Morality—The second of the six or ten styled also “Suddha Pure.” He observed paramitas. the Fire Dhyana, broke the lures of the ** For more information, please see ralm of desire, and followed virtue. Giôùi. Thi Khí Phaät: See Thi Khí (3) and (4). Thi La Baùt Phaû: Silaprabha (skt)—Giôùi Thi Khí Tyø: teân moät vò trôøi phuï traùch veà aâm Quang laø teân Phaïn cuûa Phaùp Sö Ñaïo Laâm ôû nhaïc ôû Thieân Ñöôøng Ñoâng Ñoä—A deva of Thieân Truùc—The Sanskrit name of a learned music located in the Eastern Paradise. monk (T’ao-Lin) in India. Thi La: Sila (skt)—Thi Ñaùt La. Thi La Baït Ñaø Ñeà: Silabhadra (skt)—Teân 1) Thanh löông: Pure and cool. cuûa moät vöông töû trong Kinh Hieàn Ngu quyeån 2) Giôùi: Commandments—Restraint or 6—Name of a prince. keeping the commandments. Thi La Baït Ñaø La: Silabhadra (skt)—Moät 3) Ba La Maät thöù nhì trong Luïc Ba La Maät, danh Taêng taïi tu vieän Na Lan Ñaø, thaày cuûa thanh tònh ba nghieäp thaân, khaåu, yù: It is the Huyeàn Trang, vaøo khoaûng naêm 625 sau taây second of the six paramitas, moral purity Lòch—A famously learned monk of Nalanda, of thought, word, and deed. teacher of Hsuan-Tsang, 625 A.D. 4) Boán nghóa hay boán ñieàu kieän cuûa giôùi— Thi La Baát Thanh Tònh: Impure Four meanings or four conditions of sila: commandments—Neáu giôùi baát tònh, khoâng ai a) Thanh löông: Chaste (pure and cool). vaøo ñöôïc tam muoäi—If the sila, or moral state, b) Yeân oån: Calm. is not pure, none can enter samadhi. c) Yeân tónh: Quiet. Thi La Ñaït Ma: Siladharma (skt)—Giôùi d) Tòch Dieät: Extinguished (Nirvana). Phaùp, teân moät vò sa moân nöôùc Vu Ñieàn— 5) Naêm giôùi ñaàu trong thaäp giôùi laø daønh cho Name of a sramana of Khotan. taát caû Phaät töû: The first five or panca-sila, Thi La Taøng: Maøn

laøm baèng ñaù quyù thanh of the ten sila or commandments are for löông—A curtain made of chaste precious all Buddhists. stones. ** For more information, please see Giôùi. Thi La Thanh Tònh: Thanh Tònh Giôùi, caáp Thi La A Ñieät Ña: Siladitya (skt)—Giôùi thieát cho vieäc nhaäp ñònh—Moral purity, Nhaät—Son of Pratapaditya and brother of essential to enter into samadhi. Rajyavardhana. Under the spiritual auspices of Avalokitesvara, he became king of Thi Laïi Naõ Phaït Ñeå: Hiranyavati (skt)— Kanyakubja, 606 A.D. and conquered India Kim Haø hay soâng Vaøng, teân cuûa con soâng and the Punjab. He was merciful to all trong laõnh thoå Neù-Pal, baây giôø laø Gandaki, gaàn creatures, strained drinking water for horses nôi Phaät Thích Ca nhaäp Nieát Baøn—The gold and elephants, he was most liberal patron of river, a river of Nepal, now called Gandaki, Buddhism, re-established the great near which Sakyamuni is said to have entered quinquennial assembly, built many stupas, nirvana. showed special favour to Silabhadra and Thi Lôïi: Cuõng coøn ñöôïc goïi laø (also called) Hsuan-Tsang, and composed the Astama-hasri- Sö Lôïi, Thaát Lôïi, Thaát Ly, Thaát Lyù, Tu Lôïi, Taát Lôïi.

1) Danh töø Phaïn ngöõ coù boán nghóa—A Thi Lôïi Sa: Sirisa—Acacia Sirissa (skt)—Sanskrit term with four meanings: Also called Thi Lôïi Saéc, Saù Lôïi Sa, Daï Hôïp • Thuû (ñaàu): High rank. Thuï, Hôïp Hoân Thuï—Sa La Thuï—Caây Hôïp • Thaéng (troäi hôn, toát ñeïp hôn): Success. Hoân, coù hai loaïi—The marriage tree. There • Caùt Töôøng (toát laønh): Good—Good are two kinds: fortune—Prosperity. 1) Thi Lôïi Sa: Loaïi coù laù vaø quaû to— • Ñöùc: Virtues. Described as with large leaves and fruit. 2) Teân vaén taét cuûa Ngaøi Vaên Thuø Sö Lôïi: An 2) Thi Lôïi Söû: Loaïi coù laù vaø quaû nhoû— abbreviation for the name of Manjusri. Described as with small leaves and fruit. 3) Moät tieáp ñaàu ngöõ hay tieáp vó ngöõ coù nghóa Thi Lôïi Sa Ca: Sirisaka (skt)—Teân cuûa moät laø danh döï hay ñöôïc toân vinh tröôùc teân caùc vò sö—Name of a monk. vò Thaàn, caùc baäc vó nhaân, hay nhöõng Thi Ma Xaù Na: Smasana (skt) or quyeån saùch quyù: An honorific prefix or Asmasayana (skt)—Moät nghóa ñòa trong vuøng affix to names of gods, great men, and Thi Ñaø Laâm—A cemetery in Sitavana. books. Thi Quyû: Quyû töû thi, ñöôïc döïng daäy vaø sai ñi 4) Teân cuûa vôï cuûa Thaàn Visnu: Name of the gieát haïi keû thuø (ñaây laø moät thöù chuù thuaät cuûa wife of Visnu. ngoaïi ñaïo)—A corpse-ghost, called up to kill Thi Lôïi Ca (Giaø) Na: Sriguna (skt)—Haäu an enemy. Ñöùc, moät danh hieäu cuûa Phaät—Abundantly Thi Thaønh: Kusinagara or Kusigramaka virtuous, a title of a Buddha. (skt)—Teân taét cuûa thaønh Caâu Thi Na, thuoäc Thi Lôïi Cuùc Ña: Srigupta (skt)—Thi Lôïi Vöông Quoác coå AÁn Ñoä, gaàn thaønh Kasiah, nôi Quaät Ña—Thaát Lôïi Cuùc Ña—Teân moät vò Ñöùc Phaät nhaäp dieät, vaø cuõng laø nôi sanh cuûa tröôûng giaû ôû thaønh Vöông Xaù, ngöôøi ñaõ duøng chín hoïc giaû noåi tieáng ôû AÁn Ñoä—Belonged to haàm löûa vaø côm troän thuoác ñoäc ñònh haïi Phaät, an ancient Indian Kingdom, near Kasiah, the nhöng khoâng thaønh. OÂng beøn quy y theo place where Sakyamuni died, also the birth Phaät—An elder in Rajagrha, who tried to kill place of nine famous scholars. the Buddha with fire and poison, but he failed. Thi Thoá: To perform—To realize. He then took refuge in the Triratna. Thi Tyø Ca: Sivi (skt)—Thi Tyø Giaø—Theo

Thi Lôïi Daï: Sriyasas (skt)—Vò Thaàn mang Ñaïi Trí Ñoä Luaän, Thi Tyø Ca laø moät trong ñeán söï kieát töôøng—A god who bestows good nhöõng tieàn thaân cuûa Ñöùc Phaät, ngöôøi ñaõ töøng luck. caét thòt mình boá thí cho chim boà caâu— Thi Lôïi Maät Ña La: Srimitra (skt)—Moät According to the sastra on Prajna-Paramita hoaøng thaùi töû AÁn Ñoä, ngöôøi ñaõ thoaùi vò nhöôøng Sutra, Sivi was one of Sakyamuni's former ngoâi cho em mình, roài xuaát gia ñi tu, sang Taøu, incarnations, when to save a life of a dove he dòch boä "Quaùn Ñaûnh" vaø caùc kinh khaùc—An cut off and gave his own flesh to an eagle Indian prince who resigned his throne to his which pursued it, which eagle was Siva younger brother, became a monk, came to transformed in order to test him. China, translated the Summit of Contemplation Thí: and other books. 1) Boá thí: Dana (skt)—To give alms—To Thi Lôïi Phaät Theä: Sribhuja (skt)—Teân nöôùc bestow—To give—Charity—See Boá Thí Chaâu Maït La Du töùc nöôùc Thi Lôïi Phaät Theä in Vietnamese-English Section, and Dana ngaøy nay—Name of Malaya which is now in Sanskrit/Pali-Vietnamese Section. Sribhuja. 2) Thí duï:

a) So saùnh: To compare—To allegorize— Lotus Sutra, this is a term which the T'ien-T'ai Resembling—Parable—Metaphor— sect used to indicate the three periods of Simile. Buddha's teaching. b) A-Ba-Ñaø-Na: Laáy phaùp mình ñaõ bieát ñeå 1) Thí Thôøi: Tröôùc thôøi kyø Phaùp Hoa, Ñöùc laøm saùng toû caùi phaùp chöa bieát—The Phaät ñaõ noùi veà Tam thöøa giaùo, ñaây Ngaøi avadana section of the canon chæ duøng phöông tieän thieän xaûo ñeå giuùp 3) Thí phaùt: Caïo toùc—To shave the hair. ngöôøi ñi vaøo Chaùnh Ñaïo Nhaát Thöøa Giaùo, Thí AÂn: See Thi aân. neân goïi laø "vò thöïc thí quyeàn"—Bestowing Thí Chaån: See Thí. the truth in Hinayana and other partial forms. Thí Chuû: Danapati (skt)—Tieáng Phaïn goïi laø 2) Khai Thôøi: Thôø kyø Ñöùc Phaät "khai quyeàn Ñaøn Vieât Baùt Ñeå. hieån thöïc" ñeå giuùp chuùng sanh hieåu roõ 1) Ngöôøi chuû laøm vieäc boá thí, ngöôøi töï mình Tam Thöøa chæ laø phöông tieän cuûa Nhaát boû ra cuûa caûi ñeå cuùng döôøng: An Thöøa—Opening of the perfect truth like almsgiver. the Lotus, as in the Lotus Sutra. 2) Ngöôøi hoä trì Phaät phaùp: A patron of 3) Pheá Thôøi: Ñöùc Phaät chæ daïy neân "pheá Buddhism. quyeàn laäp thöïc" moät khi ñaõ bieát roõ Tam Thí Duï: See Thí (2). Thöøa chæ laø phöông tieän cho Nhaát Thöøa— Thí Duï Luaän Sö: Nhaät Xuaát Luaän Giaû—Thí Abrogating the earlier imperfect forms. Duï Sö—Vò toå ñaàu tieân cuûa Kinh Löôïng Boä Thí Laâm: Moät trong boán caùch toáng taùng, laâm (trong soá 18 boä Tieåu Thöøa)—Reputed founder taùng, hay toáng taùng baèng caùch ñem xaùc ngöôøi of the Sautrankita school. cheát boû vaøo trong röøng—One of the four kinds Thí Duï Löôïng: Nhöõng thí duï trong kinh ñieån of burial, to give to the forest, i.e. burial by theo lyù luaän giuùp ngöôøi hieåu ñöôïc giaùo lyù— casting the corpse into the forest. The example in logic. Thí Maïng: To risk (venture) one's life. Thí Duï Sö: See Thí Duï Luaän Sö. Thí Nghòch: To kill a superior. Thí Haønh: Haønh phaùp boá thí (taøi thí, phaùp thí, Thí Phaùt: Caïo toùc theo nhö Ñöùc Phaät Thích vaø voâ uùy thí)—The practice of charity—See Ca, ngöôøi ñaõ duøng löôõi göôm beùn caét boû toùc Tam Boá Thí, Töù Boá Thí, Nguõ Boá Thí, Thaát Boá haøm yù caét ñöùt moïi heä luïy vôùi traàn theá—To Thí, and Baùt Boá Thí. shave the hair, following Sakyamuni, who cut Thí Hoùa: Boá thí

chaân lyù giaùo hoùa chuùng sanh, off his locks with a sharp sword or knife to hay boá thí vaø giaùo hoùa—To bestow the signify his cutting himself off from the world. transforming truth. Thí Taøi: Taøi thí—To give money to the poor. Thí Hoä: Danapala (skt)—Vò Taêng xöù Udyana, Thí Taêng: Cuùng döôøng moät vò Taêng—To give ngöôøi ñaõ dòch 111 boä kinh sang Hoa ngöõ. Naêm alms to a monk. 982 sau Taây Lòch, ngaøi ñöôïc ban töôùc hieäu Thí Thaân: To sacrifice one's life. Minh Tín Ñaïi Sö—A native of Udyana who translated into Chinese some 111 works. In 982 Thí Thieát: Thieát laäp hay baét ñaàu—To start, to A.D. he received the title of Great Master and establish, or to set up. brilliant expositor of the faith. Thí Thieát Luaän Boä: Karmikah (skt)— Thí Hueä: To bestow kindness, or charity. Tröôøng phaùi chuû tröông trì giôùi vöôït treân kieán thöùc—The school of Karma, which taugh the Thí Khai Pheá: Theo Kinh Phaùp Hoa, ñaây laø superiority of morality over knowledge. töø maø toâng Thieân Thai duøng ñeå chæ ba thôøi giaùo thuyeát cuûa Ñöùc Phaät—According to the Thí Thöïc:

1) Cuùng döôøng thöùc aên cho chö Taêng: To 6) Thoâng baùo: To indicate—To notify—To bestow food on monks. proclaim. 2) Boá thí thöùc aên cho quyû ñoùi: To bestow 7) Troâng coi: To attend—To wait on— food on hungry ghosts. Attendant. Thí Voâ UÙy: Abhayandada or Abhayadana Thò Caûm: Visual sensation. (skt)—Coøn goïi laø Thí Voâ UÙy Giaû hay Thí Voâ Thò Chö Phaùp Khoâng Töôùng, Baát Sanh UÙy Taùt Ñoûa. Baát Dieät: There is no appearance and 1) Ngöôøi boá thí söï voâ uùy: Laøm cho ngöôøi disappearance of real dharmas—Real dharmas khaùc khoâng coøn lo aâu sôï haõi—The are bare manifestations. They neither appear bestower of fearlessness. nor disappear. 2) Moät danh hieäu cuûa Ñöùc Quaùn Theá AÂm (vì Thò Dieãn Ñaéc Ca: Jetaka (skt)—Sa Ña Baø ngaøi laø choã nöông töïa cuûa chuùng sanh, Haùn Na—Sadvahana (skt)—Quoác vöông cuûa khieán hoï khoâng coøn sôï haõi nöõa): A title of xöù Nam Kosala—A king of southern Kosala, Kuan-Yin. patron of Nagarjuna. 3) Moät vò Boà Taùt trong Thai Taïng Giôùi: A Thò Duïc: To desire. bodhisattva in the Garbhadhatu. Thò Giaû: Ngöôøi giuùp ñôõ nhö oâng A Nan laøm Thí Voâ Yeám Töï: See Na Lan Ñaø Töï. thò giaû cho Ñöùc Phaät—Companion— Thì Giôø: Time. Attendant—Servant—Helper, e.g. as Ananda Thì Thaàm: To whisper—To murmur. was to the Buddha. Thæ: Thò Giaùc: 1) Muõi teân: An arrow. 1) Vision. 2) Phaân: Excrement. 2) Initial enlightenment. Thæ Chung: Beginning and end. Thò Giaùo: To point out and instruct. Thæ Ñaûm Töû: Gaùnh phaân, yù noùi thaân nguôøi Thò Hieän: Pakasati (p)—Vyaktaya (skt)—Baøy trong chöùa ñaày phaân maø con ngöôøi phaûi luoân toû ra ngoaøi—To manifest—To make manifest. gaùnh noù ñi khaép nôi—A load of night-soil, i.e. Thò Hieáu: Taste—Fondness—Desire— the human body that has to be carried about. Liking. Thæ Phaån Ñòa Nguïc: Ñòa nguïc chöùa ñaày Thò Löïc: Power of eyesight (vision--seeing). phaân hoâi thuùi—The excrement hell. Thò Na Da Xaù: Jinayasas (skt)—Moät vò Taêng Thæ Thaïch: Muõi teân vaø ñaù laø hai thöù choáng noåi tieáng ngöôøi AÁn—A noted monk from India. choïi laïi vôùi nhau vì teân khoâng xuyeân qua ñaù Thò Oai: Thò uy—To display (show) one's ñöôïc—Arrow and rock are two incompatibles, force—To intimidate—To concuss. for an arrow cannot pierce a rock. Thò Phi: Gossips of right and wrong. Thò: (I) Nghóa cuûa Thò Phi—The meanings

of 1) Laø—Ñuùng: To be—Right. “Right and Wrong”—Phaøm phu chuùng ta 2) Laø: The verb to be, i.e. is, are, was, were, cöù luoân chaáp chaët vaøo hai töôùng ngaõ nhaân, etc. do ñoù thöôøng hay cho raèng ta hay, ngöôøi 3) Chôi hay nôi hoäi hoïp coâng coäng: A dôû, ta cao quyù, ngöôøi thaáp heøn, vaân vaân Vì market—A fair—An open place for public theá maø xöa nay chuùng ta cöù maõi phaân loaïi assembly. vaø bieän bieät traêm ngaøn caùc söï thò phi, hôn 4) Meâ: To be fond of—Given up to. thua, phaûi quaáy. Ñöøng noùi chi chuùng ta laø 5) Nhìn thaáy: To look—To see—To behold. haøng phaøm phu baït ñòa, nghieäp chöôùng

naëng neà phaûi bò aûnh höôûng cuûa thò phi, maø Muoäi,” Ñöùc Phaät daïy: “Oan öng khoâng ngay caû ñeán chö Phaät vaø chö Boà Taùt, vì caàn bieän baïch, vì bieän baïch laø nhaân ngaõ taâm ñaïi bi, loøng bi maãn thöông xoùt chuùng chöa xaû.” Vì moät khi ngöôøi ñaõ aùc taâm coá yù sanh maø thò hieän ra nôi ñôøi ñeå giaùo hoùa noùi xaáu ta, maø ta bieän minh, töùc laø ta chuùng sanh cuõng khoâng sao traùnh khoûi bò muoán toû cho caùc ngöôøi chung quanh bieát tieáng thò phi laøm cho thöông toån. Chính vì raèng keû ñoù noùi sai, dó nhieân seõ sanh ra theá maø Coå ñöùc daïy raèng: “Thuøy nhôn boái nhöõng tranh caõi, oaùn thuø, roài phaûi chuoác haäu voâ nhaân thuyeát, na caù nhôn tieàn baát laáy theâm ñieàu buoàn böïc, giaän hôøn, vaø cay thuyeát nhôn.” Nghóa laø chôù noùi ta khoâng ñaéng. Thoùi thöôøng phaøm phu chæ thaáy ngöôøi chæ trích, aâm thaàm chi thieáu keû deøm mình phaûi, coøn ngöôøi thì quaáy; ngöôøi con pha. Tröôùc maët chuùng ta thì hoï cuùi ñaàu Phaät neân luoân thaáy loãi mình, chôù khoâng lòch söï, kính troïng, thaân thieän; nhöng sau neân thaáy loãi cuûa ngöôøi. Phaät töû thuaàn löng chuùng ta thì naøo ai coù bieát hoï chöôûi thaønh neân luoân nhôù raèng moïi tieáng khen meï maéng cha cuûa chuùng ta. Trong Kinh cheâ beân ngoaøi khoâng laøm cho ta toát hoaëc Phaùp Cuù, Ñöùc Phaät daïy: “Khoâng coù ngöôøi xaáu theâm, cuõng khoâng laøm cho ta ñöôïc naøo troïn ñôøi ñöôïc khen maø chaúng bò cheâ. sieâu hay ñoïa, maø moïi xaáu toát sieâu ñoïa Cuõng khoâng coù ngöôøi naøo troïn ñôøi bò cheâ ñeàu ôû nôi ta. Toùm laïi, neáu ta gaây taïo nhaân maø chaúng ñöôïc khen.” Cho neân laøm ngöôøi laønh, thì duø ngöôøi coù gheùt haän maø duøng lôøi treân ñôøi cuõng coù khi vui, luùc buoàn, khi khinh baùng, hay coù keû aùc taâm noùi raèng ta thaønh, luùc baïi, vaân vaân, khoâng ai traùnh laø ngöôøi ñaùng ñoïa ñòa nguïc, cuõng khoâng khoûi tieáng thò phi, lôøi thöông gheùt vaø chæ laøm sao maø ta ñoïa ñòa nguïc cho ñöôïc; trích. Phaûi neân nhôù raèng moät khi tieáng thò nhöng ngöôïc laïi, chuùng ta cuõng vaãn gaët phi ñeán vôùi ta, neáu nhö chuùng ta khoâng haùi nhöõng phöôùc ñöùc maø chuùng ta ñaõ gieo saùng suoát vaø bình tónh thì chaéc raèng taâm taïo. Ví baèng chuùng ta gieo nhieàu nhaân xaáu chuùng ta phaûi xao ñoäng, naõo phieàn. Nhö aùc, thì tuy coù ñöôïc ngöôøi neå troïng maø vaäy laø chöôùng ngaïi cho con ñöôøng tu taäp. duøng lôøi leõ trau chuoát ngôïi khen, taâng boác, Muoán phaù tröø thò phi, chuùng ta tröôùc heát thì chuùng ta vaãn phaûi chòu ñieàu ñoïa laïc— neân xeùt loãi mình, chöù ñöøng nhìn ngoù loãi The unenlightened sentient beings such as ngöôøi. Phaøm phu chuùng ta thöôøng thích ourselves have always clung very tightly ñöôïc thöông yeâu, khen taëng, kính troïng, to the two characteristics of egotism of chöù khoâng öa bò chæ trích loãi

mình. Coù ngôø self and non-self; we always assume self- ñaâu ñieàu xaáu dôû cuûa mình ñoâi khi coøn importance, we are talented, others are nhieàu vaø teä haïi hôn nöõa. Phaät töû thuaàn untalented, we are noble, others are lowly thaønh khoâng neân noùi ngöôøi naày theá naày, and ignoble, etc. Therefore, we have ngöôøi khaùc theá noï, maø neân luoân nghó laïi classified and discriminated everything raèng mình cuõng chaúng toát ñeïp hôn ai. Cho into hundreds of thousands of better, neân ngöôøi tu hoïc Phaät phaùp caàn neân phaûn worse, right, wrong, etc. When talking tænh, xeùt söûa laáy mình, chôù neân nhìn noùi about gossip, let's not even talk of us, the hay pheâ bình ñeán vieäc hay dôû cuûa ngöôøi. unenlightened mortals bound by heavy Ñöôïc nhö theá thì ñöôøng ñaïo ngaøy caøng karma, indeed, even the Buddhas and theâm toát ñeïp, neáu khoâng nhö theá aét seõ bò Bodhisattvas of great compassion who laém oan gia. Khi bò thò phi oan uoång, ngöôøi appear in this world to teach and guide con Phaät phaûi an nhaãn, chôù neân tìm caùch sentient beings, are not spared from bieän baïch. Trong Luaän Baûo Vöông Tam sentient beings' gossip. Therefore, the

ancient sage taught: "Do not claim one is "If falsely accused, it is not necessary to free from criticisms, silently there are seek vindication because to do so will lead plenty of people degrading." In front of us, to increase hatred and resentment." they are polite, respectful, and friendly, People who have wicked minds, but behind us, who knows they insult even intentionally saying unkind things about our mother and father. In the Dharmapada us, by trying to shed light in the matter Sutra, the Buddha taught: "No one is means we are trying to prove to everyone praised all his life and not received that the matter was falsely accused. critizisms, and no one is criticized all his Naturally, this will worsen the situation life and not received any praises." because it will give rise to more hatreds Therefore, to a human being living in this and arguments, which will further increase world, life brings happiness, sadness, anger, resentment, and bitterness. In success, failure, etc., no one can avoid general, ordinary people always see they gossip, praise, and criticism at one time or are right and others are wrong. Buddhists another. We should always remember that should always see our transgressions, not once the words of gossip reach us, if we to see others' transgressions. Sincere are not wise and calm, it is inevitable that Buddhists should always remember that our minds will be disturbed by afflictions. all the praises and criticisms in the world This is a great obstruction and is cannot make one good or bad, nor can detrimental to our cultivated path. To they lead one to enlightenment or destroy gossip, we must first examine and darkness, but all good, evil, change our own mistakes, not to search enlightenment, and darkness is up to each and look for others' mistakes. We, individual. In summary, if we create ordinary people, always hope to be loved, many wholesome conducts, then praised, and admired, but no one likes to regardless whether someone hates and be criticized. It is possible that our despites us, falsely accusing us as wicked mistakes and deficiencies are more and evil beings, and saying that we abundant and worse than other people's. deserve to be condemned to hell; we will Sincere Buddhists should never say this not be condemned to hell, but we

still reap person is this way and that person is that the merits and blessings. In contrast, if we way; we should never forget we are not plant unwholesome seeds, then even if our better than anyone. Therefore, those who admirers praise and glorify us, we still study and cultivate the Buddha Dharma must endure in the lower realms. must be awakened to examine and change (II) Nhöõng lôøi Phaät daïy veà "Thò Phi" trong themselves, and don't look for and speak Kinh Phaùp Cuù—The Buddha's teachings of others' mistakes. If this is on "Right and Wrong" in the Dharmapada accomplished, the cultivated path will Sutra: improve with each passing day, if not, 1) A-Ña-La neân bieát: Ñaây khoâng phaûi chæ laø many enemies will be created. When chuyeän ñôøi nay maø ñôøi xöa ngöôøi ta cuõng receiving gossip and false accusations, töøng noùi: Laøm thinh bò ngöôøi cheâ, noùi Buddhists should tolerate peacefully, do nhieàu bò ngöôøi cheâ, noùi ít cuõng bò ngöôøi not try to justify the situation. In the book cheâ. Laøm ngöôøi maø khoâng bò cheâ, thaät laø of "Buddha Recitation Samadhi Jewel chuyeän khoù coù theå coù ôû theá gian naày— King Commentary," the Buddha taught: Atula! There is an old saying, it is not one

of today only: "They blame those who sit 3) To explain (giaûi thích). silent, they blame those who speak too 4) To tattoo (xaâm). much. They blame those who speak little 5) To assassinate (haønh thích). too." There is no one who is not blamed in 6) Ñaù: To kick. this world (Dharmapada 227). 7) Vöøa Ñeán: To reach—To go to. 2) Toaøn bò ngöôøi cheâ caû, hay toaøn ñöôïc 8) Thích Hôïp Vôùi: To accord with. ngöôøi khen caû, laø ñieàu quaù khöù chöa töøng 9) Thình lình: Suddenly. coù, hieän taïi tìm khoâng ra, vaø vò lai cuõng 10) Phoùng thích: To set free—To unloose. khoâng deã gì thaáy ñöôïc—There never was, 11) Thích Giaø: Sakyamuni (skt)—See Thích there never will be, nor is there now, a Ca. person who is wholly blamed or wholly 12) Ñaïo Thích Ca: Buddhism. praised (Dharmapada 228). 13) Thích Töû: Buddhist. 3) Cöù moãi buoåi mai thöùc daäy töï bieát phaûn Thích AÊn Ngon: To be fond of good food. tænh, haønh ñoäng khoâng sai quaáy, trí tueä Thích Ca: Sakya (skt)—Theo Eitel trong hieàn minh vaø giôùi haïnh thanh tònh, ñoù laø Trung Anh Phaät Hoïc Töø Ñieån, boä toäc hay gia ngöôøi ñaùng ñöôïc keû trí taùn döông— ñình Thích Ca, ngöôøi ta noùi töø Thích Ca laáy töø Examining day by day, the wise praise danh töø "Saka" coù nghóa laø thöïc vaät, nhöng him who is of flawless life, intelligent, theo Hoa ngöõ coù nghóa laø maïnh, coù söùc löïc, vaø endowed with knowledge and virtue ñöôïc giaûi thích baèng chöõ "Naêng." Doøng hoï (Dharmapada 229). Thích Ca ñaõ raøy ñaây mai ñoù (daân du muïc) doïc 4) Phaåm ñuùng loaïi vaøng Dieâm phuø ai laïi cheâ theo thung luõng ñoàng baèng AÁn Haø,sau ñoù bai ñöôïc? Haïnh ñuùng Baø la moân, chö thieân chieám cöù moät khu vöïc vaøi ngaøn daëm vuoâng naøo laïi khoâng taùn thöôûng ?—Who would naèm theo trieàn ñoài xöù Neùpal vaø nhöõng vuøng dare to blame him who is like a piece of thaûo nguyeân veà phía nam. Kinh ñoâ laø thaønh Ca pure gold? Even the gods and Brahma Tyø La Veä. Vaøo thôøi Ñöùc Phaät coøn taïi theá, boä praise him (Dharmapada 230). toäc ñöôïc ñaët döôùi söï quyeàn cai trò cuûa Kosala, Thò Quan: Maét—Organ of sight. moät vöông quoác laân caän. Veà sau naày, muoán Thò Taâm Thò Phaät: Taâm töùc Phaät—This cho vöôït troäi hôn Baø La Moân, nhöõng

Phaät töû mind is Buddha—The mind is Buddha. ñaõ döïng neân moät doøng hoï huyeàn thoaïi— Thò Taâm Taùc Phaät: This mind becomes According to Eitel in The Dictionary of Buddha. Chinese-English Buddhist Terms, the clan or Thò Theá: To rely upon one's influence. family of the Buddha, said to be derived from Saka, vegetables, but interpreted in Chinese as Thò Thöïc: To attest—To certify. powerful, strong, and explained by "Neng." Thò Tòch: Thò hieän nieát baøn—To indicate the The clan, which is said to have wandered way of nirvana. hither from the delta of the Indus, occupied a Thò Xöù Phi Xöù Löïc: Khaû naêng bieát söï lyù district of a few thousand square miles lying ñuùng hay khoâng ñuùng, moät trong Thaäp Löïc— on the slopes of the Nepalese hills and on the The power to distinguish right from wrong, one plains to the south. Its capital was Kapilavastu. of the ten Buddha-powers—See Thaäp Löïc (1). At the time of the Buddha, the clan was under Thích: the suzerainty of Kosala, an adjoining 1) Caét: To cut. kingdom. Later Buddhists, in order to surpass 2) Favored—To be fond of—To prefer—To Brahmans, invented a fabulous line of five like—To love. kings:

(I) Moät doøng hoï huyeàn thoaïi Vivartakalpa Thích Ca Boà Taùt: Sakya-bodhisattva (skt)— khôûi ñaàu bôûi Thieân Tam Muoäi Ña—A Moät trong nhöõng tieàn kieáp cuûa Phaät Thích fabulous line of five kings of the Ca—One of the previous incarnation of the Vivartaklapa headed by Mahasammata. Buddha. (II) Theo sau ñoù laø naêm vò Luaân Vöông, vaø vò Thích Ca Ñeà Baø Nhôn Ñaø La: Sakra- vua ñaàu tieân laø Ñaûnh Sanh Vöông: devendra or Sakro-devanamindra (skt)—Thích Followed by five Cakravarti, the first Ñeà Hoaøn Nhôn—Thích Ñeá (Indra). being Murdhaja. Thích Ca Maâu Ni: Sakyamuni (skt)—See (III) Theo sau ñoù laø möôøi chín (19) vua khaùc, Thích Ca. baét ñaàu vôùi vua Xaû Ñeá vaø cuoái cuøng laø Thích Ca Maâu Ni Nhö Lai: Sakyamuni vua Ñaïi Thieân—Then came nineteen Thus Come One—Sakyamuni Tathagata—Vò kings, the first being Catiya, the last Phaät thöù baûy trong baûy vò coå Phaät—The Mahadeva. seventh of the seven ancient Buddhas. (IV) Sau ñoù ñöôïc keá vò bôûi caùc trieàu ñaïi cuûa ** For more information, please see Thích Ca 5.000 vò vua—These were succeeded by Maâu Ni Phaät in Vietnamese-English dynasties of 5,000 kings. Section. (V) 7.000 vò vua—7,000 kings. (VI) 8.000 vò vua—8,000 kings. Thích Ca Maâu Ni Phaät: (VII) 9.000 vò vua—9,000 kings. 1) Ñöùc Phaät lòch söû, ngöôøi ñaõ sanh ra trong (VIII) 10.000 vò vua—10,000 kings. doøng hoï Thích Ca—Nhaø Thoâng Thaùi cuûa (IX) 15.000 vò vua—15,000 kings. doøng hoï Thích Ca—Phaät Thích Ca Maâu (X) Sau ñoù vua Coà Ñaøm môû ñaàu 1.100 vò vua, Ni, vò Phaät lòch söû ñaõ saùng laäp ra Phaät cuoái cuøng bôûi vua Iksvaku, ngöï trò vuøng giaùo. Ngaøi teân laø Coà Ñaøm Só Ñaït Ña, ñaûn Potala—After which king Gautama opens sanh naêm 581-501 tröôùc Taây lòch, laø con a line of 1,100 kings, the last, Iksvaku, ñaàu loøng cuûa vua Tònh Phaïn, trò vì moät reigning at Potala. vöông quoác nhoû maø baây giôø laø Nepal vaø (XI) Vôùi doøng vua cuoái cuøng Iksvaku, ngöôøi ta kinh ñoâ laø Ca Tyø La Veä. Vaøo tuoåi 29 Ngaøi noùi doøng Thích Ca khôûi ñaàu. Boán ngöôøi lìa boû cung ñieän vaø vôï con, ra ñi tìm con cuûa Iksvaku ngöï trò vuøng Ca Tyø La ñöôøng giaûi thoaùt chuùng sanh. Vaøo moät Veä. Thích Ca Maâu Ni laø doøng doõi baûy ñôøi buoåi saùng luùc Ngaøi 35 tuoåi, Ngaøi ñaõ thöïc cuûa Iksvaku. Veà sau thaønh Ca Tyø La

Veä bò chöùng giaùc ngoä trong khi ñang thieàn ñònh Trì Quoác tieâu dieät, boán ngöôøi soáng soùt cuûa döôùi coäi Boà ñeà. Töø ñoù veà sau, Ngaøi ñaõ ñi doøng hoï laäp neân nhöõng vöông quoác khaép caùc mieàn AÁn Ñoä giaûng phaùp giuùp Udyana, Bamyam, Himatala, vaø Sambi— ngöôøi giaûi thoaùt. Ngaøi nhaäp dieät vaøo naêm With Iksvaku, the sakyas are said to have 80 tuoåi—Sakyamuni Buddha—The begun. His four sons reigned at historical Buddha, who was born into the Kapilavastu. Sakyamuni was one of his Sakya clan—The Sage of the Sakyas—A descendants in the seven generations. title applied to the Buddha—Historical Later, after the destruction of Kapilavastu founder of Buddhism, Gautama by Virudhaka, four survivors of the family Siddhartha, the Buddha Sakyamuni, who founded the kingdoms of Udyana, was born in 581-501 BC as the first son of Bamyam, Himatala, and Sambi. King Suddhdana, whose small kingdom with the capital city of Kapilavastu was Thích Ca Baø: Sakra (skt)—Thieân vöông. located in what is now Nepal. At the age of twenty nine, he left his father’s palace

and his wife and child in search of the Coà Ñaøm, ngöôøi ta noùi Coà Ñaøm laø teân cuûa meaning of existence and way to liberate. toaøn boä toäc—According to Eitel in The One morning at the age of thirty five, he Dictionary of Chinese-English Buddhist realized enlightenment while practicing Terms composed by Professor Soothill, meditation, seated beneath the Bodhi tree. Sakyamuni, the saint of the sakya tribe. Thereafter, he spent the rest 45 years to Muni is saint, holy man, sage, ascetic, move slowly across India until his death at monk; it is interpreted as benevolent, the age of 80, expounding his teachings to charitable, kind, also as one who dwells in help others to realize the same seclusion. After 500 or 550 previous enlightenment that he had. incarnations, Sakyamuni finally attained to 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø the state of Bodhisattva, was born in the Ñieån, Thích Ca Maâu Ni laø vò Thaùnh cuûa Tusita heaven, and descended as a white doøng hoï Thích Ca. Chöõ Thích Ca coù nghóa elephant, through her right side, into the laø nhaân töø hay tònh maëc, laø moät vò soáng womb of the immaculate Maya, the purest ñoäc cö, hay baäc tòch tónh trong doøng hoï woman on earth; this was on the 8th day of Thích Ca. Sau 500 hay 550 kieáp, cuoái the 4th month; the following year on the 8th cuøng Ñöùc Thích Ca Maâu Ni ñaït ñöôïc quaû day of the 2nd month he was born from her vò Boà taùt, sanh vaøo cung trôøi Ñaâu Suaát, vaø right side painlessly as she stood under a vaøo ngaøy 8 thaùng tö giaùng traàn baèng baïch tree in the Lumbini garden. He was born töôïng, vaøo hoâng phaûi cuûa Hoaøng Haäu Ma the son of King Suddhodana, of the Da vôï vua Tònh Phaïn. Naêm sau vaøo ngaøy Ksatriya caste, ruler of Kapilavastu, and 8 thaùng hai Hoaøng Haäu haï sanh ngaøi trong Maya his wife; that Maya died seven days vöôøn Laâm Tyø Ni, ôû phía ñoâng thaønh Ca Tyø later, leaving him to be brought up by her La Veä, nay thuoäc Neùpal. Ngaøi laø con vua sister Prajapati; that in due course he was Tònh Phaïn, doøng doõi Saùt Ñeá Lôïi, cai trò married to Yasodhara who bore him a son, thaønh Ca Tyø La Veä. Haï sanh ngaøi ñöôïc Rahula; that in search of truth he left baûy ngaøy thì Hoaøng Haäu Ma Da qua ñôøi, home, became an ascetic, severely ngaøi ñöôïc baø dì teân Ba Xaø Ba Ñeà nuoâi disciplined himself, and finally at 35

years naáng daïy doã. Ngaøi vaâng leänh vua cha keát of age, under a tree, realized that the way hoân cuøng coâng chuùa Da Du Ñaø La, ñöôïc of release from the chain of rebirth and moät con trai teân La Haàu La. Sau ñoù Ngaøi death lay not in asceticism but in moral lìa boû gia ñình ra ñi tìm chaân lyù, trôû thaønh purity; this he explained first in his four moät nhaø tu khoå haïnh, cuoái cuøng vaøo naêm dogmas, and eightfold noble way. He 35 tuoåi Ngaøi chöùng ngoä vaø nhaän thöùc raèng founded his community on the basis of giaûi thoaùt khoûi voøng sanh töû khoâng phaûi poverty, chastity, and insight or do khoå haïnh, maø do nôi giôùi ñöùc thanh meditation, and it became known as tònh; nhöõng ñieàu naày ngaøi giaûi thích trong Buddhism, as he became known as Töù Dieäu Ñeá vaø Baùt Chaùnh Ñaïo. Coäng Buddha, The Enlightened. His death was ñoàng Taêng Só cuûa ngaøi döïa treân ñöùc haïnh probably in or near 487 B.C., a few years vaø trí tueä, ñöôïc bieát ñeán nhö laø Ñaïo Phaät, before that of Confucius in 479. The vaø Ngaøi cuõng ñöôïc bieát ñeán nhö laø vò sacerdotal name of his family is Gautama, Phaät. Ngaøi nhaäp dieät khoaûng naêm 487 said to be the original name of the whole tröôùc Taây Lòch, khoaûng 8 naêm tröôùc clan, Sakya being that of his branch; his Khoảng Töû. Teân toäc (gia ñình) cuûa ngaøi laø

personal name was Siddhartha, or pedestal, 10.20 meters high and 6 meters in Sarvarthasiddha. diameter. The statue was inaugurated on Thích Ca Phaät Ñaøi: Thích Ca Phaät Ñaøi laø March 10, 1963. Also in this area stands the moät töôïng ñaøi ñeïp noåi tieáng cuûa thaønh phoá octogonal stupa for Buddha's relics, 19 meters Vuõng Taøu, toïa laïc phía taây baéc söôøn nuùi Lôùn ôû high, with four great cauldrons situated in four Vuõng Taøu. Ñaây laø coâng trình kieán truùc cuûa heä corners of the stupa. Inside the cauldrons is the phaùi Phaät Giaùo Nguyeân Thuûy, ñöôïc xaây döïng soil brought from the four places where Lord vaøo naêm 1961. Nôi ñaây goàm hai khu vöïc: Buddha was born, where he received is Great Thieàn Laâm Töï ôû phía döôùi vaø Thích Ca Phaät Enlightenment, where he set the Dharma Ñaøi ôû phía treân. Theo töøng baäc ñaù men söôøn wheel moving and where he reached nuùi coù nhieàu pho töôïng veà söï tích Ñöùc Phaät: Parinirvana. Töôïng Ñöùc Phaät Thích Ca Ñaûn Sinh, Thích Ca Thích Ca Sö Töû: Sakyasimha (skt)—The xuaát gia, Thích Ca Thaønh Ñaïo, vaø caây Boà Ñeà lion of the Sakyas, i.e. the Buddha. ñöôïc Ñaïi Ñöùc Narada cung thænh töø Tích Lan Thích Ca Toân: Baäc Chí Toân cuûa doøng hoï veà troàng taïi ñaây vaøo ngaøy 2 thaùng 11 naêm Thích Ca, yù noùi Phaät Thích Ca—The honoured 1960. ÔÛ trung taâm laø töôïng Phaät Thích Ca ngoài one of the Sakyas, i.e. Sakyamuni. kieát giaø treân moät toøa sen, cao 10 meùt 20, Thích Ca Vaên: Thích Ca Vaên Ni— ñöôøng kính 6 meùt, khaùnh thaønh ngaøy 10 thaùng Sakyamuni, the saint of the Sakya tribe—See 3 naêm 1963. ÔÛ ñaây coøn coù thaùp xaù lôïi baùt giaùc, Thích Ca Maâu Ni. cao 19 meùt, boán phía ñaët boán ñænh lôùn, ñaát beân Thích Ca Vaên Ni: See Thích Ca Maâu Ni. trong ñænh ñöôïc mang veà töø Töù ñoäng taâm (AÁn Thích Chí: Satisfied—Content—Pleased. Ñoä): Nôi Phaät Ñaûn Sanh, Phaät Thaønh Ñaïo, Phaät Chuyeån Phaùp Luaân, Phaät Nhaäp Nieát Thích Chuûng: Chuûng töû Thích Ca—Boä toäc Baøn—Name of a famous statue of Sakyamuni Thích Ca hay nhöõng ñeä töû cuûa

Thích Ca, ñaëc Buddha, or Sakyamuni Buddha Monument, a bieät laø chö Taêng Ni—The Sakya-seed—The famous beautiful scenery of Vuõng Taøu City, Sakya clan—The disciples of Sakyamuni, located on the northwest slope of Mount Lôùn especially monks and nuns. in Vuõng Taøu City. It is an architectural Thích Cung: Cung ñieän Thích Ca, chính töø monument of the Theravada Sect, being built nôi ñoù Thaùi Töû Só Ñaït Ña ñaõ ra ñi tìm ñaïo vaø in 1961. There are two sections in the area: ñaõ thaønh Phaät—The Sakya palace, from which Thieàn Laâm Pagoda is located at the foot of the prince Siddhartha went forth to become mountain whereas the Sakyamuni Buddha Buddha. Monument is on the slope. Along the stone Thích Duïng: Practical—Applicable. stairs of the mountain slope, one can see many Thích Ñaùng: Appropriate—Suitable. statues illustrating Lord Buddha's biography. Thích Ñaûo: Ñaù loän nhaøo—To kick over. That is, the statue of Sakyamuni Buddha at His Thích Ñeá: Sakra or Indra (skt)—Ñeá vöông Holy Birth, that of Sakyamuni entering the cuûa ba möôi ba taàng trôøi—Lord of the thrity monkhood and one statue cast to memorize His three Heavens. Great Enlightenment. One can see also Bo- Thích Ñeà Hoaøn Nhôn: Sakro-devanamindra tree brought from Sri Lanka and planted in the or Indra (skt)—Trôøi Ñeá Thích, cai trò coõi trôøi area by Most Venerable Elder Narada on ba möôi ba taàng, ñöôïc Phaät töû coi nhö thaáp hôn November 2nd, 1963. At the center of the area Phaät, nhöng laïi laø moät vò thieân long hoä phaùp— is placed a Sakyamuni Buddha statue sitting in Sakra the Indra of the devas, the sky-god. The meditation in cross-legged posture on the lotus god of the nature-gods, ruler of the thirty-three

heavens, considered by Buddhists as inferior to • Maïc: Khoâng thích yù, khoâng vui thích, hay the Buddhist saint, but as a deva-protector of choáng ñoái—Con. Buddhism. 2) Thuaän vaø nghòch: According and contrary Thích Ñieån: Kinh ñieån Thích Giaùo—The (to wishes). scriptures of Buddhism. • Thích: Thuaän—According. Thích Gaây Goã: To be quarrelsome. • Maïc: Nghòch—Contrary. Thích Gia: Thích Meänh: The sovereign commands of 1) Ngöôøi thuoäc gia ñình Thích Ca—The the Buddha. Sakya family. Thích Moân: Phaät Giaùo—Cöûa daãn vaøo Thích 2) Ngöôøi giaûng kinh noùi phaùp: The giaùo—The School of Sakyamuni—Buddhism. expounders of Buddhist sutras or Thích Na: Ratna (skt)—Baûo (vaät quí)— scriptures. Precious thing—Jewel. Thích Giaùo: Phaät Giaùo—Buddhism—The Thích Na Giaø La: Ratnakara (skt). teaching of the Buddha (Sakyamuni). 1) Kho baùu vaät: A jewel mine—The jewel Thích Hoùa: Thích öùng söï giaùo hoùa vaøo hoaøn heap. caûnh thaät—To adapt teaching to circumstances 2) Teân cuûa moät cö daân cuøng thôøi vôùi Ñöùc Thích Hôïp: Rational—Suitable— Phaät trong thaønh Tyø Xaù Leâ: Name of a Appropriate—Fitting—To suite—To fit—To native of Vaisali, contemporary of be consonant (agreeable) with. Sakyamuni. 3) Teân cuûa vò Phaät hay Boà Taùt: Name of a Thích Huøng: Buddha, the hero of the Sakyas. Buddha or Bodhisattva. Thích Khaåu: Pleasant to the taste. 4) Teân cuûa vò Phaät thöù 112 trong hieàn kieáp: Thích Khen Gheùt Cheâ: Fond of praise, but Name of the 112th Buddha of the present loathing of criticism. kalpa. Thích Luaân: Moät bieåu hieän cuûa ñaát hay ñòa Thích Na Thi Khí: Ratnasikhin (skt)—See luaân—Sakra's wheel, the discuss of Indra, Thi Khí (3) and (4).

symbol of the earth. Thích Nghi: Thích Luaän: The Prajna-paramita-sutra; 1) Giaûi thích nhöõng nghi nan: Explanation of explanatory discussions, or notes on foundation doubtfull points—Solution of doubts. treaties—See Baùt Nhaõ Ba La Maät Ña Taâm 2) Thích hôïp: Appropriate—Suitable. Kinh (Prajan Paramita Sutra). Thích Nguy Hieåm: To be fond of danger. Thích Löõ: Tín ñoà Phaät giaùo—Taêng löõ— Thích Nhieân: Unexpectedly—Naturally— Follower or disciple of the Buddha—Buddhist Suddenly. comrade—Buddhists. Thích Nöõ: Thích Ma Nam: Sakya-Mahanama Kulika 1) Nhöõng ngöôøi nöõ trong doøng hoï Thích Ca: (skt)—Thaùi töû Kulika, moät trong naêm vò ñeä töû The women of the Sakya clan. ñaàu tieân cuûa Phaät—One of the first five of the 2) Nhöõng vò nöõ tu trong ñaïo Phaät: Nuns in Buddha's disciples, prince Kulika. Buddhism. Thích Maïc: Thích Phaïm: Ñeá Thích vaø Phaïm Thieân, caû 1) Beânh vöïc vaø choáng ñoái: Pro and con. hai ñeàu laø chö thieân hoä phaùp—Indra and • Thích: Thích yù, vui thích, hay beânh vöïc— Brahma (both protectors of Buddhism). Pro. Thích Phong: Phong tuïc Phaät Giaùo—The custom of Buddhism.

Thích Sö: Ñaïo Sö Thích Ca—Phaät—The Thieäm Boä Ñeà: See Nam Thieäm Boä Chaâu in Sakya Teacher—Buddha. Vietnamese-English Section, and Jambudvipa Thích Sö Töû: Sö töû Thích Ca, yù noùi Ñöùc in Sanskrit/Pali-Vietnamese Section. Phaät—The lion of the Sakyas, Buddha. Thieäm Boä Kim: Jambunada (skt)—Doøng Thích Taøn Baïo: To be fond of cruelty. soâng Jambunadi saûn sanh ra vaøng—The Thích Taïng: The tripitaka—The Buddhist produce of gold from the River Jambunadi. scriptures—The Sakya thesaurus. Thieäm Boä Naïi Ñaø Kim: Jambunada-suvarna Thích Thò: Hoï cuûa boä toäc Thích Ca—The (skt)—Dieâm Phuø Na Tha—Dieâm Phuø Taøn Sakya clan or family name. Kim—Vaøng nôi soâng Thieäm Boä Naïi Ñaø—The gold from the Jambunadi river. Thích Thuù: Pleasant—The tone of pleasure—Interesting. Thieäm Boä Quang Töôïng: Toân töôïng röïc rôõ, ñaëc bieät laø toân töôïng cuûa Phaät Thích Ca ñöôïc Thích Töû: Sakyaputriya (skt)—Con Phaät, chæ Ngaøi Caáp Coâ Ñoäc cho ñuùc—An image of gold moät vò Taêng, hoïc vaø thöïc haønh giaùo lyù nhaø glory, especially the image of Sakyamuni Phaät—Buddha's son—Monk—A person who attributed to Anathapindaka. understands and practice deeply the philosophy (teaching) of Buddhism. Thieân: I) Baøi vaên hay quyeån saùch: A Text or a Thích ÖÙng: Adaptability—Appropriate—The book. adaptability of body, mental factors and II) Nghieâng veà moät beân hay thieân leäch: On consciousness. one side—Biased—Partial—Prejudiced— Thích ÖÙng Vôùi Moïi Ngöôøi: To get along Deflected—One-sided. with people. III) See Deva. Thích YÙ: Agreeable—Satisfied—Content— IV) Doïn ñi: To move—To remove. Pleased. V) Töø maø ngöôøi Ñoâng AÙ duøng ñeå goïi Trôøi: A Thieâm: Theâm vaøo—To add—To increase— term which Eastern Asian peoples used to Additional. call "Heaven." Thieâm Phaåm: Phaåm ñöôïc theâm vaøo— VI) The sky—The heavens of the gods—The Additional chapter or chapters. Pure Buddha-Land—Sahasra (thousand). Thieâm Thieáp: To be asleep. There are many different heavens: Thieåm: (A) Sô Thieàn Thieân (See Töù Thieàn thieân in 1) AÙnh saùng laáp loùe: Flash. Vietnamese-English Section): 2) Traùnh hay laùch sang moät beân: To get out 1) Phaïm Phuï thieân:

Brahma-parisadya (p)— of the way. The realm of Brahma's retinue. Thieåm Ña: Quyû—A demon, one of Yama's 2) Phaïm Chuùng thieân: Brahma-purohita (p)— The realm of Brahma' ministers. names. 3) Ñaïi Phaïm thieân: Mahabrahma (p)—The Thieåm Ñieän Quang: AÙnh chôùp loùe leân, duøng realm of the great Brahmas. ñeå ví vôùi söï mau leï maõnh lieät cuûa söï vieäc— (B) Nhò Thieàn Thieân (See Töù Thieàn Thieân): Lightening-flashing, therefore awe-inspiring. 4) Dieäu Quang thieân hay Thieåu Quang Thieäm: Trôï caáp—To supply—Supplied. Thieân: Parittabha (p)—Coõi trôøi coù ít aùnh Thieäm Boä: Jambu (skt)—Moät loaïi caây aên traùi saùng nhaát trong coõi Nhò Thieàn—Minor ôû AÁn Ñoä (hoàng taùo)—A fruit tree in India (a Light—The realm of minor lustre. rose apple). 5) Voâ Löôïng Quang thieân: Caûnh giôùi cuûa Thieäm Boä Chaâu: See Thieäm Boä Ñeà. nhöõng vò Phaïm Thieân coù aùnh saùng voâ cuøng

vaø voâ haïn ñònh—Apramanabha (p)— 15) Thieän Kieán thieân: Atapa—Beautiful to Infinite Light—The realm of infinite see. lustre. 16) Thieän Hieän thieân: Sudrsa—Sudassa (p)— 6) Cöïc Quang Tònh thieân: Quang AÂm Beautiful appearing—The beautiful realm. Thieân—Caûnh giôùi cuûa nhöõng vò Phaïm 17) Saéc Cöùu Caùnh thieân: Sudarsana—The end Thieân coù aùnh saùng röïc rôõ saùng loøa hôn hai of form. coõi trôøi treân, chieáu khaép moïi nôi. ÔÛ ñaáy 18) Voâ Töôûng thieân: Akanistha—The heaven khoâng nghe thaáy aâm thanh naøo; khi caùc cö above thought—The realm of mindless daân muoán noùi chuyeän, moät tia saùng thanh beings. tònh thoaùt ra khoûi mieäng ñöôïc duøng nhö (E) Chö thieân khaùc: Other devas: ngoân ngöõ—Abhasvara—Utmost Light- 19) Quang AÂm thieân: Abhasvara—Light- Purity—The realm of the radiant Brahmas. sound heavens. There are no sounds heard in this heaven; 20) Cöïc Quang Tònh thieân: The heavens of when the inhabitants wish to talk, a ray of utmost light and purity (one of the second pure light comes out of the mouth, which dhyana heavens). serves as speech. 21) Ñòa Cö Thieân: Indra's heaven on the top (C) Tam Thieàn Thieân (See Töù Thieàn thieân): of Sumeru. 7) Thieåu Tònh thieân: Caûnh giôùi cuûa nhöõng vò 22) Khoâng Cö Thieân: Heaven in space. Phaïm Thieân coù haøo quang nhoû— 23) Töï Taïi Thieân: Isvaradeva—King of the Parittasubha (p)—Minor Purity—The devas—God of Free Will—God of Free realm of the Brahmas of minor aura. Movement. 8) Voâ Löôïng Tònh thieân: Caûnh giôùi cuûa 24) Dieäu Hyû Tuùc thieân: The heaven full of nhöõng vò Phaïm Thieân coù haøo quang voâ wonderful joy. cuøng, voâ haïn ñònh—Apramanasubha (p)— 25) Bieän Taøi Thieân Nöõ: Goddess of Infinite Purity—The realm of the Brahmas eloquence. of infinite aura. 26) Dieäu AÂm Nhaïc Thieân: Sarasvati—The 9) Bieán Tònh thieân: Caûnh giôùi cuûa nhöõng vò wife or female energy of Brahma—Bieän Phaïm Thieân coù haøo quang vöõng chaéc Taøi Thieân Nöõ. khoâng lay ñoäng—Subhakrusna (p)— 27) Ñaïi Kieát Töôøng thieân: Mahasri. Universal Purity—The realm of the ** For more information, please see Tam Brahmas of steady aura. Chuûng Thieân. (D) Töù Thieàn Thieân (See Töù Thieàn thieân): Thieân AÙi: Devanampriya—Beloved of the 10) Phuùc Sanh thieân: Punyaprasava— gods (natural fools, simpletons, or the Felicitous birth. ignorants). 11)

Voâ Vaân thieân: Anabhraka—Cloudless. Thieân AÂn: Hoøa Thöôïng Thích Thieân AÂn, moät 12) Quaûng Quaû thieân: Caûnh trôøi cuûa nhöõng vò trong nhöõng danh Taêng Vieät Nam taïi Hoa Kyø Phaïm Thieân höôûng quaû roäng lôùn— trong thôøi caän ñaïi. OÂng thuoäc doøng Thieàn Laâm Brhatphala—Vehapphala (p)—Large Teá. Vaøo naêm 1966, oâng sang Hoa Kyø thuyeát fruitage—The realm of the Brahmas of giaûng taïi Ñaïi Hoïc UCLA. Naêm 1967, oâng baét great reward. ñaàu giaûng daïy taïi Trung Taâm Thieàn Phaät Giaùo 13) Voâ Phieàn thieân:Asanjnisattva—No Theá Giôùi taïi Hollywood. Naêm 1973, tröôøng vexations, or free of trouble. naày trôû thaønh tröôøng Ñaïi Hoïc Ñoâng Phöông. 14) Voâ Nhieät thieân: Avrha—No heat. Sau cuoäc thay ñoåi chính trò taïi Vieät Nam vaøo naêm 1975, oâng hoaït ñoäng raát tích cöïc giuùp ñôû

nhöõng ngöôøi tî naïn treân ñaát Myõ—Most unawakened to that truth, continually gives Venerable Thích Thieân AÂn, one of the most rise to evil and walks evil paths. Turn a single outstanding Vietnamese monks in the United thought back to goodness, and wisdom is States in the modern era. He was trained in the produced. That is the Transformation-body of Lin-Chi Lineage. He came to the USA in 1966 the Buddha within your self-nature." to lecture at UCLA. In 1967, he began to teach Thieân Baåm: Inborn—Innate. at Hollywood Founded International Buddhist Thieân Boä: The classes of devas—The host of Meditation Center, later in 1973 it became a devas—The host of heaven. college and University of Oriental Studies in Thieân Boä Luaän Sö: Ngaøi Long Thoï Boà Taùt Los Angeles. After the political change over in vieát 1000 (thieân) boä luaän. Theá Thaân hay Thieân Vietnam in 1975, he was active in helping Thaân Boà Taùt caên cöù vaøo Tieåu Thöøa maø vieát Vietnamese refugees in the USA. 500 boä luaän Tieåu Thöøa, roài sau ñoù laïi vieát Thieân Baùch ÖÙc Hoùa Thaân Phaät: The theâm 500 boä luaän Ñaïi Thöøa—Master of a hundred thousand myriad Transformation thousand sastras, a title for Nagarjuna (Long bodies of the Buddha—Theo Kinh Phaùp Baûo Thoï) and Vasubandhu (Theá Thaân Boà Taùt). Ñaøn, Luïc Toå Hueä Naêng daïy veà Thieân Baùch ÖÙc Thieân Boä Thieän Thaàn: Thieân boä thieän thaàn Hoùa Thaân Phaät nhö sau: "Naøy thieän tri thöùc! goàm Phaïm thieân, Trôøi Ñeá Thích, Töù thieân Sao goïi laø Thieân Baùch ÖÙc Hoùa Thaân? Neáu vöông vaø caùc vò long thaàn hoä phaùp khaùc— chaúng nghó muoân phaùp thì taùnh voán nhö khoâng, Brahma, Indra, the four devaloka-rajas, and moät nieäm suy nghó goïi laø bieán hoùa. Suy nghó the other spirit guardians of Buddhism. vieäc aùc laø hoùa laøm ñòa nguïc, suy nghó vieäc Thieân Caùi: A Buddha's canopy, or thieän thì hoùa laøm thieân ñöôøng, ñoäc haïi thì hoùa umbrella—A nimbus of rays of light—A halo. laøm roàng raén, töø bi thì hoùa laøm Boà Taùt, trí hueä thì hoùa laøm thöôïng giôùi, ngu si thì hoùa laøm haï Thieân Caên: Töôïng Döông Vaät cuûa Thaàn giôùi. Töï taùnh bieán hoùa raát laø nhieàu, ngöôøi meâ Siva, maø Huyeàn Trang ñaõ tìm thaáy trong caùc khoâng hay tænh giaùc, moãi nieäm khôûi aùc thöôøng ñình mieáu ôû AÁn Ñoä; oâng noùi raèng nhöõng ngöôøi ñi trong con ñöôøng aùc, xoay veà moät nieäm AÁn Giaùo ñaõ "suøng baùi töôïng naày khoâng bieát thieän, trí hueä lieàn sanh, ñaây goïi laø Töï Taùnh ngöôïng"—The phallic emblem of Siva, which Hoùa Thaân

Phaät.”—According to the Dharma Hsuan-Tsang found in the emples of India; he Jewel Platform Sutra, the Sixth Patriarch says the Hindus “worship it without being taught: “Good Knowing Advisors! What are ashamed.” the hundred thousand myriad Transformation Thieân Caåu: Ulka (skt)—The heavenly dog— bodies of the Buddha? If you are free of any A meteor—A star in Argo. thought of the ten thousand dharmas, then your Thieân Chaân: Bhutatathata (skt). nature is basically like emptiness, but in one 1) Chaân lyù töï nhieân, khoâng phaûi do con ngöôøi thought of calculation, transformation occurs. taïo ra; chaân nhö hay baûn taùnh thaät thöôøng Evil thoughts are being tranformed into hell- haèng nôi vaïn höõu, thanh tònh vaø khoâng beings and good thoughts into heavenly beings. thay ñoåi, nhö bieån ñoái nghòch laïi vôùi soùng Viciousness is transformed into dragons and (baûn chaát coá höõu cuûa nöôùc laø phaúng laëng snakes, and compassion into Bodhisattvas. vaø thanh tònh chöù khoâng daäp doàn nhö Wisdom is transformed into the upper realms, soùng)—Permanent reality underlying all and delusion into the lower realms. The phenomena, pure and unchanged, such as transformations of the self-nature are the sea in contrast with the waves. extremely many, and yet the confused person,

2) Nghóa lyù veà caùi “khoâng” cuûa Tieåu Thöøa Öôùc thì vuõ truï tröôùc ñaây laø moät khoaûng meânh chæ thieân leäch veà moät beân chöù khoâng sieâu moâng muø mòt. Nhôø quyeàn pheùp cuûa Ñöùc Chuùa vieät nhö caùi “khoâng” cuûa Ñaïi Thöøa: The Trôøi maø trong baûy ngaøy ñaõ taïo thaønh maët trôøi, Hinayana doctrine of unreality, a one- maët traêng, tinh tuù, ñaát, nöôùc, soâng, caây coái, sided dogma in contrast with ngöôøi vaø vaät. Vaøo ngaøy thöù baûy, Ngaøi laáy chuùt transcendental reality of Mahayana. ñaát haø hôi thaønh ra oâng A Ñam, ñoàng thôøi laáy Thieân Chaân Ñoäc Laõng: Chaân nhö laø söï chuùt ñaát khaùc cuøng moät mieáng xöông söôøn roài chieáu saùng duy nhöùt. Ñaây laø lôøi tuyeân boá quaû haø hôi vaøo thaønh ra baø EÂ Vaø. Hai ngöôøi aáy laáy quyeát cuûa Ñaïo Thuùy thôøi nhaø Ñöôøng vôùi nhaø nhau vaø soáng nhö vôï choàng trong Vöôøn Ñòa sö Nhaät Baûn Truyeàn Giaùo. Hieåu ñöôïc cô baûn Ñaøng. Sau vì phaïm toäi aên traùi caám trong vöôøn cuûa chaân nhö seõ laøm saùng toû moïi thöù, keå caû neân caû hai bò ñaøy xuoáng coõi traàn laøm thuûy toå Phaät quaû—The fundamental reality, or the loaøi ngöôøi. Töø ñoù con chaùu loaøi ngöôøi ñeàu bò bhutatathata, is the only illumination. It is a boù buoäc trong toäi toå toâng truyeàn. Theo giaùo lyù dictum of Tao-Sui of the T’ang to the famous ñaïo Thieân Chuùa thì ai bieát toân troïng, kính thôø, Japanese monk Dengyo. The apprehension of vaø vaâng lôøi Chuùa seõ ñöôïc leân Thieân Ñaøng ñôøi this fundamental reality makes all things clear, ñôøi soáng haïnh phuùc; traùi laïi seõ bò ñoïa xuoáng including the universality of Buddhahood. ñòa nguïc—Twenty centuries ago, Jesus Christ, Thieân Chaân Phaät: the founder of Christianity and regarded by 1) Chaân Nhö: The Bhutatathata—The real or Christians as the son of God, reformed an old ultimate Buddha. Hebrew religion according to which God is the 2) Teân khaùc cuûa Phaùp thaân Phaät: Another only creator of the universe and sentient name for the Dharmakaya, the source of beings. From the Old and New Testaments, it all life. is said that the universe at the start was a dark and immense expanse. God with His

Thieân Chaáp: Chaáp veà moät phía—To hold supernatural powers and magic created within firmly to a one-sided interpretation. seven days the sun, moon, stars, earth, water, Thieân Chuû: Devapati (skt)—Thieân chuû cuûa mountains, vegetation, man, and animals. On chö Thieân, danh hieäu cuûa trôøi Ñeá Thích, thieân the seventh day of creation, God breathed into chuû cuûa coõi trôøi duïc thieân thöù saùu—The lord of the dust of the earth to create Adam. He also devas, a title of Indra—Lord of the sixth created Eve by breathing into some dust mixed heaven of desire. He is also opposing the with the rib of Adam. They were told to dwell Buddha-truth. in the Garden of Eden as husband and wife. Thieân Chuû Giaùo Phaùp: Devendra-samaya But after they had eaten the forbidden fruit of (skt)—Giaùo phaùp cuûa Thieân Chuû—Doctrinal the Tree of Knowledge of Good and Evil, they method of the lord of devas—A work on were evicted from the Garden and condemned royalty in the possession of a son of to live on earth as originators of mankind. Rajabalendraketu. From that time, mankind had to suffer from the Thieân Chuùa Giaùo: Catholic or Christianity— original sin. According to the Catholic doctrine, Hai möôi theá kyû tröôùc, chuùa Gieâ Su ñaõ saùng whoever knows how to respect, venerate and laäp ra Thieân Chuùa giaùo, vaø tín ñoà Thieân Chuùa obey God will be saved to live happily in xem chuùa Gieâ Su nhö laø con cuûa Thöôïng ñeá. Heaven forever; those who do not will be Ñaây laø toân giaùo caûi caùch töø Do Thaùi giaùo, theo banished into Hell. ñoù hoï xem Ñöùc Chuùa Trôøi laø vò duy nhaát sanh Thieân Chuùng: The host of heaven, includes ra trôøi, ñaát, vaø vaïn vaät. Theo boä Taân vaø Cöïu Brahma, Indra, and all their host.

Thieân Chuùng Nguõ Töôùng: Naêm daáu hieäu cuûa Phaät Thích Ca. Vò Phaät naày cuõng ñöôïc bieát tieán gaàn veà söï cheát cuûa chö thieân—The five ñeán nhö laø Baát Ñoäng Toân töông öùng vôùi A Suùc signs of approaching demise (death) among the Beä Phaät—One of the five Buddhas in the devas—See Nguõ Suy. Garbhadhatu mandala, on the north of the Thieân Chöùc: Natural duty. central group; said to be one of the dharmakaya of Sakyamuni or his universal Thieân Cô: Natural capacity—The nature emanation body; it is known as Immutably- bestowed by Heaven. Honoured One corresponding with Aksobhya. Thieân Coå: Thieân Coâng: Eternalists believe that there 1) Coå xöa laâu ñôøi: Antiquity. exists a so-called Creator who created all 2) Troáng trôøi: Theo Phaåm 15 Kinh Hoa creatures. Nghieâm, ôû Thieän Phaùp Ñöôøng nôi coõi Trôøi Ñao Lôïi coù moät caùi troáng chaúng ñaùnh maø Thieân Cung: töï nhieân phaùt dieäu aâm, caûnh baùo chuùng 1) Cung cuûa coõi trôøi: The deva bow—The thieân treân coõi Trôøi naày raèng ñôøi voâ thöôøng rainbow. vaø luoân bò nghieäp baùo chi phoái. Chö Thieân 2) Devapura—Devaloka—The palace of treân taàng trôøi naày nghe tieáng troáng beøn devas—The abode of the gods—Heavenly keùo nhau nghe Trôøi Ñeá Thích noùi phaùp vi palace. dieäu khieán hoï ñeàu phaùt taâm laøm laønh laùnh 3) Cung trôøi thöù saùu naèm treân nuùi Tu Di, giöõa döõ. Do vaäy chö Phaät coøn coù danh hieäu laø theá giôùi vaø Phaïm Thieân giôùi—The six Thieân Coå hay Troáng Trôøi. Luùc troáng trôøi celestial world situated above the Meru, vang leân thì chuùng ma ñeàu sôï haõi boû between the earth and the Brahmalokas. chaïy—According to the Flower 4) The deva-bow—The rainbow.

Adornment Sutra, Chapter 15, in the Good ** For more information, please see Thieân— Law Hall of Trayas-trimsas heavens, there Tam Chuûng Thieân—Töù Chuûng Thieân— is a deva-drum which sounds of itseft, Nguõ Chuûng Thieân. warning the inhabitants of the thirty-three Thieân Cung Baûo Taïng: Thö vieän chöùa kinh heavens that even their life is taïng—Taøng kinh caùc—Taøng kinh caùc nôi cung impermanent and subject to karma; at the trôøi Ñaâu Suaát trong cung cuûa Ñöùc Di Laëc—A sound of the drum Indra preaches against library of the sutras—The treasury of all the excess. Hence it is a title of Buddhas as sutras in the Tusita Heaven in Maitreya's the geat law-drum, who warns, exhorts, palace. and encourages the good and freightens Thieân Cö: the evil and demons. . 1) The abode of the gods. Thieân Coå AÂm: Vaân Töi Taïi Ñaêng Vöông— 2) To change one's residence. Dundubhisvara-raja (skt)—Lord of the sound Thieân Daân: Chö Thieân cö nguï treân caùc coõi of celestial drums, such as thunder. Name of trôøi—Heavenly beings or beings who live in each of 2,000 kotis of Buddhas who attained the various Heavens—See Thieân. Buddhahood. Thieân Ñaûn: Hôû moät beân vai, nhö maëc aùo caø Thieân Coå Loâi AÂm Phaät: Coå AÂm Nhö Lai— sa choaøng qua vai phaûi vaø ñeå hôû vai traùi. Ñaây Divyadundubhimeghanirghosa (skt)—Moät laø daáu hieäu cuûa söï toân kính—Bare on one side, trong naêm vò Phaät trong Thai Taïng Giôùi Maïn i.e. to wear the toga, or robe, over the right Ñaø La, ôû phía baéc cuûa nhoùm trung taâm. Ngöôøi shoulder, baring the other as a mark of respect. ta noùi ñaây laø phaùp thaân hay "Ñaúng Löu" thaân Thieân Ñaøng: Heaven.

Thieân Ñao Lôïi: See Trôøi Ñao Lôïi. vaø thaáy mình taùi sanh vaøo buïng löøa. Tuy Thieân Ñaïo: Deva-gati—Devasopana (skt). nhieân, lôøi nguyeän cuûa oâng ñaõ coù hieäu quaû vì 1) Coõi trôøi, caûnh giôùi cao nhaát trong luïc ñaïo, chuû löøa ñaùnh löøa meï quaù maïnh ñeán saåy thai vaø goàm 18 taàng trôøi saéc giôùi vaø boán taàng trôøi Thieân Ñeá ñöôïc trôû veà kieáp cuõ vaø leân gaëp voâ saéc giôùi. Moät nôi höôûng phöôùc, nhöng Phaät—According to the Dharmapada Sutra, khoâng laø nôi ñeå tieán leân quaû vò Boà Taùt— Lord of devas, born in the womb of an ass, a The highest of the six paths—The realm of Buddhist fable, that Indra knowing he was to devas includes the eighteen heavens of be reborn from the womb of an ass, in sorrow form and four of formlessness. A place of sought to escape his fate, and was told that enjoyment, where the meritorious enjoy trust in Buddha was the only way. Before he the fruits of good karma, but not a place of reached Buddha his life came to an end and he progress toward bodhisattva perfection. found himself in the ass. His resolve, however, 2) Ñaïo Trôøi: Ñaïo töi nhieân, lyù töi nhieân, hay had proved effective, for the master of the ass qui luaät töi nhieân—The Tao of Heaven— beat her so hard that she dropped her foal According to the Taoists, natural law or dead. Thus Indra returned to his former cosmic energy is the origin and law of all existence and began his ascent to Buddha. things. Thieân Ñeá Thích: Ñeá Thích Thieân—Trôøi Ñeá Thieân Ñeá: Thích, vò chuùa teå cuûa cung trôøi Ñao Lôïi cuøng 1) Vua cuûa coõi Trôøi: King or emperor of hoï vôùi Phaät Thích Ca—Sakra, king of the Heaven—Heaven. devaloka. 2) Nhaân Ñaø La: Thích Ca—Thích Ca Baø— Thieân Ñeá Thích Thaønh: Coøn goïi laø

Hyû Indra. Kieán Thaønh hay Thieân Kieán Thaønh, thaønh cuûa 3) Vua Trôøi Ñeá Thích, vua cuûa cung trôøi Ñao Thieân Ñeá, vua cuûa chö thieân. Thuû phuû cuûa ba Lôïi, moät trong nhöõng vò trôøi cuûa AÁn Ñoä möôi ba taàng Trôøi Ñeá Thích. Cuõng goïi laø thôøi coå. Vua coõi trôøi chieán ñaáu choáng laïi Thieän Kieán Thaønh hay Hyû Kieán Thaønh—The ma quyû baèng kim cang chuøy. Phaät giaùo city of beautiful, or the city of Sakra, the Lord xem vò naày nhö laø vò trôøi hoä phaùp, thaáp of devas. The chief city or capital of the thirty- hôn Phaät vaø caùc vò ñaõ chöùng ngoä Boà Ñeà: three Indra-heavens. Also called the Sakra, king of the devaloka. One of the Sudarsana city good to behold, or city a joy to ancient gods of India, the god of the sky behold. who fights the demons with his vajra or Thieân Ñòa Kính: The mirror of heaven and thunderbolt. He is inferior to the trimurti, earth (The Prajna-paramita sutra). Brahma, Visnu, and Siva, having taken the Thieân Ñònh: Externalists believe in a so- place of Varuna or sky. Buddhism adopted called Determinism: everything is him as its defender, though, like all the predetermined by God. gods, he is considered inferior to a Buddha Thieân Ñoâ: To move the capital. or any who have attained bodhi. Thieân Ñoác: Moät hình thöùc vieát sai cuûa ngöôøi Thieân Ñeá Sinh Lö Thai: Thieân Ñeá thaùc Trung Hoa veà chöõ AÁn Ñoä—T'ien-Tu, an sanh vaøo thai löøa—Theo Kinh Phaùp Cuù keå laïi, erroneous form of Yin-Tu or India. thì coù moät truyeän tích keå laïi vuï trôøi Ñeá Thích Thieân Ñoàng: Thieân ñoàng hoä phaùp, nhöõng bieát mình saép thaùc sanh vaøo thai löøa neân loøng thieân ñoàng söù giaû cuûa chö Phaät vaø chö Boà buoàn baõ khoâng nguoâi. Ngöôøi khaùc baûo raèng Taùt—Divine youths, such as deva guardians of muoán thoaùt khoûi caûnh naày chæ coù caùch laø tin the Buddha-law who appear as Mercuries, or Phaät. Tröôùc khi oâng tôùi ñöôïc Phaät thì ñaõ thaùc

youthful messengers of the Buddhas and Thieân Giôùi: See Thieân Ñaïo. Bodhisattvas. Thieân Giôùi Löïc Só: See Thieân Ñaïo. Thieân Ñoàng Sôn: Moät nhoùm töï vieän noåi Thieân Haï: People—The whole world. tieáng gaàn nuùi Thieân Ñoàng, cuõng ñöôïc goïi laø Thieân Haïnh: A bodhisattva's natural or nuùi Thaùi Baïch; ñaây laø moät trong naêm nuùi noåi spontaneous correspondence with fundamental tieáng cuûa Trung Quoác—A famous group of law. One of the five natures of Bodhisattvas in monasteries in the mountain near Ningpo, also the Nirvana Sutra (Kinh Nieát Baøn). called Venus planet mountain; this is one of Thieân Haäu: Queen of Heaven. the five famous mountains of China. Thieân Hình Vaïn Traïng: Multiform. Thieân Ñöùc Bình: 1) Bình chöùa coâng ñöùc cuûa chö thieân: The Thieân Hoa: Thieân hoa ñöôïc keå trong Kinh vase of deva (divine) virtue, i.e. the bodhi Phaùp Hoa coù boán loaïi—Deva or divine heart, all that one desires comes from it. flowers, stated in the Lotus Sutra as of four 2) Nhö YÙ Chaâu: The talismanic pearl. kinds: 3) Thieân YÙ Thuï: Moãi coõi trôøi duïc giôùi ñeàu coù 1) Maïn Ñaø La (maøu traéng): Mandaras moät caây Thieân YÙ, sanh ra taát caû nhöõng gì (white in color). maø chö thieân mong muoán—The deva tree, 2) Ma Ha Maïn Ñaø La (maøu traéng): the tree in each devaloka which produces Mahamandaras (white in color). whatever the devas desire. 3) Maïn Thuø Sa (maøu ñoû): Manjusakas (red in color). Thieân Ñöôøng: The mansions of the devas, 4) Ma Ha

Maïn Thuø Sa (maøu ñoû): located between the earth and the Mahamanjusakas (red in color). Brahmalokas—The heaven halls—Heaven. Thieân Hoùa: Cheát—To pass away—To be Thieân Ñöôøng Ñòa Nguïc: The heavens and taken away—To die. the hells, places of reward or punishment for moral conduct. Thieân Hoïa: Deva lines or pictures. Thieân Giaùo: Thieân Hoaøng: Deva-king. 1) Quyeàn giaùo: Partial or relative teaching. Thieân Hoaøng Töï: Chuøa Thieân Hoaøng nôi truï 2) Toâng Thieân Thai cho raèng giaùo thuyeát trì cuûa Sö Ñaïo Ngoä döôùi thôøi nhaø Ñöôøng— Thieân Thai laø "Vieân Giaùo," bao goàm heát T'ien-Huang monastery where Tao-Wu master taát caû nhöõng lôøi Phaät daïy, trong khi Phaùp resided during the T'ang dynasty. Töôùng vaø Tam Luaän chæ laø Quyeàn giaùo. Thieân Höng: Teân cuûa moät ngoâi chuøa coå ôû Toâng naày cuõng xem ba giaùo Taïng, Thoâng, Hueá, Trung Vieät. Chöa bieát thôøi ñieåm xaây Bieät laø quyeàn giaùo—Partial or relative döïng chuøa, chæ bieát naêm Minh Maïng thöù 6 teaching; T'ien-T'ai regarded its own (1825), chuøa Thieân Höng chæ laø moät thaûo am. teaching as the complete, or final and all- Naêm 1893, chuøa ñöôïc sö Thanh Chaân, töùc laø embracing teaching of the Buddha, while ñaïi sö Vieân Giaùc sau naày, phaùt nguyeän truøng that of Madhyamika school of Nagarjuna tu, vôùi söï hoã trôï cuûa moät meänh phuï teân laø Toân and Dharmalaksana schools were partial Nöõ Thanh Löông. Do ñoù chuøa ñaõ thay ñoåi caûnh and imperfect; in like manner, the three saéc vaø qui moâ, chuyeån tranh thaønh ngoùi, vaø coù schools of Pitaka, Intermediate, and phaùp khí toát ñeïp, töôïng ñoàng ñöôïc ñuùc, töôïng Separate were also partial and imperfect. goã ñöôïc theáp vaøng laïi, laøm cho caûnh chuøa saùng ** For more information, please see Quyeàn suûa hôn. Naêm 1911, Hoøa Thöôïng Thanh Tuù Giaùo in Vietnamese-English Section. cuøng vôùi ñoà ñeä vaø giaùo hoäi ñaõ truøng tu laïi chuøa, khieán cho caûnh chuøa uy nghi traùng leä

hôn xöa. Vaøo naêm 1927, Hoøa Thöôïng Quaûng gods, a synonym for fire, as that element Tu truøng tu chaùnh ñieän. Naêm 1935, chuøa ñöôïc devours the offerings; to this the homa, or fire ban bieån ngaïch saéc töù vaø Hoøa Thöôïng ñöôïc altar cult is attributed, fire becoming the object ban giôùi ñaïo ñoä ñieäp. Chuøa Thieân Höng hieän of worship for good fortune. Fire is also said to vaãn coøn giöõ ñöôïc heä thoáng töôïng thôø töø cuoái speak for or tell the will of the gods. theá kyû thöù 19—Name of an ancient temple in Thieân Kieán: Partial idea. Hueá, Central Vietnam. The date of building of Thieân La Quoác: The kingdom of the king the temple is unknown. It is merely recorded with kalmasapada (with spotted or striped that in the sixth year of king Minh Maïng's feet). reign, Thieân Höng temple was only a thatched Thieân Leäch: Partial. house. In 1893, a monk named Thanh Chaân, Thieân Long: Thieân Long bao goàm—Devas later he became great master Vieân Giaùc, and nagas includes: committed himself to rebuild the temple with 1) Chö Long Thieân: Nagas together with the the assistance of a noble lady named Toân Nöõ Devas. Thanh Löông. As a result, the appearance and 2) Phaïm Thieân: Brahma. structure of the temple were changed 3) Ñeá Thích: Indra. considerably. Thatch was changed to tiles, bronze statues were introduced and some Thieân Long Baùt Boä: wooden statues were gilded, giving the temple (A) Thieân long vaø caùc chuùng khaùc trong baùt a brighter look. In 1911,

Most Venerable boä, ñaõ coù trong truyeàn thuyeát coå AÁn Ñoä; Thanh Tuù together with his disciples and the tuy nhieân, thöôøng ñöôïc duøng trong Kinh congregation, rebuilt the temple, giving it a ñieån Phaät giaùo—Devas, nagas and others more impressive and magnificent appearance. of the eight classes—The eight groups of In 1927, Most Venerable Quaûng Tu rebuilt the demon followers which existed in ancient main hall. In 1935, Thieân Höng temple was Indian legends; however, they were often recognized as national temple by the throne utilized in Buddhist sutras to suggest the and Most Venerable Quaûng Tu was honoured diversity of the Buddha's audiences. by the king with "Giôùi Ñaïo Ñoä Ñieäp." The (B) Baùt boä chuùng hay taùm loaïi chuùng goàm chö temple still remains its system of statues from thieân, hay phi nhaân ñöôïc xem nhö laø the late nineteenth century. nhöõng thieân long hoä phaùp, hay nhöõng vò cuøng ñeán tham döï nhöõng buoåi phaùp hoäi Thieân Höông: Deva incense—Celestial cuûa Phaät—Eight classes of divinities, or perfume—Divine or excellent incense. eight kinds of gods and demi-gods. These Thieân Höôùng: Tendency—Inclination. are various classes of non-human beings Thieân Höõu: Existence and joy as a deva, that are regarded as protectors of Buddhist derived from previous devotion, the fourth of Dharma and Buddhism as part of the the seven forms of existence. audience attending the Buddha's sermons. Thieân Höõu Chaáp: Kieán giaûi thieân veà moät (C) Phaân loaïi—Categories: beân cho vaïn höõu laø coù vaø chaáp chaët vaøo ñoù— 1) Thieân chuùng: Deva (skr)—Chö Thieân Strong attachment to the idea of a real trong caùc coõi trôøi (saùu coõi trôøi Duïc Giôùi, existence of all things. boán trôøi Töù Thieàn Saéc Giôùi, Töù Khoâng Thieân Khaåu: Mieäng Trôøi—Pheùp cuûa Baø La Xöù)—Devas, gods, or angels in the Moân coi löûa laø mieäng trôøi, hoûa thieâu vaät cuùng Heavens. thì chö Thieân ñöôïc aên. Ñaây laø nguoàn goác cuûa 2) Long chuùng: Nagas (skt)—Roàng— Hoä Ma Cuùng—The mouth of Brahma, or the Dragons—Heavenly dragons.

3) Daï Xoa chuùng: Yaksas (skt)—Quyû bay constantly obstructs the Buddha-truth and cöïc nhanh, giöõ caùc cöûa trôøi, coù lieân heä tôùi followers. trôøi Ñaâu Suaát, nhöng thöôøng thaáy nôi coõi 2) Danh töø naày tieâu bieåu cho nhöõng ngöôøi lyù ngöôøi—Extremely fast demons that guard töôûng luoân tìm caùch quaáy phaù Ñaïo Phaät— Heaven's Gates, sometimes associated This symbolizes idealistic people who with the Tusita Heaven, but usually disturb Buddhism. located on the human plane (realm). 3) Saùt Giaû: Thöôøng laøm nhöõng chuyeän phoùng 4) Caøn Thaùt Baø chuùng: Gandharvas (skt)— daät haïi thaân—The slayer. Thaàn aâm nhaïc nôi coõi trôøi Ñeá Thích— 4) Ba Tuaàn: Coøn goïi laø AÙc AÙi (laø loaïi ma Musician Angels for the Cakra Heaven vöông xuaát hieän trong thôøi Phaät coøn taïi Kings. theá)—The mara who is sinful of love or 5) A Tu La chuùng: Asuras (skt)—Thaàn chieán desire, as he sends his daughters to seduce ñaáu thöôøng ôû nuùi vaø ñaùy bieån quanh the saints. nhöõng trieàn boïc quanh nuùi Tu Di, beân döôùi 5) Ba Ty Daï: Papiyan (skt)—Moät loaïi ma coõi trôøi Töù Thieân Vöông—War gods, or vöông ñaëc bieät hoài Phaät coøn taïi theá—The evil spirits which live on the slopes of evil one. He is the special Mara of the Mount Meru, below the lowest heavenly Sakyamuni period. sphere,

that of the four Guardian Kings. Thieân Ma Ngoaïi Ñaïo: Thieân ma vaø ngoaïi 6) Ca Laâu La chuùng: Garudas (skt)—Thaàn ñaïo ñeàu laø keû thuø cuûa chaân lyù—Maras and chim ñaïi baøng caùnh vaøng, daøi ñeán heretics are both enemies of Buddha-truth. 3.360.000 daëm—Heavenly (celestial) Thieân Meänh: Ngoaïi ñaïo tin raèng coù caùi goïi birds with golden wing spans of laø "Thieân meänh"—Externalists believe that approximately 3,360,000 miles. there exists so called "Decree of God and 7) Khaån Na La chuùng: Kinnaras (skt)—Nöûa destiny (fate)." gioáng ngöôøi nöûa gioáng thaàn, coù taøi troåi Thieân Moân: Cöûa hoâng, cöûa maø toäi nhaân bò nhaïc—Heavenly beings with human toáng khöù (noùi veà cöûa hoâng cuûa ñòa nguïc)—A bodies and animal heads (half-horse, half- side door, one through which offenders are men). expelled. 8) Ma Haàu La Giaø chuùng: Mahoragas (skt)— Thieân Muï: Chuøa Thieân Muï ôû Hueá, Trung Thaàn maõng xaø (raén lôùn) coù thaân daøi treân Vieät, laø moät trong nhöõng ngoâi chuøa noåi tieáng ôû 100 daäm—Serpent or Snake gods with Vieät Nam vôùi hôn 500 naêm lòch söû. Chuøa ñöôïc body length over 100 miles. xaây vaøo khoaûng theá kyû thöù 15, toïa laïc treân bôø Thieân Long Daï Xoa: Devas, nagas, yaksas. baéc soâng Höông, caùch Hueá khoaûng 10 caây soá Thieân Loâi: God of thunder. veà phía taây. Naêm 1601, khi chuùa Nguyeãn Thieân Löïc Só: See Thieân Ñaïo. Hoaøng töø Quaûng Trò vaøo tuaàn du Hoùa Chaâu, Thieân Ma: Deva Mara (skt). thì chuøa chæ coøn laø pheá tích. Chuùa beøn cho 1) Moät trong töù ma treân coõi trôøi thöù saùu, truøng tu laïi nhöng vaãn giöõ teân laø Thieân Muï. thöôøng che laáp hay caûn trôû chôn lyù Phaät Naêm 1664, chuùa Nguyeãn Phöôùc Taàn cho truøng giaùo—Celestial demons—Demons in tu laàn nöõa. Naêm 1695, Hoøa Thöôïng Thaïch heavens—One of the four maras who Lieâm ñaõ gheù laïi ñaây vaøi thaùng trong khi chôø dwells in the sixth heaven (Paranirmita- thuaän gioù ñeå trôû veà Trung Quoác. Naêm 1710, vasavartin), at the top of the Kamadhatu, chuùa Nguyeãn Phöôùc Chaâu cho ñuùc ñaïi hoàng with his innumerable host, whence he chung naëng 3.284 caân vaø ñích thaân laøm baøi minh khaéc treân chuoâng. Ñaây laø moät trong

nhöõng ñaïi hoàng chung lôùn nhaát ôû Vieät Nam. ordered to build a seven-storey stupa named Naêm 1714, chuùa cho truøng tu chuøa laàn nöõa. Coù Phöôùc Duyeân. In 1892, king Thaønh Thaùi had it leõ vì quaù haâm moä thaày boån sö laø Hoøa Thöôïng rebuilt again. After 1945, Most Venerable Ñoân Thaïch Lieâm neân chuùa cho khaéc long vò vaø toân Haäu was designated head monk of the temple. laø Hoøa Thöôïng khai sôn cuûa chuøa duø chuøa coù He carried out a large scale reconstruction ñaõ laâu tröôùc khi Hoøa Thöôïng ñeán Vieät Nam. giving the temple its vitality as we can see Naêm 1815, vua Gia Long cho truøng tu chuøa laàn now. nöõa vaø cöû Hoøa Thöôïng Ñaïo Trung laøm truï trì. Thieân Muïc: Ñeà muïc—A subject or text Naêm 1831, vua Minh Maïng cho truøng tu chuøa. exposed on a slip. Naêm 1844, vua Thieäu Trò cho truøng tu chuøa. Thieân Nguïc: The heavens and hells— Naêm 1892, vua Thaønh Thaùi cho truøng tu chuøa Devalokas and purgatories. laàn nöõa. Sau naêm 1945, Hoøa Thöôïng Ñoân Haäu Thieân Ngöõ: Tieáng Trôøi chæ tieáng Phaïn, Baø La ñöôïc cöû laøm truï trì chuøa, ngaøi ñaõ cho truøng tu Moân töï cho

tieáng Phaïn laø tieáng Trôøi—The laïi chuøa treân qui moâ roäng lôùn nhö chuùng ta deva language (the language of Brahma or thaáy ngaøy nay—A temple in Hue, Central Sanskrit). Vietnam, one of the famous temples in Thieân Nhaïc: Vietnam with more than 500 year-long- 1) Nhaïc trôøi hay nhaïc cuûa chö Thieân— history. The temple was built in the fifteenth Heavenly (Celestial) music—The music of century, located at the north side of the the inhabitants of the heavens. Perfume River, about 10 kilometers west of 2) Moät trong ba thöù hyû laïc cuûa chö Thieân: Hueá. In 1601, when Lord Nguyeãn Hoaøng from One of the three “joys” of that of those in Quaûng Trò came to Hoùa Chaâu, now Hue, the the heavens. temple had been ruined completely. The Lord had the temple rebuilt with its old name. In Thieân Nhaõn: Divyacaksus (skt)— 1664, Lord Nguyeãn Phöôùc Taàn had it rebuilt 1) Maét trôøi hay laø maét cuûa thieân thuù, thaàn again. In 1695, Most Venerable Thaïch Lieâm thoâng thöù nhöùt. Thieân nhaõn laø maét khoâng stayed here for several months while awaiting bò giôùi haïn, thaáy taát caû moïi thöù lôùn nhoû, xa the monsoon favorable for his return to China gaàn, thaáy taát caû chuùng sanh trong tam ñoà by sea. In 1710, Lord Nguyeãn Phöôùc Chaâu luïc ñaïo. Thieân nhaõn coù theå ñaït ñöôïc baèng ordered to cast a great-size bell, about 3,285 “tu ñaéc” qua thieàn ñònh hay “baùo ñaéc” do pounds, and he himself composed the eulogy tu phöôùc maø ñöôïc—Divine eyes, the first to be carved on the bell. This is one of the abhijna. Divine sight is unlimited vision biggest bells in Vietnam. In 1714, Lord which all things are open to it, large and Nguyeãn had it rebuilt again. It might be small, near and distant, the destiny of all because of Lord Nguyeãn Phöôùc Chaâu’s beings in future rebirths. It may be admiration for Most Venerable Thaïch Lieâm, obtained among men by their human eyes his original master, so he recognized the monk through the practice of meditation, and as as the founder of the temple, despite the fact a reward or natural possession by those that the temple had actually been built a long born in the deva heavens. time before the arrival of Thaïch Lieâm. In 2) Moät trong naêm loaïi Nhaõn: One of the five 1815, king Gia Long had the temple rebuilt classes of eyes. again and assigned Most Venerable Ñaïo Trung Thieân Nhaõn A Na Luaät: Divine sight of the head of the temple. In 1831, king Minh Aniruddha. Maïng had it rebuilt. In 1844, king Thieäu Trò • Thôøi Ñöùc Phaät coøn taïi theá, coù vò Phaïm

Vöông teân Nghieâm Tònh, cuøng vôùi moät realized the real deva eye?” muoân Phaïm Vöông khaùc, phoùng aùnh saùng • Tröôûng giaû Duy Ma Caät ñaùp: “Coù Phaät trong saïch röïc rôõ ñeán choã ngaøi A Na Luaät Theá Toân ñöôïc chôn Thieân nhaõn, thöôøng ôû cuùi ñaàu leã vaø hoûi, “Thöa ngaøi A Na Luaät! tam muoäi, thaáy suoát caùc coõi Phaät khoâng coù Thieân nhaõn cuûa ngaøi thaáy xa ñöôïc bao hai töôùng.”—Vimalakirti replied: “There nhieâu?”—At the time of the Buddha, a is the Buddha who has realized the real Brahma called ‘The Gloriously Pure’ deva eye; He is always in the state of together with an entourage of ten thousand samadhi and sees all Buddha lands devas sent off rays of light, came to without (giving raise to) the duality (of Aniruddha’s place, bowed their heads to subjective eye and objective form).” salute him and asked: “How far does your Thieân Nhaõn Löïc: Moät trong möôøi löïc cuûa

deva eye see?" Phaät—The power of the celestial or deva eye, • A Na Luaät lieàn ñaùp, 'Nhôn giaû, toâi thaáy one of the ten powers of a Buddha. coõi Tam thieân Ñaïi thieân Theá giôùi cuûa Phaät Thieân Nhaõn Minh: Thieân nhaõn cuûa moät vò Thích Ca Maâu Ni ñaây nhö thaáy traùi Am Thaùnh, khieán vò naày coù theå thaáy ñöôïc nhöõng ma laëc trong baøn tay vaäy." Aniruddha kieáp taùi sanh cuûa chính mình vaø chuùng sanh, replied: "Virtuous one, I see the land of ñaây laø moät trong tam minh—Clear vision of Sakyamuni Buddha in the great chiliocosm the saint, or supernatural insight which enables like an amala fruit held in my hand." him to know the future rebirths of himself and • Luùc ñoù oâng Duy Ma Caät ñeán noùi vôùi A Na all beings (future mortal conditions), one of the Luaät: "Thöa ngaøi A Na Luaät! Thieân nhaõn three enlightenments. cuûa ngaøi thaáy ñoù laøm ra töôùng maø thaáy Thieân Nhaõn Thieân: Deva who has thousand hay laø khoâng laøm ra töôùng maø thaáy? Neáu eyes nhö laøm ra töôùng maø thaáy thì khaùc gì nguõ Thieân Nhaõn Thoâng: thoâng cuûa ngoaïi ñaïo? Neáu khoâng laøm ra 1) Coù khaû naêng thaáy ñöôïc nhöõng dieãn bieán töø töôùng maø thaáy thì laø voâ vi, leõ ra khoâng xa, cuõng nhö thaáy ñöôïc luaân hoài sanh töû thaáy chöù?"—Vimalakirti (suddenly) came cuûa chuùng sanh—Celestial (Divine) Eye— and said: "Aniruddha, when your deva eye Can see death and rebirth—Power to see sees, does it see form or formlessness? If anywhere any time—The eye with which it sees form, you are no better than those we can see very distant things—Ability to heretics who have won five supernatural see things and events at great distance— powers. If you see formlessness, your Ability to see the births and deaths of deva eye is non-active (we wei) and sentient beings everywhere. should be unseeing.' 2) Maét cuûa nhöõng ngöôøi thöïc taäp thoâi mieân: • Luùc aáy A Na Luaät nín laëng—Aniruddha The vision of those who practice kept silent. hypnotism. • Caùc vò Phaïm Thieân nghe oâng Duy Ma Caät noùi lôøi aáy roài ñaëng choã chöa töøng coù, lieàn Thieân Nhaõn Trí: The wisdom obtained by laøm leã hoûi oâng raèng: "Baïch ngaøi ôû trong the deva eye. ñôøi ai laø ngöôøi coù chôn thieân nhaõn?"— Thieân Nhaõn Trí Chöùng Thoâng: Theo Caâu And the devas praised Vimalakirti for Xaù Luaän, luïc thoâng ñeàu laáy trí laøm theå, laøm what they had not heard before, They löïc duïng chöùng tri söï phaân bieät vaø thoâng ñaït then paid reverence and asked him: "Is voâ ngaïi. Thieân nhaõn trí chöùng thoâng laø döïa vaøo there anyone in this world who has trí tueä ñöôïc khôûi leân bôûi thieân nhaõn—

According to the Kosa sastra, the wisdom or tieáng noùi trong saéc giôùi—The second of the six knowledge that can see things as they really abhijnas (luïc thoâng) by which devas in the are is the complete universal knowledge and form-world, certain arhats through the fourth assurance of the deva eye. dhyana, and others can hear all sounds and Thieân Nhaõn Trí Thoâng Nguyeän: Lôøi understand all languages in the realms of form, nguyeän thöù saùu trong 48 lôøi nguyeän cuûa Phaät A with resulting wisdom. Di Ñaø, ngaøi seõ chaúng thaønh Phaät cho ñeán khi Thieân Nhó Trí Thoâng Nguyeän: Lôøi nguyeän naøo phaùp giôùi chuùng sanh ñeàu ñaït ñöôïc thieân thöù baûy trong boán möôi taùm lôøi nguyeän cuûa nhaõn—The sixth of Amitabha's forty-eight Ñöùc Phaät A Di Ñaø, nguyeän chaúng thaønh Phaät vows, that he would not enter the final

stage cho ñeán khi naøo taát caû chuùng sanh ñeàu coù ñöôïc until all beings had obtained this divine vision. Thieân Nhó Thoâng—The seventh of the forty- Thieân Nhaân: Devas and men—Superior eight vows of Amitabha, not to become persons. Buddha until all obtain the divine ear. Thieân Nhaân Ñaïo Sö: See Thieân Nhaân Sö in Thieân Nhieân: Natural. Vietnamese-English Section. Thieân Nhieân Chaân Nhö-Phi Nhaân Taïo Thieân Nhaân Sö: Sasta Deva-manusyanam Taùc: Thieân nhieân chi chaân nhö, phi nhaân taïo (skt)—Xaù Ña Ñeà Baø Ma Thoá Xaù Nam—Xaù taùc giaû—Nature—Natural reality, not of Ña Ñeà Baø Ma Maâu Nam. human creation. 1) Vò giaùo sö baäc thaày cuûa trôøi vaø ngöôøi: An Thieân Nöõ: Devakanya or Apsaras (skt)— Unequaled teacher of Humans and Goddess—Female deity—Attendants on the Heavenly beings. He reveals goodness regents of the sun and the moon—Wives of and morality, and he is able to save. Gandharvas. 2) Moät trong caùc danh hieäu cuûa Phaät: One of Thieân Phuù: Inborn—Innate—Connate. the ten titles (epithets) of a Buddha. Thieân Phuùc Töï: Teân cuûa moät ngoâi chuøa coå, Thieân Nhaân Taùn Hoa Thaân Thöôïng: The toïa laïc trong phöôøng Khöông Thöôïng, quaän story of a man who saw a disembodied ghost Ñoáng Ña, thaønh phoá Haø Noäi, Baéc Vieät Nam. beating a corpse which he said was his body Chuøa coøn coù teân laø Suøng Phuùc Töï hay chuøa that had led him into all sins, and further on an Boäc. Chuøa ñöôïc xaây döïng töø raát laâu, laø nôi angel stroking and scattering flowers on a thanh vaéng, giöõa röøng tónh mòch. Ñôøi vua Leâ corpse, which he said was the body he had just Hy Toâng, naêm 1676, coù vò Taêng teân Tröông left, always his friend. Trung Baù cuøng vôùi nhaân daân trong vuøng ñöùng Thieân Nhó Thoâng: Divyasrotra (skt)—Moät leân xaây laïi chuøa sau khi bò chieán tranh taøn trong luïc thoâng, nghe vaø hieåu moïi ngoân ngöõ— phaù. Chuøa laïi ñöôïc truøng tu vaøo naêm 1792, The Divine (Celestial—Deva) Ear— naêm Quang Trung naêm thöù tö, vaø ñöôïc ñoåi teân Supernatural or transcendental hearing— laø Thieân Phuùc. Tröôùc naêm 1945, Hoøa Thöôïng Power to hear and understand all languages— Chính Coâng ñaõ khai tröôøng thuyeát phaùp, ña One of the six miraculous powers—Ability to phaàn Taêng Ni taøi gioûi ñeàu xuaát thaân töø chuøa hear the sounds of human and nonhumans, naày—Name of an ancient temple, located in distant and near sounds. Khöông Thöôïng quarter, Ñoáng Ña district, Thieân Nhó Trí Chöùng Thoâng: See Thieân Hanoi City, North Vietnam. It is also called Nhó Trí Thoâng. Suøng Phuùc Töï, or Chuøa Boäc. It was built a long Thieân Nhó Trí Thoâng: Thaàn thoâng thöù nhì time ago in a beautiful, deserted place in the trong luïc thoâng, coù khaû naêng nghe vaø hieåu middle of an iron-wood forest

(exythrophloeum fordii). In the Leâ Hy Toâng Thieân Thai Baùt Giaùo: See Thieân Thai Nguõ dynasty, in 1676, Ch'an Master Tröông Trung Thôøi Baùt Giaùo. Baù and local people rebuilt the temple that Thieân Thai Cöûu Toå: Chín vò Toå lieân tieáp was damaged by the war. It was rebuilt again cuûa Toâng Thieân Thai—The sucession of the in 1792, the fourth Quang Trung year and nine founders of the T'ien-T'ai Sect—The renamed Thieân Phuùc Temple. Before 1945, nine patriarchs of the T'ien-T'ai Sect: Most Venerable Chính Coâng was Head of the 1) Long Thoï: Long Thoï ñöôïc xem laø

Cao Toå temple. He organized a school to propagate cuûa toâng Thieân Thai—Nagarjuna was the Buddha's Dharma in decades. Lots of considered as the founder of the T'ien- monks and nuns were students of this school. T'ai School—See Nagarjuna in Thieân Quan: A deva crown, surpassing Sanskrit/Pali-Vietnamese Section. human thought. 2) Hueä Vaên (505-577): Nhò Toå—Hui-Wen— Thieân Quyû: See Hueä Vaên. 1) Chö Thieân vaø ma quyû: Devas and demons. 3) Hueä Tö: Tam Toå Hueä Tö—Hui-Su—See 2) Taùi sanh vaøo coõi chö Thieân vaø quyû: Hueä Tö. Reincarnation among devas and demons. 4) Trí Giaû: Töù Toå Trí Khaûi—Chih-Cheâ Thieân Sam: Loaïi aùo cuûa chö Taêng maëc phuû (Chih-I)—See Trí Khaûi. qua moät vai, coù ngöôøi noùi phuû vai phaûi, laïi coù 5) Quaùn Ñaûnh: Nguõ Toå Quaùn Ñaûnh—Kuan- ngöôøi noùi phaûi phuû vai traùi (taát caû chæ laø hình Ting—See Quaùn Ñaûnh (3). töôùng beân ngoaøi, noäi taâm môùi laø phaàn quan 6) Phaùp Hoa: Luïc Toå Phaùp Hoa—Fa-Hua. troïng)—The monk's toga, or robe, thrown over 7) Thieân Cung: Thaát Toå Thieân Cung—T'ien- one shoulder, some say the right, others the Kung. left. 8) Taû Kheâ: Baùt Toå Taû Kheâ—Tso-Ch'i. Thieân Sö: 9) Traïm Nhieân: Cöûu Toå Traïm Nhieân—Chan- 1) Thaày daïy cuûa vua: Preceptor of the Jan—See Traïm Nhieân. emperor. Thieân Thai Ñaïi Sö: T'ien-T'ai Great 2) Danh hieäu cuûa Sö Nhaát Haønh: A title of Master—Chih-I (Thaïch Khaûi)—Vò sö ñaõ saùng the monk I-Hsing. laäp ra toâng phaùi Thieân Thai, ngaøi teân Ñöùc An, 3) Danh hieäu cuûa giaùo chuû Laõo Giaùo: A title hoï Traàn (538-597 sau Taây Lòch). Ngaøi theo of Taoist Pope. hoïc tu vaø chòu aûnh höôûng raát lôùn vôùi Sö Hueä Thieân Söù: Deva-messegers—Divine Tö ôû Hoà Nam. Ngaøi thaáy ñöôïc trong Kinh (heaven) messengers, especially those of Phaùp Hoa moät loái dieãn giaûng ñuùng nghóa cuûa Yama—See Tam Thieân Söù and Nguõ Ñaïi Söù Ñaïi Thöøa Giaùo. Vaøo naêm 575 sau Taây Lòch, Giaû. laàn ñaàu tieân ngaøi ñeán nuùi Thieân Thai vaø saùng laäp toâng phaùi naày taïi ñoù. Giaùo thuyeát cuûa toâng Thieân Tai: Calamity—Disaster. phaùi naày trôû thaønh caên baûn cho caùc tröôøng phaùi Thieân Taøi: Genius. Phaät giaùo taïi Ñaïi Haøn vaø Nhaät Baûn sau naày— Thieân Taûi: One thousand years. The monk who founded T'ien-T'ai Sect—The Thieân Taøo: The court of Heaven. actual founder of the T'ien-T'ai school, Chih-I, Thieân Taéc: Natural principle. his name was Teâ-An, and his surname Ch'eân Thieân Taâm: Partial mind (heart)—Partiality. (538-597 AD). He studied under Hui-Ssu of Thieân Thai: The T'ien T'ai or Heavenly Hunan, he was greatly influenced by his terrace mountain. teaching; and found in the Lotus Sutra the real interpretation of Mahayanism. In 575 AD, he

first came to T'ien-T'ai and established his perfect and immediate moral precepts) of the school, which in turn was the foundation of T'ien-T'ai sect as given in: important Buddhist schools in Korea and 1) Luaät ñaõ ñöôïc Phaät noùi tôùi trong Kinh Phaùp Japan—See Thieân Thai Sôn. Hoa: The commandments which the Thieân Thai Ñöùc Thieàu Thieàn Sö: Zen Buddha mentioned in the Lotus Sutra. master T'ien-Te-Shao—See Ñöùc Thieàu Thieàn 2) Möôøi Giôùi troïng: The ten primary Sö. commandments in the Brahma's Net Thieân Thai Hoùa Nghi Töù Giaùo: Boán giaùo Sutra—See Möôøi Giôùi Troïng Cuûa Chö Boà phaùp ñöôïc ñònh nghóa bôûi toâng

Thieân Thai— Taùt Trong Kinh Phaïm Voõng. The four modes of teaching, defined by the 3) Boán Möôi Taùm Giôùi Khinh (Kinh Phaïm T'ien-T'ai: Voõng): Forty-eight secondary 1) Ñoán Giaùo: Direct Teaching. commandments of the Brahma's net Sutra 2) Tieäm Giaùo: Gradual Teaching. (Brahmajala)—See Boán Möôi Taùm Giôùi 3) Maät Giaùo: Esoteric Teaching. Khinh. 4) Baát Ñònh Giaùo: Indefinite Teaching. Thieân Thai Nguõ Thôøi Baùt Giaùo: (Five Thieân Thai Hoùa Phaùp Töù Giaùo: The four Periods and Eight Teachings of the T'ien T'ai periods of teaching. school)—Ñaây laø caùch xeáp loaïi nhöõng lôøi Phaät 1) Taïng Giaùo: Taïng Giaùo Tieåu Thöøa—The daïy theo quan ñieåm cuûa phaùi Thieân Thai, do Tripitaka Teaching, or the Pitaka School Trí Giaû Ñaïi Sö ngöôøi Trung Quoác thieát laäp. was that of Hinayana. Phaùi Thieân Thai, hoïc thuyeát döïa vaøo Kinh 2) Thoâng Giaùo: Thoâng Giaùo laø giai ñoaïn phaùt Dieäu Phaùp Lieân Hoa vaø thöøa nhaän Ngaøi Long trieån ñaàu tieân cuûa Phaät Giaùo Ñaïi Thöøa vôùi Thoï Boà taùt laøm tröôûng laõo ñaàu tieân cuûa mình. ñaày ñuû Tam Thöøa (Thanh Vaên, Duyeân Tröôøng phaùi naày lôïi duïng taát caû moïi phöông Giaùc, vaø Boà Taùt). Giaùo thuyeát trieån khai tieän nhaèm ñaït tôùi ñaïi giaùc. Qua vieäc phaân loaïi cuûa Thoâng giaùo noái lieàn Thoâng Giaùo vôùi tieán trình giaûng kinh vaø hoïc thuyeát Phaät thaønh Bieät Giaùo vaø Vieân Giaùo—Interrelated naêm thôøi kyø vaø Taùm Giaùo Lyù (boán loaïi giaùo lyù Teaching, or intermediate school, was the coäng theâm boán phöông phaùp giaûng giaûi) chöùng first stage of Mahayana, having in it toû tröôøng phaùi naày heä thoáng hoùa söï thuyeát elements of all the three vehicles giaûng cuûa Phaät—A classification of the (sravaka, pratyekabuddha, and Buddha's teachings from the standpoint of the bodhisattva). Its developing doctrine T'ien-T'ai sect, made by its Chinese founder linked it with Hinayana on the one hand Chih-I. The school of Celestial Platform of and on the other hand with the two further which doctrine is based on the Lotus Sutra and developments of the "separate" or sees Nagarjuna as its first patriarch. This sect "differentiated" Mahayana teaching, and takes advantage of all expedients to practice to perfect teaching. attain enlightenment. The classification of 3) Bieät Giaùo: Differentiated Teaching. sutras and the teachings of Buddha into five 4) Vieân Giaùo: Teân khaùc cuûa Bí Maät giaùo— periods (or five stages) and eight teachings Complete, Perfect, or Final Teaching; a (four doctrines plus four methods of name for the esoteric sect. expounding them) represents and attempt to systematize the teachings of Buddha: Thieân Thai Luaät: Luaät cuûa toâng Thieân Thai A) Naêm Thôøi Kyø, trong ñoù thôøi Hoa Nghieâm hay coøn goïi laø Ñaïi Thöøa Vieân Ñoán Giôùi—The keùo daøi 21 ngaøy, thôøi A Haøm keùo daøi 12 laws (which are ascribed as the Mahayana naêm, thôøi Phöông Quaûng keùo daøi 8 naêm,

thôøi Baùt Nhaõ keùo daøi 22 naêm, vaø thôøi Nieát 2) Thôøi kyø A Haøm: Thôøi kyø thöù hai coøn goïi Baøn keùo daøi 8 naêm—Five Periods in laø thôøi Loäc Uyeån. Thôøi Loäc Uyeån chæ which the Avatamsaka period lasted for phieán dieän vì chæ giaûng caùc kieán giaûi Tieåu twenty-one days, the Agama period for Thöøa. Sau khi Ñöùc Phaät thaáy raèng khoâng twelve years, the Vaipulya period for ñeä töû naøo cuûa Ngaøi saún saøng tieáp nhaän vaø eight years, the Prajna period for twenty- hieåu noåi

kinh Hoa Nghieâm, Ñöùc Phaät beøn two years, and the Nirvana period for giaûng caùc kinh A Haøm nguyeân thuûy ñeå eight years: kheá hôïp vôùi nhöõng keû caên taùnh thaáp keùm. 1) Thôøi kyø Hoa Nghieâm: Thôøi Hoa Nghieâm Chuùng ñeä töû cuûa Ngaøi baây giôø coù theå tuaân khoâng phaûi laø thuaàn vieân vì noù goàm caû theo lôøi daïy cuûa Ngaøi vaø thöïc haønh moät bieät giaùo. Thôøi kyø naày keùo daøi ba tuaàn leã caùch xöùng lyù ñeå ñaït ñöôïc quaû vò A La vaø Phaät ñaõ thuyeát giaûng ngay sau khi Ngaøi Haùn. Thôøi kyø naày coøn ñöôïc goïi laø thôøi duï ñaït ñöôïc ñaïi giaùc. Vôùi giaùo thuyeát naày, daãn, töùc laø thôøi kyø maø moãi ngöôøi ñöôïc daãn Ñöùc Phaät muoán ñaùnh thöùc caùc ñeä töû cuûa duï ñeå ñi ñeán giaùo lyù cao hôn. Trong giai Ngaøi, nhöng vì giaùo phaùp quaù thaäm thaâm ñoaïn naày, Ñöùc Phaät khoâng daïy toaøn boä neân ña phaàn caùc ñeä töû cuûa Ngaøi ñaõ khoâng giaùo ñieån nöõa, maø Ngaøi chæ daïy nhöõng gì hieåu ñöôïc nhöõng lôøi thuyeát giaûng naày, töùc maø caùc moân ñoà coù theå hieåu ñöôïc. Ngaøi laø yù töôûng cho raèng vuõ truï laø bieåu hieän trình baøy veà khoå, khoâng, voâ thöôøng, voâ cuûa caùi tuyeät ñoái. Noùi chung, giaùo lyù ñöôïc ngaõ, Töù dieäu ñeá, Baùt chaùnh ñaïo vaø Thaäp giaûng daïy trong thôøi kyø naày laø phaùp töï nhò nhaân duyeân, vaân vaân, nhaèm giuùp chöùng cuûa Phaät trong söï ñaïi giaùc cuûa chuùng sanh giaûi thoaùt khoûi tam ñoà luïc ñaïo. Ngaøi, nghóa laø khai thò veà söï giaùc ngoä cuûa Giai ñoaïn naày keùo daøi 12 naêm. Giaùo Ngaøi. Thính chuùng khoâng theå thaáu trieät thuyeát naày töông xöùng vôùi giaùo thuyeát cuûa noåi neân hoï nhö caâm nhö ñieác—The Time Phaät giaùo Nguyeân Thuûy—The second of the Wreath is not yet pure ‘round’ period, also called the “Time of the Deer because it includes the Distinct Doctrine. Park.” The Time of the Deer Park is only The period of the Buddhavatamsaka- one-sided as it teaches only Hinayanistic Sutra, which lasted for three weeks and views. Perceiving that his disciples were the Buddha taught immediately after his not yet ready for the teachings of the enlightenment. With this teaching, the Avatamsaka Sutra, the Buddha next Buddha awoke his disciples to the preached the early Agamas to suit the greatness of Buddhism; however, it was people of the inferior capacity. His too profound for them to grasp and most of disciples were now able to follow his his disciples did not understand the teaching and practiced accordingly in principal idea of the sutra, that the order to attain the fruition of arhat or universe is the expression of the absolute. saintly position. This period is also called Generally speaking, the first period was the Time of Inducement, or a period in was the Time of Wreath. The doctrine which the people were attracted to the taught in this period was what the Buddha higher doctrine. In the period of the had conceived in his Great Enlightenment, Agama-Sutra. In this period, the Buddha i.e., the elucidation of his Enlightenment did not teach the complete truth, but only itself. His disciples could not understand what his disciples could understand. He him at all and they stood as if they were presented the truths of suffering, “deaf and dumb.” emptiness, impermanence, egolessness,

the four noble truths, the eightfold noble what we call “Vaipulya” or developed path and conditioned arising, etc., which texts, Maha-Vairocana and Vimalakirti help free

people from the three realms Sutras. As the Buddha often rebuked the and six paths. This phase lasted twelve arhats for their wrong or short-sighted years. The teachings in this period views, this period is called the Time of correspond to the Theravada teachings. Rebuke. The Hinayanists, after the 3) Thôøi kyø Phöông Quaûng hay thôøi kyø phoâi Buddha's reasoning, became aware of the thai cuûa Phaät giaùo Ñaïi Thöøa: Thôøi Phöông short-sightedness and learned to Ñaúng giaûng cuøng luùc caû boán giaùo thuyeát appreciate Mahayana. nhöng vaãn coøn töông ñoái. Trong giai ñoaïn 4) Thôøi kyø Baùt Nhaõ hay Lieân Hoa: Thôøi Baùt keùo daøi taùm naêm naày, Ñöùc Phaät baùc boû söï Nhaõ chuû yeáu giaûng Vieân giaùo nhöng coøn luyeán chaáp vaøo Tieåu Thöøa vaø höôùng daãn lieân heä Thoâng giaùo vaø Bieät giaùo. Do ñoù noù ñeä töû ñi vaøo neûo Ñaïi Thöøa. Ñöùc Phaät baét chöa hoaøn toaøn vieân maõn. Trong 22 naêm ñaàu thuyeát giaûng veà Ñaïi thöøa vaø tính öu cuûa thôøi kyø naày, Ñöùc Phaät thuyeát giaûng vieät cuûa Boà taùt, cuõng nhö laøm saùng toû söï giaùo phaùp Ñaïi Thöøa ôû caáp cao hôn vaø baùc thoáng nhaát giöõa Phaät vaø ngöôøi, giöõa caùi boû söï luyeán chaáp Tieåu Ñaïi cuûa caùc haøng tuyeät ñoái vaø töông ñoái. Ñaây laø thôøi kyø maø ñeä töû. Ñöùc Phaät ñaõ giaûng veà tính hö khoâng nhöõng ngöôøi Tieåu Thöøa quy ñaàu sang giaùo trong Kinh Baùt Nhaõ. Trong thôøi kyø naày, lyù Ñaïi Thöøa vaø vì muïc ñích naày maø Ñöùc Ñöùc Phaät giaûng thuyeát kinh Baùt Nhaõ vaø Phaät ñaõ giaûng caùc kinh Phöông Ñaúng, töùc moïi yù nieäm bieän bieät vaø chaáp thuû ñeàu bò trieån khai, kinh Ñaïi Nhaät Nhö Lai vaø kinh quyeát lieät loaïi boû. Bôûi vaäy, noù ñöôïc goïi laø Duy Ma Caät. Vì Phaät thöôøng hay khieån thôøi "Ñaøo Thaûi." Suoát trong thôøi kyø naày, traùch caùc vò La Haùn do taø kieán hay thieân giaùo lyù veà "khoâng" ñöôïc giaûng daïy, nhöng kieán cuûa hoï, neân thôøi kyø naày coøn ñöôïc goïi chính "khoâng" laïi bò phuû nhaän. Do ñoù, thôøi laø thôøi "Ñaøn Ha." Caùc vò Tieåu Thöøa, theo Baùt Nhaõ cuõng ñöôïc goïi laø thôøi "Hoäi Nhaát giaûng luaän cuûa Phaät, thöùc tænh veà nhöõng Thieát Phaùp," nghóa laø baùc boû moïi phaân thieân kieán cuûa mình vaø hoïc hoûi ñeå thaáy tích vaø thoáng nhaát chuùng laïi—The period giaù trò Ñaïi Thöøa—The period of the of Prajnaparamita-Sutra or Lotus-Sutra. Vaipulya-Sutra or the period of the The Time of Wisdom mainly teaches the introductory Mahayana. The Time of Round Doctrine and yet is linked with the Development teaches all four doctrines Common and Distinct Doctrines. together and therefore is still relative. In Therefore, it is not quite perfect or this eight-year period, the Buddha taught complete. This phase lasted twenty-two the first level of the Mahayana. During years, in which the Buddha expounded a this phase the Buddha refuted his higher level of provisional Mahayana and disciples' attachment to the Lesser refuted his disciples' attachment to the Vehicle and directed them toward distinction between Theravada and provisional Mahayana. He stressed the Mahayana by teaching the doctrine non- superiority of a bodhisattva. He clarified substantiality or emptiness. He taught the the unity of Buddha and sentient beings, of teachings of shunyata in the absolute and relative. This was the time Prajnaparamita-sutra, and all the ideas of when the Hinayanistic people were distinction and acquisition were converted to the Mahayana doctrine and mercilessly rejected. It is therefore, called for

that purpose the Buddha preached the Tome of Selection. During this period,

the doctrine of “Void” was taught but the Sutra. In the last eight years of his life, the “Void” itself was again negated. In the Buddha taught directly from his own end everything reverts to the ultimate enlightenment, fully revealing the truth. Void. So the time of Priajna was also He emphasized the absolute identity of all called the Time of Exploring and Uniting opposites and the temporary and of the Dharmas, denying all analysis and provisional nature of the three vehicles of unifying them all in one. Sravakas, Pratyeka-buddhas and 5) Thôøi kyø Phaùp Hoa vaø Nieát Baøn: Trong Bodhisattvas. Then he taught how to taùm naêm cuoái ñôøi, Ñöùc Phaät thuyeát giaûng validify and merge them into a single tröïc tieáp töø nhöõng kinh nghieäm maø Ngaøi vehicle or Ekayana or Buddhayana. This ñaõ giaùc ngoä. Ngaøi ñaõ giaûng veà tính ñoàng period was also called the Time of the nhöùt tuyeät ñoái giöõa caùc maët ñoái laäp vaø veà Lotus. Here the exploring or analyzing and söï haïn heïp cuûa Tam thöøa (Thanh vaên, the uniting of the doctrines are taught. The Duyeân giaùc, Boà taùt) neân Ngaøi ñaõ chæ daïy view that the three Vehicles of Hearers, caùch hoøa laãn nhau thaønh Nhaát thöøa (moät Self-Enlightened Ones and Would-Be coã xe duy nhaát): Phaät thöøa. Thôøi kyø naày Buddhas can obtain saintly fruition was coøn goïi laø thôøi Phaùp Hoa. Trong thôøi kyø only an exploring, a temporary teaching, naày, söï truy cöùu hay phaân tích vaø dung but the three finally were united into one hôïp veà caùc hoïc thuyeát ñöôïc giaûng daïy. Vehicle, or “Uniting.” Thus the fifth Quan ñieåm veà Tam thöøa Thanh Vaên, period is especially called the Time of Duyeân Giaùc vaø Boà Taùt coù theå ñaït ñöôïc “Opening and Meeting.” The object of the Thaùnh quaû chæ laø moät giaùo thuyeát “khai appearance of the Buddha was to save all môû” taïm thôøi ñeå cuoái cuøng caû ba ñeàu ñöôïc beings and that object can be “hoäi” veà Phaät Thöøa. Nhö theá thôøi thöù naêm accomplished only by the Lotus. ñaëc bieät ñöôïc goïi laø thôøi “Khai Hoäi.” Therefore, the Lotus is the ultimate Nhaân duyeân xuaát hieän ôû theá gian cuûa Phaät doctrine among all the Buddha’s teachings laø cöùu ñoä taát caû chuùng sanh vaø nhaân and is the king of all the sutras. The Time duyeân aáy chæ coù theå ñöôïc hoaøn thaønh bôûi of the Lotus alone is purely ‘round’ and Kinh Phaùp Hoa. Do ñoù Phaùp Hoa laø giaùo superlatively excellent, wherein the lyù roát raùo trong taát caû nhöõng giaùo lyù cuûa purpose of the Buddha’s advent on earth is Phaät, vaø laø vua cuûa taát caû caùc kinh. Thôøi fully and completely expressed. The kyø Phaùp Hoa laø thôøi kyø thuaàn “Vieân” vaø supplementary Nirvana Sutra summarizes toái thöôïng. Vì ôû ñaây nhaân duyeân xuaát hieän that the Buddha had preached during his theá gian cuûa Phaät ñöôïc bieåu loä ñaày ñuû. whole life, i.e., the three Vehicles and the Kinh phuï thuoäc, Nieát Baøn, toùm taét nhöõng four doctrines were dismissed by gì Phaät ñaõ daïy trong suoát caû cuoäc ñôøi cuûa converting the three Vehicles to One Ngaøi, nghóa laø Tam thöøa vaø Töù giaùo ñeàu Vehicle and combining the four doctrines ñöôïc xoùa boû do hoäi tam thöøa veà nhaát thöøa with the one ultimate Round Doctrine. vaø hôïp töù giaùo thaønh vieân giaùo cöùu caùnh. Thus, all teachings of the Buddha are Nhö vaäy, taát caû giaùo lyù cuûa Phaät sau cuøng absorbed finally into the Lotus which is ñeàu

quy tuï vaøo Phaùp Hoa maø toâng Thieân considered by the T'ien-T'ai to be the Thai coi nhö laø giaùo lyù toái thöôïng cuûa Phaät Supreme Doctrine of all Buddhism. giaùo—The period of the Mahaparinirvana- B) Baùt giaùo—Eight methods: Taùm giaùo coøn Sutra, also called the period of the Lotus- goïi laø Baùt Giaùo, töùc laø taùm khoa hay taùm

phöông thöùc giaùo hoùa cuûa Phaät daïy cho thinking, using all sorts of measures, this is chuùng sanh tu haønh. Baùt Giaùo chia ra laøm the time of the Deer Park, of boán veà phöông phaùp vaø boán veà noäi dung— Development and of Wisdom. The Eight Doctrines are eight methods or Gradual Doctrine teaches cultivators to means used by the Buddha to teach gain enlightenment gradually from lower sentient beings to cultivate. Eight to higher levels such as the Pureland teachings, four of which are methods, and Dharma Door. This gradual method or the the rest four are contents: method of Agama, Vaipulya and a) Boán phöông phaùp—Four methods: Parinirvana-sutras. This method is utilized 1) Ñoán giaùo—Instantaneous Doctrine: ÔÛ ñaây by the majority of people because it Ñöùc Phaät tuyeân thuyeát veà sôû chöùng cuûa progresses from the elementary to more Ngaøi maø khoâng caàn ñeán phöông tieän naøo complex teachings. caû, ñaây laø thôøi Hoa Nghieâm. Phöông phaùp 3) Maät giaùo—Esoteric Doctrine: Treân thöïc ñoán giaùo naày ñöôïc nhöõng ngöôøi thöôïng teá, ñaây laø giaùo lyù bí maät baát ñònh, noù caên thöôïng trí aùp duïng, vì nhöõng ngöôøi khoâng nhaát ñònh vaø bieán thieân vì thính giaû naày coù khaû naêng hieåu ñöôïc chaân lyù baèng khuaát laáp nhau bôûi söùc thaàn thoâng cuûa tröïc giaùc. Ñoán giaùo laø giaùo phaùp ñoán ngoä Phaät vaø moãi ngöôøi nghó raèng Phaät chæ hay ngoä caáp kyø töùc laø phaùp moân tröïc chæ giaûng cho rieâng mình maø thoâi. Phöông daønh cho nhöõng haønh giaû thöôïng caên trong phaùp bí truyeàn chæ ñöôïc Phaät duøng khi noùi nhaø Thieàn—The Sudden (Abrupt) rieâng vôùi moät ngöôøi vaø chæ coù ngöôøi ñoù Doctrine, in which the Buddha preached hieåu ñöôïc. Khaùc vôùi Thoâng giaùo, Maät giaùo what he had conceived without using any daïy veà nghóa thaâm maät cuûa Phaät giaùo. expediency, this is the time of the Wreath. Phöông phaùp daïy haønh giaû veà caùch baét aán, This sudden method or the method of the trì chuù, tam maät töông öng, töùc thaân thaønh Buddhavatamsaka-Sutra, which is to be Phaät. Thaân khaåu yù cuûa haønh giaû töông öng used with the most talented students who vôùi thaân khaåu yù cuûa Phaät—The Secret understand the truth directly. Teaching. In fact, it is a mystical Instantaneous or Sudden Doctrine is indeterminate doctrine. It is indeterminate Dharma teachings which will lead to a fast and varied because many a listener is awakening and enlightenment such as Zen concealed from another by the Buddha's Buddhism, reserved for those at the supernatural power and each thinks that highest level of cultivators. the Buddha is teaching him alone. Thus all 2) Tieäm giaùo—Gradual or Deliberate hear separately and variously. Such Doctrine: Ñöùc Phaät duøng "Tieäm Giaùo" indeterminacy exists from the time of the daãn duï moïi ngöôøi ñi laàn vaøo söï tö duy saâu Wreath to the time of Wisdom. The secret thaúm, duøng taát caû moïi phöông tieän, ñaây laø method, which was used by the Buddha thôøi Loäc Uyeån, Phöông Ñaúng vaø Baùt

Nhaõ. only when addressing to one person, in Phöông phaùp “Tieäm Giaùo” naày ñöôïc ñaïi which case the Buddha was understood by ña soá aùp duïng vì noù ñi töø thaáp ñeán cao, töø this only person. Opposite to the Common caên baûn ñeán phöùc taïp nhö Phaùp Moân Tònh Doctrine, this Dharma is passed on at a Ñoä. Phöông phaùp naày bao haøm caùc thôøi kyø hidden level and has the characteristics of A Haøm, Phöông Quaûng vaø Baùt Nhaõ—The the deepest and most profound meanings Buddha utilized the “Gradual Doctrine” to of Buddhism. This doctrine teaches induce people gradually into deeper cultivators to recite mantras, make Buddha

seals with hands, etc. If the three karmas theo nhöõng tu taäp nhö caùc vò trong tam of the cultivators become one with the thöøa, thì moät ñaïi Boà Taùt thaâm nhaäp caûnh Buddha, then the cultivators will attain giôùi cuûa Bieät Giaùo vaø Vieân Giaùo. Ñaây laø Buddhahood. Meaning if the cultivators’ giaùo thuyeát toång quaùt, daønh cho caû Tieåu Mind, Spech and Body is similar to that of laãn Ñaïi thöøa, nhaèm chæ daïy cho Thanh the Buddha, then Buddhahood is attained. vaên, Duyeân giaùc vaø Boà taùt trong giai ñoaïn 4) Baát Ñònh giaùo—Indefinite or phaùt trieån ñaàu tieân. Giaùo phaùp naày daïy Indeterminate Doctrine: Giaùo lyù baát ñònh, chung cho taát caû ba caên cô thöôïng trung haï khoâng bí maät maø Phaät duøng khi coù maët vaø caû ba thöøa Tieåu Trung Ñaïi: The nhieàu ñeä töû khaùc trình ñoä nhau, nhöng ñeàu Doctrine Common to All or the connecting hieåu lôøi Phaät giaûng. Giaùo phaùp maø Phaät teaching. It is common to the three tuøy theo caên cô nghi thuyeát daïy, chôù Vehicles and is elementary doctrine of khoâng nhöùt ñònh laø phaûi thuoäc rieâng veà Mahayana. While an inferior Bodhisattva moät caên cô naøo caû—The Indeterminate follows the same practices as the people Doctrine, non-mystical indeterminate of the three Vehicles, a superior doctrine, in which though the students Bodhisattva will penetrate into “Distinct have different levels, they still understood Doctrine” and “Doctrine of Perfection.” his words in different ways (all listeners This general teaching, which is for both know that all are hearing together and yet Hinayana and Mahayana. And is meant they hear differently and understand for Sravakas, Pratyeka-buddhas and vaiously). The Buddha used Indefinte Bodhisattvas in their first level of Doctrine to teach sentient beings with progress. The Common Doctrine or different levels of understanding. Apparent Doctrine refers to the teachings b) Boán noäi dung—Four contents: used collectively to reach all three levels 5) Tieåu Thöøa hay Taïng Giaùo—Pitaka of sentient beings High, Intermediate, and Doctrine: Taïng giaùo laø caùc phaùp moân tu Low. hoïc coù daïy chung trong Tam Taïng kinh 7) Bieät Giaùo—Specific Doctrine: Ñaây laø hoïc luaät vaø luaän. A Haøm vaø taát caû giaùo lyù Tieåu thuyeát thuaàn nhaát Ñaïi Thöøa vaø chæ daønh Thöøa, nhö ñöôïc thaáy trong vaên hoïc Tyø Baø rieâng cho Boà Taùt. Taïng giaùo vaø Thoâng Sa, thích hôïp vôùi Thanh vaên vaø Duyeân giaùo chæ giaûng veà caùi “khoâng” phieán dieän giaùc—The Doctrine of Tripitaka teaching hay “thieân khoâng,” Bieät giaùo giaûng veà (Scriptures) or Pitaka (Storage) Doctrine Trung Ñaïo, vaø do ñoù noù rieâng bieät. Coù includes various Dharma Doors of ngöôøi noùi Bieät Giaùo laø phaùp daïy rieâng cho cultivation taught to all in the Tripitaka or moãi caên cô hoaëc Thöôïng, hoaëc Trung,

'Three Storages.' (Sutra, Precept Pitaka, hoaëc Haï, cuøng ba thöøa, hoaëc rieâng cho and Upadesa Pitaka or commentary of Tieåu Thöøa Thanh Vaên, hoaëc rieâng cho Sutra). Agamas or traditions of discourses Trung Thöøa Duyeân Giaùc, hoaëc rieâng cho and all Hinayana doctrines, such as those Ñaïi Thöøa Boà Taùt—The Distinct Doctrine found in the Vaibhasika literature, or special teaching for Mahayana appropriate for Sravakas and Pratyeka- Bodhisattvas. The Doctrine of Pitakas and buddhas. the Doctrine Common to all teach the 6) Thoâng Giaùo—Common Doctrine: Chung simple one-sided "Void" while this cho taát caû ba thöøa vaø laø giaùo lyù sô cô cuûa doctrine teaches the Middle Path, and, Ñaïi Thöøa. Trong khi moät vò sô taâm Boà Taùt therefore, is distinct and separate.

Someone says that Specific Doctrine Doctrine is also called the ultimate include teachings geared specifically to teaching of Mahayana Buddhism. It is the each level of High, Intermediate, or Low most complete and penetrating teaching of the three vehicles which include used to teach the Maha-Bodhisattvas, or Sravakas or Lesser Vehicle, or Pratyeka- Enlightened Beings striving to attain the Buddhas or Intermediate Vehicle, or Ultimate Enlightenment of Buddhahood, Mahayana Bodhisattvas or Greater such as the teachings in the Avatamsaka Vehicle. Sutra, which were taught specifically for 8) Vieân giaùo—Perfect Doctrine: Hoïc thuyeát the Great Strength Dharma Body Maha- hoaøn haûo hay troøn ñaày, thuyeát giaûng con Bodhisattvas from Ten-Entrances to Ten- ñöôøng giöõa. Vieân coù nghóa laø toaøn thieän, Grounds Maha-Bodhisattvas. bieán maõn, vieân maõn, vieân thoâng. Bieät giaùo Thieân Thai Nhò ÖÙng Thaân: Toâng Thieân giaûng veà moät "trung ñaïo" ñoäc laäp vaø caùch Thai laäp ra hai loaïi thaân—T'ien-T'ai sect has bieät, vaø chæ moät phöông tieän rieâng bieät, the distinction of two kinds of nirmanakaya. coøn Vieân giaùo laø giaùo phaùp troøn ñaày, 1) Thaéng ÖÙng Thaân: Superior or supernatural giaûng veå Trung Ñaïo cuûa vieân thoâng vaø Nirmanakaya. quaùn trieät. Do ñoù, noù khoâng phaûi laø moät 2) Lieät ÖÙng Thaân: Inferior or natural trung ñaïo caùch bieät, phieán dieän, maø laø moät Nirmanakaya. trung ñaïo thöïc theå, hoaøn toaøn hoøa hôïp , Thieân Thai Sôn: Nuùi Thieân Thai, nôi xuaát treân lyù thuyeát cuõng nhö thöïc teá. Nhö theá phaùt cuûa toâng phaùi Thieân Thai. Teân Thieân "Vieân" coù nghóa laø moät phaùp chöùa ñöïng Thai duøng ñeå chæ chaân nuùi Tieân Haø Lónh, Thai taát caû caùc phaùp, nghóa laø "Nhaát töùc nhaát Chaâu, mieàn Nam Trung Hoa, nôi coù "Tam Ñaøi thieát vaø nhaát thieát töùc nhaát." Vieân giaùo Luïc Tinh," nôi maø Chih-I (Trí Khaûi) hay Ñaïi coøn goïi laø "Ñaïi Thöøa Giaùo Phaùp Toái Sö Thieân Thai ñaõ xaây döïng nhöõng töï vieän vaø Thöôïng Thöøa" nhö giaùo phaùp trong Kinh saùng laäp ra toâng phaùi naày—The T'ien-T'ai or Hoa Nghieâm chæ chuyeân daïy cho caùc haøng Heavenly Terrace mountain, T'ai-Chou, South Boá Taùt Ñaïi Só Phaùp Thaân, töø Thaäp Truï China, the location of the T'ien-T'ai sect; its ñeán Thaäp Ñòa Boà Taùt—The complete, name is attributed to the "Three Stairs Six round teaching, or perfect teaching that of Stars" at the foot of Ursa Major, under which it the Middle-Way. "Round" means is supposed to be, but more likely because of perfection, all pervading, all fulfilling, all its height and appearance. It gives its name to permeating. The Distinct

Doctrine teaches a hsien in the Chekiang T'aichow prefecture, an independent and separate Middle Path southwest of Ningpo. The monastery, or group and is simple-separate mean, while the of monasteries was founded there by Chih-I, Round Doctrine, the most complete and who is known as the T'ien-T'ai Great Master. penetrating which teaches the Middle Path Thieân Thai Tam Giaùo: Ba giaùo cuûa Thieân of perfect permeation and mutual Thai toâng. Theo toâng Thieân Thai thì giaùo identification. Therefore, it is not a thuyeát cuûa Phaät Thích Ca ñöôïc chia laøm ba separate, one-sided Middle Path, but the loaïi—Three modes of Sakyamuni's teaching, Middle Path as noumenon, perfectly according to the T'ien T'ai: harmonious, theoretically and practically. (A) Ñaïi Cöông Tam Giaùo: Thus "round" means that one element 1) Ñoán giaùo: Töùc thì khai ngoä—The sudden contains all elements, i.e., the principle of or immediate teaching, by which the "One is all and all is one." The Perfect learner is taught the whole truth at once.

2) Tieäm giaùo: Töø töø khai ngoä—The gradual taïi Nhaät)—The ten patriarch was Tao-Sui. teaching. He was considered a patriarch in Japan, 3) Baát ñònh giaùo: The undetermined or because he was the teacher of Dengyo variable method whereby he is taught Daishi who brought the Tendai system to what he is capable of receiving. that country in the ninth century. (B) Quyeàn Moân Tam Giaùo: Thieân Thai Thieàu Quoác Sö: Thieân Thai 1) Tieäm Giaùo: Gradual Teaching. Thieàu Quoác Sö laø moät Taêng só ñaõ phuïc höng 2) Ñoán Giaùo Immediate Teaching. toâng phaùi Thieân Thai baèng caùch du haønh sang 3) Vieân Giaùo: Perfect teaching—The last Cao Ly ñeå ghi cheùp laïi Thieân Thai Tam Boä being found in the final or complete coøn giöõ ñöôïc nguyeân baûn cuûa Ngaøi Trí Giaû, roài doctrine of the Lotus Sutra. trôû veà xaây döïng chuøa chieàn vaø chaán höng toâng (C) phaùi. Ngaøi ñöôïc Tieàn Chu (960-997 sau Taây 1) Tam Taïng Giaùo: The Tripitaka doctrine or Lòch), luùc baáy giôø laø vua cuûa nöôùc Ngoâ Vieät orthodox Hinayana. maø kinh ñoâ ôû Haøng Chaâu phong cho ngaøi laøm 2) Thoâng Giaùo: Intermediate, or interrelated Quoác Sö—T'ien-T'ai Shao Kuo Shih, a doctrine, such as Hinayana-cum- Chekiang priest who revived the T'ien-T'ai Mahayana. sect by journeying to Korea, where the only 3) Bieät Giaùo: Differentiated or separated copy of Chih-I's works existed, copied them, doctrine, such as the early Mahayana as a and returned to revive the T'ien-T'ai school. cult or development, as distinct from Ch'en-Shu (960-997 AD), ruler of Wu-Yueh, Hinayana. whose capital was at Hangchow, entitled him Thieân Thai Tam Thôøi Giaùo: Theo toâng Imperial Teacher. Thieân Thai, giaùo thuyeát cuûa Ñöùc Phaät coù theå Thieân Thai Toâng: T'ien-T'ai School. chia laøm ba thôøi kyø, thí, khai, vaø pheá— (I) Thieân Thai toâng Trung Quoác—Chinese According to the T'ien-T'ai sect, Buddha's T'ien-T'ai: teaching can be divided into three periods of (A) Lòch söû toâng Thieân Thai—The history of bestowing, opening, and abrogating—See Thí the T'ien-T'ai School: Toâng Thieân Thai laø Khai Pheá. toâng phaùi Phaät giaùo duy nhaát coøn toàn taïi Thieân Thai Thaäp Ñònh: The T'ien-T'ai's ngaøy nay taïi Trung Quoác. Thieân Thai laø ten fields of meditation or concentration—See teân cuûa moät hoøn nuùi ôû Thai Chaâu, mieàn Chæ Quaùn Thaäp Ñònh. nam Trung Hoa. Toâng Thieân Thai ñöôïc Thieân Thai Thaäp

Toå: Möôøi vò Toå cuûa toâng Ñaïi Sö Trí Giaû ñôøi Tuøy saùng laäp, laáy teân phaùi Thieân Thai—The ten patriarchs of the nuùi ñaët teân cho toâng phaùi. Trí Giaû Ñaïi Sö T'ien-T'ai sect: ñaõ truù nguï taïi nuùi Thieân Thai vaø giaûng daïy 1) Töø toå thöù nhaát ñeán toå thöù 9 ñaõ noùi trong ñoà chuùng suoát thôøi nhaø Traàn vaø Tuøy. Thieân Thai Cöûu Toå—From 1 to 9 already Toâng phaùi do oâng thaønh laäp thöôøng ñöôïc mentioned in the nine patriarchs of the goïi laø Thieân Thai theo teân nuùi, nhöng T'ien-T'ai sect—See Thieân-Thai Cöûu Toå. ñuùng teân cuûa noù laø Phaùp Hoa vì toâng naày 10) Toå thöù möôøi cuûa toâng phaùi Thieân Thai laø laáy Kinh Phaùp Hoa laøm baûn kinh. Toâng ngaøi Ñaïo Thuùy. Ngaøi ñöôïc xem laø toå thöù phaùi chuû tröông khai môû chaân lyù vaïn phaùp möôøi taïi Nhaät Boån, vì ngaøi laø ngöôøi ñaõ baèng thieàn quaùn. Toâng cöïc thònh vaøo ñôøi mang giaùo phaùp Thieân Thai truyeàn qua nhaø Ñöôøng. Döôùi thôøi nhaø Toáng khi toâng Nhaät vaøo theá kyû thöù chín vaø laø thaày cuûa phaùi naày suy vi, thì Sö Töù Minh khôûi leân Tuyeàn Giaùo Ñaïi Sö (sô toå toâng Thieân Thai trung höng toâng naày vaø hieån döông chính

toâng cuûa Sôn Gia, trong khi Sôn Ngoaïi thì Ngaøi Trí Khaûi laäp ra moät heä 'Tam Quaùn' coù Sö Ngoä AÂn, nhöng veà sau naày phaùi Sôn coù teân laø Chí Quaùn hay söï quaùn trieät hoaøn Ngoaïi bò mai moät, coøn phaùi Sôn Gia vôùi toaøn. Heä tam quaùn naày goàm 'Khoâng-Giaû- giaùo thuyeát thaâm saâu vaø söï trung höng cuûa Trung' (see Khoâng Giaû Trung): Although Sö Töù Minh, neân ñaõ lan truyeàn qua ñeán these Buddhist schools in China had their Nhaät Baûn—T'ien-T'ai is the only living origin in Indian Buddhism, but the Buddhist school in China today. T'ien-T'ai ceaseless study of the Buddhist texts by is the name of a mountain in T'ai-Chou, the Chinese schools resulted in completely South China. This school was founded by new religious experiences which seem to Great Master Chih-Cheâ (or Chih-I). The have grown out of the historical T'ien-T'ai or Tendai Sect was named after background of China rather than of India. the name of the mountain. Chih-I lived on Chi-K'ai established a threefold system of the mountain and taught his disciples comprehension which is called Chi-Kuan, during the Ch'eân and Sui Dynasties. The or 'Perfect Comprehension.' This system school founded by him was generally consists of three comprehensions, namely, called the T'ien-T'ai (after the name of empty, hypothetical, and medial (see the mountain), but was properly named the Khoâng Giaû Trung). Fa-Hua after the title of the text b) Kinh luaän—Main texts: caùc kinh saùch Saddharma-pundarika from which the chính cuûa toâng phaùi naày goàm coù kinh Dieäu doctrine of the school is derived. It Phaùp Lieân Hoa, Ñaïi Trí Ñoä Luaän, kinh maintains the identity of the Absolute and Nieát Baøn, kinh Ñaïi Baùt Nhaõ Ba La Maät the world of phenomena, and attempts to Ña: The main texts of the T'ien-T'ai sect unlock the secrets of all phenomena by include the The Wonderful Dharma of the means of meditation. It flourished during Lotus Sutra (Saddharma-Pundarika- the T'ang dynasty. Under the Sung, when Sutra),the Mahaprajna-paramita-sastra, the school was decadent, arose Ssu-Ming, the Mahanirvana sutra, and the under whom there came the division of Mahaprajnaparamita sutra. Hill or T'ien-T'ai School and the

School c) Taùc phaåm—Chief works: Ngaøi Trí Giaû ñaõ outside, the later following Wu-eân and in thuyeát giaûng Tam Boä: Huyeàn Nghóa (noùi time dying out; the former, a more veà giaùo töôùng), Vaên Cuù (noùi veà kinh vaên), profound school, adhered to Ssu-Ming; it vaø Chæ Quaùn (chæ roõ nhaát taâm quaùn haønh): was from this school that the T'ien-T'ai The three principal works of the T'ien- doctrine spread to Japan. Thieân Thai Tam T'ai founder are called The Tri-Sutras of Boä (goàm Kinh Phaùp Hoa vôùi Luaän Trí Ñoä, the T'ien-T'ai (Thieân Thai Tam Boä), such Kinh Nieát baøn vaø Ñaïi Phaåm Kinh). as the exposition of the deeper meaning of (B) Trieát lyù vaø kinh luaän—Philosophy and the Lotus Sutra (Phaùp Hoa Huyeàn Nghóa), chief works: Exposition of its text (Vaên Cuù), and a) Trieát lyù—Philosophy: Tuy laø nhöõng boä meditation which stressed on the "inner phaùi Phaät giaùo ñeàu coù nguoàn goác töø AÁn light" (Chæ Quaùn). Ñoä, nhöng söï mieät maøi nghieân cöùu kinh (II) Thieân Thai toâng Nhaät Baûn—Japanese ñieån Phaät giaùo cuûa caùc hoïc giaû Trung Hoa T'ien-T'ai: ñaõ laøm xuaát hieän nhöõng daïng thöùc tu haønh (A) Lòch söû toâng Thieân Thai Nhaät Baûn—The hoaøn toaøn môùi meõ, döôøng nhö phaùt sanh ra history of the Japanese T'ien-T'ai: Toâng töø boái caûnh Trung Hoa hôn laø AÁn Ñoä. Thieân Thai Nhaät Baûn ñöôïc Ñaïi sö Toái

Tröøng (Saicho) saùng laäp taïi Nhaät vaøo naêm loái thöïc haønh. Ñaïi sö Toái Tröøng ñaõ ñeà ra 804. OÂng thöôøng ñöôïc bieát nhieàu qua teân phöông phaùp haønh trì goïi laø 'Tröïc giaùc cuûa Dengyo-Daishi. OÂng gia nhaäp Taêng ñoaøn taâm.'—Even though both Chinese and khi coøn treû vaø ñi ñeán Trung Hoa ñeå nghieân Japanese T'ien-T'ai sects base themselves cöùu theâm veà ñaïo Phaät. Taïi ñaây oâng ñöôïc essentially on the Mahayana texts, i.e., the caùc luaän sö cuûa tröôøng phaùi Thieân Thai Saddharma-pundarika, and the T'ien- noåi tieáng truyeàn daïy Chaùnh Phaùp. Theo T'ai's Five Periods and Eight Doctrines, Giaùo Sö Junjiro Takakusu trong Cöông the Japanese T'ien-T'ai differs from the Yeáu Trieát Hoïc Phaät Giaùo, thì Toái Tröøng Chinese T'ien-T'ai in its practical ñöôïc Ñaïo Toaïi truyeàn cho hoïc thuyeát approach. Dengyo Daishi also introduced Thieân Thai vaø Boà Taùt giôùi, ñöôïc Thuaän a practical method called 'intuition of the Giaùo truyeàn cho hoïc thuyeát Chaân Ngoân mind' (kwanjin)—See Thieân Thai Nguõ toâng, vaø Tu Nhieân truyeàn cho Thieàn toâng. Thôøi Baùt Giaùo. Sau moät naêm löu truù ôû Trung Hoa, oâng trôû (C) Söï phaùt trieån cuûa toâng Thieân Thai taïi Nhaät veà Nhaät Baûn ñeå truyeàn baù giaùo lyù môùi naày Baûn—The development of the Tendai sect taïi chuøa Enryakuji treân nuùi Tyû Dueä (Hiei). in Japan: Trung taâm giaûng huaán treân nuùi Ngoâi chuøa naày chaúng bao laâu ñaõ phaùt trieån Tyû Dueä do ñaïi sö Toái Tröøng thaønh laäp ñaõ thaønh moät trung taâm quan troïng cho taát caû trôû thaønh trung taâm lôùn cuûa nhaønh Phaät moïi coâng cuoäc nghieân cöùu vaø tu taäp Phaät hoïc taïi Nhaät. Moät thôøi ñaõ coù 3.000 töï vieän giaùo taïi Nhaät—The T'ien-T'ai (Tendai) laøm tuùc xaù cho hoïc chuùng, qui tuï taát caû sect was founded in Japan in 804 A.D. by moïi ngaønh Phaät hoïc hieån vaø maät. Hieän taïi Saicho, who was better known as Dengyo- coù ba chi phaùi cuûa toâng Thieân Thai, ñoù laø Daishi. He entered the Order young and Sôn Moân (Sammon), Töï Moân (Jinon), vaø went for further study to China, where he

Chaân Thaïnh (Shinsei). Chi phaùi sau naày laø received instruction in the Dharma from Tònh Ñoä. Nhöõng töï vieän thuoäc ba chi phaùi teachers at the famous T'ien-T'ai school. naày hieän thôøi tính khoaûng treân 4.000—The According to Prof. Junjiro Takakusu in educational headquarters on Mount Hiei The Essentials of Buddhist Philosophy, he was established by Saicho and became the received the T'ien-T'ai doctrine and the greatest center of Buddhist learning in Bodhisattva ordination from Tao-Sui, the Japan. Once there were some 3,000 mystic doctrines (mantra) from Shun- monasteries to house the students Chiao, and the Zen meditation from Hsiu- thronging there from all branches of Jan. On his return to Japan, he propagated Buddhism, exoteric and esoteric. At the new doctrine in the temple called present there are three branches of the Enryakuji on Mount Hiei. This temple Tendai in Japan; namely, Samon, Jimon, soon grew to be an important center of all and Shinsei, the last being an Amita- Buddhist studies and practices in Japan. pietism. The monasteries belonging to the (B) Trieát lyù toâng Thieân Thai—The philosophy three branches number more than 4,000 at of the Japanese T'ien-T'ai school: Duø the present time. raèng toâng Thieân Thai Nhaät Baûn vaø Trung *** For more information, please see Thieân Quoác ñeàu caên cöù chuû yeáu vaøo kinh saùch Thai Sôn and Thieân Thai Nguõ Thôøi Baùt cuûa Ñaïi Thöøa laø Kinh Dieäu Phaùp Lieân Giaùo. Hoa, vaø Nguõ thôøi Baùt giaùo, toâng phaùi naày khaùc vôùi Thieân Thai Trung Hoa ôû ñöôøng

Thieân Thai Töù Giaùo: The four types each of Ñoä—Vasubandhu (a native of Peshawar, born method and doctrine, as defined by T'ien-T'ai 900 years after the Buddha's nirvana). school—See Thieân Thai Hoùa Nghi Töù Giaùo. Vasubandhu's great work, Abhidharmakosa. Thieân Thai Töï: Teân cuûa moät ngoâi töï vieän He was converted from Hinayana to toïa laïc treân ñöôøng leân nuùi Chaâu Tieân, caïnh Mahayana by his brother, Asanga. On his Ñình Baø Coá, trong xaõ Tam An, huyeän Long conversion he would have cut out his tongue Ñaát, Vuõng Taøu Baø Ròa, Nam Vieät Nam. Chuøa for its past heresy, but he was dissuaded by his ñöôïc Hoøa Thöôïng Thanh Keá Hueä Ñaêng xaây brother, who bade him use the same tongue to naêm 1909. Ñieän thôø Phaät ñöôïc xaây nhö moät truï correct his errors, whereupon he wrote "The ñaù boán maët. Moät maët laø chaùnh ñieän coù toân trí Teaching of the Nature of the Eight xaù lôïi Ñöùc Phaät. Hai maët hai beân laø ñieän thôø Consciousnesses" (Duy Thöùc Hoïc) and other Boà Taùt Chuaån Ñeà vaø Boà Taùt Quaùn Theá AÂm. Mahayanist works. He is called the twenty-first Naêm 1931, Hoøa Thöôïng Hueä Ñaêng thaønh laäp patriarch. Thieân Thai Thieàn Giaùo toâng, Lieân Höõu hoäi vaø Thieân Thaàn: Deva (skt)—Ñeà Baø—Celestial cho xuaát baûn taïp chí Baùt Nhaõ AÂm, moät cô quan (Heaven) spirit—God of heaven. ngoân luaän cuûa Phaät giaùo thôøi baáy giôø—Name 1) Toå thöù 15 doøng Thieàn AÁn Ñoä, goác ngöôøi of a pagoda located on the way to Mount Chaâu Tích Lan, laø ñeä töû cuûa Ngaøi Long Thoï Boà Tieân by Baø Coá Palace, in Tam An village, Taùt. OÂng cuõng ñöôïc goïi laø Ñeà Baø Boà Taùt, Long Ñaát district, Baø Ròa Vuõng Taøu, South Thaùnh Thieân vaø Thanh Muïc. OÂng laø taùc Vietnam. It was built in 1909. The Buddha giaû cuûa chín taùc phaåm vaø laø moät ngöôøi Shrine was built with four sides of square stone noåi

tieáng veà choáng laïi Baø La Moân—The pillar. The Main Hall is on the front side. The fifteen patriarch, a native of South India, Shrine of Cundi and Avalokitesvara or ceylon, and disciple of Nagarjuna; he is Bodhisattvas are placed on both sides of the also styled as Devabodhisattva, Buddha shrine. The former patriarchs are Aryadeva, and Nilanetra. He was the worshipped at the rear part. In 1931, Most author of the nine works and a famous Venerable Hueä Ñaêng established T'ien-T'ai antagonist of Brahmanism. Dhyana Sect, Lieân Höõu Association and had 2) Chö thieân, keå caû chö thieân cö nguï treân Baùt Nhaõ AÂm Reviews, the Buddhism Press of cung trôøi duïc giôùi: Deva and gods in that time, published. In the back yard, there general, including the inhabitants of the stands Thieân Baûo Stupa of Patriarch Hueä the devalokas, all subject to Ñaêng. metempsychosis. Thieân Thaân: Teân Baø Taåu Baøn Ñaäu Thieân Thaàn Ñòa Kyø: (Vasubandhu), ngöôøi Peshawar, sanh 900 naêm 1) Thieân Thaàn: Devas. sau ngaøy Phaät nhaäp Nieát baøn. Saùng taùc noåi 2) Ñòa Kyø: Earth spirits, nagas, demons, tieáng cuûa Ngaøi laø Abhidharmakosa. OÂng ñaõ ghosts, etc. ñöôïc ngöôøi anh laø Voâ Tröôùc (Asanga) giuùp Thieân Theâ Sôn: chuyeån tu töø Tieåu Thöøa sang Ñaïi Thöøa. Vaøo 1) Nuùi Thang Leân Trôøi: The ladder-to- ngaøy leã ñoåi toâng phaùi aáy, oâng muoán caét boû caùi heaven hill or monastery. löôõi ñaõ phæ baùng Ñaïi Thöøa, nhöng ngaøi Voâ 2) Nuùi Thieân Thai: T'ien-T'ai mountain in Tröôùc ñaõ can ngaên vaø khuyeân oâng neân duøng Chekiang. chính caùi löôõi aáy chuoäc loãi. OÂng ñaõ vieát boä Thieân Theå: Celestial body. Duy Thöùc Hoïc vaø nhöõng taùc phaåm Ñaïi Thöøa Thieân Thoï: Heaven-bestowed—A name of khaùc. OÂng laø toå thöù 21 cuûa doøng Thieàn AÁn Devadatta.

Thieân Thoï Vöông: The parijata tree which böôùc ñaàu tieân. Ñaây khoâng phaûi laø moät caâu noùi grown in front of Indra's palace—The king cao ngaïo maø laø caâu noùi ñeå chöùng toû roài ñaây among the heavenly trees. Ngaøi seõ hieåu ñöôïc söï ñoàng nhöùt cuûa baûn taùnh Thieân Thu: A thousand autumns—Eternity. thaät cuûa toaøn vuõ truï, chöù khoâng phaûi laø baûn ngaõ theo theá tuïc. Lôøi tuyeân boá naày cuõng laø Thieân Thuù: See Thieân Ñaïo. thöôøng phaùp cuûa chö Phaät ba ñôøi. Ñoái vôùi Ñaïi Thieân Thuû Thieân Nhaõn Ñaïi Bi Quaùn Thöøa, Ngaøi laø tieâu bieåu cho voâ löôïng chö Phaät Theá AÂm Boà Taùt: Thousand-Hand Thousand- trong voâ löôïng kieáp—The first words Eye Great Mercy Avalokitesvara Bodhisattva. attributed to Sakyamuni after his first seven Thieân Thöøa: Devayana (skt)—Moät trong nguõ steps when born from his mother's right side: thöøa, coù coâng naêng ñöa nhöõng ngöôøi tu taäp "In the heavens above and earth beneath I thieän nghieäp ñeán moät trong saùu coõi trôøi duïc alone am the honoured one." This is not an giôùi, cuõng nhö ñöa nhöõng ngöôøi tu taäp thieàn arrogant speaking, it bears witness to an ñònh ñeán nhöõng caûnh trôøi saéc giôùi hay voâ saéc awareness of the identity of I, the one's own giôùi cao hôn—The deva vehicle—Divine true nature or Buddha-nature with the true Vehicle—One of the five vehicles—It nature of the universe, not the earthly ego. transports observers of the ten good qualities This announcement is ascribed to every (thaäp thieän) to one of the six deva realms of Buddha, as are also the same special desire, and those who observe dhyana characteristics attributed to every Buddha,

meditation to the higher heavens of form and hence he is the Tathagata come in the manner non-form. of all Buddhas. In Mahayanism he is the type Thieân Thöùc: Chaân Nhö—Natural perception of countless other Buddhas in countless realms or wisdom—The primal endowment in men— and periods. The Bhutatathata (chaân nhö). Thieân Tieân: Deva-Rsis (skt)—Deva and Thieân Thöïc: Sudha (skt)—Thöïc phaåm cuûa rsis—Heavenly fairies—Immortals—Deva chö Thieân goàm nöôùc cam loä, nöôùc hoà ñaøo vaø genii—Thieân Tieân coù nghóa laø nhöõng ngöôøi tu tröôøng sanh baát töû—Food of the gods include tieân ñaéc ñaïo ñöôïc leân coõi trôøi—Heavenly sweet dew, nectar and ambrosia: Fairies are people who cultivate and attain the (A) Thöïc phaåm cho chö Thieân cao caáp maøu Taoist path so that they are reborn in Heavens. traéng: White-coloured Food for gods of 1) Ngaøi Long Thoï Boà Taùt ñöa ra möôøi loaïi higher ranks. Tieân coù ñôøi soáng ñeán 100.000 naêm môùi ñi (B) Thöïc phaåm cho chö Thieân caáp thaáp hôn ñaàu thai—Nagarjuna gives ten classes of thì coù nhieàu maøu (xanh, vaøng, ñoû): rsis whose lifetime is 100,000 years, the Coloured Food for gods of lower ranks they reincarnated. (blue—yellow—red). 2) Naêm loaïi Tieân khaùc—Another category is Thieân Thöôïng: Nhöõng taàng trôøi beân treân, fivefold: nhö luïc duïc Thieân, luïc saéc Thieân vaø luïc voâ saéc • Thieân Tieân: Thieân Tieân ôû quanh nuùi Tu Thieân—The heavens above, such as the six Di—Deva-rsis in the mountain round devalokas, six rupalokas and six arupalokas. Sumeru. Thieân Thöôïng Thieân Haï Duy Ngaõ Ñoäc • Thaàn Tieân: Nhöõng vò Tieân bay vuùt treân Toân: “Treân trôøi döôùi trôøi, rieâng ta cao nhaát. khoâng trung—Spirit-rsis who roam the air. • Nhaân Tieân: Nhöõng ngöôøi ñaõ ñaït ñöôïc Treân trôøi döôùi trôøi rieâng ta toân quyù nhaát.” Ñoù naêng löïc tröôøng sanh baát töû—Humans who laø lôøi Ñöùc Phaät luùc Ngaøi môùi giaùng sanh töø have attained the powers of immortals. beân söôøn phaûi Hoaøng Haäu Ma Da vaø böôùc baûy

• Ñòa Tieân: Earth-rsis, subterranean. has been being rebuilt recently. The temple • Quyû Tieân: Pretas, or malevolent rsis. covers a large area with beautiful sceneries as Thieân Tieåu: Nghieâng veà caùi nhoû, chæ söï streams, springs, mountains, forests, and caves, thuyeát phaùp cuûa Ñöùc Phaät trong 12 naêm sau etc. In the yard, there is an ancient stele, set up khi thaønh ñaïo (ngöôøi ta cho raèng nghóa lyù maø in 1686, recording the event of restoration of Ñöùc Phaät thuyeát giaûng trong thôøi kyø naày chæ Höông Tích by the monk named Vien Quang. môùi laø böôùc ñaàu haïn heïp)—The partial and Höông Sôn Temple and Höông Tích cave are minor teaching of the Buddha during the first most famous and beautiful sceneries in twelve years of his ministry. Vietnam. Thieân Tieåu Tình: Tö töôûng thieân leäch nhoû Thieân Truùc: Hieàn Ñaäu—AÁn Ñoä—India— heïp, cho raèng duø ngaõ giaû, nhöng chö phaùp laø Hindu. thaät—The partial or narrower idea that thought Thieân Truùc Cöûu Nghi: The nine forms of the ego is unreal, things are real. etiquette of India—See Cöûu Nghi. Thieân Tính: Nature. Thieân Truùc Luïc Thôøi: Saùu muøa trong naêm Thieân Toân: ôû AÁn Ñoä—Six seasons of a year in India: 1) Baäc toân quyù nhöùt cuûa chö Thieân—The 1) Tieäm Nhieät Thôøi: Vasanta (skt)—Muøa most honoured among devas—The highest noùng daàn töø 16 thaùng gieâng ñeán 15 thaùng of divine beings.

ba—Entering hot season, from the first 2) Thieân vöông hoä phaùp vaø nhöõng baäc toân month, sixteenth day, to the third month, quyù khaùc cuûa chö Thieân—The Maharaja fifteenth. protectors of Buddhism and others in the 2) Nhieät Thôøi: Grisma (skt)—Muøa noùng töø sense of honoured devas. 16 thaùng 3 ñeán 15 thaùng 5—From the third 3) Nhöõng baäc Thaàn Thaùnh cuûa nhöõng ngöôøi month, sixteenth day, to the fifth month, theo Laõo Giaùo: Title applied by the fifteenth—See Thieân Truùc Tam Thôøi (1). Taosits to their divinities. 3) Vuõ Thôøi: Varsakala (skt)—Muøa möa töø 16 4) Danh hieäu cuûa Ñöùc Phaät: A title of the thaùng 5 ñeán 15 thaùng 7—From the fifth Buddha. month, the sixteenth day, to the seventh Thieân Truø: Teân cuûa moät ngoâi chuøa toïa laïc month, fifteenth—See Thieân Truùc Tam trong laøng Höông Sôn, huyeän Myõ Ñöùc, tænh Haø Thôøi (2). Taây, caùch Haø Noäi chöøng 38 daäm. Chuøa Thieân 4) Maäu Thôøi: Sarada (skt)—Muøa töôi toát töø Truø ñöôïc xaây döïng döôùi trieàu vua Leâ Hy Toâng, 16 thaùng baûy ñeán 15 thaùng chín—Verdant nhöng bò suïp ñoå naêm 1947. Hieän chuøa ñang season, from the seventh month, the ñöôïc xaây laïi. Chuøa naèm trong moät khu vöïc sixteenth day, to the ninth month, roäng lôùn ñeïp deõ, coù khe suoái, coù röøng vaø hang fifteenth. ñoäng. Trong saân chuøa coù taám bia coå ñöôïc döïng 5) Tieäm Haøn Thôøi: Hemanta (skt)—Muøa leân töø naêm 1686, noùi veà vieäc Sö Vieân Quang laïnh daàn töø 16 thaùng chín ñeán 15 thaùng coù coâng sang söûa hang ñoäng Höông Tích vaø möôøi moät—From the ninth month, the xaây döïng ngoâi chuøa. Chuøa Höông vaø ñoäng sixteenth day, to the eleventh month, Höông Tích laø moät danh lam thaéng caûnh cuûa fifteenth—See Thieân Truùc Tam Thôøi (3). Vieät Nam—Name of a temple which located 6) Thònh Haøn Thôøi: Sisira (skt)—Muøa cöïc in Höông Sôn village, Myõ Ñöùc district, Haø Taây laïnh töø 16 thaùng möôøi moät ñeán 15 thaùng province, about 38 miles from Hanoi. Thieân gieâng—Very-cold season, from the Truø temple was established under Emperor Leâ eleventh month, the sixteenth day, to the Hy Toâng; however, it was collapsed in 1947. It first month, fifteenth.

Thieân Truùc Nguõ Sôn: Naêm nuùi ôû AÁn Ñoä, 7) Thaùng Baûy: Asvayuja (skt)—July. nhöõng nôi maø Phaät hoäi hoïp chuùng ñeä töû cuûa 8) Thaùng Taùm: Karttika (skt)—August. Ngaøi—The five mountains of India on which 9) Thaùng Chín: Margasirsa (skt)— the Buddha assembled his disciples: September. 1) Beà Ba La Baït Thöù: Vaibhara. 10) Thaùng Möôøi: Pausa (skt)—October. 2) Taùt Ña Baùt Na Caàu Ha: Nam Sôn Thaïch 11) Thaùng Möôøi Moät: Magha (skt)— Thaát—Saptaparnaguha. November. 3) Nhaân Ñaø La Theá La Caàu Ha: 12) Thaùng Möôøi Hai: Phalguna (skt)—Indrasailaguha. December. 4) Taùt Pha Thöù Hoàn tröïc Ca Baùt Ba La: Thieân Trung Thieân: Toân hieäu cuûa Ñöùc Phaät Sarpiskundika-pragbhara. (Thieân laø ñaáng ñöôïc ngöôøi toân kính, Phaät laø 5) Kyø Xaø Quaät: Grdhrakuta. ñaáng ñöôïc Thieân toân kính, neân goïi laø Thieân Thieân Truùc Quoác: Trung Thieân). Phaät ñöôïc danh hieäu naày khi 1) AÁn Ñoä: India. Ngaøi thuyeát phaùp treân cung Thieân Vöông. 2) Thaân Ñoäc: Sindhu. Ngaøy nay chuùng ta coøn thaáy hình töôïng chö 3) Hieàn Ñaäu: Hindu. Thieân quyø moïp tröôùc maët Ngaøi—Devatideva 4) AÁn Trì Giaø La hay AÁn Ñaø La Baø Tha Na: (skt)—Deva of devas. The name given to Indravadana or

Indrabhavana (skt)—Nôi Siddhartha (Sakyamuni) when, on his cö nguï cuûa Trôøi Ñeá ThíchThe region presentation in the temple of Mahesvara where Indra dwells. (Siva), the statues of all the gods prostrated Thieân Truùc Tam Thôøi: Ba muøa trong moät themselves before him. naêm ôû AÁn Ñoä—Three seasons of an Indian Thieân Tu Boà Ñeà: Deva-Subhuti (skt)—Moät year: trong ba vò ñeä töû Phaät coù teân laø Thieân Tu Boà 1) Nhieät Thì: Grisma (skt)—Muøa noùng töø 16 Ñeà, vò naày thì thích aên maëc aùo quaàn töôm taát thaùng gieâng ñeán 15 thaùng naêm—The hot vaø soáng ñôøi tònh haïnh—One of the three season, from first month sixteenth day, to Subhutis, disciples of the Buddha; said to have fifth month, fifteenth. been so called because of his love of fine 2) Vuõ Thì: Varsakala (skt)—Muøa möa töø 16 clothing and purity of life. thaùng naêm ñeán 15 thaùng chín—The rainy Thieân Tuï: season, from fifth month, sixteenth, to (A) Nghóa cuûa Thieân Tuï—The meanings of ninth month, fifteenth. “Thieân Tuï: 3) Haøn Thì: Hemanta (skt)—Muøa laïnh töø 16 1) Laøm sai: Wrong doing. thaùng chín ñeán 15 thaùng gieâng—The cold (B) Phaân loaïi Thieân Tuï—Categories of season, from ninth month sixteenth, to first “Wrong-doing” month fifteenth. 1) Nguõ Thieân Tuï: Naêm loaïi laøm sai—Five Thieân Truùc Thaäp Nhò Nguyeät: Möôøi hai kinds of wrong doing—See Nguõ Thieân Tuï. thaùng trong naêm ôû AÁn Ñoä—The twelve 2) Luïc Thieân Tuï: Six kinds of wrong doing- months of a year in India: See Luïc Thieân Tuï. 1) Thaùng Gieâng: Caitra (skt)—January. 3) Thaát Thieân Tuï: Seven kinds of wrong 2) Thaùng Hai: Vaisakha (skt)—February. doing—See Thaát Thieân Tuï. 3) Thaùng Ba: Jyaistha (skt)—March. Thieân Tö: Innate gift. 4) Thaùng Tö: Asadha (skt)—April. Thieân Töø: Devalaya—Devatagara— 5) Thaùng Naêm: Sravana (skt)—May. Devatagrha (skt)—Ñình mieáu Baø La Moân— 6) Thaùng saùu: Bhadrapada (skt)—June. Brahminical temples.

Thieân Töû: Son of heaven king—A son of moãi thieân vöông canh giöõ moät phöông—heaven. Mahasvara—Maharaja-devas—There are four 1) Vua hay Thaùi töû, nhöõng ngöôøi ñaõ töøng tu demonic-looking-figures deva kings in the first taäp thaäp thieän trong ñôøi tröôùc vaø keát quaû lowest devaloka (Töù Thieân Vöông). According laø ñôøi naày sanh ra laøm vua hay thaùi töû— to the myth, they dwell on the world mountain Emperor or Princes, those who in previous Meru and are guardians of the four quarters of incarnations have kept the middle and the world and the Buddha teaching. They fight lower grades of the ten good qualities against evil and protect places where goodness (thaäp thieän), and in consequence, are born is taught: here as princes or kings. 1) Trì Quoác Thieân Vöông: Dhartarastra 2) Thieân Töû Nghieäp Ma: Teân cuûa moät loaøi (skt)—Deva king in the East. ma vöông cuûa coõi trôøi duïc giôùi thöù saùu, 2) Taêng Tröôûng Thieân Vöông: Virudhaka chuyeân choáng laïi chaân lyù nhaø Phaät—The (skt)—Deva king in the South. title of one of the four maras, who is the 3) Quaûng Muïc Thieân Vöông: Virupaksa lord of the sixth heaven of desire, who (skt)—Deva king in the West. also opposes the Buddha-truth. 4) Ña Vaên Thieân Vöông: Dhanada or Thieân Töû Nghieäp Ma: See Thieân Chuû. Vaisravana (skt)—Deva king in the North. Thieân Tyù Thaønh: Devadarsita or Devadista Thieân Vöông Ñöôøng: The hall of the deva (skt)—Nôi cö nguï cuûa ngaøi Thieän Giaùc Tröôûng kings. Giaû, laø

cha cuûa Hoaøng haäu Ma Da (meï cuûa Thieân Vöông Nhö Lai: Devaraja-Tathagata Ñöùc Phaät)—Deva-arm city, the residence of (skt)—Teân cuûa vò Phaät maø tieàn thaân laø Ñeà Baø Suprabhuddha, father of Maya (who is the Ñaït Ña, keû ñaõ nhieàu laàn haõm haïi Phaät—The mother of the Buddha). name on which Devadatta, the enemy of Thieân Öông: See Tai Öông. Sakyamuni Buddha, will be known on his future appearance as a Buddha in the universe Thieân Vaên: Astronomy. called Devasopana (Devadatta's present Thieân Vaän: Course of nature. residence in hell being temporary for his Thieân Vò: Partial. karmaic expurgation). Thieân Vieân: Thieân Y: Deva garment, of extreme lightness. 1) Töông ñoái coøn nghieâng leäch vaø vieân maõn: Thieân Y Nghóa Hoaøi: See Nghóa Hoaøi Thieàn Relative and complete. Sö. 2) Caùi töông ñoái thieân leäch cuûa Tieåu Thöøa vaø Thieân Y Phaát Thieân Tueá: AÙo trôøi ngaøn caùi vieân maõn cuûa Ñaïi Thöøa: Partial and naêm—Thí duï laáy moät taûng ñaù moät daëm, hai all-embracing, i.e. Hinayana and daëm, vaån ñeán möôøi daëm vuoâng, roài laáy aùo trôøi Mahayana. chæ naëng ba thuø, cöù ba naêm thì laáy aùo queït ñaù 3) Thoâng giaùo vaø Vieân giaùo cuûa toâng Thieân moät laàn, queït maõi cho ñeán khi moøn heát ñaù. Soá Thai: The intermediate schools and thôøi gian aùo trôøi queït moøn heát taûng ñaù goïi laø perfect schools (between Hinayana and moät tieåu kieáp—An illustration of the length of Mahayana) of T'ien-T'ai sect. a small kalpa: if a great rock, let it be one, two, Thieân Voõng: Heaven's net. or even 40 li-square, be dusted with a deva Thieân Vöông: Boán nhaân vaät coù hình daùng garment once in a hundred years till the rock nhö quyû. Theo truyeàn thuyeát thì hoï soáng beân be worn away, the kalpa would still be treân nuùi Tu Di, hoï laø nhöõng thaàn hoä phaùp, hoï unfinished. chieán ñaáu choáng laïi caùi aùc vaø baûo veä caùi thieän,

Thieân Y Thieàn Sö: Zen Master Tian-Yi-Yi- who has attained the highest goal, I call Huai—See Nghóa Hoaøi Thieàn Sö. him a Brahmana (Dharmapada 386). Thieân YÙ Thuï: The tree in each devaloka ** For more information, please see Thieàn (taàng trôøi) which produces whatever the devas Ñònh and Thieàn Na. desire—See Thieân Ñöùc Bình (3). Thieàn Ba: Nhöõng löôïn soùng hay tö töôûng Thieàn: Jhana (p)—Dhyana (skt)—Tònh löï hay khuaáy ñoäng trong luùc haønh thieàn—Disturbing ñình chæ caùc tö töôûng khaùc, chæ chuyeân chuù suy waves, or thoughts during meditation. nghó vaøo moät caûnh)—To meditate—To enter Thieàn Ba La Maät: Dhyana-paramita (skt)— into meditation. Thieàn ñònh laø haønh phaùp giuùp chuùng sanh ñaït Nhöõng lôøi Phaät daïy veà "Thieàn" trong Kinh hoaøn toaøn tònh löï, vöôït thoaùt sanh töû, ñaùo bæ Phaùp Cuù—The Buddha's teachings on ngaïn. Ñaây laø Ba La Maät thöù naêm trong Luïc Ñoä "Dhyana" in the Dharmapada Sutra: Ba La Maät—The attainment of perfection in 1) Tu Du-giaø thì trí phaùt, boû Du-giaø thì tueä the mystic trance, crossing the shore of birth tieâu. Bieát roõ hay leõ naøy theá naøo laø ñaéc and death. This is the fifth of the six paramitas. thaát, roài noã löïc thöïc haønh, seõ taêng tröôûng ** For more information, please see Luïc Ñoä theâm trí tueä—From meditation arises Ba La Maät. wisdom. Lack of meditation wisdom is Thieàn Beänh: Caùc loaïi beänh gaây ra bôûi ngöôøi gone. One who knows this twofold road of tham thieàn maø khoâng hieåu roõ veà thieàn nhö gain and loss, will conduct

himself to voïng töôûng hay voïng kieán—The illnesses of increase his wisdom (Dharmapada 282). meditation, i.e. wandering thoughts, illusions, 2) Gìn giöõ tay chaân vaø ngoân ngöõ, gìn giöõ caùi or the illusions and nervous troubles of the ñaàu cao, taâm meán thích thieàn ñònh, rieâng ôû mystic. moät mình, thanh tònh vaø töï bieát ñaày ñuû, aáy Thieàn Caàu: Quaû caàu loâng duøng ñeå neùm ñaùnh laø baäc Tyø kheo—He who controls his thöùc ngöôøi tu thieàn nguû gaät (trong Luaät Thaäp hands and legs; he who controls his Tuïng, Ñöùc Phaät daïy: “Coù thaày tu nguû gaät trong speech; and in the highest, he who delights luùc toïa thieàn, haõy laáy nöôùc goäi ñaàu. Neáu cöù in meditation; he who is alone, serene and nguû gaät nöõa thì laáy quaû caàu loâng maø neùm. Neáu contented with himself. He is truly called vaãn cöù coøn nguû gaät thì laáy Thieàn tröôïng maø a Bhikhshu (Dharmapada 362). ñaùnh)—A ball of hair or feather used to throw 3) Naøy caùc Tyø Kheo, haõy mau tu thieàn ñònh! at and awaken those who fell asleep during Chôù buoâng lung, chôù meâ hoaëc theo duïc aùi. meditation. Ñöøng ñôïi ñeán khi nuoát höôøn saét noùng, môùi Thieàn Cuoàng: Mad Zen—See Cuoàng Thieàn. aên naên than thôû—Meditate monk! Thieàn Cö: Meditate! Be not heedless. Do not let your 1) Moät nôi ñeå tu taäp thieàn ñònh: A meditation mind whirl on sensual pleasures. Don’t abode—See Thieàn Ñöôøng. wait until you swallow a red-hot iron ball, 2) Vaøo Thieàn: To dwell in meditation. then cry, “This is sorrow!” (Dharmapada 3) Thieàn Taêng: A hermit monk. 371). Thieàn Duyeät: Taâm thaàn khoan khoaùi vui 4) Ai nhaäp vaøo thieàn ñònh, an truï choã ly traàn, thích cuûa ngöôøi nhaäp vaøo thieàn ñònh—Joy of söï tu haønh vieân maõn, phieàn naõo laäu döùt the mystic trance. saïch, chöùng caûnh giôùi toái cao, Ta goïi hoï laø Baø-la-moân—He who is meditative, Thieàn Duyeät Thöïc: Söùc maïnh nuoâi döôõng stainless and secluded; he who has done taâm thöùc cuûa Thieàn, khi nhaäp vaøo thieàn ñònh his duty and is free from afflictions; he thì thaân taâm nheï nhaøng khoan khoaùi giuùp

tröôûng döôõng thaân theå vaø hueä maïng—The chung laø laøm tinh thaàn taäp trung, thanh nourishing powers and the joy of the mystic thaûn vaø trong suoát nhö moät doøng soâng trance of Zen. nöôùc trong maø ngöôøi ta coù theå nhìn thaáy Thieàn Ñaïi Thöøa: Mahayana Meditation— taän ñaùy, töø ñoù yù thöùc bieát ñöôïc söï theå Ñaây laø phöông phaùp tu thieàn ñònh döïa treân nghieäm veà ngoä, giaûi thoaùt vaø ñaïi giaùc. kinh ñieån Ñaïi Thöøa. Thieàn Ñaïi Thöøa laø loaïi Ngoaøi ra, coá gaéng thöïc taäp thieàn ñònh thieàn ñoán ngoä hay thöôïng thöøa thieàn. Thieàn thöôøng xuyeân neáu haønh giaû chöa nhaäp vaøo Ñaïi Thöøa nhaán maïnh: “Ai cuõng coù theå thieàn chaân lyù thì ít ra cuõng seõ giuùp chuùng ta xa ñònh, ñi ñeán ñaïi ngoä vaø ñaït thaønh Phaät rôøi nhò nguyeân phaân bieät—Meditation or Quaû.”—This is the method of practicing Mental development, or to meditate upon meditation which is based on the Mahayana the implications or disciplines of pain, Sutras. Mahayana Meditation is considered as unreality, impermanence, and the non- “Instant Awakening Meditation,” or “Supreme ego. Although different in forms and Meditation.” Mahayana Meditation methods in different Buddhist schools, but emphasizes: “Everyone is able to meditate, is has the same goal is to concentrate the

able to be awakened instantly and attain the mind of the cultivators, to calm and to Buddhahood." clarify it as one would calm and clarify Thieàn Ñònh: Dhyana and Samadhi (skt). the surface of a turbulent body of water, (I) Nghóa cuûa Thieàn Ñònh—The meanings of so that the bottom of which can be seen. Samadhi: Once the surface of that turbulent water is a) Thieàn theo tieáng Phaïn laø Dhyana. Thieàn pacified, one can see it's bottom as when laø moät yeáu toá cuûa Ñònh; tuy nhieân, caû hai the mind is pacified, one can come to an töø ñöôïc duøng gaàn nhö laãn loän vôùi nhau: expierence or a state of awakening, Dhyana is Meditation (Zen), probably a liberation or enlightenment. In addition, transliteration. Meditation is an element of diligent repetition of practice of Concentration; however, the two words meditation, if the cultivator has not yet (dhyana and samadhi) are loosely used. become one with the "absolute truth," b) Ñònh theo tieáng Phaïn laø Samadhi. Ñònh dualistic state of mind and distinction bao truøm toaøn boä boái caûnh cuûa Thieàn, ñeå between subject and object disappeared in taâm chuyeân chuù vaøo moät ñoái töôïng maø ñaït that person. tôùi traïng thaùi tòch tónh khoâng taùn loaïn— 2) Thieà n cuõng laø quaù trình taäp trung vaø thaám Concentration is an interpretation of nhaäp nhôø ñoù maø taâm ñöôïc yeân tónh vaø Samadhi. Samadhi covers the whole nhaát taâm baát loaïn (qui nhaát), roài ñi ñeán ground of meditation, concentration or giaùc ngoä: Zen is also a process of abstraction, reaching to the ultimate concentration and absorption by which the beyond emotion or thinking. mind is first tranquilized and brought to ** Coù nhieàu ñònh nghóa veà Thieàn Ñònh— one-pointedness, and then awakened. There are several different definitions for 3) Moä t trong luïc Ba La Maät: "Dhyana" is one Dhyana and Samadhi: of the six paramitas—See Luïc Ñoä Ba La 1) Thieàn ñònh hay söï phaùt trieån taâm linh, hay Maä t and Töù Thieàn. quaùn chieáu veà khoå, voâ thöôøng vaø voâ ngaõ. 4) Thieàn ñònh ñeå chæ nhöõng giaùo lyù thieàn Thieàn ñònh trong caùc tröôøng phaùi Phaät thuoäc veà Phaät giaùo, nhöng aùp duïng ñaëc giaùo tuy coù khaùc nhau veà hình thöùc vaø bieät vaøo Thieàn Toâng—The term "Dhyana" phöông phaùp, nhöng cuøng coù moät muïc tieâu connotes Buddhism and Buddhist things in

general, but has special application to the all and in remodeling it on an entirely new Zen (Ch'an) sects. basis. The older frame is call 'ignorance' 5) Laø moät toâng phaùi Phaät giaùo Ñaïi Thöøa, and the new one 'enlightenment.' It is Thieàn laø moät toân giaùo thoaùt khoûi giaùo ñieàu evident that no products of our relative maø chæ höôùng thaúng ñeán söï töï chöùng ngoä. consciousness or intelligent faculty can Tyû nhö söï töï chöùng ngoä cuûa Ñöùc Phaät play any part in Zen. Thích Ca döôùi coäi caây Boà Ñeà sau khi noã 2) Phaät töû tu taäp Thieàn ñònh ñeå huaán luyeän löïc tu taäp. Thieàn toâng Vieät Nam bao goàm taâm vaø kyû luaät töï giaùc baèng caùch nhìn vaøo caùc phaùi Laâm Teá, Taøo Ñoäng, vaø Truùc chính mình: Buddhists practise meditation Laâm—As a Mahayana Buddhist sect, Zen for mind-training and self-discipline by is a religious free of dogmas or creeds looking within ourselves. whose teachings and disciplines are 3) Tu taäp thieàn ñònh laø tìm caùch hieåu roõ baûn directed toward self-consummation. For chaát cuûa taâm vaø söû duïng noù

moät caùch höõu example, the full awakening that hieäu trong cuoäc soáng haèng ngaøy, vì taâm laø Sakyamuni Buddha himself experienced chìa khoùa cuûa haïnh phuùc, maø cuõng laø chìa under the Bodhi-tree after strenuous self- khoùa cuûa khoå ñau phieàn naõo: To meditate discipline. In Vietnam, Zen sects comprise is to try to understand the nature of the of Lin-Chi, T'ao-Tung, and Ch'u-Lin. mind and to use it effectively in daily life. (II) Muïc ñích cuûa vieäc haønh Thieàn—The The mind is the key to happiness, and also purposes of Meditation Practices: the key to sufferings. 1) Thieàn khoâng phaûi laø traàm tö maëc töôûng. 4) Tu taäp thieàn ñònh trong cuoäc soáng haèng Ngoä khoâng coát taïo ra moät ñieàu kieän naøo ngaøy laø giaûi thoaùt tinh thaàn ra khoûi nhöõng ñoù theo chuû taâm ñaõ ñònh tröôùc baèng caùch troùi buoäc cuûa tö töôûng cuõng nhö nhöõng taäp trung tö töôûng maïnh vaøo ñoù. Traùi laïi, nhieãm oâ loaïn ñoäng: To practice meditation Thieàn laø söï nhaän chaân moät naêng löïc taâm daily will help free the mind from bondage linh môùi coù theå phaùn ñoaùn söï vaät treân moät to any thought-fetters, defilements, as well quan ñieåm môùi. Phaùp tu Thieàn vôùi muïc as distractions in daily life. ñích laø döùt khoaùt laät ñoå ngoâi nhaø giaû taïo 5) Tu taäp thieàn ñònh laø con ñöôøng tröïc tieáp maø mình ñang coù ñeå döïng leân caùi khaùc nhaát ñeå ñaït tôùi ñaïi giaùc: Practicing treân moät neàn moùng hoaøn toaøn môùi. Cô caáu meditation is the most direct way to reach cuõ goïi laø voâ minh, vaø ngoâi nhaø môùi goïi laø enlightenment. giaùc ngoä. Do ñoù trong Thieàn khoâng heà coù (III) Nhöõng ñaëc ñieåm cuûa Thieàn—Some vieäc traàm tö veà nhöõng caâu noùi töôïng tröng characteristics of Zen: hoaëc sieâu hình naøo thuoäc veà saûn phaåm cuûa 1) YÙ nieäm caên baûn cuûa Thieàn toâng laø ñoàng yù thöùc hay cô trí: Meditation is not a state nhaát tính cuûa höõu vaø voâ. "Chaân töôùng voâ of self-suggestion. Enlightenment does not töôùng," "Phaùp moân voâ moân," "Thaùnh trí consist in producing a certain voâ trí." Söï hoã töông ñoàng hoùa giöõa hai yù premeditated condition by intensely töôûng ñoái laäp nhö ñen vaø traéng, thieän vaø thinking of it. Meditation is the growing baát thieän, thanh tònh vaø nhieãm oâ, vaân vaân, conscious of a new power in the mind, laø keát quaû cuûa thaâm nhaäp thieàn tö duy saâu which enabled it to judge things from a thaúm. "Phaùp thaân khoâng töôùng, nhöng hoùa new point of view. The cultivation of Zen hieän moïi hình töôùng." "Kim khaåu khoâng consists in upsetting the existing lôøi, nhöng phaùt hieän moïi lôøi." Nhöõng yù artificially constructed framework once for nieäm cuøng loaïi ñoù thöôøng baét gaëp trong

Thieàn toâng: The basic idea of Zen is the Zen. To concentrate one's mind in silent identity of becoming and non-becoming. meditation, a koan (public theme) is given "The true state is no special state;" "The to an aspirant to test his qualification for gate of Dharma is no gate;" "Holy progress towards enlightenment. On knowledge is no knowledge." The mutual receiving a theme, one sits in silence in identification of two opposed ideas, such the Zen hall. One must sit at ease, cross- as black and white, good and evil, pure legged and well-posed with upright body, and impure, or the like, results from deep with his hands in the meditating sign, and meditation. "The ideal body has no form, with his eyes neither open nor quite yet any form may come out of it." "The

closed. This is called sitting and golden mouth has no word, yet any word meditating, which may go on for several may come out of it." Ideas of a similar days and nights. So the daily life, lodging, nature are often encountered. eating, sleeping, and bathing should be 2) Theo Giaùo Sö Junjiro Takakusu trong regulated properly. Silence is strictly Cöông Yeáu Trieát Hoïc Phaät Giaùo, coù moät required and kept; that is, while quaù trình rieâng bieät nôi Thieàn toâng. Khi meditating, dining or bathing, no word ñònh taâm vaøo tö duy tònh maëc, moät 'coâng should be uttered and no noise should be aùn' ñöôïc ñaët ra cho haønh giaû ñeå traéc made. Sometimes a public dialogue called nghieäm khaû naêng tieán boä ñeán toû ngoä. Khi 'question and answer' takes place (also nhaän moät coâng aùn, haønh giaû baét ñaàu tónh called 'the cloud and water,' the name toïa nôi thieàn ñöôøng. Ngoài thoaûi maùi, chaân used for traveling student). The aspirant kieát giaø, thaân ngay ngaén vaø thaúng löng, tay will ask questions of the teacher who kieát thieàn aán, maét môû nöûa chöøng. Ñaây goïi gives answers, hints or scoldings. When a laø toïa thieàn, coù theå keùo daøi trong nhieàu student or any aspirant thinks that he is ngaøy ñeâm. Nhöõng sinh hoaït haèng ngaøy prepared on the problem, he pays a nhö ôû, aên, nguû, taêm, vaân vaân ñeàu ñöôïc giöõ private visit to the teacher's retreat, coù chöøng möïc. Im laëng ñöôïc tuyeät ñoái explains what he understands and tuaân giöõ; töùc laø khi toïa thieàn, thoï thöïc hay proposes to resolve the question. When taåy traàn, khoâng ai ñöôïc noùi lôøi naøo cuõng the teacher is satisfied, he will give nhö khoâng gaây ra tieáng ñoäng naøo. Thænh sanction; if not, the candidate must thoaûng coù xaûy ra cuoäc ñoái thoaïi goïi laø continue meditation. 'vaán ñaùp' giöõa haønh giaû vaø thieàn sö ñöôïc (IV) Lôïi ích cuûa Thieàn Taäp—Benefits of meänh danh laø tu hoïc thieàn hay 'vaân thuûy,' meditation practices—Theo Tyø Kheo haønh giaû neâu nhöõng thaéc maéc vaø vò thieàn Piyananda trong Nhöõng Haït Ngoïc Trí Tueä sö traû lôøi hoaëc baèng aån duï hay quaùt maéng. Phaät Giaùo, haønh thieàn coù nhöõng lôïi ích sau Khi haønh giaû ñaõ saün saøng ñeå giaûi quyeát ñaây—According to Bhikkhu Piyananda in vaán ñeà, oâng ta ñeán vieáng sö phuï nôi The Gems of Buddhism Wisdom, phöông tröôïng, trình baøy nhöõng gì ñaõ thaáu meditation practices have the folowing hieåu vaø xin ñöôïc giaûi quyeát coâng aùn. Neáu benefits: thieàn sö ñaéc yù, ngaøi seõ nhaän cho laø ñaéc 1) Thieàn taäp dieät tröø ñöôïc si meâ vaø phaùt sanh ñaïo; neáu khoâng, haønh giaû laïi tieáp tuïc thieàn trí tueä. Ngoaøi ra, thieàn taäp coøn giuùp mang quaùn theâm nöõa: According to Prof. Junjiro laïi söùc khoûe, haïnh phuùc, vaø söï laïc quan: Takakusu in The Essentials of Buddhist Practicing meditation can help Philosophy, there is a peculiar process in practitioners eradicate dullness and bring

about wisdom. Besides, meditation also you the chance to develop and maintain brings about health, happiness, and some inner satisfaction. optimism. 8) Neáu baïn hoaøi nghi vaø khoâng löu taâm ñeán 2) Neáu baïn laø ngöôøi baän bòu, thieàn taäp giuùp toân giaùo, thieàn taäp seõ giuùp baïn vöôït qua baïn queùt saïch caêng thaúng vaø tìm thaáy thö tính hoaøi nghi vaø nhìn thaáy giaù trò thöïc tieãn giaõn: If you are a busy person, meditation trong giaùo lyù: If you are skeptical and practices can help you to get rid of tension disinterested in religion, meditation and to find some

relaxation. practices can help you go beyond your 3) Neáu baïn laø ngöôøi hay lo laéng, thieàn taäp own skepticism and to see some practical giuùp baïn bình tónh vaø thaáy thanh bình daøi value in religious guidance. laâu hay taïm thôøi: If you are a worried 9) Neáu baïn thaát voïng vaø thaát tình do söï thieáu person, meditation practices can help to hieåu bieát baûn chaát veà ñôøi soáng vaø theá giôùi, calm and help you to find either thieàn taäp seõ höôùng daãn vaø giuùp baïn hieåu permanent or temporary peace. ñieàu ñaõ laøm xaùo troän baïn bôûi nhöõng thöù 4) Neáu baïn laø ngöôøi coù quaù nhieàu vaán ñeà, khoâng caàn thieát: If you are frustrated and thieàn taäp giuùp baïn coù can ñaûm vaø söùc heart-broken due to lack of understanding maïnh ñeå ñöông ñaàu vaø khaéc phuïc caùc vaán of the nature of life and the world, ñeà aáy: If you are a person who has endless meditation practices will truly guide and problems, meditation practices can help help you understand that you are disturbed you to develop courage and strength to by unnecessary things. face and overcome problems. 10) Neáu baïn laø moät ngöôøi giaøu coù, thieàn taäp 5) Neáu baïn thieáu töï tin, thieàn taäp seõ giuùp baïn seõ giuùp baïn nhaän thöùc ñöôïc baûn chaát thaät laáy laïi töï tin maø baïn caàn. Loøng töï tin laø bí söï cuûa cuûa caûi cuõng nhö caùch söû duïng cuûa quyeát cuûa thaønh coâng: If you lack self- caûi cho haïnh phuùc cuûa chính baïn vaø nhöõng confidence, meditation practices can help ngöôøi chung quanh: If you are a rich man, you gain the self-confidence you need. meditation practices can help you realize This self-confidence is the secret of the true nature of your wealth and how to success. make use of your wealth for your own 6) Neáu baïn sôï haõi trong loøng, thieàn coù theå happiness as well as for others. giuùp baïn hieåu roõ baûn chaát thöïc söï cuûa ñoái 11) Neáu baïn laø ngöôøi ngheøo, thieàn taäp seõ giuùp töôïng laøm baïn sôï haõi, töø ñoù coù theå khaéc baïn ñaït söï maõn yù, khoâng nuoâi döôõng ganh phuïc ñöôïc sôï haõi trong loøng: If you have tî vôùi nhöõng ngöôøi giaøu coù: If you are a fear in your heart, meditation practices poor man, meditation practices can help can help you understand the real nature of you have some contentment and not to the objects that are making you afraid, harbour jealousy towards those who have then you can overcome the fear in your more than you. mind. 12) Neáu baïn laø ngöôøi treû ñang ñöùng tröôùc 7) Neáu baïn luùc naøo cuõng baát maõn vôùi moïi nhöõng ngaõ reõ cuoäc ñôøi, baïn khoâng bieát thöù, khoâng coù thöù gì treân ñôøi naày vöøa yù phaûi böôùc vaøo ngaõ naøo, thieàn taäp seõ giuùp baïn, thieàn taäp seõ giuùp baïn coù cô hoäi ñeå baïn hieåu bieát con ñöôøng phaûi ñi ñeå tieán tôùi phaùt trieån vaø duy trì söï “tri tuùc” noäi taâm: If muïc ñích maø baïn nhaém tôùi: If you are a you are always dissatisfied with young man at the cross-roads of your life, everything; nothing in life seems to be and do not know which way to turn, satisfactory; meditation practices will give meditation practices will help you

understand which is the road for you to meditation practices will give you a travel to reach your proper goal. chance to cultivate some knowledge that 13) Neáu baïn laø ngöôøi giaø yeáu chaùn chöôøng will be useful and beneficial both to you cuoäc soáng, thieàn taäp seõ mang laïi cho baïn and to your friends and family. söï hieåu bieát saâu xa hôn veà cuoäc ñôøi; söï 19) Neáu baïn laø ngöôøi taâm tö suy nhöôïc, thieàn hieåu

bieát naøy seõ giaûm thieåu noãi ñau ñôùn taäp seõ giuùp laøm taêng söùc maïnh cho taâm cuûa cuoäc soáng vaø laøm taêng söï vui soáng: If baïn ñeå phaùt trieån söùc maïnh yù chí haàu khaéc you are an elderly man who is fed-up with phuïc ñöôïc nhöõng nhöôïc ñieåm cuûa baïn: If life, meditation practices will bring you to you are a weak-minded person, meditation a deeper understanding of life; this practices can help strengthen your mind to understanding in turn will relieve you develop your will-power in order to from the pains of life and will increase the overcome your weaknesses. joy of living. 20) Neáu baïn laø ngöôøi trí, thieàn taäp seõ mang 14) Neáu baïn laø ngöôøi noùng naûy, thieàn taäp coù baïn tôùi giaùc ngoä toái thöôïng. Baïn seõ nhìn theå giuùp baïn phaùt trieån söùc maïnh ñeå khaéc thaáy söï vaät moät caùch nhö thò: If you are a phuïc nhöõng yeáu ñieåm noùng giaän, haän thuø wise person, meditation practices will take vaø baát maõn: If you are hot-tempered, you to supreme enlightenment. Then you meditation practices can help you develop will see things as they are, and not as they the strength to overcome these appear to be. weaknesses of anger, hatred and (V) Tröôùc khi Thieàn quaùn—Before resentment. Meditation: 15) Neáu baïn hay ganh gheùt, thieàn taäp coù theå 1) AÊn uoáng—Foods and Drinks: Neân aên ñoà giuùp baïn hieåu ñöôïc caùi nguy hieåm cuûa söï nheï hôïp vôùi cô theå, traùnh nhöõng chaát coù ganh gheùt: If you are jealous, meditation nhieàu daàu môõ, chaát cay, kích thích thaàn practices can help you understand the kinh nhö caø pheâ, röôïu, thuoác huùt, vaân danger of your jealousy. vaân—Just take light diet, avoid browned, 16) Neáu baïn laø ngöôøi noâ leä cho naêm giaùc fried, or hot foods, especially those quan, thieàn taäp coù theå giuùp baïn hoïc hoûi stimulants such as coffee, alcohol or caùch trôû neân chuû teå cuûa nhöõng giaùc quan cigarettes, etc. tham duïc naày: If you are a slave to your 2) Y phuïc—Clothing: Y phuïc phaûi hôïp vôùi five senses, meditation practices can help thôøi tieát, traùnh ñoà bít buøng, chaät boù cöùng you learn how to become the master of laøm maùu huyeát khoù löu thoâng ñieàu hoøa— your sense-desires. Clothes must be fitting to the weather, 17) Neáu baïn nghieän röôïu, thuoác laù hay ma avoid tight clothes that would make the tuùy, baïn coù theå nhaän thöùc ñöôïc caùch vöôït circulatory system difficult. qua ñöôïc nhöõng thoùi xaáu nguy hieåm naày: 3) Nôi choán—Place: Nôi thieàn taäp phaûi an If you are addicted to wine, tobacco, or tònh, khoâng bò loaïn ñoäng nhö trong goùc drugs, meditation practices can help you phoøng, vaân vaân. Ngaøy xöa, thöôøng thöôøng realize how to overcome the dangerous thieàn ñöôøng ñöôïc xaây trong khu röøng xa habits which have enslaved you. vaéng—Should be quiet, and without 18) Neáu baïn laø ngöôøi aùm muoäi, thieàn taäp seõ distraction such as a quiet corner of the cho baïn cô hoäi trau doài kieán thöùc höõu house, etc. In the old days, generally Zen duïng vaø lôïi ích cho caû baïn laãn baïn beø vaø halls were built in a remote forest far gia ñình: If you are an ignorant person, away from the real world.

4) Giôø giaác thieàn taäp—Time for meditation: with the open palm of the right hand on Buoåi toái töø 9 ñeán 10 giôø hay buoåi saùng that of the left one. sôùm khoaûng töø 5 ñeán 6 giôø. Ñaây chæ laø giôø 8) Theá löng—The posture of the back: Luoân giaác ñeà nghò, haønh giaû coù theå taäp thieàn baát giöõ cho löng thaúng—Always keep

the cöù luùc naøo trong ngaøy—At night from 9 to back straight. 10 p.m., or early in the morning from 5 to 9) Theá coå—Neck posture: Coå phaûi thaúng 6 a.m. This schedule is only a nhöng vaø ñaàu hôi nghieâng veà phía tröôùc— recommended schedule, practitioners can The neck must be straight, but the head practice meditation at any time during the slightly inclined forward. day. 10) Maét—Eyes: Ñoâi maét hôi heù môû, vì neáu 5) Thaân theå—body: Thaân theå phaûi saïch seõ. maét môû to thì chuùng ta deã bò aùnh saùng vaø Neáu coù theå ñöôïc neân taém röõa 15 phuùt caûnh vaät beân ngoaøi laøm nhieãu loaïn, coøn tröôùc giôø thieàn taäp—Body must be clean. neáu maét nhaém thì chuùng ta deã bò hoân If possible, practitioners should have a traàm—Both eyes slightly open; if widely bath 15 minutes before meditation. open we would easily be disturbed; if 6) Theá ngoài—Posture: Coù hai caùch ngoài— closed, we could easily feel drowsy. There are two types. 11) Mieäng—Mouth: Mieäng ngaäm laïi, choùt a) Baùn giaø—Half crossed-legged: löôõi ñeå treân chaân raêng haøm treân, raêng ñeå • Haøng ma baùn giaø: gaùc baøn chaân maët leân thong thaû chöù khoâng caén vaøo nhau—Close ñuøi beân traùi nhö theá ngoài cuûa Ngaøi Vaên the mouth with the tip of the tongue Thuø Sö Lôïi Boà Taùt—Half crossed-legged touching the palate; do not clench your posture, put the right leg on the left thigh teeth. like the posture of Manjusri Bodhisattva. 12) Ñieàu hoøa hôi thôû—Normalizing the • Kieát töôøng baùn giaø: gaùc baøn chaân traùi leân breathing: Hít khoâng khí saâu vaøo baèng ñuøi maët nhö theá ngoài cuûa Ngaøi Phoå Hieàn muõi, roài thôû töø töø ra baèng mieäng, chæ caàn Boà Taùt—Half crossed-legged posture, put thôû ñeàu—Deeply inhale the air through the left leg on the right thigh like the the nose and exhale it slowly through the posture of Samantabhadra Bodhisattva. mouth. Just breath regularly. b) Kieát giaø hay Kim Cang toïa: Ñeå baøn chaân (VI) Xaû Thieàn—Releasing meditation: Khi xaû traùi leân ñuøi phaûi, gaùc baøn chaân phaûi leân thieàn baïn phaûi laøm ngöôïc laïi taát caû, nghóa ñuøi traùi, goùt hai baøn chaân ñeàu saùt vaøo laø tröôùc heát phaûi xaû taâm, xaû töùc, roài xaû buïng. Ngoài kieát giaø khoù taäp, luùc môùi baét thaân. Sau moãi laàn thieàn ñònh maø thaáy thaân ñaàu deã bò meät moûi, nhöng taäp daàn seõ taâm nheï nhaøng saùng suoát, töùc laø buoåi thöïc quen, vaø khi quen seõ ngoài ñöôïc nhieàu giôø taäp ñoù coù keát quaû. Khi thöïc taäp maø thaáy hôn—Crossed-legged posture, put the left thaân taâm coù gì khaùc thöôøng neân hoûi foot on the right thigh, the right foot on the chuyeän vôùi thaày hoaëc thieän höõu tri thöùc ñeå left thigh, both heels close to the khoûi laïc vaøo taø phaùp—You must reverse abdomen. This posture is difficult to the whole process, that is, you must practice at the beginning, but with time it release your mind, then your breathing, can be done and it would help us to and finally your body. Each time you continue sitting for many hours. perform the meditation session, you 7) Vò trí cuûa hai caùnh tay—Position of the should feel at ease; this means that it has two arms: Hai caùnh tay voøng xuoâi, ñeå baøn produced good effect. On the contrary, tay maët treân baøn tay traùi—Join both hands you must ask your master or good knowing

advisors why you do not feel good after dieäu, vaø cuõng nhôø ñoù maø chuùng ta coù theå daïy meditation. doã vaø höôùng daãn nhöõng chuùng sanh coù taâm trí 1) Xaû Taâm—Release the mind: Phaûi nhôù laïi taùn loaïn—Dhyana paramita is a gate of coi mình ñang ngoài ôû ñaâu? Thôøi gian qua Dharma-illumination; for with it, we mình laøm gì? Mình coù bò taùn loaïn hay hoân accomplish all balanced states of dhyana and traàm hay khoâng?—You should try to wonderfully profound powers, and we teach remember where you sat, what you did, and guide distracted living beings. were you disturbed or drowsy? ** For more information, please see Luïc Ñoä 2) Xaû Töùc—Releasing the breathing: Môû Ba La Maät. mieäng thôû ra vaøi hôi thaät daøi cho khí noùng Thieàn Ñònh Tinh Taán: Dhyana and Virya trong ngöôøi giaûm bôùt vaø ñeå phuïc hoài laïi (skt)—Meditation balance and diligence—Hai traïng thaùi bình thöôøng—Open your mouth trong saùu Ba la maät—Two of the six and exhale deeply to let out all the heat paramitas. inside your body and to recover your Thieàn Ñoán Ngoä: Sudden-enlightened Zen. normal state. • Thieàn phaùi ñöôïc truyeàn töø Toå Boà Ñeà Ñaït 3) Xaû Thaân—Releasing the body: Töø töø duoãi Ma. Theo Thieàn sö D.T. Suzuki trong hai tay, xoa nheï leân nhau, roài aùp leân maét. Thieàn Luaän, Taäp I, söï phaân hoùa döôùi thôøi Nhuùc nhích nheï coå vaø löng. Uoán löôõi moät Nguõ Toå Hoaèng Nhaãn thaønh hai toâng phaùi vaøi laàn vaø nuoát chuùt nöôùc mieáng. Sau ñoù cuûa Hueä Naêng vaø Thaàn Tuù giuùp cô duyeân laáy tay xoa leân hai baép ñuøi, roài thaùo laàn cho Thieàn phaùt trieån thuaàn tuùy hôn baèng hai chaân ra, xoa hai baép chuoái, hai baøn caùch töôùc boû nhöõng yeáu toá khoâng caàn chaân. Khi xong neân nheø nheï ñöùng daäy, ñi thieát, hoaëc noùi ñuùng hôn, nhöõng yeáu toá tôùi ñi lui vaøi voøng seõ caûm thaáy thaân khoan khoâng tieâu hoùa ñöôïc. Roát cuøng phaùi Thieàn khoaùi, taâm nheï nhaøng—Slowly stretch out Ñoán ngoä cuûa Hueä Naêng toàn taïi vöôït qua both arms, slightly rub both hands and Thaàn Tuù, chöùng toû Thieàn Ñoán Ngoä öùng press them on your eyes. Stir a little bit hôïp moät caùch tuyeät haûo nhaát vôùi neáp taâm your neck and back. Curve your tongue a lyù vaø caûm nghó cuûa ngöôøi Trung Hoa— few times and swallow the saliva. Then Zen sect transmitted from Bodhidharma. rub thighs, calves, and feet; extend both According to Zen master D.T. Suzuki in legs. After that, slowly stand up and walk the Essays in Zen Buddhism, Book I, the a few rounds; you will feel at ease. differentiation of two schools under the (VII) Caùc loaïi Thieàn—Categories of fifth patriarch, by Hui-Neng and Shen-meditation: Coù nhieàu loaïi Thieàn; tuy Hsiu, helped the further progress of pure nhieân, caên baûn coù hai loaïi—There are Zen by eliminating unessential or rather many sorts of meditation; however, undigested elements. Eventually the basically there are two kinds. school of Hui-Neng survived the other 1) Nhö Lai Thieàn: The Tathagata Zen—See proves that his Zen was in perfect accord Nhö Lai Thieàn. with Chinese psychology and modes of 2) Toå Sö Thieàn: Patriarchal Zen—See Toå Sö thinking. Thieàn. • Thieàn ñoán ngoä coù boán ñaëc tính ñaëc thuø Thieàn Ñònh Ba La Maät: Dhyana-paramita Sudden-enlightened Zen is distinguished (skt)—Thieàn ñònh Ba La Maät laø cöûa ngoõ ñi vaøo by four characteristics: haøo quang chö phaùp, vì nhôø ñoù maø chuùng ta 1) Baát Laäp Vaên Töï: It is not established by ñaït ñeán ñònh

tænh cuõng nhö nhöõng noäi löïc thaâm words.

2) Giaùo Ngoaïi Bieät Truyeàn: It is a special Thieàn Hoùa: Taùnh chaát chuyeån hoùa cuûa transmission outside the teachings. Thieàn—The transforming character of Ch'an. 3) Tröïc Chæ Nhôn Taâm: It directly points to Thieàn Hoøa: Thieàn Hoøa Giaû—Thieàn Hoøa the human mind. Töû—Baïn ñoàng tu thieàn (lôøi xöng hoâ thaân tình 4) Kieán Taùnh Thaønh Phaät: Through it one ñaïo vò)—Meditation-associates, or fellow sees one's own nature and becomes a monks. Buddha. Thieàn Hoøa Giaû: See Thieàn Hoøa. Thieàn Ñöôøng: Thieàn ñöôøng laø moät caên Thieàn Hoøa Töû: See Thieàn Hoøa. phoøng caên nhaø lôùn trong töï vieän hay thieàn Thieàn Hueä: Thieàn dònh vaø trí hueä (y vaøo hai vieän. Taïi caùc chuøa lôùn, thöôøng Thieàn Ñöôøng laø moùn naày thì coù theå nhieáp heát thaûy caùc haønh moät kieán truùc bieät laäp chæ ñeå thöïc haønh toïa chöùng)—The mystic trance and wisdom. thieàn, chöù khoâng coù caùc nghi leã khaùc— Buddhist meditation hall (center)—Buddhist Thieàn Khaùch: Zen guest. temple or Zen hall (room) or meditation hall of Thieàn Laïc: Söï hyû laïc trong thieàn ñònh—The the Ch'an sect. In large temples, meditation joy of abstract meditation. hall is a separate structure, where only Thieàn Laõo: Zen Master Thieàn Laõo—Teân cuûa meditation is practiced without any other moät nhaø sö Vieät Nam, coù leõ queâ ôû mieàn Baéc ceremonies. Vieät Nam; tuy nhieân, queâ quaùn cuûa ngaøi khoâng Thieàn Gia: Thieàn Toâng—Thieàn Moân. ai bieát ôû ñaâu. Sö ñeán chuøa Kieán Sô gaëp vaø trôû 1) Ngöôøi tu thieàn: Meditator. thaønh moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa 2) Phaät Töû: Buddhist. Thieàn sö Ña Baûo. Thieàn sö Thieàn Laõo laø phaùp 3) Thieàn Toâng: The Ch'an Sect. töû ñôøi thöù saùu cuûa doøng Thieàn Voâ Ngoân Thieàn Giaùo: Thoâng. Sau khi Thieàn sö Ña Baûo thò tòch, ngaøi 1) Giaùo phaùp nhaø Thieàn: Giaùo thuyeát xieån dôøi veà nuùi Thieân Phuùc taïi quaän Tieân Du vaø truï döông toâng chæ nhaø Thieàn (tröïc chæ nhaân taïi chuøa Truøng Minh. Luùc aáy tieáng taêm cuûa taâm, kieán taùnh thaønh Phaät)—The teaching ngaøi traûi khaép töù phöông. Vua Lyù Thaùi Toâng of the Ch'an (Zen) sect. chieáu saéc chæ trieäu ngaøi veà kinh ñoâ laøm coá vaán, 2) Thieàn vaø Giaùo: Thieàn Toâng (baát laäp vaên nhöng khi saéc chæ vöøa ñeán thì ngaøi ñaõ thò tòch. töï, giaùo ngoaïi bieät truyeàn) vaø Giaùo Toâng Ñeå toân vinh ngaøi vua ñaõ cho truøng tu laïi ngoâi (laáy hoïc vaø hieåu laøm chính yeáu)—The chuøa sö ôû, xaây thaùp thôø sö taïi phía tröôùc esoteric tradition and the teaching of the chuøa—Name of a Vietnamese monk, probably scriptures. from North Vietnam; however, his origin was unknown. He went to Kieán Sô Temple to meet Thieàn Haø: and become one of the most outstanding 1) Thieàn ñònh ñöôïc ví nhö doøng soâng Thieàn disciples of Zen Master Ña Baûo. He was the daäp taét löûa taâm: The dhyana river, i.e. the dharma heir of the sixth lineage of the Wu- mystic trance like a river extinguishes the Yun-T'ung Zen Sect. After Zen master Ña Baûo fires of the mind. passed away he moved to Mount Thieân Phuùc 2) Soâng Ni Lieân Thieàn chaûy ngang qua Boà in Tieân Du district to stay at Trung Minh Ñeà Ñaïo Traøng: The river Nairanjana Temple. His reputation spread all over the (Niladyan), which flows past Gaya. place. Later King Lyù Thaùi Toå sent an Imperial Thieàn Haønh: Haønh phaùp toïa thieàn hay haønh Order to recall him to the capital

to be the nghi cuûa thieàn gia—The methods employed in king's advisor, but when the Imperial Order meditation; the practices, or disciplines, of the arrived he had already passed away. To Ch'an school.

honour him, the king ordered his local temple under the supervision of Most mandarin to build a stupa right at the foot of Venerable Maät Hoaèng. During the reign of the mountain and to rebuild the temple where king Thaønh Thaùi, the French opened the Nam he used to stay. Giao New Highway, so the temple had to be Thieàn Laâm: moved to the western part of its ground. Up to 1) Röøng Thieàn: Meditation forest or grove of the present time, for more than fifty years, meditation. Thieàn Laâm has been a private temple, 2) Töï vieän hay Thieàn vieän: Pagoda or a changing hands according to familial traditions. monastery. It was rebuilt by the Buddhist Congregation in 3) Töï vieän hay Thieàn vieän nhieàu nhö caây 1957. treân röøng: Monasteries as numerous as Thieàn Luaät: Thieàn Toâng vaø Luaät Toâng—The trees in a forest. Ch'an and Vinaya sects, i.e. the Meditative Thieàn Laâm Töï: teân cuûa moät ngoâi chuøa coå ôû and Disciplinary schools. Hueá, Trung Vieät. Chuøa laø ngoâi chuøa coå thöù hai ** For more information, please see Thieàn thuoäc heä phaùi Taøo Ñoäng, do Hoøa Thöôïng Nhö Toâng and Luaät Toâng. Tö Khaéc Huyeàn khai sôn vaøo cuoái theá kyû thöù Thieàn Luïc: Kyù luïc cuûa Thieàn Toâng—The 17. Duôùi thôøi chuùa Nguyeãn Phöôùc Hoaït, chuøa records of the Ch'an sect. ñaõ ñöôïc truøng tu baèng vaät lieäu kieân coá vaø vò toå Thieàn Löõ: thöù ba cuûa chuøa ñöôïc ban saéc töù danh hieäu 1) Baïn ñoàng tu Thieàn: Fellow-meditators. Thanh Thaän Chieâu Quaû ñaïi laõo Hoøa Thöôïng. 2) Taêng löõ ñoàng tu: Fellow-monks. Vaøo ñaàu thôøi vua Gia Long, Thöøa Thieân Cao Thieàn Moân: Hoaøng Haäu (vôï vua Gia Long) ñaõ cuùng döôøng 1) Phaùp Moân Thieàn Ñònh noùi chung: The ngaân khoaûn ñeå truøng tu chuøa döôùi söï troâng meditative method in general. nom cuûa Hoøa Thöôïng Maät Hoaèng. Döôùi trieàu 2) Thieàn Ba La Maät: Dhyana paramita—See vua Thaønh Thaùi, ngöôøi Phaùp môû ñöôøng Nam Luïc Ñoä Ba La Maät. Giao Taân Loä, chuøa laïi phaûi dôøi vaøo meù taây 3) Thieàn Toâng ñöôïc Toå Boà Ñeà Ñaït Ma khuoân vieân cuõ. Cho ñeán hoâm nay, traûi qua hôn truyeàn sang Trung Quoác, taâm taâm töông 50 naêm, chuøa trôû thaønh chuøa tö vaø theo kieåu truyeàn nhö moät tröôøng phaùi maät giaùo: The truyeàn töû löu toân neân ngaøy caøng trôû neân hoang intuitional school established in China pheá. Naêm 1957, chuøa ñöôïc Giaùo Hoäi Phaät according to tradition by Bodhidharma, Giaùo truøng tu laïi—Name of an ancient temple personally propagated from mind to mind in Hueá, Central Vietnam. This is the second in as an esoteric school. age among the temples belonging to the T'ao- Thieàn Moân Nguõ Toâng: Naêm toâng phaùi T'ung Zen Sect in Hueá. It was first built by Thieàn (Töø Sô Toå Boà Ñeà Ñaït Ma ñeán Luïc Toå Most Venerable Nhö Tö Khaéc Huyeàn in the Hueä Naêng, Thieàn Toâng Trung Quoác vaãn laø late 17th century. During the reign of Lord moät toâng duy nhaát, nhöng sau ñoù ñöôïc chia Nguyeãn Phöôùc Hoaït, the temple was already laøm naêm toâng)—The five Ch'an schools. enlarged with solid construction materials, and 1) Laâm Teá Toâng: Toâng Laâm Teá vaãn coøn toàn the third patriarch of the temple was taïi ñeán hoâm nay vaø raát thaønh coâng. Döôùi recognized by the

Lord with honourable name thôøi nhaø Toáng, toâng naày chia laøm hai Thanh Thaän Chieâu Quaû Great Most nhaùnh laø Döông Kyø vaø Hoaøng Long—Lin- Venerable. During the early years of king Gia Ji Sect, which remains and is very Long's reign, Queen Thöøa Thieân Cao successful until this day. During the Sung dedicated fund for the reconstruction of the

dynasty, it divided into two sects of Yang- (C) Theo Baùch Khoa Töø Ñieån Minh Trieát Qi and Hung-Lung. Phöông Ñoâng, coù hai ñònh nghóa veà 2) Quy Ngöôõng Toâng (ñaõ bò mai moät): Kui- Thieàn—According to The Encyclopedia of Yang Sect, disappeared. Eastern Philosophy and Religion, Zen can 3) Vaân Moân Toâng (vaãn coøn toàn taïi ñeán nay): be defined as both exoterically and Yun-Men Sect, remains until this day. esoterically. 4) Phaùp Nhaõn Toâng (ñaõ du nhaäp Cao Ly): 1) Theo quan ñieåm coâng truyeàn: Thieàn laø Fa-Yan Sect, which was removed to moät phaùi cuûa Phaät giaùo Ñaïi Thöøa, phaùt Korea. trieån ôû caùc theá kyû thöù saùu vaø thöù baûy, nhôø 5) Taøo Ñoäng Toâng (vaãn coøn toàn taïi ñeán nay): söï hoøa troän Phaät giaùo Thieàn do toå Boà Ñeà Tsao-Tung Sect, remains until this day. Ñaït Ma du nhaäp vaøo Trung Quoác vaø Ñaïo ** The second already disappeared; the giaùo. Hieåu theo nghóa naày, Thieàn laø moät fourth was removed to Koea; the other toân giaùo mang hoïc thuyeát vaø caùc phöông three remained, the first being the most phaùp nhaèm muïc ñích ñöa tôùi choã nhìn thaáy successful. ñöôïc baûn tính rieâng cuûa chuùng ta, vaø tôùi Thieàn Na: Dhyana (skt). giaùc ngoä hoaøn toaøn, nhö Ñöùc Phaät Thích (A) Thieàn Na laø thuaät ngöõ Trung Hoa, do töø Ca Maâu Ni ñaõ traûi qua döôùi coäi Boà Ñeà sau tieáng Phaïn "Dhyana" maø ra. Thieàn Na chæ moät thôøi kyø thieàn ñònh maõnh lieät. Hôn baát söï taäp trung tinh thaàn vaø söï tónh taâm, trong cöù moät phaùi Phaät giaùo naøo, Thieàn ñaët leân ñoù moïi söï phaân bieät nhò nguyeân ñeàu bieán haøng ñaàu söï theå nghieäm ñaïi giaùc vaø nhaán maát—Ch'an-na is a Chinese version from maïnh tôùi tính voâ ích cuûa caùc nghi leã toân the Sanskrit word "Dhyana," which refers giaùo. Con ñöôøng ngaén hôn nhöng gay go to collectedness of mind or meditative trong tu haønh laø "toïa thieàn."—Exoterically absorption in which all dualistic regarded, Zen, or Ch'an as it is called distinctions disappear. when referring to its history in China, is a (B) Tònh löï—Laøm vaéng laëng doøng suy töôûng. school of Mahayana Buddhism, which Thieàn Na laø Ba La Maät thöù naêm trong luïc developed in China in the 6th and 7th ñoä Ba La Maät (thöïc taäp thieàn na ñeå ñöôïc centuries from the meeting of Dhyana trí hueä Baùt Nhaõ), trong ñoù taát caû moïi bieän Buddhism, which was brought to China by bieät giöõa chuû theå vaø ñoái töôïng, giöõa thaät Bodhidharma, and Taoism. In this sense, vaø giaû, ñeàu bò xoùa boû—Quiet thought— Ch'an is a religion, the teachings, and Quiet meditation—The fifth paramita (to practices of which are directed toward practice dhyana to obtain real wisdom or self-realization and lead finally to prajna). In dhyana all dualistic distinctions complete awakening or enlightenment as like subject, object, true, false are experienced by Sakyamuni Buddha after eliminated. intensive meditative self-discipline under • Abstract. the Bodhi-tree. More than any other • Meditation. school, Ch'an stresses the prime • Thought. importance of the enlightenment •

Reflection. experience and the useless of ritual • Profound and abstract religious religious practices and intellectual contemplation. analysis of doctrine for the attainment of • Get rid of evil. liberation. Ch'an teaches the practice of • Quiet meditation. sitting in meditative absorption as the

shortest, but also steepest, way to religion, but rather an indefinable, awakening. incommunicable root, free from all names, ** Nhöõng ñaëc tröng cuûa Thieàn coù theå toùm taét descriptions, and concepts, that can only baèng boán nguyeân lyù sau ñaây—The be experienced by each individual for him essential nature of Ch'an can be or herself. From expressed forms of this, summarized in four short statements: all religions have sprung. In this sense, a) Giaùo ngoaïi bieät truyeàn: Special Ch'an is not bound to any religion, transmission outside the orthodox including Buddhism. It is the primor-dial teaching. perfection of everything existing, b) Baát laäp vaên töï: Nondependence on sacred designated by the most various names, writings. experienced by all great sages, and c) Tröïc chæ nhaân taâm: Direct pointing to the founders of religions of all cultures and human heart. times. Buddhism has referred to it as the d) Kieán taùnh thaønh Phaät: Leading to "identity of Samsara and Nirvana." From realization of one's own nature and this point of view, Ch'an is not a method becoming a Buddha. that brings people living in ignorance to ** For more information, please see Thieàn the goal of liberation; rather it is the Ñònh Ba La Maät, Dhyana, and Töù Thieàn. immediate expression and actualization of 2) Theo quan ñieåm bí truyeàn: Thieàn khoâng the perfection present in every person at phaûi laø moät toân giaùo, maø laø moät nguoàn goác every moment. khoâng theå xaùc ñònh ñöôïc vaø khoâng theå Thieàn Nam Toâng: See Southern school. truyeàn thuï ñöôïc. Ngöôøi ta chæ coù theå töï Thieàn Nham: Thieàn sö Thieàn Nham (1093- mình theå nghieäm. Thieàn khoâng mang moät 1163)—Zen Master Thieàn Nham—Thieàn sö caùi teân naøo, khoâng coù moät töø naøo, khoâng Vieät Nam, queâ ôû Baéc Vieät. Sau khi thi ñoã Giaùp coù moät khaùi nieäm naøo, noù laø nguoàn cuûa taát Khoa cuûa trieàu ñình, ngaøi ñeán chuøa Thaønh caû caùc toân giaùo, vaø caùc toân giaùo chæ laø Ñaïo ñeå tham vaán vôùi Thieàn sö Phaùp Y. Chæ nhöõng hình thöùc bieåu hieän cuûa cuøng moät sau moät caâu cuûa thaày, ngaøi lieàn laõnh hoäi, neân söï theå nghieäm gioáng nhau. Theo nghóa xin laøm ñeä töû. Ngaøi laø Phaùp töû ñôøi thöù 13 doøng naày, Thieàn khoâng lieân heä vôùi moät truyeàn Thieàn Tyø Ni Ña Löu Chi. Ban ñaàu, ngaøi truï taïi thoáng toân giaùo rieâng bieät naøo, keå caû Phaät chuøa Thieân Phuùc treân nuùi Tieân Du. Veà sau giaùo. Thieàn laø "söï hoaøn thieän nguyeân lai" ngaøi trôû veà queâ truøng tu chuøa Trí Quaû ôû Coå cuûa moïi söï vaät vaø moïi thöïc theå, gioáng vôùi Chaâu, Long Bieân. Trong khoaûng nieân hieäu söï theå nghieäm cuûa taát caû caùc Ñaïi Thaùnh, Thieân Thuaän, trieàu ñình göûi chieáu chæ trieäu hoài caùc nhaø hieàn trieát vaø caùc nhaø tieân tri thuoäc ngaøi veà kinh ñoâ caàu möa. Ngaøi ñaõ thaønh coâng taát caû moïi toân giaùo, duø coù duøng nhöõng teân trong vieäc caàu möa vaø tieáng taêm vang voäi. Moät goïi khaùc nhau ñeán maáy ñeå chæ söï theå ngaøy naêm 1163, ngaøi ñoát neán, töø bieät ñeä töû, roài nghieäm aáy. Trong Phaät giaùo, ngöôøi ta goïi thò tòch, luùc aáy ngaøi 71 tuoåi—A Vietnamese noù laø "söï

ñoàng nhaát cuûa Sanh töû vaø Nieát Zen master from North Vietnam. After passing baøn." Thieàn khoâng phaûi laø moät phöông the National First Laureate, he came to Thaønh phaùp cho pheùp ñi ñeán söï giaûi thoaùt ñoái vôùi Ñaïo Temple to discuss with Zen master Phaùp moät ngöôøi soáng trong voâ minh, maø laø bieåu Y. Only after one sentence from the master, he hieän tröïc tieáp, laø söï caäp nhaät hoùa söï hoaøn awakened and insisted to be his disciple. He thieän voán coù trong töøng ngöôøi ôû baát cöù luùc was the Dharma heir of the thirteenth naøo—Esoterically regarded, Ch'an is not a generation of the Vinitaruci Zen Sect. At first,

he stayed at Thieân Phuùc Temple on Mount taught Zen for the first time in the Zen Tieân Du. Later, he returned to his home town Hall of Gangoâji, Nara. to rebuild Trí Quaû Temple in Coå Chaâu, Long 2) Keá ñeán laø Ñaïo Tuaán (Dosen), moät vò luaät Bieân. During the reign of King Thieân Thuaän, sö Trung Hoa, ñeán Nara naêm 710 vaø the Royal Court sent an Imperial Order to truyeàn Baéc Toâng. Ngaøi truyeàn phaùp cho summon him to the capital for rain-making Haønh Bieåu (Gioâhyoâ) naêm 733 vaø Haønh praying. He was successful and became Bieåu truyeàn cho Toái Töøng: Next, Tao- famous after this event. One day in 1163, he lit Hsuan, a Chinese Vinaya (discipline) an incense, said good-bye to his disciples, then master, came to Nara in 710 A.D. and passed away, at the age of 71. taught the Zen of the Northern School. He Thieàn Nhaân: Moät thaønh vieân cuûa Thieàn transmitted it to Gioâhyoâ in 733 A.D., who phaùi—A member of the Ch'an (Zen) in turn taught it to Saicho (Dengyoâ (Meditative or Intuitive) sect. Daishi). Thieàn Ni: Ni Coâ—A nun. 3) Moät vò Thieàn sö Nam toâng laø Nghóa Khoâng (Giku), laø ñeä töû cuûa Dieâm Quan Teà Thieàn OÂng Ñaïo Giaû: Thieàn Sö Thieàn OÂng An (Enkwan Saian) ñeán Kyoto vaø giaûng (902-979)—Thieàn Sö Thieàn OÂng queâ laøng Coå Thieàn töø naêm 851 ñeán 858 taïi chuøa Ñaøn Phaùp, töø thuôû coøn raát nhoû sö ñaõ khoâng thích Laâm Töï (Danrinji) do hoaøng haäu cuûa Ta cuoäc ñôøi traàn tuïc. Sö xuaát gia vaø trôû thaønh moät Nga Thieân Hoaøng (Danrin) laäp neân. OÂng trong nhöõng ñeä töû xuaát saéc nhaát cuûa Ñinh thaønh coâng myõ maõn trong coâng cuoäc Tröôûng Laõo. Sö laø Phaùp töû ñôøi thöù möôøi moät truyeàn baù giaùo phaùp cuûa oâng: A special doøng Tyø Ni Ña Löu Chi. Sö thò tòch naêm 979, Zen instructor of the Southern School, thoï 78 tuoåi—Zen Master Thieàn OÂng (902- Giku, a pupil of Ch'i-An, came to Kyoto 979)—A Vietnamese monk from Coå Phaùp. He and taught Zen from 851 to 858 A.D. in did not like secular life since he was very Danrinji Temple built by the Empress young. He left home and became one of the Danrin. He was successful in his teaching. most outstanding disciples of Ñinh Tröôûng ***Trong nhöõng tröôøng hôïp keå treân, söï truyeàn Laõo. He was the Dharma heir of the eleventh baù ñeàu ñöôïc trieàu ñình uûng hoä nhöng lineage of the Vinitaruci Zen Sect. He passed khoâng beàn laâu. Vò thieàn sö sau cuøng phaûi away in 979, at the age of 78. thaát voïng boû veà Trung Quoác naêm 858, ñeå Thieàn Phaùi Nhaät Baûn: Japanese Zen sects: laïi moät thaønh tích laø Laõ Sanh Moân (A) Lòch söû Thieàn phaùi Nhaät Baûn—The (Rashomon), Kyoto, ghi chöùng moät kyû luïc history of Japanese Zen sects: Theo Giaùo veà söï truyeàn baù Thieàn taïi Nhaät Baûn: In all sö Junjiro Takakusu trong Cöông Yeáu the above cases the propagation

was Trieát Hoïc Phaät Giaùo, Thieàn du nhaäp vaøo assisted by the Court but did not continue Nhaät Baûn baèng nhieàu ñôït—According to long. The last-mentioned teacher went Prof. Junjiro Takakusu in The Essentials of home disappointed in 858 A.D., leaving a Buddhist Philosophy, Zen was introduced monument at Rashomon, Kyoto, inscribed: to Japan several times: “A record of the propagation of Zen in 1) Ñeä töû cuûa Huyeàn Trang laø Ñaïo Chieâu Japan.” (Doshoâ 629-700), ñeán Trung Quoác vaøo (B) Trieát lyù Thieàn—Zen philosophy: Coát loõi naêm 654, laàn ñaàu tieân mang Thieàn veà cuûa Thieàn toâng ñöôïc toùm löôïc nhö sau: truyeàn baù taïi Thieàn ñöôøng Gangoâji ôû “Cöù nhìn vaøo trong taâm thì seõ thaáy ñöôïc Nara: Hsuan-Tsang’s pupil, Dosho, who Phaät quaû.” Toâng phaùi naày nhaán maïnh vaøo went to China in 654 A.D., introduced and

söï thieàn ñònh hay thieàn quaùn maø chæ rieâng 1) Phaùi Chaân Ngoân: Shingon Sect—Caùc giaùo moät ñieàu naày ñaõ coù theå daãn ñeán giaùc ngoä. lyù vaø phöông phaùp tu taäp cuûa phaùi naày Thieàn sö Dogen, moät trong nhöõng hình ñöôïc ñöa vaøo Nhaät Baûn töø Trung Quoác bôûi aûnh tieâu bieåu cuûa Thieàn toâng Nhaät Baûn. Kukai (hay Hoaèng Phaùp Ñaïi Sö vì oâng OÂng ñaõ baét ñaàu cuoäc soáng tu só vôùi söï tìm ñöôïc bieát qua danh hieäu naày nhieàu hôn) lôøi giaû ñaùp cho caâu hoûi: “Vì sao coù nhieàu vaøo theá kyû thöù IX. Phaùp moân tu haønh cuûa vò Phaät phaûi haønh trì con ñöôøng giaùc ngoä phaùi Chaân Ngoân xoay quanh ba phöông cho mình nhö theá, trong khi taát caû chuùng thöùc quaùn töôûng: maïn ñaø la, maät chuù, vaø sanh ñeàu ñaõ saün coù Phaät quaû nôi hoï?” thuû aán—The doctrines and practices of Khoâng tìm ñöôïc ngöôøi naøo ôû Nhaät Baûn coù this sect were brought from China to Japan theå giaûi ñaùp thoûa ñaùng cho mình, oâng ñaõ in the ninth century by Kukai (or Kobo- ñi ñeán Trung Quoác ñeå tìm söï soi saùng. Taïi daishi, as he is more popularly known). ñaây, oâng ñaõ ñöôïc giaùc ngoä bôûi moät tu só Shingon discipline and practice revolve Phaät giaùo Thieàn toâng. Khi trôû veà Nhaät around three meditational devices: the Baûn, oâng truyeàn baù chuû thuyeát: “Taát caû mandala, the mantra, and the mudra. moïi ngöôøi ñeàu ñaõ ñöôïc giaùc ngoä. Veà baûn 2) Phaùi Laâm Teá: Lin-Chi sect—Giaùo lyù phaùi chaát, hoï laø nhöõng vò Phaät. Haønh Thieàn Laâm Teá ñöôïc Vinh Taây Minh Am (1141- chính laø moät haønh ñoäng cuûa Phaät.”—The 1215) thieát laäp vöõng chaéc ôû Nhaät. Phaùi essence of Zen Buddhism is summed up as Laâm Teá ñaëc bieät maïnh ôû Kyoto, nôi coù follows: “Look into the mind and you will nhieàu chuøa vaø töï vieän haøng ñaàu cuûa phaùi find Buddhahood,” this sect lays great naày—The teachings of Lin-Chi sect were stress on meditation or contemplation firmly established in Japan by Fisai which alone can lead one to Myoan (1141-1215). The Lin-Chi sect is enlightenment. Zen master Dogen, one of particularly strong in Kyoto, where many the most important and representative of its head temples and monasteries are features of Zen Buddhism. Dogen started located. his monastic life as a monk seeking an 3) Phaùi Hoaøng Baù: Huang-Po Sect—Thieàn answer to the question: “Why did so many phaùi naày ñöôïc AÁn Nguyeân ñaïi sö ñöa vaøo Buddhas practise the way of self- Nhaät Baûn naêm 1654. Toå ñình phaùi naày xaây enlightenment, although all living beings, theo kieåu

Trung Quoác laø chuøa Mampuku by their very nature, already had gaàn Kyoto. Phaùi Hoaøng Baù laø thieàn phaùi ít Buddhahood in them." As nobody in Japan coù aûnh höôûng nhaát ngaøy nay taïi Nhaät could satisfy him with a convincing Baûn—This Zen sect was introduced into answer, he went to China to seek light. Japan from China in 1654 by Zen master There he attained enlightenment under the Yin-Yuan. Its head temple built in the instruction of a Zen Buddhist monk. On his Chinese style, is Mampukuji, near Kyoto. return to Japan he propagated the Huang-Po sect is the least influential of following doctrine: “All human beings the Zen sects in present-day Japan. have already been enlightened. They are 4) Phaùi Taøo Ñoäng: Ts’ao-Tung sect—Moät Buddhas by nature. The practice of trong hai thieàn phaùi coù theá löïc hôn caû ôû meditation is nothing but the Buddha’s act Nhaät Baûn, phaùi kia laø Laâm Teá. Coù nhieàu itself.” thuyeát noùi veà nguoàn goác cuûa caùi teân “Taøo (C) Caùc Thieàn phaùi Nhaät Baûn—Japanese Zen Ñoäng.” Moät cho raèng ñaây laø chöõ ñaàu cuûa sects: teân cuûa hai vò thieàn sö Ñoäng Sôn Löông

Giôùi vaø Taøo Sôn Boån Tòch. Thuyeát khaùc thöôøng vaø voâ ngaõ, ñeàu giaû doái nhö moäng cho raèng chöõ Taøo chæ Luïc Toå, vì ngaøi cuõng huyeãn, thì chôn taùnh seõ töï hieån baøy. Vaøi ngöôøi ñöôïc bieát qua teân Taøo Kheâ Hueä Naêng— coá gaéng thaät nhieàu ñeå taäp trung tö töôûng vaø One of the two dominant Zen sects in loaïi boû nhöõng loâi cuoán beân ngoaøi, nhöng taâm Japan, the other being the Lin-Chi. There hoï vaãn baän bòu ñuû thöù. Tuy nhieân, neáu hoï coá are several theories as to the origin of the gaéng nieäm Phaät thì hoï coù theå deã daøng ñaït ñeán names of Ts’ao-Tung. One is that it stems nhaát taâm baát loaïn. Hôn nöõa, Kinh ñieån Tònh from the first character in the names of Ñoä ñôn giaûn, deã hieåu vaø deã thöïc haønh. Neáu coù two masters in China, Tung-Shan-Liang- ñaày ñuû tín, haïnh nguyeän vaø duïng coâng nieäm Chih and Ts’ao-Shan-Pen-Chi. Another Phaät, thì Phaät A Di Ñaø vaø Thaùnh chuùng seõ gia theory is that the Ts’ao refers to the Sixth hoä tieáp daãn veà Taây Phöông Cöïc Laïc— Patriarch, who was also known in Japan as Meditation is a difficult way to practise. The Ts’ao-Tzi-Hui-Neng. Buddha taught: “Zen practitioners who want to Thieàn Phaïm Thieân: Ba coõi trôøi Phaïm Thieân cultivate must, first of all, practice the Four trong coõi Sô Thieàn saéc giôùi—The three Foundations of Mindfulness, to contemplate Brahmaloka heavens of the first dhyana. the body is impure, all feelings as suffering, ** For more information, please see Thieân the ordinary mind as impermanent and all (III) (A). phenomena as lacking self-nature. When we Thieàn Phaùp: Phaùp moân hay toâng chæ nhaø realize that body, feelings, mind and Thieàn ñöôïc tìm thaáy trong Nhö Lai Thieàn trong phenomena are impure, the source of caùc kinh ñieån, vaø Toå Sö Thieàn hay Ñaït Ma suffering, impermanent, without self-nature, Thieàn ñöôïc Toå Boà Ñeà Ñaït Ma truyeàn sang false, dream-like and illusory, the True Trung Quoác (pheùp thieàn maàu nhieäm ñöôïc Thusness Nature will manifest itself. Some truyeàn cho nhau baèng taâm yù giöõa caùc vò toå people have tried very hard to concentrate and sö)—Methods of mysticism as found in the abandon all distractions, their mind is still dhyanas records in the sutras (Tathagata- preoccupied with all delusions. However, if

dhyanas) and traditional dhyana, or the they try to focus on recitation the Buddha's intuitional method brought to China by name, they can reach single-mindedness. Bodhidharma. Furthermore, the Pure Land Sutras are simple and easy to understand and practice. If you are Thieàn Phoøng: utterly sincere in your faith, conducts and 1) Nôi haønh thieàn: Meditation abode, a room vows with all efforts, you will be welcome by for meditation, a cell, a hermitage—See Amitabha Buddha and other Saints in the Thieàn Ñöôøng. Western Pure Land. 2) Teân thöôøng duøng ñeå goïi "Töi Vieän"—A common name for a monastery. Thieàn Quaùn Veà Taâm: Meditation on the mind—Qua thieàn taäp lieân tuïc chuùng ta coù theå Thieàn Quaùn: Dhyana-contemplation— thaáy ñöôïc taâm thanh tònh. Chæ coù thieàn taäp lieân Visualization—Calling to attention— tuïc, chuùng ta coù theå vöôït qua traïng thaùi taâm Imagining in the mind. dong ruoåi vaø xaû boû nhöõng loaïn ñoäng. Cuøng luùc Thieàn Quaùn Vaø Nieäm Phaät: Thieàn quaùn laø chính nhôø thieàn taäp maø chuùng ta coù theå taäp phöông caùch khoù thöïc taäp. Phaät daïy ngöôøi tu trung tö töôûng ñeå quaùn saùt nhöõng gì khôûi leân Thieàn tröôùc tieân phaûi tu pheùp "Töù Nieäm Xöù," trong tö töôûng, trong thaân, trong caûm thoï, nghe, quaùn thaân baát tònh, quaùn thoï thò khoå, quaùn taâm neám, ngöûi vaø töôûng töôïng, vaân vaân. Qua thieàn voâ thöôøng, quaùn phaùp voâ ngaõ. Khi ñaõ bieát taäp lieân tuïc, chuùng ta coù theå quaùn saùt raèng taát thaân, thoï, taâm, phaùp ñeàu khoâng saïch, khoå, voâ

caû laø voâ thöôøng, töø ñoù chuùng ta coù khaû naêng 1) Moät vò Thaày daïy Thieàn noùi chung: A buoâng boû, vaø Nieát baøn hieån hieän ngay luùc master, or teacher, of meditation, or of the chuùng ta buoâng boû taát caû—Through continuous Ch'an school in general. meditation we can perceive our mind clearly 2) Moät vò Thaày ñaõ chöùng ngoä vaø daïy thieàn: and purely. Only through continuous A Zen master who has already attained meditation we can gradually overcome mental self-realization or enlightenment. He was wandering and abandon conceptual allowed to teach Zen to his disciples. distractions. At the same time we can focus our 3) Baäc Thaày Thieàn vó ñaïi hay danh tieáng. mind within and observe whatever arises Danh hieäu naày thöôøng ñöôïc phong taëng (thoughts, sensations of body, hearing, sau khi vò thaày ñaõ vieân tòch, maëc duø moät smelling, tasting and images). Through vaøi baäc thaày ñaõ ñaït ñöôïc danh hieäu naày continuous meditation we are able to ngay trong luùc coøn soáng: A great or contemplate that they all are impermanent, we renowned Zen master. The title is usually then develop the ability to let go of everything. conferred posthumously, though some Nirvana appears right at the moment we let go masters have achieved this distinction of everything. during their life time. Thieàn Quaùn Veà Taâm Xaû: Meditation on Thieàn Sö Vaïn Haïnh: Ngaøy sanh cuûa Thieàn equanimity—Chuùng ta neân thöïc taäp thieàn quaùn Sö khoâng ai bieát. Luùc thieáu thôøi oâng ñaõ toû ra veà taâm xaû ñeå giaûm thieåu söï phaùt trieån cuûa saân thoâng minh ñænh ngoä phi thöôøng. OÂng xuaát gia giaän ngöôøi naày vaø luyeán aùi ngöôøi kia—We naêm 21 tuoåi. OÂng thò tòch vaøo ñeâm traêng troøn should try to achieve equanimity through naêm 1018—Zen Master Vaïn Haïnh's date of

meditation to reduce developing of anger birth was unknown. At the young age, he was toward one person and attachment toward extraordinarily intelligent. He left home at the another person. age of 21. He died on the full moon night of Thieàn Quaät: Hang ñoäng ñeå haønh thieàn hay 1018—The author of this poem: an cö—A cell, or cave, for meditation, or Thaân nhö ñieän aûnh höõu hoaøn voâ retirement from the world. Vaïn moäc xuaân vinh thu höïu khoâ Thieàn Quyeàn: Musti (skt)—Daáu hieäu cuûa Nhaäm vaän thònh suy voâ boá uùy thieàn ñònh ñöôïc töôïng tröng bôûi naém tay traùi, Thònh suy nhö loä thaûo ñaàu phoâ! tay phaûi töôïng tröng cho trí tueä (Töôïng Ñöùc Our life is a simple lightning which Phaät Thích Ca coù hai vò hoä phaùp, beân traùi laø comes and goes (appears then disappears). Boà Taùt Phoå Hieàn töôïng tröng cho thieàn ñònh, As springtime offers blossoms, only to fade beân phaûi laø Boà Taùt Vaên Thuø töôïng tröng cho (wither) in the fall. trí hueä)—The meditation fist, the sign of Earthly flourish and decline, O friends, do not meditation shown by the left fist, the right fear at all. indicating wisdom. They are nothing but a drop of dew on the ** For more information, please see grass of morning! Samantabhadra in Sanskrit/Pali-Thieàn Tam Muoäi: Thieàn na vaø tam muoäi— Vietnamese Section and Vaên Thuø Sö Lôïi Dhyana and samadhi (skt). in Vietnamese-English Section. 1) Thieàn na dòch laø “tö duy.” Tö duy trong Thieàn Sinh: Meditator or Zen student. coõi saéc giôùi thì goïi laø thieàn—Dhyana is considered meditating. Meditation in the Thieàn Sö: Kammatthanacariya (p)—A Zen visible or known is called Dhyana. Master—A meditation teacher.

2) Tam muoäi dòch laø “ñònh.” Tö duy trong coõi troïng cuûa Phaät giaùo. Toå Boà Ñeà Ñaït Ma voâ saéc giôùi thì goïi laø Tam Muoäi— ñeán Trung Hoa vaøo khoaûng naêm 470 vaø Samadhi is considered as abstraction. trôû thaønh ngöôøi saùng laäp ra phaùi Maät Toâng Concentration on the invisible, or vaø Thieàn Toâng ôû ñaây. Ngöôøi ta noùi ngaøi supermundane is called Samadhi. ñaõ haønh thieàn tröôùc moät böùc töôøng cuûa Thieàn Taâm: Zen mind—Empty mind is Zen Thieáu Laâm töï trong chín naêm. Nhöõng ñeä mind: Voâ taâm laø thieàn taâm. töû cuûa Boà Ñeà Ñaït Ma hoaït ñoäng maïnh meõ Thieàn Taäp: Tu haønh baèng caùch thöïc taäp ôû moïi nôi vaø ñaõ hoaøn toaøn chieán thaéng caùc thieàn—The practice of religion through the toân giaùo baûn ñòa ñeå roài cuoái cuøng Thieàn mystic trance. toâng ñöôïc ñaùnh giaù raát cao ôû Trung Quoác—The Ch’an (Zen), meditative or Thieàn Taêng: Moät vò sö cuûa Thieàn Toâng hay intuitional, sect usually said to have been moät vò sö tu Thieàn—A monk of the Zen established in China by Bodhidharma, the (Ch’an) sect, a monk in meditation. twenty-eighth patriarch, who brought the Thieàn Thaát: Thieàn Cö—Thieàn Ñöôøng— tradition of the Buddha-mind from India. Thieàn Phoøng—Thieän Vieän—Meditation hall or Ch’an is considered as an important school room. of Buddhism. Bodhidharma came to ** For more information, please see Thieàn China about 470 A.D. and became the Ñöôøng. founder of esoteric and Zen schools there. Thieàn Thieân: Coù boán Thieàn Thieân, nôi maø It is said that he had practised meditation caùc baäc tu thieàn coù theå taùi sanh veà (coõi saéc giôùi against the wall of the Shao-Lin-Tzu coù boán taàng trôøi maø ngöôøi tu thieàn seõ ñöôïc monastery for

nine years. The followers of sanh veà ñaáy)—Dhyana heavens, four in Bodhidharma were active everywhere, number, where those who practice meditation and were completely victorious over the may be reborn. native religions with the result that the ** For more information, please see Töù Thieàn. teachings of Zen have come to be highly Thieàn Thöïc: See Thieàn Duyeät Thöïc. respected everywhere in China. Thieàn Tònh: • Sô Toå Boà Ñeà Ñaït Ma: The first patriarch 1) Thieàn Toâng vaø Tònh Ñoä Toâng: The Zen Bodhidharma. and the Pure Land sects. • Nhò Toå Hueä Khaû: The successor of 2) Thieàn tònh dòch sang Hoa ngöõ coù nghóa laø Bodhidharma or the second patriarch was thieàn tònh löï hay yeân laëng, kieåm soaùt tö Hui-K'o. töôûng: Dhyana in Chinese means quiet or • Tam Toå Taêng Saùn: The third patriarch was silent meditation, or quieting of thoughts Seâng-Ts'an. (controlling of thoughts). • Töù Toå Ñaïo Tín: The fourth patriarch was Thieàn Toïa: Toïa thieàn (kieát giaø)—To sit T'ao-Hsin. (cross-legged) in meditation. • Nguõ Toå Hoaèng Nhaãn: The fifth patriarch Thieàn Toâng: The Zen Sect. was Hung-Jeân. (I) Thieàn Toâng Trung Hoa—The Zen Sect in • Luïc Toå Hueä Naêng: The sixth patriarch was China: Hui-Neng. (A) Thieàn toâng, Phaät Taâm toâng, hay Voâ Moân (B) Trieát lyù Thieàn—Philosophical Zen: toâng, ñöôïc Toå Boà Ñeà Ñaït Ma, Toå thöù 28 ôû a) Theo trieát lyù chính cuûa Thieàn toâng, nhìn AÁn Ñoä, mang vaøo Trung Quoác. Thieàn vaøo noäi taâm, chöù khoâng phaûi nhìn ra beân ñöôïc coi nhö laø moät tröôøng phaùi quan ngoaøi, laø caùch duy nhaát ñeå ñaït ñeán söï giaùc

ngoä maø trong taâm trí con ngöôøi thì cuõng danh ngoân hay luaät leä thì khoâng bao giôø gioáng nhö laø Phaät quaû vaäy. Heä tö töôûng coù theå thaáu ñaùo hoaøn toaøn yù nghóa chaân naày chuù troïng vaøo 'tröïc caûm,' vôùi moät ñaëc thaät cuûa ngöôøi noùi. Lyù töôûng hay chaân lyù ñieåm laø khoâng coù ngoân töø naøo ñeå töï dieãn maø Ñöùc Phaät chöùng ngoä chaéc chaén khaùc ñaït, khoâng coù moät phöông thöùc naøo ñeå töï haún vôùi nhöõng gì maø Ngaøi ñaõ giaûng daïy, giaûi thích, khoâng coù söï chöùng minh daøi bôûi vì giaùo thuyeát nhaát thieát bò öôùc ñònh doøng naøo veà chaân lyù rieâng cuûa mình moät bôûi ngoân töø maø Ngaøi duøng, bôûi thính caùch thuyeát phuïc. Neáu coù söï dieãn ñaït thì chuùng maø Ngaøi giaùo hoùa, vaø bôûi hoaøn chæ dieãn ñaït baèng kyù hieäu vaø hình aûnh. caûnh xaõy ra cho ngöôøi noùi vaø ngöôøi nghe. Qua moät thôøi gian, heä tö töôûng naày ñaõ Caùi maø Thieàn nhaém ñeán laø lyù töôûng cuûa phaùt trieån trieát lyù tröïc caûm cuûa noù ñeán moät Phaät, minh nhieân vaø khoâng bò öôùc ñònh. möùc ñoä khieán noù vaãn coøn laø moät trieát lyù Hoïc phaùi naày coøn ñöôïc goïi laø "Phaät Taâm ñoäc ñaùo cho ñeán ngaøy nay: According to Toâng." Phaät taâm voán cuõng chæ laø taâm the Zen sect, the key theory of Zen, to ngöôøi thöôøng. Chæ caàn nhìn thaúng vaøo taâm look inwards and not to look outwards, is ñòa ñoù laø coù theå ñöa haønh giaû ñeán giaùc the only way to achieve enlightenment, ngoä vieân maõn. Nhöng baèng caùch naøo? Chuû which to the human mind is ultimately the yù chung cuûa Phaät phaùp laø ñeå haønh giaû töï same as Buddhahood. In this system, the thaáy ñuùng vaø töï ñi ñuùng—Zen has much emphasis is upon 'intuition,' its peculiarity philosophy, but is not a philosophy in the being that it has no words in which to strict sense of the term. It

is the most express itself, no method to reason itself religious school of all and yet not a out, no extended demonstration of its own religion in the ordinary sense of the word. truth in a logically convincing manner. If it It has no scripture of the Buddha, nor does expresses itself at all, it does so in it hold any dicipline of the Buddha. symbols and images. In the course of time Without a sutra (discourse) or a vinaya this system developed its philosophy of (Discipline) text, no school or sect would intuition to such a degree that it remains seem to be Buddhistic. However, unique to this day. according to the ideas of Zen, those who b) Theo Giaùo sö Junjiro Takakusu trong cling to words, letters or rules can never Cöông Yeáu Trieát Hoïc Phaät Giaùo— fully comprehend the speaker's true idea. According to Prof. Junjiro Takakusu in The ideal or truth conceived by the The Essentials of Buddhist Philosophy— Buddha should be different from those Thieàn toâng naëng veà trieát lyù nhöng khoâng taught by him because the teaching was phaûi laø moät neàn trieát hoïc theo nghóa haïn necessarily conditioned by the language heïp cuûa noù. Ñaây laø moät hoïc phaùi coù chaát he used, by the hearers whom he was toân giaùo hôn taát caû moïi hoïc phaùi Phaät addressing, and by the environment in giaùo, nhöng laïi khoâng phaûi laø moät toân giaùo which the speaker and hearers were theo nghóa thoâng thöôøng cuûa danh töø naày. placed. What Zen aims at is the Buddha's Thieàn toâng khoâng coù kinh ñieån Phaät naøo, ideal, pure and unconditioned. The school cuõng khoâng trì giöõ moät luaät nghi naøo do is otherwise called 'the School of the Phaät ñaëc cheá ra. Neáu nhö khoâng kinh, Buddha's Mind." The Buddha's mind is khoâng luaät, thì khoâng moät hoïc phaùi naøo coù after all a human mind. An introspection theå ra veû Phaät giaùo. Tuy nhieân, theo yù of the human mind alone can bring nghóa cuûa Thieàn, ai maø coøn chaáp tröôùc vaøo aspirant to a perfect enlightenment. But

how? The general purport of Buddhism is First, find out your way and begin to walk to let one see rightly and walk rightly. on it. The foot acquired by meditation can c) Thaáy ñuùng hay kieán ñaïo: Darsana-marga carry you across the wave-flux of human (skt)—Thaáy ñuùng khaùc bieät vôùi ñi ñuùng. life, and over and above the air region of Ñeå phaùn ñoaùn con ñöôøng saép ñi coù ñuùng the heavenly world and finally make you hay khoâng, tröôùc nhaát hoïc vaán hay khoa perfect and enlightened like the Buddha. hoïc laø quan troïng—The way of viewing is • Quaùn laø con maét tröïc thò vaø ñoàng thôøi laø different from the way of walking. To böôùc chaân treân con ñöôøng chaân thöïc: judge whether the path we are going to Contemplation is the eye which gives take is right or not, first of all, science is insight, and, at the same time, the foot important. which procures a proper walk. d) Ñi ñuùng hay tu ñaïo: Bhavana-marga • Thieàn ñònh vaø quaùn laø thaáu kính trong ñoù (skt)—Ngöôøi ta thöôøng ñi maø khoâng thaáy. nhöõng ñoái töôïng beân ngoaøi bò hoäi tuï ñeå roài Toân giaùo chuù troïng treân thöïc haønh, töùc laø phaân taùn vaø khaéc aán töôïng leân maët cuûa ñi nhö theá naøo, nhöng laïi sao laõng vieäc nhöõng aâm baûn beân trong: Zen (meditation giaùo hoùa nhöõng hoaït ñoäng trí thöùc ñeå xaùc and concentration) is the lens on which ñònh con ñöôøng tu taäp chaân chính, töùc laø diverse objects outside will be thaáy nhö theá naøo: The way of walking or

concentrated and again dispersed and the way of cultivation. People often walk impressed on the surface of the negative without seeing the way. Religions plates inside. generally lay importance on practice, that • Söï taäp trung vaøo thaáu kính naày chính laø is, how to walk, but neglect teaching the ñònh (samadhi) vaø ñònh caøng saâu thì giaùc intellectuall activity with which to ngoä caøng mau choùng: The concentration determine the right way, that is, how to on the lens itself is concentration see. (samadhi) and the deeper the e) Vôùi Thieàn—With Zen: Caøng ñi chuùng ta concentration is, the quicker the caøng khaùm phaù ra raèng trieát lyù quan troïng awakening of intuitive intellect. hôn taát caû nhöõng thöù khaùc. Trong tröôøng • Nhöõng gì khaéc ñaäm hôn vaøo lôùp phim aâm hôïp maø khoa hoïc khoâng cung öùng moät giaûi baûn laø hueä (prajna) vaø laø caên baûn cuûa ñaùp thoûa ñaùng, thì chuùng ta phaûi troâng caäy nhöõng hoaït ñoäng trí thöùc. Qua aùnh saùng trí vaøo phöông phaùp tö duy cuûa Thieàn ñeå soi hueä roïi ra beân ngoaøi, haønh giaû nhìn vaø toû vaøo baát cöù vaán ñeà naøo ñöôïc neâu ra: As thaáy laïi caùi ngoaïi giôùi sai bieät laàn nöõa roài we go on, we discover that philosophy is theo ñoù maø haønh söï thích nghi vaøo cuoäc much more important than anything else. soáng thöïc teá: The further impression on In case science and philosophy do not give the negative film is wisdom (prajna) and a satisfactory result, we must resort to the this is the basis of intellectual activity. meditative method of Zen in order to get Through the light of reflection (prajna) insight into any given problem. outwardly, i.e., insight, we see and review • Tröôùc tieân, haønh giaû phaûi tìm thaáy con the outer world of diversity once again so ñöôøng roài baét ñaàu ñi treân ñoù. Moãi böôùc as to function or act appropriately toward tieán nhôø vaøo tö duy seõ ñöa ngöôøi vöôït qua actual life. lôùp soùng cuûa nhaân sinh, tieán laàn ñeán coõi (C) Cöông yeáu Thieàn Toâng—Preliminary of hö khoâng cuûa thieân giôùi vaø cuoái cuøng ñaït the Zen Sect: ñeán giaùc ngoä vieân maõn nhö Ñöùc Phaät:

1) Theo Kinh Laêng Giaø, Thieàn toâng tin vaøo laïi töï do, nghóa laø, ñoäc laäp cuûa ngaõ. ñoán ngoä, chöù khoâng qua nghi leã hay kinh Phöông phaùp töï tu taäp thöïc ra laø heä thoáng ñieån. Tu thieàn tröïc ngoä baèng tueä giaùc beân Du Giaø cuûa Patanjali vaøo theá kyû thöù hai trong. Truyeàn thoáng truyeàn thöøa Maät giaùo tröôùc Taây Lòch. Heä thoáng Soá Luaän nguyeân laáy caâu chuyeän Ñöùc Phaät trong hoäi Linh lai thuoäc taø ñaïo vì Voâ Thaàn, chæ thöøa nhaän Sôn giô boâng hoa, vaø ngaøi Ca Dieáp tröïc söï hieän höõu cuûa Töï Ngaõ (Atman) maø ngoä baèng caùi mæm cöôøi laøm nguoàn goác (dó khoâng nhaän coù Ñaïi Ngaõ (Mahatman). taâm truyeàn taâm, giaùo ngoaïi bieät truyeàn)— Nhöng khi thöïc haønh veà tö duy tröøu töôïng, According to the Lankavatara Sutra, the ñoái töôïng cuûa söï taäp trung tö töôûng raát Zen sects believe in direct enlightenment, caàn thieát vaø do ñoù hoïc thuyeát naøy chaáp disregarded ritual and sutras and nhaän moät hình thöùc cuûa töï nhieân Thaàn depended upon the inner light and giaùo, nhöng khoâng phaûi laø Höõu Thaàn giaùo. personal influence for the propagation of Ñeán giai ñoaïn sau cuøng naày cuûa tö duy khi its tenets, founding itself on the esoteric söï taùch rôøi hoaøn toaøn giöõa Ngaõ vaø Töï taùnh tradition supposed to have been imparted ñaõ coù hieäu quaû, thì

ñoái töôïng cuûa tö duy, to Kasyapa by the Buddha, who indicated Brahman, Ñaïi Ngaõ hay Thöôïng ñeá, baát cöù his meaning by plucking a flower without laø gì, khoâng coøn caàn thieát nöõa—According further explanation. Kasyapa smiled in to Prof. Junjiro Takakusu in The Essentials apprehension and is supposed to have of Buddhist Philosophy, as an inheritance passed on this mystic method to the from the ancient Aryan race, India has had patriarchs. the habit of meditation practiced in all 2) Theo Giaùo Sö Junjiro Takakusu trong schools of philosophy as well as in Cöông Yeáu Trieát Hoïc Phaät Giaùo, AÁn Ñoä religion. There are six systems of Indian coù truyeàn thoáng tö duy thöïc haønh trong taát philosophy, one of which called Yoga, is caû caùc tröôøng phaùi trieát hoïc cuõng nhö toân especially devoted to meditation or giaùo do thöøa keá gioøng Aryan coå ñaïi. Trong concentration. The Yoga system is the soá caùc tröôøng phaùi naày, Du Giaø laø moät practical side of the Sankhya philosophy, phaùi ñaëc bieät chuyeân veà tö duy hay taäp which is dualistic. In Sankhya, Self trung tö töôûng. Heä thoáng Du Giaø laø khía (Atman) and Nature (Prakriti), one blind caïnh thöïc haønh cuûa trieát lyù Soá Luaän as it were, and the other lame, cannot (Sankhya), voán laø Nhò Nguyeân Luaän. Theo function without being united. Self has the Soá Luaän, thaàn ngaõ (atman) vaø Töï taùnh intellectual function, but cannot move (Prakriti), moät ñaøng thì muø moät ñaøng thì without the physical function of Nature. queø, khoâng theå haønh söï neáu khoâng ñöôïc When the two combine together, they see hôïp nhaát. Ngaõ coù taùc duïng tri thöùc, nhöng the way and move at will. Self, like the khoâng theå hoaït ñoäng neáu khoâng coù taùc promoter of a theatrical play, simply looks duïng chaát theå cuûa Töï taùnh. Khi caû hai hôïp on his mate’s acting and moving vut laïi, môùi thaáy ñöôïc con ñöôøng vaø hoaït curiously thinks that he himself is acting in ñoäng tuøy yù. Ngaõ, nhö keû toå chöùc moät the moving, though in reality only Nature tuoàng haùt, chæ chaêm soùc dieãn vieân trình is moving and achieving. Only self-culture dieãn vaø hoaït ñoäng trong vôû kòch maø laïi brings about freedom, that is, dependence nghó raèng chính mình ñang dieãn vôû kòch of Self. The method of self-culture is ñoù, daàu treân thöïc teá, chæ coù Töï taùnh laø vaän practically the Yoga system of Patanjali in haønh vaø chu taát. Chæ coù töï tu taäp môùi mang the second century B.C. The Sankhya

system, originally heterodox since it was Thusness (Tathata). Buddhism, has, of atheistic, asserted only the existence of course, a special doctrine of meditation. the individual Self (Atman) and not of Although the depth and width of Universal Self (Mahatman). But in the contemplation depend upon one’s personal practice of abstract meditation an object of character, the methods or contents of self-concentration was necessary and so meditation taught by the Buddha are the doctrine assumes the form of deism, similar in Hinayana and Mahayana. This but not theism. At the end of meditation, special meditation is generally called when the absolute separation of Self from ‘Tathagata meditation,’ as it forms one Nature has been effected, the object of part of the sacred teaching. The highest meditation, Brahman, Paramatman or development of it is seen in the perfect God, whatever it is, is no longer used. ‘calmness and insight’ (samathavipasyana) 3) Taàm quan troïng cuûa Thieàn ñònh trong heä of

the T'ien-T'ai School and in the thoáng Du Giaø ôû choã phaùt trieån vaø phuïc hoài mystical Yogacara of the Shingon School. nhöõng nguyeân lyù nhò nguyeân, vaø giaûi thoaùt (D) Taäp trung tö töôûng—Concentration of troïn veïn Thaàn Ngaõ khoûi Töï taùnh, trong khi thoughts: See Taùm Yeáu Toá Taäp Trung Tö phaùi Du Giaø Duy Taâm Luaän cuûa Phaät Töôûng. Giaùo ñaët troïng taâm nôi söï nhaát thoáng cuûa (II) Thieàn toâng Vieät Nam—Vietnamese Zen: theá giôùi beân trong vaø beân ngoaøi, toång hôïp Chính ra Khöông Taêng Hoäi laø vò Thieàn sö caùc hieän höõu nhaân quaû vaø giaû taïm cuûa Vieät Nam ñaàu tieân; tuy nhieân, thieàn phaùi chuùng ta, vaø töø ñoù maø khaùm phaù ra moät Vieät Nam chæ baét ñaàu ñöôïc thaønh laäp töø caùch tieâu cöïc traïng thaùi Chaân Nhö thôøi Thieàn sö Tyø Ni Ña Löu Chi maø thoâi. (Tathata). Dó nhieân, Phaät giaùo coù moät hoïc Phaät giaùo Thieàn toâng coù nhieàu nhaùnh taïi thuyeát ñaëc bieät veà Thieàn. Maëc duø chieàu Vieät Nam, laø phaùi Tyø Ni Ña Löu Chi, phaùi saâu vaø chieàu roäng cuûa thieàn quaùn tuøy Voâ Ngoân Thoâng, vaø phaùi Thaûo Ñöôøng— thuoäc nôi caên tính caù nhaân, nhöng phöông Hjiang-Jing-Hui was the first Vietnamese phaùp hay noäi dung cuûa thieàn ñònh do Ñöùc Zen master; however, Vietnamese Zen Phaät giaûng thuyeát ôû Tieåu vaø Ñaïi Thöøa ñeàu sects only developed at the time of Zen gioáng nhau. Loaïi Thieàn ñaëc bieät naày ñöôïc master Vinitaruci. Zen Buddhism has goïi laø Nhö Lai Thieàn, vì noù laø moät phaàn several branches in Vietnam, namely, the cuûa Thaùnh giaùo. Phaùt trieån cao ñoä nhaát Vinitaruci, the Wu-Yun-T'ung, and the trong Thieàn naày tìm thaáy trong chæ quaùn Tsao-T'ang. (samathavipasyana) cuûa toâng Thieân Thai 1) Phaùi Tyø Ni Ña Löu Chi—Vinitaruci Zen vaø trong bí maät Du Giaø cuûa toâng Chaân sect: Doøng thöù nhaát laø doøng Thieàn Tyø Ni Ngoân: The importance of the abstract Ña Löu Chi, ñöôïc khai saùng bôûi moät vò meditation of the Yoga system is laid upon Taêng AÁn Ñoä, ñeä töû cuûa Tam Toå Taêng the evolution and reversion of the dual Xaùn—The first branch was founded in principles and upon the final liberation of Vietnam by an Indian monk named Self from Nature, while that of the Vinitaruci, who was one of the great idealistic Yogacara School of Buddhism is disciples of the third patriarch, Seng- centered on the unification of the world Ts'an—See Tyø Ni Ña Löu Chi and Taêng within and without, on the synthesizing of Xaùn. our causal and illusory existences, and 2) Phaùi Voâ Ngoân Thoâng—Wu-Yun-T'ung thus negatively discovering the state of Zen sect: Doøng Thieàn thöù nhì laø doøng Voâ

Ngoân Thoâng, ñöôïc khai saùng bôûi Thieàn sö Thieàn Trí: Thieàn ñònh vaø trí hueä—Meditation Voâ Ngoân Thoâng, moät Thieàn sö Trung Hoa, and wisdom. ñeä töû cuûa Toå Baùch Tröôïng Hoaøi Haûi—The ** For more information, please see Thieàn second branch was founded by a Chinese Quyeàn, Samantabhadra, and Vaên Thuø Sö Zen master named Wu-Yun-T'ung, a great Lôïi. disciple of Pai-Ch'ang-Huai-Hai—See Voâ Thieàn Tröôïng: Caây gaäy duøng ñaùnh thöùc Ngoân Thoâng, and Baùch Tröôïng Hoaøi Haûi. ngöôøi hoân traàm khi ngoài toïa thieàn (ñöôïc laøm 3) Phaùi Thaûo Ñöôøng—Tsao-T'ang Zen sect: baèng truùc hoaëc saäy)—A staff or pole for Doøng Thieàn thöù ba laø doøng Thaûo Ñöôøng, touching those who fall asleep while ñöôïc khai saùng bôûi Thieàn sö Thaûo Ñöôøng, assembled in the meditation. ñeä töû cuûa

Ñöùc Sôn Tuyeân Giaùm—The Thieàn Tueä: See Thieàn Hueä. third branch was founded by Tsao-T'ang, a Thieàn Tuûy: Kinh Laêng Giaø duøng töø naày vôùi disciple of Te-Shan—See Thaûo Ñöôøng nghóa laø tinh tuùy hay coát tuûy cuûa ñaïo Thieàn, Thieàn Sö and Ñöùc Sôn Tuyeân Giaùm. (sau 9 naêm dieän bích, Toå Boà Ñeà Ñaït Ma muoán 4) Phaùi Truùc Laâm—Truùc Laâm Zen sect: trôû veà AÁn Ñoä; tröôùc luùc ra ñi ngaøi keâu chuùng Doøng Thieàn Truùc Laâm do sô Toå Traàn ñeä töû laïi hoûi: "Veà sau naày neáu coù ai hoûi veà sôû Nhaân Toâng khai saùng—Truùc Laâm Zen ñaéc cuûa mình, caùc ngöôi coù theå noùi ñöôïc sect was founded by the first patriarch chaêng?" Phoù Ñaïo thöa: "Theo con laø khoâng Traàn Nhaân Toâng—See Traàn Nhaân Toâng. chaáp vaên töï, maø chæ vaän duïng theo ñaïo." Toå 5) Phaùi Laâm Teá—Lin-Chi Zen sect: Phaùi noùi: "Ngöôi ñaõ naém ñöôïc phaàn da cuûa ta." Ni Laâm Teá ñöôïc truyeàn thaúng töø Trung Hoa Toång Trì thöa: "Theo con hieåu nhö ngaøi Khaùnh töø toå Laâm Teá—The Lin Chi Zen sect was Hyû chæ thaáy Phaät A Suùc moät laàn roài khoâng thaáy transmitted directly from China from Lin nöõa." Toå noùi: "Ngöôi ñaõ naém ñöôïc phaàn thòt Chi Patriarch. cuûa ta." Ñaïo Duïc thöa: "Töù ñaïi ñaát nöôùc löûa 6) Phaùi Taøo Ñoäng—T'ao-T'ung Zen sect: gioù voán khoâng, nguõ aám chaúng coù, neân con thaáy Phaùi Taøo Ñoäng ñöôïc truyeàn thaúng töø khoâng coù moät phaùp naøo khaû ñaéc." Toå noùi: Thieàn phaùi cuûa Luïc Toå ôû Taøo Kheâ, Trung "Ngöôi ñaõ ñöôïc phaàn xöông cuûa ta." Hueä Khaû Quoác—T'ao-T'ung Zen sect was töø ngoaøi böôùc vaøo laøm leã, roài ñöùng ñoù chôù transmitted directly from T'ao-Tsi, China. khoâng noùi naêng gì caû. Toå noùi: "Ngöôi ñaõ naém (III) Thieàn phaùi Nhaät Baûn—Japanese Zen ñöôïc phaàn tuûy cuûa ta roài vaäy.")—The sects: Phaät giaùo Thieàn toâng coù ba nhaùnh Lankavara Sutra uses the term with the taïi Nhaät Baûn, goïi laø Laâm Teá (Rinzai), Taøo meaning of the marrow of meditation. Ñoäng (Soto), vaø Hoaøng Baù (Obaku)—Zen Buddhism has three branches in Japan, Thieàn Tö: Nhöõng tö töôûng kyø bí veà thieàn— namely, the Rinzai, the Soto, and the Meditation thoughts; the mystic trance. Obaku—See Thieàn Phaùi Nhaät Baûn. Thieàn Vaø Tònh Ñoä: Zen and Pure Land— Thieàn Traán: Moät mieáng goã duøng ñeå goõ ñaàu Thieà n vaø Tònh ñoä khoâng hai. Neáu lieãu ngoä thì vò sö nguû guïc trong luùc haønh thieàn—The lieã u ngoä caû hai; ví baèng meâ môø thì meâ môø caû meditation-warden, a piece of wood so hung as hai, vì duø thieàn hay tònh ñoä cuõng ñeàu quy taâm, to strike the monk's head when he nodded in ngoaøi taâm khoâng phaùp—Zen and Pure Land sleep. have always been non-dual. If we thoroughly ** For more information, please see Thieàn understand one, we thoroughly understand Caàu and Thieàn Tröôïng. both. If we fail to understand one, we will fail

on both, Zen or Pure Land focus on "Mind." thaáu trôøi vaø ngöôøi)—Kusala (skt)—There are no dharmas outside the mind. Good—Proper—Right—Wholesome. Thieàn Vò: Muøi vò cuûa Thieàn khi nhaäp vaøo 2) Ñöùc Haïnh: Virtuous. thieàn ñònh, thaân taâm coù caûm giaùc muøi vò tuyeät 3) Gioûi veà caùi gì: Well—Good at. vôøi, nheï nhaøng khoan khoaùi, tòch tónh— 4) Saép laïi cho coù thöù töï: To put in order. Meditation-flavour, the mysterious taste or 5) Söûa chöõa: To repair. sensation experienced by one who enter 6) Thieän xaûo: Skillful. abstract meditation. (II)

Nhöõng lôøi Phaät daïy veà “Thieän” trong Kinh Thieàn Vieän: See Thieàn Ñöôøng. Phaùp Cuù—The Buddha’s teachings on “Kusala” in the Dharmapada Sutra: Thieån: 1) Nhö thöù hoa töôi ñeïp chæ phoâ tröông maøu 1) Caïn—Shallow—Superficial. saéc maø chaúng coù höông thôm, nhöõng ngöôøi 2) Ñôn giaûn: Simple—Easy. chæ bieát noùi ñieàu laønh maø khoâng laøm ñieàu 3) Maøu lôït: Light in color. laønh chaúng ñem laïi ích lôïi—As a flower Thieån Caän: See Thieån. that is colorful and beautiful, but without Thieån Hoïc: Caùi hoïc noâng caïn—Shallow scent, even so fruitless is the well-spoken (slight) knowledge. words of one who does not practice it Thieån Kieán: YÙ kieán noâng caïn—Shallow (Dharmapada 51). opinion. 2) Nhö thöù hoa töôi ñeïp, vöøa coù maøu saéc, laïi Thieån Laïp: Keùm tuoåi ñaïo, chæ caùc vò Tyø coù höông thôm, nhöõng ngöôøi noùi ñieàu laønh Kheo tuoåi haï coøn ít—Of few years, i.e. vaø laøm ñöôïc ñieàu laønh seõ ñöa laïi keát quaû youthful in monastic years. toát—As the flower that is colorful, Thieån Löôïc: Nhöõng vaán ñeà thoâ thieån vaø giaûn beautiful, and full of scent, even so fruitful löôïc (yù noùi nhöõng vaán ñeà maø Maät giaùo aùm chæ is the well-spoken words of one who Hieån giaùo)—Superficial—Simple—Not practices it (Dharmapada 52). profound. 3) Nhö töø ñoáng hoa coù theå laøm neân nhieàu Thieån Nghó: Theo yù kieán thoâ thieån cuûa toâi— traøng hoa, töø nôi thaân ngöôøi coù theå taïo neân In my humble opinion. nhieàu vieäc thieän—As from a heap of Thieån Taøi: Taøi moïn—Slight (shallow) talent. flowers many a garland is made, even so many good deeds should be done by one Thieån Thaâm: Caïn vaø saâu—Shallow and born to the mortal lot (Dharmapada 53). deep. Thieän AÙc: Kusala and akusala (skt)—Good Thieån Trí: Trí moïn—Shallow (superficial) and evil. mind. (I) Nghóa cuûa “Thieän AÙc”—The meanings of Thieån Vaên: See Thieån hoïc. “Good and Evil” Thieån YÙ: Shallow opinion—In my humble 1) Thieän laø thuaän lyù: Good is defined as to opinion. accord with the right. Thieän: Kusala, Su, Sadhu, or Bhadra (skt). 2) AÙc laø nghòch lyù: Bad is defined as to (I) Nghóa cuûa “Thieän”—The meanings of disobey the right. “Kusala” (II) Nhöõng lôøi Phaät daïy veà “Thieän AÙc”—The 1) Thieän laø traùi vôùi aùc: Nhöõng haønh phaùp höõu Buddha’s teachings on “Good and Evil” laäu vaø voâ laäu thuaän ích cho ñôøi naày vaø ñôøi 1) ÔÛ choã naày aên naên, tieáp ôû choã khaùc cuõng khaùc (treân thoâng vôùi Boà Taùt vaø Phaät, döôùi aên naên, keû laøm ñieàu aùc nghieäp, caû hai nôi ñeàu aên naên; vì thaáy aùc nghieäp mình gaây

ra, keû kia sanh ra aên naên vaø cheát moøn— 6) Neáu ñaõ lôõ laøm aùc chôù neân thöôøng laøm The evil-doer grieves in this world and in hoaøi, chôù vui laøm vieäc aùc; heã chöùa aùc nhöùt the next; he grieves in both. He grieves ñònh thoï khoå—If a person commits evil, and suffers when he perceives the evil of let him not do it again and again; he his own deeds (Dharmapada 15). should not rejoice therein, sorrow is the 2) ÔÛ choã naày vui, tieáp ôû choã khaùc cuõng vui; outcome of evil (Dharmapada 117). keû laøm ñieàu thieän nghieäp, caû hai nôi ñeàu 7) Neáu ñaõ laøm vieäc laønh haõy neân thöôøng laøm an vui; vì thaáy thieän nghieäp mình gaây ra, maõi, neân vui laøm vieäc laønh; heã chöùa laønh ngöôøi kia sanh ra an laïc vaø cöïc laïc—The nhöùt ñònh thoï laïc—If a person does a virtuous man rejoices in this world, and in

meritorious deed, he should do it the next. He is happy in both worlds. He habitually, he should find pleasures rejoices and delights when he perceives therein, happiness is the outcome of merit the purity of his own deeds (Dharmapada (Dharmapada 118). 16). 8) Khi nghieäp aùc chöa thaønh thuïc, keû aùc cho 3) ÔÛ choã naày than buoàn, tieáp ôû choã khaùc laø vui, ñeán khi nghieäp aùc thaønh thuïc keû aùc cuõng than buoàn, keû gaây ñieàu aùc nghieäp, caû môùi hay laø aùc—Even an evil-doer sees hai nôi ñeàu than buoàn: nghó raèng “toâi ñaõ good as long as evil deed has not yet taïo aùc” vì vaäy neân noù than buoàn. Hôn nöõa ripened; but when his evil deed has coøn than buoàn vì phaûi ñoïa vaøo coõi khoå— ripened, then he sees the evil results The evil man suffers in this world and in (Dharmapada 119). the next. He suffers everywhere. He 9) Khi nghieäp laønh chöa thaønh thuïc, ngöôøi suffers whenever he thinks of the evil laønh cho laø khoå, ñeán khi nghieäp laønh deeds he has done. Furthermore he thaønh thuïc, ngöôøi laønh môùi bieát laø laønh— suffers even more when he has gone to a Even a good person sees evil as long as woeful path (Dharmapada 17). his good deed has not yet ripened; but 4) ÔÛ choã naày hoan hyû, tieáp ôû choã khaùc cuõng when his good deed has ripened, then he hoan hyû, keû tu haønh phöôùc nghieäp, caû hai sees the good results (Dharmapada 120). nôi ñeàu hoan hyû: nghó raèng “toâi ñaõ taïo 10) Chôù khinh ñieàu aùc nhoû, cho raèng “chaúng phöôùc” vì vaäy neân noù hoan hyû. Hôn nöõa ñöa laïi quaû baùo cho ta.” Phaûi bieát gioït coøn hoan hyû vì ñöôïc sanh vaøo coõi laønh— nöôùc nheåu laâu ngaøy cuõng laøm ñaày bình. The virtuous man is happy here in this Keû ngu phu sôû dó ñaày toäi aùc bôûi chöùa doàn world, and he is happy there in the next. töøng khi ít maø neân—Do not disregard He is happy everywhere. He is happy (underestimate) small evil, saying, “it will when he thinks of the good deeds he has not matter to me.” By the falling of drop done. Furthermore, he is even happier by drop, a water-jar is filled; likewise, the when he has gone to a blissful path fool becomes full of evil, even if he (Dharmapada 18). gathers it little by little (Dharmapada 121). 5) Haõy gaáp ruùt laøm laønh, cheá chæ taâm toäi aùc. 11) Chôù neân khinh ñieàu laønh nhoû, cho raèng Heã bieáng nhaùc vieäc laønh giôø phuùt naøo thì “chaúng ñöa laïi quaû baùo cho ta.” Phaûi bieát taâm öa chuyeän aùc giôø phuùt naáy—Let’s gioït nöôùc nheåu laâu ngaøy cuõng laøm ñaày hasten up to do good. Let’s restrain our bình. Keû trí sôû dó toaøn thieän bôûi chöùa doàn minds from evil thoughts, for the minds of töøng khi ít maø neân—Do not disregard those who are slow in doing good actions small good, saying, “it will not matter to delight in evil (Dharmapada 116). me.” Even by the falling of drop by drop, a

water-jar is filled; likewise, the wise man, consequences of his evil deeds gathers his merit little by little (Dharmapada 127). (Dharmapada 122). 17) Keû ngu phu taïo caùc aùc nghieäp vaãn khoâng 12) Ngöôøi ñi buoân mang nhieàu cuûa baùu maø töï bieát coù quaû baùo gì chaêng ? Ngöôøi ngu töï thieáu baïn ñoàng haønh, traùnh xa con ñöôøng taïo ra nghieäp ñeå chòu khoå, chaúng khaùc naøo nguy hieåm laøm sao, nhö keû tham soáng töï laáy löûa ñoát mình—A fool does not traùnh xa thuoác ñoäc theá naøo, thì caùc ngöôi realize when he commits wrong deeds; by cuõng phaûi traùnh xa ñieàu aùc theá aáy—A his own deeds the stupid man is merchant with great wealth

but lacks of tormented, like one is lighting fires companions, avoids a dangerous route, just wherein he must be burnt one day as one desiring to live avoids poison, one (Dharmapada 136). should shun evil things in the same 18) Vieäc hung aùc thì deã laøm nhöng chaúng lôïi manner (Dharmapada 123). gì cho ta, traùi laïi vieäc töø thieän coù lôïi cho ta 13) Vôùi baøn tay khoâng thöông tích, coù theå naém thì laïi raát khoù laøm—Bad deeds are easy to thuoác ñoäc maø khoâng bò nhieãm ñoäc, vôùi do, but they are harmful, not beneficial to ngöôøi khoâng laøm aùc thì khoâng bao giôø bò oneself. On the contrary, it is very difficult aùc—With a hand without wound, one can to do that which is beneficial and good for touch poison; the poison does not afftect oneself (Dharmapada 163). one who has no wound; nor is there ill for 19) Nhöõng ngöôøi aùc tueä ngu si, vì taâm taø kieán him who does no wrong (Dharmapada maø vu mieät giaùo phaùp A-la-haùn, vu mieät 124). ngöôøi laønh Chaùnh ñaïo vaø giaùo phaùp ñöùc 14) Ñem aùc yù xaâm phaïm ñeán ngöôøi khoâng taø Nhö Lai ñeå töï mang laáy baïi hoaïi, nhö vaïy, thanh tònh vaø voâ nhieãm, toäi aùc seõ trôû gioáng coû caùch-tha heã sinh hoa quaû xong laïi keû laøm aùc nhö ngöôïc gioù tung buïi—lieàn tieâu dieät—The foolish man who Whoever harms a harmless person who is slanders the teachings of the Arhats, of the pure and guiltless, the evil falls back upon righteous and the Noble Ones. He follows that fool, like dust thrown against the wind false doctrine, ripens like the kashta reed, (Dharmapada 125). only for its own destruction (Dharmapada 15) Moät soá sinh ra töø baøo thai, keû aùc thì ñoïa 164). vaøo ñòa nguïc, ngöôøi chính tröïc thì sinh leân 20) Laøm döõ bôûi ta maø nhieãm oâ cuõng bôûi ta, chö thieân, nhöng coõi Nieát baøn chæ daønh laøm laønh bôûi ta maø thanh tònh cuõng bôûi ta. rieâng cho nhöõng ai ñaõ dieät saïch nghieäp Tònh hay baát tònh ñeàu bôûi ta, chöù khoâng ai sanh töû—Some are born in a womb; evil- coù theå laøm cho ai thanh tònh ñöôïc—By doers are reborn in hells; the righteous oneself the evil is done, by oneself one is people go to blissful states; the undefiled defiled or purified. Purity or impurity ones pass away into Nirvana (Dharmapada depend on oneself. No one can purify 126). another (Dharmapada 165). 16) Chaúng phaûi bay leân khoâng trung, chaúng Thieän AÙc Baát Nhò: Good and evil are not phaûi laën xuoáng ñaùy beå, chaúng phaûi chui dualism—See Baát Nhò. vaøo hang saâu nuùi thaúm, duø tìm khaép theá Thieän Baåm: Thieän taùnh baåm sinh— gian naày, chaúng coù nôi naøo troán khoûi aùc Endowment—Innate prospensity. nghieäp ñaõ gaây—Neither in the sky, nor in Thieän Bình: Bhadra-kumbha (skt)—See Hieàn mid-ocean, nor in mountain cave, nowhere Bình. on earth where one can escape from the Thieän Boån:

1) Thieän caên: Good stock, or roots. Hôn 30 naêm, ngaøi vöøa hoùa ñaïo, vöøa 2) Gieo troàng thieän caên: Planting good seed chuyeân tu chöa töøng nguû nghæ. Haèng ngaøy or roots. ñaïi sö nghieâm trì giôùi haïnh, khoâng ñeå sai 3) Thieän caên giaùc ngoä: Good in the root of phaïm maûy may. Khi ñöôïc cuùng döôøng enlightenment. thöùc aên ngon quyù, ngaøi ñem daâng heát cho Thieän Caûm: Sympathy. ñaïi chuùng, coøn ngaøi chæ duøng caùc moùn aên Thieän Caûm Saâu Xa: Profound sympathy. thoâ dôû maø thoâi. Taøi vaät cuûa ñaøn na tín thí cuùng döôøng, ngaøi duøng ñeå vieát hôn Thieän Caên: Kusala-mula (skt)—Caùi thieän 100.000 ngaøn quyeån kinh A Di Ñaø;

hoïa cuûa ba nghieäp thaân, khaåu, yù coù theå sinh ra dieäu hôn 300 caûnh Tònh Ñoä. Soá tieàn coøn laïi quaû veà sau naày—Good roots—Good qualities ngaøi duøng vaøo vieäc truøng tu chuøa vieän, (of body, speech and mind), good seed sown mua ñeøn thaép saùng, chöù khoâng ñeå dö. Ñeä by a good life to be reaped later. töû Taêng Tuïc cuûa ngaøi leân ñeán haøng vaïn, Thieän Chaâu Phaàn Döông Thieàn Sö: Shan-trong ñoù coù nhieàu ngöôøi hieän tieàn chöùng Chou-Fen-Yang—See Phaàn Döông Thieän ñöôïc "Nieäm Phaät Tam Muoäi," luùc laâm Chaâu. chung ñöôïc thoaïi öùng vaõng sanh, soá nhieàu Thieän Chí: Avyapada-samkappa (p)—Good khoâng keå xieát. Moät hoâm, ngaøi boãng baûo will. vôùi töù chuùng raèng: "Thaân naày ñaùng chaùn, Thieän Chính: Good policy. ta saép veà Taây." Noùi xong ngaøi leo leân caây Thieän Chung: Natural death—Death of old lieãu tröôùc chuøa, chaép tay höôùng veà phöông age. Taây maø chuùc nguyeän raèng: "Xin Phaät vaø Thieän Cöû: Charitable work. Boà Taùt tieáp daãn con, khieán cho con khoâng Thieän Ñaïo: maát chaùnh nieäm, ñeå ñöôïc sanh veà Cöïc 1) Con ñöôøng thieän laønh: Fortunate realm— Laïc." Nguyeän xong, ngaøi gieo mình xuoáng White path. ñaát, nheï nhaøng nhö chieác laù rôi, ngoài kieát 2) Sö Thieän Ñaïo, ngöôøi ñaõ giaûng giaûi caùc boä giaø ngay thaúng treân maët ñaát. Ñaïi chuùng luaän cuûa Tònh Ñoä Toâng, ngaøi cuõng giaûng voäi ñeán xem, thì ngaøi ñaõ vieân tòch—A veà pheùp tu "luïc thôøi vaõng sanh." Ngaøi laø monk named Shan-T'ao, in about 681 moät trong nhöõng cao Taêng vaøo khoaûng A.D., during the T'ang Dynasty, a writer naêm 681 sau Taây Lòch vaøo thôøi nhaø of commentaries on the sastras of the Pure Ñöôøng. Trong nieân hieäu Trinh Quaùn, nhaân Land sect, and one of its literary men. In thaáy baøi vaên Tònh Ñoä Cöûu Phaåm Ñaïo the Trinh Quaùn reign period, reading the Traøng cuûa ngaøi Ñaïo Xöôùc Thieàn Sö ôû Taây Pureland text "Nine Levels of Gaining Haø, ngaøi raát möøng, baûo raèng: "Ñaây môùi Rebirth" written by Zen Master T'ao-Xuo chính thaät laø cöûa maàu ñeå ñi vaøo caûnh Phaät. of Tsi-He region brought him great joy, as Tu caùc haïnh nghieäp khaùc xa vôøi, quanh he said: "This is truly the magnificent door quaát khoù thaønh. Duy coù phaùp moân naày to enter the Buddha's world. Cultivating mau thoaùt töû." Töø ñoù ngaøi tinh caàn sôùm other conducts and practices is long and hoâm leã tuïng. Ít laâu sau Ñaïi sö ñeán kinh sö convoluted making them much more khuyeán khích caùc haøng töù chuùng nieäm difficult to achieve. Only this Dharma Phaät. Moãi khi ngaøi vaøo thaát quyø nieäm Door of Pureland Buddhism will lead to an Phaät, neáu chöa ñeán luùc kieät söùc, thôøi quyeát expedient liberation from the cycle of khoâng chòu nghæ ngôi. Luùc ra thaát, ngaøi vì rebirths." From that time, the Great Master ñaïi chuùng maø dieãn noùi phaùp moân Tònh Ñoä. cultivated and practiced Pureland

Buddhism vigorously and diligently. Not direction with his palms together and long thereafter, the Great Master came to made this prayer: "I ask the Buddha and the capital city to encourage all Buddhists the Bodhisattvas to rescue and deliver me, to practice Buddha Recitation. Each time to aid me so I will not lose my pure mind he entered his cottage to kneel and to gain rebirth to the Ultimate Bliss practice Buddha Recitation, if he had not World." Immediately following this exhausted his strength, he did not rest. prayer, light as a leaf falling from a tree, After completing his practice, for

the he threw his body to the ground, and sat in benefit of great following. He taught and the lotus position. Everyone rushed over to explained the Dharma Door of Pureland see him and that was when he took his last Buddhism. For more than thirty years, he breath. cultivated and propagated Pureland Thieän Ñaïo Nieäm Phaät Giaùo Chæ: Theo Teachings diligently without a day of rest Ngaøi Thieän Ñaïo, haønh giaû tu theo Phaùp moân or sleep. Each day he maintained his Tònh Ñoä neân bieát nhöõng ñieàu quan troïng sau precepts purely without violating the ñaây—According to the Great Master San-Tao, smallest precept. When receiving Pureland cultivators should always remember offerings of goods and rare delicates, he the followings would give them to his disciples. For 1) Ngay khi chuùng ta ñau yeáu, duø naëng hay himself, he ate only the less desirable duø nheï ñi nöõa, cuõng ñeàu neân khôûi taâm foods. With the monetary wealth he nghó ñeán söï voâ thöôøng, bôûi vì caùi cheát laø received from offerings made by faithful moät ñieàu taát nhieân, töø voâ thæ ñeán nay, hoaëc followers. He had over one hundred treû, hoaëc giaø, hoaëc trôøi, ngöôøi, ma, quyû thousand Amitabha Buddha Sutras hand- hay suùc sanh, vaân vaân, khoâng ai qua khoûi copies. He had over 300 pictures of the ñöôïc. Ñaây laø ñieàu tieân quyeát caàn phaûi Pureland drawn. Additionally, with khôûi taâm suy nghó tröôùc heát: When first whatever was left of that money, he used coming down with an illness, whether for renovating the temple, pagoda, or terminal or not, cultivators should buying candles to keep the shrine lighted immediately reflect upon the matter of continuously. Thus, he never saved impermanence. The reason is death is a anything he received. His disciples, those natural part of life; from aeons ago untill of religious ranks as well as lay Buddhists, now, whether young or old, Heavenly or who followed his virtuous ways were great human beings, ghosts, demons, or animals, in number, may be several hundred etc., no one has been able to escape this thousand. Among these people, many fate. This is the most important point and attained the “Buddha Recitation Samadhi” should be thought of first. during their lifetime, and upon death 2) Keá ñeán laø phaûi moät loøng nieäm Phaät chôø countless others achieved observable signs laâm chung: Next, the cultivator must recite and characteristis of them gaining rebirth the Buddha’s name with one mind to wait to the Amitabha Buddha’s Pureland. One to die. day, all of a sudden, he said to his mass 3) Laïi nöõa cuõng phaûi daën ngöôøi thaân caän, khi following: “This body is filled with coù ai ñeán thaêm beänh thì khuyeân hoï neân sufferings, I will soon go West.” After ngoài keá beân nieäm Phaät, chôù ñöøng neân baøn speaking, he climbed on a willow tree in noùi caùc chuyeän taïp nhaïp cuûa theá gian: front of the temple. Facing the Western Moreover, it is necessary to inform those

closest to the cultivators if anyone comes 2) Teân cuûa Ngaøi Tu Boà Ñeà: Name of Subhuti to visit, tell him or her to sit by and to (Tu Boà Ñeà). recite the Buddha’s name; do not indulge 3) AÙi Thaân Thieân: Vò Trôøi ôû coõi duïc giôùi coù in futile discussions of the world, i.e., thaân hình tuyeät dieäu—The heaven of gossips, politics, etc. lovely form in the desire-realm, but said to 4) Neáu beänh trôû naëng saép cheát, thì phaûi daën be above the devalokas. thaân quyeán cuøng vôùi caùc ngöôøi chung 4)

Sudrsa (skt)—Coõi trôøi thöù baûy trong Phaïm quanh khoâng ai ñöôïc khoùc loùc caû: If illness giôùi Thieân—The seventh Brahmaloka, becomes terminal, remind family and eighth of the Dhyana heavens. relatives as well as those nearby not to Thieän Hieän Saéc: Sudrsa (skt)—See Thieän cry. Hieän Thieân. a) Ngöôïc laïi, phaûi ñoàng thanh nieäm Phaät ñeå Thieän Hieän Thieân: Sudrsa (skt)—Coõi Trôøi hoä nieäm cho thaàn thöùc cuûa keû laâm chung: thöù ba trong Nguõ Tònh Cö Thieân—Heaven of On the contrary, they must all loudly and Beautiful Presentation, the third heaven in the purely chant the Buddha's name to aid the five pure-dwelling heavens. recitation of the cultivator's soul. ** For more information, please see Nguõ Tònh b) Khi naøo ngöôøi beänh ñaõ qua ñôøi, gia ñình Cö Thieân. phaûi ñôïi cho ñeán khi naøo trong mình ngöôøi Thieän Hoäi Thieàn Sö: Zen Master Shan- laâm chung hoaøn toaøn döùt heát hôi noùng, caû Hui—Thieàn Sö Thieïân Hoäi sanh naêm 805, sö mình laïnh heát, töùc laø thaàn thöùc ñaõ lìa khoûi xuaát gia luùc 9 tuoåi vaø thoï cuï tuùc giôùi naêm 20 thaân töù ñaïi, chöøng ñoù ai muoán khoùc thì cöù tuoài. Sau khi Thieàn sö Ñaïo Ngoâ Vieân Trí ñeà khoùc. Khi ngöôøi cheát, thaàn thöùc hay a laïi a nghò sö ñeán gaëp Thuyeàn Töû, sö ñeán Hoa Ñình thöùc coù theå vaãn laån quaån quanh thaân xaùc laøm ñeä töû Thuyeàn Töû. Sö ñöôïc coâng nhaän laø chöøng vaøi tieáng ñoàng hoà: After the Phaùp Töû cuûa Hoa Ñình Thuyeàn Töû—Zen cultivator has died, family members must master Shan-Hui was born in 805. He left wait until all body heat has dissipated home at the age of nine and received full completely, until the body has turned cold, ordain at the age of twenty. Following Zen then at that time it is alright to cry. If Master T'ao-Wu Yuan-Zhi's recommendation, someone has died, the last of that person's he came to Hua-Ting to become Chuan-Tzi's consciousness (alaya consciousness) may disciple. He was recognized as Chuan-Tzi's linger on within the body for several hous Dharma heir. or more before leaving. • Moät hoâm sö thöôïng ñöôøng daïy chuùng: *** See Hoä Nieäm. "Töø coù Toå ñeán ñaây ngöôøi ta hieåu laàm, Thieän Ñoâ: Jantu (skt)—Thieàn Ñaàu—Thieàn noái nhau ñeán nay ñeàu laáy lôøi Phaät, Toå Ñaäu—Thieàn Ñaâu—Chuùng sanh—All living laøm moâ phaïm daïy ngöôøi. Nhö theá, trôû beings. thaønh keû cuoàng hay ngöôøi voâ trí roài coøn Thieän Giaùc: See Suprabuddha in gì. Kia chæ baøy toû cho caùc ngöôi 'Khoâng Sanskrit/Pali-Vietnamese Section. phaùp voán laø ñaïo, ñaïo khoâng moät phaùp; Thieän Haønh: Good deeds. khoâng Phaät coù theå thaønh, khoâng ñaïo coù Thieän Hieän: Sudrsa (skt). theå ñaéc, khoâng phaùp coù theå xaû.' Cho neân 1) Veû ñeïp ñeõ maïnh khoûe hieän ra beân ngoaøi: noùi 'Tröôùc maét khoâng phaùp, yù taïi tröôùc Beautiful appearing—Well being— maét.' (muïc tieàn voâ phaùp, yù taïi muïc tieàn). Welfare—Well Manifest—Good Kia chaúng phaûi laø phaùp tröôùc maét. Neáu manifestation—Healthy in appearance. nhaèm beân Phaät, Toå maø hoïc, ngöôøi naày

chöa coù maét töï taïi, vaãn laø thöùc taùnh sanh Basicaly it's because they are confused töû meânh mang khoâng coù phaàn töï do. about life and death. They realize they Ngaøn muoân daäm tìm thieän tri thöùc, coát coù don't have a bit of freedom, so they go caùi thaáy chôn chaùnh haèng thoaùt khoûi hö thousands of miles to seek our some great doái, ñònh laáy caùi sanh töû tröôùc maét xem laø teacher. Those people

must attain the true thaät coù hay thaät khoâng? Neáu coù ngöôøi eye, not spend their time grasping and ñònh ñöôïc leõ naøy, höùa nhaän oâng seõ giaûi discarding spurious views. But are there thoaùt. Ngöôøi thöôïng caên ngay lôøi noùi lieàn any here among you of definite attainment roõ ñaïo; keû caên khí baäc trung, baäc haï chaïy who can really hold forth about existence laêng xaêng nhö soùng buûa. Sao chaúng nhaèm and nonexistence? If there's someone trong sanh töû maø an ñònh? Seõ nhaän laáy who's definite about this then I invite you choã naøo? Laïi nghi Phaät nghi Toå theá caùi to speak out.' 'When persons of high sanh töû cho oâng ñöôïc sao? Ngöôøi trí seõ ability hear these words they are clear cöôøi oâng. Nghe keä ñaây: about what's being said. Those of middle "Lao trì sanh töû phaùp or low ability continue rushing around. Duy höôùng Phaät bieân caàu. Why do't you just directly face life and Muïc tieàn meâ chaùnh lyù death? Don't tell me you still want the Baùc hoûa mích phuø aâu." Buddhas and ancestors to live and die in (Nhoïc gìn phaùp sanh töû your place! People who understand will Chæ nhaèm beân Phaät caàu. laugh at you. If you still don't get it, then Tröôùc maét laàm lyù chaùnh listen to this verse: Trong löûa boït coù ñaâu). "Belaboring life and death, One day Shan-Hui entered the hall and Just seeking Buddha's quarter. addressed the monks, saying: "Since the Confused about the truth before your eyes, time of the ancestors there have been Poking a fire to find a cool spot." those who misunderstand what has been • Vò Taêng hoûi: "Töø tröôùc laäp yù Toå vaø yù kinh, passed down. Right up to now they have vì sao ñoä naày Hoøa Thöôïng noùi khoâng?" Sö used the words of the Buddhas and ñaùp: "Ba naêm chaúng aên côm, tröôùc maét ancestors and made them models for khoâng ngöôøi ñoùi, taïi sao con chaúng ngoä?" study. If people do this then they'll go Chæ vì ngoä meâ ñuoåi Xaø Leâ. Sö beøn noùi keä: crazy and have no wisdom at all. The "Minh minh voâ ngoä phaùp Buddhas and ancestors have instructed Ngoä phaùp khöôùc meâ nhôn you that the dharmaless root is the Way. Tröôøng thô löôõng cöôùc thuøy The way is without even a single Dharma. Voâ nguïy dieät voâ chôn." There is no Buddha that you can become. (Roõ raøng khoâng phaùp ngoä There is no way that can be attained. Nor Phaùp ngoä ñuoåi ngöôøi meâ is there any Dharma that can be grasped Duoãi thaúng hai chaân nguû or let go of. Therefore, the ancients said: Khoâng nguïy cuõng khoâng chôn). 'Before the eyes there is no Dharma, but • A monk asked: "There has always been the meaning is before the eyes.' Those meaning attributed to the teaching of the who want to study the Buddhas and Buddhas and ancestors. Why does the ancestors haven't opened their eyes. Why master say there isn't any?" Shan-Hui do they want to submit to something else said: "Don't eat for three years and you and not attain their own freedom? won't see anyone hungry." The monk

said: "If no one is hungry, why can't I gain naøo noùi?" Thieän Hoäi thöa: "Neáu con khoâng awakening?" Shan-Hui said: "Because laàm thì taát caû kinh ñieån ñeàu do Phaät daïy." Sö awakening has confused you." Shan-Hui Caûm Thaønh noùi: "Neáu vaäy sao ngaøi Vaên Thuø then recited this verse to make his point: Sö Lôïi laïi noùi raèng Ñöùc Phaät trong suoát 49 "Clear and luminous, no Dharma of naêm hoaèng hoùa chöa noùi moät lôøi? Con phaûi awakening, luoân nhôù raèng neáu con chaáp

vaøo vaên töï, con seõ Awakening confuses people. phaûi ñi voøng voøng maõi chöù khoâng bao giôø thaáy In paradise with two feet and eyes, Phaät.” Qua ñoù Thieän Hoäi ngoä vaø suïp laïy Thaày. Nothing false, and nothing true.” Sau khi Thaày Caûm Thaønh thò tòch, sö tieáp tuïc • Vaøo ngaøy 7 thaùng 11 naêm 881, sö goïi hoaèng hoùa ñeán khi vieân tòch vaøo naêm 900 sau Taêng chuùng laïi baûo: “Ta ñaõ noùi phaùp trong Taây Lòch—Shen-Hui, seond lineage of the nhieàu naêm. Moãi ngöôøi caùc ngöôi phaûi neân Wu-Yun-T’ung Sect. He was a famous Zen töï bieát mình. Baây giôø ta khoâng coøn gì nöõa, Master of the Vietnamese Buddhism in the ñaõ ñeán luùc ta ñi ñaây. Giöõ laáy phaùp nhö luùc tenth century. He was from Ñieån Laõnh. When ta coøn vaäy.” Noùi xong sö thò tòch, thoï 77 he was young, he studied with Master Tieäm tuoåi, ñöôïc vua phong hieäu “Truyeàn Minh Nguyeân at Ñoâng Laâm Temple with his Ñaïi Sö.”—On the seventh day of eleventh Dharma name Toå Phong. When he grew up, he month in the year 881, Shan-Hui called wandered all over the country to seek the right together his principal monks and said: master. When he arrived at Kieán Sô Temple, “I’ve talked extensively for many years. he met Zen Master Caûm Thaønh and became Each of you should know for yourself. one of the latter’s most outstanding disciples. Now I’m just an empty form. My time is He stayed to serve his master for over ten up and I must go. Take care of the years. One day he asked his master: teaching as if I were still here.” Upon “Sakyamuni Buddha had cultivated saying these words, Shan-Hui suddenly innumerable aeons to become a Buddha. Now passed away. He received posthumous you say that ‘Mind is Buddha.’ I really don’t name "Great Teacher Transmitting understand. Please awaken me so that I can be Clarity.” clear.” Zen Master Caûm Thaønh said: “Who Thieän Hoäi Thieàn Sö (Vieät Nam): Shen-Hui said so in the sutra?” Shen-Hui replied: “The (?-900)—Thieän Hoäi (?-900), ñôøi thöù hai doøng Buddha teach in all the sutras, am I right?” Voâ Ngoân Thoâng. OÂng laø moät thieàn sö noåi tieáng Zen Master Caûm Thaønh said: “But why cuûa Phaät giaùo Vieät Nam vaøo theá kyû thöù 10. Manjusri declared that the Buddha never OÂng queâ taïi Ñieån Laõnh. Thuôû nhoû oâng theo sö teachs a word during 49 years. You should Tieäm Nguyeân vôùi Phaùp hieäu laø Toå Phong. Lôùn always remember that if you attach to words, leân, sö vaân du khaép nôi ñeå tìm minh sö tham you will have to go around and around forever, hoïc. Khi ñeán chuøa Kieán Sô, sö gaëp Thieàn sö you will never find the Buddha.” Shen Hui Caûm Thaønh vaø trôû thaønh moät trong nhöõng ñeä awakened right after this instruction. He töû noåi tieáng cuûa sö Caûm Thaønh. Sö ôû laïi chuøa bowed down to prostrate his Master. Zen Kieán Sô phuïc vuï Thaày treân möôøi naêm. Moät Master Caûm Thaønh gave his name Shen-Hui hoâm sö hoûi Thaày: “Ñöùc Phaät Thích Ca Maâu Ni since that time. After his Master passed away, ñaõ töøng tu haønh traûi qua voâ löôïng kieáp môùi Zen Master Shen-Hui continued to expand the thaønh Phaät. Nay thaày daïy ‘töùc taâm töùc Phaät.’ Buddha dharma until he died in 900. Con khoâng hieåu leõ ñoù. Xin thaày khai ngoä cho Thieän Hueä Ñòa: Sadhumati (skt)—See Thaäp con.” Sö Caûm Thaønh hoûi: “Trong kinh ngöôøi Ñòa Phaät Thöøa (9).

Thieän Höõu: Kalyanamitra (skt)—A friend of counsel, spiritual guide, or honest and pure virtue—The good companion—A friend in friend in cultivation. good life or one who stimulates to goodness— • Ñöùc Phaät ñaõ noùi veà thieän höõu tri thöùc A religious counselor. trong ñaïo Phaät nhö sau: “Noùi ñeán Thieän ** For more information, please see Thieän Höõu Tri Thöùc laø noùi ñeán Phaät, Boà Taùt, Höõu Tri Thöùc. Thanh Vaên, Duyeân Giaùc vaø Bích Chi Phaät, Thieän Höõu Tri Thöùc: Kalyana-mitra (skt). cuøng vôùi nhöõng ngöôøi kính tin giaùo lyù vaø (I) Nghóa cuûa Thieän Höõu Tri Thöùc—The kinh ñieån Phaät giaùo. Haøng thieän höõu tri meanings of Good-Knowing Friend thöùc laø ngöôøi coù theå chæ daïy cho chuùng (Advisor): sanh xa lìa möôøi ñieàu aùc vaø tu taäp möôøi • Thieän coù nghóa laø hieàn vaø ñaïo ñöùc, Tri laø ñieàu laønh (see Thaäp Thieän Nghieäp, and söï hieåu bieát chôn chaùnh, coøn Thöùc laø thöùc Thaäp AÙc). Laïi nöõa, haøng thieän höõu tri thöùc tænh, khoâng meâ muoäi vaø tham ñaém nôi caùc coù lôøi noùi ñuùng nhö phaùp, thöïc haønh ñuùng duyeân ñôøi nöõa. Theá neân, thieän tri thöùc laø nhö lôøi noùi, chính laø töï mình chaúng saùt ngöôøi hieàn, hieåu ñaïo, vaø coù khaû naêng laøm sanh cuøng baûo ngöôøi khaùc chaúng saùt sanh, lôïi laïc cho mình vaø cho ngöôøi: Good is nhaãn ñeán töï mình coù söï thaáy bieát chôn thaät kind and virtuous, Friend is a person who (chaùnh kieán) vaø ñem söï thaáy bieát ñoù ra maø is worthy of giving others advice, chæ daïy cho ngöôøi. Haøng thieän höõu tri thöùc Knowledgeable means having a broad and luoân coù thieän phaùp, töùc laø nhöõng vieäc cuûa proper understanding of the truths, mình thöïc haønh ra chaúng mong caàu töï vui Awakened means no longer mesmerized cho mình, maø thöôøng vì caàu vui cho taát caû by destinies of life. Thus, Good chuùng sanh, chaúng noùi ra loãi cuûa ngöôøi, Knowledgeable (knowing) Friend or maø luoân noùi caùc vieäc thuaàn thieän. Gaàn guõi Advisor is a good person who has certain caùc baäc thieän höõu tri thöùc coù nhieàu ñieàu degree of knowledge of Buddhism and has lôïi ích, ví nhö maët traêng töø ñeâm moàng moät the ability to benefit himself and others. ñeán raèm, ngaøy caøng lôùn, saùng vaø ñaày ñuû. • Ngöôøi baïn ñaïo haïnh, ngöôøi thaày göông Cuõng vaäy, thieän höõu tri thöùc laøm cho maãu, soáng ñôøi ñaïo haïnh, cuõng nhö giuùp ñôõ nhöõng ngöôøi hoïc ñaïo laàn laàn xa lìa aùc khuyeán taán ngöôøi khaùc soáng ñôøi ñaïo haïnh. phaùp, vaø theâm lôùn phaùp laønh: The Buddha Ngöôøi baïn ñaïo toát, thöïc thaø, chaân thaät, coù talked about being a Good Knowing kieán thöùc thaâm haäu veà Phaät phaùp vaø ñang Advisor in Buddhism as follows: “When tu taäp Phaät phaùp—Good friend—A good speaking of the good knowledgeable knowing advisor—A friend in virtue, or a advisors, this is referring to the Buddhas, teacher who exemplifies the virtuous life Bodhisattvas, Sound Hearers, Pratyeka- and helps and inspires other to live a Buddhas, as well as those who have faith virtuous life too—Good-Knowing advisor in the doctrine and sutras of Buddhism. (good and wise advisor—Enlightened The good knowledgeable advisors are teachers or advisors)—A good friend who those capable of teaching sentient beings has a good and deep knowledge of the to abandon the ten evils or ten Buddha’s teaching and who is currently unwholesome deeds, and to cultivate the practicing the law. Someone with ten wholesome deeds. Moreover, the

good knowledge, wisdom and experience in knowledgeable advisors' speech is true to Buddha's teaching and practicing. A wise the dharma and their actions are genuine and consistent with their speech. Thus, not

only do they not kill living creatures, they 3) Trong 1.000 ngöôøi bieát ñaïo, môùi coù ñöôïc also tell others not to kill living things; not moät ngöôøi tin chòu tu haønh: In one only will hey have the proper view, they thousand people who know religion, there also will use that proper view to teach is one person who has enough faith to others. The good knowledgeable advisors practice religion. always have the dharma of goodness, 4) Trong 1.000 ngöôøi tu haønh môùi coù ñöôïc meaning whatever actions they may moät ngöôøi tu haønh chaân chaùnh: In one undertake, they do not seek for their own thousand people who practice religion, happiness, but for the happiness of all there is one person who cultivates in a sentient beings. They do not speak of genuine and honest manner. others' mistakes, but speak of virtues and 5) Vaäy thì trong 4.000 ngöôøi môùi tìm ra ñöôïc goodness. There are many advantages and boán ngöôøi toát: Thus, out of four thousand benefits to being close to the good people, we would find only four good knowledgeable advisors, just as from the people. first to the fifteenth lunar calendar, the (III) Phaân loaïi Thieän Höõu Tri Thöùc— moon will gradually become larger, Categories of Good Knowing Advisors: brighter and more complete. Similarly, the Theo Thöôïng Toïa Thích Haûi Quang trong good knowledgeable advisors are able to Thö Gôûi Ngöôøi Hoïc Phaät, coù hai loaïi thieän help and influence the learners of the Way höõu tri thöùc—According to Venerable to abandon gradually the various Thích Haûi Quang in the Leters to Buddhist unwholesome dharma and to increase Followers, there are two kinds of Good greatly wholesome dharma. Knowing Advisors: (II) Coå ñöùc coù daïy, "Thôøi nay muoán tìm minh 1) Nhôn gian thieän tri thöùc—Worldly good sö, hay thieän höõu tri thöùc ñeå gaàn guõi theo knowing advisors: hoïc, coøn coù chaêng trong saùch vôû hay a) Khoâng tham, saân, xaáu aùc: There is no göông Thaùnh hieàn, chöù coøn trong voøng greed, hatred, evil, and wickedness. nhaân tình ñôøi nay, quaû laø hieám coù voâ b) Giôùi haïnh tinh chuyeân, ñaày ñuû oai nghi cuøng." Caùc ngaøi coøn daïy theâm naêm ñieàu trong ñi, ñöùng, ngoài, naèm: Maintain the veà thieän höõu tri thöùc nhö sau—Ancients precepts one vows to maintain; is always taught, "Nowadays, if one wishes to find honorable and proper in every aspects of kind friends and virtuous teachers to learn standing, walking, sitting, or lying down. and to be close to them, they may find c) Khoâng tham lam taøi, saéc, danh, thöïc, thuøy, these people in the shining examples in cuõng nhö lôïi loäc, tieàn taøi, cuûa caûi, vaø xa xæ: old books. Otherwise, if one searches Not to have greed for talent, form, fame, among the living, it would be food, sleep, as well as profit, money, extraordinary hard to find a single wealth, and luxury. person." They also reminded us five things d) Khoâng taät ñoá ganh gheùt: Not to have about good-knowing advisor as follows: jealousy and envy. 1) Ñôøi nay trong 1.000 ngöôøi môùi tìm ra ñöôïc e) Khoâng luyeán aùi xa hoa vaät chaát nhö chuøa moät ngöôøi laønh: Nowadays, in 1,000 cao mieãu roäng, xe coä, ruoäng vöôøn: Not to people, there is one good person. have attachment toward luxuries, such as 2) Trong

1.000 ngöôøi laønh môùi coù moät ngöôøi great temples, fancy cars, large lands, etc. bieát ñaïo: In a thousand good people, there f) Taâm thöôøng bình ñaúng, nghóa laø xem is one person who knows religion. ngöôøi thaân vaø keû oaùn nhö nhau: Mind is

always fair and just. This is to say to look n) Thuyeát phaùp hay giaûng luaän nghóa lyù chi upon relatives and enemies as equal. cuõng ñeàu kheá hôïp vôùi yù kinh: Whether g) Coù phaùp laøm lôïi cho mình, töùc laø haønh expounding the dharma, or explaining the ñuùng theo lôøi Phaät daïy, ngoân haønh töông meanings of anything, this should always öng, hay noùi vaø laøm gioáng nhau: Having be consistent and harmonious with the the proper dharma knowledge to benefit sutra teachings. self. This is to say to be able to carry out o) Ñaëc bieät nhöùt laø khi thi aân cho ngöôøi, conducts that are true to the Buddha's chaúng caàu baùo ñaùp, vì coù caàu baùo ñaùp thì teachings, speech and action are chaúng phaûi laø thi aân, maø laø tính toaùn: Most consistent, or do what is said. importantly, when helping others never h) Coù phaùp laøm lôïi cho ngöôøi, nghóa laø ñem wish for that favor to be reciprocated, chaùnh phaùp cuûa Phaät giaûng roäng ra vaø because to do so is not called helping, but khuyeán daét ngöôøi ngöôøi tu nieäm: Having is called planning for self-benefits. proper dharma knowledge to benefit 2) Chaân chaùnh ñaïi thieän tri thöùc—Truly great others. That is to say, capable of knowing advisor: elaborating on the Buddha Dharma to a) Coù trí hueä hôn ngöôøi: Have greater guide and encourage others to practice wisdom than anyone. and cultivate. b) Laø ngöôøi phöôùc ñöùc sieâu quaàn: Are i) Tuøy theo caên taùnh cuûa moãi ngöôøi maø duøng superior in virtues and merits. phaùp thích hôïp ñeå giaùo hoùa cho hoï bieát roõ c) Tuyeät ñoái khoâng moät choã naøo laø khoâng toát phöông tieän thieän xaûo: Depending on each laønh caû: Absolutely nothing falls short of individual's level of cultivation, use the goodness and wholesomeness. This means most appropriate and agreeable dharma to everything they do is aimed toward teach and guide that person to know how goodness. to apply the skillful means. d) Khoâng moät phaùp naøo laø khoâng bieát hay j) Ñuû phaùp toång trì, nghóa laø giöõ ñieàu thieän khoâng hieåu: There is no dharma that is not ñöøng ñeå cho maát; vaø ngaên ñieàu aùc, khoâng known and understood. cho chuùng sanh khôûi: Have enough e) Laøm Thaày Toå, vaø laøm tai maét cho coõi Trôøi Dharma knowledge to have awareness Ngöôøi: Is the Master and Patriarch, and is and mindfulness. This means never lose the eyes and ears for Gods and men. sight of goodness and never allow evil to f) Laø baäc truï coät trong Phaät phaùp: Is the surface. pillar in the Buddha Dharma. k) Loøng luoân luoân nghó töôûng toát hay tuøy hyû g) Caàm chaân Ñöùc Phaät, laø nhaø laõnh ñaïo hay vôùi moïi ngöôøi: The mind always has good Toå trong choán toâng moân: Holding on to the and kind thoughts toward others, or Buddha's feet, a leader or Patriarch in a rejoices in others' wholesome particular dharma tradition. accomplishments. h) Môû cöûa chaùnh ñaïo: Opens the door to the l) Tu haønh trong saïch, khoâng phaïm vaøo giôùi proper path. luaät cuûa Phaät maø mình ñaõ thoï: Cultivate i) Tröø deïp xaáu aùc: Eliminates evil and with purity, do not violate the precepts wickedness. established by the Buddha that we have j) Noái truyeàn cho Phaät phaùp ngaøy moät theâm vowed to maintain.

höng thònh: Continues the teachings of m) Thaân khaåu yù chaúng laàm loãi: Mind, body Buddha and makes the teachings more and speech do not create transgressions. glorious with each day.

k) Trí tueä sieâu quaàn hôn taát caû tam giôùi: yeâu bao nhieâu thì bò ngöôøi döõ gheùt boû baáy Wisdom is greater than anyone in the nhieâu—Those who advise, teach or three worlds. dissuade one from evil-doing, will be l) Giôùi ñöùc thôm ngaùt toûa khaép moïi nôi, beloved and admired by the good, but they ngöôøi ngöôøi ñeàu kính ngöôõng: The incense will be hated by the bad (Dharmapada 77). fragrance of that person's virtues is 3) Chôù neân laøm baïn vôùi ngöôøi aùc, chôù neân everywhere, admired and respected by laøm baïn vôùi ngöôøi keùm heøn, haõy neân laøm many. baïn vôùi ngöôøi laønh, vôùi ngöôøi chí khí cao m) Laáy giaùo phaùp thaäm thaâm cuûa Phaät maø thöôïng—Do not associate or make friends tuyeân löu ñeán tha nhaân, khieán cho haït with evil friends; do not associate with gioáng Phaät ñöôïc tröôøng toàn: Uses the mean men. Associate with good friends; Buddha's profound teachings to pass on to associate with noble men (Dharmapada others; help maintain the Buddha's seeds 78). eternally. 4) Ñöôïc uoáng nöôùc Chaùnh phaùp thì taâm n) Laø moät baäc ñaïi caên, nghóa laø khoâng ai hôn thanh tònh an laïc, neân ngöôøi trí thöôøng vui ñöôïc veà taøi ñöùc, coâng ñöùc, vaø phöôùc ñöùc: möøng, öa nghe Thaùnh nhôn thuyeát phaùp— At the Highest Cultivated Level. This Those who drink the Dharma, live in means unrivaled in talents, virtues, and happiness with a pacified mind; the wise merits. man ever rejoices in the Dharma o) Laø moät baäc ñaïi haïnh: A great practitioner. expounded by the sages (Dharmapada 79). p) Laø moät baäc ñaïi nguyeän: A great vow 5) Neáu gaëp baïn ñoàng haønh hieàn löông caån maker. troïng, giaøu trí löï, haøng phuïc ñöôïc gian q) Ñaày ñuû hai phaàn oai vaø ñöùc khieán cho trôøi nguy, thì haõy vui möøng maø ñi cuøng hoï—If ngöôøi trong ba coõi kính yeâu: Has both the you get a prudent and good companion components of Majesty and Virtues, who is pure, wise and overcoming all earning the love and respect of Gods and dangers to walk with, let nothing hold you Men. back. Let find delight and instruction in his (IV) Nhöõng lôøi Phaät daïy veà "Thieän Höõu Tri companion (Dharmapada 328). Thöùc" trong Kinh Phaùp Cuù—The 6) Neáu khoâng gaëp ñöôïc baïn ñoàng haønh hieàn Buddha's teachings on "Good Knowing löông, giaøu trí löï, thì haõy nhö vua traùnh Advisors" in the Dharmapada Sutra: nöôùc loaïn nhö voi boû veà röøng—If you do 1) Neáu gaëp ñöôïc ngöôøi hieàn trí thöôøng chæ not get a prudent and good companion baøy laàm loãi vaø khieån traùch mình nhöõng who is pure, wise and overcoming all choã baát toaøn, haõy neân keát thaân cuøng hoï vaø dangers to walk with; then like a king who xem nhö baäâc trí thöùc ñaõ chæ kho taøng baûo has renounced a conquered kingdom, you vaät. Keát thaân vôùi ngöôøi trí thì laønh maø should walk alone as an elephant does in khoâng döõ—Should you see an intelligent the elephant forest (Dharmapada 329). man who points out faults and blames 7) Thaø ôû rieâng moät mình hôn cuøng ngöôøi ngu what is blame-worthy, you should keát baïn. ÔÛ moät mình coøn raûnh rang khoûi associate with such a wise person. It ñieàu aùc duïc nhö voi moät mình theânh thang should be better, not worse

for you to giöõa röøng saâu—It is better to live alone associate such a person (Dharmapada 76). than to be fellowship with the ignorant 2) Nhöõng ngöôøi hay khuyeân raên daïy doã, caûn (the fool). To live alone doing no evil, just ngaên toäi loãi keû khaùc, ñöôïc ngöôøi laønh kính

like an elephant roaming in the elephant Thieän Nam Töû Thieän Nöõõ Nhaân: Good forest (Dharmapada (330). men and believing women—See Thieän Nam Thieän Kieán: Sudarsana (skt)—Beautiful to Töû. see—Good to see. Thieän Ngheä: To have experience in one's ** For more information, please see Toâ Ñaït profession—To be skilled in one's trade. Leâ Xaù Na. Thieän Nghieäp: Wholesome karma—Good Thieän Kieán Thaønh: Sudarsana (skt)—A karma—Good deeds—Skillful action—Kusala Good-To-Behold City—See Thieân Ñeá Thích karma. Thaønh. Theo Kinh Phaùp Cuù, caâu 183, Ñöùc Phaät daïy: Thieän Kieáp: Bhadrakalpa (skt)—Teân khaùc "Chôù laøm caùc ñieàu aùc, gaéng laøm caùc vieäc laønh, cuûa Hieàn Kieáp—A good kalpa, especially that giöõ taâm yù trong saïch. AÁy lôøi chö Phaät daïy."— in which we live—See Hieàn Kieáp. According to the Dharmapada Sutra, verse Thieän Lai: Svagata, or Suvagata (skt)—183, the Buddha taught: Not to do evil, to do Welcome! good, to purify one's mind, this is the teaching 1) Töø maø caùc vò Tyø Kheo AÁn Ñoä duøng ñeå of the Buddhas." hoan ngheânh nhöõng ngöôøi ñeán chuøa: The Thieän Ngoân: Good words. term which Indian Bhiksus used to Thieän Nguyeät: Ba thaùng toát ñeå aên tröôøng welcome those who come to the chay nhö thaùng gieâng, thaùng naêm vaø thaùng monastery. chín; vì trong ba thaùng naày quyû thaàn seõ ñi raûo 2) Trong kinh ñieån Pali coù ghi laïi, xöa khi ñeå baùo caùo veà haønh vi cuûa theá nhaân—Good muoán nhaän ai vaøo Taêng ñoaøn, Phaät chæ noùi months, i.e. the first, fifth and ninth; because "Thieän lai, Tyø kheo!"—The Pali scriptures they are the most important in which to do say that the Buddha once accepted his good works and thus obtain a good report in followers into the monkhood, simply by the spirit realm. saying "Welcome, monk!" Thieän Nha: Sudanta (skt)—Good teeth. 3) Danh hieäu cuûa Phaät: A title of a Buddha— Thieän Nhaân: See Thieän Theä. 1) Nhaân do thieän caên maø taïo ra thieän quaû: A Thieän Luaät Nghi: Good rules and customs. wholesome cause will produce a Thieän Ma Maït Laït Nam: Janma-marana wholesome result (good fruit). (skt)—Sanh töû—Birth and death. 2) Moät ngöôøi toát, tin theo thuyeát nhaân quaû ** For more information, please see Sanh Töû cuûa Phaät Giaùo vaø soáng moät ñôøi thieän laønh: and Nhò Chuûng Sanh Töû. A good man—An honest man, especially Thieän Myõ: Beautiful. one who believes in Buddhist ideas of Thieän Nam Tín Nöõ: Good men and causality and lives a good life. believing (good) women—Good son and good Thieän Phaùp: Good method—Good law— daughter—Believers in Buddhism. Good ways. Thieän Nam Töû: Nhöõng ñöùa con cuûa nhöõng Thieän Phaùp Höõu Laäu: Good deeds done in gia ñình toát; töø Ñöùc Phaät duøng ñeå goïi nhöõng a mortal body is rewarded accordingly in the ngöôøi taïi gia hay xuaát gia maø tín taâm nghe vaø character of another mortal body. haønh trì Phaät phaùp—Good sons—Sons of good Thieän Quaû: Keát quaû thieän dieäu nhôø nöông families—Gentlemen—One of the Buddha's vaøo thieän nghieäp—Good fruit from good terms to address to his disciples. cause; good fortune in

life resulting from previous goodness.

** For more information, please see Thieän Sutra. In seeking enlightenment, he tried to Nhaân (1). visit and study with fifty-three spiritual Thieän Quyû: See Thieän Thaàn, and Thieân Long advisors and became equal with the Buddha in Baùt Boä. just one lifetime. Thieän Sanh: Thieän Taùnh: Baûn taùnh thieän, moät trong tam 1) Sujata (skt)—Sanh ra trong doøng hoaøng taùnh—Good nature—Good in nature, or in toäc—Well-born, of high birth. fundamental quality, one of the three types of 2) Susambhava (skt)—Tieàn thaân cuûa Ñöùc characters. Phaät Thích Ca—A former incarnation of **For more information, please see Tam Taùnh. Sakyamuni. Thieän Taâm: Thieän Sanh Kinh: See Kinh Leã Saùu Phöông a) Taâm thieän laønh vôùi nhöõng tö töôûng thieän in Appendix A. laønh: Wholesome mind (good heart— Thieän Söï: Good act. Good mind) withgood thoughts. b) Taâm thieän laønh bao goàm nhöõng vieäc laøm Thieän Tai: Sadhu (skt)—Laønh Thay! Quyù thieän laønh ñoái vôùi tha nhaân, töø bi, boá thí, hoùa thay! (töø duøng ñeå taùn thaùn hay khen nhaãn nhuïc, aùi ngöõ, yeâu thöông, tín taâm, ngôïi)—Good—Excellent!—See Thieän Lai. luoân nguyeän cöùu ñoä tha nhaân— Thieän Taøi: Skillful. Benevolence—Good mind includes Thieän Taøi Ñoàng Töû: Sudhana (skt)—Thieän beneficial intentions towards others, Taøi Ñoàng Töû (trong caùc chuøa , beân traùi töôïng compassion, loving-kindness, generosity, Quan AÂm Boà Taùt coù ñaët töôïng Thieän Taøi Ñoàng patience, good speech, tolerance, love, Töû), moät Phaät töû ñöôïc noùi ñeán trong Kinh Hoa faith, wishing to help others, etc. Nghieâm. Teân oâng laø Sudhana coù nghóa laø c) Thieän taâm giuùp ñaåy luøi nhöõng taâm tieâu “Thieän Taøi” vaø lyù do oâng coù teân naày laø vì luùc cöïc: Wholesome mind can be used to oâng vöøa môùi sanh ra thì ñoät nhieân chaâu baùu dispel negative minds. xuaát hieän trong nhaø cha oâng. OÂng laø nhaân vaät Thieän Taâm Quaùn: Contemplation on good chính trong chöông cuoái cuøng vaø cuõng laø heart. chöông daøi nhaát trong Kinh Hoa Nghieâm. 1) Thieän Taâm Quaùn hay quaùn yeâu thöông coù Trong khi tìm caàu giaùc ngoä, oâng ñaõ vieáng thaêm theå taåy tröø saân haän: Contemplation on vaø toøng hoïc vôùi 53 vò thieän höõu tri thöùc vaø ñaõ love can be used to dispel anger. trôû thaønh ngang haøng hay bình ñaúng vôùi Phaät 2) Ganh tî coù theå vöôït qua baèng caùch quaùn trong moät ñôøi (Trong Kinh Hoa Nghieâm, phaåm saùt loøng bieát ôn vaø söï hoan hyû cuûa tha Nhaäp Phaùp Giôùi: “Ngaøi Vaên Thuø ôû trong khu nhaân: Jealousy can be overcome by röøng trang nghieâm coù 500 vò ñoàng töû, maø contemplating on appreciation and Thieän Taøi laø moät ngöôøi phaùt taâm trong soá 500 rejoicing in the good qualities of others. vò aáy. Thieän Taøi sau ñoù ñi veà phöông nam Thieän Thay! Thieän Thay!: Laønh thay! tham hoïc cuøng 53 vò tri thöùc vaø chöùng nhaäp Laønh thay!—Sadhu (skt)—Good! Excellent! phaùp giôùi)—A disciple mentioned in the Avatamsaka Sutra (Kinh Hoa Nghieâm). His Thieän Thaàn: Caùc vò thaàn hoä trì Chaùnh name means “Good Wealth” and the reason Phaùp—The good devas or spirits who protect for him to obtain such name was that when he Buddhism—Fortune saints. was born, myriad treasures suddenly appeared ** For more information, please see Thieân in his father’s home. The main protagonist in

Long Baùt Boä. the last and longest chapter of the Avatamsaka

Thieän Theä: Sugata (skt)—Ñaáng Thieän Theä, arrival was Subhakararimha (637-735), moät danh hieäu cuûa Phaät—The Blessed One— who had been king of Orissa. He joined Well departed—A title of a Buddha. the Sangha and went to the Nalanda Thieän Thuû: To be skilful with one's hands. University over which Dharmagupta presided. Well versed in Buddhist Thieän Tín: Good faith—Believers in concentration (yoga), mystical verses Buddhism. (dharani) and fingers at last came to Thieän Tri: Vibhavana (skt)—Nhaän bieát roõ Ch'ang-An in 716, where he was well raøng—Clear perception. received by the Emperor Hsuan-Tsung Thieän Tri Thöùc: Kalyanamitta (p)— (685-762). He was the founder of the Kalyanamitra (skt)—Good-knowing advisor— Tantra School (the secret teaching of A friend of vitue—A well wishing friend—A Yoga) around 720 A.D.—See Maät Toâng. learned master—A good friend or intimate, • Voâ Haønh, moät hoïc giaû Trung Hoa, du haønh one well known and intimate—See Thieän Höõu sang AÁn Ñoä, gaëp Nghóa Tònh taïi Na Lan Tri Thöùc in Vietnamese-English Section. Ñaø vaø thaâu thaäp nhieàu baûn kinh Phaïn vaên. Thieän Tuùc: Upavasatha, or Posadha (skt). OÂng maát treân ñöôøng hoài höông, nhöng 1) Chæ truù nguï nôi ñieàu thieän—Abiding in nhöõng taøi lieäu thaâu thaäp cuûa oâng vaãn ñöôïc goodness. ñöa ñeán chuøa Hoa Nghieâm ôû Tröôøng An. 2) Moät vò Phaät töû (taïi gia) giöõ ñöôïc taùm giôùi Khi hay tin ñoù, Thieän Voâ UÙy beøn cuøng (baùt quan trai giôùi): A disciple who keeps Nghóa Tònh choïn löïa vaøi baûn kinh quan eight commandments. troïng, vaø vaøo naêm 725, khôûi dòch kinh Ñaïi Thieän Tueä Ñòa: Sadhumati (skt)—See Thaäp Nhaät vaø caùc kinh khaùc. Thieän Voâ UÙy Ñòa Phaät Thöøa (9). muoán trôû veà AÁn Ñoä nhöng khoâng ñuôïc Thieän Voâ Laäu Phaùp: Kusalanasrava (skt)— pheùp khôûi haønh, vaø maát taïi Trung Quoác Caùc ñöùc tính toát thoaùt khoûi caùc laäu hoaëc maø vaøo naêm 735: Wu-Hsing, a learned haønh giaû coù trí tueä höôûng ñöôïc khi hoï ñaém Chinese, who traveled in India, met I- mình saâu trong haïnh phuùc cuûa Thieàn ñònh vaø Ching at Nalanda and collected various an truù trong söï hieän höõu nhö thò (ñuùng nhö söï Sanskrit texts. He died on his way home, hieän höõu)—Good virtues free from evil but his collection reached Hua-Yen flowings by the wise cultivators when they are Monastery in Ch'ang-An. On hearing this deeply drunk in the the bliss of the samadhi Subhakarasimha together with I-Ching and abiding in the bliss of existence as it is. selected some of the important texts and Thieän Voâ UÙy: Vò ñaàu tieân laø Thieän Voâ UÙy in 725 translated the "Great Sun" text (Subhakarasimha 637-735)—Subhakarasimha (Mahavairocana) and others. He wanted to (637-735). return to India, but was not allowed to • OÂng töøng laø moät vò vua cuûa xöù Orissa. depart and died in 735. OÂng xuaát gia laøm Taêng vaø ñeán ñaïi hoïc Na Thieän Xaûo: Lan Ñaø nôi Phaùp Maät truï trì. OÂng thaâm 1) Xaûo Dieäu: Clever—Skillful. hieåu Du Giaø, chaân ngoân, vaø aán quyeát, oâng 2) Phöông Tieän Thieän Xaûo: Skillful means. khôûi haønh ñi Kasmir vaø Taây Taïng, vaø cuoái Thieän YÙ: Good intention—Good will—Good cuøng ñeán Tröôøng An vaøo naêm 716, nôi ñoù faith. oâng ñöôïc vua Huyeàn Toân (685-762) tieáp Thieâng Lieâng: Sacred. ñoùn noàng haäu. OÂng laø ngöôøi saùng laäp ra Thieáp: Phuï theâm vaøo—To

add—To attach to. Maät Toâng vaøo khoaûng naêm 720: The first

Thieáp Saân: Daksina (skt)—Boá thí cuùng Thieát Thaønh: Thaønh baèng saét hay ñòa nguïc— döôøng—Offerings—Donations. The iron city or the hell. Thieát: Thieát Thaùp: Thaùp baèng saét—Iron-stupa. 1) Caét—To cut—To carve. Thieát Thaéng: Moät danh hieäu cuûa Ngaøi Maõ 2) Giaû thieát: Suppose—Assume. Minh Boà Taùt—A title of Asvaghosa 3) Saét: Iron. Bodhisattva. 4) Thieát laäp: To set up—To establish—To Thieát Thuï: Caây saét—Khoâng hy voïng nôû hoa institute—To arrage. keát traùi ñöôïc—Iron tree. Thieát Baùt: Baùt baèng saét—Iron patra, or Thieát Thöïc: Realistic. almsbowl. Thieát Thöôûng Ca: Sasanka (skt)—Theo Thieát Ña Ñoà Lö: Satadru (skt). Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, 1) Soâng Sutlej thuoäc vuøng baéc AÁn Ñoä: The Thieát Thöôûng Ca, quoác vöông cuûa xöù River Sutlej in northern India. Karnasuvarna, ngöôøi ñaõ coá tình huûy hoaïi Boà 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñeà Thoï thieâng lieâng. Veà sau oâng bò Siladitya Ñieån, Thieát Ña Ñoà Lö laø moät vöông quoác saùt haïi—According to Eitel in The Dictionary coå veà phía baéc AÁn Ñoä, noåi tieáng giaøu of Chinese-English Buddhist Terms, Sasanka, khoaùng saûn. Vò trí chính xaùc cuûa vöông a king of Karnasuvarna, who tried to destroy quoác naày cho tôùi hieän nay vaãn chöa ai the sacred Bodhidruma. Later he was bieát—According to Eitel in The Dictionary destroyed by Siladitya. of Chinese-English Buddhist Terms, Thieát Traùt: Soå saùch baèng saét ôû döôùi aâm phuû, Satadru is an ancient kingdom in northern duøng ñeå ghi toäi vaø coâng cuûa moãi ngöôøi—Iron India, noted for its mineral wealth. Exact tablets in hades, on which are recorded each position is unknown. person's crimes and merits. Thieát Ñoå Loã: Satru (skt)—Keû thuø—An Thieát Truï: Truï saét—The iron-pilar. enemy—A destroyer. Thieát Vi Sôn: Cakravala (skt)—Cakravada Thieát Laäp: To found—To establish—To (skt)—Nuùi Thieát Vi hay nuùi saét bao quanh theá errect—To form—To constitute. giôùi. Nuùi Tu Di laø trung taâm, beân ngoaøi coù töù Thieát Lôïi La: Sarira (skt)—Xaù lôïi—Relics or chaâu, baûy nuùi vaø taùm bieån—The Iron Ring remains—See Xaù Lôïi. Mountain, supposed to encircle the earth, Thieát Lôïi Phaát Ñaùt La: Sariputra (skt)— forming the periphery of a world. Mount Meru See Xaù Lôïi Phaát. is the centre and between it and the Iron Thieát Luaân: Cakravala (skt). Mountains are four continents, seven metal- 1) Baùnh xe baèng saét: The iron wheel. mountains and the eight seas. 2) See Thieát Vi Sôn. Thieát Yeáu Nhöùt: Most essentially. Thieát Luaân Vöông: Ngöôøi trò vì coõi Nam Thieät: Dieâm Phuø Ñeà, moät trong töù Luaân Vöông—1) Löôõi: Jihva (skt)—Tongue. Iron-Wheel King, ruler of the South and of 2) Thaät: Real—Genuine. Jambudvipa, one of the four Cakravala kings. 3) Thieät maát: To lose—To suffer loss. **For more information, please see Töù Luaân. 4) Thieät haïi: Damaged. Thieát Nghó: To think. Thieät Baát Laïn: Löôõi khoâng chaùy maát, moät töø Thieát Teá: Bieân teá cuûa caùc vò Thieát Luaân duøng cho ngaøi Cöu Ma La Thaäp. Ngöôøi ta noùi Vöông—The boundary of the Cakravalas. khi hoûa taùng, caùi löôõi cuûa ngaøi khoâng bò chaùy—Tongue unconsumed, a term for

Kumarajiva, on his cremation his tongue is said to have remained unconsumed. Saùu chöõ goàm nhieáp thaâu, Thieät Caên: The organ of taste. Taùm muoân tö phaùp taïng.

Thieät Haïi: Damage—Loss—Harm. Moät caâu giaûi quyeát xong, Ngaøn baûy traêm coâng aùn. Thieät Hieàn Ñaïi Sö: Sua-Sen—Theo Hoøa Thöôïng Thích Thieàn Taâm trong Lieân Toâng Maëc ai khoâng thích nghe, Thaäp Tam Toå, Thieät Hieàn Ñaïi Sö töï laø Töï Teá, Ta töï taâm-taâm nieäm. hieäu laø Tænh Am, con nhaø hoï Thôøi ôû ñaát Xin chôù coù nhieàu lôøi, Thöôøng Thuïc. Ngaøi soáng vaøo ñôøi nhaø Thanh. Giöõ moät loøng khoâng loaïn." Ngay töø khi coøn beù, ngaøi ñaõ khoâng aên caù thòt. Nieân hieäu Ung Chaùnh thöù 11, ngaøy moàng 8 Sau khi xuaát gia, ngaøi tham cöùu caâu "Phaät Laø thaùng 12 aâm lòch, ngaøi baûo ñaïi chuùng raèng: Ai?" Ngaøi ñöôïc tænh ngoä vaø noùi raèng: "Toâi ñaõ "Thaùng tö sang naêm ta seõ ñi xa." Roài ngaøi tænh giaác mô." Keá tieáp, ngaøi ñoùng cöûa thaát ba ñoùng cöûa thaát, moãi ngaøy nieäm 100.000 caâu naêm ôû chuøa Chaân Tòch. Ban ngaøy duyeät tam Phaät hieäu. Sang naêm, ngaøy 12 thaùng 4, ngaøi taïng kinh ñieån, ban ñeâm chuyeân trì Phaät hieäu. baûo cuøng vôùi caùc moân ñoà raèng: "Töø ñaàu thaùng Sau khi ra thaát, ngaøi ñeán Maäu Sôn leã xaù lôïi ñeán nay ta ñaõ hai laàn thaáy "Taây Phöông Tam thaùp A Duïc Vöông. Nhaèm ngaøy Phaät nhaäp Thaùnh," chaéc laø ñeán luùc vaõng sanh. Noùi xong, Nieát Baøn, ngaøi hoïp chuùng, saém leã cuùng döôøng, lieàn laøm baøi keä töø giaõ ñaïi chuùng. Qua hoâm sau roài ñoát ngoùn tay tröôùc töôïng Phaät, phaùt boán ngaøy 13 thaùng 4, ngaøi khoâng aên uoáng, cöù nhaém möôi taùm lôøi nguyeän. Luùc aáy caûm ñöôïc xaù lôïi maét ngoài thaúng. Ñeán canh naêm, ngaøi taém röûa, Phaät phoùng aùnh quang minh röïc rôõ. Trong phaàn thay y haäu. Böõa aáy, nhaèm 14, gaàn giôø ngoï, giaùo chuùng, ngaøi thöôøng daïy raèng: "Moät chöõ ngaøi ngoài nhaém maét, day maët veà phöông Taây, nguyeän bao goàm caû Tín vaø Haïnh (see Tín yeân laëng. Haøng ñaïo tuïc khaép nôi nghe tin, hoäi Haïnh Nguyeân, and Luïc Tín). Luùc lôùn tuoåi, veà ñoâng nhö chôï. Ñaïi sö boãng môû maét ra, noùi: ngaøi veà truï trì taïi chuøa Phaïm Thieân, coøn goïi laø "Toâi veà Cöïc Laïc, khoâng bao laâu seõ trôû laïi. chuøa Tieân Laâm ôû Haøng Chaâu. Naêm Ung Thoaùt ly soáng cheát laø vieäc lôùn, moãi ngöôøi neân Chaùnh thöù baûy, ngaøi thaønh laäp Lieân Xaû, laøm coá gaéng thanh tònh nieäm Phaät." Daën doø xong, vaên phaùt theä giöõa ñaïi chuùng, laáy toân chæ "Troïn ngaøi chaép tay, xöôùng hoàng danh A Di Ñaø Phaät ñôøi tinh taán tu Tònh nghieäp laøm kyø haïn." Ngaøi roài thò tòch. Ngaøi höôûng döông 49 tuoåi— chia khoùa tu haèng ngaøy ra laøm "Hai möôi phaàn According to Most Venerable Thích Thieàn trì danh," "Chín phaàn quaùn töôûng," vaø moät Taâm in The Thirteen Patriarchs of Pureland phaàn leã saùm" cho ñaïi chuùng nöông theo ñoù maø Buddhism, Great Master Sua-Sen, the tu taäp. Coù nhaø tu Thieàn hoûi veà ñöôøng loái quan Eleventh Patriarch of Chinese Pureland yeáu cuûa phaùp moân Nieäm Phaät, ngaøi lieàn duøng Buddhism. His self-given name was Töï-Teá and lôøi keä khai thò raèng: he was also known as Hsing-An. He was a son "Moät caâu A Di Ñaø, of the Thôøi Family of the Thöôøng-Thuïc region. Laø vieäc ñaàu coâng aùn. He lived during the Ch'ing Dynasty. Even as Khoâng thöông löôïng chi khaùc, an infant, he never ate fish or meat. After Thaúng ngay lieàn quyeát ñoaùn. taking the religious path, he examined the concept "Who is Buddha?" Once he became Ví nhö ñoáng löûa lôùn, awakened, he said: "I have awakened from a Nhaûy vaøo lieàn chaùy tan.

dream.” Thereafter, he went into a three-year Laïi nhö göôm Thaùi A (baûo kieám) retreat at Chaân Tòch Temple. During the day Xoâng vaøo lieàn ñöùt ñoaïn.

he studied and examined the Tripitaka, and at Thieät Maïng: To lose one’s life—To die. night he engaged in Buddha recitation. After Thieät Thaân: To lose one’s life. coming out of his retreat, he went to Maäu Sôn Thieät Thoøi: To be detriment of oneself—To to worship the Cari at a pagoda called suffer loss. Ajatasatrou. On the Memorial Day of the Thieät Thöùc: Thieät thöùc phaùt sinh lieàn khi Buddha entering Maha-Nirvana, he had a great thieät caên tieáp xuùc vôùi moät vò naøo ñoù, luùc aáy gathering of Buddhists to worship and to make chuùng ta môùi kinh qua phaân bieät giöõa vò naày offerings. Thereafter, he burned a finger vôùi vò khaùc, cuõng töø ñoù duïc voïng khôûi sinh— before the Buddha’ statue and made forty- Taste consciousness—Tongue consciousness eight great vows. At that moment his action led or perception—Gustatory consciousness—The the Cari to emit bright lights. While guiding his tongue consciousness develops immediately disciples, he often taught: “The single word through the dominant condition of the tongue Vow encompasses both Faith and Practice.” when the tongue faculty focuses on a certain (see Tín Haïnh Nguyeän, and Luïc Tín). On taste. At that very moment, we experience and December 8th, lunar year, of the eleventh year distinguish between tastes and desire arises. of Ung-Chaùnh reign period, he told the great assembly: “In April of next year, I will go far Thieät Tình: Sincere. away.” Thereafter, he went into retreat, daily Thieät Töôùng: Töôùng löôõi roäng daøi cuûa Ñöùc reciting Buddha’s name one hundred thousand Phaät, moät trong ba möôi hai haûo töôùng cuûa times. On April 12th of the following year, he Ngaøi (yù noùi khoâng noùi doái)—The broad, long told his disciples: “From the beginning of the tongue of a Buddha, one of the thirty-two moth until now, on two separate occasions I physical signs. have seen Three Saints of the Western Thieâu: Pureland, perhaps my time to gain rebirth is 1) Hoûa Thieâu: To cremate. near.” After speaking, he composed a poem to 2) Thieâu Ñoát: To burn. bid farewell to the great assembly. Next day, Thieâu Cöùu Ñòa Nguïc: Ñòa nguïc ñoát noùng, April 13th, he did not eat or drink, but moät trong baùt ñaïi nhieät ñòa nguïc—The continued to sit straight with his eyes closed. burning, blistering hell, one of the eight great Then at five in the morning, he bathed and hot hells. cleaned himself and changed his robe. On that ** For more information, please see Baùt Ñaïi day, the 14th, nearing the noon hour, he sat Nhieät Ñòa Nguïc. with his eyes closed peacefully facing the Thieâu Huûy: To destroy completely by fire— Western direction. Hearing this news, religious To burn down. rank and lay Buddhists from everywhere Thieâu Höông: Ñoát höông cuùng Phaät, moät gathered in great numbers. The Great Master trong naêm loaïi cuùng döôøng—To burn incense, suddenly opened his eyes and said: “I’m going one of the five kinds of offering. to the Ultimate Bliss World, it will not be long ** For more information, please see Nguõ Cuùng before I shall return. Finding liberation from Döôøng. life and death is a very important matter, Thieáu: everyone must be diligent in reciting Buddha 1) To want—To lack—To be short of peacefully and purely.” After giving this something. instruction, he put his palms together, chanted 2)

Deficiency—Want—Lack. the virtuous name Amitabha Buddha and then 3) To owe. took his last breath. He was only 49 years old. 4) Almost—Nearly (thieáu chuùt nöõa).

Thieáu Ñoä Löôïng: Intolerance—Intolerance ngaøi quyeân tieàn daãn duï treû con nieäm Phaät. Neáu is the greatest enemy of any one. ñöùa naøo nieäm ñöôïc moät caâu thì ngaøi thöôûng Thieáu Huït: Shortage—Deficiency. cho moät ñoàng tieàn. Nhö theá hôn moät naêm sau, khoâng caàn thöôûng tieàn nöõa maø chuùng cuõng töï Thieáu Khang Ñaïi Sö: Shao-Kang—Theo nieäm. Veà sau quen laàn, luùc gaëp ñaïi sö, duø ôû Hoøa Thöôïng Thích Thieàn Taâm trong Lieân trong nhaø hay ngoaøi ñöôøng, chuùng cuõng vaãn cöù Toâng Thaäp Tam Toå, Thieáu Khang Ñaïi Sö laø nieäm Phaät. Töø ñoù nam, nöõ, giaø, treû, baát cöù ai Lieân Toâng Nguõ Toå. Ngaøi hoï Chaâu, ngöôøi ñôøi heã gaëp ngaøi ñeàu nieäm: “A Di Ñaø Phaät.” Nhôø nhaø Ñöôøng, queâ vuøng Tieân Ñoâ thuoäc xöù Taán ñoù daân chuùng trong vuøng laàn löôït phaùt taâm thôø Vaân. Töø buoåi sô sinh, ngaøi laëng im khoâng noùi. cuùng vaø nieäm Phaät raát nhieàu. Thaáy cô duyeân Naêm leân baûy tuoåi, nhaân leã trai hoäi, ngaøi theo ñaõ coù phaàn thaønh thuïc, ñaïi sö môùi thaønh laäp meï vaøo chuøa leã Phaät. Baø chæ Phaät hoûi ñuøa cuøng Tònh Ñoä Ñaïo Traøng ôû OÂ Long, xaây ñaøn tam ngaøi raèng, “Con coù bieát ñoù laø ai chaêng?” Ngaøi caáp. Cöù ñeán ngaøy trai, vaøi ba ngaøn thieän nam boãng nhieân öùng tieáng ñaùp raèng: “Ñoù laø Ñöùc tín nöõ ñeàu hoïp laïi ñoù ñeå nieäm Phaät, nghe phaùp. Boån Sö Thích Ca Maâu Ni Theá Toân.” Bieát con Moãi khi thaêng toøa, ngaøi chaép tay nieäm Phaät to coù duyeân laønh ñoái vôùi Phaät phaùp, song thaân tieáng thì ñaïi chuùng ôû döôùi ñeàu xöôùng nieäm hoøa ngaøi lieàn cho pheùp ngaøi xuaát gia. Ngaøi caên cô theo. Coù luùc ñaïi sö xöng moät caâu Phaät hieäu, vaø trí hueä raát linh maãn, sau khi xuaát gia ñeán hoäi chuùng thaáy coù moät Ñöùc Phaät töø trong naêm 15 tuoåi, ngaøi ñaõ thoâng suoát naêm boä kinh mieäng ngaøi bay ra. Nieäm ñeán möôøi caâu, traêm ñieån. Nieân hieäu Trinh Nguyeân nguyeân nieân caâu, ngaøn caâu ñeàu coù möôøi, traêm, ngaøn vò Phaät (naêm ñaàu), ñaïi sö ñeán vieáng chuøa Baïch Maõ taïi bay ra, lieân tieáp nhö xaâu chuoãi. Ñaïi sö baûo: Laïc Döông. Thaáy choã ñeå kinh saùch trong ñaïi “Quí vò ñaõ ñöôïc thaáy Phaät, chaéc chaén ñeàu seõ ñieän phoùng aùnh quang minh, ngaøi laïi tìm xem ñöôïc vaõng sanh.” Moïi ngöôøi nghe ngaøi noùi nhö thì thaáy quang minh aáy phaùt xuaát töø nôi taäp vaäy ñeàu coù caûm nieäm vui möøng, an uûi. Naêm vaên Taây Phöông Hoùa Ñaïo cuûa Hoøa Thöôïng Trinh Nguyeân thöù 21, vaøo thaùng möôøi, ñaïi sö Thieän Ñaïo, ngaøi lieàn quyø xuoáng khaán raèng: hoïp chuùng ñeä töû Taêng Tuïc ñeán daën baûo raèng: “Neáu toâi coù nhaân duyeân vôùi Tònh Ñoä, xin “Caùc vò neân phaùt taâm chaùn lìa coõi Ta Baø aùc nguyeän cho taäp vaên naày phoùng quang minh tröôïc, khôûi loøng öa thích mieàn Tònh Ñoä an vui theâm moät laàn nöõa.” Ngaøi vöøa döùt lôøi nguyeän maø coá gaéng tu haønh tinh taán.” Giôø phuùt naày ai thì aùnh saùng laïi caøng chieáu ra röïc rôõ, trong aáy thaáy ñöôïc quang minh cuûa ta thì keû aáy môùi coù aån hieän hình daïng caùc hoùa Boà Taùt. Ngaøi thaät laø haøng ñeä töû cuûa ta. Noùi xong, ngaøi chaáp tay noùi: “Kieáp ñaù coù theå moøn, nguyeän phoùng ra vaøi tia saùng laï, ñeïp, daøi, roài ngoài yeân naày theà khoâng dôøi ñoåi.” Nhaân ñoù ñaïi sö ñeán laëng maø thoaùt hoùa. Ñaïi chuùng xaây thaùp thôø Tröôøng

An, chieâm leã di töôïng cuûa Hoøa Thöôïng ngaøi ôû Ñaøi Nham, toân hieäu cuûa ngaøi laø Ñaøi Thieän Ñaïo. Ñang khi leã, töôïng cuûa Nhò Toå Nham Phaùp Sö—According to Most Venerable boãng bay leân cao, baûo vôùi ngaøi raèng: “OÂng neân Thích Thieàn Taâm in The Thirteen Patriarchs of y theo lôøi daïy cuûa ta maø phoå ñoä chuùng sanh, Pureland Buddhism, Shao-Kang was the Fifth ngaøy kia coâng quaû ñaéc thaønh, seõ ñöôïc sanh veà Patriarch of Pureland Buddhism. His family’s Cöïc Laïc.” Sau ñoù ngaøi ñi ngang qua mieàn name was Chaâu. He was from T’ien-Do Giang Laêng, boãng gaëp moät sö cuï baûo raèng: Mountain of the Tan-Van region, lived during “OÂng muoán hoaèng hoùa, neân sang qua xöù Taân the T’ang Dynasty. He remained mute from Ñònh, cô duyeân ôû taïi nôi ñoù.” Noùi xong sö cuï birth until he turned seven. Then during the bieán maát. Sau thôøi gian aáy, ñaïi sö ñeán Taân celebation of Buddhist Memorial Day, he Ñònh. Thaáy ngöôøi xöù naày chöa bieát nieäm Phaät followed his mother to the temple to prostrate laø gì caû, ngaøi môùi duøng phöông tieän. Ban sô

to Buddha. His mother pointed at the Buddha's she told him: “If you want to prostrate statue and playfully asked him: "Do you know Buddhism, go to Tsin-Ting region; you are who that is?" He unexpectedly spoke for the destined for that area.” Finished speaking, the first time: “That is the statue of Sakyamuni elderly woman disappeared. Following this Buddha.” Knowing their son had a great advice, he came to Tsin-Ting region. When he destined connection with the Buddha-Dharma, saw the local residents did not know what it his parents immediately allowed him to leave meant to practice Buddha Recitation, he began home to join the order. His intelligence and making applications of a skillful means. In the wisdom were extraordinary. After becoming a beginning, he would “bribe” the children to Bhiksu at the age of fifteen, he had completely recite Buddha’s name. Whoever recited the understood and deeply penetrated the hidden Buddha’s name one time, he would give that meanings of the five collections of sutras. In child one coin. He continued this practice, and the first year of the Trinh Nguyeân reign period, over a year later, even if he did not give them he visited White Horse Temple at Luo-Yang. money, the children continued to practice Seeing lights radiating from the collection of Buddha Recitation on their own. This practice sutras kept in the prayer hall, he investigated became a natural habit, and eventually and saw the source of light came from the whenever seeing him, whether they were written text, “Propagation of the Western inside their houses or out playing on the Pureland’s Teachings” written by the Great streets, they continued to practice Buddha Venerable Master Shen-T’ao; he immediately Recitation. From that time on, men, women, knelt down and prayed: “If I have a special children, young, and old, no matter who they destiny with Pureland Buddhism, I ask for this were, as soon as they saw him, they would put book to emit light once more.” As soon as he their hands together to recite respectfully finished his prayer, the luminous light from “Amitabha Buddha.” Through his skillful within the book became even brighter, clearer, means of transformation, gradually, many and shone further; within it were appearances residents from the area began worshiping and of various transformation Bodhisattvas.

He put practicing Buddha Recitation. Seeing the time his palms together and said: “A ‘rock kalpa’ was right, he established a Pureland will wear down and come to pass, but this vow Congregation at Ou-Lung Mountain, which is unchanging and unwavering.” For this was built three steps above the ground. Each reason, he came to the Imperial Capital time a vegeterian day came, several thousand Ch’ang-An to pay homage and to prostrate to good men and faithful women assembled there the statue of the Great Venerable Master to pratice Buddha Recitation and to listen to Shen-T’ao sculptured by those before him. As the Dharma. Each time getting on the throne to he was in the process of prostrating himself, preach the Dharma, he would loudly recite the statue of the Second Patriarch suddenly Buddha’s name and then the great assembly flew straight into the air, and spoke: “You would harmoniously follow him. Sometimes should follow according to what I taught to when he recited Buddha’ name, with each help and guide sentient beings everywhere; recitation, the assembly would witness a one day when the fruit of your Buddha soaring out of his mouth. If he recited accomplishments ripens, you shall gain rebirth ten, hundred, or thousand recitations, there to the Ultimate Bliss World.” Thereafter, when would be ten, hundred, or thousand Buddhas he passed by the Jiang-Lang region, he soaring out of his mouth, continuously like encountered unexpectedly an elderly woman; counting prayer beads. The Great Master then

taught: "Now that all of you have witnessed Thieáu Nöõ: Young girl. Buddha, you are guaranteed to gain rebirth.” Thieáu Soùt: Deficiency. Upon hearing him say this, everyone felt Thieáu Soáng Ñoäng: Lifeless contented and satisfied. In October of the Thieáu Thôøi: Early youth. twenty first year of Trinh Nguyeân reign period, the Great Master gathered all his disciples, Thieáu Thoán: Privation—Want—Lack. ordained and lay, and instructed them: Thieáu Thöïc Phaåm: Insufficient food. “Everyone must develop the mind to be tired Thieáu Töø Bi: Lack of compassion. of this Saha World of evils and turbidities, Thieàu quang: Beautiful light of spring time. begin yearning for the blissful existence of the Thieåu: Pureland in order to cultivate with vigor and 1) Moät ít: Few. diligence. At this moment, if anyone is able to 2) Giaûm thieåu: To decrease—To diminish— see my aura then such an individual is truly a To lessen. disciple of mine.” After he spoke, several long, Thieåu Duïc Tri Tuùc: Thieåu duïc laø coù ít duïc unique and beautiful beams of light from the laïc; tri tuùc laø bieát ñuû. Thieåu duïc tri tuùc laø ít Great Master’s body shone and then he sat ham muoán maø thöôøng hay bieát ñuû. Tri tuùc laø there silently to gain rebirth. The great baèng loøng vôùi nhöõng ñieàu kieän sinh hoaït vaät assembly built a pagoda to worship the Great chaát taïm ñuû ñeå soáng maïnh khoûe tieán tu. Tri tuùc Master at Dai-Nham. They honored him with laø moät phöông phaùp höõu hieäu nhaát ñeå phaù löôùi the title: “Dai-Nham Dharma Master.” tham duïc, ñeå ñaït ñöôïc söï thaûnh thôi cuûa thaân Thieáu Laâm Töï: Moät trong nhöõng ñaïi töï vieän taâm vaø hoaøn thaønh muïc tieâu toái haäu cuûa söï ôû Trung Quoác, nôi Toå Boà Ñeà Ñaït Ma ngoài nghieäp tu taäp—Content with few desires. dieän bích trong 9 naêm—One of the great “Thieåu Duïc” means having few desires; “tri monasteries in China, where Bodhidharma sat

tuùc" means being content. Knowing how to with his face to a wall for nine years. feel satisfied with few possessions means Thieáu Laâm Voõ (Vuõ) Ngheä: Moät vò Taêng being content with material conditions that töøng laø ñaàu beáp cuûa chuøa Thieáu Laâm, ñaõ ñöôïc allow us to be healthy and strong enough to coi nhö laø ngöôøi chæ duøng gaäy ba thöôùc maø deïp practice the Way. "Knowing how to feel tan ñöôïc loaïn Hoaøng Caân (Khaên Vaøng); teân satisfied and being content with material ngaøi ñöôïc ñaët cho tröôøng phaùi voõ Thieáu Laâm, conditions" is an effective way to cut through maø veà sau naày coù 13 vò coù coâng giuùp nhaø the net of passions and desires, attain a Ñöôøng deïp loaïn Vöông Theá Sung—Shao-Lin peaceful state of body and mind and Wu-I, a cook of the Shao-Lin monastery, who accomplish our supreme goal of cultivation. is said single-handed to have driven off the Thieåu Khang: Moät nhaø sö noåi tieáng ñôøi Yellow Turban rebels with three-foot staff, and Ñöôøng, laø ñeä töû cuûa Ngaøi Thieän Ñaïo—Shao- who was posthumously rewarded with the rank K'ang, a famous monk of the T'ang dynasty, of "general"; a school of adepts of the quarter- known as Shan-Tao's disciple—See Thieáu staff was called after him, of whom thirteen Khang Ñaïi Sö. were far-famed. Thieåu (Thieáu) Laâm Töï: Ngoâi töï vieän taïi Thieáu Naêng Löïc: Unqualified. Thieáu Thaát, thuoäc huyeän Ñaêng Phong, tænh Hoà Thieáu Nhi: Young child. Nam, nôi Toå Boà Ñeà Ñaït Ma ñaõ dieän bích chín Thieáu Nieân: Young man. naêm—The monastery at Shao-Shih in Teâng- Thieáu Nôï: To be in debt. Feâng district, Hunan province, where

Bodhidharma sat with his face to a wall for vaïch vaïn töôïng." Phaùp Nhaõn baûo: "Noùi nine years. caùi gì laø vaïch chaúng vaïch?" Sö môø mòt, trôû Thieåu Naõo: Sorrowful—Sad. laïi Vieän Ñòa Taïng. Queá Saâm thaáy sö trôû Thieåu Quang: Minor light. laïi hoûi: "Ngöôi ñi chöa bao laâu taïi sao trôû laïi?" Sö ñaùp: "Coù vieäc chöa giaûi quyeát Thieåu Quang Thieân: Parittabhas (skt)—Trôøi ñaâu yeân leo non vöôït suoái." Töù Phaïm hay ñeä nhöùt thieân trong nhò thieàn Queá Saâm baûo: "Ngöôi leo vöôït bao nhieâu thieân—The fourth Brahmaloka or the first non suoái, laïi chaúng öa?" Sö chöa hieåu lôøi region of the second dhyana heavens. daïy baûo, lieàn hoûi: "Coå nhôn noùi: 'ÔÛ trong Thieåu Soá: Minority. vaïn töôïng rieâng baøy thaân,' yù chæ theá naøo?" Thieåu Taøi Quyû: Quyû ñoùi thöôøng aên caép vì Queá Saâm ñaùp: "ngöôi noùi ngöôøi xöa vaïch thieáu thöùc aên—Hungry ghosts who pilfer (aên vaïn töôïng hay chaúng vaïch vaïn töôïng?" Sö caép vaët) because they are poor and get but thöa: "Chaúng vaïch." Queá Saâm baûo: "Hai little food. caùi." Sö kinh haõi laëng thinh, laïi hoûi: "Chöa Thieåu Thaát: Treân nuùi Tung Sôn, nôi Toå Boà bieát coå nhôn vaïch vaïn töôïng hay chaúng Ñeà Ñaït Ma xaây döïng ngoâi Thieáu Laâm Töï— vaïch vaïn töôïng?" Queá Saâm baûo: "Ngöôi Shao-Shih, a hill on the Sung-Shan where noùi caùi gì laø vaïn töôïng?" Sö lieàn tænh ngoä, Bodhidharma set up his monastery. laïi töø bieät Queá Saâm ñi ñeán choã Phaùp Thieåu (Thieáu) Thaát Luïc Moân Taäp: Six Nhaõn—While traveling with two other brief treatises attributed to Bodhidharma , but friends from Kui-Lin, Fa-Yan suddenly their authenticity is denied. asked Shao-Xiu a question, saying: "The Thieåu Tònh Thieân: Parttasubhas—Ñeä nhaát ancients said that the single body is thieân thuoäc ñeä tam thieàn ôû coõi saéc giôùi—The revealed

in the ten thousand forms. Did first and smallest heaven (brahmaloka) in the they thus dispel the ten thousand forms or third dhyana region of form. not?" Shao-Xiu said: "They didn't dispel Thieäu: them." Fa-Yan said: "What do you say 1) Giôùi thieäu: To introduce—To present. dispels or doesn't dispel them?" Shao-Xiu 2) Tieáp noái: To continue. was confused and returned to see Kui- 3) Truyeàn trao: To hand down. Chen. Kui-Chen asked him: "You haven't Thieäu Kyø Sôû Sôn: See Sôû Sôn Thieäu Kyø. been gone long, why have you come back?" Shao-Xiu said: "There's an Thieäu Long: Noái phaùp laøm cho ngaøy theâm unresolved matter, so I'm not willing to go höng thònh—To continue or perpetuate and traveling to mountains and rivers until it's prosper Buddhist truth, or the Triratna. resolved." Kui-Chen said: "It's not bad Thieäu Tu Long Teá Thieàn Sö: Zen master that you travel to difficult mountains and Shao-Xiu-Long-Ji—Thieàn sö Thieäu Tu laø ñeä rivers." But Sha-Xiu did not understand töû cuûa Thieàn sö Queá Saâm, vaø laø sö ñeä cuûa Kui-Chen's meaning, so he asked: "The thieàn sö Vaên Ích Phaùp Nhaõn—Zen master was single body is revealed in the ten thousand a disciple of Zen master Kui-Chen, and a forms. What does this mean?" Kui-Chen Dharma brother of Wen-Yi-Fa-Yan. said: "Do you say the ancients dispelled • Ba vò töø Queá Saâm ñi haønh höông, treân the ten thousand forms or not?" Shao-Xiu ñöôøng cuøng baøn chuyeän. Phaùp Nhaõn chôït said: "They didn't dispel them." Kui-Chen hoûi: "ngöôøi xöa noùi: 'ÔÛ trong vaïn töôïng said: "It's two." For a time, Sha-Xiu was rieâng baøy thaân' laø vaïch vaïn töôïng hay lost in thought, and then he said: "I don't chaúng vaïch vaïn töôïng?" Sö ñaùp: "Chaúng

know whether the ancients dispelled the Matreya Buddha. Going in—seeing ten thousand forms or not." Kui-Chen said: Sakyamuni.'" Shao-Xiu said: "How can he "What is it you call the ten thousand talk like that?" The monk asked: "What do forms?" Shao-Xiu thereupon attained you say, Master?" Shao-Xiu said: "Going enlightenment. out—who do you meet? Going in—who do • Sö thöôïng ñöôøng daïy chuùng: "Phaùp ñaày you see?" At these words the monk had an ñuû nôi phaøm phu chaúng bieát, phaùp ñaày ñuû insight. nôi Thaùnh nhôn maø Thaùnh nhôn chaúng Thin Thít: To keep (hold) silent. bieát. Thaùnh nhôn neáu bieát töùc laø phaøm Thìn: The fifth year in the Earth's stem—See phu, phaøm phu neáu bieát töùc laø Thaùnh Möôøi hai con giaùp. nhôn. Hai caâu noùi naày moät lyù maø hai Thinh: nghóa. Neáu ngöôøi bieän bieät ñöôïc chaúng 1) Sound—Voice. ngaïi ôû trong Phaät phaùp coù choã vaøo. Neáu 2) To keep silent—To hold one's tongue. ngöôøi bieän bieät chaúng, chôù noùi khoâng Thinh Danh: Thanh danh—Fame—Renown. nghi—Zen master Shao-Xiu entered the hall and addressed the monks, saying: Thính: "Ordinary people possess it completely 1) Powdered grilled rice. but they don't know it. The saints possess 2) Keen—Sharp—Acute(of smelling or it completely but don't understand it. If the hearing). saint understands it, then he or she is an 3) Nghe: To hear—To listen. ordinary person. If ordinary people Thính Giaû: Listener—Auditor. understand it, then they are saints. In these Thính Giaùo: Nghe vaø phuïng haønh Phaät forms of speech there is one principle and phaùp—To hear the Buddha's doctrine—Those two meanings. If a person can distinguish who hear and obey the Buddha's doctrine. this

principle, then he will have no Thính Hôi: To have a good nose for smelling hindrance to finding an entrance to the or finding things out. essential doctrine. If he can't distinguish Thính Quan: Auditory organ—Organ of it, then he can't say he has no doubt. Take hearing. care!" Thính Tai: To have a keen sense of • Sö hoûi moät vò Taêng môùi ñeán: "ÔÛ ñaâu hearing—To be quick of hearing. ñeán?" Vò Taêng thöa: "ÔÛ Thuùy Nham." Sö Thính Thò: Audio-visual. hoûi: "Thuùy Nham coù lôøi gì daïy ñoà chuùng?" Vò Taêng thöa: "Bình thöôøng noùi 'Ra cöûa Thính Vaên: Nghe vaø phuïng haønh—To hear gaëp Di Laëc, vaøo cöûa thaáy Thích Ca.'" Sö and to obey. noùi: "Noùi theá aáy laøm sao ñöôïc?" Vò Taêng Thình Lình: All of a sudden— hoûi: "Hoøa Thöôïng noùi theá naøo?" Sö noùi: Unexpectedly—Suddenly—All at once. "Ra cöûa gaëp ai? Vaøo cöûa thaáy ai?" Vò Thænh: Môøi moät caùch thaønh kính—To invite Taêng nghe xong lieàn tænh ngoä—Zen (request—ask) respectfully. master Shao-Xiu asked a monk: "Where Thænh An: Vaán an—To ask after someone's have you come from?" The monk said: health. "From Shui-Yan." Shao-Xiu asked: Thænh Caàu: To ask—To request. "What does Shui-Yan say to provide Thænh Chieát: Hoûi hay yeâu caàu—To ask for. instruction to his disciples?" The monk said: "He often say 'Going out—meeting

Thænh Giaû: Taïm Giaû—Xin pheùp nghæ hay xin Thònh: Strong—Prosperous. pheùp ñi ra ngoaøi—To ask for leave of absence Thònh Danh: Great fame. or permission to go out. Thònh Ñaït: See Thònh. Thænh Giaùo: To ask for (religious) advice. Thònh Haønh: To be in use popularly. Thænh Giaùo Nôi Thieän Höõu Tri Thöùc: Thònh Lôïi: Prosperous and lucrative. Seeking guidance from spiritual advisors. Thònh Noä: To fly into (be in) a rage—To get Thænh Ích: Yeâu caàu taêng theâm—To ask for angry. an increase (for more or for advancement). Thònh Saéc: Beauty. Thænh Khaùch: To invite guests. Thònh Soaïn: Plentiful. Thænh Môøi: To invite respectfully. Thònh Suy: Properous and decadence. Thænh Nguyeän: To demand—To request— Thònh Theá: Time of prosperity and peace. To ask. Thònh Thôøi: Prosperous time. Thænh Phaät: To invite a Buddha. Thònh Tình: Kindness. Thænh Phaät Chuyeån Phaùp: To request the Thònh Trò: See Thònh theá. Buddha to turn the dharma wheel—Ñaây laø haïnh nguyeän thöù saùu trong Phoå Hieàn Thaäp Thònh Vöôïng: Prosperous—Thriving—Haïnh Nguyeän. Thænh Phaät chuyeån Phaùp Flourishing. (thuyeát phaùp) laø ñem ba nghieäp thanh tònh thaân Thònh YÙ: Good will. khaåu yù thænh chö Phaät noùi phaùp nhieäm maàu Thòt: Meat. nhaèm giuùp giaùc ngoä chuùng sanh—This is the Thòt Xöông: Flesh and bones. sixth of the ten conducts and vows of Thiu Thiu: To sleep lightly. Samantabhadra Bodhisattva. To request the Buddhas to turn the dharma wheel means using all manner of skillful means of body, mouth and mind, we sincerely and diligently request that all Buddhas turn the wonderful dharma wheel to enlighten sentient beings.

THO Thænh Phaät Truï Theá: To request the Buddha to remain in the world—Ñaây laø haïnh nguyeän thöù baûy trong Phoå Hieàn Thaäp Haïnh nguyeän. Thænh Phaät truï theá laø thænh xin chö Phaät ôû laïi ñôøi traûi qua voâ löôïng kieáp vì lôïi laïc cuûa chuùng sanh—This is the seventh of the ten Thoø: To put (stretch) out. conducts and vows of Universal Worthy Thoû: Rabbit. Bodhisattva. To request the Buddha to remain

Thoû Theû: To babble (talk of baby). in the world means to request the Buddhas to Thoï: remain in the world for as many kalpas to (A) Nghóa cuûa “Thoï”—The meanings of continue to bring benefits and bliss to all living “Feelings” creatures. 1) Cho hay boá thí: Vedana (p & skt)—To Thænh Thoaûng: Sometimes—At times— give—To confer—To deliver—To hand From time to time—Now and then—On and down. off (off and on). Thænh Vuõ: Caàu Möa—To pray for rain.

2) Soáng laâu: Jivita (skt)—To live long— positive or negative, which causes rebirths Longevity—Long life—Age. in samsara. 3) Feeling or sensation: Vedanta (p & skt)— (B) “Thoï” nhö nhöõng ñoái töôïng cuûa thieàn To receive—To bear—Thoï laø phaùp taâm taäp—“Feelings” as objects of meditation sôû nhaän laõnh dung naïp caùi caûnh maø mình practices: tieáp xuùc. Thoï cuõng laø caùi taâm neám qua • Quaùn chieáu nhöõng loaïi caûm thoï nhö laïc nhöõng vui, khoå hay döûng döng (vöøa yù, thoï, khoå thoï vaø trung tính thoï: To khoâng vöøa yù, khoâng vöøa yù maø cuõng khoâng contemplate various kinds of feelings such khoâng vöøa yù). Khi chuùng ta gaëp nhöõng ñoái as pleasant, unpleasant and neutral töôïng haáp daãn, chuùng ta lieàn phaùt khôûi feelings. nhöõng caûm giaùc vui söôùng vaø luyeán aùi. • Thaáu hieåu nhöõng thoï naày ñeán ñi theá naøo: Khi gaëp phaûi nhöõng ñoái töôïng khoâng haáp To understand thoroughly how these daãn, thì chuùng ta sinh ra caûm giaùc khoù feelings arise, develop after their arising, chòu; neáu ñoái töôïng khoâng ñeïp khoâng xaáu and pass away. thì chuùng ta caûm thaáy döûng döng. Taát caû • Quaùn chieáu thoï chæ naåy sanh khi naøo coù söï moïi taïo taùc cuûa chuùng ta töø thaân, khaåu vaø tieáp xuùc giöõa nhöõng giaùc quan maø thoâi yù cuõng ñeàu ñöôïc kinh qua nhôø caûm giaùc, (maét, tai, muõi, löôõi, thaân, yù): To Phaät giaùo goïi ñoù laø “thoï” vaø Phaät khaúng contemplate that “feelings” only arise ñònh trong Thaäp Nhò nhaân duyeân raèng when there is contact between the senses. “thoï” taïo nghieäp luaân hoài sanh töû— • Quaùn chieáu nhöõng ñieàu treân ñeå thaáy roõ Feeling is knowledge obtained by the raèng duø thoï vui, thoï khoå hay thoï trung senses, feeling sensation. It is defined as tính, haäu quaû cuûa chuùng ñeàu laø “khoå”: To mental reaction to the object, but in contemplate all of the above to have a general it means receptivity, or sensation. better understanding of “feelings.” No Feeling is also a mind which experiences matter what kinds of feelings, pleasant, either pleasure, unpleasure or indifference unpleasant or iddifference, they all lead to (pleasant, unpleasant, neither pleasant nor sufferings. unpleasant). When we meet attractive (C) Phaân loaïi Thoï—Categories of Feeling: objects, we develop pleasurable feelings 1) Thaân Thoï: Nhöõng thöù laõnh naïp nôi thaân and attachment which create karma for us hay tam thoï (khoå, laïc, phi khoå phi laïc)— to be reborn in samsara. In the contrary, Sensation of physical objects, or three when we meet undesirable objects, we states of sensation (vedana)—Karma of develop painful or unpleasurable feelings pleasure and pain of the physical body— which also create karma for us to be See Tam Thoï. reborn in samsara. When we meet objects 2) Taâm Thoï: Nhöõng thöù laõnh naïp nôi taâm that are neither attractive nor unattractive, nhö öu vaø hyû—Sensation of mental we develop indifferent feelings which objects—Karma of the mental or the mind, develop

ignorant self-grasping, also create i.e. anxiety, joy, etc. karma for us to be reborn in samsara. All Thoï Baùo: Resolve in samsara. actions performed by our body, speech Thoï Chung: Cheát—To pass away—To die. and mind are felt and experienced, Thoï Cuï: Thoï cuï tuùc giôùi—To receive the Buddhism calls this “Feeling” and the entire commandments, as does a fully ordained Buddha confirmed in the Twelve Nidanas monk or nun—See Thoï Giôùi. that “Feeling” creates karma, either Thoï Duïng: To receive for use.

Thoï Duïng Ñoä: Quoác ñoä cuûa baùo thaân Nhö Thoï Khoå Nhaãn: Patience under suffering. Lai—The realm of Sambhogakaya. Thoï Kyù: Vyakarana (skt). Thoï Duïng Thaân: Sambhogakaya (skt)—Baùo 1) Coøn goïi laø Thoï Bieät hay Thoï Quyeát. Thaân, moät trong tam thaân Phaät—The Nhöõng ngöôøi ñi theo Ñöùc Phaät seõ nhaän functioning glorious body, one of the Buddha’s ñöôïc söï tieân ñoaùn cuûa Ñöùc Phaät veà söï Trikaya. giaùc ngoä vaø thaønh Phaät trong töông lai— ** For more information, please see Tam Thaân To receive from a Buddha predestination, Phaät. prophecy or giving of a record, prediction, Thoï Giaû: fortelling (to become a Buddha). 1) Ngöôøi ñöôïc thoï giôùi vaø pheùp quaùn ñaûnh: 2) Söï thoï kyù thaønh Phaät trong töông lai cuûa A recipient, e.g. of the rules. nhöõng Boà Taùt. Chæ coù chö Phaät môùi coù khaû 2) Taø kieán cho raèng caùi “ngaõ” seõ nhaän söï naêng vaø trí hueä ñeå ñöa ra nhöõng quyeát thöôûng phaït trong kieáp töông lai, ñaây laø ñònh hay lôøi thoï kyù nhö vaäy—The moät trong möôøi saùu tri kieán: The illusory prophecy of Bodhisattva’s future view that the ego will receive reward or Buddhahood. Only Buddhas possess the punishment in a future life, one of the power and wisdom to give decisions, sixteen false views. and/or such prophecies. Thoï Giaùo: To receive instructions. Thoï Kyù Quaùn Ñaûnh: Phaät thoï kyù ñeä töû Thoï Giôùi: Theo Giaùo Sö Soothill trong Trung baèng caùch xoa ñaàu—Buddha predicts Anh Phaät Hoïc Töø Ñieån—According to Buddhahood to someone (the gesture of Professor Soothill in The Dictionary of rubbing the crown). Chinese-English Buddhist Terms: Thoï Laõnh: To receive. 1) Thoï giôùi laø thoï nhaän giôùi luaät do Phaät cheá Thoï Luaän A Do: Ayurveda (skt)—Saùch Veä ra: To embrace Buddhism—Receiving the Ñaø Y Döôïc—The Ayurveda, the medical precepts—To receive or accept the veda. commandments. Thoï Löôïng Phaåm: Phaåm Voâ Löôïng Thoï 2) Ñeä töû sô cô thoï laõnh nguõ giôùi: A novice trong Kinh Phaùp Hoa, khi Ñöùc Phaät tuyeân boá disciple, or the beginner receives the first raèng thoï maïng cuûa Phaät laø voâ löôïng—The five commandments. chapter in the Lotus Sutra where Buddha 3) Chö Taêng Ni vaø Phaät töû thuaàn thaønh tieán declares his eternity. haønh thoï laõnh baùt giôùi: The monks, nuns, Thoï Maïng: Jivita (skt)—Ñôøi soáng (moät thôøi and the earnest laity proceed to the kyø maø hôi thôû ñöôïc giöõ khoâng döùt)—Life. reception of eight commandments. Thoï Maïng Kieán: Fate—Determination of 4) Chö Taêng Ni Thoï giôùi ñaày ñuû coù theå thoï length of life. trì töø thaäp giôùi trôû leân: Fully ordained Thoï Maïng Ngaén: Short lifespan. monks and nuns can receive or accept ten or more commandments—See Cuï Tuùc Thoï Maïng Voâ Bieân: Life span is Giôùi. inexhaustible. 5) Töø thoï giôùi coøn duøng ñeå chæ ngöôøi thoï giôùi Thoï Maïng Voâ

Höõu Löôïng: See Thoï Maïng Tam Muoäi Da Chaân Ngoân: The term is Voâ Soá Kieáp. also applied by the esoteric sects to the Thoï Maïng Voâ Soá Kieáp: Cuoäc soáng voâ taän reception of their rules on admission. cuûa Phaät—The infinite life of Buddha. Thoï Hình: To suffer punishment.

Thoï Nghieäp: Thoï laõnh quaû baùo cuûa nghieäp— Thoï Tueá: Nhaän theâm moät tuoåi haï laïp vaøo To receive the results of karma of one's cuoái kyø an cö kieát haï—To receive or to add deeds—Duties of the receiver of the rules. one year to one's monastic age on the Thoï Ôn: To receive a favor. conclusion of the summer's retreat. Thoï Phaùp: The receiving of the Law. Thoï Tuøy: Thoï Theå Tuøy Haønh—Tyø Kheo khi Thoï Quyeát: See Thoï Kyù. môùi thoï giôùi theå maø giöõ ñuû cho baûn thaân mình töùc laø "Thoï," veà sau tuøy theo giôùi theå maø tu trì Thoï Söï: Karmadana (skt)—AÂm theo Phaïn giôùi haïnh nhö giaùo phaùp ñaõ ñònh thì goïi laø ngöõ laø Yeát Ma Ñaø Na, vò sö phaân phoái coâng "Tuøy"—To receive the rules and follow them vieäc taïp söï trong chuøa, xöa goïi laø Duy Na— out The director of duties, the one who gives out the work. Thoï Töôûng Haønh Thöùc: Boán uaån trong nguõ uaån hay töù uaån phi saéc—The four immaterial Thoï Tam Qui: An initiation celebration skhandhas (feeling: vedana, ideation: samjna, where a person becomes a disciple by reaction: samskara, consciousness: vijnana). receiving the three refuges in the Buddha, Dharma and Sangha. Thoï Töôïng: Böùc hình hay töôïng laâu naêm cuûa Thoï Tam Quy, Trì Nguõ Giôùi, Giöõ Oai moät ngöôøi haõy coøn taïi theá—A portrait, or statue of a man of years while still alive. Nghi: Quy-y Tam Baûo, thoï giôùi luaät do Phaät Thoï Uaån: Vedana (skt)—Moät trong naêm uaån cheá ra, vaø giöõ ñuùng uy nghi cuûa ngöôøi tu Phaät. (saéc, thoï, töôûng, haønh, thöùc)—The aggregate Quy-y Tam Baûo nhö hai maét, trì nguõ giôùi nhö of feeling—Sensation, one of the five hai chaân. Chuùng ta luoân caàn maét ñeå thaáy skandhas. ñöôøng thaáy neûo, vaø caàn chaân ñeå du haønh ñeán muïc tieâu ñaõ ñònh—Take refuge in the three Thoï Y: Ñeä töû ñöôïc sö phuï ban cho y aùo trong jewels (Triratna), accept and perfectly observe ngaøy keát cuûa muøa kieát haï an cö—Master gives all moral precepts, and maintain a dignified out winter garments in the ninth month. conduct (an appropriate dignity for a monk). In Thoa: To rub. Buddhism, taking refuge in the Three Gems is Thoùa Maï: To revile and to spit into like having two eyes; observing the five someone's face precepts is like two legs. We always need eyes Thoûa: Appropriate—Fitting--Satisfactory. to see the path, and legs to travel on the path to Thoûa Chí: Pleased—Satisfied—Content. reach the aiming goal—See Tam Quy-Y, and Thoûa Daï: See Thoûa Chí. Nguõ Giôùi in Vietnamese-English Section. Thoûa Ñaùng: See Thoûa. Thoï Thuû: Ngöôøi vaõng sanh ôû haøng thöôïng Thoûa Hieäp: To come to an agreement phaåm thöôïng sanh thì khi vaõng sanh seõ ñöôïc (understanding)—To agree. chö Phaät ñeán ñoùn taän tay, nhö moät soá tröôøng hôïp Ñöùc Quaùn AÂm ñi tieáp daãn vaäy—To Thoûa Loøng: See Thoûa Chí. proffer the hand, to come in person to Thoûa Maõn: To satisfy—To pander—To welcome the dying, as e.g. does Kuan-Yin in indulge. certain cases. Thoûa Maõn Tham Duïc: To satisfy one's Thoï Toäi: To undergo (receive) a punishment. passion. Thoï Trì: Nhaän laõnh vaø haønh trì nhöõng giaùo

Thoûa Maõn Xuùc Ñoäng: Emotional thuyeát cuûa Phaät—To receive and retain (to satisfaction hold on or keep) the Buddha's teaching. Thoûa Nguyeän: Satisfied with one's vow or wish.

Thoûa Thích: See Thoûa chí. Thoaïi Taéc: Lôøi noùi cuûa Phaät trôû thaønh phaùp Thoûa Thuaän: Agreement—Accord— taéc trong töï vieän—Word-norm, the spoken Concord—To understand one another—To words of the Buddha the norm of conduct. consent—To agree. Thoaïi Töôùng: Daáu kieát töôøng— Thoai Thoaûi: Gentle slope. Auspicious—Auspicious sign, or aspect. Thoaùi: To retire—To backslide—To Thoaïi Töôïng: Theo Taây Vöïc Kyù cuûa ngaøi withdraw—To yield—To move (step) back—Huyeàn Trang, thì ñaây laø töôïng kieát töôøng, ñaëc See Thoái. bieät laø böùc töôïng ñaàu tieân cuûa Ñöùc Phaät Thích Thoaùi Boä: See Thoaùi. Ca Maâu Ni laøm baèng goã ñaøn höông bôûi vua Udayana cuûa nöôùc Caâu Ñaøm Thi, moät ngöôøi Thoaùi Chí: Thoái chí—Broken-spirited— soáng cuøng thôøi vôùi Ñöùc Phaät—According to Discouraged. The Great T'ang Chronicles of the western Thoaùi Chuyeån: Thoái lui laøm maát caùi maø World, composed by Hsuan-Tsang, this is an mình ñaõ tu chöùng ñöôïc—To withdraw and turn auspicious image, especially the first image of back from any position attained. Sakyamuni made of sandalwood and attributed Thoaùi Ñaïi: Lui böôùc tröôùc Ñaïi Thöøa ñeå to Udayana, king of Kausambi, a chuyeån böôùc sang Tieåu Thöøa—To backside contemporary of sakyamuni. from Mahayana and revert to Hinayana. Thoaïi ÖÙng: Thoaùi Hoùa: To retrogress—To retrograde— 1) Ñaùp öùng ñieàm laønh: Auspicious response. To degenerate. 2) Teân cuûa loaøi hoa Öu Ñaøm: Name of the Thoaùi Khuaát: To recede or yield, as is Udumbara flower. possible to a Bodhisattva facing the hardships 3) Trieäu chöùng toát veà vaõng sanh, nhö thaáy of further progress. Phaät, Boà Taùt, Thaùnh chuùng hieän thaân tieáp Thoaùi Khöôùc: To withdraw—To draw back. röôùc, hoaëc nghe Thieân nhaïc, hoaëc thaáy Thoaùi Lui: To step (draw) back. phöôùn, loïng, hay höông thôm toûa khaép, Thoaùi Moät: Taùi sanh vaøo caûnh giôùi thaáp—To vaân vaân—Signs and characteristics of be reborn in a lower stage of existence. gaining rebirth at the last moments, the Thoaùi Nhöôïng: To give way—To yield. cultivator is able to see Buddha, Bodhisattvas, and many other enlightened Thoaùi Thaùc: To find a pretext (way) to beings surround him or her, or hearing refuse. heavenly music playing, banners, or rare Thoaùi Toïa: Rôøi choã ngoài—To withdraw from incense filling the air, etc. one' seat. Thoaùn: To usurp (a throne or high position). Thoaûi: To be gentle (slope). Thoang Thoaùng: Vaguely. Thoaûi Maùi: Ease Thoang Thoaûng: Faint perfume. Thoaïi: Thoaùng: 1) Chöõ: Words. 1) Thoaùng: Ventilated—Well-aired. 2) Cuoäc ñaøm thoaïi: Conversation—Talking. 2) Thoaùng qua: Vaguely. 3) Kieát töôøng: Ñieàm laønh—Auspicious. 4) Ngoïc quyù: A precious stone—A jade Thoaùng Thaáy: To catch sight of. token. Thoaûng: 5) Ngoân ngöõ: Language. 1) Bay nheø nheï trong khoâng khí: To move lightly in the air (perfume).

2) Coù luùc: Now and then—From time to Thoaït Troâng: At first sight. time. Thoaên Thoaét: Very quickly. Thoaùt: Thoùc: Maize—Millet. 1) Giaûi thoaùt: To avoid—To let go. Thoùc Gaïo: Paddy and rice. 2) Loùc thòt: To take the flesh from the bones. Thoùc

Taùn: Gioáng nhö haït keâ naùt—Like 3) Thoaùt y: To strip—To undress. scattered millet. 4) Troán thoaùt: To escape. Thoùc Taùn Vöông: Vua cai trò xöù Taùn Thoaùt Cheát: To escape from death. Thoùc—Scattered kings, or rulers who own Thoaùt Ñaøo: To run away—To flee—To slip allegiance to a supreme sovereign, as away. Scattered country means their territories. Thoaùt Giam: To escape from prison. Thoïc: To thrust. Thoaùt Hieåm: Thoaùt khoûi nguy hieåm—To get Thoïc Gaäy: To put a spoke in someone's out of danger. wheel. Thoaùt Khoûi Phieàn Tröôïc: To succeed in Thoïc Mieäng: To meddle in a conversation. disentangling the tangle. Thoi: Thoaùt Ly: To separate. 1) Moät mieáng: A piece (of gold)—A bar—A Thoaùt Naïn: To escape from (get out of) stick. danger. 2) Con thoi (chaïy tôùi chaïy lui): Shuttle. Thoaùt Phaøm: To disincarnate. 3) Cuù ñaám baèng tay: To blow—To punch. Thoaùt Taåu: Taåu thoaùt—To flee—To run Thoi Thoùp: To breath very lightly. away. Thoùi: Manner—Habit. Thoaùt Thai: To be born. Thoùi Ñôøi: Ways of the world. Thoaùt Thaân: To escape from danger—To run Thoùi Quen: Habit. away. Thoùi Xaáu: Vice—Bad habit. Thoaùt Theå: Ruõ boû nhuïc thaân—To get rid of Thoûi: See Thoi (1) the body. Thon: Slim—Slender—Thin. Thoaùt Traân Tröôùc Teä: Côûi boû moïi ñoà trang Thong Dong: To walk leisurely—Not in a söùc thôm tho saïch seõ, ñeå khoaùc laáy caùi aùo dính hurry. nhieãm buïi dô, duøng ñeå ví vieäc Ñöùc Thích Ca Nhö Lai aån taøng baùo thaân, hieån hieän öùng Thong Dong Luïc: Ts'ung-Jung-Lu—Taäp thaân—To doff jewels and don rags, as did the saùch 100 coâng aùn do Hoaøng Trí Chaùnh Giaùc, Buddha on leaving home, or putting off of his moät thieàn sö danh tieáng phaùi Taøo Ñoäng Trung celestial body for an incarnate, earthly body. Quoác bieân taäp. Nhan ñeà laáy theo teân cuûa "Am Thong Dong"—Record of Great Serenity—A Thoaùt Traàn: To enter into religion. book of one hundred koans compiled by Hung- Thoaùt Xaø: Dhvaja (skt)—Dòch laø phöôùn—A Chih-Cheâng-Chueh, a reputed Chinese T'ao- banner—A flag. Tung Zen master. The title is derived from the Thoaït: As soon as. name of the Hermitage of Great Serenity. Thoaït Ñaàu: At the commencement Thong Thaû: Leisurely. (beginning). Thoøng: To drop a rope. Thoaït Kyø Thuûy: See Thoaït ñaàu. Thoøng Loïng: Runing-knot—Slip-knot— Thoaït Tieân: See Thoaït ñaàu. Noose.

Thôø: To adore—To worship laø moät nghi thöùc thaàn bí cuûa AÁn Ñoä. Hoï tin Thôø Ô: Cold—Disinterested—Indifferent. töôûng raèng laøm nhö vaäy thì böùc töôïng seõ trôû Thôø Cuùng: To worship—Theo coå tuïc, Phaät töû neân linh thieâng hôn. Tuy nhieân, Phaät töû chôn thuaàn neân luoân nhôù raèng Ñöùc Phaät chaúng bao chuùng ta thôø cuùng toå tieân laø ñeå toû loøng bieát ôn. giôø chaáp nhaän vieäc döïng töôïng Ngaøi ñeå thôø Theo ñaïo Phaät thì thôø cuùng toå tieân, khoâng phaûi cuùng trong thaùp nhö vaäy—In India, after the laø moät phong tuïc xaáu, vôùi hy voïng mong cho Buddha's parinirvana, Buddhists give the hoï ñöôïc nheï nghieäp. Ngöôøi Phaät töû neân luoân Buddha all the honours due to a Hindu nhôù raèng tu haønh tinh taán laø caùch ñeàn ñaùp toå Incarnate God. They began to worship the tieân xöùng ñaùng nhaát. Tuy nhieân, moät soá Phaät image of the Buddha for the same reasons as töû vì hieåu laàm Phaät giaùo neân xem chuyeän thôø the Hindu, namely to stimulate feeling

and cuùng laø toái quan troïng trong ñaïo Phaät— meditation. It is now everyone accepted that According to our old customs, Buddhists the worship of idols among the Hindus is as old worship ancestors to show our appreciations. as 500 to 450 B.C. Nowadays, in Ceylon, According to Buddhism, worshiping ancestors, Burma, China, Vietnam, and other Buddhist with the hope of relieving their karma, is not a countries, people worship the Buddha's image bad custom. Buddhists diligently cultivate is in the same fashion as the Hindus do in India, the best way to show our appreciations to our by offering flowers, food, cloth, incense and ancestors. However, some Buddhists prayers. They also act in the making of an misunderstand about Buddhism and consider image is the painting of the eyes, a magical the worshiping the most important issue in rite as in India. They believe that to do this Buddhism. the image is vivified into godship. However, Thôø Cuùng Toå Tieân: Ancestor worship—Ñaïo sincere Buddhists should always remember Phaät luoân khuyeán taán vieäc thôø cuùng toå tieân that the Buddha never approved of the idea of baèng caùch tuïng kinh caàu sieâu cho ngöôøi quaù installing his image for worship in stupas vaõng vôùi hy voïng laøm cho hoï ñöôïc nheï Thôø Phöôïng: See Thôø. nghieäp—Buddhism always promotes ancestor worship by the practice of chanting sutras for Thôø Thaãn: To look haggard. the dead, hoping to relieve their karma. Thôû: To respire—To breath. Thôø Phaät: To worship the Buddha—Taïi AÁn Thôû Daøi: To sigh. Ñoä, sau khi Ñöùc Phaät nhaäp dieät, caùc tín ñoà Thôû Haøo Heån: To pant—To breath hard. daønh cho Ñöùc Phaät taát caû nhöõng toân vinh cuûa Thôû Khoù: To breath with difficulty. moät vò thaàn hieän thaân trong AÁn Ñoä giaùo. Hoï Thôû Khoâng Ra Hôi: Out of breath. chuyeån qua thôø cuùng töôïng Phaät, bôûi nhöõng lyù Thôû Ra: Out-breathing—Expiration. do gioáng nhö tín ñoà AÁn Ñoä giaùo, ñoù laø ñeå kích Thôû Than: To lament. thích caûm nghó vaø thieàn ñònh. Ngaøy nay ai cuõng bieát söï thôø cuùng thaàn töôïng trong AÁn Ñoä Thôû Vaøo: In-breathing—Inspiration. giaùo ñaõ coù töø khoaûng töø naêm 500 ñeán 450 Thôi: Thaûnh thôi—Leisurely—Free. tröôùc Taây Lòch. Ngaøy nay ôû caùc nöôùc Tích Thôøi: Lan, Mieán Ñieän, Trung Hoa, Vieät Nam, vaø caùc 1) Giôø: Hour. nöôùc Phaät giaùo khaùc, ngöôøi ta cuõng thôø töôïng 2) Luùc: Moment. Ñöùc Phaät theo kieåu ngöôøi AÁn Ñoä giaùo thôø 3) Muøa: Season. thaàn, baèng caùch daâng cuùng hoa quaû, thöùc aên, 4) Saùt na: Samaya (skt)—See Saùt Na. vaûi voùc, nhang ñeøn vaø söï caàu khaån. Thaäm chí, 5) Thôøi gian: Time. hoï coøn ñieåm nhaõn böùc töôïng môùi laøm ra. Ñaây 6) Thôøi kyø: Period.

7) Töùc thôøi: Instantly. several ways of division of time during the Thôøi Bình: Peace time. day: Thôøi Chaùnh Phaùp: The Perfect Age of the 1) Ngaøy ba thôøi ñeâm ba thôøi (theo pheùp Dharma—See Chaùnh Phaùp. thöôøng phaùp): Three periods each of day and night. Thôøi Chuùng: Coäng ñoàng goàm chö Taêng Ni 2) Ngaøy boán thôøi ñeâm boán thôøi (chia giôø theo vaø Phaät töû taïi gia—The present company, i.e. theá tuïc): Eight periods of day and night, of monks and laity; the community in general. each divided into four parts. Thôøi Cô: Opportunity—Occasion. 3) Ngaøy saùu thôøi ñeâm saùu thôøi, ñaët teân theo Thôøi Cuoäc: Situation. 12 con giaùp; 12 con giaùp

naày cuõng tieâu Thôøi Döôïc: Uoáng thuoác ñuùng giôø, ñaëc bieät laø bieåu cho 12 thaùng trong naêm (theo thuyeát nhöõng loaïi reã caây ñöôïc duøng ñeà chöõa beänh— Thaàn Thuù): Twelve periods, each includes Time medications or drugs, especially roots two hours and under the name of an animal used as food in sickness, part of the five kinds of the 12 animals which represent the 24 of drugs (turnip, onion, arrowroot, radish or hours of the day; these 12 animals also carrot, and a root curing poison). represent the twelve months of the year. Thôøi Ñaïi: Era—Age—Epoch. 4) Caùch chia ngaøy ra laøm 30 giôø: Thirty hours. Thôøi Ñaïi Coäng Sinh: Common Era. 5) Caùch chia ngaøy ra laøm 60 giôø: Sixty hours. Thôøi Giaûi Thoaùt: Loaïi caên taùnh ñoän thì phaûi Thôøi Phöôïc Ca: Jivaka (skt). maát thôøi giôø vaø töø töø ñôïi luùc coù cô hoäi môùi coù 1) Moät trong taùm loaïi thuoác: One of the eight theå nhaäp ñònh giaûi thoaùt ñöôïc—The dull who principal drugs; living, making, or seeking take time or are slow in attaining to meditative a living, causing to live, ect. vision—The other five groups of Arhats who 2) Ngöôøi con khoâng chaùnh thöùc cuûa vua Bình have to bide their time and opportunity for Sa Vöông vôùi Amradarika, khoâng tranh liberation in samadhi. ngoâi vò vôùi A Xaø Theá maø hoïc thuoác vaø veà ** For more information, please see Nhò Giaûi sau trôû thaønh moät baäc ñaïi danh y—An Thoaùt. illegitimate son of king Bimbisara by Thôøi Gian: Time. Amradarika, who resigned his claim to the Thôøi Giôø: See Thôøi Gian. throne to Ajatasatru and practised medicine; a physician. Thôøi Haïn: Time-limit. Thôøi Suy: Period of decadence. Thôøi Khaéc: See Thôøi Gian. Thôøi Taùn Ngoaïi Ñaïo: See Thôøi Ngoaïi Ñaïo. Thôøi Kyø: Period—Term. Thôøi Thaønh Töïu: Caâu thöù ba trong saùu caâu Thôøi Maït Phaùp: The Dharma-Ending Age— baét ñaàu cuûa moät quyeån kinh, “nhöùt thôøi”—The Degenerate Age of the Dharma or the last third of the six initial statements in a sutra, i.e. age—See Maït Phaùp. “at one time” or “once.” The third of the six Thôøi Ngoaïi Ñaïo: Coøn goïi laø Thôøi Taùn Ngoaïi perfections found in the opening phrase of each Ñaïo, ngoaïi ñaïo coi chaân thöïc thôøi laø taïo hoùa sutra—See Luïc Thaønh Töïu. sinh ra vaïn vaät—The non-Buddhist sect which Thôøi Thöïc: AÊn uoáng ñuùng thôøi—Seasonable regarded Time, or Chronos, as creator of all or timely food. things. Thôøi Thöôïng Ngöôn: First Special Period. Thôøi Phaân: Caùch phaân chia thôøi giôø trong ngaøy. Coù nhieàu caùch chia thôøi giôø trong moät Thôøi Toâng: Coøn goïi laø Luïc Thôøi Vaõng Sanh Toâng, toâng phaùi Phaät Giaùo Nhaät Baûn laáy ngaøy ngaøy—Time-division of the day. There are

ñeâm 6 giôø chuyeân tu pheùp vaõng sanh (laáy pheùp propagation of the Amita-faith—See Thieän tu cuûa ngaøi Thieän Ñaïo laøm nghieäp nhaân vaõng Ñaïo (2). sanh). Thôøi Toâng ñöôïc Nhaát Bieán (1238-1289) Thôøi Treû: In one’s prime time. saùng laäp taïi Nhaät naêm 1276. OÂng neâu ra nghi Thôøi Töôïng Phaùp: The Dharma-Semblance thöùc tuïng nieäm cuûa Thieän Ñaïo, 6 thôøi trong Age—See Töôïng Phaùp. ngaøy. Do ñoù maø coù teân laø Thôøi Toâng. Treân lyù Thôøi Tyø Ña Ca La: Jivitakara (skt)—Teân thuyeát, oâng laáy töø Kinh Phaùp Hoa, cuõng nhö cuûa moät vò Thaàn nuoát tröûng thôøi gian hay ñoä Löông Nhaãn cuûa phaùi Dung Thoâng Nieäm Phaät, daøi cuûa ngaøy—Name of a spirit described as a nhöng khi

thöïc haønh oâng laïi theo caùch cuûa Ngaøi devourer of life or length of days. Khoâng Daõ, laø ngöôøi saùng laäp ra loái muùa ca bình Thôøi Vaän: Fortune—Luck. daân ñeå phoå bieán tín ngöôõng Di Ñaø. Do ñoù maø toâng naày coù saéc thaùi hoaøn toaøn khaùc bieät vôùi Thôøi Xöù Chi Duyeân: Ñieàu kieän thôøi gian vaø caùc toâng khaùc cuûa Di Ñaø giaùo. Theo truyeàn nôi choán maø moät ngöôøi phaûi taùi sanh vaøo (theo thuyeát thì Nhaát Bieán coù ñeán mieáu Hung Daõ ôû Vaõng sanh Yeáu Taäp, baát keå trai gaùi, giaø treû, Kyû Y naêm 1275, nôi naày oâng ñöôïc gôïi bôûi moät sang heøn, vieäc ñi ñöùng naèm ngoài baát luaän thôøi baøi keä maø oâng tin raèng do nôi caùc thaàn linh xöù, vieäc tu taäp quaû laø khoù khaên; tuy nhieân, vieäc trong mieáu naày taïo neân. Moãi moät trong ba caâu caàu nguyeän vaõng sanh chaúng gì baèng nieäm cuûa baøi keä ñeàu baét ñaàu baèng soá 6, 10, vaø Phaät)—The conditions or causes of time and 10.000 theo thöù töï, vaø caâu choùt baèng chöõ “daân” place into which one is born. coäng chung laïi laø 600.000 daân. Töùc thì oâng laäp Thôøi Xöa: Old time. nguyeän phaûi cöùu ñoä cho ñöôïc moät soá chuùng Thôøi Y: Ñuùng thôøi aên maëc, nhö vaøo kinh thaønh sanh nhieàu nhö theá, baèng caùch truyeàn baù tín thì maëc aùo Taêng Giaø Leâ, khi ôû phoøng thì maëc ngöôõng naày—A Japanese sect, whose members aùo An Ñaø Hoäi, vaân vaân (theo Phaät giaùo, uoáng by dividing day and night into six periods of thuoác ñuùng thôøi goïi laø thôøi döôïc, aên uoáng ñuùng worship seek immortality. The Shih School in thôøi goïi laø thôøi thöïc)—Garments suited to the Japan was founded in 1276 by I-Bien (1238- time or occasion (according to the Buddhism, 1289). He set forth the rule of reciting the Buddhists shouls always take medications when hymns of Shan-Tao six times every day, hence needed, eat in accordance with Buddhist the name ‘time.’ In theory, he derived his idea regulations, etc.). from the Lotus Sutra as did Liang-Ran of Thoâ: Sthula (skt)—Coarse—Rude—Rough— Yuzunembutsu, but in practice he followed Crude—Unrefined—Immature. K’ung-de who invented a popular dance for the Thoâ AÙc Ngöõ: Lôøi noùi thoâ bæ xaáu aùc phæ baùng popularization of the Amita-faith. Thus the ngöôøi khaùc—Coarse, evil and slanderous school has a totally different feature from the language. other schools of Amita-pietism. I-Bien is said to Thoâ AÙc Uyeån: Vöôøn thoâ aùc laø moät trong boán have visited Kumano Shrine in Kii in 1275 vöôøn cuûa Trôøi Ñeá Thích, khi naøo muoán ñaùnh where he was inspired by a holy verse of four nhau thì vaøo trong vöôøn naày, muoán thöù vuõ khí lines which he believed to have come from the naøo thì laäp töùc vuõ khí aáy hieän ra—The rough deity of the shrine. Each of the first three lines and evil park, one of Indra’s four parks, that of was headed by a numeral 6, 10, and 10,000 and armaments and war. the last line by ‘people,’ altogether making up Thoâ Baïo: Unmannerly—Rude. six hundred thousand people. At once he made up his mind to save that number of people by a Thoâ Bæ: Rustic—Boorish. Thoâ Keäch: Rustic.

Thoâ Ngoân: laàn haït buïi baùm treân loâng tröøu—The peck of 1) Lôøi noùi thoâ aùc—Coarse, rude, rough, dust that can rest on the point of a hare’s down, immature words or talk—Evil words— one-seventh of that on a sheep’s hair. Rough outline, preliminary words. Thoå: Bhu or Bhumi—Earth—Ground—Land— 2) Thoâ Teá Nhò

Thöøa—Immature and Mature Soil. yanas: Thoå Ñòa Ñöôøng: Local Deities Hall—Lands a) Immature Yana: Tieåu Thöøa—Hinayana. Hall. b) Mature Yana: Ñaïi Thöøa—Mahayana. Thoå Ñòa Thaàn: The local guardina deity of Thoâ Ngöõ: See Thoâ Ngoân. the soil or locality—God of the soil. Thoâ Nhaân: Thoå Loä: To outflow—To reveal. 1) Haønh nhaân Tieåu thöøa laø thoâ nhaân, haønh giaû Thoå Ngöõ: Dialect. Ñaïi thöøa laø teá nhaân—The immature man Thoå Phæ: Bandit. of Hinayana, who has a rough foundation, Thoå Thaàn: God of the soil. in contrast with the mature or refined man of the Mahayana. Thoå Tinh (planet): Sanaiscara—Saturn. 2) Nhò Giaùo Thieân Thai—Four schools of the Thoác: Ngöôøi soùi ñaàu—A bald. T'ien-T'ai: Thoác Nhaân: Thoác Cö Só—Thoác Noâ—Chæ a) Thoâ Giaùo—Immature schools: Taêng Ni laïm duïng danh nghóa tu trì—A monk, • Taïng Giaùo: Tripitaka Teaching. or a nun, sometimes used as a term of abuse. • Thoâng Giaùo: Interrelated teaching. Thoâi: • Bieät Giaùo: Differentiated Teaching. 1) Ngöøng: To cease—To stop—To recede b) Teá Giaùo—Mature schools: from—To decline—To resign. • Bieät Giaùo: Complete or Final Teaching. 2) Thoâi thuùc: To push away. Thoâ Thieån: Gross—Awkwark and superficial. Thoâi Coâng Quy Boån: Boû nhöõng coâng ñöùc Thoâ Tuïc: Ill-mannered—Coarse. nhoû ñeå trôû veà vôùi nhöõng ñieàu caên baûn—To put Thoâ Töôùng: Theo khôûi Tín Luaän ñaây laø saùu off minor merit for the sake of fundamentals. thoâ töôùng voâ minh (chöa giaùc ngoä)—The six Thoâi Mieân: Hypnotize. grosser or cruder forms of unenlightenment or Thoâi Thuùc: To urge—To press. ignorance mentioned in the sastra on the Prajna Thoái: Sutra. 1) Hö röõa: Rotten—Stinking. Thoâ Töôùng Phaät: Rudimentary aspect of the 2) Ñi ngöôïc laïi: To move (step) back. Buddha. 3) Nhöôïng boä: To yield. Thoá: Nhoå ra—To spit—To excrete—To put Thoái Boä: To recede—To move (step—draw) forth. back—A backward step to one's original state. Thoá Giaùc: Sasa-visana or sasa-srnga (skt)— Thoái Chí: Discouraged—Broken-spirited. Söøng thoû (ngöôøi ngu nhaän laàm ñoâi tai thoû laø Thoái Ñaïi: See Thoaùi Ñaïi. söøng, kyø thaät thoû khoâng coù söøng). Töø naày duøng Thoái Naùt: Rotten. ñeå chæ nhöõng caùi khoâng theå coù ñöôïc (moïi hieän Thoái Taâm: Retrogress. töôïng ñeàu khoâng thöïc)—Rabbit's horns, i.e. non-existent; all phenomena are as unreal as Thoåi: To blow. rabbit's horns Thoán: Moät taác Taøu—A Chinese inch. Thoá Mao Traàn: Haït vò traàn nhoû hôn haït buïi. Thoån Thöùc: To sob one's heart out. Moät haït buïi baùm treân ñaàu loâng thoû lôùn gaáp baûy Thoâng:

(A) Nghóa cuûa "Thoâng"—The meanings: most of his life to revive and expand Buddhism 1) Ñi qua: To pass through—To pervade. in North Vietnam. He passed away in 1134. 2) Hieåu roõ: To know thoroughly—Quick at Thoâng Bieät Nhò Töï: The general and hearing—Clever—Sharp—Wise. specific introductions to a sutra. 3) Phoå thoâng: General—Universal. 1) Thoâng Töï: Chöùng tín töï noùi roäng ra tôùi caû 4) Roõ raøng: Clear. caùc kinh khaùc hay lôøi töïa chung—General 5) Thoâng suoát: To understand—To introduction. comprehend—To perceive. • Nhö Thò Ngaõ Vaên: Thus Have I heard, 6) Thoâng tin: To communicate. being the general introduction in every 7) Current. sutra. 8) Free. 2) Bieät Töï: Phaùt Khôûi Töï hay lôøi giôùi thieäu 9) Without hindrance—Unimpeded. haïn heïp trong moät boä kinh—Specific (B) Caùc loaïi

“Thoâng”—Categories: introduction. 1) Nguõ Thoâng: The five supernatural Thoâng Caûm: To comprehend—To powers—See Nguõ Thaàn Thoâng and Nguõ understand. Thoâng. Thoâng Daï: Tuïng nieäm suoát ñeâm—The whole 2) Luïc Thoâng: The six supernatural night, i.e. to recite or intone throughout the powers—See Luïc Thoâng. night. 3) Thaäp Thoâng: The ten supernatural Thoâng Daâm: To commit adultery. powers—See Thaäp Thoâng. Thoâng Duïng: In common or general use. Thoâng Baùo: To inform—To advise—To warn. Thoâng Ñaït: Hieåu roõ—To pervade—To perceive—To understand thoroughly. Thoâng Bieän: Thieàn sö Thoâng Bieän (?-1134)—Zen master Thoâng Bieän—Thieàn sö Thoâng Ñaït Boà Ñeà Taâm: Ñaït ñöôïc Boà Ñeà Vieät Nam, queâ ôû Baéc Vieät. Ngaøi laø ñeä töû cuûa Taâm nhôø vaøo vò Thaày (A Xaø Leâ) daïy doã, moät Thieàn sö Vieân Chieáu, vaø laø Phaùp töû ñôøi thöù trong Nguõ Töôùng Thaønh Thaân—To attain to taùm doøng Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi the enlightened mind; the stage where one tôùi Thaêng Long vaø truï taïi chuøa Quoác Töï vôùi understands the truth, one of the five stages in teân Trí Khoâng. Luùc veà giaø, ngaøi trôû veà Töø Vairocana Buddhahood. Lieâm vaø truï taïi chuøa Phoå Minh thuyeát phaùp. ** For more information, please see Nguõ Ngaøi thöôøng khuyeán taán ñeä töû tuïng kinh Phaùp Chuyeån, and Nguõ Töôùng Thaønh Thaân. Hoa. Haàu heát cuoäc ñôøi, ngaøi chaán höng vaø Thoâng Ñaït Phaät Ñaïo: Entering the Buddha hoaèng hoùa taïi Baéc Vieät. Ngaøi thò tòch naêm Path—Theo Kinh Duy Ma Caät, chöông taùm, 1134—A Vietnamese Zen master from North phaåm Phaät Ñaïo, cö só Duy Ma caät ñaõ noùi veà Vietnam. He was a disciple of Zen master “Thoâng Ñaït Phaät Ñaïo” nhö sau—According to Vieân Chieáu. He became the Dharma heir of the Vimalalkirti Sutra, chapter eighth, the the eighth generation of the Wu-Yun-T’ung Buddha Path, Upasaka Vimalakirti explained Zen Sect. Later, he went to Thaêng Long and to Manjusri Boshisattva about “Entering the stayed at Quoác Töï Temple with the name Trí Buddha Path” as follows: Khoâng. When he was old, he returned to Töø • Baáy giôø ngaøi Vaên Thuø Sö Lôïi hoûi oâng Duy Lieâm to stay at Phoå Minh Temple to preach Ma Caät raèng: “Boà Taùt theá naøo laø thoâng ñaït Buddha Dharma. He always encouraged his Phaät ñaïo?”—Manjusri asked Vimalakirti: disciples to recite the Lotus Sutra. He spent “How does a Bodhisattva enter the Buddha path?”

• Duy Ma Caät ñaùp: “Boà Taùt thöïc haønh phi ñöùc; hieän vaøo haïng ngöôøi oám yeáu xaáu xa ñaïo (traùi ñaïo) laø thoâng ñaït Phaät ñaïo.”— maø ñöôïc thaân Na la dieân (kim cang), taát caû Vimalakirti replied: “If a Bodhisattva chuùng sanh ñeàu muoán xem; hieän vaøo haïng treads the wrong ways (without giaø beänh maø ñoaïn haún goác beänh, khoâng discrimination) he enters the Buddha coøn sôï cheát; hieän laøm haïng giaøu coù maø path.” xem laø voâ thöôøng, khoâng coù tham ñaém; • Vaên Thuø Sö Lôïi hoûi: “Theá naøo laø Boà Taùt hieän coù theâ thieáp, theá nöõ maø traùnh xa buøn thöïc haønh phi ñaïo?”—Manjusri asked: laày nguõ duïc; hieän nôi haïng ñaàn ñoän maø “What do you mean by a Bodhisattva thaønh töïu bieän taøi, vaãn giöõ toång trì; hieän treading the wrong ways?” vaøo taø teá maø duøng chaùnh teá ñoä chuùng • Duy Ma Caät ñaùp: “Neáu Boà Taùt gaây naêm sanh; hieän vaøo

khaép caùc ñaïo, ñeå ñoaïn ñöùt toäi voâ giaùn maø khoâng buoàn giaän, ñeán ôû nhôn duyeân; hieän vaøo Nieát Baøn maø khoâng trong ñòa nguïc maø khoâng coù toäi caáu; ñeán boû sanh töû. Thöa ngaøi Vaên Thuø Sö Lôïi! trong loaøi suùc sanh maø khoâng coù nhöõng loãi Neáu Boà Taùt laøm ñöôïc nhöõng vieäc traùi ñaïo voâ minh kieâu maïn; ñeán trong ngaï quyû maø nhö theá, ñaáy laø thoâng suoát Phaät ñaïo."—vaãn ñaày ñuû coâng ñöùc; ñeán caûnh saéc vaø voâ Vimalakirti replied: "(In his work of saéc giôùi maø khoâng cho laø thuø thaéng; hieän salvation) if a Bodhisattva is free from laøm tham duïc maø khoâng nhieãm ñaém; hieän irritation and anger while appearing in the laøm giaän döõ maø ñoái vôùi chuùng sanh khoâng fivefold uninterrupted hell; is free from coù ngaïi gì; hieän caùch ngu si maø duøng trí the stain of sins while appearing in (other) tueä ñieàu phuïc taâm mình; hieän laøm haïnh hells; is free from ignorance, arrogance tham lam boûn xeûn maø boû taát caû cuûa caûi, and pride while appearing in the world of khoâng tieác thaân maïng; hieän phaùp giôùi caám animals; is adorned with full merits while maø ôû trong tònh giôùi, ñeán nhö toäi beù nhoû appearing in the world of hungry ghosts; cuõng heát loøng sôï seät; hieän laøm thuø haän maø does not show his superiority while thöôøng töø bi nhaãn nhuïc; hieän laøm löôøi appearing in the (heavenly) worlds of bieáng maø sieâng tu caùc coâng ñöùc; hieän laøm form and beyond form; is immune from loaïn yù maø thöôøng nieäm ñònh; hieän laøm ngu defilements while appearing in the world si maø thoâng ñaït trí tueä theá gian vaø xuaát theá of desire; is free from anger while gian; hieän laøm dua doái maø phöông tieän appearing as if he were resentful; uses thuaän theo nghóa caùc kinh; hieän laøm kieâu wisdom to control his mind while maïn maø ñoái vôùi chuùng sanh mình cuõng appearing to be stupid; appears as if he nhö caàu ñoù; hieän laøm taát caû phieàn naõo maø were greedy but gives away all his outer loøng thöôøng thanh tònh; hieän vaøo trong (i.e. money and worldly) and inner (i.e. chuùng ma maø thuaän theo trí tueä cuûa Phaät, bodily) possessions without the least khoâng theo ñaïo giaùo khaùc; hieän laøm haøng regret for his own life; appears as if he Thanh Vaên maø noùi caùc phaùp chöa töøng broke the prohibitions while delighting in nghe cho chuùng sanh; hieän vaøo haøng Bích pure living and being apprehensive of Chi Phaät maø thaønh töïu loøng ñaïi bi, giaùo committing even a minor fault; appears as hoùa chuùng sanh; hieän vaøo haïng ngheøo naøn if he were filled with hatred while always maø coù tay ñaày ñuû coâng ñöùc; hieän vaøo haïng abiding in compassionate patience; taøn taät maø ñuû töôùng toát ñeå trang nghieâm appears as if he were remiss while thaân mình; hieän vaøo haïng heøn haï maø sanh diligently practicing all meritorious trong doøng gioáng Phaät, ñaày ñuû caùc coâng virtues; appears as if he were disturbed

while always remaining in the state of appears as if entering nirvana but without serenity; appears as if he were ignorant cutting off birth and death; Manjusri, this while possessing both mundane and Bodhisattva can tread heterodox ways supramundane wisdoms; appears as if he because he has access to the Buddha delighted in flattering and falsehood while path." he excels in expedient methods in Thoâng Ñaït Taâm: See Thoâng ñaït Boà ñeà taâm. conformity with

straightforwardness as Thoâng Ñieäp: Message—Diplomatic note. taught in the sutras; shows arrogance and Thoâng Ñieäp Baát Töû: Immortal message— pride while he is as humble as a bridge; The Buddha's teaching is an immortal appears as if he were tormented by message to all of us. troubles while his mind remains pure and Thoâng Ñieäp Vöôït Thôøi Gian: Timeless clean; appears in the realm of demons message. while defeating heterodox doctrines to conform with the Buddha wisdom; appears Thoâng Ñoà: Con ñöôøng roäng môû (ñöa ñeán in the realm of sravakas where he Nieát Baøn)—Thoroughfare, an open way that expounds the unheard of supreme leads to nirvana. Dharma; appears in the realm of pratyeka- Thoâng Ñoàng: To collute. buddhas where he converts living beings Thoâng Gian: Adulterous—Adultery (n)— in fulfillment of great compassion; appears Adulterer. amongst the poor but extends to them his Thoâng Giaùo: Giai ñoaïn thöù hai trong Thieân precious hand whose merits are Thai Hoùa Phaùp Töù Giaùo, cho raèng vaïn höõu laø inexhaustible; appears amongst the "Khoâng," nhöng chöa ñaït ñöôïc lyù "Trung crippled and disabled with his own body Ñaïo"—The second stage in the T'ien-T'ai four adorned with the excellent physical marks periods od teaching, which held the doctrine of (of the Buddha); appears amongst the "Void," but had not arrived at the doctrine of lower classes but grows the seed of the the "Mean." Buddha nature with all relevant merits; ** For more information, please see Thieân appears amongst the emaciated and ugly Thai Hoùa Phaùp Töù Giaùo. showing his strong body to the admiration Thoâng Giôùi: Universal precept. of them all; appears as an old and ill man Thoâng Haønh: Con ñöôøng daãn tôùi Nieát Baøn— but is actually free from all ailments with The thoroughfare, or path which leads to no fear of death; appears as having all the nirvana. necessities of life but always sees into Thoâng Hieåu: To understand thoroughly. impermanence and is free from greed; appears to have wives, concubines and Thoâng Hoùa: Phoå löïc giaùo hoùa— maids but always keeps away from the Perspicacious, or influence teaching; universal morass of the five desires; appears powers of teaching. amongst the dull-witted and stammerers to Thoâng Hoaëc: Hai thöù kieán hoaëc vaø tö hoaëc, help them win the power of speech cho raèng hình töôùng beân ngoaøi laø thöïc—Two derived from the perfect control of mind; all pervading deluders (taking appearance for appears amongst heretics to teach reality) due to seeing and thinking wrongly: orthodoxy and deliver all living beings; 1) Kieán hoaëc: Seeing wrongly—See Kieán enters all worlds of existence to help them Hoaëc. uproot the causes leading thereto; and

2) Tö hoaëc: Thinking wrongly—See Tö Thoâng Thaùi: A learned man—Savant—A Hoaëc. well-known scholar. ** For more information, please see Kieán Thoâng Thaïo: Expert. Hoaëc Tö Hoaëc. Thoâng Thieàn Thieàn Sö: Zen Master Thoâng Thoâng Hoäi: To harmonize differences of Thieàn (?-1228)—Thieàn sö Vieät Nam, queâ ôû An teaching. La, Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Thoâng Hueä: Thaàn thoâng vaø trí tueä, moïi pheùp Thöôøng Chieáu taïi chuøa Luïc Toå. Sau khi trôû thaàn thoâng ñeàu döïa vaøo trí tueä laøm theå (thoâng thaønh phaùp töû ñôøi thöù 13 doøng Thieàn Voâ Ngoân cuõng töùc laø tueä)—Supernatural powers and Thoâng,

ngaøi trôû veà laøng cuõ ñeå chaán höng vaø wisdom, the former being based on the latter. hoaèng hoùa Phaät giaùo cho ñeán khi ngaøi thò tòch Thoâng Leä: General rule. vaøo naêm 1228—A Vietnamese Zen master Thoâng Lôïi: Trí thoâng minh saéc beùn nhö löôõi from An La, North Vietnam. He was a disciple dao, coù theå xuyeân qua chaân lyù—Intelligence of Zen master Thöôøng Chieáu at Luïc Toå keen as a blade, able to penetrate truth. Temple. After he became the dharma heir of Thoâng Löïc: Taùc duïng cuûa söùc maïnh thaàn the thirteenth generation of the Wu-Yun-T'ung thoâng khoâng chöôùng ngaïi—The capacity to Zen Sect, he returned to his home town to employ supernatural powers without revive and expand Buddhism there. He passed hindrance. away in 1228. a) Thaàn Thoâng: Thoâng löïc cuûa chö Phaät vaø Thoâng Thuoäc: To know perfectly. chö Boà Taùt—Buddhas or Bodhisattvas, Thoâng Tri: To notify—To advise—To etc, have spiritual or transcendent power. announce. b) Nghieäp Thoâng: Thoâng löïc cuûa quyû thaàn Thoâng Tueä: See Thoâng Hueä. ñaït ñöôïc baèng nghieäp löïc—Demons have Thoâng Vinh: Thieàn Sö Thoâng Vinh—Zen magical powers acquired through their Master Thoâng Vinh—Thieàn sö Vieät Nam, queâ karma. ôû Haûi Döông. Thuôû nhoû ngaøi xuaát gia taïi chuøa Thoâng Maãn: Wise—Clever. Haøm Long. Veà sau, ngaøi theo laøm ñeä töû Hoøa Thoâng Minh: Intelligent. Thöôïng Phuùc Ñieàn vaø trôû thaønh Phaùp töû ñôøi 44 Thoâng Minh Hay Ngu Doát: Intelligent or doøng Laâm Teá. Phaàn lôùn cuoäc ñôøi ngaøi chaán stupid—Intelligent or simple. höng vaø hoaèng hoùa Phaät giaùo taïi Baéc Vieät. Thoâng Minh Hueä: See Thoâng Minh Tueä. Ngaøi thò tòch hoài naøo vaø ôû ñaâu khoâng ai bieát— A Vietnamese Zen master from Haûi Döông. Thoâng Minh Tueä: Trong Luïc Thoâng, coù ba He left home at his young age to go to Haøm loaïi "Minh" vaø ba loaïi "Tueä"—In the six Long Temple to become a monk. Later, he supernatural powers, there are three types of became a disciple of Most Venerable Phuùc knowledge and three types of prajna. Ñieàn. He was the Dharma heir of the 44th ** For more information, please see Luïc generation of the Linn-Chih Zen Sect. He Thoâng. spent most of his life to revive and expand Thoâng Nieäm Phaät: Nieäm chung danh hieäu Buddhism in North Vietnam. His whereabout chö Phaät ba ñôøi—To call on the Buddhas in and when he passed away were unknown. general, not not limit to any specific Buddha. Thoáng Caûm: Afflictive emotion. Thoâng Suoát: To penetrate (understand) Thoáng Khoå: Unhappy—Suffering. thoroughly. Thoáng Maï: To abuse severely. Thoáng Thieát: Moving—Touching.

Thoáng Thieát Töï Raên: Earnestly restrain Thu Ñoaït: To take hold of—To seize. oneself. Thu Goïn: To put in order. Thoáng Trò: To dominate—To rule. Thu Hoài: To take back—To revoke—To Thoäp: To seize—To grasp—To grip—To grab withdraw—To recall. suddenly. Thu La: Thoát: To speak. 1) Sula (skt)—Thu Na—Muõi teân—A dart—A Thoát Nhieân: Suddenly—All of a sudden—All lance. at once. 2) Sura (skt)—Anh huøng—Hero—Heroic. Thô: Poetry. Thu Loä Töû: Sariputra (skt)—See Xaù Lôïi Thô AÁu: Young. Phaát in Vietnamese-English Section. Thô Daïi: Childlike—Naïve—Innocent. Thu Naïp: To accept—To admit—To receive. Thô Ngaây: See Thô Daïi. Thu Nhaët: To gather—To collect. Thô Thaån: To stroll. Thu Nhaän: See

Thu Naïp. Thô Yeáu: Young and weak. Thu Nhoû: To reduce (in size)—To make something smaller. Thu Phuïc: To win the heart of the people. Thu Thanh: To record. Thu Veùn: To put in order—To arrange. Thu Xeáp: To settle (a matter). Thuù:

THU 1) Thuù Vaät: Animal—Beast.
2) Nôi Ñi Ñeán (ñaëc bieät veà taùi sanh):
Destination—Destiny rebirth).
especially on
Thu: ** For more information, please see Nguõ Thuù. 1) Coø ñaàu troïc: A stork. Thuù Chuû: Pasupati (skt)—Baùt Du Baùt Ña. 2) Muøa thu: Autumn—Fall. 1) Chuùa teå loaøi thuù hay loaøi suùc sanh: Lord of 3) Thu goùp: To collect—To gather. the animals, or herds. 4) Traû nôï: To pay one's due. 2) Teân cuûa moät chi phaùi ngoaïi ñaïo: Name of Thu Ba: Clear and bright eyes of a girl. a non-Buddhist sect. Thu Ba Ca La: Subhakarasimha (skt)— Thuù Döõ: Ferocious beast. Thieän Voâ UÙy Tam Taïng laø teân cuûa moät vò Thuù Ñaïo: Caûnh thuù—Tirracchana (p)—Phaät Taêng noåi tieáng ngöôøi AÁn Ñoä—Name of a giaùo ñoà tin raèng caûnh thuù laø caûnh baát haïnh vaø famous Indian monk. chuùng sanh bò sanh vaøo caûnh thuù vì taïo nghieäp Thu Baø Ca La: See Thu Ba Ca La. baát thieän trong quaù khöù. Duø caûnh thuù khoâng khoå nhö ñòa nguïc, nhöng noù cuõng ñöôïc xeáp Thu Caâu Lö Na: Suklodana (skt)—Moät vò vaøo caûnh baát haïnh vì nôi naày khoå ñau nhieàu thaùi töû cuûa thaønh Ca Tyø La Veä, em vua Tònh hôn haïnh phuùc, vaø nôi naày chuùng sanh khoâng Phaïn, laø cha cuûa Tisya, Ñeà Baø Ñaït Ña, vaø coù ñiieàu kieän thuaän tieän ñeå taïo taùc coâng ñöùc Nandika—A prince of Kapilavastu, younger thieän nghieäp—Buddhists believe that animal brother of Suddhodana, and father of Tisya, realm is a woeful plane into which beings may Devadatta, and Nandika. be reborn as a result of their past evil

kammas. Although the animal realm does not Thuø Haèn: Revengeful—Vindictive—Hostile. involve as much misery as the hells, it is Thuø Nghòch: Hostile—Unfriendly. included in the woeful planes because the Thuø Oaùn: Hatred. suffering there greatly exceeds the amount of Thuø Taïc: To offer wine. happiness, and it does not provide suitable conditions for the performance of meritorious Thuø Thaéng: Visesa (p & skt)—Loãi laïc—Sieâu deeds. vieät nhaát treân ñôøi—Vöôït troäi—Xuaát chuùng— Distinction—Exalted—Excellence— Thuù Nhaän: To avow—To admit—To confess Extraordinary—Rare—Superiority— (one's fault). Surpassing—Transcendent. Thuù Taùnh: Animal nature—Animality— Thuø Thaéng Ñieän: Cung ñieän cuûa vua Trôøi Bestiality. Ñeá Thích—The surpassing palace of Indra. Thuù Thaät: To confess the truth. Thuø Thaéng Trì: Ao Thuø Thaéng hay ao baùu ôû Thuù Tòch: Coõi Nieát baøn ñöôïc hieåu theo ngay tröôùc cung ñieän cuûa vua Trôøi Ñeá Thích tröôøng phaùi Tieåu Thöøa—The destiny of (theo Caâu Xaù Luaän, trong toøa thaønh lôùn nôi nirvana, as understood by the Hinayana. trôøi Ñeá Thích ñoùng ñoâ, coù ñieän Thuø Thaéng, Thuù Toäi: Confession—See Thuù Nhaän. tröôùc ñieän coù ao Thuø Thaéng, vôùi voâ soá chaâu Thuù Vaät: See Thuù. baùu ñaày ñuû trang nghieâm, che khaép Thieân Thuù Vò: Pleasant—Agreable—Interesting.

cung)—The surpassing lake of Indra. Thuø: Thuø Trí A La Baø: Jyotirasa (skt)—Dòch laø 1) Ñaëc thuø: Surpassing—Extraordinary— “quang vò” hay muøi vò cuûa aùnh saùng; ngöôøi ta Special. noùi ñaây laø teân rieâng cuûa Kharostha— 2) Ñôn vò caân löôïng töông ñöông vôùi moät Translated as the flavour of the light, said to be phaàn hai möôi boán (1/24) löôïng: A weight the proper name of Kharostha. equal to the tweny-fourth part of a tael. Thuø Tröng Giaø: Moät trong nhöõng loaïi khoå 3) Ñoàng tieàn thôøi coå: A small ancient coin. haïnh, maëc raùch röôùi vaø aên nhöõng thöù raùc boû— 4) Gieát haïi: To kill. One of several kinds of ascetics who dressed 5) Hieám hoi: Rare. in rags and ate garbage. 6) Khaùc bieät: Different. Thuø Vaët: Thuø gheùt ai vì chuyeän nhoû nhaët— 7) Taøn saùt: To exterminate. To bear a grudge against someone for a petty 8) Thuø ñòch: To be hostile. thing. 9) Thuø Taïc: Ñeàn ñaùp—To requite. Thuø Y: Chieác aùo raát nheï cuûa chö Thieân—The Thuø AÂn: Exceptional favour. gossamer clothing of the devas, or angels. Thuø Dieäu Thaân: Saéc thaân thuø dieäu, teân cuûa Thuû: Upadana (p). Thuø Thaéng Dieäu Thaân Nhö Lai, vò Phaät thöù 1) Chaáp Thuû: Upadana (skt)—Naém giöõ— 729 trong 1000 vò Phaät trong Hieàn kieáp— Chaáp tröôùc ñoái vôùi caûnh giôùi maø mình Surpassingly wonderful body, i.e. Padmottara, ñang ñoái dieän—Attachment—Clinging— the 729th Buddha of 1000 Buddhas of the Clinging to existence—Grasping—Laying present kalpa. hold of—Holding on to—To be attached Thuø Ñeå Saéc Ca: Jyotiska (skt)—See Thuï Ñeà to—To be held by. Ca. 2) Töø duøng ñeå chæ “AÙi”: A term used to Thuø Ñòch: Adversary—Enemy—Foe. indicate “love” or “desire.” Thuø Hoaøn: To pay a vow—To repay. 3) Töø duøng ñeå goïi “Phieàn naõo”: A term for vexing passions and illusions.

4) Moät trong 12 nhaân duyeân, chaáp tröôùc vaøo great teacher of the Lin-Chi lineage, with söï hieän höõu cuûa mình vaø söï vaät: One of whom he attained enlightenment. the twelve nidanas, the grasping at or • Moät hoâm Döông Kyø thình lình hoûi sö: holding on to self-existence and things. “Boån sö ngöôi laø ai?” Sö thöa: “Hoøa 5) Ñaàu: Head. Thöôïng UÙc ôû Ñoà Laêng.” Döông Kyø baûo: 6) Caùnh tay: Pani (skt)—Arm—Hand. “Ta nghe oâng aáy qua caàu bò teù coù tænh, laøm 7) Thuû theá (töï veä): To defend. moät baøi keä kyø ñaëc, ngöôi coù nhôù khoâng?” 8) Giöõ laáy: To keep—To guard. Sö beøn noùi laïi baøi keä Thuû AÁn: Mudra (skt)—Vò trí bí maät hay AÁn “Ngaõ höõu minh chaâu nhaát khoûa, keát baèng nhöõng ngoùn tay—Mystic position of Cöûu bò traàn lao quan toûa, the hand (finger-prints). Kim trieäu traàn taän quang sanh, Thuû Buùt: Autograph. Chieáu phaù sôn haø vaïn ñoùa.” (Ta coù moät vieân minh chaâu, Thuû Chaáp Kim Cang Chöû: Vajrapani or Ñaõ laâu vuøi taïi traàn lao, Vajradhara (skt)—Vò Thaàn tay caàm Kim Cang Hoâm nay traàn saïch saùng chieáu, Chuøy—One who holds the thunderbolt. Soi toät nuùi soâng muoân thuù. Thuû Cöïu: Conservative. Zen Master Thích Thanh Töø dòch). Thuû Daâm: To masterbate. One day Yang-Xi suddenly asked Bai- Thuû Döõ: Phalam Prati-grhnati (skt)—Thuû quaû Yun: “Under what teacher were you vaø Döõ quaû (phaøm caùi coù theå laø haït gioáng sinh ordained?” Bai-Yun said: “Master You in ra thaønh vaïn phaùp hieän taïi laø nhaân, töø nhaân Tu-Ling.” Yang-Chi said: “I heard that he sinh ra quaû vôùi söùc taùc duïng saûn sanh caùc phaùp stumbled while crossing a bridge and töông öùng

goïi laø “thuû quaû.” Khi vaïn phaùp saép attained enlightenment. He then sinh thaønh, söùc taùc duïng cho noù naûy sinh keát composed an unusual verse. Do you quaû goïi laø “döõ quaû.”)—The producing seed remember it or not?” Bai-Yun then recited and that which it gives, or produces. the verse: Thuû Ñaø La: Sudra (skt)—Giai caáp thöù tö laø “I possess a lustrous pearl giai caáp noâ leä, ngöôøi laøm möôùn, lao ñoäng, vaø Long locked away by dust and toil. noâng daân ôû AÁn Ñoä—The fourth caste, i.e. of Now the dust is gone and a light shines slaves, servants, labourers, farmers, etc. Forth, Thuû Ñoan Baïch Vaân Thieàn Sö: Thieàn Sö Illuminating myriad blossoms with the Thuû Ñoan Baïch Vaân sanh naêm 1025 taïi Haøn mountains and rivers.” Giang, thuoäc tænh Hoà Nam. Töø thuôû thieáu nieân • Baát chôït Döông Kyø cöôøi roài nhaåy töûng sö ñaõ coù khieáu veà ngheä thuaät. Naêm hai möôi leân. Sö Baïch Vaân ngaïc nhieân suoát ñeâm tuoåi sö thoï cuï tuùc giôùi vôùi Thieàn sö UÙc ôû Traø khoâng nguû. Hoâm sau sö ñeán thöa hoûi, gaëp Laêng. Veà sau sö ñeán tham vaán vôùi sö Döông ngaøy cuoái naêm, Döông Kyø hoûi: “Ngöôi Kyø, moät vò thaày lôùn cuûa tröôøng phaùi Laâm Teá, thaáy maáy ngöôøi haùt sôn ñoâng ñeâm qua vaø sö giaùc ngoä ôû ñaây—Shou-Tuan-Bai-Yun chaêng?” Sö thöa: “Thaáy.” Döông Kyø baûo: was born in 1025 in Heng-Yang, Hunan “Ngöôi coøn thua y moät baäc.” Sö laáy laøm laï province. As youth, he was skilled at scholarly thöa: “YÙ chæ theá naøo?” Döông Kyø baûo: “Y arts. He received ordinationation at age twenty thích ngöôøi cöôøi, ngöôi sôï ngöôøi cöôøi.” Sö from Zen master named You in Cha-Ling. lieàn ñaïi ngoä. Sö haàu Döông Kyø thôøi gian Later he traveled to study with Yang-Xi, the khaù laâu môùi giaõ töø ñi Vieân Thoâng. Sö ñöôïc Thieàn Sö Noät cöû sö truï trì chuøa Thöøa

Thieân.Taïi ñaây tieáng taêm cuûa sö löøng laãy— one’s self, there are not the concerns of a Yang-Xi suddenly laughed out loud and monk. What are the concerns of a monk?” jumped up. Bai-Yun was shocked by this Bai-Yun said: “Dead water does not behavior so much that he hardly slept that conceal a dragon.” The monk asked: “And night. Early the next morning Bai-Yun when it’s like that, then what?” Bai-Yun came to question Yang-Xi about what had said: “Gain kills you.” happened the night before. Yang-Xi • Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: asked: “Did you witness an exorcism last “Coå nhaân ñeå laïi moät lôøi nöûa caâu, khi chöa night?” Bai-Yun said: “Yes.” Yang-Xi thaáu sôø ñeán gioáng heät vaùch saét, boãng said: “You don’t measure up to it.” This nhieân moät hoâm sau khi nhìn ñöôïc thaáu, startled Bai-Yun. He asked: “What do you môùi bieát chính mình laø vaùch saét. Hieän nay mean?” Yang-Xi said: “I enjoyed laøm sao thaáu? Sö laïi noùi: Vaùch saét! Vaùch someone’s laughter. You fear someone’s saét!”—One day Zen master Bai-Yun laughter.” Upon hearing these words, Bai- entered the hall and addressed the monks, Yun experienced great enlightenment. saying: “The ancients have passed down a Bai-Yun then served as Yang-Xi’s few words, and before we penetrate them attendant for a long period of time. He they are like an iron wall. Suddenly, one later travelled to Yuan-T’ung temple day, after we see through it, we know that where, at the recommendation of the we ourselves are an iron wall. What can abbot Zen master Yuan-T’ung Na, he then be done to see through this question?” Zen assumed the abbacy of the temple and master Bai-Yun also said: “An

iron wall! taught at Cheng-T'ien temple. There his An iron wall!" reputation became widely known. • Moät hoâm khaùc sö thöôïng ñöôøng thuyeát • Moät ngaøy noï coù moät vò Taêng hoûi sö: "Theá phaùp: "Neáu quaû thöïc ñöôïc moät phen xuaát naøo laø Phaät?" Sö ñaùp: "Chaûo daàu khoâng haïn, lieàn nhaèm treân moät coïng coû hieän laàu choã laïnh." Taêng hoûi: "Theá naøo laø ñaïi yù quyønh ñieän ngoïc; neáu chöa quaû thöïc ñöôïc Phaät phaùp?" Sö ñaùp: "Ñaùy nöôùc thaû traùi moät phen xuaát haïn, duø coù laàu quyønh ñieän baàu." Taêng hoûi: "Theá naøo laø yù Toå sö töø ngoïc laïi bò moät coïng coû che laáp maát, theá Taây sang?" Sö ñaùp: "Quaï bay thoû chaïy." naøo xuaát haïn? Töï coù moät ñoâi tay kheùo aáy, Taêng hoûi: "Chaúng caàu chö Thaùnh, chaúng ñaâu töøng xem nheï vuõ tam ñaøi."—Another troïng kyû linh, chöa phaûi laø vieäc phaàn treân day Zen master Bai-Yun entered the hall cuûa naïp Taêng, theá naøo laø phaàn treân cuûa to address the monks, saying: "If you go naïp Taêng?" Sö ñaùp: "Nöôùc cheát chaúng out and really work up a sweat, then when chöùa roàng." Taêng hoûi: "Khi theá aáy ñi thì you see a single stalk of grass a jade sao?" Sö ñaùp: "Löøa cheát ngöôi."—A monk palace is revealed. But if you don't put asked Bai-Yun: "What is Buddha?" Bai- forth this type of effort, then even if you Yun said: "A hot soup pot has no cool have a jade palace, a single stalk of grass spot." A monk asked: "What is the great will confound you. How can you really meaning of Buddhism?" Bai-Yun said: work up a sweat like this? As long as your "Push the gourd beneath the water." A two hands are tired, you'll never dance monk asked: "Why did Bodhidharma gaily in the three palaces." come from the west?" Bai-Yun said: • Sö thò tòch naêm 1072—Zen master Shou- "Birds fly, rabbits walk." A monk asked: Tuan-Bai-Yun died in 1072. "Praying to the holy ones, believing in Thuû Ñoaïn: Artifice—Plan—Trick.

Thuû Ñoà Ñaø Na: Suddhodana (skt)—See Tònh Thuû Phaùp: To observe the laws—To kep the Phaïn Vöông in Vietnamese-English Section. law. Thuû Haï: Subordinate. Thuû Phaän: To be content with one's lot. Thuû Hoä: To guard—To protect. Thuû Thaân: To protect oneself. Thuû Hoái: Töï nguyeän phaùt loà saùm hoái toäi loãi— Thuû Theá: To take one's guard—Defensive. Voluntary confession and repentance. Thuû Thæ: To talk confidentially—To whisper. Thuû Khaùnh: Chuoâng caàm tay hay khaùnh Thuû Thöù Ngöõ: Söï giaûi thích loûng leûo keùm ñöôïc thænh baèng moät caùi duøi nhoû caàm tay—A coûi—Easy, facile, loose talk or explanations. hand-chime (bell) struck with a small stick. Thuû Tieát: To remain unmarried after the Thuû Khaåu YÙ Töông Öng: Trong thöïc taäp death of one's husband. Du Giaø, ñaây laø söï töông öùng giöõa tay, mieäng Thuû Tieâu: To abolish—To annul. vaø yù—In Yoga practices it means Thuû Tín: To inpsire confidence. correspondence of hand, mouth and mind. Thuû Toøa: Choã ngoài chính trong töï vieän hay Thuû Kieán: See Kieán Thuû. phaùp hoäi—The chief seat in a monastery, or in Thuû Laêng Nghieâm: Suramgama (skt)—AÂm an assembly. chöõ Haùn laø Thuû Laêng Giaø Ma, dòch laø "Kieän Thuû Toïa: Vò taêng ñöùng ñaàu trong töï vieän— Töôùng" hay coâng ñöùc vaø löïc laøm cho Phaät coù Head Monk, or president of a monastery. khaû naêng vöôït qua nhöõng trôû ngaïi vaø ñaït ñöôïc Thuû Trung: Loyal. "Thuû Laêng Nghieâm Tam Muoäi" hay "Thuû Laêng

Nghieâm Ñònh”—Interpreted as heroic, Thuû Tröôùc: Thuû chaáp caùc phaùp khoâng lìa boû resolute; the virtue or power which enables a (theo Kinh Nieát Baøn: “Heát thaûy phaøm phu ñeàu Buddha to overcome every obstacle, obtained thuû tröôùc töø saéc ñeán thöùc. Vì meâ chaáp saéc maø in the Suramgama dhyana or samadhi. sinh loøng tham, vì tham maø bò troùi buoäc vaøo saéc vaø thöùc, vì bò raøng buoäc neân khoâng theå Thuû Laêng Nghieâm Ñònh: Samadhi as a traùnh khoûi khoå ñau phieàn naõo, buoàn lo, sinh, state of valiant onward progress. laõo, beänh, töû)—To grasp—To hold on to, or be ** For more information, please see Vöông held by anything or idea. Tam Muoäi. Thuû Tuaân Phaät Ñaêng: See Phaät Ñaêng Thuû Thuû Laêng Nghieâm Kinh: The Sutra of Tuaân. Heroic One—The sutra emphasizes the power of samadhi, through which enlightenment can Thuû Tuùc: Hands and feet—Loyal followers. be attained, and explained the various Thuû Tuïc: Procedure—Formality. methods—See Kinh Thuû Laêng Nghieâm. Thuû Töø: Temple (pagoda, monastery) Thuû Luaân: Nhöõng ñöôøng treân loøng baøn tay guardian or caretaker. hay ngoùn tay, ñaëc bieät laø “moät ngaøn” ñöôøng Thuû Töï: See Thuû töø. treân tay Phaät—The lines on the palm and Thuû Töôùng: Voïng hoaëc chaáp thuû vaøo töôùng fingers, especially the “thousand” lines on a söï lyù hay meâ chaáp theá giôùi hieän töôïng—The Buddha’s hand. state of holding to the illusions of life as Thuû Lö: Lö höông coù theå mang tay ñöôïc realities. (thöôøng coù tay caàm)—A portable censer **For more information, please see Tam Hoaëc (usually with handle). Thuû Töôùng Phaân Bieät Chaáp Tröôùc Trí: Thuû Moân Thieân: Vò trôøi giöõ cöûa töï vieän— Caùi trí laøm cho ngöôøi ta chaáp vaøo caùc töôùng The deva gate-guardian of a temple. traïng cuûa ñaëc thuø vaø tieán haønh söï phaân bieät sai

laàm. Trí naày traùi nghòch vôùi Quaùn Saùt Trí— Thuï Ñoäng: Inactivity The knowledge which makes one clings to Thuï Ñöùc: To cultivate virtues. signs of individuality and work out false Thuï Giaùo: To receive instructions. discrimination. This knowledge is contrasted to Thuï Hình: To suffer punishment. the Pravicaya-buddhi—See Quaùn Saùt Trí. Thuï Kinh: Caùc loaïi kinh ñieån tieáng Phaïn Thuû Töôùng Saùm (Hoái): Moät trong ba pheùp ñöôïc khaéc treân laù hay voû caây, chuû yeáu laø treân saùm hoái, caàu söï coù maët cuûa Phaät ñeå ñöôïc taän laù boái ña la (nhö laù keø)—Scriptures written on tröø toäi loãi. Ñònh taâm tin chaéc raèng Phaät xoa tree-leaves or bark, chiefly on palm-leaves. ñaàu vaø xaû toäi cho mình—One of the three ways of repentance, to seek the presence of Thuï Laâm: A grove—A forest. the Buddha to rid one of sinful thoughts and Thuï Meänh: To carry out an order. passions. To hold repentance before the mind Thuï Oan: To suffer an injustice. until the sign of Buddha’s presence annihilates Thuï Oaùn: create hatred. the sin. Thuï Ôn: See Thoï AÂn. ** For more information, please see Tam Thuï Tang: Thoï tang—To be in mourning. Chuûng Saùm Hoái Phaùp. Thuï Toäi: Thoï toäi—To undergo punishment. Thuû Uaån: Nguõ uaån sanh ra chaáp tröôùc vaø Thua: To lose. ham muoán, roài töø chaáp tröôùc ham muoán laïi naûy sanh ra nguõ uaån—The skandhas which give Thua Keùm: To be inferior. rise to grasping or desire, which in turn Thua Kieän: To lose a lawsuit. produces the skandhas. Thua Taøi: Inferior in talent. Thuû

Xöôùng: Khôûi xöôùng—To make the first Thua Thieät: To suffer loss. move—To initiate—To take the initiative. Thuaàn: Thuï: 1) Thuaàn haïnh: Khoâng phaïm taø daâm— 1) Caây: Vrksa (skt)—Tree. Unadulterated. 2) Chòu ñöïng: To endure—To suffer—To 2) Thuaàn nhaát: Khoâng pha taïp, chæ coù moät bear. chöù khoâng coù hai. Thuaàn nhöùt coù nghóa laø 3) Nhaän: To receive. thuaàn moät thöù chöù khoâng pha taïp—Pure— Thuï AÂn: To receive a favour. Unmixed—Solely—Simply—Entirely. Thuï Ñeà Ca: Jyotiska (skt)—Coøn goïi laø Thuø 3) Thuaàn saéc: Chæ moät maøu—One-coloured. Ñeå Saéc Ca, Thuï Ñeà Giaø, Tuï Ñeå Saéc Ca. 4) Thuaàn tònh: Pure—Sincere—Unmixed— 1) Chieáu Dieäu hay chieáu saùng: A luminary Entirely. heavenly body—Shining. Thuaàn Chaân: 2) Tinh Tuù: Asterisms. 1) Thaønh thaät: Sincere—True. 3) Höõu Meänh: Fate. 2) Teân cuûa moät vò khi nghe phaùp hoûi Phaät 4) Hoûa (löûa): Fire. nhöõng caâu hoûi ñeå Phaät giaûi ñaùp trong kinh: 5) Teân cuûa moät vò tröôûng giaû (ngöôøi nhaø Name of a man who asked the Buddha giaøu) trong thaønh Vöông Xaù, ñaõ ñem cho questions which are replied to in a sutra. heát cuûa cho ngöôøi ngheøo; coù moät boä kinh Thuaàn Chaân Thieàn Sö: Zen Master Thuaàn coâng ñöùc ñaët theo teân cuûa oâng ta—A Chaân (?-1101)—Thieàn sö Vieät Nam, queâ ôû wealthy man, a native of Rajagrha, who Cöûu OÂng, huyeän Teá Giang, Baéc Vieät. Ngaøi gave all his goods to the poor; there is a xuaát gia laøm ñeä töû cuûa Thieàn sö Phaùp Baûo taïi sutra called after him. chuøa Quang Tònh, vaø trôû thaønh Phaùp töû ñôøi thöù

12 doøng Thieàn Tyø Ni Ña Löu Chi. Veà sau, ngaøi 1) Ñoàng yù, ñoái laïi vôùi “nghòch”: To agree— truï taïi chuøa Hoa Quang ñeå chaán höng vaø To consent—To accord with—To hoaèng hoùa Phaät giaùo. Ngaøi thò tòch naêm 1101— comply—To obey—To yield, in contrast A Vietnamese Zen master from Cöûu OÂng, Teá with “to resist.”. Giang district, North Vietnam. He left home 2) Taùn thaønh: To be favourable. and became a disciple of Zen master Phaùp Baûo Thuaän Buoàm Xuoâi Gioù: To sail before the at Quang Tònh Temple, and became the wind. Dharma heir of the twelfth generation of the Thuaän Caûnh: Favourable circumstances. Vinitaruci Zen Sect. Later he stayed at Hoa Thuaän Duyeân: The accordant cause in Quang Temple to revive and expand contrast with the resisting accessory cause Buddhism. He passed away in 1101. (nghòch duyeân). Thuaàn Chính: Honest—Chaste—Pure. Thuaän Ñaïo: To confirm the doctrine. Thuaàn Ñaø: Cunda or Chunda (skt)—Coøn goïi Thuaän Gioù: Favourable wind. laø Chu Na, Chuaån Ña, moät ngöôøi thôï reøn trong Thuaän Haï Phaàn Keát: Coøn goïi laø Nguõ Haï thaønh Caâu Thi Na, ngöôøi ñaõ cuùng döôøng böõa Phaàn Keát—Also called the five ties in the côm cuoái cuøng cho Ñöùc Phaät. Theo Ñöùc Phaät lower realm—See Nguõ Thuaän Haï Phaàn Keát, thì nhöõng ai cuùng döôøng Ñöùc Phaät böõa côm and Nguõ Haï Phaàn Keát. ñaàu tieân ngay tröôùc khi Ngaøi thaønh ñaïo, hay böõa côm sau cuøng tröôùc khi Ngaøi nhaäp Nieát Thuaän Hoùa: Baøn, seõ ñöôïc voâ löôïng coâng ñöùc—A metal 1) Thuaän theo ñaïo ñôøi maø giaùo hoùa chuùng worker (blacksmith) in Kusinagara, who sanh: To accord with one’s lessons; to offered the Buddha the last meal to the follow the custom. Buddha (or from whom the Buddha accepted 2) Thò tòch (vò Taêng): To die. his last meal). According to

the Buddha, those Thuaän Hoøa: Harmony—Concord. who offered the first meal before He became a Thuaän Loøng: To agree—To consent. Buddha and the last meal before He passed Thuaän Lôïi: Favored. away would have the most meritorious merit. Thuaän Löu: Xuoâi theo doøng luaân hoài khoâng Thuaàn Hoùa: To tame. ngöøng nghæ—To flow with it in continual re- Thuaàn Khieát: Pure. incarnation, or going with the stream of Thuaàn Kim: Pure gold. transmigration. Thuaàn Lyù: Rational. Thuaän Meänh: To obey an order. Thuaàn Nhaát: See Thuaàn (2). Thuaän Nghòch: Xuoâi theo hay ngöôïc laïi, nhö Thuaàn Phong: Good morals. xuoâi theo luaân hoài sanh töû hay ñi ngöôïc laïi ñeå veà coõi Nieát Baøn—Favourable and contrary— Thuaàn Thaønh: Vatava (p)—Devout. To go with or to resist, e.g. the stream to Thuaàn Thuïc: Used to—Accustomed to— reincarnation, or to nirvana. Fruit—Fruition (chín muøi). Thuaän Nhaãn: Endurance of obedient Thuaàn Tuùy: See Thuaàn. following—Giai ñoaïn thöù ba trong naêm giai Thuaãn: ñoaïn nhaãn nhuïc cuûa Boà Taùt—Laø cöûa ngoõ haøo 1) Haäu thuaãn—Support. quang chö phaùp, vì nhôø thuaän nhaãn maø chuùng 2) Maâu thuaãn—To contradict. ta chòu tuaân thuû lôøi daïy cuûa chö Phaät—The Thuaän: third of the five Bodhisattva stages of endurance. Endurance is a gate of Dharma

illumination; for with it we obey the Dharma of 2) Chuù: Uncle—A father's younger brother. all the Buddhas. Thuùc Ca Baø: Suka (skt)—Chim keùt—A Thuaän Phaän: Laøm theo nhieäm vuï cuûa moät vò parrot. Boà Taùt—To follow out one's duty; to accord Thuùc Ñaåy: Motivation with one's calling; to carry out the line of Thuùc Ly: Sukla or Sukra (skt). Bodhisattva progress according to plan. 1) Maøu traéng baïc: Silvery white. Thuaän Taâm: See Thuaän loøng. 2) Nöûa maûnh traêng troøn: The waxing half of Thuaän Thaûo: Concord. the moon. Thuaän Theo: See Thuaän loøng. Thuùc Maãu: Aunt (wife of one's father's Thuaän Theá: younger's brother). 1) Thò tòch (vò Taêng): To die. Thuùc Phuï: Uncle. 2) Xuoâi theo doøng ñôøi—To accord with the Thuùc Thuû: To be at the end of one's world, its ways and customs. resources. Thuaän Thôøi: Timely—At the right time— Thuùc Thuùc Ma La: Sisumara (skt)—Caù Opportune—Seasonable. saáu—A crocodile. Thuaän Thöù: Thuïc: 1) Theo thöù töï caáp traät hay tuoåi haï trong giaùo 1) Chín: Mature—Ripe. ñoaøn—According to order or rank, one 2) Chuoäc: To redeem—To ransom. after the other. Thuïc Ñöùc: Good virtue. 2) Vaõng sanh veà coõi Cöïc Laïc ngay ñôøi keá Thuïc Maïng: tieáp khoâng giaùn ñoaïn: The next life in 1) Vaøo luùc nguy hieåm: At the risk of one's Paradise to follow immediately after this life. without intervening stages. 2) Chuoäc maïng: To redeem life. Thuaän Thöôïng Phaàn Keát: Coøn goïi laø Nguõ 3) Ngöôøi chuoäc maïng, noùi veà Kinh Nieát Baøn: Thöôïng Phaàn Keát—Also called the five ties in Vì Tyø Kheo vaøo thôøi maït phaùp ñeå maát tueä the higher realm—See Nguõ Thuaän Thöôïng maïng cuûa Phaùp Thaân, neân Ñöùc Phaät ñaõ vì Phaàn Keát, and Nguõ Thöôïng Phaàn Keát. hoï maø thuyeát Kinh Nieát Baøn, ñeà cao giôùi Thuaän Tieän: Suitable—Favourable— luaät maø noùi veà caùi lyù vieân thöôøng ñeå laøm Convenient. cuûa quyù baùu chuoäc maïng cho hoï— Thuaän Tình: See Thuaän loøng. Redeemer of life, said of the Nirvana Thuaät: Sutra. 1) Kyõ thuaät: Way or method. Thuïc Meänh: See Thuïc Maïng. 2) Ngheä thuaät: Art. Thuïc Nöõ: Virtuous girl. 3)

Thuaät laïi: To relate—To tell—To Thuïc Toâ Kinh: Boä Kinh Baùt Nhaõ vì coi recount—To narrate—Narration. chuùng nhö laø vò thuïc toâ trong nguõ vò—The Thuaät Baø Ca: Subhakara (skt)—Moät ngö daân sutras of ripe curds or cheese, the Prajna ñaõ bò löûa aùi duïc cuûa chính mình ñoát chaùy ruïi— group. A fisherman who was burnt up by his own Thueâ: To lease—To rent—To hire. sexual love. Thueâ Laïi: To sub-lease. Thuaät Ngöõ: Technical terms. Thui: Very black. Thuùc: Thui Thuûi: Lonely—Alone. 1) Thuùc cuøi choû: To elbow. Thuùi: Rotten—Stinking.

Thuûi: Alone—Lonely. khoâng aên nhaäp gì vôùi kinh ñieån vaäy—At the Thum Thuûm: To smell bad. end of one summer retreat, Ts'ui-Yen made the following remark: "Since the beginning of Thung Dung: Easy—Free and easy. this summer retreat, I have talked much; see if Thung Huyeân: Father and mother. my eyebrows are still there." This refers to the Thuøng Raùc: Garbage box. tradition that when a man makes false Thuûng: Holed—Pierced. statements concerning the Dharma of Thuûng Thaúng: Gently—Slowly—Leisurely. Buddhism he will lose all the hair on his face. Thuoác Giaûi Ñoäc: Antidote. As Ts'ui-Yen gave many sermons during the Thuoác Khoâng Quyù Tieän, Laønh Bònh Laø summer retreat for the edification of his pupils, Thuoác Hay; Phaùp Moân Khoâng Cao while no amount of talk can ever explain what the truth is, his eyebrows and beard might Thaáp, An Laïc Laø Phaùp Moân Ñuùng: A perhaps by this time have disappeared drug is not good or bad in itself, if it can cure a altogether. This is a way of emphasis of no disease, it is a good medicine; there are no connection between Zen and Sutras. such low-high Dharma-doors, the one which makes your life happier and more peaceful, Thuùy Vi Voâ Hoïc Thieàn Sö: Zen Master Shui-Wei-Wu-Xue—See Voâ Hoïc Thuùy Vi that's the right dharma-door for you. Thieàn Sö. Thuoác Maïnh: Strong medicine. Thuøy: Thuoác Tieân: Efficacious medicine. 1) Ruõ xuoáng—Droop—Let down—Pass Thuoác Tröôøng Sanh: Pills of immortality. down. Thuoäc: 2) Nguû: To sleep. 1) Thuoäc loøng: To memorize—To know by Thuøy Duïc: Desire for sleep. heart—To know thoroughly. Thuøy Ngöõ: Thuøy Thò—Tuyeân boá—To make 2) Thuoäc veà: To belong to. an announcement. Thuôû AÁy: At that time. Thuøy Thò: See Thuøy Ngöõ. Thuôû Nay: Up to now. Thuøy Tích: Töø baûn ñòa cuûa chö Phaät vaø chö Thuôû Tröôùc: Former times—Formerly. Boà Taùt maø thò hieän ra nhieàu thaân theå ñeå teá ñoä Thuït: To draw (pull) in. chuùng sanh (vôùi daáu tích coøn ñeå laïi)— Thuït Lui: To move (step—draw) back—To Traces—Vestiges—Manifestations or recede. incarnations of Buddhas abd Bodhisattvas in Thuùy Nham: Thieàn sö Trung Hoa—Chinese their work of saving the living. Zen master—Nhaân ngaøy haï maït, Thuùy Nham Thuûy (planet): noùi vôùi Taêng chuùng: "Töø ñaàu muøa an cö ñeán 1) Thuûy tinh: Mercury. nay, toâi vì chö huynh ñeä noùi khaù nhieàu. Coi thöû 2) Nöôùc: Water. loâng mi cuûa toâi coøn khoâng?" Sö muoán nhaéc laïi 3) Baét ñaàu: Beginning—Initial. truyeàn thuyeát cho raèng ngöôøi naøo giaûng sai 4) Thoaït kyø thuûy: First. giaùo phaùp cuûa Phaät seõ ruïng heát loâng maøy. 5) Do ñoù: Thereupon. Trong suoát muøa an cö kieát haï, tuy Thuùy Nham Thuûy Ba: Nöôùc vaø soùng nöôùc, tuy hai maø giaûng noùi nhieàu cho chö huynh ñeä nhöng moät—Water and waves of water—The water khoâng moät lôøi noùi naêng

naøo giaûi thích ñöôïc and the wave are two yet one—An illustration ñaïo phaùp laø gì, vaäy coù leõ loâng mi cuûa sö ñaõ of the identity of differences. ruïng heát roài. Ñaây laø moät loái nhaán maïnh Thieàn

Thuûy Baøo: Bong boùng nöôùc—A bubble on illumination. The initial functioning of mind or the water—See Thuyû thöôïng baøo. intelligence as a process of becoming, arising Thuûy Chung: Tröôùc sau—Beginning and from the original enlightenment which is Mind end—First and last. or Intelligence, self-contained, unsullied, and considered as universal, the source of all Thuûy Dieäu: Thuûy Tinh, moät trong cöûu dieäu, ôû enlightenment. The initial intelligence or veà phía nam cuûa Kim Cang Vieän trong Thai enlightenment arises from the inner influence Taïng Giôùi—The planet Mercury, one of the of the Mind and from external teaching. In the nine luminaries; it is shown south of the west original intelligence are the four values door of the Diamond Court in the Garbhadhatu. adopted and made transcendented by the Thuûy Ñaïi: Thuûy ñaïi laø moät trong töù ñaïi (ñaát, Nirvana-sutra, perpetuity, joy, personality, and nöôùc, löûa, gioù)—The element water, one of purity; these are acquired through the process the four elements (earth, water, fire, and of enlightenment. wind). Thuûy Giaùo: Theo toâng Thieân Thai, Thuûy Thuûy Ñaøn: Nöôùc (baøn nöôùc troøn) voøng theo Giaùo laø giaùo thuyeát sô boä Ñaïi Thöøa cuûa toâng hoûa loø, daønh cho caùc nghi leã veà löûa trong Maät Hoa Nghieâm—According to T'ien-T'ai, the Toâng—The water, or round altar in the Homa, preliminary teaching of the Mahayana, made or Fire ceremonial of the esoterics. by the Avatamsaka School. Thuûy Ñaêng: Leã röôùc ñeøn nöôùc vaøo thaùng 1) Töôùng Thuûy Giaùo: Baøn veà baûn chaát cuûa baûy—Water-latern festival in the seventh vaïn höõu trong Duy Thöùc Luaän—It month. discussed the nature of all phenomena as Thuûy Ñaàu: Vò sö chaêm lo veà nöôùc noâi trong in the Only Consciousness. töï vieän—The waterman in a monastery. 2) Khoâng Thuûy Giaùo: Baøn veà taùnh khoâng cuûa Thuûy Ñieàn Y: AÙo Caø Sa ñöôïc noái laïi baèng vaïn höõu, nhöng khoâng daïy raèng taát caû nhöõng maûnh vuoâng gioáng nhö nhöõng maûnh chuùng sanh ñeàu coù Phaät taùnh—Held to the ruoäng—A monks' robe, because its patches immateriality of all things, but did not resemble rice-fields. teach that all beings have the Buddha- Thuûy Ñònh: Thuûy Quaùn—Thuûy Töôùng nature. Quaùn—Thuûy Töôûng—Thieàn ñònh ñöôïc töï taïi Thuûy Giôùi: The realm of water—See Thuûy veà nöôùc (laøm cho thaân maùt taâm tònh nhö Ñaïi. nöôùc)—The water dhyana, in which one Thuûy Haønh Nhaân: Ngöôøi môùi baét ñaàu—A becomes identified with water (calm, pure, beginner. fresh, etc). Thuûy Hoùa: To hydrate. Thuûy Ñöùc Phaät: Vò Phaät thöù 743 trong 1000 Thuûy Hoûa: Water and fire. vò Phaät Hieàn Kieáp—The 743rd Buddha of the Thuûy Hoaïn: Flood—Inundation. present universe. Thuûy Khí: Bình chöùa nöôùc, ñöôïc duøng trong Thuûy Giaùc: Theo Ñaïi Thöøa Khôûi Tín Luaän, leã quaùn ñaûnh vaø caùc nghi thöùc khaùc cuûa Maät Thuûy giaùc hay baûn giaùc nguyeân thuûy laø taâm toâng—Water vessel—A filter used by the thanh tònh hay töï tính cuûa baûn tính voán coù cuûa esoterics in baptismal and other rites. heát thaûy chuùng sanh. Thuûy giaùc khôûi leân töø Thuûy La: A gauze filter. boån giaùc cuøng söï daïy doã beân ngoaøi, theo Kinh

Nieát Baøn, töø ñoù phaùt sanh ra boán ñöùc "thöôøng, Thuûy Laõo Haïc: Moät loaïi ngoãng tuyeát raát laïc, ngaõ, tònh—According to the Awakening of hieám thaáy xuaát hieän—A snow-goose, very Faith, the initial enlightenment or beginning of rarely seen.

Thuûy Luaân: Moät trong töù luaân thaønh laäp neân Thuûy Naïn: See Thuûy Hoaïn. theá giôùi. Nhöõng luaân khaùc laø Hö Khoâng, Phong Thuûy Ngoïc: Sphatika (skt)—Water crystal— vaø Kim—The third of the four "wheels" on Rock crystal. which the earth rests. The other wheels are Thuûy Nguyeät: Udakacandra (skt)— Space, Wind, and Metal. Jalacandra (skt)—Maët traêng phaûn chieáu treân ** For more information, please see Töù Luaân maët nöôùc (caùc phaùp hö huyeãn vaø khoâng thaät and Nguõ Luaân. nhö boùng traêng trong nöôùc)—The moon Thuûy Luaân Tam Muoäi: Thuûy Luaân Tam reflected in the water (all is illusory and Muoäi laø moät trong nguõ luaân tam muoäi. Thöù unreal). nöôùc coâng ñöùc ñònh thuûy laøm cho taâm ñöôïc Thuûy Nguyeät Quaùn AÂm: Böùc tranh Quaùn röôùi nhuaàn, thieän caên taêng tröôûng. Cuøng caùch AÂm ñang quaùn traêng ñaùy nöôùc (noùi leân söï giaû aáy (do ñaéc tam muoäi naày) maø thaân taâm nhu hôïp cuûa chö phaùp)—Kuan-Yin gazing at the nhuyeãn, cheá phuïc ñöôïc tham voïng vaø cao maïn moon in the water (the unreality of all maø thuaän theo thieän phaùp—The samadhi of phenomena). the water wheel, one of the five samadhi Thuûy Nguyeät Thoâng Giaùc: Thieàn Sö Thuûy wheels. Water is fertilizing and soft, in like Nguyeät Thoâng Giaùc (1637-1704)—Zen Master manner the effect of this samadhi is the Thuûy Nguyeät Thoâng Giaùc—Thieàn sö Vieät fertilizing of good roots, and the softening or Nam, queâ ôû quaän Ngöï Thieân, phuû Tieân Höng, reduction of ambition and pride. ñaïo Sôn Nam, Baéc Vieät. Ngaøi xuaát gia luùc 20 ** For more information, please see Nguõ Luaân tuoåi. Sau ñoù ngaøi sang Trung Quoác taàm sö hoïc Quaùn. ñaïo vaø trôû thaønh ñeä töû cuûa Thieàn sö Thöôïng Thuûy Luïc Hoäi: See Thuûy Luïc Trai. Ñöùc. Trôû veà nöôùc, sö truï taïi Haï Long, thuoäc Thuûy Luïc Trai: Trai Ñaøn Thuûy Luïc—Phaùp quaän Ñoâng Trieàu ñeå hoaèng hoùa Phaät giaùo taïi hoäi cuùng döôøng trai thöïc ñoái vôùi hai loaøi höõu Baéc Vieät. Moät ngaøy vaøo khoaûng ñaàu naêm tình ma da ôû döôùi nöôùc vaø quyû treân caïn, ñöôïc 1704, sö leân Thöôïng Long gaëp sö Thieän Höõu, vua Löông Vuõ Ñeá khôûi xöôùng—The festival of baûo raèng: "Nay toâi tuoåi ñaõ cao, vaø toâi cuõng ñaõ water and land, attributed to Wu-Ti of the truï theá ñuû roài, toâi muoán cuøng Thaày leân nuùi Liang dynasty consequent on a dream; it began nhaäp Nieát Baøn." Sö Thieän Höõu thöa: "Ñaïo quaû with placing food on the water for the water cuûa huynh nay ñaõ chín muoài, coøn toâi chöa troøn sprites, and on the land for ghosts. neân caàn ôû laïi ñoä ñôøi." Hoâm aáy sö trôû veà chuøa Thuûy Maõn: Jalambara (skt)—Con trai thöù ba baûo ñoà chuùng, nay ta leân chôi nuùi Nhaãm cuûa Löu Thuûy, taùi sanh laø La Haàu La, con trai Döông, neáu baûy ngaøy maø khoâng thaáy ta veà. cuûa Phaät—Third son of Jalavahana (Löu Caùc oâng leân aáy tìm choã naøo coù muøi thôm laø Thuûy), reborn as Sakyamuni's son, Rahula. kieám ñöôïc ta. Ñeán baûy ngaøy sau, ñoà chuùng Thuûy Maït: khoâng thaáy ngaøi veà, beøn leân nuùi tìm. Nghe muøi 1) Töø ñaàu ñeán cuoái: From the beginning to thôm, ñi theo vaø tìm thaáy ngaøi ngoài kieát giaø thò the end. tòch trong moät hang nuùi—A

Vietnamese Zen 2) Boït nöôùc: Water spume. Master from Ngöi Thieân village, Tieân Höng Thuûy Maït Baøo Dieäm: Chö phaùp nhö boït district, Sôn Nam province, North Vietnam. He nöôùc, nhö bong boùng nöôùc hay nhö dieâm löûa; left home and became a monk at the age of 20. taát caû ñeàu khoâng thaät vaø voâ thöôøng—All In 1664, he went to China to seek a good phenomena are like spume, bubbles and master. He met Zen Master Thöôïng Ñöùc and flames, all is unreal and transient. became the latter's disciple. He was the Dharma heir of the thirty-sixth generation of

the T'ao-T'ung Zen Sect. When he returned burial (Hoûa taùng: Fire, Thuûy taùng: Water, Thoå home, he went to Haï Long area, Ñoâng Trieàu taùng: Ground, and Laâm taùng: Buried in the district to built a temple to expand Buddhism. forest). One day in the beginning of 1704, he went to Thuûy Taïng: Kho taøng döôùi nöôùc, moät trong Thöôïng Long Temple and said to Zen Master caùc con trai cuûa Löu Thuûy—Water-store or Thieän Höõu: "Now I am old and I have been in treasury, one of the sons of Jalavahana (Löu the world long enough, let's go to the mountain Thuûy). to enter Nirvana." Zen master Thieän Höõu said: Thuûy Thaàn: Water-deva—See Thuûy Thieân. "You, senior monk, have already completed Thuûy Thieân: Varuna (skt)—Thuûy thieân, moät your cultivation, but I have not. I must stay trong nhöõng vò thaàn lôùn cuûa Maät Giaùo Maïn Ñaø here longer to save more people." He returned La, vò naày cai trò maây, möa vaø nöôùc—Water to Haï Long Temple and told his disciples that deva—Dragon-king, one of the great spirits in he wanted to go wandering on Mount Nhaãm the esoteric mandalas, who rules the clouds, Döông. If after seven days, he would not rains and water. return, they should go to Mount Nhaãm Döông Thuûy Thieân Cuùng: See Thuûy Thieân Phaùp. and follow a fragrant smell in the mountain, then they could find him. After seven days, his Thuûy Thieân Ñöùc Phaät: Vò Phaät thöù 743 cuûa disciples went to Mount Nhaãm Döông, vuõ truï hieän taïi—The 743rd Buddha of the followed a strangely fragrant smell, and found present universe. his body sitting in lotus posture. Thuûy Thieân Phaùp: Thuûy Thieân Cuùng— Thuûy Nhuû: Nöôùc vaø söõa coù theå pha troän Phöông phaùp cuùng Thuûy Thieân ñeå caàu möa— ñöôïc—Water and milk which can be The method of worshipping the Water Deva intermingled—The intermingling of things. for rain. Thuûy Phong Hoûa Tai: Ba tai hoïa lôùn—The Thuûy Thieân Phi: Ngöôøi phi cuûa Thuûy Thieân three final catastrophes—See Tam Tai. beân caùnh traùi—The consort of the Water-deva, represented on his left. Thuûy Quan: Caùi muõ cuûa Taêng coù hình gioáng nhö chöõ "Thuûy" ôû phía tröôùc—A monk's hat Thuûy Thieân Quyeán Thuoäc: Quyeán thuoäc shaped like the character "Water" in front. cuûa Thuûy Thieân, beân caùnh phaûi—Chief retainers of the Water Deva, placed on his Thuûy Quaùn: See Thuûy Ñònh. right. Thuûy Só: Thuûy Thoa Hoa: Water shuttle flower (fish). 1) Baäc phaùt taâm ñaàu tieân: An initiator. 2) Baäc Boà Taùt khuyeán taán ngöôøi khaùc tu Thuûy Thöôïng Baøo: haønh giaùc ngoä: A Bodhisattva who 1) Bong boùng nöôùc: A bubble on the water. stimulates beings to enlightenment. 2) Moät bieåu töôïng voâ thöôøng cuûa vaïn höõu: Emblem of all things being transient. Thuûy Tai: Thuûy tai laø moät trong ba tai hoïa lôùn vaøo thôøi hoaïi kieáp laø löûa, gioù vaø nöôùc Thuûy

Tinh: (hoûa, phong, thuûy)—The calamity of water— 1) Haønh tinh Thuûy Tinh: Mercury (planet). Flood (one of the three final world 2) Pha Leâ: Sphatika (skt)—Crystal. catastrophes: fire, wind and water)—See Tam Thuûy Tònh: Tai. 1) Ñöôïc taåy saïch baèng nöôùc—Cleansed by Thuûy Taùng: Water-burial—Neùm xaùc xuoáng water. nöôùc, moät trong boán loaïi mai taùng—Casting a 2) Taát caû nhöõng thöùc aên ñöôïc laáy leân töø corpse into the water, one of the four form of doøng nöôùc chaûy ñeàu laø “tònh thöïc” cho chö Taêng Ni: Edibles (eatables) recovered

from flowing water are “clean” food to Thuyeân Chuyeån: To transfer. monks and nuns. Thuyeân Giaûm: To lessen—To diminish—To Thuûy Traàn: recede. 1) Moät nguyeân töû (haït) buïi dong ruoåi töi do Thuyeân Ngö: Kinh vaên naêng thuyeân ví nhö trong nöôùc—An atom of dust wandering caùi nôm, nghóa lyù sôû thuyeân ví nhö con caù— freely in water. Trap and fish, a difficult passage in a book and 2) Nhöõng vaät theå nhoû nhaát—One of the its interpretation. smallest things. Thuyeàn: A boat—A ship. Thuûy Trung Nguyeät: Jalacandra (skt)—Maët Thuyeàn Baùt Nhaõ: Prajna boat—The boat of traêng trong nöôùc—Water-moon. wisdom—Attaining nirvana. Thuûy Töôùng Quaùn: See Thuûy Ñònh. Thuyeàn Phieät: YÙ noùi Phaät giaùo nhö chieác beø Thuûy Töôûng: See Thuûy ñònh. hay chieác phao cho chuùng sanh ñang laën huïp Thuûy Vieân: Danh töø duøng ñeå goïi “hoûa chaâu,” trong bieån luaân hoài sanh töû—A raft, or a boat, coøn goïi laø “chaâu vieân,” laø vieân ngoïc baùu treân i.e. Buddhism. thaùp caùc töi vieän—Water globule, a term used Thuyeàn Sö: Thuyeàn tröôûng, yù noùi Ñöùc Phaät for fire-pearl or ruby, also altered to Pearl-ball; laø vò thuyeàn tröôûng cöùu ñoä chuùng sanh ñaùo bæ it is the ball on top of a pagoda. ngaïn—Captain, i.e. the Buddha as captain of Thuïy: Saya (skt)—Nguû—To sleep—To be salvation, ferrying across to the nirvana shore. asleep. Thuyeàn Toân: Teân cuûa moät ngoâi chuøa coå ôû Thuïy Du: Somnambulant. Hueá, Trung Vieät. Chuøa toïa laïc taïi aáp Nguõ Taây, Thuïy Mieân: Middham (p)—Middha (skt)— laøng An Cöïu. Chuøa Thuyeàn Toân laø ngoâi Toå Nguû (moät trong nhöõng baát ñònh phaùp taùc ñoäng Ñònh lôùn, gaén lieàn vôùi söï khai saùng cuûa Toå vaøo taâm thaàn laøm cho noù aùm muoäi, maát söï tri Lieãu Quaùn. Vaøo naêm 1708, chuøa chæ laø moät giaùc)—To sleep—Torpor—Sloth— maùi thaûo am maø Toå döïng leân ñeå tu thieàn. Sau Drowsiness. khi Toå vieân tòch, ngoâi thaûo am ñöôïc xaây laøm Thuïy Mieân Caùi: Söï nguû nghæ cuõng laø moät thaùp moä cuûa Toå, vaø vaøo naêm 1746 chuøa ñöôïc chöôùng ngaïi che laáp maát taâm thöùc khoâng cho döïng leân veà beân trong khoaûng 500 meùt. Naêm chuùng ta tieán gaàn ñeán thieän phaùp ñöôïc— 1808, chuøa ñöôïc Hoøa Thöôïng Ñaïo Taâm Trung Sleep—Drowsiness, or sloth as a hindrance to Haäu truøng tu vôùi söï trôi giuùp tieàn baïc cuûa tín nöõ progress to fulfil good deeds. Leâ Thò Ta. Sau ñoù chuøa laïi bò ñoå naùt vôùi thôøi Thuïy Mieân Duïc: Söï ham muoán nguû nghæ— gian. Maõi ñeán naêm 1937, Hoøa Thöôïng Tröøng The lust or desire for sleep, physical and Thuûy Giaùc Nhieân ra söùc ñaïi truøng tu toaøn dieän, spiritual. goàm chaùnh ñieän, tieàn ñöôøng, ñoâng phoøng, taây xaù, taïo neân qui moâ nhö ngaøy nay—Name of an Thuyeân: ancient temple in Hueá, Central Vietnam. The 1) Caùi nôm caù—A bamboo fishing-trap. temple is located at Nguõ Taây

hamlet, An Cöïu 2) Phaân giaûi: To expound—To explain— village. This Patriarchal temple was opened by Discourse. Patriarch Lieãu Quaùn. In 1708, it was only a Thuyeân Bieän: small thatched temple the patriarch 1) Bình luaän: To comment. temporarily built for his practice of meditation. 2) Giaûi thích: To explain. After the Patriarch's death, his stupa was built Thuyeân Chæ: Giaûi thích nghóa lyù—To explain right on the old site of the thatched temple, and the meaning. in 1746 the temple was rebuilt at a new site,

about 500 meters to the back. In 1808, the thuaàn phaûi luoân ñi treân ñöôøng "Trung Ñaïo." temple was rebuilt by Most Venerable Ñaïo Luùc naøo caàn thuyeát thì thuyeát, luùa naøo caàn Taâm Trung Haäu with the assistance of money maëc thì maëc)—Speech and silence. from a lay woman named Leâ Thò Ta. Later, the Thuyeát Minh: To explain clearly. temple was ruined with time. Until 1937, Most Thuyeát Minh Lyù Duy Taâm: The doctrine Venerable Tröøng Thuûy Giaùc Nhieân tried his of Elucidates the truth of mind-only. best to rebuild the temple with an overall Thuyeát Nghieäp Baùo: Teaching on karma. reconstruction for the main hall, the Thuyeát Nhaân Boä: Hetu-vadinah (skt)— antechamber, the east-side and west-side Töông töï nhö Thuyeát Nhöùt Thieát Höõu Boä— rooms, giving the temple the appearance it has Similar to Sarvastivadah—See Thuyeát Nhöùt today. Thieát Höõu Boä. Thuyeát: Thuyeát Nhò Nguyeân: Theological Dualism. 1) Hoïc thuyeát: Doctrine—Theory. 2) Thuyeát giaûng: To speak—To say—To tell. Thuyeát Nhöùt Thieát Höõu Boä: Sarvastivadah 3) Thuyeát phuïc: To persuade—To convince. (skt)—Goïi taét laø Höõu Boä, moät trong 20 boä phaùi Tieåu Thöøa, laø tröôøng phaùi daïy veà söï hieän höõu Thuyeát Bieán Hoùa: Evolutionism hay thöïc höõu cuûa chö phaùp höõu vi vaø voâ vi, Thuyeát Chaân Lyù Duy Taâm: The doctrine trong quaù khöù, hieän taïi vaø vò lai. Tröôøng phaùi of the truth of mind-only. naày ñaõ phaùt trieån beân AÁn Ñoä trong nhieàu theá Thuyeát Chuyeân Tu Voâ Giaùn: The doctrine kyû, sau lan truyeàn roäng raõi qua Trung Hoa vaø of "Exclusive and uninterrupted practice." Nhaät Baûn—Realistic school, Prajnaptivadinah, Thuyeát Chuyeån Boä: See Kinh Löôïng Boä. a branch of the Mahasanghikah (Ñaïi Chuùng Thuyeát Ñònh Maïng: Determinism—Boä), one of the twenty Hinayana sects, the Fatalism School which preaches the Existence of All Thuyeát Ñoaïn Dieät: Annihilationism—See Things which held that dharmas have a real Ñoaïn Dieät. existence in the past, present and future. This Thuyeát Giaûng: To preach—Sermon school took the view of phenomenality and reality, founded on the Prajnapti-sastra. This Thuyeát Giôùi: Tuïng giôùi moãi nöûa thaùng (ngaøy school flourished in India for many centuries raèm vaø 30). Taêng chuùng taäp hôïp laïi ñoïc giôùi and was widely studied in China and Japan. kinh, noùi ra nhöõng toäi loãi phaïm phaûi vaø phaùt loà saùm hoái nhöõng toäi loãi naày (tieáng Phaïn laø "Boá Thuyeát Phaùp: To teach—To preach—To Taùt," laøm nhö vaäy seõ giuùp taêng tröôûng ñieàu sermon—To lecture on the Dharma—To tell or thieän, tröø boû ñieàu aùc. Tuy nhieân, chæ nhöõng chö expound the law, or doctrine. Taêng ñaõ thoï cuï tuùc giôùi roài môùi ñöôïc tham döï, a) Theo Kinh Duy Ma Caät, khi Muïc Kieàn coøn nhöõng vò chöa thoï cuï tuùc giôùi thì khoâng)— Lieân vaøo trong thaønh Tyø

Xaù Leâ, ôû trong The bi-monthly reading of the prohibitions for xoùm laøng noùi Phaùp cho caùc haøng cö só the order and of mutual confession. nghe, luùc aáy oâng Duy Ma Caät ñeán baûo Thuyeát Hö Voâ: See Nihilism. raèng—According to the Vimalakirti Sutra, one day when Maudgalyayana came to Thuyeát Kinh: To expound the sutras. Vaisali to expound the Dharma to lay Thuyeát Luaân Hoài: Metempsychosis. Buddhists in the street there, Vimalakirti Thuyeát Maëc: Thuyeát minh ra laø thuyeát phaùp, came to him and said: maëc duø khoâng noùi ra (rôøi thuyeát thì khoâng coù • “Naày ngaøi Ñaïi Muïc Kieàn Lieân, noùi Phaùp lyù, rôøi lyù thì khoâng coù thuyeát. Phaät töû chaân cho baïch y cö só, khoâng phaûi nhö ngaøi noùi

ñoù. Vaû chaêng noùi Phaùp phaûi ñuùng nhö like empty space; is beyond sophistry for it phaùp (xöùng taùnh) maø noùi. Phaùp khoâng is immaterial; is egoless for it is beyond chuùng sanh, lìa chuùng sanh caáu; Phaùp (the duality of) subject and object; is free khoâng coù ngaõ, lìa ngaõ caáu; Phaùp khoâng coù from discrimination for it is beyond thoï maïng, lìa sanh töû; Phaùp khoâng coù consciousness; is without compare for it is nhôn, laøn tröôùc laøn sau ñeàu döùt; Phaùp beyond all relativities; is beyond cause for thöôøng vaéng laëng, baët heát caùc töôùng; Phaùp it is causeless; is identical with Dharmata lìa caùc töôùng, khoâng phaûi caûnh bò duyeân; (or Dharma-nature), the underlying nature Phaùp khoâng danh töï, döùt ñöôøng ngoân ngöõ; (of all things); is in line with the absolute Phaùp khoâng noùi naêng, lìa giaùc quaùn; Phaùp for it is independent; dwells in the region khoâng hình töôùng, nhö hö khoâng; Phaùp of absolute reality, being above and khoâng hyù luaän, roát raùo laø khoâng; Phaùp beyond all dualities; is unmovable for it khoâng ngaõ sôû, lìa ngaõ sôû; Phaùp khoâng does not rely on the six objects of sense; phaân bieät, lìa caùc thöùc; Phaùp khoâng chi so neither comes nor goes for it does not stay saùnh, khoâng coù ñoái ñaõi; Phaùp khoâng thuoäc anywhere; is in line with voidness, nhaân, khoâng nhôø duyeân; Phaùp ñoàng phaùp formlessness and inactivity; is beyond taùnh, khaép vaøo caùc Phaùp; Phaùp tuøy nôi nhö beauty and ugliness; neither increases nor khoâng coù choã tuøy; Phaùp truï thöïc teá, caùc decreases; is beyond creation and beân höõu, voâ thöôøng, ñoaïn, khoâng ñoäng destruction; does not return to anywhere; ñöôïc; Phaùp khoâng lay ñoäng, khoâng nöông is above the six sense organs of eye, ear, saùu traàn; Phaùp khoâng tôùi lui, thöôøng khoâng nose, tongue, body and mind; is neither up döøng truï; Phaùp thuaän ‘khoâng,’ tuøy ‘voâ nor down; is eternal and immutable; and is töôùng,’ öùng ‘voâ taùc;’ Phaùp lìa toát xaáu; beyond contemplation and practice. Phaùp khoâng theâm bôùt; Phaùp khoâng sanh “Maudgalyayana, such being the dieät; Phaùp khoâng choã veà; Phaùp ngoaøi maét, characteristics of the Dharma, how can it tai, muõi, löôõi, thaân, yù; Phaùp khoâng cao be expounded?” thaáp; Phaùp thöôøng truï khoâng ñoäng; Phaùp • Vaû chaêng ngöôøi noùi Phaùp, khoâng noùi, lìa taát caû quaùn haïnh. Thöa ngaøi Ñaïi Muïc khoâng daïy; coøn ngöôøi nghe, cuõng khoâng Kieàn Lieân! Phaùp töôùng nhö theá ñaâu coù theå nghe, khoâng ñöôïc. Ví nhö nhaø huyeãn thuaät noùi ö?—“Maudgalyayana! When noùi Phaùp cho ngöôøi huyeãn hoùa nghe, phaûi expounding the Dharma to these upasakas, duïng taâm nhö theá maø noùi

Phaùp. Phaûi bieát you should not preach like that for what caên cô cuûa chuùng sanh coù lôïi coù ñoän, kheùo you teach should agree with the absolute nôi tri kieán khoâng bò ngaên ngaïi, laáy taâm Dharma which is free from the (illusion of) ñaïi bi khen ngôïi Phaùp Ñaïi Thöøa, nghó nhôù living beings; is free from the self for it is ñeàn traû ôn Phaät, chôù ñeå ngoâi Tam Baûo döùt beyond an ego; from life for it is beyond maát, nhö vaäy môùi neân noùi Phaùp—For birth and death and from the concept of a expounding it is beyond speech and man which lacks continuity (thought indication, and listening to it is above seemingly continuous, like a torch whirled hearing and grasping. This is like a around); is always still for it is beyond conjurer expounding the Dharma to (stirring) phenomena; is above form for it illusory men, and you should always bear is causeless; is inexpressible for it is all this in mind when expounding the beyond word and speech; is inexplainable Dharma. You should be clear about the for it is beyond intellection; is formless sharp or dull roots of your audience and

have a good knowledge of this to avoid all • “Ngaøi Phuù Laâu Na! Nhöõng vò Tyø Kheo sorts of hindrance. Before expounding the naày ñaõ phaùt taâm Ñaïi Thöøa töø laâu, giöõa Dharma you should use your great chöøng queân laõng, nay sao laïi laáy Phaùp compassion (for all living beings) to extol Tieåu Thöøa daãn daïy hoï? Toâi xem haøng Mahayana to them, and think of repaying Tieåu Thöøa trí hueä caïn côït cuõng nhö ngöôøi your own debt of gratitude to the Buddha muø, khoâng phaân bieät ñöôïc caên taùnh lôïi by striving to preserve the three treasures ñoän cuûa chuùng sanh.”— (of Buddha, Dharma and Sangha) for ever. “Purnamaitryaniputra, these bhiksus have b) Cuõng theo Kinh Duy Ma Caät, oâng Duy Ma long ago developed the Mahayana mind Caät ñaõ nhaéc nhôû Phuù Laâu Na veà noùi phaùp but they now forget all about it; how can phaûi tuøy caên cô chuùng sanh nhö sau—Also you teach them Hinayana? Wisdom as according to the Vimalakirti Sutra, taught by Hinayana is shallow; it is like a Vimalakirti reminded Purna that blind man who cannot discern the sharp expounding Dharma should always be in from the dull roots of living beings.” accordance with sentient beings’ faculties: c) Theo Kinh Duy Ma Caät Sôû Thuyeát khi oâng • “Thöa Phuù Laâu Na! Ngaøi neân nhaäp ñònh Ca Chieân Dieân dieãn noùi laïi lôøi Phaät thuyeát tröôùc ñeå quan saùt taâm ñòa cuûa nhöõng phaùp veà voâ thöôøng, khoå, khoâng vaø voâ ngaõ, ngöôøi naày, roài sau môùi noùi ñeán noùi Phaùp. Duy Ma Caät ñaõ nhaéc oâng Ma Ha Ca Ngaøi chôù ñem moùn aên dô ñeå trong baùt Chieân Dieân raèng chôù neân ñem taâm sanh baùu, phaûi bieát roõ taâm nieäm cuûa caùc vò Tyø dieät ra maø noùi Phaùp thöïc töôùng nhö sau— Kheo naày, chôù cho ngoïc löu ly ñoàng vôùi According to the Vimalakirti Sutra, thuûy tinh. Ngaøi khoâng bieát ñöôïc caên Vimalakirti reminded Mahakatyayana not nguyeân cuûa chuùng sanh, chôù neân duøng to use mortal mind to preach immortal Phaùp Tieåu Thöøa maø phaùt khôûi cho hoï, reality as follows: nhöõng ngöôøi kia töï khoâng coù tì veát, chôù • “Thöa ngaøi Ca Chieân Dieân! Ngaøi chôù neân laøm cho hoï coù tì veát, hoï muoán ñi ñöôøng ñem taâm haïnh sanh dieät maø noùi Phaùp thöïc lôùn, chôù chæ loái nhoû. Ngaøi chôù neân ñem töôùng. Ngaøi Ca Chieân Dieân! Caùc Phaùp roát bieån lôùn ñeå vaøo daáu chôn traâu, chôù cho raùo khoâng sanh, khoâng dieät, laø

nghóa voâ aùnh saùng maët trôøi ñoàng vôùi löûa ñom thöôøng, naêm aám roãng khoâng, khoâng choã ñoùm—“Purnamaitraynaiputra, you should khôûi laø nghóa khoå; caùc Phaùp roát raùo khoâng first enter the state of samadhi to examine coù, laø nghóa khoâng; ngaõ vaø voâ ngaõ khoâng the minds of your listeners before hai, laø nghóa voâ ngaõ; Phaùp tröôùc khoâng expounding the Dharma to them. Do not sanh, nay cuõng khoâng dieät, laø nghóa tòch put rotten food in precious bowls. You dieät.”—Mahakatyayana said: “Vimalakirti should know their minds and do not take came and said: ‘Mahakatyayana, do not their (precious crystal for (ordinary) glass. use your mortal mind to preach immortal If you do not know their propensities, do reality. Mahakatyayana, all things are not teach them Hinayana. They have no fundamentally above creation and wounds, so do not hurt them. To those destruction; this is what impermanence who want to tread the wide path do not means. The five aggregates are perceived show narrow tracks. Do not enclose the as void and not arising; this is what great sea in the print of an ox’s foot; do suffering means. All things are basically not liken sunlight to the dim glow of a non-existent; this is what voidness means. firefly.” Ego and its absence are not a duality; this

is what egolessness means. All things Thö Huøng: Female and male. basically are not what they seem to be, Thö Kyù: Vò Taêng thö kyù phuï taù vieän chuû— they cannot be subject to extinction now; Clerk assisting the head monk. this is what nirvana means.” Thö Nhaøn: Unoccupied—Free. Thuyeát Phaùp Khoâng Hôïp Cô, Laøm Cho Thö Toâm Buøa Ngaûi: Talisman. Chuùng Sanh Tieáp Tuïc Chìm Saâu Trong Thö Thaû: To have leisure time—To have Bieån Khoå Laø Moät Ñaïi Toäi: If we preach spare time. not in accordance with the times and the Thöù: capacities of sentient beings, which cause 1) Thöù Thieáp: A multitude—A concubine. them to continue to sink in the sea of 2) Con Thöù: A second-born child. sufferings, is a grave sin. 3) Tha Thöù: To pardon—To forgive. Thuyeát Phaùp Voâ Taän: To be able to preach 4) Haïng Thöù: Second—Secondary. forever—To be able to explain virtues forever. Thöù Ca: Cakra (skt)—See Thöù La. Thuyeát Phuïc: To persuade—To convince. Thöù Daân: The common people. Thuyeát Taâm Thuyeát Taùnh: Expounding the Thöù Ñaúng: Second rank. Mind and Expounding the Nature. Thöù Ñeä: In turn—One after another. Thuyeát Thò: To tell and indicate. Thöù Ñeä Duyeân: Voâ Giaùn Duyeân— Thuyeát Thoâng: Khaû naêng thuyeát phaùp khoâng Connected or consequent causes—Continuous trôû ngaïi goïi laø “Thuyeát Thoâng” (khaû naêng giaùc conditional or accessory cause. ngoä toâng chæ thì goïi laø “Toâng Thoâng”)—To Thöù La: Cakra (skt)—Baùnh xe—A wheel. expound thoroughly, penetrating exposition. Thöù Loaïi: Thuyeát Toäi: Noùi ra nhöõng toäi loãi mình ñaõ 1) Loaïi: Kind—Sort. phaïm tröôùc chuùng Taêng ñeå phaùt loà saùm hoái— 2) Thöôøng daân: Common people. To confess sins, or wrong-doing—See Thuyeát Giôùi. Thöù Maãu: Stepmother. Thuyeát Trình: briefing. Thöù Nam: Second son. Thuyeát Töông Ñoái: The theory of relativity. Thöù Nhaát Taïi Gia, Thöù Nhì Taïi Chôï, Thuyeát Vaõng Sanh: The doctrine of rebirth. Thöù Ba Taïi Chuøa: The most difficult setting Thuyeát Voâ Phaân Bieät Phaùp: To preach the to practice and cultivate the dharma is at home, next is at the

market, and the easiest Dharma which is without distinction. and most favorable place is in a temple. Thuyeát Voâ Thaàn: Atheism. Thöù Tha: To pardon—To forgive. Thuyeát Xuaát Theá Boä: Lokottaravadinah Thöù Xaáu: Bad quality. (skt)—Moät trong 20 boä phaùi Tieåu Thöøa, taùch ra töø Ñaïi Chuùng Boä, boä naày cho raèng caùc phaùp Thöû: theá gian laø keát quaû sinh ra do ñieân ñaûo hoaëc 1) Chuoät: Musa (skt)—A mouse—A rat. nghieäp, chuùng laø giaû danh, khoâng coù thöïc theå. 2) Ñaây (ñoái laïi vôùi "bæ" laø kia): This—Here, Chæ coù caùc phaùp xuaát theá laø khoâng do ñieân ñaûo in contrast with "that," "there." maø khôûi—One of the twenty Hinayana sects, a 3) Thöû nghieäm: To test—To try—To attempt. branch of Mahasanghikah, which held the view Thöû Ñoä Nhó Caên Lôïi: Söï trong saùng roõ raøng that all in the world is merely phenomenal and cuûa thính giaùc, thí nhö nhó caên ñöôïc duøng ñeå that reality exists outside it. nghe Phaät Kinh—Clearness of hearing in this Thö: Book.

world, i.e. the organ of sound fitted to hear the was developed in Hinayana Buddhism. Buddha-gospel and transcendental. Yana means a vehicle in which the Thöû Ñoä Tröù Thuaät: Nhöõng baøi thuaät laïi veà practitioner travels on the way to hieän kieáp (moät phaàn trong Taïp A Haøm enlightenment. Kinh)—Narratives in regard to the present life (B) Phaân loaïi "Thöøa." Coù ba loaïi "thöøa"— (part of the Miscellaneous Pitaka). Categories of "Yana." There are three Thöû Loøng: To try someone's courage. kinds of yana. a) Tieåu Thöøa: Hinayana—See Tieåu Thöøa. Thöû Ngaïn: Bôø naày hay ñôøi soáng hieän taïi— b) Ñaïi Thöøa: Mahayana—See Ñaïi Thöøa. This shore or the present life. c) Kim Cang Thöøa: Vijrayana (skt)—The Thöû Sinh: Thöû Theá—This world or this life. Diamond Vehicle. Thöû Suy Nghó Laïi Xem: Think again. Thöøa Chuûng: Chuûng töû Phaät thöøa—The Thöû Söùc: To try one's strength. vehicle-seed, or seed issuing from the Buddha- Thöû Thaùch: To challenge. vehicle. Thöû Thaùch Khuaáy Nhieãu: Challenges and Thöøa Cô Hoäi: To take (catch) an opportunity. harassment. Thöøa Daõ Na: Yana (skt)—See Thöøa (1). Thöû Theá: Thöû Sinh—This world or life. Thöøa Giaùo: To receive instructions. Thöû Thôøi Vaän: To try one's luck. Thöøa Haønh: To execute—To carry out Thöû Töùc Ñieåu Khoâng: Nhaøn ñaøm hyù luaän Thöøa Höôûng: To inherit. voâ boå voâ ích, ví nhö tieáng chuoät keâu töùc töùc vaø Thöøa Keá: To inherit—To succeed. chim huù khoâng khoâng vaäy—Vain discussions, Thöøa Leänh: By order (command) of. like rat-squeakings and cuckoo-callings. Thöa: To reply—To answer politely. Thöøa Loä Baøn: Nhöõng lôùp hình voøng troøn treân ñænh thaùp—The "dew-receivers," or metal Thöa Gôûi: To talk in a very respectful way. circles at the top of a pagoda. Thöa Thôùt: Scattered—Thin. Thöøa Nhaän: Recognition—Assumption—Taát Thöøa: caû nhöõng toân giaùo nhaát thaàn baét ñaàu baèng 1) Dö Thöøa: Superflous. nhöõng giaû thuyeát vaø khi nhöõng giaû thuyeát naày 2) Keá thöøa: To succeed to—To undertake. maâu thuaãn vôùi söï phaùt trieån cuûa kieán thöùc thì 3) Nhaän: To receive—To recognize. khoå ñau taêng tröôûng—All monotheistic 4) Thöøa (coã xe): Yana (skt)—Dieãn—Da Na. religions start with certain assumptions, and (A) Nghóa cuûa Thöøa—The meaning of when these assumptions are contradicted by "Yana." the growth of knowledge, sorrows increase and a) Xe hay beø, baát kyø loaïi naøo: Yana (p & increase. skt)—A vehicle or a

ferryboat of any kind. Thöøa Söï: Ñöôïc giao phoù nhieäm vuï— b) “Coã xe” duøng ñeå chuyeân chôû; töø aùp duïng Entrusted with duties—To serve—To obey. cho Phaät phaùp, vôùi yù nghóa laø ñöa ngöôøi Thöøa Trieàu: Lôïi duïng thuûy trieàu—To take ñeán coõi Nieát Baøn—Vehicle—Wain, any advantage of the tide. means of conveyance; a term applied to Buddhism as carrying men to salvation. Thöøa Vieãn Ñaïi Sö: Ngöôøi ñôøi nhaø Ñöôøng, c) Töø ngöõ “coã xe” ñöôïc phaùt trieån töø buoåi nguyeân quaùn chöa roõ xuaát xöù. Ban sô ngaøi ñaàu cuûa Phaät giaùo Tieåu Thöøa. Coã xe laø theo thoï hoïc vôùi Ñöôøng Thieàn sö ôû Thaønh Ñoâ. phöông tieän ñöôïc moân ñoà xöû duïng ñeå ñi Keá ñeán, ngaøi theo hoïc vôùi Taûn Thieàn Sö ôû Töù ñeán con ñöôøng ñaïi giaùc—The term “yana” Xuyeân. Sau ngaøi ñeán Kinh Chaâu tham hoïc vôùi

Chaân Phaùp sö ôû chuøa Ngoïc Tuyeàn. Sau khi hoïc Tzu-Chuan. Thereafter, he came to Ching- nghieäp ñaõ xong, tu haønh ñaõ ngoä. Chaân Phaùp sö Chou to seek the teachings from Dharma daïy ngaøi ñeán Hoaønh Sôn ñeå öùng duyeân hoaèng Master Chan of Clear Creek Temple. After he hoùa. Tröôùc tieân khi môùi ñeán, ñaïi sö caát thaûo completed his studies of the philosophy of am döôùi goäp ñaù ôû phía Taây Nam cuûa nuùi Buddhism and his cultivated path had reached Hoaønh Sôn, chuyeân taâm tu taäp. Ngöôøi coù ñaïo a high level, Dharma Master Chan encouraged taâm hay bieát, ñem cuùng thí cho thöùc aên thì ngaøi him to go up to the region of Hung-Shan duøng, hoâm naøo khoâng coù thí ngaøi aên buøn ñaát, Mountain to propagate Buddhism. He was told tuyeät nhieân khoâng heà ñi quyeân xin, khaát thöïc that that region was his destined land where he chi caû. Ngaøi khoå tu nhö theá traûi qua nhieàu naêm could greatly benefit people by teaching the ñeán noãi mình gaày, maët naùm, treân thaân theå chæ Buddha Dharma. When he first arrived, he coøn coù moät chieác y cuõ, raùch maø thoâi. Veà phaàn built a small thatched hut under a cave in the truyeàn giaùo, ñaïi sö ñöùng leân laäp tröôøng Trung Northwest direction of Hung-Shan Mountain to Ñaïo, tuøy theo caên cô cuûa moãi ngöôøi maø quyeàn cultivate with one mind. Those with a religious bieán chæ daïy. Thaáy cö daân quanh vuøng phaàn mind who knew of him, brought food as an nhieàu ñeàu ngheøo khoå, taät beänh, neân ngaøi offering, he would eat, but on the days when truyeàn roäng Phaùp Moân Tònh Ñoä, khuyeân taát caû he did not receive food offerings, he would eat moïi ngöôøi neân nieäm Phaät. Treân ñaù, nôi goác mud. Not once did he wander out to beg or ask caây, ven ñöôøng, nôi töôøng vaùch, beân hang ñaù for food from anyone. He cultivated asceticism hoaëc khe suoái, ñaïi sö ñeàu coù bieân lôøi Thaùnh in this way for many years. It came to a point giaùo khuyeân moïi ngöôøi neân tænh ngoä leõ ñaïo, where he was merely a skeleton covered by a vieäc ñôøi, caàn chuyeân nieäm Phaät. Do nôi ñöùc worn out Buddhist robe. With regard to the hoùa cuûa ngaøi, töø ñoù trôû ñi, khoâng caàn chæ daãn propagation of Buddhism, he practiced the nhieàu maø laàn löôït keû mang vaûi, gaïo, ngöôøi “Middle Way” by following and adapting khieâng goã, ñaù, ñeán caøng luùc caøng ñoâng, xaây accordingly to the cultivated capacity of each döïng thaønh ra moät caûnh chuøa, ñoà töù söï nhieàu individual to teach and guide him or her. ñeán noãi dö ñeå boá thí cho nhöõng ngöôøi ngheøo. Seeing the local

residents suffering from Ñaïi sö vaãn thaûn nhieân, khoâng khöôùc töø cuõng poverty and illnesses, he spread widely the khoâng khuyeán khích, ñeå yeân cho daân chuùng teachings of Pureland Buddhism, encouraging xaây caát chuøa mieãu, söûa soaïn tuøy taâm. Chaúng everyone to practice Buddha Recitation. On maáy choác, nôi vuøng hoang daõ tröôùc kia nay ñaõ rocks, trees, road sides, walls, caves, creeks, thaønh ra moät caûnh lan nhaõ thanh u ñoà soä. Laàn he would write the teachings of the laàn veà sau, boán phöông xa gaàn, ngöôøi tín Enlightened to encourage everyone to be höôùng quy-y, nieäm Phaät caøng ngaøy caøng awakened to the Way and see the truths of nhieàu, töïa nhö nöôùc traêm soâng ñoå doàn veà bieån existence, life is full of pain, suffering, caû, tính ra ñeán haøng chuïc vaïn ngöôøi. Vaøo naêm impermanence, etc., to practice Buddha Trinh Nguyeân thöù 18 ñôøi nhaø Ñöôøng, nhaèm Recitation diligently. Through his transforming ngaøy 19 thaùng 7, ñaïi sö an laønh thò tòch—Great virtues, from that time on, without even Venerable Master Thöøa Vieãn, the third teaching and guiding others significantly, Patriarch of Chinese Pureland Buddhism, gradually more and more people came lived during the T'ang Dynasty, but his origin bringing fabric, rice, wood, stones, etc. to build is unknown. In the beginning, he studied with a temple. In fact, the goods they brought were Zen Master T'ang in the Imperial City. He so much in excess many items were donated to then went to learn from Zen Master Tan at the poor in the surrounding community.

Throughout this process, he remained 6) Baùt Thöùc: Eight kinds of vijnana—See Baùt undisturbed and peaceful; he did not resist nor Thöùc. did he encourage, but let the people to build 7) Cöûu Thöùc: Nine kinds of vijnana—See the temple and decorate as they pleased. Cöûu Thöùc. Before long, an isolated area of the past was 8) Voâ Löôïng Thöùc: Maät giaùo xem vaïn töôïng transformed into a large tranquil and duy taâm, vaø moät taâm laø voâ löôïng taâm— enchanting temple. In time, gradually, from the The esoterics considered that all four directions near and afar, people of faith phenomena are mental and all things are who gathered to rely on him increased more the one mind, hence the one mind is and more, similar to hundreds of rivers all unlimited mind or knowledge, every kind converging to the sea. There were hundreds of of knowledge, or omniscience. thousands of faithful disciples followed him to (C) AÛnh höôûng cuûa Thöùc—The influence of cultivate at the time. Parijnana: Thöùc gì khoâng bò raøng buoäc bôûi Thöùc: Vinnana (p)—Parijnana or Vijnana nhöõng ñoái nghòch nhö ñoàng vaø dò, vöøa (skt)—Baø Di Naëc Neã—Consciousness. ñoàng vöøa dò, vöøa khoâng ñoàng vöøa khoâng (A) Nghóa cuûa Thöùc—The meanings of dò, thì Thöùc aáy vöôït khoûi moïi caùi nhìn lyù Vijnana: luaän—Parijnana which is not bound by 1) Hình thöùc: Form. such opposites as oneness and otherness, 2) Thöû: To test—To try—To tempt—To bothness and not-bothness, is beyond all attempt. logical survey. 3) Thöùc khuya: To sit (stay) up late. ** For more information, please see Baùt Thöùc. 4) Tænh thöùc: To awake. Thöùc A Laïi Da: Alaya consciousness—Store 5) Vijnana (skt)—Teân goïi khaùc cuûa taâm. or eighth consciousness—See A Laïi Da Thöùc, Thöùc coù nghóa laø lieãu bieät, phaân bieät, hieåu and Baùt Thöùc. roõ. Taâm phaân bieät hieåu roõ ñöôïc caûnh thì Thöùc AÛo: AÛo giaùc cuûa taâm thöùc—The

illusion goïi laø thöùc—Another name for of perception, or mind. consciousness or mind. Consciousness Thöùc Bieán: Heát thaûy caùc phaùp moân laø do means the art of distinguishing, or thöùc bieán ra. Toâng Phaùp Töôùng ñaëc bieät tu perceiving, or recognizing, discerning, phaùp moân naày—Mental changes, i.e. all understanding, comprehending, distinction, transformations, or phenomenal changes, are intelligence, knowledge, learning. It is mental, a term of the Dharmalaksana School. interpreted as the "mind," mental Thöùc Ca La Ni: Siksakarani (skt)—A female discernment, perception, in contrast with preceptor—See Thöùc Xoa Ma Na. the object discerned. Thöùc Chuû: Taâm phaân bieät, taâm laøm chuû— (B) Caùc Loaïi Thöùc—A varities of Vijnana: The lord of the intellect, the mind, the alaya- 1) Nhaát Thöùc: One Vijnana—See Nhaát Thöùc. vijnana as discriminator. 2) Nhò Thöùc: Two kinds of vijnana—See Nhò Thöùc. Thöùc Daäy: To get up. 3) Tam Thöùc: Three kinds of vijnana—See Thöùc Ñeâm: To stay up late. Tam Thöùc. Thöùc Giaû: Learned man. 4) Nguõ Thöùc: Five kinds of vijnana—See Thöùc Giaác: To awake from sleep. Nguõ Thöùc. Thöùc Giôùi: Vijnana-dhatu (skt)—Taâm vöông 5) Luïc Thöùc: Six kinds of vijnana—See Luïc (luïc thöùc vaø baùt thöùc taâm vöông) töï giöõ laáy theå Thöùc. maø coù sai bieät vôùi caùc loaïi khaùc—The

elements of consciousness, the realm of mind, mental food, by which are kept alive the devas the sphere of mind, mind as a distinct realm. of the formless realms and the dwellers in the Thöùc Haûi: Bieån cuûa taïng thöùc. Goïi chaân nhö hells. laø Nhö Lai taïng cuûa taïng thöùc (chaân nhö tuøy ** For more information, please see Töù Thöïc. duyeân maø sinh ra caùc phaùp gioáng nhö nöôùc laø Thöùc Tinh: Tinh yeáu cuûa taâm (thöùc ñuùng vaø chaân nhö sanh ra soùng bieån laø caùc phaùp, neân thanh tònh)—Pure or correct discernment or goïi laø thöùc haûi)—The ocean of mind, i.e. the knowledge; the essence of mind. bhutatathata as the store of all mind. Thöùc Tænh: To awaken. Thöùc Khuya: To stay up late. Thöùc Truù: See Thöùc Truï and Töù Thöùc Truù. Thöùc Kinh: Hoäi ñoàng keát taäp hoïp laïi ñeå xem Thöùc Truï: Choã an truï cuûa taâm thöùc—Vijnana xeùt coi kinh ñieån in ra coù ñuùng nhö lôøi Phaät on which perception, or mind, is dependent. daïy hay khoâng—To test or prove the ** For more information, please see Töù Thöùc scriptures; to examine them. Truù. Thöùc La: Sila (skt). Thöùc Tuùc Maïng Thoâng: Purva- 1) Cuïc ñaù phaúng—A flat stone. nivasanusmrti-jnana (skt)—Caùi thöùc bieát ñöôïc 2) Ngoïc trai: Mother of pearl. caùc ñôøi tröôùc cuûa mình vaø cuûa ngöôøi khaùc— Thöùc Laõng: Chaân nhö cuûa taâm theå ví nhö Knowledge of all forms of previous existence bieån, duyeân ñoäng cuûa chö thöùc ví nhö soùng of oneself and others. (choã doøng nöôùc do taïng thöùc chuyeån ñoäng maø Thöùc Uaån: Vijnana-skandha (skt)—Theo Caâu sinh ra thöùc laõng)—The waves or nodes of Xaù vaø Thaønh Thöïc toâng, thöùc uaån laø moät trong particularized discernment, produced on the nguõ uaån—The Abhidharma-kosa and bhutatathata considered as the sea of mind. Satyasiddhi sects, vijnana-skandha is one of Thöùc Maït Na: YÙ Caên—Klistamanas the five aggregates or attributes. consciousness—Seventh consciousness—See Thöùc Voâ Bieân Xöù: The state of boundless Baùt Thöùc 7. knowledge (limitless perception). Thöùc Ngoaïi Voâ Phaùp:

See Duy Taâm, and ** For more information, please see Töù Thieàn Duy Saéc. Voâ Saéc (2), Töù Khoâng Xöù, Töù Voâ Saéc Thöùc Ngöu: Thaân ví nhö chieác xe, thöùc ví Ñònh, and Töù Voâ Saéc Thieân. nhö con traâu—Intellect the motive power of Thöùc Xoa: Siksa (skt)—To learn—To study. the body, as the ox is of the cart. Thöùc Xoa Ma Na: Siksamana (skt)—Ngöôøi Thöùc Suoát Ñeâm: To have a sleepless night. nöõ tu taäp söï baèng caùch thöïc taäp saùu giôùi—Moät Thöùc Taïng: Nhö Lai Taïng—Nhö Lai taïng trong naêm chuùng xuaát gia, tuoåi töø 18 ñeán 20, cuøng vôùi voâ minh hoøa hôïp maø taïo thaønh A Laïi hoïc rieâng luïc phaùp ñeå chuaån bò thoï cuï tuùc Da thöùc, sinh ra heát thaûy phaùp moân—The giôùi—A novice, observer of the six storehouse of Tathagata—The storehouse of commandments—One of the five classess of mind, or discernment, the alaya-vijnana ascetics, a female neophyte who is from 18 to whence all intelligence or discrimination 20 years of age, studying six rules (aldutery, comes. stealing, killing, lying, alcoholic liquor, eating Thöùc Taâm: Taâm vöông cuûa thöùc (luïc thöùc at unregulated hours) to prepare to receive a hay baùt thöùc)—The perceptive mind. full ordaination. Thöùc Thöïc: Thöùc aên tinh thaàn hay laáy thöùc Thöùc Xoa Ma Ni: See Thöùc Xoa Ma Na. maø duy trì theå ñeå nuoâi soáng nhöõng chuùng sanh Thöùc Xoa Ni: See Thöùc Xoa Ma Na. trong ñòa nguïc vaø chö Thieân—Spiritual food,

Thöùc Xöù Ñònh: Traïng thaùi thieàn ñònh trong • Baûn chaát thöïc söï: True (real) nature. Thöùc Xöù Thieân—The dhyana, or abstract state, • Nhöõng phaàn hôïp thaønh hay vaät chaát cuûa which corresponds to the heaven of limitless baát cöù vaät gì: Dravya (skt)—The knowledge. substance, ingredients or materials of Thöùc Xöù Thieân: Thöùc Voâ Bieân Xöù, coõi trôøi anything or object. thöù hai trong töù Voâ Saéc Thieân—The heaven of Thöïc Chaát Tính: Dravyatva (skt)— limitless knowledge, the second of the four Substantiality. formless heavens (Catur-arupya-brahmalokas). Thöïc Chuùng Ñöùc Boån: Tích taäp hay vun Thöïc: troàng voâ soá coâng ñöùc—To plant all virtuous (I) Nghóa cuûa “Thöïc”—The meanings of roots, cultivate all capacities and powers. “ahara” Thöïc Chöùng: Verification—To acquire by 1) Chaân thöïc: True—Honest—Sincere. ourselves. 2) Söï thöïc: Real—Absolute—Fundamental. Thöïc Chöùng Qua Kinh Nghieäm: 3) AÊn: To eat—To feed. Verification through experience. 4) Thöùc aên: Ahara (skt)—Tieáng Phaïn goïi laø Thöïc Chöùng Tröïc Giaùc Veà Taùnh Khoâng: A Haï La, nghóa laø thöùc aên—Food. Intuitive realization of emptiness. 5) Thöïc vaät: A plant—Troàng caây—To plant. Thöïc Daï: See Thöïc Buïng. 6) Thöïc vaäy: In fact. Thöïc Duïc: Ham muoán aên uoáng, moät trong (II) Phaân loaïi “Thöïc”—Categories of “ahara” boán thöù ham muoán—Desire, or lust for food, (A) Tam Tònh Nhuïc: Three kinds of clean one of the four cravings—See Töù Duïc. flesh—See Tam Tònh Nhuïc. (B) Nguõ Thöïc: Five kinds of spiritual food— Thöïc Duïng: Practical. See Nguõ Thöïc. Thöïc Ñaïi Thöøa Giaùo: Giaùo lyù Ñaïi Thöøa toû (C) Nguõ Tònh Nhuïc: The five kinds of clean roõ chaân thöïc, chöù khoâng mang quyeàn giaû flesh—See Nguõ Tònh Nhuïc. phöông tieän (ñoái laïi vôùi Quyeàn Ñaïi Thöøa (D) Cöûu Tònh Nhuïc: Nine kinds of clean Giaùo); caùc toâng Thieân Thai vaø Hoa Nghieâm flesh—See Cöûu Tònh Nhuïc. cho raèng mình laø Thöïc Ñaïi Thöøa Giaùo—The Thöïc

Baùo Ñoä: Phaät Ñoä hay teân goïi taét cuûa Real Mahayana, freed from temporal, relative, thöïc töôùng voâ chöôùng ngaïi ñoä, ñoä thöù ba trong or expedient ideas; the T'ien-T'ai, Hua-Yen, töù ñoä Thieân Thai—Buddha-ksetra, or the land Intuitional, and Shingon schools claim to be of Buddha-reward in Reality free from all such. barriers, that of the Bodhisattva, the third of Thöïc Ñaïo: Con ñöôøng chaân ñaïo, hay chaân lyù the four lands of T'ien-T'ai. cuûa Phaät phaùp—The true way, the true **For more information, please see Töù Ñoä (3). religion, absolute Buddha-truth. Thöïc Baùo Voâ Chöôùng Ngaïi: Final Thöïc Ñeá: Lyù chaân thöïc hay laø chaân phaùp— unlimited reward—The Bodhisattva realm. The true statement of a fundamental principle. Thöïc Boån: Chaân lyù cô baûn, aùp duïng cho Kinh Thöïc Ñöôøng: Phoøng aên trong töï vieän—The Phaùp Hoa, ñoái laïi vôùi giaùo thuyeát Phaät phaùp dining hall of a monastery. tröôùc ñoù—Fundamental reality, applied to the Thöïc Giaû: True and false. teaching of the Lotus sutra, as opposed to the Thöïc Giaùo: Giaùo phaùp chaân thöïc cuûa Nhö previous Buddhist teaching. Lai (ñoái laïi vôùi quyeàn giaùo laø giaùo phaùp tuøy Thöïc Buïng: Frank—Sincere. caên cô maø duøng phöông tieän thuyeát phaùp ñoä Thöïc Chaát:

sanh)—The teaching of reality; the real or Thöïc Khoâng: Nhaát thieát chö phaùp ñeàu do reliable teaching. nhaân duyeân sinh ra, khoâng coù töï tính— ** For more information, please see Thieân Absolute sunya, or vacuity; all things being Thai Hoùa Nghi Töù Giaùo. produced by cause and environment are Thöïc Haønh: To carry out—To practice—To unreal. effect—To carry into effect. Thöïc Kinh: Thöïc kinh ñoái laïi vôùi quyeàn kinh Thöïc Haønh Baûn Nguyeän: To fulfill one's (theo Kinh Trung A Haøm: "Con ngöôøi coi original vow. luyeán aùi laø moùn aên, luyeán aùi coi voâ minh laø Thöïc Haønh Boá Thí: To practice charity. moùn aên, voâ minh coi nguõ caùi laø moùn aên, baát tín Thöïc Haønh Boà Taùt Ñaïo: To practice the coi aùc phaùp laø moùn aên, bieån caû coi soâng lôùn laø Bodhisattva's way—Neáu muoán thöïc haønh Boà moùn aên, soâng lôùn coi soâng nhoû laø moùn aên, khe Taùt ñaïo, chuùng ta phaûi luoân thaân nhaãn yù suoái, ao ñaàm coi gioït möa laø moùn aên)—The nhaãn—If we want to practice the Bodhisattva's true sutras as contrasted to the relative or way, we should always be forebearing the temporary sutras, a term of the Lotus school. body and the mind. Thöïc Lôïi: Relics—See Xaù Lôïi. Thöïc Haønh Haïnh Hieåu Vaø Thöông: To Thöïc Löïc: Real strength (force—power). practice understanding and love. Thöïc Maät: To eat honey, i.e. to absorb the Thöïc Haønh Haïnh Yeâu Thöông: To Buddha's teaching. practice love. Thöïc Ngaõ: Real self—Thöïc ngaõ ñoái laïi vôùi Thöïc Haønh Giaùc Ngoä: To achieve giaû ngaõ—The true ego, in contrast with the enlightenment. phenomenal ego. Thöïc Haønh Thieàn Ñònh: A practice of Thöïc Ngöõ: meditation—To practise meditation. 1) Lôøi noùi ñuùng vôùi söï thaät cuûa Ñöùc Phaät vaø Thöïc Haønh Thieàn Ñònh Khieán Taâm An, caùc baäc tu haønh: True or reliable words. 2) Lôøi noùi töông xöùng vôùi söï thöïc, hay haønh Taùnh Toát Vaø Töôùng Haûo: To practise ñoäng töông xöùng vôùi lôøi noùi: Words meditation will lead to a calm mind, better corresponding to reality. character and form. 3) Giaûng thuyeát cuûa chaân ngoân (Maät ngöõ): Thöïc Haäu: Sau khi aên,

khoâng phaûi laø sau giôø Discussions of reality. ngoï, maø laø sau khi aên saùng cho tôùi böõa aên Thöïc Nhaõn: Maét coù theå thaáy ñöôïc chaân lyù, chaùnh ngoï—After food, not after the principal nhö Phaät nhaõn—An eye able to discern reality, meal at noon, but after breakfast till noon. i.e. the Buddha-eye. Thöïc Hieän: To realize—To carry out. **For more information, please see Nguõ Nhaõn. Thöïc Hoùa: Chaân lyù vónh haèng ñoái laïi vôùi Thöïc Ra: In fact—In reality. quyeàn hoùa vôùi hieän töôïng nhaát thôøi—The real Thöïc Saéc Thaân: Baùo thaân, ñoái laïi vôùi Phaùp or noumenal Buddha as contrasted with the thaân—Sambhogakaya—The real Buddha- temporal or phenomenal Buddha. body, in contrast with his Nirmanakaya. Thöïc Hoùa Nhò Thaân: two real Buddha ** For more information, please see Saéc Thaân. bodies: Thöïc Taøi: Real talent. 1) Baùo thaân: Sambhogakaya. 2) Hoùa thaân: Nirmanakaya. Thöïc Taïi: Tattva (skt). ** For more information, please see Nhò Thaân. • Tinh tuùy hay baûn theå cuûa ñieàu gì: The essence or substance of anything. • Traïng thaùi thöïc: Real state—Reality.

• Theo trieát hoïc Trung Quaùn, Thöïc Taïi laø refers to the skilful penetration of the mind baát nhò. Neáu giaûi lyù moät caùch thích ñaùng into the Dharmadhatu. The word ‘Bhuta’ thì baûn chaát höõu haïn cuûa caùc thöïc theå bieåu means the unconditioned reality, the loä voâ haïn ñònh khoâng nhöõng nhö laø cô sôû Dharmadhatu. The word ‘Koti’ means the skill cuûa chuùng maø coøn laø Thöïc Taïi Toái Haäu to reach the limit or the end; it signifies cuûa chính nhöõng thöïc theå höõu haïn. Thaät realization. Bhutakoti is also called ra, vaät bò nhaân duyeân haïn ñònh vaø vaät phi anutpadakoti, which means the end beyond nhaân duyeân haïn ñònh khoâng phaân bieät birth and death. thaønh hai thöù, vì taát caû moïi thöù neáu ñöôïc Thöïc Taâm: frank—Sincere. phaân tích vaø tìm veà nguoàn coäi ñeàu phaûi ñi Thöïc Taäp: On-the-job-training. vaøo phaùp giôùi. Söï phaân bieät ôû ñaây, neáu coù, Thöïc Teá: chæ laø töông ñoái chöù khoâng phaûi laø tuyeät 1) Practical. ñoái. Chính vì theá maø Ngaøi Long Thoï ñaõ 2) The region of reality: See Khoâng Teá. noùi: “Caùi ñöôïc xem laø coõi traàn theá hay theá Thöïc Teá Lyù Ñòa: Chaân nhö—The noumenal gian töø moät quan ñieåm, thì cuõng chính laø universe, the bhutatathata. coõi Nieát Baøn khi ñöôïc nhìn töø moät quan ñieåm khaùc.”—According to the Thöï c Thaø: Naive—Honest—Candid— Madhayamaka philosophy, Reality is non- Sincere. dual. The essential conditionedness of Thöïc Theå: Entity. entities, when properly understood, Thöïc Thôøi: Giôø aên böõa chính trong töï vieän laø reveals the unconditioned as not only as giôø ngoï. Ñaây laø pheùp cuûa tam theá chö Phaät maø their ground but also as the ultimate chö Taêng Ni phaûi tuaân giöõ, quaù tröa (sau 1 giôø reality of the conditioned entities tröa) laø khoâng theå aên ñöôïc nöõa—The time of themselves. In fact, the conditioned and eating the principal meal, i.e. noon; nothing the unconditioned are not two, not might be eaten by members of the Order after separate, for all things mentally analyzed noon. and tracked to their source are seen to Thöïc Tieàn: Probhakta (skt)—Tieáng Phaïn noùi enter the Dharmadhatu or laø Boá La Phöôïc Haï Noa, yù noùi tröôùc böõa aên Anutpadadharma. This is only a relative chaùnh ngoï—Before food, i.e. before the distinction, not an absolute division. That

principal meal at noon. is why Nagarjuna says: “What from one Thöïc Tieãn: Pragmatism—Practically— point of view is samsara is from another Realistic—Buddhism is realistic. point of view Nirvana itself.” Thöïc Tính: Teân khaùc cuûa chaân nhö (thöïc tính Thöïc Taïi Teá: Bhutakoti (skt)—Theo trieát hoïc cuûa chö phaùp laø thanh tònh bình ñaúng, chaúng Trung Quaùn, Thöïc Taïi Teá laø söï thaâm nhaäp phaûi coù chaúng phaûi khoâng)—Real nature or khoân kheùo cuûa trí tueä vaøo phaùp giôùi. Chöõ essence, i.e. the bhutatathata. ‘Bhuta’ coù nghóa laø thöïc taïi khoâng bò nhaân Thöïc Tình: Real situation—Reality— duyeân haïn ñònh, töùc laø phaùp giôùi. Coøn chöõ Sincerity. ‘Koti’ coù nghóa laø söï khoâng kheùo ñeå ñaït ñeán Thöïc Trí: Söï hieåu bieát hay thoâng ñaït veà thöïc giôùi haïn hay choã taän cuøng; noù nhaán maïnh söï töôùng cuûa chö phaùp, ñoái laïi vôùi quyeàn trí laø söï theå hieän, töùc laø moät loaïi thaønh toaøn. Thöïc taïi thoâng ñaït veà söï sai bieät cuûa caùc quyeàn phaùp— teá cuõng ñöôïc goïi laø ‘voâ sanh teá,’ coù nghóa laø The knowledge or wisdom of reality, in choán taän cuøng ôû ngoaøi coõi sanh töû—According contrast with knowledge of the relative. to the Madhyamaka philosophy, Bhutakoti

Thöïc Töôùng: Dharmata or Bhutatathata Thöïc Töôùng Vi Vaät Nhò Thaân: Phaùp thaân (skt)—Chaân nhö (tính chaát chaân thöïc thöôøng vaø hoùa thaân Phaät—The Dharmakaya or truï)—Phaùp taùnh (theå tính vaïn phaùp)—Baûn spiritual Buddha, and the Nirmanakaya, i.e. theå—Thöïc theå—Nhaát thöïc—Nhaát nhö—Nhaát manifested or phenomenal Buddha. töôùng—Voâ töôùng—Phaùp chöùng—Phaùp vò—** For more information, please see Nhò Thaân. Nieát baøn—Voâ vi—Chaân ñeá—Chaân taùnh— Thöïc Töôùng Voâ Töôùng: Töôùng thaân chaân Chaân khoâng—Thöïc taùnh—Thöïc ñeá—Thöïc thöïc cuûa vaïn höõu hay laø caùi chaân thöïc tuyeät teá—Chaân töôùng, baûn taùnh, laø baûn theå cuûa vaïn ñoái (caùi töôùng xa lìa söï sai bieät töông ñoái)— höõu (töôùng laø voâ töôùng), ñoái laïi vôùi hö voïng— Reality is Nullity, i.e. is devoid of phenomenal Reality, in contrast with unreal or false; characteristics, unconditioned. absolute fundamental reality, the ultimate, the Thöïc Vaät Nguõ Quaû: The five kinds of absolute; the Dharmakaya, or the edible fruits and grains: hose with stones Bhutatathata. (pips), rinds, shells, seeds (e.g. grains), pods. Thöïc Töôùng Hoa: Thöïc Töôùng Phong— Thöïc Xoa Nan Ñaø: Siksananda (skt)—Thí Chaân lyù Phaät phaùp—The flower, or breeze, of Khaát Xoa Nan Ñaø—Moät vò Sa Moân ngöôøi Reality, i.e. the truth, or glory, of Buddhist nöôùc Vu Ñieàn ñaõ giôùi thieäu moät maãu töï môùi teaching. vaøo Trung Quoác khoaûng naêm 695 sau Taây Thöïc Töôùng Hueä: Chöùng ñaéc lyù thöïc töôùng Lòch; oâng ñöôïc Vuõ Haäu môøi ñeán Laïc Döông (? hay chaân tueä chöùng thöïc—Wisdom in regard cuøng ngaøi Boà Ñeà Löu Chi) dòch 19 boä kinh, töùc to reality. laø 107 quyeån Kinh Hoa Nghieâm, sau naày 16 Thöïc Töôùng Phaùp Giôùi: Phaùp Giôùi Thöïc dòch phaåm khaùc cuõng ñöôïc ngöôøi ta xem laø cuûa Töôùng—Moät nöûa ñaàu cuûa Kinh Phaùp Hoa vaø oâng (oâng thò tòch luùc 59 tuoåi, hoûa taùng xong caùi moät nöûa cuoái cuûa Kinh Hoa nghieâm noùi veà löôõi vaãn khoâng chaùy)—A sramana of Kustana thöïc töôùng—The first half of a Lotus sutra (Khotan) who in 695 A.D. introduced a new term

for Reality, the latter half a Hua-Yen alphabet into China and translated nineteen term for the same—See Phaùp Giôùi Thöïc works; the Empress Wu invited him to bring a Töôùng. complete copy of the Hua-Yen sutra to Lo- Thöïc Töôùng Quaùn: Quaùn saùt chaân lyù— Yang; sixteen works in the present collection Insight into, or meditation on Reality. are assigned to him. Thöïc Töôùng Tam Muoäi: Thieàn ñònh veà lyù Thöïc Xöôùng: Dieãn noùi thöïc phaùp cuûa Nhö khoâng ñeå ñaït ñöôïc tính khoâng thöïc cuûa hieän Lai—Reality-proclamation, i.e. to preach the töôïng—The samadhi of reality, in which the Tathagata's law of reality. unreality of the phenomenal is realized. Thöôûng: Löûng thöûng—To walk slowly. Thöïc Töôùng Thaân: The absolute truth or Thöôùc: light of the Buddha. 1) Chim aùc laø: Magpie—Jay—Daw. Thöïc Töôùng Trí Thaân: Ñöùc Ñaïi Nhaät Nhö 2) Naáu chaûy kim loaïi—To melt metal. Lai coi phaùp giôùi theå tính trí laø thaân—The 3) Saùng röïc: Bright—Glistening—Flashing— body of the absolute knowledge, or complete Shining. knowledge of reality, i.e. that of Vairocana. Thöôùc Ca La: Sakraditya (skt)—Chöôùc Ca ** For more information, please see Thaäp Baø La—Chöôùc Ca La—Chöôùc Yeát La. Thaân Phaät. 1) Luaân: Cakra (skt)—Voøng baùnh xe—A Thöïc Töôùng Tueä: See Thöïc Töôùng Hueä. wheel.

2) Nuùi Tu Di: See Meru in Sanskrit/Pali- Thöông Ñieám: Trading place. Vietnamese Section, and Sumeru Thöông Gia: A merchant—A business- Mountain in English-Vietnamese Section. person. 3) Moät vò vua cuûa xöù Ma Kieät Ñaø sau thôøi Thöông Haïi: To have pity (mercy-- Phaät Thích Ca. Vò naày ñaõ xaây moät thaùp compassion) on—To pity—To feel pity. thôø Phaät taïi ñaây—A king of Magadha, Thöông Hoøa Khí: Phaù hoaïi söï hoøa hôïp—To some time after Sakyamuni's death, to disturb the harmony. whom he built a temple. Thöông Long Huyeät: Hang roàng xanh quaán Thöôùc Ca La A Daät Ña: See Thöôùc Ca La. laáy mieáng ngoïc buøa pheùp, maø chæ coù ngöôøi gan Thöôùc Caït Ñeå: See Thöôùc Ngaät Ñeå. daï laém môùi ñaït ñöôïc—The cave of the azure Thöôùc Ñoå Lö: Satru (skt)—Teân cuûa moät loaøi or green dragon, where it lies curled over the quyû (keû thuø)—Name of a demon, enemy. talismanic pearl, which only a hero can obtain. Thöôùc Ngaät Ñeå: Sakti (skt)—Töôùng hay daáu Thöông Löôïng: Thöông thaûo hay baøn luaän hieäu—A tally or sign. vôùi nhau, nhö hoïc troø baøn ñaïo vôùi thaày—To Thöôùc Saøo: consult—To discuss together (between master 1) Toå chim aùc laø: A magpie's net. and pupil)—To negotiate. 2) Nôi duøng cho thieàn taäp: Sometimes Thöông Maïi: Ngöôøi buoân baùn, giai caáp thöù applied to a place of meditation. ba trong boán gia caáp ôû AÁn Ñoä thôøi Ñöùc Phaät Thöôùc Vieân: Truùc Laâm—Vöôøn coù nhieàu coøn taïi theá—A trader, the third of the four chim aùc laø, aùm chæ vöôøn Truùc Laâm—Magpie castes in India at the time of the Buddha—See garden, applied to Venuvana. Töù Giai Caáp AÁn Ñoä. Thöôùc Yeát La: Sakra (skt)—Thích Ca La— Thöông Meán: To love—To cherish. Thích Yeát La—Xa Yeát La. Thöông Meänh: Söï toån thöông ñeán sinh 1) Teân cuûa Trôøi Ñeá Thích: Name of Indra. meänh—Injury to life. 2) Teân cuûa moät xöù vuøng baéc AÁn: Name of a Thöông Na Hoøa Tu: Sanakavasa or country north of India. Sanavasa (skt)—Coøn goïi laø Na Hoøa Tu, Thöôùc Yeát La Giaùo: Giaùo phaùp cuûa Trôøi Ñeá Thöông Naëc Ca, Thöông Naëc Ca Phöôïc Sa, Xaù Thích—Indra's dharma. Na

Ba Tö, ngöôøi em trai vaø cuõng laø ñeä töû cuûa Thöôøn Thöôït: Very long. ngaøi A Nan. Moät vò A La Haùn, maø theo Eitel, Thöông: trong Trung Anh Phaät Hoïc Töø Ñieån, cho laø vò 1) Bò thöông: To injure—Wound. toå thöù ba ôû AÁn Ñoä, goác Ma Thaâu Ñaø, ngöôøi ñaõ 2) Maøu xanh bieác: Azure—Grey. chuû trì cuoäc keát taäp kinh ñieån laàn thöù hai. Theo 3) Teân cuûa moät loaøi quyû Daï Xoa: Name of a truyeàn thoáng Taây Taïng, oâng ñöôïc goïi laø “Thieát Yaksa. Naëc Ca” vì khi sanh ra oâng ñaõ ñöôïc truøm bôûi 4) Thöông maïi: Trade—Merchant. aùo Thieát naëc Ca (coù thuyeát noùi Thöông Naëc Ca 5) Thöông nghò: To trade. laø teân moät loaïi aùo. Khi ngaøi ñoåi ñôøi maëc aùo 6) Thöông thaûo: To consult. “thieát naëc ca” neân nhaân ñoù maø goïi aùo “thieát 7) Toån thöông: Hurt—Harm—Distress. naëc ca” laø aùo gai. Theo Taây Vöïc Kyù, Thöông 8) Trôøi: The heavens. Na Hoøa Tu khi coøn ôû kieáp tröôùc ñaõ laáy coû 9) Yeâu thöông: To love. “thieát naëc ca” laøm aùo, vaø boá thí cho chuùng Thöông Ai Saâu Ñaäm: To love someone Taêng vaøo ngaøy giaûi an cö kieát haï. Ngaøi thöôøng deeply. maëc chieác aùo naày trong naêm traêm thaân. ÔÛ ñôøi Thöông Ñaøm: To negotiate. haäu thaân, ngaøi vaø chieác aùo cuõng theo thai ra

ñôøi. Thaân theå lôùn daàn, chieác aùo cuõng roäng philosopher of the eighth century A.D. theo. Khi ngaøi ñöôïc A Nan ñoä cho xuaát gia, thì who is known as a great opponent of chieác aùo trôû thaønh phaùp phuïc. Khi ngaøi thoï cuï Buddhism. tuùc giôùi thì chieác aùo trôû thaønh chieác Caø sa 9 Thöông Yeâu: Love—To be affectionate to. maûnh. Khi tòch dieät ngaøi phaùt nguyeän seõ ñeå laïi Thöông Yeâu Laãn Nhau: To love one chieác aùo cho heát thaûy di phaùp cuûa Ñöùc Thích another—Buddha spent all his life to teach all Ca, nguyeän löu caùi aùo laïi cho ñeán khi ñaïo of us how to love one another. phaùp cuûa Ñöùc Thích Ca truyeàn taän aùo môùi bò Thöôøng: muïc naùt)—A younger brother and disciple of 1) Thöôøng haèng: Nitya (skt)—Eternity— Ananda. An arhat, whom Eitel, in The Prolonged—Constant Permanent— Dictionary of Chinese-English Buddhist Terms, Constant and eternal. gives as the third patriarch, a native of 2) Bình thöôøng: Normal—Ordinary— Mathura, and says: “A Tibetan tradition Regular—Often. identifies him with yasas, the leader of the II 3) Boài thöôøng: To make amends—To Synod. Because of his name he is associated compensate—To repay. with a hemp or linen garment, or a covering Thöôøng Ba La Maät: Thöôøng laø Ba La Maät with which he was born. ñaàu tieân trong Töù Ba La Maät—Eternity—The Thöông Naëc Ca Phöôïc Sa: Sanakavasa or first of the four paramitas, the others are Bliss Sanavasa (skt)—See Thöông Na Hoøa Tu. (Laïc), Personality (Ngaõ), Purity (Tònh)—See Thöông Nghò: To negotiate—To discuss. Thöôøng Laïc Ngaõ Tònh. Thöông Nhôù: To mourn over. Thöôøng Baát Khinh Boà taùt: Sadaparibhuta Thöông Taâm: Heart-rending (stricken— (skt)—Theo Phaåm 20 Kinh Phaùp Hoa, Thöôøng Gripping—piercing)—Pitiful. Baát Khinh Boà Taùt laø tieàn thaân Phaät Thích Ca, Thöông Taät: Thöông taøn—Wounded and Ngaøi luoân chaøo hoûi vaø taùn thaùn nhöõng ngöôøi crippled. Ngaøi gaëp vaø noùi “Toâi khoâng daùm khinh caùc Thöông Thuyeát: To enter into (upon) Ngaøi vì caùc Ngaøi roài ñaây seõ thaønh Phaät.” negotiations—To negotiate. Thöôøng Baát Khinh Boà Taùt laø tieàn thaân cuûa Thöông Tieác: To lament—To regret—To Ñöùc Phaät Thích Ca Maâu Ni—According to

the mourn for. Lotus Sutra, Chapter 20, Never Despite (Never Slighted) Bodhisattva was the previous Thöông Toån: To deteriorate—To wound incarnation of the Buddha. Bodhisattva who someone's pride—Harmful. constant greeted all beings he met and praised Thöông Xoùt: To commiserate—To have pity that they were destined for Buddhahood. on—To pity—To feel pity for—To take pity Never Despite (slighted others) Bodhisattva, a for---To have mercy on someone. former reincarnation of Sakyamuni Buddha. Thöông Yeát La: Sankara (skt). Thöôøng Caûnh: Caûnh giôùi lìa boû taát caû moïi 1) Kieát töôøng—Auspicious. töôùng sanh dieät—The eternal realm. 2) Teân cuûa Thaàn Siva, dòch laø Coát Toûa: Thöôøng Chieáu: Teân cuûa moät thieàn vieän taân Name for "Siva," interpreted as "Bone- laäp, toïa laïc taïi xaõ Phöôùc Thaùi, huyeän Long chains." Thaønh, tænh Bieân Hoøa, Nam Vieät Nam. Thieàn 3) Teân cuûa vò ngoaïi ñaïo, moät trieát gia noåi vieän ñöôïc Thieàn Sö Thích Thanh Töø saùng laäp tieáng vaøo theá kyû thöù taùm sau Taây Lòch, naêm 1974, mang teân moät danh sö Vieät Nam ngöôøi noåi tieáng choáng laïi ñaïo Phaät: thôøi Lyù. Thieàn vieän hieän nay ñöôïc môû roäng, laø Sankaracarya, the celebrated Indian

trung taâm cuûa caùc thieàn vieän noåi tieáng trong Thöôøng Ñoà: Quy taéc thoâng thöôøng—Regular vuøng nhö Vieân Chieáu (1974), Linh Chieáu ways or methods. (1974), Hueä Chieáu (1975), vaø Phoå Chieáu Thöôøng Hay: Consistently (1975)—Name of a newly built Ch'an Thöôøng Haèng: Permanent—Constantly. Institute, located in Phöôùc Thaùi village, Long Thöôøng Haønh: Thaønh district, Bieân Hoøa province. The Ch'an 1) Nhöõng phöông phaùp bình thöôøng: Ordinary Institute was built in 1972 by Most Venerable procedures. Thích Thanh Töø, and was named after a 2) Thöôøng xuyeân tu haønh—Constantly doing, Vietnamese famous Master in the Lyù dynasty. or practising. Nowadays, the enlarged Cha'n Institute is the center of other famous Ch'an Institutes, i.e. Thöôøng Kieán: Eternalism—Holding to the Vieân Chieáu (1974), Linh Chieáu (1974), Hueä view of permanence or immortality— Chieáu (1975), and Phoå Chieáu (1975). Permanence—The view that holds personality as permanent—See Nhò Kieán (B) (2). Thöôøng Chieáu Thieàn Sö: Zen Master Thöôøng Chieáu (?-1203)—Thieàn sö Vieät Nam, Thöôøng Laïc Ngaõ Tònh: Boán phaåm chaát cuûa queâ ôû Phuø Ninh, Baéc Vieät. Ngaøi laø moät vieân cuoäc ñôøi Ñöùc Phaät ñöôïc giaûng trong Kinh Nieát quan cuûa trieàu ñình, nhöng xuaát gia vaø trôû Baøn—The four paramitas of knowledge—Four thaønh ñeä töû cuûa Thieàn sö Quaûng Nghieâm taïi noble qualities of the Buddha's life expounded chuøa Tònh Quaû. Ngaøi laø phaùp töû ñôøi thöù 12 in the Nirvana Sutra—Four transcendental doøng Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi ñeán realities in nirvana (Eternity, Bliss, Personality laøng OÂng Maïc vaø truï taïi moät ngoâi chuøa coå. or true self, Purity). Phaàn ñôøi coøn laïi cuûa ngaøi, ngaøi dôøi veà chuøa Thöôøng Laäp Thaéng Phan: Avanamita- Luïc Toå trong vuøng Thieân Ñöùc ñeå hoaèng hoùa vaijayanta (skt)—Danh hieäu cuûa Ñöùc Phaät maø Phaät giaùo cho ñeán khi ngaøi thò tòch vaøo naêm ngaøi A Nan seõ thaønh sau naày—Ever errect 1203—A Vietnamese Zen master from Phuø victorious banner—Name of Ananda's future Ninh, North Vietnam. He was a mandarin of Buddha-realm. the royal court before he left home and Thöôøng Löïc: Löïc khoâng bao giôø maát— became a

disicple of Zen master Quaûng Unfailing powers. Nghieâm at Tònh Quaû Temple. He was the Thöôøng Moät: Luoân luoân bò chìm ñaém trong dharma heir of the twelfth generation of the bieån sanh töû—Ever drowning in the sea of Wu-Yun-T'ung Zen Sect. Later, he went to mortality. OÂng Maïc village and stayed at an old temple Thöôøng Nghieäp: Acinna (p)—Habitual for some years. He spent the rest of his life to karma—See Nghieäp Thöôøng. expand Buddhism at Luïc Toå Temple in Thieân Thöôøng Nhaõn: Maét thòt cuûa phaøm phu—The Ñöùc. He passed away in 1203. ordinary physical eye. Thöôøng Coù: Frequent. Thöôøng Nieân: Yearly—Annually. Thöôøng Daân: Civilian. Thöôøng Nieäm: Luoân luoân öùc nieäm (theo Thöôøng Duøng: In current (common) use. Kinh Phaùp Hoa, neáu coù chuùng sanh coù nhieàu Thöôøng Ñaïo: daâm duïc, maø bieát thöôøng xuyeân nieäm tuïng 1) Ñaïo lyù bình thöôøng: Regular way. Quaùn Theá AÂm Boà Taùt, thì coù theå lìa boû daâm 2) Ñaïo lyø vónh cöõu: Way of eternity— duïc)—Always remembering; Always Enternal way. repeating.

Thöôøng Quang: AÙnh saùng khoâng ngöøng cuûa Thöôøng Tröïc: Standing—Permanent. hoùa thaân Phaät—The constant or eternal light— Thöôøng Tuøy Hoïc Phaät: To follow the The unceasing radiance (halo) of the Buddha's teachings of the Buddha at all times—Ñaây laø body. haïnh nguyeän thöù taùm trong Phoå Hieàn Thaäp Thöôøng Thaân: Thaân thöôøng truï cuûa Phaät— Haïnh Nguyeän. Thöôøng tuøy hoïc Phaät laø chuùng Permanent or eternal body of the Buddha— ta seõ gioáng nhö Phaät Tyø Loâ Giaù Na, phaùt taâm Eternal Buddha-body (Dharmakaya). tu haønh tinh taán khoâng treã lui, ñem thaân khaåu yù Thöôøng Thöôøng: Usually—Ordinarily— thanh tònh, tuøy theo caên taùnh cuûa chuùng sanh Always—Generally. maø hoùa ñoä cho hoï ñöôïc thaønh thuïc—This is Thöôøng Tòch: Thaân theå lìa boû töôùng voâ dieät the eighth of the ten conducts and vows of vaø döùt heát moïi naõo phieàn, hay söï tòch tònh vónh Samantabhadra bodhisattva. To follow haèng nôi Nieát Baøn—Eternal peace—Nirvana. teachings of the Buddha at all times means that we will be like Vairocana Thus Come One, Thöôøng Tòch Quang Ñoä: Thöôøng Tòch vow never retreat from vigor. We should Quang Tònh Ñoä, truù xöù cuûa chö Phaät (Theo utilize our pure body, mouth and mind to learn Kinh A Di Ñaø, thì ñaây laø coõi nöôùc khoâng phaûi and to preach Buddha-dharma, according to ai cuõng vaõng sanh veà ñöôïc, cuõng khoâng theå the living beings' levels. boãng nhieân nieäm vaøi tieáng "namo" khoâng chí thaønh maø ñöôïc. Thaân Nhö Lai khoâng theå thaân Thöôøng Xuyeân: Unceasingly without a caän vôùi nhöõng ai caên laønh caïn côït. Ñaây khoâng break. phaûi laø nôi cuûa nhöõng haïng ngöôøi phöôùc ñöùc Thöôûng: moûng manh coù theå höôûng thoï ñöôïc)—The 1) Khen thöôûng: To reward—To compensate. realm where permanent tranquility and 2) Thöôûng thöùc: To enjoy—To contemplate. enlightenment reign—Buddha Parinirvana— Thöôûng Coâng: To requite (compensate) The realm of spirit where all are in perpetual someone's services. peace and glory. The realm of eternal rest and Thöôûng Hoa: To enjoy the flower. light, and of eternal spirit (dharmakaya), the Thöôûng Ngoaïn: To admire. abode of Buddhas. T'ien-T'ai fourth Thöôûng Nguyeät: To admire the moon.

Buddhaksetra. Thöôûng Thöùc: To enjoy. Thöôøng Tinh Taán Boà Taùt: Nitya Thöôïng: Bodhisatvas. 1) Uttara (skt)—Superior. Thöôøng Trí: Trí tueä vónh haèng. Thöïc töôùng 2) Above—Upper. cuûa chö phaùp laø lìa boû sinh dieät maø thaønh voâ 3) High. töôùng, caùi trí chöùng ñöôïc thöôøng caûnh voâ töôùng 4) To ascend. goïi laø thöôøng trí—Eternal knowledge, not Thöôïng Boái: Superior or highest class. conditioned by phenomena, abstract. Thöôïng Boái Quaùn: Pheùp quaùn töôûng thöù 14 Thöôøng Truï: Phaùp khoâng sinh dieät khoâng trong 16 pheùp quaùn cuûa tröôøng phaùi A Di Ñaø, bieán thieân goïi laø thöôøng truï—Permanent— cho nhöõng ngöôøi thaønh taâm caàu veà Tònh Ñoä Eternal—Eternal existence—Nothing having vôùi loøng vò tha thaâm saâu—The fourteen of the been created nothing can be destroyed— sixteen contemplations of the Amitabha Always abiding. school, with reference to those who seek the Thöôøng Truï Nhöùt Töôùng: Chaân lyù phía Pure Land with sincere, profound and altruistic sau vaïn höõu laø thöôøng truï nhöùt töôùng—The hearts. eternal unity or reality behind all things.

Thöôïng Caên: Superior character or capacity. Thöôïng Giôùi Thieân: The devas of the Thöôïng Caàu Boà Ñeà, Haï Hoùa Chuùng regions of form and formlessness. Sanh: Thöôïng caàu Phaät ñaïo, haï hoùa chuùng Thöôïng Haïng: First class (rate). sanh, moät trong nhöõng ñaïi nguyeän cuûa moät vò Thöôïng Haønh Boà Taùt: Visista-caritra (skt). Boà Taùt—Above to seek bodhi, below to save • Tuøng Ñòa Doõng Xuaát Boà Taùt-Bodhisattva, (transform) beings, one of the great vow of a who suddenly rose out of the earth as Bodhisattva. Buddha was concluding one of his Lotus Thöôïng Caàu Boån Lai Chaân Dieän Muïc: sermons. He is supposed to have been a Treân caàu Phaät taùnh nguyeân thuûy (to seek for convert of the Buddha in long past ages the original or Buddha-nature)—See Thöôïng and to come to the world in its days of Caàu Boà Ñeà, Haï Hoùa Chuùng Sanh. evil. Thöôïng Chuyeån: The upward turn in • Sau khi traûi qua nhieàu gian khoå vaø khoù transmigration—Nhöõng haønh ñoäng theo ñuùng khaên trong vieäc truyeàn baù Nhaät Lieân toâng, chaân lyù ñöa ñeán söï chuyeån hoùa theo chieàu Nhaät Lieân cuõng vieát ñöôïc nhieàu taùc phaåm. höôùng ñi leân—Acts in accordance with the Trong “Khai Muïc Sao,” oâng coù lôøi nguyeän primal true, or Buddha-nature (when the good tröù danh cuûa oâng laø “Ta seõ laø coät truï cuûa prevails over the evil) cause upward turn in Nhaät Baûn, ta seõ laø con maét cuûa Nhaät Baûn, transmigration. ta seõ laø huyeát maïch cuûa Nhaät Baûn.” Qua Thöôïng Coå: Antiquity. ñaây, oâng töï nhaän oâng laø Boà Taùt Thöôïng Haønh laø vò maø Ñöùc Phaät phoù thaùc cho Thöôïng Du: High region. coâng vieäc baûo veä chaùnh phaùp: After Thöôïng Ñaúng: Superior—Supreme. undergoing so many hardships and Thöôïng Ñaúng Thaàn: Supreme Deities. troubles, Nichiren wrote several works. In Thöôïng Ñeá: God or Creator—Ngoaïi ñaïo tin the Eye-opener, his famous vows are raèng coù caùi goïi laø “Thöôïng Ñeá” saùng taïo moïi found: “I will be the pillar of Japan; I will thöù, coù quyeàn naêng thöôûng phaït. Noùi caùch be the eyes of Japan; I will be the vessel khaùc, moïi söï vaät, hoïa phuùc, xaáu toát, vui khoå of Japan.” Here he became conscious of treân theá gian ñeàu do quyeàn naêng cuûa moät ñaáng himself being the Distinguished Action taïo hoùa toái cao, moät vò chuùa teå duy nhaát

saùng Bodhisattva (Visistacaritra) with whom the taïo coù quyeàn thöôûng phaït—Externalists Buddha entrusted the work of protecting believe that there exists a so-called “God” who the Truth. creates all creatures and has the almighty Thöôïng Haûo Haïng: First rate quality. power to punish and reward them. In other Thöôïng Khaùch: Most honoured guest. words, everything in this world whether good Thöôïng Khaån: Extremely urgent—most or bad, lucky or unlucky, happy or sad, all immediate. come from the power of a supreme Creator, the only Ruler to have the power of reward Thöôïng Kieáp: The superior life. and punishment. Thöôïng Loä: To set out (start) on one’s way. Thöôïng Ñöôøng: Ñi ñeán saûnh ñöôøng thuyeát Thöôïng Löu: phaùp—To go to the hall to expound the 1) Ñi ngöôïc doøng sanh töû ñeå ñeán Nieát Baøn: Buddha’s teaching (the doctrine)—To go to a Urdhvasrotas (skt)—The flow upwards— temple for the purpose of worship or bearing To go upwards against the stream of presents to the monks. transmigration to parnirvana. Thöôïng Giôùi: Heaven. 2) Thöôïng nguoàn: Up-stream.

Thöôïng Löu Xaõ Hoäi: High society. It can be cast aside. How much more Thöôïng Nguyeân: The fifteen of the first should you cast aside non-Buddhist moon. teachings?” Thöôïng Ngöôn: The Superior world. Thöôïng Phaåm: The high quality—High rank (class)—First quality. Thöôïng Nhaân: Moät ngöôøi coù thöôïng trí, thöôïng ñöùc vaø thöôïng haïnh—A man of Thuoïng Phaåm Haï Sanh: The lowest rank or superior wisdom, virtue and conduct. quality of the highest stage in the Pure Land. Thöôïng Phaùp Öng Xaû, Haø Huoáng Phi Thöôïng Phaåm Lieân Ñaøi: Phaåm cao nhaát treân coõi Tònh Ñoä, nôi maø nhöõng vò vaõng sanh Phaùp: Theo Kinh Kim Cang, Ñöùc Phaät daïy— hieän ra nhö nhöõng hoa sen trong ao thaát baûo. According to the Diamond Sutra, the Buddha Khi nhöõng hoa sen naày nôû thì caùc vò aáy seõ taught: chuyeån hoùa thaønh nhöõng chuùng sanh trong coõi • Chuùng sanh khoâng neân chaáp vaøo töôùng ta, Tònh Ñoä—The highest stages in the Pure Land töôùng ngöôøi, töôùng chuùng sinh, töôùng thoï where the best appear as the lotus flowers on giaû, töôùng voâ phaùp, vaø cuõng khoâng chaáp the pool of the seven precious things. When vaøo töôùng khoâng phaûi laø phi phaùp— the lotuses open they are transformed into Sentient beings should not attached to the beings of the Pure Land. concept of self, others, affliations and incessantness, not to the concept of Thöôïng Phaåm Thöôïng Sanh: Reborn in doctrines, nor no doctrines. the uppermost of the Lotus grade—Taùi sanh • Taïi vì sao? Neáu taâm coøn chaáp vaøo töôùng, vaøo coõi cao nhaát treân Tònh Ñoä (tuøy theo nghieäp töùc laø chaáp coù ta, coù ngöôøi, coù chuùng sinh, löïc)—The highest quality of the incarnated coù thoï giaû. Neáu coá chaáp vaøo phaùp töôùng, beings with corresponding to karma—The cuõng töùc laø chaáp coù ta, chaáp coù ngöôøi, highest grade in the Pure Land. chaáp coù chuùng sinh, vaø chaáp coù thoï giaû— Thöôïng Phaåm Trung Sanh: The middle Why? One who grasps a concept is rank or quality of the incarnated beings with attached to the self, others, affiliations and corresponding to karma. incessantness. One who grasps doctrine is Thöôïng Phieàn Naõo: Distress of present attached to the self, others, affiliations and delusions. incessantness. Thöôïng Phöông: Heaven—Also see Thöôïng • Bôûi vaäy

khoâng neân chaáp laø phaùp, khoâng thuû. neân chaáp laø phi phaùp—One who grasps Thöôïng Só: The superior disciple who no-doctrines is attached to the self, others, become spiritually perfect profiting himself affiliations and incessantness. Therefore, and others. do not attach to the concept of doctrines or Thöôïng Teá: To place offering on an altar. no-doctrine. Thöôïng Thuù: The higher gati—The higher • Vì leõ ñoù, cho neân Nhö Lai thöôøng noùi: "Tyø directions of transmigration. Kheo caùc oâng neân hieåu raèng 'Phaùp cuûa ta noùi ra, cuõng ví nhö caùi beø khi sang qua Thöôïng Thuû: President—Presiding elders— soâng, theá neân Thöôïng Phaùp öng xaû, haø An abbot. huoáng phi phaùp!' (chính phaùp coù khi coøn Thöôïng Thöøa: Supreme Yana— neân boû, huoáng laø phi phaùp.)"—Thus, the Mahayana—See Ñaïi thöøa. Tathagata always says: "You, Bhikshus, Thöôïng Thöøa Du Giaø: Mahayana-Yoga. should be aware that my teaching is a raft.

Thöôïng Thöøa Maät Toâng: The Mahayana Vaisali, certain monks differed widely from Esoteric school. the opinions of other monks on certain Thöôïng Thöøa Thieàn: The Mahayana important points of the dharma. Though the meditation—Attainment of the highest monks that differed formed the majority, they realization of Mahayana truth—To realize the were excommunicated by the others who unreality of the ego and of all things. called them Papa-Bhikkhus and Adhamma- vadins. In Buddhist history, these Bhikkhus Thöôïng Toïa: Venerable—A monk or a nun were known as Mahasanghikas because they who has from twenty to forty nine years of formed the majority at the council or probably renunciation—See Tam Cöông (B) (2). because they reflected the opinions of the Thöôïng Toïa Boä: Sthaviravadin or larger section of the laity. The Bhikkhus who Theravada—Phaät Giaùo Nguyeân Thuûy— excommunicated them styled themselves Thöôïng Toïa Boä: Mahasthavirah or Sthaviras or the Elders, because they believed Sthavirah—The elders—Moät traêm naêm sau that they represented the original, orthodox ngaøy Phaät nhaäp dieät, nhöõng baäc kyø laõo trong doctrine of the Buddha. We have seen that Taêng ñoaøn ñaõ hoïp nhau trong hang nuùi ñeå Mahasanghikas coined the term Mahayana to cuøng keát taäp luaät boä. Taïi cuoäc hoäi nghò ôû Tyø represent their system of belief and practice, Xaù Leâ, ñaõ coù moät soá Taêng löõ baát ñoàng yù kieán and called the Sthaviras Hinayana. The traàm troïng vôùi moät soá Taêng löõ khaùc nhöõng teaching of the Buddha according to this school ñieåm quan troïng lieân quan tôùi giaùo phaùp. Soá is very simple. He asks us to 'abstain from all Taêng löõ coù nhöõng yù kieán khaùc bieät tuy chieám kinds of evil, to accumulate all that is good and ña soá nhöng hoï laïi bò moät soá Taêng löõ khaùc leân to purify our mind.' These things can be aùn vaø goïi laø AÙc Tyø Kheo vaø keû thuyeát phi accomplished by the practice of what are phaùp ñoàng thôøi ñaõ truïc xuaát hoï. Trong lòch söû called sila, samadhi, and prajna. Sila or good Phaät giaùo, soá Tyø Kheo naày ñöôïc goïi laø Ñaïi conduct is the very basis of all progress in Chuùng Boä vì trong cuoäc hoäi taäp hoï ñaõ chieám human life. An ordinary householder must ña soá vaø phaûn aûnh ñöôïc yù kieán cuûa ñaïi ña soá abstain from murder, theft, falsehood, wrong tuïc chuùng. Nhöõng Taêng löõ ñaõ xua ñuoåi nhöõng sexual behavior and all intoxicating drinks. To vò naày ñaõ töï xöng laø

Thöôïng Toïa Boä hoaëc become a monk, one must live a life of Tröôûng Laõo vì hoï töï cho laø ñaïi bieåu chính celibacy, observe complete silas, practise thoáng giaùo nghóa Phaät Giaùo Nguyeân Thuûy. meditation, and cultivate prajna—Nam Toâng Giaùo lyù cuûa Ñöùc Phaät theo tröôøng phaùi naày raát töø AÁn Ñoä truyeàn veà phöông Nam (Tích Lan, ñôn giaûn. Ngaøi daïy chuùng ta 'traùnh moïi ñieàu Mieán Ñieän, Thaùi Lan, Laøo, Cam Boát)—See aùc, laøm caùc ñieàu laønh vaø giöõ cho taâm yù thanh Nhò boä. saïch.' Coù theå ñaït ñöôïc nhöõng ñieàu naày baèng Thöôïng Trung Haï phaùp: The three söï haønh trì giôùi, ñònh, tueä. Giôùi hay giöõ haïnh dharmas systems or vehicles of Bodhisattvas kieåm toát laø neàn taûng chuû yeáu cuûa söï tieán boä (Boà taùt), Prayetka-buddhas (Duyeân giaùc) and trong ñôøi soáng con ngöôøi. Moät ngöôøi taïi gia Sravakas (Thanh vaên). bình thöôøng phaûi traùnh saùt sanh, troäm caép, taø daâm vaø uoáng caùc chaát cay ñoäc. Neáu trôû thaønh Thöôïng Trung Haï Phaåm: Superior, tu só thì phaûi soáng ñôøi ñoäc thaân, tuaân thuû cuï tuïc middle, and lower class, grade, or rank. giôùi, tu taäp thieàn ñònh ñeå trau doài tueä giaùc— Thöôïng Tuaàn: The first ten days of the Elder disciples who assembled in the cave month. after the Buddha's death. The elder monks or Thöôïng Tuùc: A superior disciple or follower. intimate disciples. At the council held at

Thöôïng Y: Uttara-samghati (skt)—Y ngoaøi coù 25 maûnh—The superior or outer robe

TR described as of twenty-five patches. Thöôùt Tha: Slender. Thöôït: Thöôøn thöôït—Very long. Thöùu: Chim keân keân—A vulture. Thöùu Ñaàu Sôn: See Thöùu Sôn. Tra: Thöùu Lónh: See Thöùu Sôn. 1) To examine—To investigate---To Thöùu Phong: See Thöùu Sôn. interrogate. Thöùu Phong Keä: The Vulture Peak Gatha— 2) To look up—To consult. See Kinh Dieäu Phaùp Lieân Hoa. 3) To put (fix—To fit) in (tra caùn dao). Thöùu Sôn: Grdhrakuta (skt)—Linh Thöùu Tra Cöùu: To study. Sôn—Thöùu Ñaàu Sôn—Thöùu Lónh—Thöùu Tra Hoûi: See Tra (1). Phong—Theo Eitel trong Trung Anh Phaät Hoïc Tra Khaûo: To examine—To study. Töø Ñieån, Thöùu Sôn (trong nuùi Kyø Xaø Quaät), Tra Taán: To torture. gaàn thaønh Vöông Xaù, baây giôø goïi laø Giddore, Tra Xeùt: To investigate—To examine. ñöôïc goïi nhö vaäy vì moät thôøi ma vöông Pisuna Traù: Giaû traù—To feign—To deceive—To ñaõ giaû daïng laøm chim keân keân quaáy phaù thieàn pretend—To impose on. haønh cuûa Ngaøi A Nan Ñaø; cuõng coù theå vì hình daùng cuûa nuùi gioáng nhö con chim keân keân, hay Traù Haøng: To feign submission. laø vì nôi ñoù chim keân thöôøng lui tôùi aên thòt Traø: Tea. ngöôøi cheát (theo tuïc laâm taùng cuûa ngöôøi baéc Traø Am: Teân cuûa moät ngoâi chuøa coå ôû Hueá, AÁn). Nôi ñaây Ñöùc Phaät thöôøng lui tôùi ñeå thuyeát Trung Vieät. Chuøa Traø Am laø nôi truï cuoái cuøng giaûng kinh phaùp; moät caûnh töôûng töôïng veà cuûa sö Vieân Thaønh, taïi chaân nuùi Nguõ Phong, Phaät giaûng kinh Phaùp Hoa taïi ñaây. Nôi naày coøn aáp Töù Taây, laøng An Cöïu. Chuøa ñöôïc truøng tu ñöôïc goïi laø Linh Thöùu Sôn, vaø Kinh Phaùp Hoa vaø lôïp ngoùi thay vì tranh vaøo naêm 1937— cuõng coøn ñöôïc goïi laø Thöùu Phong Keä— Name of an ancient temple in Hueá, Central According to Eitel in The Dictionary of Vietnam. Traø Am temple is the place where Chinese-English Buddhist Terms, Vulture monk Vieân Thaønh spent the end of his life. Peak, near Rajagrha, the modern Giddore, so The

temple was built in 1923 by Venerable called because Mara Pisuna once assume there Vieân Thaønh. It is located at the foot of Mount in guise of a vulture to interrupt the meditation Nguõ Phong, Töù Taây hamlet, An Cöïu village. In of Ananda; more probably because of its 1937, the temple was renovated, holding the shape, or because of the vultures who fed same style but tile roof instead of thatched there on the dead; a place frequented by the one. Buddha; the imaginary scene of the preaching Traø Cuû Ma: Hoa thôm, ôû caùc vuøng Taây AÙ vaø of the Lotus Sutra, and called the Spiritual Trung AÙ, duøng ñeå laøm röôïu thôm vaø ñeå goïi Vulture Peak, as the Lotus sutra is also known hoàn caùc vong linh—Fragrant flowers from as the Vulture Peak Gatha. Western or Central Asia for scenting wine, and for calling down the spirits.. Traø Dieäp: Laù traø—Tea-leaves. Traø Dö Töûu Haäu: Idle conversation after tea and wine

Traø Ñoà Tha: Jadata (skt). I have one jewel shining bright 1) Laïnh: Coldness. Long buried it was underneath worldly 2) Ngu si: Stupidity. worries; 3) Tính khoâng tình caûm: Apathy. This morning the dusty veil is off, Traø Laêng UÙc: Thieàn sö Traø Laêng UÙc laø moät And restored is its lustre, ñeä töû cuûa Thieàn sö Döông Kyø Phöông Hoäi. Illumining rivers and mountains and ten Ngaøi laø taùc giaû cuûa baøi thô sau ñaây maø theo Thousand things. Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, Traø Thang: Traø vaø nöôùc noùng, duøng trong nhöõng baøi thô veà 'ngoä' thì khoâng baøi naøo gioáng caùc buoåi leã cuùng vong ôû caùc töï vieän—Tea and baøi naøo, khoù gôïi cho ta moät nhaän ñònh xaùc hot water, used as offerings to the spirits. ñaùng veà noäi dung cuûa ngoä baèng caùc so saùnh Traø Troän: To mingle. hay phaân tích, nhöng daàu sao thì qua nhöõng baøi Traø Tyø: Burial or cremation. thô naày chuùng ta cuõng thaáy bieåu loä moät phaùt Traû: To give back—To return—To refund. giaùc môùi; coøn phaùt giaùc aáy laø gì thì ta caàn töï coù Traû Coâng: To pay someone for his services. ít nhieàu thaân chöùng rieâng môùi coù theå noùi roõ Traû Lôøi: To respond—To reply. hôn ñöôïc. Daàu ôû tröôøng hôïp naøo, taát caû caùc Thieàn sö ñeàu chöùng chaéc raèng trong Thieàn coù Traû Mieáng: To return like for like. caùi goïi laø 'ngoä,' nhôø noù con ngöôøi du nhaäp Traû Ôn: To render thanks to someone. trong moät theá giôùi giaù trò môùi. Kieán giaûi cuõ vöùt Traû Thuø: To revenge—To retaliate boû laø theá gian mang moät yù nghóa môùi—Zen Traùc: master Ling-Yu was a disicple of Zen master 1) Cao vuùt—Lofty—Tall—Erect. Yang-Ch'i. He was the author of the below 2) Ñoán chaët: To chop. poem. According to Zen master D.T. Suzuki in Traùc Ca La: See Chakra in sanskrit/Pali- the Essays in Zen Buddhism, Book I, verses of Vietnamese Section. enlightenment show how they vary from one Traùc Ca La Sôn: Cakravala or Cakravada another and how it is impossible to suggest any (skt)—Voøng nuùi Thieát Vi taïo thaønh ngoaïi bieân intelligible explanation of the content of cuûa vuõ truï—The circle of iron mountains enlightenment by merely comparing them or forming the pheripheryof the universe. by analyzing them. Some of them are easily Traùc Cuù Ca: Chakoka or Cugopa (skt)— understood, we suppose, as expressive of the Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån feeling of a new revelation; but as to that thì Traùc Cuù Ca laø moät vöông quoác coå thuoäc revelation itself is, it will require a certain Tieåu Bukharia, coù leõ baây giôø laø Yerkiang, hay

amount of personal knowledge to be able to Karghalik ôû khu vöïc Khotan—According to describe it more intelligently. In any event, all Eitel in The Dictionary of Chinese-English these masters testify to the fact that there is Buddhist Terms, Chakoka is an ancient such a thing in Zen as enlightenment through kingdom and city in Little Bukharia, probably which one is admitted into a new world of the modern Yerkiang, or perhaps Karghalik in value. The old way of viewing things is the Khotan region. abandoned and the world acquires a new signification: Traùc Taùng: Debauched—Depraved. Ta coù ngoïc quí minh chaâu Traùc Tích: Nôi caùc vò sö truï trì (chæ nôi cao Buïi ñôøi vuøi laáp baáy laâu truyeät)—Tall, or erect staves, i.e. their place, a Buïi heát hoâm nay saùng laïi monastery. Theá gian chieáu phaù laøu laøu Traùc Tuyeät: Transcendent—Eminent.

Traùch Maéng: To blame—To rebuke ways to restrain them from vice, exhort Traùch Nhieäm: Responsibility them with virtue, train them for a career, guide them with suitable marriages, and Traùch Nhieäm Gia Ñình Vaø Xaõ Hoäi: Trong hand over inheritance when time comes. Phaät giaùo, coù hai loaïi traùch nhieäm: xuaát gia vaø c. Ñoái vôùi Thaày Toå: Towards teachers—Phaät taïi gia—In Buddhism, there are two different töû taïi gia luoân kính troïng, laéng nghe vaø taùn kinds of duties: renunciation and family life thaùn nhöõng lôøi daïy doã cuûa Thaày Toå— (lay people): Laypeople should always show respect, 1) Vôùi Taêng só: Vôùi haøng Taêng só, ñôøi soáng listen (pay attention to their teachings), toân giaùo laø xuaát gia—For Buddhist monks, and praise their teachers for their efforts the religious life means renunciation of and teachings. home and family life. d. Ñoái vôùi choàng: Towards husbands—Phaät 2) Vôùi Phaät töû taïi gia: Vôùi Phaät töû taïi gia, töû taïi gia phaûi luoân aân caàn vui veû; khi cuoäc soáng haõy coøn raøng buoäc vôùi theá tuïc; choàng vaéng nhaø, phaûi chaêm soùc nhaø cöûa, tuy nhieân, moät Phaät töû thuaàn thaønh luoân phaûi luoân chung thuûy, phaûi xeû chia; khi soáng theo lôøi Phaät daïy—For laypeople choàng noùng giaän, phaûi luoân ñieàm tónh; khi whose life is still subject to worldly choàng noùi ñuùng, phaûi laéng nghe—A wife affairs; however, a devotee should always should always be cheerful to her husband; follow the Buddha's guidance in his daily when husband is not home, she should life. take care of home; she should always be a. Traùch nhieäm ñoái vôùi cha meï: Duties faithful and loyal, share all things; when towards parents—Ngöôøi Phaät töû taïi gia the husband is angry, she should remain luoân thöông yeâu vaø chaêm soùc hai ñaáng calm; when he is correct, she should listen. sanh thaønh, ñaëc bieät laø trong luùc tuoåi giaø. e. Ñoái vôùi vôï: Towards wives—Laøm choàng Laïi nöõa, laøm con phaûi luoân giöõ truyeàn phaûi luoân töû teá; phaûi chaøo ñoùn vôï; phaûi thoáng toát cuûa gia ñình, phaûi coù toân ti traät mua saém ñuû ñaày aùo quaàn vaø ñoà trang söùc töï vaø phaûi luoân toû ra laø moät ngöôøi con ñuùng thôøi ñuùng luùc; phaûi luoân thuûy chung xöùng ñaùng—A layperson should always moät vôï moät choàng—A Husband should love and take care of both parents, always be kind to his wife; he should especially during their old age. purchase clothes and jewelry at the right Furthermore, children should always keep time; be faithful with just one wife. good traditions of the family, maintain

f. Ñoái vôùi baèng höõu: Towards friends— family lineage, and make themselves Ngöôøi Phaät töû taïi gia luoân giuùp ñôû baèng worthy. höõu, phaûi giaûi thích cho baïn hieåu nhöõng b. Traùch nhieäm ñoái vôùi con caùi: Duties laàm loãi ñeå cuøng nhau xa laùnh nhöõng vieäc towards children—Cha meï luoân chu toaøn xaáu xa; phaûi luoân an uûi vaø khuyeân lôn traùch nhieäm, daïy doã con caùi ñuùng ñöôøng. baèng höõu khi caàn. Cuøng chia ngoït xeû buøi Laïi nöõa, cha meï phaûi luoân tìm caùch ngaên beân nhau, luùc giaøu cuõng nhö luùc ngheøo; ngöøa khoâng cho con caùi ñi vaøo ñöôøng xaáu luoân bao dung tha thöù—Laypeople should xa toäi loãi; höôùng daãn hoï ñi vaøo ñöôøng ñaïo always help friends; explain faults so that ñöùc, huaán ngheä vaø gaõ cöôùi ñuùng thôøi, vaø both can avoid wrongs; should comfort and giao laïi saûn nghieäp ñuùng luùc—Parent give friends advice when they need; rich should always fulfill their duties, teach or poor, should share joys and sorrows; and guide children in the right way. should always forgive. Furthermore, parents should always find

g. Ñoái vôùi ngöôøi laøm: Towards workers— • Nieát baøn laø dieät phaùp do söùc löïa choïn cuûa Ngöôøi Phaät töû taïi gia phaûi luoân bieát chaân trí: Nirvana as a result of the ability thöông xoùt keû aên ngöôøi ôû; tröôùc khi sai to discriminate the true from the false and phaûi bieát söùc; khi coù toäi, phaûi khuyeân daïy, elimination of desire by means of mind chôù khoâng neân naëng tay phaït vaï; phaûi and will. luoân laáy leõ coâng baèng maø xeùt xöû; khi ñau • Nieát Baøn laø söï ñoaïn dieät caùc tham duïc oám phaûi lo lieäu thuoác men ñaày ñuû— xaáu nhôø vaøo trí tueä vaø yù chí: Nirvana is Laypeople should always love their the annihilation of evil desires by means servants and workers; when command, of the intellect and will. must see if they can do it; when they do • For more information, please see Tam Voâ worngs, we should teach and guide them Vi Phaùp. how to do things right; should always be Traïch Ñòa: Choïn ñòa ñieåm—To select a site. impartial; when they are sick, we should Traïch Löïc: Khaû naêng phaân bieät—The power always provide them medicine and help of discrimination. them cure. Traïch Nhuõ Nhaõn: Söõa troän laãn trong nöôùc, h. Ñoái vôùi chuû nhaân: Towards bosses— maø chæ uoáng söõa coøn chöøa nöôùc laïi nhö nga Ngöôøi Phaät töû taïi gia khi laøm coâng cho ai, vöông vaäy—The power to choose the milk out phaûi luoân thöùc sôùm; phaûi coá gaéng chu toaøn of watered milk, leaving the water, as nhieäm vuï; khoâng laõng phí thöïc vaät cuûa Hansaraja, the king of geese, is said to do. chuû; phaûi kính troïng, chaøo ñoùn vaø taùn thaùn Traïch Phaùp Giaùc Chi: The bodhyanga of chuû, chöù khoâng beâu xaáu—Laypeople discrimination—See Traïch (2). should always rise early before bosses; try their best to complete tasks; try not to Traïch Phaùp Nhaõn: The bodhyanga of waste food and other materials; always discrimination—See Traïch (2). respect, greet and praise boses. Should Traïch Thöùc: Teân khaùc cuûa A Laïi Da Thöùc— never degrade bosses. Another name for Alaya-vijnana—See A Laïi Traùch Nhieäm Tinh Thaàn: Moral Da Thöùc. responsibility. Trai: Uposatha (skt)—Thôøi Trai Thöïc—OÂ Boå Traïch: Sa Tha coù nghóa laø thanh tònh, sau chuyeån 1) Choïn Löïa—To pick—To select—To thaønh giôùi khoâng aên quaù ngoï, sau ñoù laïi choose. chuyeån thaønh giôùi khoâng aên

thòt caù—Uposatha 2) Traïch Phaùp Giaùc Phaàn: Pravicara (skt)— means abstinence or to purify by fasting, latter Phaàn thöù nhì cuûa Thaát Boà Ñeà Phaàn, giaùc Uposatha means the ritual period for food, phaàn hay söï phaân bieät ñuùng sai—The eating at or before noon; latter Uposatha has second of the seven bodhyanga or further meaning of abstinence from meat and dharmapravicara—Discrimination—The fish. faculty of discerning the true from the Trai Baõi: Trai Thoái—Sau giôø aên ngoï—After false—See Thaát Boà Ñeà Phaàn. the midday meal. 3) Nhaø: Residential part of a palace, or Trai Baûn: Baûn goã treo tröôùc phoøng aên töï vieän mansion, or residence. ñeå baùo giôø côm—A wooden board (in place of Traïch Dieät: Pratisamkhyanirodha (skt)—Moät a bell) in front of the dining hall, calling or trong tam voâ vi phaùp—One of the three informing to the midday meal. Asamskritas: Trai Chuû: Thí chuû cuùng döôøng Taêng chuùng ñoà aên—The donor of monastic food.

Trai Chuùc: Chaùo loûng ñeå aên saùng, hay huùp are denoted as a day not to eat meat. The vaøo buoåi toái—The midday and morning meals, reason behind this is simple. The Buddha breakfast of rice or millet congee, dinner of taught that each sentient being, including vegetarian foods. animals, values life, so not to eat meat is Trai Chung: Chuoâng baùo ñeán giôø aên (thöôøng to practice being compassionate. ñaùnh 36 tieáng)—The bell, or drum, calling or Vegetarian Days of the month are the first, informing to the midday meal (usually 36 the fourteenth, the fifteenth, and the strikes). thirtieth lunar calendar. 2) Ngaøy trai thaát hay ngaøy cuùng vong—Days Trai Dieân: Cuùng döôøng thöùc aên ñeán Tam of offerings to the dead, ceremonial days. Baûo—Offerings of food to the Triratna. 3) Ngaøy maø cö só Phaät giaùo thoï baùt quan trai Trai Ñöôøng: Phoøng aên cuûa töï vieän— trong moät ngaøy moät ñeâm: The day lay Abstinence hall, i.e. monastic dining hall. Buddhists strictly follow the eight Trai Giôùi: Thanh tònh thaân taâm hay ñeà phoøng commandments in one day and one thaân taâm löôøi bieáng giaûi ñaõi, thí duï nhö baùt night—See Baùt Quan Trai Giôùi. quan trai giôùi—Purification, or abstinential Trai Phaùp: rules, e.g. the eight prohibitions—See Trai. 1) Luaät khoâng ñöôïc aên sau giôø ngoï—The Trai Hoäi: Hoäi chuùng cuûa Taêng Ni nieäm chuù rule of not eating after noon. tröôùc khi thoï thöïc—An assembly of monks for 2) Pheùp uy nghi cuûa giaùo ñoaøn: The chanting, with food provided, usually before discipline of the order, or the eating. establishment. Trai Nguyeät: Ba thaùng aên chay ñaëc bieät cuûa Trai Taêng: Cuùng döôøng chö Taêng hay cuùng Phaät töû taïi gia, thaùng gieâng, thaùng naêm vaø döôøng thöùc aên ñeán chö Taêng—To provide a thaùng chín (trong ba thaùng naày Phaät töû neân trì meal for monks. trai giöõ giôùi, giöõ gìn lôøi aên tieáng noùi, cuõng nhö Trai Thaát: Trai thaát hay luõy trai thaát laø giai haønh vi cöû chæ, traùnh laøm vieäc aùc, neân laøm vieäc ñoaïn baûy leã, moãi leã caùch nhau baûy ngaøy cho thieän, vaø luoân giöõ cho taâm yù thanh saïch)—The ngöôøi vöøa quaù vaõng cho ñeán heát thôøi gian 49 three special months of abstinence and care for ngaøy (cöù moãi baûy ngaøy laïi laøm leã tuïng kinh lay Buddhists, the first, fifth, and ninth months cuùng vong moät laàn goïi laø cuùng trai thaát, tôùi Trai Nhaät: Vegetarian Day. ngaøy maõn “Trung AÁm” töùc laø ngaøy thöù 49 môùi 1) Trong ñaïo Phaät, lyù töôûng nhaát vaãn laø

thoâi)—The seven periods of masses for the tröôøng trai; tuy nhieân, vieäc tröôøng trai raát dead, during the seven sevens or forty-nine ö laø khoù khaên cho Phaät töû taïi gia, neân coù days after death. moät soá ngaøy trong thaùng cho cö só taïi gia. ** For more information, please see Hoä Nieäm Lyù do aên chay thaät laø ñôn giaûn, vì theo lôøi in Vietnamese-English Section. Phaät daïy thì taát caû chuùng sanh, keå caû loaøi Trai Thôøi: Giôø aên trong töï vieän, ñaëc bieät laø caàm thuù ñeàu quyù maïng soáng, neân ñeå tu giôø aên tröa, sau giôø ñoù Taêng Ni khoâng ñöôïc taäp loøng töø bi, ngöôøi Phaät töû khoâng neân aên pheùp aên baát cöù ñoà aên naøo (nhöng coù theå uoáng thòt. Nhöõng ngaøy trai laït theo ñaïo Phaät chaát loûng)—The regulation hours for monastic thöôøng laø moàng moät, 14, 15, vaø 30 aâm meals, especially the midday meal, after which lòch—In Buddhism, ideally speaking, no food should be eaten; however, they can Buddhists should be lifetime vegetarians; drink liquid. however, this is very difficult for lay Trai Thöïc: Buoåi aên tröa cuûa chö Taêng Ni; people. So certain days out of each month khoâng aên sau giôø ngoï, chæ aên thöïc phaåm chay,

ngoaïi tröø nhöõng loaïi coù muøi noàng nhö toûi Jan (717-782), was a great scholar and the haønh—The midday meal; not eating after riviver of the school which was somewhat noon; abstinential food, i.e. vegetarian food, declining in later years. One of his pupils, Tao- excluding vegetables of strong odour, as garlic, Sui, was the next patriarch and the teacher of or onion. Saicho, or Dengyoâ Daishi, founder of the Trai Trì: Trì trai giöõ giôùi, thí duï nhö thoï trai school in Japan. ñuùng thôøi—To observe the law of abstinence, Traøn: To overflow. i.e. food at the regulation times. Traøn Lan: To spread (all over the place). Trai Tröôøng: Nôi aên hay phoøng aên cuûa töï Traøn Treà: Full of (hope)—Intense. vieän—A dining place in a monastery. Traøn Vaøo: To pour in. Traùi: Trang: 1) Beân traùi—On the left. 1) Nguïy trang: To camouflage. 2) Maët traùi—Wrong side. 2) Thôøi trang: Fashion. 3) Nôï: Debt. 3) Trang ñieåm: To make up. 4) Quaû: Fruit. 4) Trang söùc: ornament. 5) Sai traùi—Wrong. Trang Hoaøng: Decoration—Ornamentation. 6) Traùi raï: Chicken pox. Trang Höông: Ñeå theâm nhang vaøo lö Traùi Laïi: On the contrary—Converse. höông—To put incense into a censer. Traùi Leänh: To disobey an order. Trang Nghieâm: Alamkaraka (skt)—Duøng Traùi Luaät: Contrary to the law. nhöõng thöù hay ñeïp ñeå laøm ñeïp cho ñaát nöôùc Traùi Maét: To offend the eyes. hay quoác ñoä, hoaëc duøng coâng ñöùc laøm ñeïp cho Traùi Muøa: Untimely. baûn thaân. Trong coõi Tònh Ñoä cuûa Ñöùc Phaät A Traùi Nhau: Contradictory. Di Ñaø coù 29 loaïi trang nghieâm khaùc nhau— Traùi Pheùp: Contrary to the law—Unlawful. Adornment—Ornament—Glory—Honour—To ornate—To adorn, e.g. the adornments of Traùi Thôøi: At the wrong moment—Untimely. morality, meditation, wisdom, and the control Traùi Vôùi: Not in line with. of good and evil forces. In Amitabha's Traûi: paradise twenty-nine forms of adornment are 1) Traûi roäng ra: To spread (lay) out. described—See Nhò Trang Nghieâm. 2) Töøng traûi: Experienced. Trang Nghieâm Kieáp: Kieáp trang nghieâm Traûi Loøng Töø: To practice loving-kindness. huy hoaøng trong ñoù haøng ngaøn vò Phaät noái tieáp Traûi Qua: To experience—To spend. nhau goùp phaàn laøm trang nghieâm (ñaïi kieáp quaù Traûi Qua Haèng Sa Kieáp: Spent untold eons. khöù trong ba

ñaïi kieáp cuûa tam theá goïi laø Trang Traûi Qua Thôøi Gian Laâu: Long time Nghieâm Kieáp. Trong moãi ñaïi kieáp coù 80 tieåu elapsed. kieáp, moãi tieåu kieáp ñeàu thaønh laäp bôûi thaønh truï Traïm Nhieân: Vò toå thöù chín cuûa toâng Thieân hoaïi khoâng. Trong 20 tieåu kieáp cuûa truï kieáp coù Thai—The ninth patriarch of the T'ien-T'ai 1000 vò Phaät ra ñôøi, môû ñaàu laø Ñöùc Hoa Quang School—Traïm Nhieân (717-782) laø moät ñaïi hoïc Nhö Lai, keát thuùc laø Phaät Tyø Xaù Phuø)—The giaû vaø laø ngöôøi phuïc höng toâng phaùi naày, baáy glorious kalpa (past) to which thousands of giôø ñang hoài suy yeáu. Moät trong nhöõng ñoà ñeä Buddhas, one succeeding another, bring their cuûa oâng, Ñaïo Toaïi laø vò toå keá tieáp vaø laø thaày contribution of adornment. cuûa Toái Tröøng, töùc Truyeàn Giaùo Ñaïi Sö, saùng toå cuûa toâng Thieân Thai taïi Nhaät Baûn—Chan-

Trang Nghieâm Kinh: Vyuharaja-Sutra—An 3) Tranh Ñua: To contest—To struggle—To exposition of the principal doctrines of the contend—To compete. Tantra school. 4) Tranh Luaän: To debate—To dispute. Trang Nghieâm Moân: Coång trang nghieâm Tranh Bieän: To discuss—To debate. taâm linh, ñoái laïi vôùi hình töôùng tu haønh beân Tranh Chaáp: Quarrels—To dispute the ngoaøi, nhö leã laïc hay khoå haïnh—The gate or differences—To provoke arguments. school of the adornment of the spirit, in Tranh Ñaáu: To struggle—To fight. contrast with external practices, ceremonies, Tranh Ñoaït: To seize. asceticism, etc. Tranh Ñua: To compete. Trang Nghieâm Vöông: Vyuharaja (skt)— Tranh Giaûi: To compete (contest) for a prize. Moät vò Boà Taùt trong quyeán thuoäc cuûa Ñöùc Tranh Giaønh: To strife. Thích Ca Maâu Ni Nhö Lai—A bodhisattva in the retinue of Sakyamuni. Tranh Huøng: To fight for supremacy. Trang Nghieâm Vöông Kinh: Vyuharaja Tranh Khoân: To match wits. sutra (skt)—Teân goïi taét cuûa Trang Nghieâm Tranh Luaän: See Tranh (4). Vöông Ñaø La Ni Chuù, giaùo thuyeát caên baûn cuûa Tranh Soáng: To fight for life. Maät giaùo—An exposition of the principal Tranh Thuû: To struggle—To fight—To doctrines of the Tantra school. dispute. Trang Nhaõ: Elegant—Refined. Tranh Toái Tranh Saùng: In semi-darkness. Trang Töôïng: Trang trí cho toân töôïng—To Tranh Toàn: To fight for existence. dress an image. Traùnh: To avoid—To keep out—To move Traùng Kieän: Strong and healthy. aside. Traùng Leä: Magnificient—Splendid. Traùnh Dô Choïn Saïch: Avoiding the dirty Traøng Haït: Beads (string of)—Rosary. and choosing the clean. Traøng Hoa: Wreath of flowers. Traùnh Khoûi: To avoid—To escape. Traøng Phan Baûo Caùi: Pennants and Traùnh Nhaøn Ñaøm Hyù Luaän: To avoid idle banners. talk or gossip. Traïng Huoáng: Circumstance—Situation— Traùnh Noùi Doái: To avoid lying. Condition. Traùnh Noùi Lôøi Ñoäc AÙc: To avoid harsh Traïng Huoáng Taâm Linh: Mental stage. speech. Traïng Huoáng Thay Ñoåi: Changing Traùnh Noùi Löôõi Hai Chieàu: To avoid back circumstances. biting. Traïng Thaùi: State—Condition. Traùnh Taø Daâm: Avoid sexual misconduct. Traïng Thaùi Caêng Thaúng: Stressful Trao: To give—To pass (by hand). situation. Trao Ñoåi: To exchange. Traïng Thaùi Taâm Thaàn: A state of mind. Trao Ñoåi YÙ Kieán: Consultation. Traïng Thaùi Sieâu Vieät: A supramundane Trao Quyeàn: To hand over an authority. state. Trao Traùo: Wide-open. Tranh: Traûo: Moùng vuoát—Claws. 1) Böùc tranh: Picture. Traûo Ñoä: See Traûo Thöôïng. 2) Coû tranh:

Thatch.

Traûo Ñoäc: Tröôøng Traûo Phaïm Chí (cuûa Ñoäc voâ ích baèng nhöõng ngoân ngöõ theá gian; yù traïo laø Töû Boä); ngöôøi ta noùi raèng nhöõng moùng tay cuûa taâm tính phoùng daät, buoâng thaû cho baùm vaøo oâng ta laø vaên baûn vaø toùc cuûa oâng ta laø lôøi chö duyeân)—One of the five hindrances, thuyeát (traûo chöông phaùt luaän)—The long- unsteady in act, word, and thought; unreliable. nailed ascetic Brahmacari of the Vatsiputriyah; Traùp: Caém vaøo—To insert—To stick in. it is said that his nails were a treatise and his Trau Chuoát: To flatter falsely (in order to hair a discourse. sell something). Traûo Thaùp: Thaùp thôø moùng tay moùng chaân Trau Doài (Gioài): To improve (knowledge)— vaø toùc cuûa Ñöùc Phaät do tröôûng giaû Caáp Coâ To enrich—To develop—To cultivate. Ñoäc döïng leân. Ñaây laø khôûi thuûy cuûa vieäc döïng Trau Doài Söï Hoaøn Thieän: To cultivate the thaùp trong ñaïo Phaät—A stupa or reliquary, for perfection—A true Buddhist always cultivates preserving and honouring the nails and hair of his or her perfection of patience and the Buddha, said to be the first Buddhist stupa forebearance. raised. Trau Doài Trí Tueä: To develop one's mind. Traûo Thöôïng: Traûo Ñoä—Theo Kinh Nieát Traéc AÅn: Pity—Compassion. Baøn, soá löôïng ñaát maø mình coù theå nheùt vaøo Traéc Trôû: Difficulty—Obstacle. ñaàu moùng chaân so vôùi soá löôïng ñaát treân toaøn theá giôùi, noù ít oûi ví nhö söï hieám hoi ñöôïc taùi Traëc: To be dislocated (joints). sanh laøm ngöôøi hay ñöôïc nhaäp Nieát Baøn— Traêm: Hundred. According to the Nirvana Sutra, the quantity of Traêm Ñieàu Phieàn Luïy: Hundreds of earth one can put on a toe-nail, i.e. in vexations. proportion to the whole earth in the world, Traêm Hoï: The people. such is the rareness of being reborn as a Traêm Moái Taø Ñaïo: Hundreds of heterodox human being, or according to the Nirvana (evil) teachings. Sutra, of attaining Nirvana. Traêm Moái Öu Lo: Hundreds of worries and Traûo Tònh: Traùi caây, moät trong naêm loaïi apprehensions. "tònh thöïc"—Nail "cleaned," i.e. fruit, etc, that Traêm Vieäc Khoâng Lo, Chæ Lo Nieäm can be peeled with the nails, one of the five Phaät: Ignore all distractions and spend all time kinds of clean food. for reciting the Budha's name. Traïo: See Traïo Cöû. Traèn Troïc: To toss (in one's sleep). Traïo Cöû: Nhöõng phieàn naõo khieán cho taâm Traêng: Moon. xao xuyeán khoâng an tónh—Restlessness— Ambitious—Unsettled. Traêng Hoa: Moon and flower (love affair). Traïo Hoái: Caùi taâm baát maõn hay traïo cöû vaø aên Traéng: White. naên hoái haän, cuøng vôùi nhöõng phieàn naõo khieán Traéng Maét Ra: To be disillusioned. cho taâm khoâng an tónh—Discontent and regret, Traéng Trôïn: Bluntly—Plainly. ambition and ripening. Traâm Anh: Noble family. Traïo Taùn: Moät trong naêm trieàn caùi. Ba Traàm: nghieäp thaân khaåu yù khoâng trong saïch, thöôøng 1) Laën: To sink. thích laêng xaêng huyeân naùo (Thaân traïo laø thích 2) Naëng neà: Heavy. du chôi caùc troø haøi höôùc, khoâng ngoài yeân tónh Traàm Ñaøn: Agaru or Aguru (skt)—Caây traàm ñöôïc luùc naøo; khaåu traïo laø thích ngaâm nga ca höông vaø chieân ñaøn höông—Sandal incense. haùt, tranh caõi thò phi, laøm nhöõng cuoäc hyù luaän Traàm Höông: Agaru (skt)—Aloe wood.

Traàm Khoâng: Rôi vaøo chaáp khoâng (Boà Taùt Traán: Ñaïi Thöøa ôû thaát ñòa vaøo cuoái a taêng kyø thöù hai 1) Thò traán: A market town—A town. chuyeân tu taäp voâ töôùng quaùn, treân khoâng coù 2) Traán giöõ: To guard—To protect—To Boà Ñeà ñeå maø caàu, döôùi khoâng coù chuùng sanh watch over. ñeå maø teá ñoä. Caùc Boà Taùt ñoän caên khieáp nhöôïc Traán Ñaàu Ca: Tinduka (skt)—Caây Hoàng— chaáp tröôùc vaøo "khoâng töôùng" naày maø boû ñaïi The persimmon. haïnh lôïi mình lôïi ngöôøi, neân goïi laø thaát ñòa Traán Ñaàu Ca La: Hai loaïi traùi caây—Two traàm khoâng naïn)—To sink into emptiness, or kinds of fruits. uselessness. 1) Traán Ñaàu: Thieän quaû—Good fruit. Traàm Laëng: Calm—Quiet. 2) Ca La: Ñoäc quaû—Poisoned fruit. Traàm Luaân: Universal suffering—To be Traán Ñònh Loaïn Taâm: To calm one's overload with misfortune. agitated mind. Traàm Mieân: Deep in sleep. Traán Quoác: Teân cuûa ngoâi chuøa coå nhaát Vieät Traàm Minh: Chìm trong bieån sanh töû, toái taêm Nam, chuøa toïa laïc trong thaønh phoá Haø Noäi, trong coõi voâ minh—Sunk in the gloom of Baéc Vieät Nam. Töông truyeàn chuøa ñöôïc xaây töø reincarnations and ignorance. thôøi vua Lyù Nam Ñeá (544-548), luùc aáy chuøa coù Traàm Ngaâm: Pensive. teân laø Khai Quoác Töï. Ñeán ñôøi vua Leâ Thaùi Traàm Thuûy Höông: Aguru (skt)—A Giaø Lö, Toâng (1440-1442), chuøa ñöôïc ñoåi laø chuøa An moät loaïi caây maø goã cuûa noù ñöôïc duøng laøm Quoác. Ñeán ñôøi vua Leâ Kính Toâng (1600-1618), nhang thôm ñeå ñoát (loõi chìm goïi laø traàm chuøa ñöôïc dôøi vaøo hoøn ñaûo Caù Vaøng ôû giöõa höông, phaàn chìm moät nöûa laø saïn höông, phaàn Hoà Taây, töùc ñòa ñieåm hieän nay. Ñôøi vua Leâ Hy noåi treân maët nöôùc thì goïi laø hoaøng thuïc Toâng (1680-1705), chuøa ñöôïc ñoåi teân laø chuøa höông)—Lignum aloe tree the wood of which Traán Quoác. Chuøa hieän coøn giöõ ñöôïc 14 taám is used as incense. bia, ñaùng keå laø hai taám bia, moät cuûa Traïng Nguyeân Nguyeãn Xuaân Chính döïng naêm 1639, Traàm Tónh: Calm—Cool. vaø moät cuûa Tieán Só Phaïm Quyù Thích döïng Traàm Troïng: Severe—Serious—Grave. naêm 1815. Trong chuøa coù nhieàu pho töôïng Traàm Troà: To praise. ñeïp, ñaëc bieät laø töôïng Phaät Thích Ca nhaäp Traàm Tö Maëc Töôûng: Meditation—To be Nieát Baøn baèng goã theáp vaøng—Name of the very thoughtful—Thoughtful—Meditative— most ancient temples in Vietnam, located in To be absorbed in meditation—See Quaùn Hanoi City, North Vietnam. Traán Quoác is one Töôûng, and Thieàn. of the oldest temples in Vietnam. It was said Traân: Quyù baùu—Precious—Rare. that the temple was built during the period of Traân Baûo: A pearl—Jewel—Precious thing. Emperor Lyù Nam Ñeá from 544 to 548, and Traân Chaâu: pearl. previously called Khai Quoác Töï. During the Traân Quyù Nhöõng Haønh Ñoäng Thieän period of Emperor Leâ Thaùi Toâng (1440-1442), it was named An Quoác Temple. During the Laønh: Appreciate one's wholesome actions. period of Emperor Leâ Kính Toâng (1600-1618), Traân Traân: To remain motionless. it was moved to Caù Vaøng islet (the Gold Fish Traân Troïng: Traân quyù nhö cuûa baùu—To Islet) in the middle of Taây Lake (West Lake), esteem and treat as precious—Respectfully. its present place. During the period of Emperor Traân Vöïc: Khu Vöïc quyù baùu, hay coõi Cöïc Leâ Hy Toâng (1680-1705), it was renamed Laïc cuûa Ñöùc Phaät A Di Ñaø—The precious again as Traán Quoác Töï. The temple

has still region, or Pure Land of Amitabha. conserved fourteen stelae of which are Expert

Nguyeãn Xuaân Chính's stele built in 1639, and Traàn Bieåu: Beân ngoaøi cuûa theá giôùi traàn tuïc Doctor Phaïm Quyù Thích in 1815. hay giaùo thuyeát nhaø Phaät—Outside of the Traán Thuû: secular, i.e. the doctrine of Buddha. 1) See Traán (2). Traàn Caûnh: 2) Vò Thaàn giöõ chuøa: A deity who guards or 1) Buïi traàn: Worldly dust. watchs over a monastery. 2) Hoaøn caûnh xung quanh: World— Traán Tónh: To control oneself—To settle— Environment. To calm. 3) Caùi ñoái laïi vôùi taâm sôû cuûa luïc traàn nhö Traàn: Guna (skt). saéc, thanh, höông, vò, xuùc, vaø phaùp (do (I) Nghóa cuûa Traàn—The meanings of traàn caûnh taùc ñoäng vaøo saùu caên maø laøm "Guna" cho maét thaáy, tai nghe, muõi ngöûi, löôõi 1) Theo Phaïn ngöõ, guna coù nghóa laø moät yeáu neám, thaân theå ñuïng chaïm, vaø yù suy xeùt): toá phuï, moät phaàn phuï thuoäc cuûa nguõ ñaïi, The environment of the six gunas or thí duï nhö aâm thanh laø traàn vaø loå tai laø qualities of sight, sound, smell, taste, caên: In sanskrit, guna means a secondary touch, and thought. element, a quality, an attribute of the five Traàn Caáu: Teân goïi chung cuûa phieàn naõo elements, e.g. ether has sabda or sound for (caûnh traàn nhô baån nhaäp vaøo caên laøm cho thaân its guna and the ear for its organ. taâm nhô baån maø gaây neân phieàn naõo)— 2) Theo Hoa ngöõ, traàn coù nghóa laø moät Material, or phenomenal defilement; the nguyeân toá thaät nhoû: In Chinese it means defilement of the passions. dust, small particles, molecules, atoms, Traàn Chaâu: Caùc theá giôùi nhieàu nhö nhöõng exhalations. It may be interpreted as an nguyeân töû hay caùt buïi—Worlds as numerous atom, or as an active, conditioned as atoms. principle in nature, minute, subtle. Traàn Duïc: Duïc voïng lieân heä tôùi luïc traàn— 3) Noùi chung "traàn" chæ taát caû söï vaät trong The desires connected with the six gunas. theá gian laøm nhô baån chaân tính: Generally Traàn Duyeân: Caûnh cuûa luïc traàn (saéc, thanh, speaking defiling to pure mind; worldly; höông, vò, xuùc, phaùp) laø nhöõng sôû duyeân laøm earthly, the world. nhô baån taâm tính; hay söï phoái hôïp giöõa luïc caên 4) Traàn coù nghóa laø moät ñoái töôïng cuûa giaùc vaø luïc traàn, maø luïc traàn laø yeáu toá chính—The quan hay ñoái töôïng cuûa taâm: Arammana circumstances or conditions environing the (p)—Alambana (skt)—Also means an mind created by the six gunas. Conditioning object of sense or object of the mind—See environment and natural powers in which Luïc Traàn. environment plays a main role. 5) Traàn coøn coù nghóa laø phaïm vi, laõnh vöïc, söï Traàn Ñaïo: Coõi ueá ñoä (theo toâng Hoa thích thuù cuûa giaùc quan hay ñoái töôïng giaùc Nghieâm, trong töøng haït buïi cuûa thaäp phöông quan: Visayo (p)—Vishaya (skt)—The hö khoâng ñeàu coù theá giôùi goïi laø theá giôùi traàn realm, domain, or indulgence of the senses ñaïo, töùc laø ôû moãi ñaàu sôïi loâng ñeàu coù theá giôùi, or an object of senses—See coù Phaät)—The dusty path, the phenomenal (II) Phaân loaïi "traàn"—Categories of "guna" world, or worlds. 1) Nguõ Traàn: The objects of the five senses. 2) Luïc Traàn: The six objects—See Luïc Traàn. Traàn Ñieåm Kieáp: Coøn goïi laø Kieáp Gioït Buïi—Moät kieáp voâ taän khoâng theå tính ñeám Traàn Ai: Dust. ñöôïc (coù hai loaïi: 3.000 traàn ñieåm kieáp vaø 5.000 traàn ñieåm kieáp)—A

period of time as

impossible of calculation as the atoms of a coøn ñöôïc löu laïi qua caùc baûn dòch chöõ ground-up world, an attempt to define the Haùn. Theo Nghóa Tònh thì nhöõng boä luaän indefinite. cuûa Traàn Na ñöôïc duøng laøm saùch giaùo Traàn Höông: Queâ höông cuûa luïc traàn hay coõi khoa veà lyù luaän vaøo thôøi cuûa oâng. Trong luaân hoài sanh töû—The native place or home of soá caùc taùc phaåm quan troïng cuûa Traàn Na the six gunas, i.e. that of transmigration. coù cuoán Taäp Löôïng Luaän (Pramanana- Traàn Khí Döôïc: Coøn goïi laø Huû Laïn Döôïc, samuccaya), taùc phaåm vó ñaïi nhaát cuûa hay loaïi thuoác thoái röõa (Caùc nhaø cöïu luaät Nam ngaøi, Nhaân Minh Nhaäp Chính Lyù Luaän Sôn döïa vaøo Taêng Kyø Luaät maø cho raèng ñaây (Nyaya-pravesa), vaø nhieàu boä khaùc: A laø nöôùc tieåu vaø phaân)—Purgative medicines. native southern India, in a Brahmin family. He was the great Buddhist Traàn Lao: logician, around 500-550 A.D., founder of 1) Laøm vieäc vaát vaû meät nhoïc: Worldly toil— the new logic. In the history of Buddhist Dusty toil—Secular work. logic, the name of Dinnaga occupies a pre- 2) Teân khaùc cuûa phieàn naõo: Another name eminent place. He is the founder of for illusion, the trouble of the world, the Buddhist logic and has been called the passions. Father of Medieval Nyaya as a whole. He Traàn Luïy: was first a Hinayanist Buddhist of the 1) Nhöõng khoå luïy cuûa cuoäc ñôøi: Pains of life. Vatsiputriya sect and later devoted 2) Nghieäp cuûa duïc voïng laøm roái loaïn taâm trí: himself to the teachings of Mahayanism. The passion-karma which entangles the When he stayed at the Nalanda mind. Mahavihara, he defeated a Brahmin Traàn Na: Dignaga, or Dinnaga (skt). logician named Sudurjaya in a religious 1) Teân moät vò Boà Taùt, coøn goïi laø Ñoàng Thoï discussion. He also toured the provinces of hay Vöïc Long, ngöôøi mieàn nam AÁn Ñoä, Odivisa (Orissa) and Maharattha, holding sanh ra trong moät gia ñình Baø La Moân. religious contests with scholars. Dinnaga is Luùc ñaàu ngaøi tu theo Ñoäc Töû Boä credited with the authorship of about a (Vatsiputriya), roài sau töï mình ngaõ theo hundred treatises on logic. Most of these giaùo lyù Ñaïi Thöøa. Luùc ngaøi löu laïi ñaïi tu are still preserved in Chinese translations. vieän Na Lan Ñaø, ngaøi ñaõ ñaùnh baïi lyù luaän I-Ch'ing says that Dinnaga's treatises on cuûa moät nhaø luaän lyù noåi tieáng Baø La Moân logic were read as text-books at the time teân laø Sudurjaya trong moät cuoäc tranh of his visit to India. Among the most luaän toân giaùo. Ngaøi cuõng chu du ñeán important works of Dinnaga are the Odivisa (Orissa) vaø Maharattha vaø coù caùc Pramanana-samucaya, his greatest work, cuoäc tranh luaän vôùi caùc hoïc giaû ôû ñaây. theNyaya-pravesa, the Hetucakra-damaru, Ngaøi laø moät ñaïi luaän sö veà Nhaân Minh the Pramana-sastra-nyayapravesa, the Chính Lyù, vaøo khoaûng töø naêm 500 ñeán 550 Alambana-pariksa and several others. sau Taây Lòch. Ngaøi laø sô toå cuûa toâng Nhaân 2) Coøn ñöôïc bieát nhö laø baäc löôùt thaéng taát caû, Minh. Trong lòch söû luaän lyù hoïc cuûa Phaät ñaây cuõng laø danh hieäu cuûa Ñöùc Phaät: He giaùo, teân tuoåi cuûa Traàn Na chieám moät vò is also known as Jina, the victorious, the trí noåi baät. Ngaøi laø ngöôøi saùng laäp ra lyù overcomer, a title of a Buddha. luaän Phaät giaùo, ñöôïc goïi laø cha ñeû cuûa Traàn Na La: Dinara

(skt)—Ñoàng tieàn Ñi Na luaän lyù hoïc Trung coå. Ngaøi ñöôïc xem laø cuûa caùc xöù Trung Ñoâng—A coin—A gold coin taùc giaû cuûa khoaûng treân 100 boä luaän veà (used in the Middle-East countries). luaän lyù hoïc. Haàu heát caùc boä luaän naày hieän

Traàn Nhaân Toâng (1258-1308): Theo Thieàn son, the young king Traàn Anh Toâng. In 1299 he Sö Vieät Nam cuûa Thieàn sö Thích Thanh Töø, left the royal palace to go to Yeân Töû Ngaøi sanh naêm 1258, con Vua Traàn Thaùi Toâng. Mountain, living and practicing as an ascetic Luùc thieáu thôøi Ngaøi ñöôïc vua cha cho theo hoïc monk. Here he organized the Sangha and thieàn vôùi Ngaøi Tueä Trung Thöôïng Só. Ngaøy noï advised them to follow the advice of Tueä Ngaøi hoûi Thaày veà boån phaän cuûa moät ngöôøi tu Trung Thöôïng Só to lead their life of thieàn. Tueä Trung ñaùp: “Phaûn quang töï kyû boån cultivation. He was honored as the First phaän söï, baát tuøng tha ñaéc.” Coù nghóa laø haõy soi Patriarch of Truùc Laâm Yeân Töû Zen Sect. laïi chính mình laø phaän söï goác, chöù khoâng töø Traàn Sa: Nhieàu voâ soá keå nhö buïi traàn vaø caùt. beân ngoaøi maø ñöôïc. Töø ñoù Ngaøi thoâng suoát vaø Moät trong ba meâ hoaëc maø Toâng Thieân Thai toân Tueä Trung Thöôïng Só laøm thaày. Naêm hai laäp ra goïi laø traàn sa, hay nhöõng chöôùng ngaïi möôi moát tuoåi, Ngaøi leân ngoâi Hoaøng Ñeá, hieäu maø Boà Taùt gaëp phaûi treân ñöôøng giaùo hoùa laø Traàn Nhaân Toâng. Khi quaân Moâng Coå xaâm chuùng sanh nhieàu voâ soá keå; coøn coù nghóa laø laêng nöôùc ta, ngaøi ñích thaân caàm quaân dieät phaùp moân maø Boà Taùt duøng ñeå giaùo hoùa chuùng giaëc, ñeán khi thaùi bình Ngaøi nhöôøng ngoâi cho sanh thoâng ñaït coù nhieàu nhö caùt buïi (nhöng con laø Traàn Anh Toâng, roài lui veà thöïc taäp thieàn chuùng sanh taâm trí meâ muoäi khoâng theå thoâng vôùi Ngaøi Tueä Trung Thöôïng Só. Tuy nhieân, luùc ñaït maø cöù tieáp tuïc laên troâi trong luaân hoài sanh aáy Ngaøi vaãn coøn laøm coá vaán cho con laø vua töû)—Dust and sand, i.e. numberless as the Traàn Anh Toâng. Ñeán naêm 1299, Ngaøi rôøi boû atoms. T’ien-T’ai uses the term as one of the cung ñieän ñeå ñi vaøo aån tu nhö moät nhaø tu khoå three illusions, i.e. the trial of the Bodhisattva haïnh trong nuùi Yeân Töû. Nôi ñaây Ngaøi thaønh in facing the vast amount of detail in laäp Taêng ñoaøn vaø khuyeân hoï neân laáy caâu daïy knowledge and operation required for his task cuûa Ngaøi Tueä Trung Thöôïng Só maø tu haønh. of saving the world—See Tam Hoaëc. Ngaøi ñöôïc toân laøm Sô Toå cuûa Thieàn Phaùi Truùc Traàn Sa Hoaëc: Delusion of “dust and sand.” Laâm Yeân Töû—According to the Vietnamese Traàn Saùt: Gunaksetra (skt). Zen Masters written by Zen Master Thích 1) Voâ soá theá giôùi nhö voâ soá nguyeân töû hay Thanh Töø, he was born in 1258 A.D., son of buïi traàn: Innumerable worlds as King Traàn Thaùnh Toâng. When he was young, innumerable atoms (dust). his father sent him to practice Zen with Zen 2) Coõi nöôùc: Field of qualities—Countries. Master Tueä Trung Thöôïng Só. One day he 3) Toäi loãi: Certain sins. asked his Master about the obligation of a Zen Traàn Thaùi Toâng (1218-1277): OÂng sanh naêm practitioner. Tueä Trung responded: “Looking 1218, laø vò vua ñaàu ñôøi nhaø Traàn. OÂng lôùn leân inward to shine up oneself is the main duty, not trong truyeàn thoáng vaên hoùa Phaät Giaùo. Luùc following anything outward.” Since

then, he coøn laø aáu chuùa, taâm oâng voâ cuøng saàu thaûm vì thoroughly understood his duty as a Zen ñaõ töøng chöùng kieán caûnh Quaân Sö Traàn Thuû practitioner and honored Tueä Trung as his Ñoä, ñeå cuûng coá cheá ñoä môùi, ñaõ thaúng tay taøn master. He became King when he was twenty- saùt khoâng gôùm tay nhöõng ñoái thuû chính trò, keå years of age. When the Mongolian invaded caû nhöõng ngöôøi baø con beân phía vôï cuûa vua Vietnam in 1283 and 1287, he led his armed (nhaø hoï Lyù). Vaøo naêm hai möôi tuoåi, moät laàn forces to bravely defeat the Mongolian nöõa Traàn Thuû Ñoä baét eùp oâng pheá boû Lyù Chieâu aggressors. When the peace restored, he Hoaøng vì baø naày khoâng sanh ñeû ñöôïc, roài baét relinquished the throne to his son in 1293, and oâng laáy chò daâu (vôï cuûa Traàn Lieãu). Moät ngaøy spent more time to practice Zen with Tueä naêm 1238, oâng rôøi boû cung ñieän ñeå ñeán chuøa Trung Thöôïng Só. However, he still tutored his Hoa Yeân treân nuùi Yeân Töû xin tu. Thieàn Sö

Vieân Chöùng, ñang truï trì taïi ñaây beøn noùi: “Laõo saùm hoái, toäi chöôùng coù theå ñöôïc röûa saïch trong Taêng ôû laâu nôi sôn daõ, chæ coøn da boïc xöông, moät giôø hay moät ngaøy.” OÂng maát naêm 1277— cuoäc soáng giaûn ñôn vaø taâm hoàn töï taïi nhö He was born in 1218, was enthroned as the choøm maây noåi. Coøn Beä Haï laø moät ñaáng quaân first king of the Traàn Dynasty. He grew up in vöông, chaúng hay Ngaøi boû ngoâi nhaân chuû, ñeán the Buddhist culture. As the child-king, he was teä am nôi hoang daõ naày ñeå laøm gì?” Vua ñaùp: deeply sorrow when he witnessed his uncle as “Traãm coøn thô aáu ñaõ voäi maát song thaân, bô vô well as his chief political advisor, Traàn Thuû ñöùng treân só daân, khoâng choã nöông töïa. Laïi Ñoä, conducted a total massacre towards all nghó söï nghieäp caùc baäc ñeá vöông ñôøi tröôùc political opponents, including the king’s in- thònh suy khoâng thöôøng, cho neân Traãm ñeán nuùi law, in order to consolidate the new dynasty. naày chæ caàu laøm Phaät, chôù khoâng caàu gì khaùc.” When he was twenty years old, his uncle, Thuû Vì loøng töø bi maø Thaày noùi: “Neáu taâm mình tænh Ñoä, once again ordered him to degrade Lyù laëng, khoâng bò dính maéc, thì töùc khaéc thaønh Chieâu Hoaøng because she could not conceive, Phaät, khoâng nhoïc tìm caàu beân ngoaøi. Ngaøy to remarry his sister-in-law Thuaän Thieân who hoâm sau, Thuû Ñoä vaø ñoaøn tuøy tuøng ñeán thænh was marrying and pregnant with his elder nhaø vua hoài cung. Vua laïi quay sang Thieàn Sö brother Traàn Lieãu. He was so disappointed. On Vieân Chöùng khaån khoaûn khuyeân lôn. Sö ñaùp: night in 1238, he fled the palace to the Hoa “Phaøm laøm ñaáng quaân vöông, phaûi laáy yù muoán Yeân temple on Mount Yeân Töû. Zen Master cuûa thieân haï laøm yù muoán cuûa mình; laáy taâm Vieân Chöùng, the abbot of the temple, asked cuûa thieân haï laøm taâm cuûa mình. Nay thieân haï the king of what he was loking for by saying: muoán ñoùn Beä Haï trôû veà, beä haï khoâng veà sao “As an old monk living too long in this wild ñöôïc? Ta chæ mong sao Beä haï ñöøng queân laõng mountain, I am bony and skinny, my life is vieäc nghieân cöùu kinh ñieån.” Vua khoâng coøn simple and my mind is peaceful as a piece of caùch naøo khaùc hôn laø quay veà tieáp tuïc trò daân. cloud floating with the wind. And Your Naêm 1257, khi quaân Moâng Coå xaâm laêng nöôùc Majesty, as a king

deserting the throne and ta laàn thöù nhaát, ñích thaân nhaø vua thaân chinh coming to this poor temple in the wilderness, deïp giaëc. Tuy nhieân, sau khi ñuoåi xong quaân what is your expectation?" The king replied: Moâng Coå, oâng nhaän thaáy haøng vaïn ngöôøi ñaõ bò "As young age, my both parents were passed saùt haïi, oâng beøn tu taäp saùm hoái luïc thôøi (moãi away. I'm now so lonely of being above of the ngaøy saùu thôøi saùm hoái). OÂng cuõng vieát neân people, without places for refuge. Also quyeån "Nghi Thöùc Luïc Thôøi Saùm Hoái" cho thinking of the past that no kingdom remains as ngöôøi tu taäp. Ñeán naêm 1258, oâng nhöôøng ngoâi long as expected. I'd like to come here and laïi cho con laø vua Thaùnh Toâng. Trong Khoùa practice to become a Buddha rather than Hö Luïc, vua Traàn Thaùi Toâng ñaõ daïy raèng moïi anything else." With compassion, the master ngöôøi ñeàu phaûi neân haønh trì nguõ giôùi vaø saùm advised: "There is no Buddha in this mountain. hoái toäi chöôùng. Trong Khoùa Hö Luïc, oâng ñaõ Buddha is only existed in one's mind." If the vieát: "Muoán di chuyeån thoaûi maùi treân ñöôøng mind is calm and free of bondage, wisdom will boä hay ñöôøng soâng, ngöôøi ta phaûi duøng toa xe display, and that is the true Buddha. Whe Your hay thuyeàn ñoø. Muoán röûa saïch thaân taâm, ngöôøi Majesty realizes it, you're a Buddha ta phaûi luoân tu haønh saùm hoái nhö Kinh ñaõ daïy, immediately. Don't waste your time and duø maëc aùo dô ñeán caû traêm naêm, maø chæ caàn energy of looking for it from the outside giaët moät ngaøy laø aùo saïch. Cuõng nhö vaäy, duø world." The next day, Thuû Ñoä and his ngöôøi ta chòu khoå vì aùc nghieäp choàng chaát entourage came up and requested that the haøng traêm ngaøn kieáp, chæ vôùi moät laàn thöïc daï Majesty return to the throne. The king again

turned to the master for advise. The master göông maët thaät, môùi bieát loã muõi xöa nay maát replied: "Generally, being a sovereign, one heát moät beân." Qua ñoù chuùng ta thaáy Vua must consider people's wishes as his, as well Thaùnh Toâng cuõng nhö nhieàu vò Thieàn sö khaùc, people's mind as his. Now the people request sau ba möôi naêm vôùi ñuû caùch tu taäp, keå caû Your Majesty return, you can't repsonde vieäc ñaäp ngoùi hay vuøi mai ruøa ñeå coá tìm ra negatively. My only wish that Your Majesty Phaät taùnh, nhöng khi chöùng ngoä, ngaøi môùi thaáy continue to study the Buddha teaching." The mình ñaõ maát ñi moät beân muõi. Vua Thaùnh Toâng King had no choice but returned to his throne. noùi veà Thieàn nhö sau: "Thieàn laø duïng cuûa chaân In 1257, the king led his armed forces to fight taâm tænh tænh laëng laëng, khoâng ñi khoâng ñeán, against and defeated the invasive Mongolian. khoâng theâm khoâng bôùt, duø lôùn hay duø nhoû, noù After the war, he realized that tens of thích hôïp vôùi moïi nôi, moïi ngöôøi, duø baïn hay thousands of lives of the enemy had been duø thuø. Thieàn coù theå ñoäng nhö maây, tónh nhö annihilated, thus he consistently practiced töôøng bích; noù coù theå nheï nhö loâng, hay naëng "Repentance six times a day." He also wrote a nhö ñaù; noù coù theå phôi baøy loà loä hay aån kín "Guide to Six Times of Repentance" with all khoâng daáu veát. Quaû thaät, theo vua Thaùnh rituals for everyone to practice. In 1258, the Toâng, thì tu thieàn khoâng trôû ngaïi moïi coâng taùc king stepped down and reliquished the throne ôû theá gian, nhö vaäy coù ai maø khoâng tu ñöôïc. to his son Thaùnh Toâng. In the Book

of Ñaây laø moät baèng chöùng Thieàn Hoïc ñôøi Traàn Emptiness, the king explained why one should raát tích cöïc—He was born in 1240 A.D., son of observe five precepts and cultivation of the first King of the Tran Dynasty, King Traàn repentance. He emphasized the importance of Thaùi Toâng. He studied Zen with Zen Master repentance in His Book of Emptiness as Ñaïi Ñaêng, who was the National Teacher follows: “To move conveniently on the road or under his father. King Thaùnh Toâng penetrated along the river, one needs utilize a wagon or a the essence of Zen doctrine and enlightened boat. To effectively cleanse the body and while he was still a king. He needed not travel mind, one must exercise repentance. As said to a remote area on a mountain or in the jungle the sutra, ‘Though a dress be dirty for hundreds to practice Zen. In the King’s Book of Records, of years, if cleansed, it would be clean within he said: “After thirty years of breaking tiles one day. Similarly, if one suffers a bad karma and drilling tortoise, being perspired for many accumulated over a hundred or thousand instance of Zen practicing; once penetrated lifetimes, with earnest repentance one could and realized the original face, the two nostrils clear up within an hour or a day.” He passed in the past suddenly lost one.” Through this, away in 1277. we see that the king as well as some other Zen Traàn Thaùnh Toâng (1240-1290): Ngaøi sanh practitioners in the past, had tried all possible naêm 1240, con vua Thaùi Toå nhaø Traàn laø Traàn ways including breaking tiles and drilling turtle Thaùi Toâng. Leân ngoâi vua naêm 1258. Ngaøi theo shells in order to seek the Buddha nature. hoïc Thieàn vôùi Ñaïi Ñaêng, vò Quoác Sö döôùi thôøi However, after the penetration of the Way, vua cha cuûa ngaøi. Vua Thaùnh Toâng laø ngöôøi ñaõ only one nostril was left. Regarding the thoâng ñaït vaø giaùc ngoä lyù thieàn ngay töø khi ngaøi meditation, King Thaùnh Toâng said in his coøn laø quaân vöông, chöù ngaøi khoâng tìm nôi non King’s Book of Records: “The manifestation of cao röøng vaéng, maø ngöï taïi trieàu ñình vaãn ngoä the true mind is always calm and quiet. It is not ñaïo. Trong Thaùnh Ñaêng Luïc, ngaøi ñaõ noùi: going or coming; not increasing or diminsihing. “Sau ba möôi naêm ñaäp ngoùi, duøi ruøa, ñoå moà It fits everywhere no matter how large or hoâi xoùt con maét ñeå taäp thieàn; moät khi thaáu vôõ small. It satisfies everyone, friend or foe. It

might move on as fast as a piece of cloud, or an issue come before me. Why can’t one stand still as solid as a wall. It can be as light of you come forward?” A monk then came as a feather, or as heavy as a chunk of rock. It forward. T’ao-Ming said: “The Temple may display itself completely, or conceal itself director isn’t here. So take yourself out the without leaving a trace. To the king, front gate of the monastery and get twenty apparently, the practice of meditation does not hits with the staff.” The monk said: “What interfere with any activities in daily life. To did I do wrong?” T’ao-Ming said: “Your the contrary, it helps people accomplish their head’s already in a cangue and now duties and fulfill their lives in a much better you’ve put on manacles.” way. • Moät hoâm sö ñang ñöùng ngoaøi haønh lang, Traàn Theá: Worldly—Worldliness. coù vò Taêng ñeán hoûi: “Phoøng Traàn Toân Tuùc Traàn Tình: To make known of one’s ôû choã naøo?” Sö lieàn côûi giaøy, ñeø ñaàu vò feelings. Taêng aáy ñaäp. Vò Taêng aáy

chaïy. Sö goïi: “Ñaïi Ñöùc! Taêng xoay ñaàu nhìn laïi. Sö chæ Traàn Toân Tuùc Ñaïo Minh Thieàn Sö: Zen baûo: “Ñi beân naøy.”—One day T’ao-Ming Master Chen-Tzun-Tsu—Thieàn Sö Ñaïo Minh was standing on a corridor path in the sanh naêm 780, ñeä töû cuûa Hoaøng Baù—Zen monastery. A monk came up to him and master T’ao-Ming was born in 780, was a asked: “Where is abbot T’ao-Ming’s disciple of Huang-Bo. room?” T’ao-Ming took off a sandal and • Moät hoâm tham vaán buoåi chieàu, sö baûo hit the monk on top of the head. The monk chuùng: “Caùc ngöôi laïi ñöôïc choã böôùc vaøo walked off. T’ao-Ming yelled: “Worthy!” chöa? Neáu chöa ñöôïc choã böôùc vaøo, caàn The monk turned his head. T’ao-Ming ñöôïc choã böôùc vaøo, neáu ñaõ ñöôïc choã böôùc pointed and said: “It’s that way!” vaøo, veà sau chôù coâ phuï laõo Taêng.” Coù moät • Coù vò söù thaàn ñeán vieáng. Söù thaàn hoûi: “Ba vò Taêng böôùc ra leã baùi thöa: “Con troïn cöûa ñeàu môû, töø cöûa naøo vaøo?” Sö goïi: chaúng daùm coâ phuï Hoøa Thöôïng.” Sö baûo: “Thöôïng Thô.” Söù thaàn leân tieáng: “Daï!” “Ngöôi tröôùc ñaõ coâ phuï ta roài.”—One day, Sö baûo: “Töø cöûa tín vaøo.” Söù thaàn nhìn leân Zen master T’ao-Ming said to his vaùch thaáy töôïng veõ, hoûi: “Hai toân giaû ñoái congregation: “Has any one of you gained maët luaän vieäc gì?” Sö goõ caây coät noùi: an entrance? If you haven’t gained an “Trong ba thaân caùi naøo chaúng noùi entrance then that’s what you must do. If phaùp?”—A ‘purple robed’ worthy came to you gain an entrance then you won’t show visit T’ao-Ming. When he bowed, Ta’o- ingratitude toward me.” A monk bowed Ming grabbed the string that hung from his and said: “I don’t dare have ingratitude hat and said: “What is this called?” The toward you.” T’ao-Ming said: “You’ve monk said: “It’s called a facing heaven already shown ingratitude.” hat.” T’ao-Ming said: “Oh, in that case I • Sö laïi baûo: “Laõo Taêng truï trì ôû ñaây chaúng won’t pull it off.” Ta’o-Ming also said: töøng thaáy moät ngöôøi voâ söï ñi ñeán. Caùc “What doctrine do you expound?” The ngöôi sao chaúng laïi gaàn?” Coù moät vò Taêng monk said: “The consciousness-only môùi böôùc laïi gaàn. Sö baûo: “Duy Na chaúng doctrine.” coù ôû ñaây, ngöôi töï laõnh hai möôi gaäy ñi ra • Sö laïi hoûi: “Noùi theá naøo?” Ñaïi Ñöùc ñaùp: ngoaøi ba cöûa.” Vò Taêng thöa: “Con loãi ôû “Tam giôùi duy taâm, vaïn phaùp duy thöùc.” choã naøo?” Sö baûo: “Ñaõ ñeo coøng laïi mang Sö chæ caùnh cöûa hoûi: “Caùi aáy laø gì?” Ñaïi goâng.”—T’ao-Ming said: “Since I’ve been Ñöùc ñaùp: “Saéc phaùp.” Sö baûo: “Tröôùc reøm abbot, I’ve never seen someone without

ban töû y, ñoái vua thuyeát phaùp, taïi sao töû—Impure and false, as are all temporal khoâng giöõ naêm giôùi? Ñaïi Ñöùc khoâng ñaùp things. ñöôïc—T’ao-Ming said: “What do you say Traâng Traùo: Shameless. of it?” The monk said: “The three worlds Traät Töï: Order. are only mind. The myriad dharmas are Traây Löôøi: Laziness. only consciousness.” T’ao-Ming pointed to Treû: Young. the door screen and said: “What’s that?” The monk said: “A form dharma.” T’ao- Treo: Ming said: “In front of the screen you 1) Treo vaät gì: To hang up—To suspend. received the purple robe and expounded 2) AÙn treo: Sentence with reprieve. scripture to the emperor. Why can’t you Treo Göông: Neâu göông—To set (give) an uphold the five precepts?” The monk example. couldn’t answer. Treo Ngöôïc: To hang upside down. • Vaøo naêm 877, luùc sö saép

tòch goïi moân ñoà Treùo: To cross. laïi noùi: “Nôi ñaây heát duyeân, ta seõ ñi vaäy, Treøo: To climb—To climb over. roài ngoài kieát giaø thò tòch, thoï 98 tuoåi ñöôïc Treøo Ñeøo Laën Suoái: Up hills and down 76 tuoåi haï—In 877 A.D. when T’ao-Ming dales. was near death, he summoned the monks Treïo Coå: Traëc coå—To crick (wrick) one’s and said: “My karma is exhausted. I’m neck. dying.” He then sat in a cross-legged position and passed away. The master was Treã: ninety-eight years old and had been a 1) Treã giôø: Tardy—Late. monk for seventy-six years. 2) Treã xe: To miss (the bus, train or boat). Traàn Traàn Saùt Ñoä: Treä: Ñình treä—In suspense. 1) Voâ soá quoác ñoä: Numberless lands. Treân: 2) Trong moãi haït vi traàn, chöùa caû moät theá 1) Beân treân: On (land)—Upon. giôùi: In every grain, or atom, there is a 2) Treân tuoåi: Over (years of age)—Above. whole realm. 3) Taàng treân: Up (stairs). Traàn Traàn Tam Muoäi: Trong moät vi traàn Treân Ñöôøng Haønh Ñaïo: While treading the nhaäp vaøo nhaát thieát tam muoäi goïi laø traàn traàn way. tam muoäi (theo Kinh Phaùp Hoa, trong moät vi Treân Trôøi: In the sky. traàn nhaäp vaøo tam muoäi, thaønh töïu nhaát thieát Treâu: To annoy—To provoke—To irritate— vi traàn ñònh, maø vi traàn ñoù cuõng khoâng taêng To tease. leân, ñoái vôùi töøng phoå hieän khoù suy tính heát)—Tri: According to the Lotus Sutra, the samadhi in • Bieát: Vijna (skt)—To know. which, in a moment of time, entry is made into • Bieát: Jnanam or Jnapti (p)—Knowing— all samadhis. Understanding—Learning— Traàn Tuïc: Human life—World. Apprehension. Traàn Voõng: Löôùi luïc traàn laøm vöôùng maéc luïc Tri AÂn: To be grateful. caên—The net of the six gunas, i.e. those Tri Caên: connected with the six senses. 1) Nguõ caên: Five organs of perception. Traàn Voïng: Khoâng saïch laø traàn, khoâng thöïc 2) Boà Taùt bieát roõ caên coäi vaø khaû naêng cuûa laø voïng; traàn voïng aùm chæ taát caû caûnh giôùi sinh chuùng sanh neân khoâng coøn sôï haõi—To

know the roots or capacities of all beings Tri Kieán Ba La Maät: Parajnaparamita as do Bodhisattva; therefore, they have no (skt)—Trí Tueä Baùt Nhaõ—Wisdom paramita. fear. Tri Kieán Baát Nhò: Advaya-jnatritva (skt)— Tri Ñaïo: Ngöôøi bieát ñaïo cöùu ñoä chuùng Tri kieán khoâng nghó ñeán nhò bieân— sanh—One who knows the path to salvation. Nondualistic knowledge (the knowledge Tri Ñaïo Giaû: Ngöôøi bieát con ñöôøng cöùu ñoä without thinking of extremes)—The chuùng sanh, moät danh hieäu cuûa Ñöùc Phaät— knowledge of non-duality. The one who knows the path to salvation, an Tri Kieán Phaät: Buddha-jnana (p)—Tri kieán epithet of the Buddha. Phaät hay söï hieåu bieát thuaàn tònh hay caùi thaáy Tri Ñieän: Vò Taêng chaêm soùc ñieän thôø Phaät— cuûa taùnh giaùc—Buddha’s knowledge. The warden of a temple—Supervisor of the Tri Kieán Taâm Linh: Spiritual knowledge. Buddha Hall. Tri Kieán Thanh Tònh: Purification by Tri Giaû: Theå cuûa thaàn ngaõ trong thaân theå con Knowledge and Vision—See Töù Thaùnh Quaû ngöôøi coù theå bieát ñöôïc söï vaät—The knower, (B). the cognizer, the person within who perceives. Tri Kieán Theá Tuïc: Worldly knowledge. Tri Giaùc: Consciousness—Perception— Tri Kieán Tröïc Giaùc: Cintamaya-panna Apprehension. (p)—Intuitional knowledge. Tri Haønh: To know and to execute. Tri Kieán Voâ Ngoân: Nonverbal knowledge. Tri Hoâ: To shout for help. Tri Leã: Tri Höõu: Close friend. 1) Bieát nghi thöùc leã laïc: Knowing the right

Tri Kyû: Friend in need. modes of respect or ceremonial. Tri Khaùch: Vò Taêng coi veà vieäc tieáp khaùch— 2) Tri Leã töùc ngaøi Phaùp Trí Toân giaû, moät The director of guests in a monastery—Guest danh Taêng vaøo theá kyû thöù möôøi ñôøi Toáng. supervisor. Ngöôøi ñôøi sau goïi ngaøi laø ñaïi sö Töù Minh Tri Khoá: Khoá Ñaàu—Ngöôøi troâng coi kho cuûa (teân cuûa töï vieän nôi ngaøi truï trì). Sö laø moät töï vieän—The bursar of a monastery. ñeä töû cuûa toâng Thieân Thai—Chih-Li, name of a famous tenth-century monk of Tri Khoå Ñoaïn Taäp: Bieát ñöôïc caùi khoå cuûa the Sung dynasty, Ssu-Ming, so called soáng cheát quaû baùo thì phaûi ñoaïn tröø caùc nhaân after the name of his monastery, a duyeân taïo ra caùc moái khoå—To know the follower of the T'ien-T'ai school. dogma of suffering and be able to cut off its accumulation. Tri Lieâu: Ngöôøi troâng nom phoøng oác trong töï ** For more informatio, please see Töù Dieäu vieän—The warden of the monasterial abodes. Ñeá. Tri Luaän: Teân khaùc cuûa Baùt Nhaõ—Another Tri Kieán: Nanam (p)—Jnana (skt)—Bieát khi name for the prajnaparamita. thaáy—Wisdom—Knowledge—To know by Tri Löïc: Comprehension. seeing—The function of knowing—becoming Tri Ngoä: Bieát nhau vaø tieáp ñaõi nhau chu aware—Intellection—Views—Doctrines. ñaùo—To know and to treat each other well. • Tri kieán: Trí thoâng thöôøng cuûa theá gian— Tri Nhöùt Thieát Chuùng Sanh Trí: Trí hueä Ordinary world knowledge. Phaät bieát taát caû nghieäp cuûa chuùng sanh—The • Bieát: Trí töông ñoái: Knowledge of Buddha-wisdom which knows the karma of all relativevity. beings. • Trí thuø thaéng: Transcendental knowledge.

Tri Nhöùt Thieát Phaùp Trí: Trí hueä Phaät hieåu Tri Thöùc Baát Toaøn: Imperfect bieát vaïn höõu vaø phöông caùch cöùu ñoä—The intellection—Ñöùc Phaät daïy: "Voâ minh bò chaát perfect understanding of omniscience chöùa caøng luùc caøng nhieàu them do bôûi caùi tri regarding the laws of universal salvation—The thöùc baát toaøn töø voâ thæ laø nguoàn goác cuûa Buddha-wisdom of knowing everything or taâm."—The Buddha taught: "Ignorance method of salvation. accumulated over and over again owing to Tri Nhöùt Thieát Theá Gian Trí: Toaøn trí— imperfect intellection since the infinite past is The perfect understanding of omniscience the origin of the mind." regarding all living beings. Tri Thöùc Chuùng: A body of friends, all you Tri Phaùp: friends. 1) Tri Phaùp Hieån Giaùo: Ngöôøi bieát ñöôïc caùc Tri Thöùc Höõu: Thieän höõu tri thöùc—Ngöôøi nghóa thaâm saâu cuûa kinh ñieån—In the baïn thaân thieát coù theå giuùp chuùng ta thoâng hieåu exoteric sects, to know the deep meaning chaân lyù—A friend or an intimate who can help of the sutras. us to understand the truth—For more 2) Tri Phaùp Maät Giaùo: Ngöôøi bieát ñöôïc söï information, please see Thieän Höõu Tri Thöùc in töôùng bí maät—In the esoteric sects, to Vietnamese-English Section. know the mysteries. Tri Thöùc Luaän: Epistemological questions— Tri Quaù: To know one's fault. Veà tri thöùc luaän, Phaät giaùo khoâng baøn ñeán Tri Söï: Karmadana (skt)—Vò sö chaêm soùc heát nhieàu nhö caùc trieát hoïc khaùc. Ñoái vôùi nguoàn moïi söï trong töï vieän, chæ döôùi quyeàn vò sö truï goác cuûa nhaän thöùc, Phaät giaùo nhìn nhaän coù theá trì—The director (manager) of affairs in a giôùi cuûa caûm giaùc hay theá giôùi hieän löôïng monastery, next

below the abbot (whose office (Pratyaksa-pramana); theá giôùi cuûa suy luaän locates on the east side of the monastery). hay theá giôùi tyû löôïng (Anumana); theá giôùi cuûa Tri Söï Ñaàu Thuû: Tri söï vaø Ñaàu thuû, hai dòch tröïc giaùc thuaàn tuùy hay theá giôùi thieàn ñònh Taêng trong töï vieän—Two co-directors in a (dhyana). Nhö vaäy, caùc giaùc quan, lyù tính vaø monastery, one on the east and the other on kinh nghieäm noäi taïi seõ cung öùng cho noäi dung the west side of the monastery. cuûa tri thöùc. Ngoaøi ra, baát cöù luùc naøo chuùng ta 1) See Tri Söï. cuõng coù theå vieän tôùi Thaùnh Giaùo Löôïng 2) See Ñaàu Thuû. (Agama) töùc ngoân ngöõ ñöôïc phaùt ra töø theá giôùi cuûa giaùc ngoä vieân maõn (Bodhi), nghóa laø ngoân Tri Theá Gian: Lokavid (skt)—Loâ Ca Bò— ngöõ cuûa Phaät, ñaáng giaùc ngoä—Concerning Ngöôøi bieát heát caùc phaùp cuûa theá gian, moät epistemological questions, Buddhism has much trong möôøi danh hieäu cuûa Ñöùc Phaät—One who more to say than any other philosophy. As knows the world, one of the ten characteristics sources of cognition Buddhism recognizes the of a Buddha. world of sensation (Pratyaksa-pramana), the Tri Thöùc: world of inference (anumana) and the world of 1) Hieåu Bieát: Knowledge—Learning— pure intuition (dhyana). Thus sense-data, Perception—To know and perceive. reason and inner experience resulting from 2) Nhöõng tö töôûng sai laïc cuûa ngöôøi chöa intuition will all provide the content of giaùc ngoä: False ideas produced in the knowledge. Besides these we can appeal in mind by common or unenlightened every case to the Word that has been uttered knowledge. from the world of perfect enlightenment 3) Nhöõng ngöôøi mình quen bieát: A friend— (Bodhi), i.e., the Buddha (the Enlightened). An intimate—Acquaintance. Tri Tình: To know the situation.

Tri Tuùc: to understand the consequences of these • Bieát ñuû vaø thoûa maõn vôùi nhöõng gì mình coù evil thoughts, one can keep the mind from ngay trong luùc naày. Tri tuùc laø ñaëc ñieåm being soiled and expereince happiness cuûa haïnh phuùc caù nhaân. Phaøm phu thöôøng through contentment. For those who have nghó raèng tri tuùc raát khoù trau doài vaø phaùt wisdom, know how to apply themselves trieån. Tuy nhieân, neáu chuùng ta kieân trì and are able to endure life, and are able to duõng maõnh, vaø quyeát taâm kieåm soaùt think cleverly, will find peace in his fate nhöõng tö töôûng baát thieän cuõng nhö haäu under whatever circumstances. With the quaû gaây ra do bôûi khoâng bieát tri tuùc, thì conditions of wealth, one satisfies and is at chuùng ta seõ caûm thaáy luoân haïnh phuùc vôùi peace with being wealth; with the nhöõng gì mình ñang coù. Ñoái vôùi nhöõng conditions of poverty, one satisfies and is ngöôøi coù trí tueä, bieát quyeàn bieán, thaùo vaùt, at peace with being impoverished. In fact, kheùo an nhaãn vôùi caûnh ñôøi, bieát suy cuøng in our lifetime, we engage in all kinds of nghó caïn, thì trong caûnh ngoä naøo cuõng vaãn activities, think and calculate every an nhieân bình thaûn. Vôùi hoaøn caûnh giaøu imaginable method without abandoning sang thì bieát ñuû theo caûnh giaøu sang, vôùi any plot, so long as it is beneficial, but caûnh ngheøo heøn thì bieát ñuû theo ngheøo whether or not our actions affect others heøn. Thaät vaäy, trong ñôøi soáng haèng ngaøy, we never care. We have been doing all chuùng ta laøm ñuû caû moïi vieäc, suy tính ñuû these for

what? For a better life, clothes, moïi phöông caùch, chöôùc maàu, thaäm chí house, and for storing more money. If we ñeán vieäc khoâng töø nan baát cöù thuû ñoaïn think carefully, we will see that the sun naøo, mieãn sao cho mình ñöôïc lôïi thì thoâi, rises, reaches its stand still, and then it will coøn thì toån haïi cho ai cuõng khoâng caàn nghó set and disappears in the evening; a full ñeán. Thöû hoûi chuùng ta laøm nhö vaäy ñeå moon will soon become half, quarter, then chi? Chaúng qua laø ñeå coù cuoäc soáng toát ñeïp lose its brightness; mountains become hôn, aên maëc, nhaø cöûa, caát chöùa tieàn baïc deep canyons; oceans become hills of nhieàu hôn. Nhöng suy nghó kyõ chuùng ta seõ berries, etc. The way of life has always thaáy maët trôøi moïc, ñöùng boùng, roài laën vaø been rise and fall, success and failure, bieán maát veà ñeâm; traêng ñaày roài khuyeát, victory and defeat, lost and found, roài maát haún aùnh saùng; goø cao ñoåi thaønh together and apart, life and death, etc., vöïc thaúm, bieån caû hoùa nöông daâu, vaân goes on constantly and there is absolutely vaân. Cuoäc ñôøi xöa nay thònh suy, ñaéc thaát, nothing that remain unchanged and vinh nhuïc, boång traàm, coøn maát, hôïp tan, eternal. People with wisdom should chæ laø leõ thöôøng chôù ñaâu coù gì ñöôïc toàn taïi always satisfy with their current maõi, taát caû roài cuõng veà vôùi hö khoâng. Theá circumstances. neân ngöôøi trí phaûi luoân bieát tri tuùc vôùi • Ñöùc Phaät taùn döông cuoäc soáng ñôn giaûn, hoaøn caûnh hieän taïi—Satisfy with what we cuoäc soáng ñôn giaûn daãn ñeán vieäc môû have at this very moment—Satisfaction. mang taâm trí con ngöôøi. Chính vì theá maø Contentment is a characteristic of the Ñöùc Phaät luoân thuyeát giaûng söï lôïi ích cho really happy individual. The ordinary caùc thaày Tyø Kheo veà tri tuùc treân nhöõng people seem to think that it is difficult to moùn nhö sau: Y aùo maø caùc thaày nhaän cultivate and develop contentment. ñöôïc, duø thoâ hay duø mòn; ñoà cuùng döôøng However, with courage and determination hay thöïc phaåm caùc thaày nhaän ñöôïc, duø to control one's evil inclination, as well as ngon hay khoâng ngon; nôi ôû maø caùc thaày

nhaän ñöôïc, duø ñôn sô hay sang troïng. Ai taø—Decision or judgment as to maø maõn yù vôùi ba ñieàu treân ñaây coù theå phenomena or affairs and their principles, giaûm ñöôïc loøng ham muoán vaø ñoàng thôøi in of things and their fundamental laws. saâu vaøo taâm khaûm nhöõng thoùi quen cuûa • Ñeán hay ñaït ñeán: To reach—To arrive. moät cuoäc soáng ñôn giaûn—The Buddha • Öu vieät: Utmost—Perfect. extols simple living as being more • Ñoâi khi khoù maø vaïch ra moät caùch roõ raøng conducive to the development of one's söï khaùc bieät giöõa Buddhi vaø Jnana, vì caû mind. Thus, the Buddha always preaches hai ñeàu chæ caùi trí töông ñoái cuûa theá tuïc the self-contentment for the benefit of the cuõng nhö trí sieâu vieät. Trong khi Prajna roõ Bhikkhus as follow: The robes or clothes raøng laø caùi trí sieâu vieät: The difference they receive, whether coarse or fine; alms between Buddhi and Jnana is sometimes or food they receive, whether unpalatable difficult to point out definitively, for they or delicious; the abodes or houses they both signify worldly relative knowledge as receive, whether simple or luxurious. well as transcendental knowledge. While Those who satisfy with these three Prajna is distinctly pointing out

the conditions can reduce the desires, and at transcendental wisdom. the same time develop the habits and (II) Nhöõng lôøi Phaät daïy veà "Trí" trong Kinh values of simple living. Phaùp Cuù—The Buddha's teachings on Tri Tuùc Thieân: Tusita (skt)—Ñaâu Suaát Ñaø— "Jnana" in the Dharmapada Sutra: Taàng trôøi Ñaâu Suaát, coõi trôøi Tri Tuùc hay coõi 1) Ngu maø töï bieát ngu, töùc laø trí, ngu maø töï Tònh Ñoä cuûa Ñöùc Di Laëc, nôi maø chö Boà Taùt xöng raèng trí, chính ñoù môùi thaät laø ngu—A taùi sanh vaøo tröôùc khi sanh vaøo coõi Phaät—The foolish man who knows that he is a fool, fourth Devaloka, Maitreya's heaven of full for that very reason a wise man; the fool knowledge, where all Bodhisattvas are reborn who think himself wise, he is indeed a before rebirth as Buddhas. real fool (Dharmapada 63). Tri Tuùc Vieän: Noäi ñieän cuûa Tri Tuùc Thieân— 2) Ngöôøi trí duø chæ gaàn guûi ngöôøi trí trong The inner court of the tusita. khoaûnh khaéc cuõng hieåu ngay ñöôïc Chaùnh phaùp, chaúng khaùc gì caùi löôõi duø môùi tieáp Tri Voâ Bieân Chö Phaät Trí: Bieát ñöôïc trí voâ xuùc vôùi canh trong khoaûnh khaéc, ñaõ bieát bieân cuûa chö Phaät hay bieát nhöõng lôøi Phaät daïy ngay ñöôïc muøi vò cuûa canh—An cuõng nhö caùch cöùu ñoä chuùng sanh—To have intelligent person associates with a wise the infinite Buddha-wisdom (knowing the man, even for a moment, he will quickly Buddha-worlds and how to save the beings). understand the Dharma, as the tongue Tri Voâ Ngaïi Chö Phaät Trí: Thoâng hieåu tri tastes the flavour of soup (Dharmapada kieán Phaät—The perfect understanding of 65). omniscience regarding all Buddha wisdom. 3) Ñöôïc uoáng nöôùc Chaùnh phaùp thì taâm Trí: Jnana or Buddhi (skt)—Nhaõ Na—Xaø Na. thanh tònh an laïc, neân ngöôøi trí thöôøng vui (I) Nghóa cuûa "Trí"—The meanings of möøng, öa nghe Thaùnh nhôn thuyeát phaùp— "Jnana" Those who drink the Dharma, live in • Vidya (skt)—Kieán thöùc—Knowledge. happiness with a pacified mind; the wise • Vijnana (skt)—Trí Hueä—Wisdom arising man ever rejoices in the Dharma from perception or knowing—Mind—Wit. expounded by the sages (Dharmapada 79). • Jnana (skt)—Trí hueä Baùt Nhaõ—Wisdom 4) Ngöôøi töôùi nöôùc lo daãn nöôùc, thôï laøm cung Paramita—Ñoái vôùi ñaïo lyù cuûa heát thaûy söï teân lo uoán cung teân, thôï moäc lo naåy möïc vaät coù khaû naêng ñoaùn ñònh phaûi traùi chaùnh

ño caây, coøn ngöôøi trí thì lo töï ñieàu phuïc 9) Con thieân nga chæ bay ñöôïc giöõa khoâng laáy mình—Irrigators guide the water to trung, ngöôøi coù thaàn thoâng chæ bay ñöôïc where they want, fletchers bend the khoûi maët ñaát, duy baäc ñaïi trí, tröø heát ma arrows, carpenters control their timber, quaân môùi bay ñöôïc khoûi theá gian naày— and the wise control or master themselves Swans can only fly in the sky, man who (Dharmapada 80). has supernatural powers can only go 5) Nhö ngoïn nuùi kieân coá, chaúng bao giôø bò through air by their psychic powers. The gioù lay, cuõng nhö theá, nhöõng lôøi huûy baùng wise rise beyond the world when they hoaëc taùn döông chaúng bao giôøi laøm lay have conquered all kinds of Mara ñoäng ngöôøi ñaïi trí—As a solid rock is not (Dharmapada 175). shaken by the wind; likewise, the wise are Trí Ba La Maät: Prajna-paramita (skt)— not moved by praise or blame Paramita wisdom—See Trí Ñoä. (Dharmapada 81). Trí Baûo Thieàn Sö: Zen Master Trí Baûo (?- 6) Nhö nöôùc hoà saâu, vöøa yeân laëng trong saïch, 1190)—Thieàn sö Vieät Nam, queâ

ôû OÂ Dieân, nhöõng ngöôøi coù trí tueä sau khi nghe phaùp, Baéc Vieät. Ngaøi xuaát gia taïi chuøa Thanh Töôùc taâm hoï cuõng thanh tònh vaø yeân laëng— treân nuùi Du Hyù ôû Thöôøng Laïc. Ngaøi laø phaùp töû Water in a deep lake is clear and still; ñôøi thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Veà similarly, on hearing the Buddha sau, ngaøi chuyeân tu phöôùc baèng caùch baéc caàu teachings, the wise become extremely boài loä ôû nhöõng vuøng thoân daõ. Ngaøi thò tòch naêm serene and peaceful (Dharmapada 82). 1190—A Vietnamese Zen master from OÂ 7) Ngöôøi laønh thöôøng xa lìa maø khoâng baøn Dieân, North Vietnam. He left home to become ñeán nhöõng ñieàu tham duïc. Keû trí ñaõ xa lìa a monk at Thanh Töôùc Temple on Mount Du nieäm löï möøng lo, neân chaúng coøn bò lay Hyù in Thöôøng Laïc. He was the Dharma heir of ñoäng vì khoå laïc—Good people give up all the tenth generation of Wu-Yun-T'ung Zen attachments, they don't talk about sensual Sect. Later, he focused in cultivating merits by craving. The wise show neither elation nor building bridges, fixing roads in rural areas. He depression; therefore, they are not passed away in 1190. affected by happiness or sorrow Trí Bi: Trí Ñöùc vaø Bi Ñöùc, hai trong ba ñöùc (Dharmapada 83). cuûa Phaät—All-knowing and all-pitying 8) Khoâng vò tình thieân haï, cuõng khoâng vò tình qualities of a Buddha, two of the three virtues moät ngöôøi naøo, ngöôøi trí khoâng laøm baát cöù or qualities of a Buddha. ñieàu gì sai quaáy: khoâng neân caàu con trai, ** For more information, please see Tam Ñöùc söï giaøu coù, vöông quoác baèng vieäc sai (D). quaáy; khoâng neân caàu mong thaønh coâng Trí Bieän: cuûa mình baèng nhöõng phöông tieän baát 1) Trí tueä vaø khaû naêng bieän bieät: Wisdom chaùnh. Ñöôïc vaäy môùi thaät laø ngöôøi ñaïo and dialectic power. ñöùc, trí tueä vaø ngay thaúng—Neither for 2) Söï bieän bieät khoân ngoan: A wise the sake of oneself, nor for the sake of discrimination. another, a wise man does nothing wrong; 3) Söï bieän bieät baèng trí tueä: Argument from he desires not son, wealth, or kingdom by knowledge. doing wrong; he seeks his own success not by unjust means, then he is good, wise and Trí Caûnh: Jnana-darpanna (skt)—Vaät theå, righteous (Dharmapada 84). hoaøn caûnh hay ñieàu kieän beân ngoaøi laøm moâi giôùi cho trí quaùn saùt (trí laø caùi taâm naêng quaùn,

caûnh laø phaùp ôû beân ngoaøi ta)—The objects (or hoïc noåi tieáng cuûa Phaät Giaùo Ñaïi Thöøa—Sastra states, or conditions) of wisdom. (Commentary) on the Prajna paramita sutra. It Trí Chaùnh Giaùc: Buddha's mind. is a famous philosophical Mahayana work. Trí Chaân: Toaøn chaân—Perfect truth. ** For more information, please see Ñaïi Trí Ñoä Luaän. Trí Chieáu Saùng: Illuminated or enlightened intellect. Trí Ñoân: Chih-Tun 314-366—Moät trong nhöõng thieàn sö chính cuûa Phaät giaùo Trung Trí Chöû: Quoác vaøo theá kyû thöù tö. OÂng saùng laäp ra phaùi 1) Buùa hay chaøy trí tueä: The wisdom hammer Baùt Nhaõ cuûa Phaät Giaùo Nguyeân Thuûy Trung (buùa). Quoác. Trí Ñoân laø ngöôøi ñaàu tieân ñaõ ñöa ra lyù 2) Teân khaùc cuûa Kim Cöông chuøy: Another giaûi môùi veà moät trong nhöõng khaùi nieäm trung name for the vajra or diamond club. taâm trieát hoïc cuûa Trung Quoác laø "Lyù." Theo Trí Chöùng: Duøng thöïc trí maø chöùng ñaéc nieát truyeàn thoáng, lyù chæ traät töï vuõ truï, nhöng Trí baøn—Wisdom assurance—The wisdom which Ñoân lyù giaûi

ngöôïc laïi, nhö laø chaân lyù cao nhaát, realizes nirvana. hay nguyeân lyù cuoái cuøng, hay chaân tính. Ñònh Trí Chöôùng (Sôû Tri Chöôùng): Worldly nghóa naày veà sau ñöôïc caùc tröôøng phaùi Phaät wisdom is a hindrance to true wisdom. giaùo thöøa nhaän. Trí Ñoân coøn raát noåi tieáng laø ñeä Trí Cöï: Ngoïn ñuoác trí tueä (söï saùng suoát cuûa töû am hieåu saâu saéc veà Trang Töû vaø Ñaïo trí tueä gioáng nhö ngoïn ñuoác)—A torch of giaùo—One of the most important monks of the wisdom. fourth century and founder of the so-called Trí Dieäu: Maät trí giuùp phôi baøy chaân lyù— Prajna school of early Chinese Buddhism, the Mystic knowledge which reveals spiritual school of Appearance As Such. Chih-Tun was realities. the first to interpret “li,” a central notion in Trí Duïc: Intellectual education (cultivation or Chinese philosophy. According to the classical culture). view, “li” means the cosmic order; however, Trí Ñao: Chih-Tun, saw “li” the supreme truth, the 1) Löôõi kieám trí tueä: The sword of ultimate principle, or “suchness” (tathata). knowledge. This meaning for “li” was adopted by other 2) Trí tueä cuûa ngöôøi tu saéc beùn nhö löôõi kieám schools in the course of the development of (coù khaû naêng chaët ñöùt khoå ñau phieàn naõo): Buddhism in China. Chih-Tun was also known Knowledge like a sword. as a student of Chuang-Tzu and enjoyed great Trí Ñoaïn: Trí ñöùc vaø ñoaïn ñöùc laøm saùng toû popularity in Taoist circles. chaân lyù vaø ñoaïn dieät phieàn naõo—Mystic Trí Ñöùc: Trí vaø ñöùc—Intellectual and wisdom which attains absolute truth and cuts virtue—Merit (potency) of perfect knowledge. off misery. Trí Giaû: Trí Ñoä: Prajna paramita (skt)—Ñoä thöù saùu (I) Nghóa cuûa Trí Giaû—The meaning of trong luïc ñoä Ba La Maät, trí hueä Ba La Maät coù Knower: coâng naêng ñöa haønh giaû ñeán Nieát Baøn— 1) Ngöôøi trí: Knower—Wise man. Wisdom which brings men to nirvana, the sixth 2) Trí Giaû hay Trí Khaûi: Trí Giaû hay Trí of the six paramitas. Khaûi, ngöôøi saùng laäp toâng phaùi Thieân Thai Trí Ñoä Luaän: Maha-Prajnaparamita Sastra beân Trung Quoác—Chih-Che or Chih-K’ai, founder of the T’ien-T’ai sect in China—(skt)—Ñaïi Trí Ñoä Luaän—Luaän veà Kinh Baùt See Trí Khaûi, and Thieân Thai Nguõ Thôøi Nhaõ Ba La Maät Ña. Ñaây laø moät taùc phaåm trieát Baùt Giaùo.

(II) Nhöõng lôøi Phaät daïy veà Trí Giaû trong Kinh 6. Nhö ngoïn nuùi kieân coá, chaúng bao giôø bò Phaùp Cuù—The Buddha’s teachings on gioù lay, cuõng nhö theá, nhöõng lôøi huûy baùng “the wise” in the Dharmapada Sutra: hoaëc taùn döông chaúng bao giôøi laøm lay 1. Neáu gaëp ñöôïc ngöôøi hieàn trí thöôøng chæ ñoäng ngöôøi ñaïi trí—As a solid rock is not baøy laàm loãi vaø khieån traùch mình nhöõng shaken by the wind; likewise, the wise are choã baát toaøn, haõy neân keát thaân cuøng hoï vaø not moved by praise or blame xem nhö baäâc trí thöùc ñaõ chæ kho taøng baûo (Dharmapada 81). vaät. Keát thaân vôùi ngöôøi trí thì laønh maø 7. Nhö nöôùc hoà saâu, vöøa yeân laëng trong saïch, khoâng döõ—Should you see an intelligent nhöõng ngöôøi coù trí tueä sau khi nghe phaùp, man who points out faults and blames taâm hoï cuõng thanh tònh vaø yeân laëng— what is blame-worthy, you should Water in a deep lake is clear and still; associate with such a wise person. It similarly, on hearing the Buddha should be better, not worse for you to teachings, the wise become extremely associate such a person (Dharmapada 76). serene and peaceful

(Dharmapada 82). 2. Nhöõng ngöôøi hay khuyeân raên daïy doã, caûn 8. Ngöôøi laønh thöôøng xa lìa maø khoâng baøn ngaên toäi loãi keû khaùc, ñöôïc ngöôøi laønh kính ñeán nhöõng ñieàu tham duïc. Keû trí ñaõ xa lìa yeâu bao nhieâu thì bò ngöôøi döõ gheùt boû baáy nieäm löï möøng lo, neân chaúng coøn bò lay nhieâu—Those who advise, teach or ñoäng vì khoå laïc—Good people give up all dissuade one from evil-doing, will be attachments, they don't talk about sensual beloved and admired by the good, but they craving. The wise show neither elation nor will be hated by the bad (Dharmapada 77). depression; therefore, they are not 3. Chôù neân laøm baïn vôùi ngöôøi aùc, chôù neân affected by happiness or sorrow laøm baïn vôùi ngöôøi keùm heøn, haõy neân laøm (Dharmapada 83). baïn vôùi ngöôøi laønh, vôùi ngöôøi chí khí cao 9. Khoâng vò tình thieân haï, cuõng khoâng vò tình thöôïng—Do not associate or make friends moät ngöôøi naøo, ngöôøi trí khoâng laøm baát cöù with evil friends; do not associate with ñieàu gì sai quaáy: khoâng neân caàu con trai, mean men. Associate with good friends; söï giaøu coù, vöông quoác baèng vieäc sai associate with noble men (Dharmapada quaáy; khoâng neân caàu mong thaønh coâng 78). cuûa mình baèng nhöõng phöông tieän baát 4. Ñöôïc uoáng nöôùc Chaùnh phaùp thì taâm chaùnh. Ñöôïc vaäy môùi thaät laø ngöôøi ñaïo thanh tònh an laïc, neân ngöôøi trí thöôøng vui ñöùc, trí tueä vaø ngay thaúng—Neither for möøng, öa nghe Thaùnh nhôn thuyeát phaùp— the sake of oneself, nor for the sake of Those who drink the Dharma, live in another, a wise man does nothing wrong; happiness with a pacified mind; the wise he desires not son, wealth, or kingdom by man ever rejoices in the Dharma doing wrong; he seeks his own success not expounded by the sages (Dharmapada 79). by unjust means, then he is good, wise and 5. Ngöôøi töôùi nöôùc lo daãn nöôùc, thôï laøm cung righteous (Dharmapada 84). teân lo uoán cung teân, thôï moäc lo naåy möïc 10. Trong nhaân loaïi chæ coù moät ít ngöôøi ñaït ño caây, coøn ngöôøi trí thì lo töï ñieàu phuïc ñeán beán bôø kia, coøn bao nhieâu ngöôøi khaùc laáy mình—Irrigators guide the water to thì ñang boài hoài vô vaån taïi bôø naày—Few where they want, fletchers bend the are among men who crosses and reaches arrows, carpenters control their timber, the other shore; the rest of mankind only and the wise control or master themselves run about the bank (Dharmapada 85). (Dharmapada 80).

11. Nhöõng ngöôøi naøo hay thuyeát phaùp, hay Trí Haûi: Teân cuûa Hoøa Thöôïng Trí Haûi, ngöôøi theo Chaùnh phaùp tu haønh, thì ñöôïc ñaït tôùi ñaõ ñoân ñoác truøng tu chuøa Quoác AÂn vaøo naêm bôø kia, thoaùt khoûi caûnh giôùi taø ma khoù 1805 vôùi söï ñoùng goùp 300 laïng baïc cuûa Coâng thoaùt—Those who preach and act Chuùa Long Thaønh, chò vua Gia Long—Name according to the teachings, are those who of Most Venerable Trí Haûi who supervised the are crossing the realm of passions which is reconstruction of Quoác AÂn temple in 1805 so hard to cross, and those who will reach through the contribution of Princess Long the other shore (Dharmapada 86). Thaønh, an elder sister of king Gia Long, who 12. Ngöôøi trí haõy neân rôøi boû haéc phaùp (aùc offered 300 ounces of silver. phaùp) maø tu taäp baïch phaùp (thieän phaùp), Trí Haïnh Cuûa Baäc Giaùc Ngoä: The xa gia ñình nhoû heïp, xuaát gia soáng ñoäc knowledge of the enlightened. thaân theo phaùp taéc Sa-moân—A wise man Trí

Haïnh Nhö Lai: The knowledge of should abandon the way of woeful states Tathagata. and follows the bright way. He should go Trí Hoûa: Ngoïn löûa trí tueä coù coâng naêng ñoát from his home to the homeless state and chaùy khoå ñau phieàn naõo—The fire of wisdom live in accordance with the rules for which burns up misery. Sramanas (Dharmapada 87). 13. Ngöôøi trí phaûi goät saïch nhöõng ñieàu caáu ueá Trí Hoaøng: Thieàn sö Trí Hoaøng—Zen master trong taâm, haõy caàu caùi vui Chaùnh phaùp, xa Chih-Huang—Theo Thieàn sö D.T. Suzuki lìa nguõ duïc maø chöùng Nieát baøn—A wise trong Thieàn Luaän, Taäp I, Thieàn sö Trí Hoaøng, man should purge himself from all the chuyeân hoïc ngoài thieàn vôùi Nguõ Toå. Sau hai impurities of the mind, give up sensual möôi naêm ngoài tònh trong am, oâng töï coi nhö pleasures, and seek great delight in ñöôïc chaùnh ñònh. Hoïc troø cuûa Hueä Naêng laø Nirvana (Dharmapada 88). Huyeàn Saùch nghe tieáng ñoàn beøn tìm ñeán thaûo 14. Ngöôøi naøo thöôøng chính taâm tu taäp caùc am, hoûi: “OÂng ngoài laøm gì ñaây?” Trí Hoaøng pheùp giaùc chi, xa lìa taùnh coá chaáp, rôøi boû ñaùp: “Nhaäp ñònh.” Huyeàn Saùch hoûi: “OÂng noùi taâm nhieãm aùi, dieät heát moïi phieàn naõo ñeå oâng nhaäp ñònh, vaäy oâng höõu taâm maø nhaäp? trôû neân saùng suoát, thì seõ giaûi thoaùt vaø Hay voâ taâm maø nhaäp? Neáu laø voâ taâm thì taát chöùng ñaéc Nieát baøn ngay trong ñôøi hieän caû theá giôùi voâ tình nhö coû caây ngoùi gaïch ñeàu taïi—Those whose minds are well-trained coù theå nhaäp ñònh heát thaûy. Baèng höõu taâm maø and well-perfected in the seven factors of nhaäp thì moïi gioáng höõu tình, haøm linh coù yù enlightenment, who give up of grasping, thöùc, ñeàu cuõng ñònh ñöôïc.” Trí Hoaøng noùi: abandon defiled minds, and eradicate all “Trong khi toâi nhaäp ñònh thì khoâng bieát laø höõu afflictions. They are shinning ones and taâm hoaëc voâ taâm.” Huyeàn Saùch laïi noùi: “Neáu have completely liberated and attained oâng khoâng bieát laø höõu taâm hoaëc voâ taâm thì luùc Nirvana even in this world (Dharmapada naøo cuõng laø ñònh, sao coøn goïi laø ‘xuaát nhaäp.’ 89). Neáu coù xuaát nhaäp thì chaúng phaûi laø ñaïi ñònh.” Trí Hoaøng khoâng ñaùp, laùt sau hoûi: “Thaày cuûa Trí Giaùo: Toaøn Giaùo—Complete or perfect oâng laø ai?” Huyeàn Saùch noùi: “Thaày toâi laø Luïc teaching. Toå ôû Taøo Kheâ.” Trí Hoaøng laïi hoûi: “Luïc Toå Trí Giôùi: Trí giôùi laø lyù trí töông ñoái, ñoái laïi daïy theá naøo veà Thieàn ñònh?” Huyeàn Saùch vôùi lyù giôùi—The realm of knowledge, in thöa: “Thaày toâi noùi raèng Thieàn voán laëng im maø contrast with that of fundamental principles of huyeàn dieäu (dieäu traïm), vaéng laëng maø troøn ñaày law (Lyù giôùi). (vieân tòch), theå vaø duïng ñeàu nhö nhö, chaúng xuaát chaúng nhaäp, chaúng ñònh chaúng loaïn.

Thieàn taùnh khoâng coù choã truï, chôù truï ôû choã not to be separated, they are of one Suchness. vaéng laëng cuûa Thieàn. Thieàn taùnh chaúng sanh, The five skandhas are empty in their nature, chôù ñaâm nghó veà söï sanh dieât cuûa Thieàn. Taâm and the six sense-objects have no reality. The nhö hö khoâng, nhöng ñöøng coù suy löôøng veà hö truth knows of neither entering nor going out, khoâng.” Trí Hoaøng nghe vaäy beøn ñeán yeát kieán neither being tranquil nor disturbed. Dhyana in Toå Hueä Naêng. Toå hoûi: “OÂng laø ai?” Trí Hoaøng essence has no fixed abode. Without

ataching trình heát moïi vieäc. Toå noùi: “Ñuùng nhö lôøi cuûa yourself to an abode, be serene in dhyana. Huyeàn Saùch noùi, oâng cöù ñeå taâm oâng töï nhieân Dhyana essence is birthless; without attaching nhö hö khoâng, maø vaãn khoâng moät kieán giaûi yourself to the thought of birth and death, naøo veà caùi khoâng aáy, thì taâm seõ öùng duïng töï thinking in dhyana. Have your mind like unto do, khoâng vöôùng maéc, daàu laøm gì, ñoäng hay space and yet have no thought of space.” Thus tònh, vaãn laø voâ taâm, vaø ñoù laø luùc phaøm hay learning the sixth patriarch’s view on samadhi Thaùnh ñeàu queân heát, naêng (chuû) vaø sôû (khaùch) or dhyana, Chih-Huang came to the master ñeàu döùt troïn, taùnh vaø töôùng ñeàu nhö nhö, töùc laø himself and asked to be further enlightened. khoâng luùc naøo chaúng laø ñònh vaäy.”—According The patriarch said: “What Hsuan-Ts’e told you to Zen master D.T. Suzuki in the Essays in is true. Have your mind like unto space and Buddhism, Book I, Chih-Huang was an adept entertain in it no thought of emptiness. Then in meditation, which he studied under the fifth the truth will have its full activity unimpeded. patriarch. After twenty years of meditation he Every movement of yours will come out of an thought he well understood the purport of innocent heart, and the ignorant and the wise meditation or samadhi. Hsuan-Ts’e, learning will have an equal treatment in your hands. his attainment, visited him, and said: “What Subject and object will lose their distinction, are you doing there?” Chih-Huang said: “I am and essence and appearance will be of one entering into a samadhi.” Hsuan-Ts’e said: suchness. When a world of absolute oneness is “You speak of entering, but how do you enter thus realized, you have attained to eternal into samadhi with a thoughtful mind or with a samadhi.” thoughtless mind? If you say with a thoughtless Trí Hoaëc: Trí tueä vaø söï nghi hoaëc—Wisdom mind, all non-sentient beings such as plants or and delusion. bricks could attain samadhi. If you say with a Trí Huùc Ñaïi Sö: Theo Hoøa Thöôïng Thích thoughtful mind, all sentient beings could Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå, Trí attain it.” Chih-Huang said: “When I enter into Huùc Ñaïi Sö töï laø Ngaãu Ích, ngöôøi ñôøi nhaø samadhi, I am not conscious of either being Thanh, con cuûa hoï Chung, queâ ôû Ngoâ Huyeän. thoughtful or being thoughtless.” Hsuan-Ts’e Thaân phuï ngaøi thoï trì chuù Ñaïi Bi vaø Baïch Y, said: “If you are conscious of neither, you are moäng thaáy Ñöùc Quaùn Theá AÂm trao cho moät right in samadhi all the time; why you then talk ñöùa beù, sau ñoù môùi sanh ra ngaøi. Thuôû nieân at all of entering into it or coming out of it? If, thieáu ngaøi theo Nho hoïc, ñaõ töøng vieát saùch baøi however, there is realy entering or coming out, baùng ñaïo Phaät. Sau nhaân xem ñöôïc boä saùch it is not Great Samadhi.” Chih-Huang did not “Truùc Song Tuøy Buùt Luïc” cuûa Lieân Trì Ñaïi Sö know how to answer. After a while he asked (Toå thöù 8 cuûa Tònh Ñoä Trung Hoa), lieàn tænh who was Hsuan-Ts’e’s teacher and what was ngoä, ñoát boû cuoán saùch cuûa mình ñaõ vieát ñi. his understanding of samadhi. Hsuen-Ts’e Naêm hai möôi tuoåi, ngaøi hoïc Kinh Ñòa Taïng said: “Hui-Neng is my teacher, and according Boån Nguyeän, nhôø ñoù maø phaùt yù xuaát traàn, moãi to him, the ultimate truth lies mystically serene ngaøy haèng luoân nieäm Phaät. Nieân hieäu Thieân and perfectly quiet; substance and function are Khaûi naêm ñaàu,

ngaøi ñöôïc 24 tuoåi, sau khi nghe

moät Phaùp Sö giaûng kinh boãng phaùt nghi tình, practiced reciting the Great Compassionate duïng coâng tham cöùu. Ít laâu sau, ñöôïc toû ngoä, and Pure White Robe mantras. In a dream, his lieàn ñoùng cöûa nhaäp thaát ôû Ngoâ Giang. Thôøi kyø father saw Avalokitesvara Bodhisattva handing aáy ngaøi ñau naëng, môùi quyeát chí nieäm Phaät him a young child. Thereafter, the Great caàu sanh Tònh Ñoä. Sau khi beänh vöøa döùt, ngaøi Master was born. During his youth, he was a lieàn kieát ñaøn trì chuù vaõng sanh moät thaát, ñoát ba student of Consucianism and wrote books lieàu höông nôi caùnh tay, theä nguyeän phaùt loøng derading Buddhism. After he read the series Boà Ñeà, caàu sanh Cöïc Laïc ñeå mau chöùng troøn "Truùc Song Tuøy Buùt Luïc" written by Great ñaïo quaû, sôùm ñoä chuùng sanh. Veà sau Ñaïi sö Master Lieân-Ch'ih (Eighth Pureland Patriarch), töøng truï trì caùc nôi nhö OÂn Laêng, Chöông he was awakened immediately and burned the Chaâu, Thaïch Thaønh, Thaùnh Kheâ, Tröôøng books he had written before. When he was Thuûy, Taân An, roäng truyeàn giaùo phaùp Thieân twenty years old, he began studying the "Great Thai vaø moân nieäm Phaät. Thôøi baáy giôø, nhöõng Vows of Ksitigarbha Sutra" and as a result he nhaø tu thieàn ôû caùc nôi, phaàn ñoâng ñeàu cho raèng developed the intention of abandoning the phaùp moân Tònh Ñoä laø quyeàn giaùo, cho neân moãi secular life to join the order, and he practiced khi gaëp ngöôøi nieäm Phaät thì daïy hoï neân tham Buddha Recitation throughout each day. In the cöùu quaùn töôûng. Rieâng ñaïi sö laïi nhaän ñònh ra first year of T'ien-Ksi reign period, he was phaùp "Trì Danh Nieäm Phaät" chính laø moân twenty-four years old. After he heard a "Taâm Toâng Vieân Ñoán." Coù oâng Traùc Taû Xa laø Dharma Master teaching and explaining the moät cö só tu Thieàn, töøng ñem nhöõng huyeàn lyù Sutra, he suddenly began to have doubts and beân Thieàn gaïn hoûi Tònh Ñoä, ngaøi ñeàu traû lôøi immediately investigated and researched more moät caùch thích ñaùng caû. Sau ñoù ñaïi sö veà aån tu Buddhist teachings to find answers for his ôû nuùi Linh Phong. Bình thöôøng, ñaïi sö thöôøng skepticism. Not long after, he was awakened, khai thò raèng phaùp moân Nieäm Phaät khoâng coù he immediately went into retreat in the Wu- chi laï kyø ñaëc bieät caû, chæ coù moät yeáu ñieåm Jiang region. During this period, he was quite quan troïng duy nhaát laø Tín Haïnh Nguyeän (see ill and became determined to practice Buddha Tín Haïnh Nguyeän,Nhò Trì, and Tam Tuï Tònh Recitation praying to gain rebirth in the Giôùi). Vaøo cuoái muøa Ñoâng naêm Thuaän Trò thöù Pureland. As soon as he was cured, he went 11, ñaïi sö caûm chuùt beänh nheï. Ngaøi di chuùc laïi into a retreat for one week to practice reciting moïi vieäc vaø daën doø caùc ñeä töû raèng: "Sau khi ta the Gaining Rebirth Mantra. He then burned thò tòch, caùc ngöôi laøm leã traø tyø xong roài phaûi three incenses into his arm vowing to cultivate taùn xöông cho nhuyeãn, troän chung vôùi boät, hoøa for the Bodhi Mind, praying to gain rebirth to thaønh vieân, ñem chia thí cho caùc loaøi caù chim, the Ultimate Bliss World to attain quickly the ñeå keát duyeân Tònh Ñoä vôùi chuùng. Sang ñaàu Ultimate Enlightenment and be able to help naêm, vaøo ngaøy 21 thaùng gieâng, ñaïi sö daäy save sentient beings as soon as possible. He sôùm, saéc dieän töôi khoûe nhö ngöôøi

khoâng became abbot of various temples including beänh. Ñeán ñuùng ngoï, ngaøi ngoài thaúng treân On-Lang, Shing-Chou, Su-Sheng, Hsing-Ksi, giöôøng maø thò tòch, thoï ñöôïc 57 tuoåi— Ch'ang-Tsuy, and Hsing-An, as he taught According to Most Venerable Thích Thieàn widely the teachings of T'ien-T'ai Zen and Taâm in The Thirteen Patriarchs of Pureland Buddha Recitation or Pureland Buddhism. Buddhism, Great Venerable Master Chu-Rut's During this period, the majority of those self-given name was Ou-I. He was born to the cultivating Zen assumed the Pureland Dharma Chung Family from Wu-Hsien region. He lived Door to be a dependent doctrine. Therefore, during the T'ang Dynasty. His father had often each time meeting cultivators who practiced

Buddha Recitation, Zen practitioners would Trong caùc phieàn naõo caên baûn thì si meâ laø tell them to examine and investigate the word thöù phieân naõo coù goác reã maïnh nhaát. Moät "Contemplation." Only the Great Master khi goác reã cuûa si meâ bò baät tung thì caùc accepted the Dharma practice of "Reciting the loaïi phieàn naõo khaùc nhö tham, saân, chaáp Buddha's Name" as the path of "Ultimate tröôùc, maïn, nghi, taø kieán, ñeàu deã bò baät Perfection." A lay Buddhist who practiced Zen goác. Nhôø coù trí hueä Ba La Maät maø chuùng during that time, named Traùc-Taû-Xa. He often ta coù khaû naêng daïy doã vaø höôùng daãn borrowed the marvelous and magnificent Zen nhöõng chuùng sanh si meâ. Ñeå ñaït ñöôïc trí theories to ask the Great Master about hueä Ba La Maät, haønh giaû phaûi noã löïc quaùn Pureland teachings; each time, the Great chieáu veà caùc söï thöïc voâ thöôøng, voâ ngaõ, Master answered those questions most vaø nhaân duyeân cuûa vaïn höõu. Moät phen satisfactorily. Thereafter, the Great Master ñaøo ñöôïc goác voâ minh, khoâng nhöõng haønh retired to the Ling-Feng Mountain. Regularly, giaû töï giaûi thoaùt töï thaân, maø coøn coù theå he often taught: "There isn't anything giaùo hoùa vaø höôùng daãn cho nhöõng chuùng extraordinary or unusual about Buddha sanh si meâ khieán hoï thoaùt ra khoûi voøng Recitation, it has only these important points keàm toûa cuûa sanh töû—The prajna- "Deep Faith, Sincere Vow, and Diligent paramita is a gate of Dharma-illumination; Practice." (see Tín Haïnh Nguyeän, and Nhò for with it, we eradicate the darkness of Trì). At the end of the winter of the eleventh ignorance. Among the basic desires and year of Thuaän-Trò reign period, the Great passions, ignorance has the deepest roots. Master had a minor illness. He resigned from When these roots are loosened, all other all his positions and responsibilities and desires and passions, greed, anger, instructed his disciples: "After I pass away and attachment, arrogance, doubt, and wrong following my cremation, mix my ashes with views are also uprooted. In order to obtain flour and roll them into little balls, and then wisdom-paramita, practitioner must make divided them up to make donations to different a great effort to meditate on the truths of kinds of birds and fish, in order to establish and impermanence, no-self, and the dependent form Pureland connections for them. In the origination of all things. Once the roots of beginning of the year of the 21th of January, ignorance are severed, we can not only the Great Master woke up early, appearing full liberate ourselves, but also teach and of vitality like a healthy

person. At noon time, guide fooloish beings to break through the he sat in the lotus position on his bed, facing imprisonment of birth and death. the West, put his palms together, reciting 3) For more information, please see Luïc Ñoä Buddha's name to pass away. He was 57 years Ba La Maät, and Trí Tueä in Vietnamese- old. English Section. **For more information, please see Tín Haïnh Trí Hueä Baùt Nhaõ: Prajna-paramita (skt)— Nguyeän, Nhò Trì, and Tam Tuï Tònh Giôùi. Transcendental knowledge—See Trí Hueä Ba Trí Hueä: Jnana (skt)—Wisdom—See Trí Tueä. La Maät. Trí Hueä Ba La Maät: Prajna-paramita (skt)— Trí Hueä Haûi: Trí tueä cuûa Nhö Lai saâu roäng Wisdom-paramita. gioáng nhö bieån—Buddha-wisdom deep and 1) See Baùt Nhaõ. wide as the ocean. 2) Trí hueä Ba la maät laø cöûa ngoõ ñi vaøo haøo Trí Hueä Khoâng Caáu Chöôùng: Unfettered quang chö phaùp, vì nhôø ñoù maø chuùng ta knowledge. ñoaïn tröø taän goác reã boùng toái cuûa si meâ. Trí Hueä Kieám: The sword of wisdom.

Trí Hueä Kieän Toaøn: Perfect knowledge. Hoäi, laøm tieåu naêm 7 tuoåi, vaø thoï cuï tuùc giôùi Trí Hueä Löïc: Wisdom—Insight. naêm 20 tuoåi. Thoaït tieân oâng laøm ñeä töû ngaøi Trí Hueä Moân: Cöûa ngoõ ñi vaøo trí tueä hay Hueä Tö, vaø ñöôïc daïy rieâng veà phaùp tu quaùn cuûa Kinh Phaùp Hoa. Ñeán naêm 575, töùc vaøo quyeàn trí laø cöûa vaøo thöïc trí—The gate of khoaûng tuoåi 38, oâng cuøng ñeä töû ñeán nuùi Thieân Buddha-wisdom which leads to all truth. Thai vaø saùng laäp ra toâng phaùi Thieân Thai noåi ** For more information, please see Nhò Trí tieáng, giaùo thuyeát cuûa toâng phaùi naày döïa treân Vieân Maõn. Kinh Phaùp Hoa. Taïi ñaây oâng gaëp moät kyø tuùc, Trí Hueä Nhaät: Jnana bhaskara (The sun of Ñònh Quang, ñaõ ñeán ñaây khoaûng 40 naêm veà knowledge. tröôùc. Vò naày tieáp nhaän Trí Khaûi vaø daïy cho Trí Hueä Nhò Bieân: Dualistic wisdom. oâng taát caû nhöõng ngaønh hoïc thuaät cuûa Phaät Trí Hueä Phaät: Tathata-jnanabuddha (skt)— giaùo. Trí Khaûi cö nguï treân nuùi naày suoát chín Buddha-wisdom—Great wisdom. naêm vaø thieát laäp ôû ñaây moät ñaïi Taêng vieän goïi Trí Hueä Quaùn: Moät trong nguõ quaùn cuûa Ñöùc laø Quoác Thanh Töï. OÂng thöôøng ñöôïc toân hieäu Quaùn Theá AÂm, duøng trí tueä chaân thöïc ñeå quaùn laø Thieân Thai Ñaïi Sö. Tuøy Daïng Ñeá, baáy giôø saùt lyù thöïc töôùng—One of the five types of laøm Toång Quaûn ñaát Döông Chaâu, phong cho meditation of Kuan-Shi-Yin, insight into ñaïi sö töôùc hieäu laø Trí Giaû. Bôûi söï noåi baät veà reality. nhaân caùch vaø söï thaâm traàm veà sôû hoïc cuûa ** For more information, please see Nguõ Quaùn mình, oâng ñaït ñòa vò cao nhaát trong taát caû (3). nhöõng hoïc giaû Phaät giaùo Trung Hoa ñöông Trí Hueä Quang Minh: Wisdom or mental thôøi. Veà khaû naêng toå chöùc hoïc thuyeát Phaät light. giaùo vaø daïy doã nhöõng ngöôøi hoïc Phaät, chöa ai Trí Hueä Quang Phaät: Teân goïi taét cuûa Ñöùc saùnh ngang baèng oâng noåi. Söï kieän toaøn cuûa Phaät A Di Ñaø (vì Ñöùc Phaät naày coù ñuû trí hueä toâng Thieân Thai laø do ôû oâng, vaø vì vaäy oâng quang minh)—Wisdom Light Buddha, an ñöôïc xöng tuïng nhö laø toå thöù nhaát cuûa toâng abbreviated name for Amitabha Buddha. naày, duø thöïc söï oâng chæ laø vò Toå thöù tö trong ** For more information, Please see A Di Ñaø. theå heä giaùo hoïc cuûa hoïc thuyeát Thieân Thai. Veà Trí Hueä Qui Öôùc: Conventional

wisdom. sau, Truyeàn Ñaêng Luïc gaùn cho ngaøi Trí Khaûi döôùi danh muïc “Thieàn moân ñaït giaû tuy baát Trí Hueä Thuø Thaéng: Parama-panna (p)— xuaát theá, höõu danh ö thôøi giaû” nghóa laø nhöõng Parama-prajna (skt)—Transcendental ngöôøi ñaõ ñaït ngoä ôû cöûa Thieàn tuy chaúng xuaát wisdom—Highest wisdom. theá nhöng coù danh tieáng ñöông thôøi. Caùc moân Trí Hueä Thuûy: Trí hueä thuûy coù coâng naêng ñoà phaùi Thieân Thai phaûn ñoái vieäc naày, nhöng goät röûa taát caû nhöõng ueá tröôïc cuûa duïc voïng— theo Thieàn sö D.T. Suzuki trong Thieàn Luaän, The water of wisdom, which washes away the Taäp I, thì quan nieäm cuûa Truyeàn Ñaêng Luïc laø filth of passion. hôïp lyù, vì leõ neáu boû phaàn huyeàn ñaøm luaän dieäu Trí Hueä Toái Haäu: Ultimate wisdom. thì toâng Thieân Thai laø moät doøng khaùc cuûa ñaïo Trí Höõu Sö: Vaên Tö Tu—Knowledge or Thieàn, moät doøng phaùt trieån ñoäc laäp vôùi Thieàn wisdom that comes from listening to the cuûa Toå Sö Ñaït Ma, nhöng neáu kheùo phaùt huy dharma, reflection and cultivation. moät caùch thöïc tieãn hôn chaéc chaén seõ qui thuùc ôû Trí Khaûi: Trí Khaûi , coøn goïi laø Trí Giaû hay Thieàn nhö döôùi hình thöùc hieän coù. Raát tieác, Thieân Thai Ñaïi Sö. Teân thaät cuûa oâng laø Traàn khía caïnh huyeàn hoïc ñöôïc khai thaùc moät caùch Ñöùc An, sanh naêm 538 vaø thò tòch naêm 597 sau quaù ñaùng, laán qua phaàn thöïc tieãn neân caùc ñaïo Taây Lòch. Queâ oâng ôû Dónh Xuyeân thuoäc An só Thieân Thai luoân luoân gaây chieán vôùi Thieàn,

nhaát laø vôùi caùnh Thieàn cöïc taû thöôøng cöông known at the time.” This applies to some monk quyeát toá caùo coá taät cuûa caùc ngaøi thích hyù luaän who does not occupy any recognized position bieän giaûi theo töø chöông, hay khaûo kinh ñieån. in an officially registered monastery. The Tuy nhieân, daàu sao Thieân Thai cuõng laø moät T’ien-T’ai followers object to see their Father bieán theå cuûa Thieàn, vaø chö Toå khai saùng ra Chi-I mentioned in the Transmissions of the toâng aáy coù theå xöùng ñaùng xeáp vaøo haøng Thieàn Lamp as “Adepts in Zen but not appearing in sö, maëc daàu caùc ngaøi khoâng cuøng phaùp heä vôùi the world, though well-known at the time.” But Thaïch Ñaàu, Döôïc Sôn, Maõ Toå, vaø Laâm Teá, according to Zen master D.T. Suzuki in the vaân vaân—Chih-I, founder of the T’ien-T’ai Essays in Zen Buddhism, Book I, the point of school. His real name was Ch’eân-Te-An. He view from the Transmissions of the Lamp is was born around 538 A.D. and died around 597 justifiable for the reason that the T’ien-T’ai A.D. at sixty years of age. He was a native of except its metaphysics, is another current of Ying-Ch’uan in An-Hui, became a neophyte at Zen started independently of the line of seven, was fully ordained at 20. At first, he Bodhidharma, and if this were allowed to take was a follower of Hui-Su,and received special a more practical course of development it instruction in the meditation of the Lotus. In should surely have resulted in Zen as we have 575, at the age of 38, he and his pupils went to it now. But its metaphysical side came to be the T’ien-T’ai mountain in Chekiang, where emphasized at the expense of the practical, he founded his famous school on the Lotus and for this reason the T’ien-T’ai philosophers Sutra as containing the complete gospel of the were ever at war with the Zen, especially with Buddha. Here he found an old scholar, Ting- the ultra-left wing, which

was inflexible in Kuang who had come there some forty years denouncing an appeal to ratiocination and ago. He welcomed Chi-I and gave instructions literary discoursing and sutra-learning. T'ien- in all branches of Buddhist learning. Chih-I T'ai is a variation of Zen and its first lived on the mountain for nine years and built promulgators may justly be classed as Zen the great monastery called Kuo-Ch'ing. He masters, though not of the pedigree to which was greatly honored by the name 'Great belong Shih-T'ou, Yueh-Shan, Ma-Tsu, and Master of T'ien-T'ai.' The Emperor Sui Yang- Lin-Chi, etc. Ti, who was then the Governor-General of Trí Khoân: Intelligence. Yang-Chou, gave him the title of 'Chih-Cheâ,' a Trí Kieám: Trí hueä Kieám—Löôõi kieám trí hueä. Man of Great Wisdom. As regard the Trí tueä thanh tònh, coù khaû naêng caét ñöùt duïc superiority of his personal character and the voïng phieàn naõo vaø döùt tuyeät sinh töû—The depth of his learning, he stands high above all sword of wisdom, which cuts away passion and the rest of the Buddhist scholars of China. In severs the link of transmigration. his power of orgainzation of Buddhist doctrine Trí Kính: The mirror of wisdom. of training of Buddhist students, no one will Trí Löïc: ever measure up to him. The final completion 1) Trí Tueä vaø Thaàn Löïc: Knowledge and of the T'ien-T'ai School is due to him, and, supernatural power. therefore, he is honoredas the first patriarch of 2) Naêng löïc cuûa trí tueä: Power of knowledge. the school, though he was actually the fourth 3) Haønh giaû (tu thieàn) coù ñuû naêng löïc xöû patriarch in the lineage of learning of the duïng maät trí: The efficient use of mystic T'ien-T'ai doctrine. Later, the Transmissions knowledge. of the Lamp mentioned him as "Adepts in Zen but not appearing in the world, though well-

Trí Lyù: Nguyeân taéc toaøn haûo hay luaät caên sau Taây Lòch döôùi ñôøi nhaø Ñöôøng—Fourth baûn—The utmost principle, the fundamental patriarch of the Hua-Yen school around 600- law. 668 A.D. during the T'ang dynasty. Trí Maãu: Giaùc Maãu hay baø meï sanh ra trí Trí Ngoân: Toaøn ngöõ hay nhöõng lôøi giaûi thích tueä—Wisdom-mother—The mother of hoaøn toaøn—Perfect words, words of complete knowledge. explanation. Trí Meänh: To risk (venture) one's life. Trí Nguyeät: Jnanacandra (skt). Trí Moân: Trí hueä Phaät hay con ñöôøng daãn 1) Trí tueä saùng nhö aùnh traêng: Knowledge ñeán giaùc ngoä Boà Ñeà (bao goàm taát caû caùc ñöùc bright as the moon. töï lôïi)—Wisdom gate, or Buddha-wisdom, or 2) Trí Nguyeät laø teân cuûa moät vò thaùi töû ngöôøi the way of enlightenment. xuaát gia trôû thaønh moät nhaø sö vaøo khoaûng ** For more information, please see Nhò Moân naêm 625 sau Taây Lòch: Jnanacandra, name (D). of a prince of Karashahr who became a monk around 625 A.D. Trí Moân Quang Toä Thieàn Sö: Zen master Kuang-Zuo-Zhi-Men—See Quang Toä Trí Moân Trí Nhaøn Höông Nghieâm Thieàn Sö: Zen Thieàn Sö. Master Zhi-Xian—See Höông Nghieâm Thieàn Sö. Trí Na: Cina (skt)—Trung Hoa—China. Trí Na Boäc Ñeå: Cinapati (skt). Trí Nhaõn: 1) Maét trí tueä (khoâng phaûi maét thòt): The eye 1) Vò chuùa töø Trung Hoa ñöôïc noùi ñeán trong of wisdom, not the flesh eye. Taây Vöïc Kyù: Lord from China, said in the 2) Trí laø maét nhìn ñeå ñaït tôùi chaân lyù: Record of Western Lands to have been Wisdom as an eye to attain the truth. appointed by the Han rulers. 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø Trí Nhaân: Ñieån,

Cinapati laø moät vöông quoác nhoû 1) Ngöôøi coù trí hay ngöôøi hoaøn toaøn: A naèm veà phía taây baéc cuûa AÁn Ñoä (gaàn perfect man. Lahore baây giôø) maø daân chuùng cuûa vöông 2) Phaät Thích Ca Maâu Ni: Sakyamuni quoác naày ñoan chaéc raèng nhöõng vò vua Buddha. ñaàu tieân cuûa hoï ñeán töø Trung Quoác: Trí Nhôù: Mind—Memory. According to Eitel in the Dictionary of Trí Nhôù Khoâng Linh Maãn: Failing Chinese Buddhist Terms: A small kingdom memory. northwest of India (near Lahore) the Trí Nhôn Trí Quaû: Wisdom now produces inhabitants of which asserted that their wisdom fruit hereafter. first kings had come from China. Trí Phaùp Thaân: Caùi trí nhö nhö roát raùo cuûa Trí Naõo: Brain. thuûy giaùc—The Dharmakaya as wisdom, Trí Naêng: Intellect. kinetic or active. Trí Naêng Saâu Saéc: Intellectual discernment. ** For more information, please see Nhò Phaùp Trí Ngaïi: Sôû Tri Chöôùng hay phieàn naõo laøm Thaân. trôû ngaïi trong vieäc ñaït thaønh trí hueä Phaät (voâ Trí Phaân Bieät: Jnana (skt)—Analytical minh laøm trôû ngaïi giaùc ngoä Boà Ñeà)— knowledge. Obstacles to attaining Buddha-wisdom Trí Quaû: Trí quaû hay giaùc ngoä Boà Ñeà (loaïi (Original ignorance—Caên baûn voâ minh). dieäu quaû sinh ra do tu haønh ôû nhaân ñòa)—The Trí Nghieãm: Vò Toå thöù tö cuûa tröôøng phaùi fruit of knowledge, or enlightenment. Hoa Nghieâm, vaøo khoaûng töø naêm 600 ñeán 668 Trí Quang: Jnanaprabha (skt).

1) AÙnh saùng trí tueä (trí tueä coù theå phaù tan hoân Taïng. Nhöng phaùi ñoaøn naày ñaõ thaát baïi vì aùm): Having the light of knowledge. hoï khoâng thuyeát phuïc noåi vò luaän sö naày 2) Teân cuûa moät ñeä töû cuûa Luaät Sö Giôùi Hieàn. ñeán Taây Taïng. Trí Quang khoâng phaûi laø Theo Giaùo sö Bapat trong Hai Ngaøn Naêm ngöôøi deã naûn loøng. OÂng quyeát ñònh cöû moät Traêm Naêm Phaät Giaùo, vaøo giöõa theá kyû thöù phaùi ñoaøn khaùc nhöng tieàn ñaõ heát, neân chín, hoaøng töû Taây Taïng laø Ni Ma Gon ñi oâng ñeán tænh Gartog ñeå thu goùp vaøng. Ñaây veà phía taây vaø xaây döïng moät vöông quoác coù leõ laø moät nôi coù moû vaøng, naèm ôû vuøng môùi, moät trong nhöõng ngöôøi con trai cuûa phía baéc hoà Manasarovar. Theo lôøi keå laïi oâng ñaõ trôû thaønh tu só Phaät giaùo vaø mang thì vua xöù naày ñaõ baét giöõ oâng vaø ñoøi moät teân laø Trí Quang. Vaøo thôøi cuûa Trí Quang, soá tieàn chuoäc lôùn. Khi con trai oâng laø Maät toâng ñaõ thoân tính heát moïi toân giaùo ôû Bodhiprabha (Byang-Chub-Od) hay tin AÁn Ñoä. Maëc duø theá, baûn thaân Trí Quang cha mình bò baét, oâng ñaõ gom ñöôïc moät soá khoâng bò Maät toâng thu huùt. Traùi laïi, oâng tieàn töôûng laø ñuû ñeå giaûi thoaùt cho cha, coøn vieát moät cuoán saùch choáng laïi phaùi song soá tieàn ñoù bò xem laø chöa ñuû. Tröôùc naày. Caùc tu só Maät toâng Taây Taïng cho khi quay trôû veà laáy theâm tieàn, oâng ñeán raèng vò hoaøng thaân naày phaûi xuoáng ñòa thaêm cha trong tuø, vaø Trí Quang ñaõ baûo nguïc vì toäi vieát cuoán saùch phæ baùng naày. con: “Con ñaõ bieát laø ta ñaõ giaø yeáu roài. Trí Quang laø con trai caû cuûa vua Guge Neáu khoâng cheát baây giôø thì coù leõ cuõng chæ (Shenshung) vaø ñaõ trôû thaønh moät Tyø trong möôi naêm nöõa thoâi. Vaäy neáu con Kheo. OÂng ñoïc nhieàu boä kinh, theo chuû phung phí tieàn baïc vì ta thì chuùng ta khoâng nghóa duy lyù vaø thöøa keá cuûa oâng cha moät theå naøo môøi ñöôïc moät hoïc giaû töø AÁn Ñoä söï suøng moä saâu xa ñoái

vôùi ñaïo Phaät. Tuy qua ñaây. Thaät ñeïp ñeõ bieát bao neáu ta ñöôïc nhieân, oâng nhaän thaáy raèng choáng laïi caùi cheát vì moät muïc ñích cao caû vaø con duøng xaáu laø moät nhieäm vuï raát lôùn lao, nhöõng noã toaøn boä soá vaøng kia ñeå cöû ngöôøi ñi AÁn Ñoä löïc ñôn ñoäc cuûa oâng seõ khoâng kham noåi. röôùc moät hoïc giaû veà! Hôn theá nöõa, khoâng Do ñoù, oâng choïn laáy 21 thanh nieân Taây chaéc gì vò vua naày seõ thaû ta veà sau khi Taïng thoâng minh, cho hoïc ôû trong nöôùc nhaän ñuû soá tieàn ñoøi hoûi. Vì theá, con ôi, möôøi naêm, roài göûi ñeán Kashmir ñeå hoïc leân thay vì lo laéng cho ta, con haõy cöû moät söù cao hôn. Theá nhöng khoâng moät ngöôøi naøo giaû ñeán gaëp ngaøi A Ñeå Sa. Ta ñaûm baûo trong boïn hoï chòu noåi khí haäu khaéc nghieät raèng oâng ta seõ ñoàng yù ñeán Taây Taïng, nhaát cuûa Kashmir vaø taát caû ñeàu ñaõ boû maïng, laø khi ñöôïc bieát veà hoaøn caûnh hieän nay ngoaïi tröø Ratnabhadra (Rin-Chhen-Zang- cuûa ta, vì oâng aáy seõ ñoaùi thöông chuùng ta. Po) vaø Suprajna (Legs-Pahi-Shes-Rab). Neáu vì moät lyù do gì maø oâng aáy khoâng ñeán Ratnabhadra ñöôïc xem laø moät dòch giaû vó ñöôïc thì haõy môøi moät hoïc giaû khaùc ñaõ ñaïi nhaát cuûa Taây Taïng. Khi oâng keát thuùc töøng laøm vieäc döôùi oâng ta." Theá roài Trí vieäc hoïc trôû veà thì Trí Quang raát vui Quang ñaët tay leân vai con mình, caàu chuùc möøng, nhöng coâng vieäc maø oâng ñang laøm khi hai cha con chia tay nhau laàn cuoái. Sau quaû laø vöôït quaù söùc cuûa moät ngöôøi. OÂng ñi laàn aáy, Bodhiprabha lo tìm moät söù giaû laø ñeán keát luaän laø do caùc du hoïc sinh töø Taây öu baø taéc Gun-Than-Pa ñi AÁn Ñoä, ñaûm Taïng göûi ñi khoâng chòu noåi khí haäu khaéc ñang traùch nhieäm maø cha ñaõ giao phoù. Sau nghieät cuûa AÁn Ñoä, neân coù moät soá hoïc giaû khi nghe keå laïi veà caùi cheát bi thaûm cuûa Trí töø AÁn Ñoä ñeán Taây Taïng laøm vieäc thì coù Quang, vò tu só hoaøng gia, ngaøi raát caûm hieäu quaû hôn. OÂng beøn cöû moät phaùi ñoaøn ñoäng vaø noùi: "Chaéc chaén laø ngaøi Trí sang AÁn Ñoä ñeå môøi A Ñeå Sa qua Taây Quang seõ trôû thaønh moät Boà Taùt, moät Ñöùc

Phaät seõ thaønh, vì oâng aáy ñaõ hy sinh baûn them for for ten years in the country, and thaân cho Chaùnh Phaùp. Ta seõ ñaùp laïi then sent them to Kashmir for higher nguyeän voïng cuûa oâng aáy, nhöng caùc ngöôi studies. None of these, however, could phaûi thaáy laø ta ñang gaùnh treân vai ta traùch stand the rigours of the climate in nhieäm ñoái vôùi 108 ñeàn chuøa. Hôn nöõa, ta Kashmir, and all of them died except coøn coù nhieàu vieäc khaùc phaûi lo. Phaûi maát Ratnabhadra (Rin-Chhen-Zang-Po) and 18 thaùng ta môùi rôøi boû ñöôïc coâng vieäc Suprajna (Legs-Pahi-Shes-Rab). naày. Chæ ñeán khi ñoù ta môùi coù theå ñi Taây Ratnabhadra is considered to be the Taïng ñöôïc. Coøn baây giôø thì caùc ngöôi cöù greatest translator in Tibet. When he giöõ laáy soá vaøng naày." Ratnakarasanti, tu returned at the end of his studies, vieän tröôûng, baát ñaéc dó phaûi ñeå cho A Ñeå Jnanaprabha was very delighted, but the Sa ra ñi. Trong thôøi gian ôû laïi Taây Taïng, work of reform for which he had striven so treân 30 naêm, A Ñeå Sa ñaõ dòch nhieàu saùch hard was too difficult for just one vaø vieát moät taùc phaåm noåi tieáng cuûa oâng individual. He came to a conclusion that töïa ñeà "Boà Ñeà Ñaïo Ñaêng Luaän." Baûn dòch since the students from Tibet found it very ra tieáng Taây Taïng cuûa cuoán saùch naày hieän

difficult to stand the climate of India, it vaãn coøn. Sau naày, Ratnabhadra, ñöôïc Trí would be better if some scholars were to Quang ñöa ñi AÁn du hoïc ngaøy tröôùc, trôû come from India and work in Tibet. He thaønh moät ñeä töû trung thaønh vaø giuùp ngaøi decided to send a mission to go to India to A Ñeå Sa dòch nhieàu boä saùch quan troïng: invite Dipanakara to Tibet. The mission Name of a disciple of Silabhadra. failed, however, for the party could not According to Prof. Bapat in the Twenty- prevail upon the master to undertake a Five Hundred Years of Buddhism, in the journey to Tibet. Jnanaprabha was not one middle of the ninth century A.D., the to be daunted by failure. He decided to Tibetan Prince Ni-Ma-Gon moved to the send another party, but funds were west and founded a new kingdom. One of lacking, so he went to the Gartog Province his son became a monk named Trí Quang to collect gold. This probably refers to a (Jnanaprabha). By Jnanaprabha's time, place named Gartog, which was situated to Tantrism had devoured all the religions of the north of the Manasarovar lake and had India. In spite of this, Jnanprabha himself a gold mine. It is recorded that the king of was not attracted to Trantism. On the Gartog put him under arrest and held him contrary, he wrote a book against it. The up for a big ransom. When the news of Tantrics of Tibet believed that the royal Jnanaprabha's arrest reached his son, ascetic went to hell for writing this book. Bodhiprabha (Byang-Chub-Od), he Jnanaprabha was the eldest son of the king thought that he had collected enough of Guge (Shenshung) and had become a money to effect his release. The amount, monk. He had read the scriptures, was a however, proved inadequate, but before rationalist, and had inherited from his he could go back to obtain more money, forefathers a great faith in Buddhism. He he went to see his father in prison. realized, however, that the task of Jnanaprabha said to his son: "My son! You combating the evils of Tantrism was so know I am grown old. Even if I do not die stupendous that his single-handed efforts immediately, I am likely to do so within would not suffice. He therefore selected the next ten years. So if you squander 21 intelligent Tibetan youths, educated money on me, we shall not be able to send

for a scholar from India. How splendid it Jnanaprabha to Kashmir, became Atisa's would be if I were to die for the sake of staunchest devotees and assisted him in the great cause and you could send all the translating many important books. gold to India to fetch the scholar! Trí Quang Minh: See Trí Hueä Quang minh. Moreover, it is not certain that the king Trí Sa: Tisya (skt)—Ñeá Sa. will release me even after he has received 1) Moät vò coå Phaät: An ancient Buddha. the stipulated amount of gold. So, my son, 2) Cha cuûa ngaøi Xaù Lôïi Phaát: The father of instead of worrying about me, you had Sariputra. better send an emissary to Atisa. I am sure Trí Sieâu Vieät: Prajan (skt)—Transcendental he will agree to come to Tibet, especially knowledge. when he hears about my present plight, for Trí Sôn: Trí tueä cao tuyeät nhö nuùi—The he will take pity on us. If for some reason mountain of knowledge—Knowledge exalted he cannot come, then you should send for as a mountain. some other scholar who has worked under him." Thus Jnanaprabha put his hand on Trí Taùc Vi: Trí taùc vi laø trí laøm chöôùng ngaïi his son and blessed him as he took leave cho söï thaønh töïu giaùc

ngoä trong nhaø Thieàn— of him for the last time. After the last Intellection is knowledge that obstructs meeting with his father, Bodhiprabha sent enlightenment in Zen. Upasaka Gun-Than-Po who had lived in Trí Tam Muoäi: Samaya wisdom—The India for two years to go to India to invite characteristic of a Buddha's or Bodhisattva's Atisa Dipankara. After Dipankara was told wisdom. about Jnanaprabha's tragic story (the Trí Taïng: death of the royal ascetic), he was very 1) Trí tueä quaûng ñaïi cuûa Phaät, bao haøm heát moved and said: "There is no doubt that thaûy chö phaùp—The treasury of Buddha- Jnanaprabha was a Bodhisattva, the wisdom. Buddha to be, because he had sacrificed 2) Teân huùy cuûa Ngaøi Baát Khoâng Tam Taïng: himself for the Dharma. I will fulfill his The posthumous title of Amogha—See desire, but you must realize that the heavy Baát Khoâng Tam Taïng. responsibility for 108 temples rests on my Trí Taïng Taây Ñöôøng Thieàn Sö: Zen shoulders. I have to be relieved of these master Zhi-T'sang-Hsi-T'ang—Thieàn sö Trí duties. Then only shall I be able to go to Taïng Taây Ñöôøng sanh naêm 735 taïi Kieàn Hoùa, Tibet. In the meantime, you must keep this laø ñeä töû cuûa Maõ Toå Ñaïo Nhaát—Zen master gold." Dipankara informed Zhi-T'sang-Hsi-T'ang was born in 735 in Qian- Ratnakarasanti, the Chief Abbot of the Hua, was a disciple of Ma-Tsu-T'ao-Yi. Mahavihara, about his intentions. • Moät hoâm Maõ Toå sai sö ñeán Tröôøng An Ratnakarasanti was first reluctant to let daâng thô cho Quoác Sö Hueä Trung. Quoác him go, but eventually he allowed Sö hoûi: "Thaày ngöôi noùi phaùp gì?" Sö töø Dipankara to go to Tibet. When he stayed beân Ñoâng sang beân Taây ñöùng. Quoác sö in Tibet, more than thirty years, Atisa hoûi: "Chæ caùi aáy hay coøn caùi gì khaùc?" Sö translated many books and wrote his trôû laïi beân Ñoâng ñöùng. Quoác sö baûo: "Caùi famous work titled "Bodhipatha-pradipa." ñoù laø cuûa Maõ Sö, coøn ngöôi theá naøo?" Sö The Tibetan translation of this book is still thöa: "Ñaõ trình töông tôï vôùi Hoøa extant. Later, the great master Thöôïng."—One day Ma-Tsu dispatched Ratnabhadra, who had been sent by Zhi-T'sang to Chang-An to deliver a

letter to the National Teacher Nan-Yang- Caûnh Sôn noùi khoâng laø phaûi." Ngöôøi aáy leã Hui-Zhong. The national Teacher asked taï lui ra—After Zhi-T'sang became an him: "What Dharma does your teacher abbot of the Western Hall (in Chinese, convey to people?" Zhi-T'sang walked Hsi-T'ang), a lay person asked him: "Is from the east side to the west side and there a heaven and hell?" Zhi-T'sang said: stood there. The National teacher said: "Is "There is." The lay person then asked: "Is that all?" Zhi-T'sang then walked from the there really a Buddha, Dharma, and west side to the east side. The National Sangha, the three Jewels?" Zhi-T'sang Teacher said: "This is Ma-Tsu's way. said: "There are." The lay person then What do you do?" Zhi-T'sang said: "I asked several other questions, and to each showed it to you already." Zhi-T'sang answered, "There are." The • Moät laàn, Maõ Toå hoûi sö: "Sao con chaúng lay person said: "Is the Master sure there's xem kinh?" Sö thöa: "Kinh ñaâu coù khaùc." no mistake about this?" Zhi-T'sang said: Maõ Toå noùi: "Tuy nhieân nhö theá, con veà "When you visited other teachers, what sau vì ngöôøi caàn phaûi xem." Sö thöa: "Con did they say?" The lay person said: "I beänh caàn phaûi trò döôõng, ñaâu daùm noùi vì once visited

Master Jing-Shan.” Zhi- ngöôøi.” Maõ Toå baûo: “Con luùc lôùn tuoåi seõ T’sang said: “What did Jing-Shan say to laøm Phaät phaùp höng thaïnh ôû ñôøi.”—One you?” The lay person said: “He said that day Ma-Tsu asked Zhe-T’sang: “Why there wasn’t a single thing.” Zhi-T’sang don’t you read sutras?” Zhi-T’sang said: said: “Do you have a wife and children?” “Aren’t they all the same?” Ma-Tsu said: The lay person said: “Yes.” Zhi-T’sang “Although that’s true, still you should do said: “Does Master Jing-Shan have a wife so for the sake of people whom you will and children?” The lay person said: “No.” teach later on.” Zhi-T’sang said: “I think Zhi-T’sang said: “Then it’s okay for Jing-Zhi-T’sang must cure his own illness. Shan to say there isn’t a single thing.” The Then he can talk to others.” Ma-Tsu said: lay person bowed, thanked Zhi-T’sang, “Late in your life, you’ll be known and then went away. throughout the world.” Zhi-T’sang bowed. • Thieàn sö Trí Taïng thò tòch naêm 814, ñöôïc • Khi sö ñaõ truï trì Taây Ñöôøng, moät cö só hoûi vua ban hieäu “Ñaïi Tuyeân Giaùo Thieàn sö: “Coù thieân ñöôøng, ñòa nguïc chaêng?” Sö Sö.”—Zen master Zhi-T’sang died in 814. ñaùp: “Coù.” Vò cö só laïi hoûi: “Coù Phaät, He received the posthumous title “Zen Phaùp, Taêng, Tam Baûo chaêng?” Sö ñaùp: Master Great Expounder of the Teaching.” “Coù.” Ngöôøi aáy hoûi nhieàu vaán ñeà nöõa, sö Trí Taâm: Taâm coù trí tueä hay moät ngöôøi khoân ñeàu ñaùp ‘coù.’ Ngöôøi aáy thöa: “Hoøa ngoan vôùi moät caùi taâm toaøn haûo—The mind of Thöôïng noùi theá e laàm chaêng?” Trí Taïng knowledge; a wise man, with the utmost or a hoûi: “Khi oâng hoûi caùc vò toân tuùc khaùc thì perfect mind. hoï noùi gì?” Vò cö só ñaùp: “Con ñaõ hoûi Hoøa Trí Taäp: Maùi cheøo trí tueä, coù coâng naêng ñöa Thöôïng Caûnh Sôn.” Sö hoûi: “Hoøa Thöôïng chuùng sanh vöôït qua bieån sanh töû ñeå ñeán nieát Caûnh Sôn noùi vôùi oâng theá naøo?” Vò cö só baøn—Oar of wisdom, that rows across to ñaùp: “Ngaøi noùi taát caû ñeàu khoâng.” Sö hoûi nirvana. vò cö só: “OÂng coù vôï con gì khoâng?” Vò aáy Trí Tha Taâm Thoâng: The Intuitive ñaùp: “Coù.” Sö hoûi tieáp: “Hoøa Thöôïng knowledge of the minds of all other beings. Caûnh Sôn coù vôï chaêng?” Vò aáy ñaùp: ** For more information, please see “Khoâng.” Sö noùi: “Nhö vaäy Hoøa Thöôïng Tha Taâm Trí, Luïc Thoâng, Ten

Kinds of Wisdom, and Töù Thaäp Trí Thoâng Minh: Intelligence. Baùt nguyeän. Trí Thuû: Tay bieát vieäc hay tay phaûi—The Trí Thaønh: Thaønh luõy cuûa maät trí hay Phaät knowing hand or the right hand. quaû—The city of mystic wisdom, Buddhahood. Trí Thöùc: Trí Thaân: Prajnakaya (skt)—Trí tueä vieân • Trí thöùc: Intellectual—Knowledge— minh ñöôïc coi nhö laø phaùp thaân cuûa Phaät, ñaây Learning—Acquaintance. laø moät trong möôøi thaân Phaät—Wisdom-body, • Trí vaø Thöùc: Jnana and Vijnana (skt)—Trí the Tathagata, one of the ten bodies of a Thus laø söï voâ chaáp, coøn thöùc laø bò raøng buoäc Come One. vaøo moät theá giôùi beân ngoaøi cuûa caùc ñaëc ** For more information, please see Thaäp thuø—Jnana is non-attachment, whereas Thaân Phaät. vijnana is attached to an external world of Trí Thieàn Sö: Zen Master Trí—Thieàn sö particulars. Vieät Nam, queâ ôû Phong Chaâu, Baéc Vieät. Ngaøi Trí Thöôøng Qui Toâng Thieàn Sö: Thieàn sö laø doøng doõi cuûa vua Leâ Ñaïi Haønh. OÂng noäi Trí Thöôøng Qui Toâng queâ ôû Giang Linh (nay ngaøi laø Leâ Thuaän Toâng, laø moät quan chöùc lôùn thuoäc tænh Hoà Baéc), laø ñeä töû cuûa

Thieàn Sö Maõ cuûa trieàu Lyù. Ngaøi thi ñaäu Tieán Só vaø ñöôïc boå Toå Ñaïo Nhaát—Zen master Zhi-Chang-Kui- laøm Cung Haàu Thö Gia trong trieàu. Naêm 27 Zong was from Jiang-Ling (now in Hu-bei tuoåi, ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Giôùi Province), was a disciple of Zen master Ma- Khoâng. Sau khi trôû thaønh phaùp töû ñôøi thöù 16 Tsu-T'ao-Yi. cuûa doøng Thieàn Tyø Ni Ña Löu Chi, ngaøi ñi ñeán • Moät hoâm sö thöôïng ñöôøng daïy chuùng: nuùi Töø Sôn vaø truï trong röøng saâu ñeå tu taäp khoå "Caùc baäc coå ñöùc töø tröôùc khoâng phaûi haïnh vaø thieàn ñònh trong saùu naêm lieàn. Sau ñoù chaúng hieåu bieát, caùc ngaøi laø baäc cao ngaøi xuoáng chaân nuùi caát am Phuø Moân giaûng thöôïng chaúng ñoàng haïng thöôøng. Ngöôøi phaùp cho ñeán khi ngaøi thò tòch. Caû hai oâng Toâ thôøi nay khoâng theå töï thaønh töï laäp, ñeå Hieán Thaønh vaø Ngoâ Hoøa Nghóa deàu laø ñeä töû thaùng ngaøy qua suoâng. Caùc ngöôi chôù laàm taïi gia cuûa ngaøi—A Vietnamese zen master duïng taâm, khoâng ai theá ñöôïc ngöôi, cuõng from Phong Chaâu, North Vietnam. He was a khoâng coù choã ngöôi duïng taâm. Chôù ñeán descendant of King Leâ Ñaïi Haønh. His ngöôøi khaùc tìm, töø tröôùc chæ nöông ngöôøi grandfather named Leâ Thuaän Toâng, a high khaùc maø tìm hieåu, noùi ra ñeàu keït, aùnh official in the royal court during the Lyù saùng khoâng thaáy suoát, chæ vì tröôùc maét coù Dynasty. He passed the Doctorate Degree in vaät."—Master Zhi-Chang Kui-Shan Philosophy and was assigned as a royal official entered the hall and addressed the monks, with the rank of "Cung Haàu Thö Gia." At the saying: "The virtuous of former times age of 27, he left home and became a disciple were not without knowledge and of Zen master Giôùi Khoâng. After becoming the understanding. Those great adepts were dharma heir of the sixteenth generation of the not of the common stream. People these Vinitaruci Zen Sect, he went to Mount Töø Sôn days are unable to be self-empowered, nor and stayed in the deep jungle to practice can they stand alone. They just idly pass ascetics and meditation for six years. Then he the time. All of you here, don't make the went to the mountain foot to build a small error of employing your mind. No one can temple named Phuø Moân and stayed there to do it for you. Moreover, there is no place preach Buddha Dharma until he passed away. where mind can be used. Don't be seeking It should be noted that both Toâ Hieán Thaønh it somewhere else. Up to now you have and Ngoâ Hoøa Nghóa were his lay disciples. been acting in accordance with someone

else's understanding. Your own speech is hieän caùc nôi choán." Vò Taêng hoûi: "Theá naøo completely obstructed. The light does not laø haïnh Quan AÂm?" Sö khaûy moùng tay, shine through. There are obstructions hoûi: ""Caùc ngöôi coù nghe chaêng?" Ñaïi blocking your vision." chuùng ñaùp: "Nghe." Sö noùi: "Moät boïn • Coù vò Taêng hoûi sö: "Theá naøo laø huyeàn höôùng trong aáy tìm caùi gì?" Sö caàm gaäy chæ?" Sö ñaùp: "Khoâng ngöôøi hay hoäi." Vò ñuoåi ra, roài cöôøi lôùn, ñoaïn ñi vaøo phöông Taêng laïi hoûi: "Ngöôøi höôùng veà thì sao?" tröôïng—Zhi-Chang entered the hall and Sö noùi: "Coù höôùng töùc traùi." Vò Taêng laïi addressed the monks, saying: "I want to hoûi: "Ngöôøi chaúng höôùng thì sao?"Sö ñaùp: speak about Zen. All of you gather "Ñi! Khoâng coù choã cho ngöôi duïng taâm." around." The monks gathered

closely Vò Taêng hoûi: “Ñaâu khoâng coù cöûa phöông around Zhi-Chang. Zhi-Chang said: tieän khieán hoïc nhôn ñöôïc vaøo?” Sö ñaùp: “Listen to Bodhisattva Kuan-Yin’s “Quan AÂm söùc dieäu trí hay cöùu khoå theá practice. Its goodness extends gian.” Vò Taêng laïi hoûi: “Theá naøo laø söùc everywhere.” Someone asked: “What is dieäu trí Quan AÂm?” Sö goõ caùi ñænh ba Kuan-Yin’s practice?” Zhi-Chang pointed tieáng, hoûi: “Ngöôi nghe chaêng?” Vò Taêng with his finger and said: “Do you still hear ñaùp: “Nghe.” Sö noùi: “Sao ta chaúng it?” The monk said: “We hear it.” Zhi- nghe?” Vò Taêng khoâng ñaùp ñöôïc. Sö caàm Chang said: “What is this pack of fools gaäy ñuoåi ra—A monk asked Zen master looking for?” He took his staff and chased Zhi-Chang: “What is the essential the monks out of the hall. With a big laugh mystery?” Zhi-Chang said: “No one can he went back to the abbot’s quarters. understand it.” The monk said: “How • Moät vò Taêng ñeán töø bieät sö. Sö hoûi: “Ñi about those who seek it?” Zhi-Chang said: ñaâu?” Vò Taêng ñaùp: “Ñi caùc nôi hoïc nguõ vò “Those who seek it miss it completely.” thieàn.” Sö noùi: “Caùc nôi coù nguõ vò thieàn, ta The monk asked: “How about those who trong aáy chæ coù nhaát vò thieàn.” Vò Taêng don’t seek it?” Zhi-Chang said: “Go! hoûi: “Theá naøo laø nhaát vò thieàn?” Sö lieàn There’s no place for you to use your ñaùnh. Vò Taêng boãng nhieân ñaïi ngoä, thöa: mind.” The monk said: “Then, is there no “Ngöng, con bieát roài.” Sö noùi: “Noùi! Noùi!” expedient gate through which you can Vò Taêng ngaäp ngöøng traû lôøi. Sö laïi ñaùnh help me to enter?” Zhi-Chang said: ñuoåi ra—A monk was leaving the “Kuan-Yin’s sublime wisdom can save the monastery. Zhi-Chang asked him: “Where world from suffering.” The monk said: are you going?” The monk said: “I’m “What is Kuan-Yin’s sublime wisdom?” going everywhere to study the five flavors The master struck the top of the incense of Zen.” Zhi-Chang said: “Everywhere urn three times with his staff and said: else has five Zen flavors. Here I only have “Did you hear that or not?” The monk one-flavored Zen.” The monk said: “What said: “I heard it.” Zhi-Chang said: “Why is one-flavored Zen?” Zhi-Chang hit him. didn’t I hear it?” The monk was silent. The The monk said: “I understand! I master then took his staff and got down understand!” Zhi-Chang said: “Speak! from the seat. Speak!” The monk hesitated. Zhi-Chang • Sö thöôïng ñöôøng daïy chuùng: “Nay toâi hit him again. The monk later went to muoán noùi thieàn, caùc ngöôi taát caû laïi gaàn Huang-Bo and told him about this previous ñaây.” Ñaïi chuùng tieán ñeán gaàn. Sö baûo: exchange with Zhi-Chang. Huang-Bo “Caùc ngöôi nghe, haïnh Quan AÂm kheùo entered the hall and addressed the monks,

saying: “Great Teacher Ma brought forth Trí Tònh: Jnana-pavana (skt)—Purifying eighty-four people. But if some worthy knowledge. asks them a question every one of them Trí Tònh Töôùng: just wets his pants. Only Zhi-Chang is up 1) Trí Tueä vaø söï thanh tònh: Wisdom and to snuff!” purity. • Thích söû Giang Chaâu laø Lyù Boät ñeán hoûi 2) Trí thanh tònh: Pure-wisdom aspect—Pure sö: “trong kinh noùi: ‘Haït caûi ñeå trong nuùi wisdom. Tu Di,’ Boät khoâng nghi. Laïi noùi: ‘Nuùi Tu Trí Trí: Nhaát Thieát Trí cuûa Ñöùc Phaät— Di ñeå trong haït caûi,’ phaûi laø doái chaêng?” Wisdom of wisdom. Sö gaïn laïi: “Ngöôøi ta ñoàn Söû quaân ñoïc heát ** For more information, please see Nguõ Trí. muoân quyeån saùch phaûi chaêng?” Thích Söû Trí Tuùc: Moät

trong nhò tuùc, trí tuùc laø Ba La ñaùp: “Ñuùng vaäy.” Sö noùi: “Rôø töø ñaàu ñeán Maät thöù saùu trong luïc Ba La Maät—One of the chaân baèng caây döøa lôùn, muoân quyeån saùch two feet, the foot of wisdom consisting of the ñeå choã naøo?” Lyù Boät cuùi ñaàu laëng thinh— sixth paramita in the six paramitas—See Luïc Governor Li-Bo of Jiang-Chou said to Zhi- Ñoä Ba La Maät (6). Chang: “In the scripture it says that a mustard seed fits inside Mount Sumeru. Trí Tueä: Jnana and Prajna (skt). This I don’t doubt. But it also says that (A) Nghóa cuûa Trí Tueä—The meanings of Mount Sumeru fits inside a mustard seed. wisdom: I’m afraid this is just foolish talk.” Zhe- 1) Söï hieåu bieát veà vaïn höõu vaø thöïc chöùng Chang said: “I’ve heard that Your chaân lyù—Knowledge of things and Excellency has read thousands of realization of truth. scriptures. Is this so or not?” The governor a) Trí: Jnana (skt)—Söï hieåu bieát veà vaïn said: “Yes, it is true.” Zhe-Chang said: höõu—Knowledge of things. “From top to bottom your head is about b) Tueä: Prajna (skt)—Thöïc chöùng chaân lyù— the size of a coconut. Where did all those The realization of truth—Trí tueä döïa vaøo scriptures go?” The governor could only chaùnh kieán vaø chaùnh tö duy: Wisdom is bow his head in deference. based on right understanding and right • Sau khi sö thò tòch, sö ñöôïc vua ban hieäu thought. “Chí Chôn Thieàn Sö”—After his death, he (B) Phaân loaïi Trí—Categories of wisdom: received the posthumous title “Zen Master a) Hai loaïi trí tueä—There are two kinds: Arrive at Truth.” 1) Quyeàn ñaïo trí: Partial, temporary, or relative knowledge of reality. Trí Tích: Jnanakara (skt). 2) Baùt Nhaõ trí: Prajna wisdom—The absolute 1) Söï tích tuï trí hueä: Accumulation of truth or reality instead of the seeming. knowledge. ** For more information, please see Nhò Trí. 2) Moät vò Boà Taùt ñöôïc noùi ñeán trong Kinh b) Nhò Trí Vieân Maõn: Two kinds of Perfect Dieäu Phaùp Lieân Hoa. Laø con tröôûng cuûa and Complete Tathagata-wisdom—See Ñaïi Thoâng Trí Thaéng Nhö Lai. Trí Tích laø Nhò Trí Vieân Maõn. quyeán thuoäc cuûa Ñöùc Ña Baûo Nhö Lai: A c) Tam Trí: Three kinds of wisdom—See Bodhisattva mentioned in the Wonder Tam Trí. Lotus Sutra (Aksobhya Prajnakuta). The d) Töù Trí: Four kinds of wisdom—See Töù eldest son of Mahabhijna. He is in the Trí. retinue of Prabhutratna. e) Nguõ Trí: Five kinds of wisdom—See Nguõ Trí.

Trí Tueä Baùt Nhaõ: Prajna-paramita (skt)— Trí Uyeån Chuyeån: Flexible wisdom. Transcendental knowledge—See Trí Hueä Ba Trí Voâ Ngoân: Nonverbal knowledge. La Maät. Trí Voâ Sö: Giôùi Ñònh Hueä—Teacherless Trí Tueä Kim Cang Boà Taùt: Prajna-knowledge—Knowledge that comes from bodhisattva (skt)—See Baùt Nhaõ Boà Taùt. practicing the precepts, concentration and Trí Tueä Löïc: Wisdom—Insight. wisdom. Trí Tueä Noâng Caïn: The two-finger (narrow) Trí Xaûo: Cunning—Clever. wisdom. Trì: Dhara or Dhr (skt)—To pull—To lay hold Trí Tueä Phöông Tieän: Prajnopaya (skt)—of—To grasp—To keep—To control—To Knowledge and means. maintain. Trí Tueä Quang Phaät: See Trí Hueä Quang Trì Anh Laïc: Maladhari (skt)— Phaät. 1) Ñeo chuoãi Anh Laïc: Wearing a chaplet. Trí Tueä Taâm Linh: Spiritual wisdom 2) Teân cuûa moät loaøi nöõ quyû: Name of a (insight). raksasi, or demoness. Trí Tueä Theá Gian: Temporal wisdom. Trì Baùt Thieàn Sö: Zen Master Trì Baùt Trí Tueä Toái Thöôïng: The supreme (1049-1117)—Thieàn sö Vieät Nam, queâ ôû Luy wisdom—To be full of

wisdom. Laâu. Ngaøi thích Phaät giaùo töø khi coøn nhoû. Luùc 20 tuoåi, ngaøi xuaát gia vaø trôû thaønh ñeä töû , vaø Trí Tueä Xuaát Theá Gian: Supernatural thoï giôùi cuï tuùc vôùi Thieàn sö Suøng Phaïm taïi wisdom. chuøa Phaùp Vaân. Ngaøi trôû thaønh Phaùp töû ñôøi thöù Trí Töông Ñoái: Paratantra (skt)—Y tha khôûi 12 doøng Thieàn Tyø Ni Ña Löu Chi. Sau khi tính, duyeân khôûi töôùng—The knowledge of Thaày thò tòch, ngaøi trôû thaønh du Taêng khaát só ñeå relativity. taàm caàu chaân lyù. Veà sau, ngaøi truï taïi chuøa Toå Trí Töôùng: Haøo quang hay aùnh saùng trí tueä Phong treân nuùi Thaïch Thaát. Lyù Thöôøng Kieät laø chieáu toûa töø maët Phaät (töôùng maïo trí tueä cuûa moät trong nhöõng ñeä töû taïi gia noåi tieáng cuûa Phaät hieån hieän ra beân ngoaøi)—Human ngaøi. Haàu heát cuoäc ñôøi ngaøi, ngaøi chaán höng intelligence—Wise appearance—The wisdom- vaø hoaèng hoùa Phaät giaùo taïi Baéc Vieät. Ngaøi thò light shining from the Buddha's face. tòch naêm 1117—A Vietnamese Zen master Trí Töôùng Toân Giaû: Nhò Toå cuûa toâng Hoa from Luy Laâu, North Vietnam. He favored Nghieâm—The second patriarch of the Hua- Buddhism when he was very young. At the age Yen sect. of 20, he left home, became a disciple and Trí Töôïng: received complete precepts with Zen Master 1) Trí Tueä hay Baùt Nhaõ gioáng nhö moät con Suøng Phaïm at Phaùp Vaân Temple. He became voi: Prajna or wisdom likened to an the Dharma heir of the Vinitaruci Zen Sect. elephant. After the latter's death, he became a 2) Danh hieäu cuûa Phaät: A title of Budha. wandering monk in search of the truth. Later, 3) Teân cuûa moät vò sö AÁn Ñoä: Name of an he stayed at Toå Phong Temple on Mount Indian monk. Thaïch Thaát. Lyù Thöôøng Kieät was one of his 4) Teân khaùc cuûa Kinh Nieát Baøn: Another most outstanding lay disciples. He spent most name for Nirvana Sutra. of his life to revive and expand Buddhism in 5) Teân khaùc cuûa Kinh Baùt Nhaõ Ba La Maät North Vietnam. He passed away in 1117. Ña: Another name for the Prajna-Paramita Trì Bieân Sôn: Nemimdhara (skt)—Tieáng Sutra. Phaïn goïi laø Ni Daân Ñaø La, töùc baûy nuùi Kim

Sôn Trì bao quanh nuùi Tu Di—The outermost Trì Danh Soå Chaâu: Vöøa nieäm vöøa laàn of the seven mountain circles around Mount chuoãi—"Counting rosary beads" recitation. Meru. Trì Danh Tuøy Töùc: Nieäm Phaät nöông theo Trì Boån: hôi thôû—"Breath by breath" recitation. 1) Gìn giöõ caên baûn: Holding to the root or Trì Ñòa: Dharanimdhara (skt)—Teân cuûa moät fundamental. vò Boà taùt ngöôøi ñöôïc Phaät thoï kyù laø töông lai 2) Ñòa Thaàn, chuyeân chôû vaïn söï vaïn vaät: cuûa Ngaøi Quaùn AÂm—Holder or ruler of the Ruler of the earth, which is the root and earth or land—Name of a bodhisattva, whom source of all things. the Buddha predicted as the future of Trì Chaáp Kim Cang: Vajradhara or Avalokitesvara. Vajrapani (skt). Trì Ñòa Truï: Truï thöù nhì trong Thaäp Truï— 1) Coøn goïi laø Trì Kim Cang, laø vò Boà Taùt toû The second ground of the ten grounds—See roõ trí löïc khoâng gì phaù noåi cuûa Kim Cang Thaäp Truï (2). Boä Boà Taùt. Ngaøi thöôøng caàm caây chuøy Trì Ñoän: Slow and stupid—Dull. kim cöông loaïi moät cheû, hoaëc ba, hoaëc Trì Giôùi: Giöõ giôùi coù hai loaïi---Morality—To naêm cheû—A Bodhisattva who holds a uphold the precepts—To practice morality— vajra or thunderbolt, of these there are To keep the commandments or rules—To several different kinds, based on numbers observe

commandments—There are two of prongs on their thunderbolt (one, three, kinds: or five). 1) Chæ trì: Traùnh laøm caùc vieäc aùc— 2) Teân cuûa vua Trôøi Ñeá Thích: Name for Prohibitive or restraining from evils. Indra. 2) Taùc trì: Laøm caùc vieäc thieän—Constructive Trì Chí: Patient. or constraining to goodness. Trì Chuù: To chant Mantras or Dharanis, **For more information, please see Luïc Ñoä Ba chanting of mantras. La Maät (2) in Vietnamese-English Section. Trì Cuù Thaàn Chuù: Ngöôøi trì chuù Ñaø La Trì Giôùi Ba La Maät: Sila-paramita (skt)— Ni—One who holds or retains the words of the Giöõ troøn giôùi luaät, moät trong luïc Ba la maät— dharani. Trì giôùi Ba la maät coøn laø cöûa ngoõ ñi vaøo haøo Trì Danh: Thuï trì vaø nieäm töôûng danh hieäu quang chö phaùp, vì nhôø ñoù maø chuùng ta xa lìa cuûa Ñöùc Phaät A Di Ñaø (ngöôøi nieäm Phaät goïi laø theá giôùi nhieãm tröôïc, vaø cuõng nhôø ñoù maø trì danh haønh giaû. Trì danh laø naém giöõ danh chuùng ta coù theå höôùng daãn nhöõng chuùng sanh hieäu Phaät trong taâm trí mình)—Oral recitation hay buoâng lung phaù giôùi—Precept paramita— method—“Holding the name” method—To Morality paramita—keeping the moral law— hold on or rely on the name of Amitabha. One of the six paramita—The Sila-paramita is Trì Danh Kyù Thaäp: Nieäm Phaät ñeám töø moät a gate of Dharma-illumination; for with it, we ñeán möôøi laàn—Decimal recording recitation. distantly depart from the hardships of evil Trì Danh Leã Baùi: Vöøa nieäm vöøa laïy— worlds, and we teach and guide precept- “Bowing to the Buddha” recitation. breaking living beings. Trì Danh Lieân Hoa: Vöøa nieäm vöøa quaùn ** For more information, please see Luïc töôûng hoa sen—“Lotus blossom” recitation. Ñoä Trì Danh Phaûn Vaên: Vöøa nieäm vöøa nghe— Ba La Maät in Vietnamese-English “Reflecting the name” recitation. Section.

Trì Giôùi Phaïm Haïnh: Brahma-carya (skt)— what is right, e.g. worship, the monastic To remain unmarried and to keep life, etc. commandments. 2) Huûy phaïm: Huûy phaïm coù hai loaïi— Trì Giöõ Thieän Phaùp: Observance of good Transgression is also of two kinds. law (good method—good ways) or the moral a) Taùc phaïm: Manh ñoäng tam nghieäp ñeå xuùc rule of the Universe. phaïm pheùp chæ trì, hay tích cöïc laøm ñieàu aùc—Positive in doing evil. Trì Hoaõn: To retard—To linger—To delay. b) Chæ phaïm: Treã naûi tam nghieäp khoâng tu Trì Kim Cang: See Trì Chaáp Kim Cang. thieän nghieäp taùc trì, hay tieâu cöïc trong Trì Luaät: Giöõ gìn giôùi luaät—A keeper or thieän nghieäp—Negative in not doing good. observer of the discipline. Trì Phaùp Giaû: Ngöôøi trì giöõ vaø baûo hoä Phaät Trì Minh: Teân khaùc cuûa Ñaø La Ni, hay Chaân phaùp—A keeper or protector of the Buddha- Ngoân—The dharani-illuminant, i.e. the law. effective “true words” or magical term. Trì Quoác Giaû: Vò vua cai trò trong moät vöông Trì Minh Taïng: Vidyadhara-pitaka (skt)— quoác—A sovereign, ruler of a kingdom. Phaùp Taïng Trì Minh hay taát caû kinh ñieån cuûa Trì Quoác Thieân: Dhrtarastra (skt)—See Trì Chaân Ngoân Ñaø La Ni—The canon of the Quoác Thieân Vöông. dharanis. Trì Quoác Thieân Vöông: Dhrtarastra (skt)— Trì Minh Tieân: Vò Tieân tuïng trì Ñaø La Ni ñeå Teân cuûa Ñoâng Phöông Thieân Vöông, moät trong thaønh töïu thaàn thoâng—The magician who töù thieân vöông, aùo traéng, traán giöõ phía ñoâng— possesses the dharani-illuminant. One of the four deva-guardian or

maharajas, Trì Nghi: To doubt—To suspect. controlling or guarding the eastern quarter, of Trì Ngöu Giôùi: Nhöõng ngöôøi trì giöõ giôùi cuûa white color. loaøi traâu boø, coù moät loaïi ngoaïi ñaïo tin raèng ñeå Trì Song Sôn: Yugamdhara (skt)—Daõy nuùi taïo nhaân sinh vaøo coõi trôøi thì phaûi haønh trì ñaàu tieân trong baûy daõy nuùi bao quanh nuùi Tu ngöu giôùi, phaûi khoå haïnh nhö loaøi traâu, phaûi Di—The first of the seven concentric nhaém maét cuùi ñaàu aên coû vaø haønh xöû nhö mountains around Mount Meru. traâu—Keepers of the law of oxen, an ascetic Trì Theá Boà Taùt: Bodhisattva Ruler of the sect who ate and acted like oxen. World—Theo Kinh Duy Ma Caät, trong thôøi Trì Nieäm: Trì giöõ chaùnh phaùp vaøo trong kyù Phaät coøn taïi theá, luùc cö só Duy Ma Caät coù öùc—To hold in memory. beänh, Ñöùc Phaät lieàn nhôø Trì Theá Boà Taùt ñeán Trì Phaïm: Trì giöõ vaø vi phaïm giôùi luaät— thaêm beänh cö só—According to the Vimalakirti Maintaining and transgressing. Sutra, once Upasaka Vimalakirti was sick, the 1) Trì giöõ: Gìn giöõ giôùi luaät baèng hai caùch—Buddha asked Bodhisattva Ruler of the World Keeping the commandments by two ways. to call on Vimalakirti to enquire his health. a) Chæ trì: Pheùp chæ aùc hay ngöng laøm nhöõng • Phaät baûo Boà Taùt Trì Theá: “OÂng ñi ñeán vieäc aùc, nhö trì giöõ nguõ giôùi, cho ñeán cuï thaêm beänh oâng Duy Ma Caät duøm ta.”— tuùc giôùi—Ceasing to do wrong, i.e. The Buddha then said to the Bodhisattva maintaining the five basic commandments, Ruler of the World: “You call on or 250 commandments. Vimalakirti to enquire after his health on b) Taùc trì: Caùc pheùp taùc thieän, hay laøm my behalf.” nhöõng ñieàu ñuùng, nhö leã baùi, saùm hoái, vaø • Boà Taùt Trì Theá baïch Phaät: “Baïch Theá soáng ñôøi phaïm haïnh, vaân vaân—Doing Toân! Con khoâng kham laõnh ñeán thaêm

beänh oâng. Vì sao? Nhôù laïi luùc tröôùc, con ôû neân thoï.”—He said: ‘Bodhisattva, please nôi tònh thaát, baáy giôø Ma Ba Tuaàn ñem take these twelve thousand goddesses who moät muoân hai ngaøn Thieân nöõ gioáng nhö will serve you.’ I replied: ’Sakra, please trôøi Ñeá Thích, troåi nhaïc ñôøn ca ñi ñeán choã do not make to a monk this unclean con ôû, Ma cuøng vôùi quyeán thuoäc cuùi ñaàu offering which does not suit me.’ “Even laøm leã döôùi chaân con, chaáp tay cung kính before I had finished speaking, ñöùng sang moät beân. Trong yù con cho laø Vimalakirti came and said: ‘He is not trôøi Ñeá Thích neân baûo raèng: “Laønh thay, Sakra; he is a demon who comes to disturb môùi ñeán Kieàu Thi Ca! Duø laø coù phöôùc chôù you.’ He then said to the demon: ‘You can neân buoâng lung. OÂng neân quaùn nguõ duïc laø give me these girls and I will keep them.’ voâ thöôøng ñeå caàu coäi laønh, ôû nôi thaân • Ma sôï haõi nghó raèng: “Coù leõ oâng Duy Ma maïng, taøi saûn maø tu Phaùp beàn chaéc.”— Caät ñeán khuaáy roái ta chaêng?” Ma muoán aån Ruler of the Word replied: “World hình maø khoâng theå aån, raùn heát thaàn löïc, Honoured One, I am not qualified to call cuõng khoâng ñi ñöôïc. Lieàn nghe giöõa hö on him and enquire after his health. I still khoâng coù tieáng raèng: “Naày Ba Tuaàn! Haõy remember that once as I was staying in a ñem Thieân nöõ cho oâng Duy Ma Caät thì vihara, a demon like Indra appeared môùi ñi ñöôïc. Ma vì sôï haõi, neân mieãn followed by twelve thousand goddesses cöôûng cho—The demon was frightened, (devakanya) playing

music and singing and being afraid that Vimalakirti might songs. After bowing their heads at my give him trouble, he tried to make himself feet they brought their palms together and invisible but failed, and in spite of his use stood at my side. I mistook the demon for of supernatural powers he could not go Sakra and said to him: ‘Welcome, Sakra, away. Suddenly a voice was heard in the although you have won merits, you should air, saying: ‘Demon, give him the girls guard against passion (arising from music, and then you can go.’ Being scared, he song and sex). You should look into the gave the girls.’ five desires (for the objects of the five • Khi aáy oâng Duy Ma Caät baûo caùc Thieân nöõ senses) in your practice of morality. You raèng: “Ma ñaõ ñem caùc ngöôi cho ta roài, should look into the impermanence of nay caùc ngöôi ñeàu phaûi phaùt taâm Voâ body, life and wealth in your quest of thöôïng Chaùnh ñaúng Chaùnh giaùc. Roài oâng indestructible Dharma (i.e. boundless theo caên cô cuûa Thieân nöõ maø noùi Phaùp ñeå body, endless life and inexhaustible cho phaùt yù ñaïo, vaø baûo raèng ‘caùc ngöôi ñaõ spiritual wealth..’ phaùt yù ñaïo, coù Phaùp vui ñeå töï vui chôù neân • Ma vöông noùi vôùi con: “Thöa Chaùnh só! vui theo nguõ duïc nöõa.’” Thieân nöõ hoûi: Xin ngaøi nhaän moät muoân hai ngaøn Thieân “Theá naøo laø Phaùp vui?”—To Vimalakirti nöõ naày duøng ñeå haàu haï queùt töôùc.” Con who said to them: ‘The demon has given noùi raèng: “Naày Kieàu Thi Ca! OÂng ñöøng you to me. You can now develop a mind cho vaät phi phaùp naày, toâi laø keû Sa Moân set on the quest of supreme Thích töû, vieäc aáy khoâng phaûi vieäc cuûa toâi.” enlightenment.’ “Vimalakirti then Noùi chöa döùt lôøi, boãng oâng Duy Ma Caät expounded the Dharma to them urging ñeán noùi vôùi con: “Ñaây chaúng phaûi laø Ñeá them to seek the truth. He declared: ‘You Thích, maø laø Ma ñeán khuaáy nhieãu oâng have now set your minds on the quest for ñaáy!” OÂng laïi baûo ma raèng: “Caùc vò Thieân the truth and can experience joy in the nöõ naày neân ñem cho ta, nhö ta ñaây môùi Dharma instead of in the five worldly

pleasures (arising from the objects of the clear wisdom (prajna); joy in expanding five senses).’ “They asked him: ‘What is the enlightened (bodhi) mind; joy in this joy in the Dharma?’ overcoming all demons; joy in eradicating • OÂng ñaùp: “Vui thöôøng tin Phaät; vui muoán all troubles (klesa); joy in purifying the nghe phaùp; vui cuùng döôøng Taêng; vui lìa Buddha land; joy in winning merits from nguõ duïc; vui quaùn nguõ aám nhö oaùn taëc; vui excellent physical marks; joy in quaùn thaân töù ñaïi nhö raén ñoäc; vui quaùn noäi embellishing the bodhimandala (the holy nhaäp (saùu caên) nhö khoâng; vui gìn giöõ ñaïo site); joy in fearlessness to hear (and yù; vui lôïi ích chuùng sanh; vui cung kính understand) the profound Dharma; joy in cuùng döôøng böïc sö tröôûng; vui nhaãn nhuïc the three perfect doors to nirvana (i.e. nhu hoøa; vui sieâng nhoùm caên laønh; vui voidness, formlessness and inactivity) as thieàn ñònh chaúng loaïn; vui rôøi caáu nhieãm contrasted with their incomplete ñaëng trí tueä saùng suoát; vui môû roäng taâm counterparts (which still cling to the notion Boà Ñeà; vui haøng phuïc caùc ma; vui ñoaïn of objective realization); joy of being with phieàn naõo; vui thanh tònh coõi nöôùc Phaät; those studying the same Dharma and joy vui thaønh töïu caùc töôùng toát maø tu caùc coâng in the freedom from hindrance when

ñöùc; vui trang nghieâm ñaïo traøng; vui nghe amongst those who do not study it; joy to phaùp thaâm dieäu maø khoâng sôï; vui ba moân guide and convert evil men and to be with giaûi thoaùt maø khoâng vui phi thôøi; vui gaàn men of good counsel; joy in thestat of baïn ñoàng hoïc; vui ôû chung vôùi ngöôøi purity and cleanness; joy in the practice of khoâng phaûi ñoàng hoïc maø loøng thöông countless conditions contributory to khoâng chöôùng ngaïi; vui giuùp ñôõ aùc tri enlightenment. All this is the Bodhisattva thöùc; vui gaàn thieän tri thöùc; vui taâm hoan joy in the Dharma.' hyû thanh tònh; vui tu voâ löôïng Phaùp ñaïo • Khi aáy Ma Ba Tuaàn baûo caùc Thieân nöõ phaåm. Ñoù laø Phaùp vui cuûa Boà Taùt—"He raèng: "Ta muoán cuøng caùc ngöôi trôû veà replied: 'Joy in having faith in the Buddha, Thieân cung."—At that time, the demon joy in listening to the Dharma, joy in said to the girls: 'I want you all to return making offerings to the Sangha, and joy in with me to our palace.' forsaking the five worldly pleasures; joy in • Caùc Thieân nöõ ñaùp: "OÂng ñaõ ñem chuùng toâi finding out that the five aggregates are cho cö só, chuùng toâi coù phaùp vui, chuùng toâi like deadly enemies, that the four vui laém, khoâng coøn muoán vui theo nguõ duïc elements (that make the body) are like nöõa."—The girls replied: 'While we are poisonous snakes, and that the sense here with the venerable upasaka, we organs and their objects are empty like delight in the joy of the Dharma; we no space; joy in following and upholding the longer want the five kinds of worldly truth; joy in being beneficial to living pleasures.' beings; joy in revering and making • Ma lieàn thöa vôùi oâng Duy Ma Caät raèng: offerings to your masters; joy in spreading "Xin ngaøi neân xaû caùc Thieân nöõ naày; ngöôøi the practice of charity (dana); joy in firmly ñem taát caû vaät cuûa mình ñeå boá thí cho keû keeping the rules of discipline (sila); joy in khaùc, ñoù môùi laø Boà Taùt—The demon then forbearance (ksanti); joy in unflinching said to Vimalakirti: 'Will the upasaka give zeal (virya) to sow all excellent roots; joy away all these girls, as he who gives away in unperturbed serenity (dhyana); joy in everything to others is a Bodhisattva?' wiping out all defilement that screens • OÂng Duy Ma Caät noùi: "Ta ñaõ xaû roài, ngöôi

haõy ñem ñi. Nhö theá ta ñaõ laøm cho taát caû countless sons and daughters of devas to chuùng sanh ñaëng phaùt nguyeän ñaày ñuû."— develop their minds set on supreme Vimalakirti said: 'I now give up all of enlightenment, in order to repay your debt them and you can take them away so that of gratitude to the Buddha, and also for the all living beings can fulfill their vows to benefit of all living beings.' realize the Dharma.' • Baáy giôø caùc Thieân nöõ cuùi ñaàu ñaûnh leã • Luùc aáy caùc Thieân nöõ hoûi oâng Duy Ma Caät döôùi chaân oâng Duy Ma Caät roài theo Ma raèng: "Chuùng toâi laøm theá naøo ôû nôi cung Ba Tuaàn trôû veà Thieân cung, boãng nhieân ma?"—The girls then asked Vimalakirti: bieán maát khoâng coøn thaáy nöõa—The devas 'What should we do while staying at the ' daughters bowed their heads at demon's palace?' Vimalakirti's feet and followed the demon • OÂng Duy Ma Caät ñaùp: "Naøy caùc chò, coù to return to his palace; and all of a sudden Phaùp moân teân laø Voâ Taän Ñaêng, caùc chò they vanished." neân hoïc. Voâ taän ñaêng laø ví nhö moät ngoïn • Baïch Theá Toân! OÂng Duy Ma Caät coù thaàn ñeøn moài ñoát traêm ngaøn

ngoïn ñeøn, choã toái löïc töï taïi vaø trí tueä bieän taøi nhö theá, neân ñeàu saùng, saùng maõi khoâng cuøng taän. Nhö con khoâng kham laõnh ñeán thaêm beänh theá ñoù caùc chò! Vaû laïi moät vò Boà Taùt môû oâng—World Honoured One, since mang daãn daét traêm ngaøn chuùng sanh phaùt Vimalakirti possesses such supernatural taâm Boà Ñeà, ñaïo taâm cuûa mình cuõng chaúng power, wisdom and eloquence, I am not bò tieâu maát, tuøy noùi Phaùp gì ñeàu theâm lôïi qualified to call on him to enquire after his ích cho caùc Phaùp laønh, ñoù goïi laø Voâ Taän health." Ñaêng. Caùc chò daàu ôû cung ma maø duøng Trì Thuûy: Jatimdhara (skt)—Moät vò löông y Phaùp moân Voâ Taän Ñaêng naày laøm cho voâ ñaõ ñieàu chænh toa thuoác vaø thöùc aên trong caùc soá Thieân nöõ phaùt taâm Voâ thöôïng Chaùnh muøa cho beänh nhaân, sau naày taùi sanh laøm Tònh Ñaúng Chaùnh giaùc, ñoù laø baùo ôn Phaät, cuõng Phaïn Vöông—A physician who adjusted laø laøm lôïi ích cho taát caû chuùng sanh."—prescriptions and diet to the seasons; reborn as Vimalakirti replied: 'Sisters, there is a Suddhodana. Dharma called the Inexhaustible Lamp Trì Toá: Trì trai hay aên chay vaø khoâng aên sau which you should study and practice. For giôø ngoï (töø 11 ñeán 1 giôø chieàu)—To keep to instance, a lamp can (be used to) light up vegetarian diet—Vegetarian—To keep the hundreds and thousands of other lamps; fast, i.e. not to eat after noon. darkness will thus be bright and this Trì Trai: See Trì Toá. brightness will be inexhaustible. So, Trì Truïc Sôn: Isadhara (skt)—Trì truïc Sôn sisters, a Bodhisattva should guide and coù teân tieáng Phaïn laø Y Sa Ñaø La Sôn, voøng nuùi convert hundreds and thousands of living thöù nhì trong baûy voøng bao quanh nuùi Tu Di, beings so that they all develop the mind coù hình nhö truïc baùnh xe—The second of the set on supreme enlightenment; thus his seven concentric mountains round Mount deep thought (of enlightening others) is, Meru, rounded like a hub. likewise, inexhaustible. His expounding of the Dharma will then increase in all Trì Töùc Nieäm: Moät trong nguõ ñình taâm quaùn, excellent Dharmas; this is called the quaùn hay kieåm soaùt hôi thôû ñeå ñònh taâm—One Inexhaustible Lamp. Although you will be of the five-fold procedures for quieting the staying at the demon's palace you should mind, the contemplation in which the breathing use this Inexhaustible Lamp to guide is controlled—See Nguõ Ñình Taâm Quaùn.

Tró: Chim tró (gaø röøng)—A pheasant—A (A) Nghóa cuûa Trieàn—The meanings of Bonds parapet. or entanglements: Tró Cöùu Laâm Hoûa: Chim tró ñang baän roän 1) Trieàn doác: Slope of a hill or mountain. daäp taét löûa röøng, neân ñöôïc thaàn löûa thöông xoùt 2) Coät troùi: To bind with cords—Bonds. vaø cöùu ñoä (yù noùi muoán ñöôïc chö Phaät thöông 3) Teân khaùc cuûa phieàn naõo: Duïc voïng vaø xoùt cöùu ñoä, thì tröôùc heát töï mình phaûi cöùu laáy phieàn naõo troùi buoäc thaân taâm ngöôøi khieán mình, phaûi töï mình daäp taét nhöõng ngoïn löûa duïc cho ngöôøi khoâng ñöôïc töï taïi—Another ñoäc haïi nôi chính mình tröôùc ñaõ)—The name for afflictions; the passions and pheasant which busied itself in putting out the delusions which binds human body and forest on fire and was pitied and saved by the minds. fire-god. (B) Phaân loaïi Trieàn—Categories of bonds or entanglements: Trò: 1) Baùt Trieàn hay taùm thöù troùi buoäc: Eight 1) Giaù trò: Valued at—Worth. entanglements

or bonds—See Baùt Trieàn in 2) Trò Beänh: To cure—To treat—To heal a Vietnamese-English Section. disease. 2) Thaäp Trieàn hay möôøi thöù troùi buoäc: Ten 3) Cai Trò: To rule—To govern. entanglements or bonds. 4) Trò Toäi: To punish. 5) Trò vì: To rule or to govern. Trieàn Baùo: Quaû baùo cuûa söï troùi buoäc trong luaân hoài sanh töû—The retribution of Trò An: To maintain order. transmigration-bondage. Trò Gia: To manage one's home. Trieàn Mieân: Continously—Ceaselessly— Trò Lieäu: Therapeutic—Therapies. Incessantly. Trò Quoác: To rule (govern) a country. Trieàn Phöôïc: Troùi buoäc hay thaäp trieàn töù Trích: To copy out—To extract—To excerpt. phöôïc—Bondage—Ten entanglements and Trích Dòch: To extract a passage from a book four bonds. and translate it. ** For more information, please see Thaäp Trích Ñaêng: To extract a passage from a Trieàn Töù Phöôïc. book and insert it in a newspaper. Trieàn Voâ Minh: Söï troùi buoäc cuûa voâ minh— Trích Giaûng: To extract and explain. The bondage of unenlightenment. Trích Yeáu: Subject. Trieån: Tròch: 1) Phaùt trieån—To develop—To evolve. 1) Neùm lieäng hay loaïi boû: To throw away— 2) Tieán trieån---To progress. To reject—To cast away. 3) Trieån khai: To extend—To expand—To 2) Raát naëng: Very heavy. stretch. Tròch AÙc Nhaân: Loaïi boû keû aùc—To cast Trieån Chuyeån Löïc: Khaû naêng phaùt trieån hay away, or reject, wicked man. môû roäng ra—Powers of extension or Tròch Chæ Ña: Chikdha (skt)—Vuøng ñaát maø expansion. baây giôø laø Chitor hay Chittore, thuoäc mieàn Trieån Haïn: To extend a time limit (dead Trung AÁn—The modern Chitor, or Chittore, in line). Central India. Trieån Khai: To open out. Tròch Thöôïng: Lofty tone. Trieån Laõm: To show—To exhibit. Trieàn: Trieån Voïng: Outlook—Expectation— Prospect.

Trieän: Seal (aán trieän). Trieäu: Trieát Hoïc: Philosophy. 1) Trieäu hoài: To beckon—To summon—To Trieát Lyù Cao Sieâu: Transcendental call back—To evoke. doctrines. 2) Moät trieäu: Million. 3) Trieäu thænh: To invite with respect—To Trieát Gia: Philosopher—Sage. invite, especially the Buddhas or Trieát Hoïc: Philosophy. Bodhisattvas to worship. Trieát Thuyeát: Doctrine. Trieäu Chaâu: Chao-Chou. Trieät: 1) See Trieäu Chaâu Toøng Thaåm. 1) Thaáu trieät—To know thoroughly— 2) Teân moät töï vieän vaøo thôøi nhaø Ñöôøng, nôi Throughout—To penetrate. maø Trieäu chaâu ñöôïc danh hieäu naày: A 2) Tröôùc ñaây: Previous. monastery during the T'ang dynasty, Trieät Ñeå: Thoroughly—Entirely— where Chou-Chou got his pseudonym. Completely. Trieäu Chaâu Toøng Thaåm: Zhao-Chou- Trieät Ñeå Choáng Laïi: To be vehement in T'sung-Shen—Trieäu Chaâu Toøng Thaåm laø moân contradicting. ñoà vaø ngöôøi keá vò Phaùp cuûa Thieàn sö Nam Trieät Haï: To demolish—To destroy—To pull Tuyeàn Phoå Nguyeän. OÂng laø moät thieàn sö noåi down. tieáng vaø quan troïng vaøo baäc nhaát thôøi nhaø Trieät Taâm: Thaáu suoát taâm cang—To Ñöôøng. Coâng aùn "Khoâng" cuûa oâng laø moät coâng penetrate or reach the heart or mind. aùn noåi tieáng trong taát caû moïi coâng aùn. Ngöôøi ta Trieät Thoaùi: To withdraw—To evacuate—To noùi raèng Trieäu Chaâu ñaït kieán taùnh luùc 18 tuoåi fall back. vaø giaùc ngoä vieân maõn luùc 54 tuoåi. Ñeán naêm 58 Trieät Tieâu: To cancel—To annul. tuoåi oâng ñaõ ñi du phöông khaép Trung Quoác, ôû laïi vôùi nhieàu sö xuaát saéc vaø tham döï "phaùp Trieâu: Buoåi saùng—Morning. chieán" vôùi hoï

cho ñeán naêm 80 tuoåi, oâng môùi Trieâu Loä: Gioït söông mai deã tan, duøng ñeå ví chính thöùc môû moät ngoâi chuøa vaø baét ñaàu daïy vôùi ñôøi ngöôøi choùng taøn—Morning dew, e.g. chuùng. OÂng tieáp tuïc daïy moân ñeä cho ñeán khi man's life as transient. cheát luùc 120 tuoåi. Trieäu Chaâu coù 13 ngöôøi keá Trieàu: vò Phaùp, nhöng vì coù ít ngöôøi baèng ñöôïc oâng veà 1) Ñi ñeán: Towards. chieàu saâu kinh nghieäm, neân chæ vaøi theá heä sau 2) Thuûy trieàu—Tide—Tidal. laø doøng Thieàn cuûa oâng bò taøn luïi. Trieäu Chaâu 3) See Trieàu Ñaïi. coù moät loái daïy hoïc troø raát ñaëc bieät, maø ngöôøi Trieàu Coáng: To pay tribute. ta goïi laø "Thieàn treân mieäng vaø treân moâi Trieäu Trieàu Ñaïi: Dynasty. Chaâu." Gioïng traàm traàm, gaàn nhö laø thì thaøo. Trieàu Leân: Rising tide. OÂng thöôøng ñöa ra nhöõng caâu traû lôøi ngaén vaø Trieàu Sôn: Toân thôø töï vieän, hay ñaëc bieät laø vò roõ raøng, nhöng nhöõng lôøi oâng noùi coù moät söùc Ñaït Lai Laït Ma—To worship towards the hills, maïnh lôùn. Ngöôøi ta noùi nhöõng lôøi aáy coù theå pay court to a noted monastery, especially pay choïc thuûng nhöõng yù nghó vaø tình caûm muø court to a Dalai Lama. quaùng cuûa hoïc troø nhö moät muõi göôm nhoïn. Trieäu Chaâu ñöôïc nhaéc tôùi trong nhöõng thí duï 1, Trieàu Thöï: Buoåi saùng vaø buoåi toái—Morning 7, 11, 14, 19, 31, vaø 37 trong Voâ Moân Quan; and evening. cuõng nhö nhöõng thí duï 2, 9, 30, 41, 45, 52, 57, Trieàu Tieân: Nöôùc Ñaïi Haøn—Korea. 58, 59, 64, 80, vaø 96 trong Bích Nham Luïc— Trieàu Xuoáng: Falling tide. Zhao-Chou T'sung-Shen was a student and

dharma successor of Nan-Chuan P'u-Yuan. He ngôïi lieàn nhaän vaøo chuùng—Upon their was a renowned and most important master of first meeting, Nan-Chuan, who was lying the T'ang dynasty. His "Sunnyata" is the down and resting, asked Zhao-Chou: bestknown of all koans. Chao-Chou is said to "Where have you come from?" Zhao- have attained "Beholding the Buddha-nature" Chou said: "I've come from Rui-Chuan at the age of eighteen and complete (Omen Figure). Nan-Chuan said: "Did awakening at fifty-four. From fifty-four to you see the standing omen's figure?" eighty he made pilgrimages about China, Zhao-Chou said: "No, but I've seen a staying with prominent masters and engaging reclining Tathagata." Nan-Chuan got up in "Dharma dueling" with them. Not until he and asked: "As a novice monk, do you was eighty did he formally open a monastery have a teacher or not?" Zhao-Chou and began to teach. He then continued to replied: "I have a teacher." Nan-Chuan instruct students until his death, at one hundred said: "Who is your teacher?" Zhao-Chou and twenty. Zhao-Chou had thirteen dharma stepped in front of Nan-Chuan, bowed successors, but since there were few who and said: "In the freezing winter-cold, a equaled or surpassed him in profundity of prostrate monk only asks for the master's experience, his lineage died out after a few blessings." Nan-Chuan approved Zhao- generations. Zhao-Chou had a very special Chou's answer and permitted him to enter way of instructing his disciples that people the monk's hall. called "Zhao-Chou's lip and mouth Ch'an." In • Moät ngaøy noï Trieäu Chaâu hoûi Nam Tuyeàn: a soft voice, often almost whispering, he "Theá naøo laø ñaïo?" Nam Tuyeàn ñaùp: answered his students' questions with short, "Taâm bình thöôøng laø ñaïo." Trieäu Chaâu laïi simple pronouncements. His words were, hoûi: "Laïi coù theå nhaèm tieán ñeán chaêng?" however, very powerful; it is

said they were Nam Tuyeàn ñaùp: “Nghó nhaèm tieán ñeán ñaõ able to cut through the deluded feeling and laø sai roài.” Trieäu Chaâu laïi hoûi: “Neáu thinking of his disciples like a sharp sword. His khoâng nghó thì laøm sao bieát ñöôïc laø ñaïo?” name appears in examples 1, 7, 11, 14, 19, 31 Nam Tuyeàn noùi: “Ñaïo chaúng thuoäc bieát, and 37 of the Wu-Men-Kuan; and in examples cuõng chaúng thuoäc chaúng bieát; bieát laø 2, 9, 30, 41, 45, 52, 57, 58, 64, 80, and 96 of the voïng, chaúng bieát laø voâ kyù. Neáu thaät ñaït Pi-Yen-Lu. ñaïo thì chaúng nghi, ví nhö hö khoâng theânh • Trong cuoäc gaëp gôõ ñaàu tieân vôùi Nam thang roãng rang ñaâu theå gaéng noùi phaûi Tuyeàn, luùc aáy Nam Tuyeàn ñang naèm nghæ quaáy.” Ngay caâu noùi naày Trieäu Chaâu ngoä maø vaãn hoûi: “Vöøa rôøi choã naøo?” Trieäu lyù. Sau ñoù trieäu Chaâu ñi ñeán ñaøn Löu Ly Chaâu thöa: “Vöøa rôøi Ñoan Töôïng.” Nam taïi Tung Nhaïc thoï giôùi, thoï giôùi xong, sö Tuyeàn hoûi: “Thaáy Ñoan Töôïng chaêng?” trôû veà tieáp tuïc tu taäp vôùi Thieàn Sö Nam Trieäu Chaâu thöa: “Chaúng thaáy Ñoan Tuyeàn—One day, Zhao-Chou asked Nan- Töôïng, chæ thaáy Nhö Lai naèm.” Nam Chuan: “What is the Way?” Nan-Chuan Tuyeàn hoûi tieáp: “Ngöôi laø sa di coù thaày said: “Everyday mind is the Way.” Zhao- hay khoâng?” Trieäu Chaâu thöa: “Coù Chou said: “Does it have a disposition?” Thaày.” Nam Tuyeàn laïi hoûi: “Thaày ôû choã Nan-Chuan said: “If it has the slightest naøo?” Trieäu Chaâu beøn böôùc tôùi tröôùc maët intention, then it is crooked.” Zhao-Chou Nam Tuyeàn noùi: “Giöõa muøa ñoâng raát said: “When a person has no disposition, laïnh, ngöôõng mong toân theå Hoøa Thöôïng then how can he know that this is the ñöôïc muoân phöôùc.” Nam Tuyeàn khen Way?” Nan-Chuan said: “The Way is not

subject to knowledge, nor is it subject to • Moät laàn khaùc Trieäu Chaâu ñeán Thieân no-knowledge. Knowledge is delusive. Hoaøng gaëp Ñaïo Ngoä. Sö vöøa ñeán nôi thì No-knowledge is nihilistic. When the Ñaïo Ngoä ñaõ la lôùn: “Muõi teân Nam Tuyeàn uncontrived way is really attained, it is ñeán.” Sö baûo: “Xem teân!” Ñaïo Ngoä noùi: like great emptiness, vast and expansive. “Traät.” Sö baûo: “Truùng.”—Zhao also So how could there be baneful right and went to T’ian-Huang Tao-Wu’s place. wrong?” At these words Zhao-Chou was Just when Zhao-Chou entered the hall, awakened. Thereafter Zhao-Chou Tao-Wu yelled: “Here comes an arrow traveled to Mount Song where he from Nan-Chuan.” Zhao-Chou said: “See received ordination. He then returned to the arrow!” Tao-Wu said: “It already continue his practice under Nan-Chuan. passed.” Zhao-Chou said: “Bulls-eye!” • Moät ngaøy khaùc Trieäu Chaâu hoûi Nam • Trieäu Chaâu thöôïng ñöôøng daïy chuùng: Tuyeàn: “Nhö vaäy nhöõng ngöôøi coù kieán “Phaät vaøng khoâng ñoä ñöôïc loø ñuùc. Phaät thöùc khi cheát hoï seõ ñi veà ñaâu khoâng?” goã khoâng ñoä ñöôïc löûa. Phaät ñaát khoâng ñoä Nam Tuyeàn ñaùp: “Ñeán nhaø Ñaøn Vieät döôùi ñöôïc nöôùc. Phaät thaät ngoài ôû trong. Boà Ñeà, nuùi maø laøm con traâu ñi.” Trieäu Chaâu beøn Nieát Baøn, Chôn Nhö, Phaät taùnh troïn chæ laø noùi: “Caûm ôn lôøi Thaày chæ giaùo.” Nam y phuïc ñaép vaøo thaân, cuõng goïi laø phieàn Tuyeàn noùi: “Ñeâm qua canh ba traêng soi naõo, thöïc teá lyù ñòa ñeå ôû choã naøo? Moät taâm cöûa.”—Another day Zhao-Chou asked chaúng sanh, muoân phaùp khoâng loãi. Ngöôi Nan-Chuan: “Where do people with

cöù nghieân cöùu lyù naày, ngoài quaùn xeùt hai knowledge go when they die?” Nan- möôi hay ba möôi naêm, neáu chaúng hoäi thì Chuan said: “They go to be bull water chaët ñaàu laõo Taêng ñi! Nhoïc nhaèn naém baét buffaloes down at the Tans’ and Yues’ moäng huyeãn khoâng hoa, taâm neáu chaúng houses at the base of the mountain.” khaùc thì muoân phaùp nhaát nhö. Ñaõ chaúng Zhao-Chou said: “Thank you for your töø ngoaøi ñöôïc thì caâu chaáp laøm gì? Gioáng instruction.” Nan-Chuan said: “Last night in nhö con deâ gaëp vaät gì cuõng lieám cuõng during the third hour the moon reached nhai. Laõo Taêng thaáy Hoøa Thöôïng Döôïc the window.” Sôn coù ngöôøi hoûi, Ngaøi lieàn baûo “Ngaäm • Trieäu Chaâu ñeán gaëp Hoaøng Baù. Hoaøng Baù laáy mieäng choù.” Laõo Taêng cuõng daïy thaáy sö ñeán lieàn ñoùng cöûa phöông tröôïng. “Ngaäm mieäng choù.” Chaáp ngaõ thì nhô, Sö laáy moät que cuûi ñang chaùy, chaïy vaøo khoâng chaáp ngaõ thì saïch, gioáng nhö con Phaùp ñöôøng la to: “Chaùy! Chaùy!” Hoaøng choù saên tìm kieám vaät gì ñeå aên. Phaät phaùp Baù môû cöûa, naém sö ñöùng laïi baûo: “Noùi! ôû choã naøo? Ngaøn muoân ngöôøi thaûy ñeàu Noùi!” Trieäu Chaâu baûo: “Cöôùp qua roài môùi tìm Phaät, maø trong ñoù muoán tìm moät ñaïo tröông cung.”—Zhao-Chou went to see nhaân khoâng coù. Neáu cuøng vua KHOÂNG Huang-Bo. When Huang-Bo saw him laøm ñeä töû, chôù baûo taâm beänh khoù trò. Khi coming he closed the door to his room. chöa coù theá giôùi, tröôùc ñaõ coù taùnh naày, khi Zhao-Chou picked up a piece of flaming theá giôùi hoaïi dieät, taùnh naøy vaãn coøn ñoù. firewood from the stove, and walking into Moät phen ñöôïc thaáy Laõo Taêng, sau laïi the Dharma hall, he yelled: “Fire! Fire!” chaúng phaûi ngöôøi khaùc, chæ laø chuû nhôn Huang-Bo threw open his door, and naày. Caùi ñoù laïi höôùng ngoaøi tìm laøm gì? grabbing Zhao-Chou he said: “Speak! Khi aáy chôù xoa ñaàu moi oùc, neáu xoa ñaàu Speak!” Zhao-Chou said: “After the thief moi oùc lieàn maát vaäy—Zhao-Chou entered has run off you’ve drawn your bow.” the hall and addressed the monks, saying:

“A metal Buddha does not withstand the • Moät vò Taêng môùi ñeán töï vieän, noùi: “Con furnace. A wooden Buddha does not môùi ñeán xin thaày chæ giaùo.” Trieäu Chaâu withstand the fire. A mud Buddha does hoûi: “Ngöôi aên chöa?” Vò Taêng ñaùp: “Daï not withstand water. The genuine Buddha roài!” Trieäu Chaâu noùi: “Ñi röûa cheùn baùt sits within you. “Bodhi” and “Nirvana,” ñi.” Nghe xong nhöõng lôøi naày Taêng lieàn “True Thusness” and “Buddha-nature” giaùc ngoä. Theá ra caùi ngoä thöôøng tuïc bieát these things are just clothes stuck to the chöøng naøo!—A new monk came to the body and they are known as “afflictions.” monastery. He said to Zhao-Chou: “I’ve Where is the actual ground-truth just arrived here. I asked the master to revealed? “Big mind is unborn. The provide me instruction.” Zhao-Chou said: myriad dharmas are flawless. Try sitting “Have you eaten?” The monk said: “Yes, for twenty or thirty years, and if you still I’ve eaten.” Zhao-Chou said: “Go wash don’t understand then cut off my head! your bowl.” Upon hearing these words the The empty flowers of delusion and monk was enlightened. This is enough to dreams, disciples work so hard to grab show what a commonplace thing them! When nothing deviates from mind, enlightenment is! then the myriad dharmas are but one • Trieäu

Chaâu thöôïng ñöôøng thuyeát phaùp: thusness. Since it can’t be attained from “Ñaïo chaúng khoù, chæ hieàm löïa choïn, vöøa outside, what will you try to grasp? coù noùi naêng laø löïa choïn, laø minh baïch. You’re like goats, haphazardly picking up Laõo Taêng chaúng ôû trong minh baïch, caùc just anything and keeping it in your ngöôi laïi tieác giöõ chaêng?” Coù vò Taêng mouth! I heard Yao-Shan said: “People ñöùng ra hoûi: “Ñaõ chaúng ôû trong minh baïch ask me to reveal it, but when I teach, it is thì tieác giöõ caùi gì?” Trieäu Chaâu baûo: “Ta like something taken from a dog’s mouth. cuõng chaúng bieát.” Vò Taêng noùi: “Hoøa What I teach is like something taken from Thöôïng ñaõ chaúng bieát, vì sao chaúng ôû a dog’s mouth. Take what I say as dirty. trong minh baïch?” Trieäu Chaâu noùi: “Hoûi Don’t take what I say as clean. Don’t be thì ñöôïc. Leã baùi xong lui ra.”—Zen like a hound always looking for master Zhao-Chou entered the hall to something to eat.” Where is the address the monks: “Attaining the Way is Buddhadharma? Thousands of fellows are not difficult, just disdain choosing. As seeking Buddha, but if you go looking soon as words are present there is among them for a person of the Way you choosing, there is understanding. It’s not can’r find one. If you are going to be a to be found in understanding. Is disciple of Buddha then don’t let the understanding the thing you uphold and mind’s disease be so hard to cure. This sustain?” A monk asked: “Since it is not nature existed before the appearance of found in understanding, what is to be the world. If the world ends, this will not upheld and sustained?” Zhao-Chou said: end. From the time I saw my true self, “I don’t know.” The monk said: “Since there hasn't been anyone else. There's the master doesn’t know what it is, how just the one in charge. So what is there to can you say it isn’t within understanding?” be sought elsewhere? At the moment you Zhao-Chou said: “Ask and you have an have this, don't turn your head or shuffle answer, then bow and withdraw.” your brains! If you turn your head or • Coù vò Taêng hoûi: “Caây coù Phaät taùnh shuffle your brains it will be lost!" khoâng?” Trieäu Chaâu ñaùp: “Coù.” Vò Taêng

laïi hoûi: “Nhö vaäy thì bao giôø noù thaønh chung quanh oâng ñeå tu taäp thieàn ñònh cho Phaät?” Trieäu Chaâu ñaùp: “Khi naøo ñaïi hö ñeán khi thò tòch laø naêm oâng 120 tuoåi—As khoâng rôi xuoáng ñòa caàu.” Vò Taêng laïi we see above, the life story of Zhao-Chou hoûi: “Khi naøo thì hö khoâng rôi xuoáng ñòa is an especially good example of what caàu?” Trieäu Chaâu ñaùp: “Khi naøo caùi caây Ch’an masters repeatedly stress, that thaønh Phaät.”—A monk asked: “Does a enlightenment is only the beginning of tree in the garden have Buddha-nature?” real training on the path of Ch’an. Zhao- Chao-Chou said: “Yes.” The monk asked: Chou had already experienced profound “When will it become a Buddha?” Zhao- enlightenment at the age of 18; following Chou said: “When the great void falls to that he trained himself for forty years earth.” The monk asked: “When will the under his master Nan-Chuan. After his great void fall to earth?” Zhao-Chou said: master passed away, he set about “When a tree become a Buddha.” wandering in order to deepen his • Coù moät vò Taêng hoûi: “Theá naøo laø caâu noùi experience further through “Zen” with cuøng tuyeät?” Thay cho lôøi ñaùp thoûa ñaùng, other Ch’an masters. It is said that during Trieäu Chaâu

chæ noùi: “Phaûi.” Vò Taêng this period he sought out as many as khoâng nhaän ra yù nghóa cuûa chöõ ‘phaûi,’ eighty of the dharma successors of Ma- töôûng laø sö chöa ñaùp, beøn hoûi laïi. Sö heùt Tsu-Tao-I (his grandfather in Ch’an). to: “Boä toâi ñieác hay sao?”—A monk Finally, at the age of 80, he settled in a asked Zhao-Chou: “What is the one small Ch’an monastery in the town of ultimate word of truth?” Instead of giving Zhao-Chou. There at last students any specific answer he made a simple gathered around him and he led them on response saying “Yes.” The monk who the path of Ch’an until his death at the naturally failed to see any sense in this age of 120. kind of response asked for a second time, • Ngaøy moàng hai thaùng möôøi moät naêm 897, and to this the master roared back: “I am sö naèm nghieâng beân phaûi maø thò tòch, thoï not deaf!” 120 tuoåi. Sö ñöôïc vua ban hieäu “Chôn Teá • Nhö treân chuùng ta thaáy cuoäc ñôøi cuûa Trieäu Ñaïi Sö”—On the second day of the Chaâu laø moät böùc minh hoïa ñaëc bieät thuù vò eleventh month in the year 897, Zhao- cho moät söï khaúng ñònh khoâng ngöøng ñöôïc Chou lay down on his right side and caùc Thaày Thieàn nhaéc ñi nhaéc laïi. Ñaïi giaùc passed away. He was 120 years old. He chæ laø khôûi ñaàu cho böôùc tieán thaät söï treân received the posthumous title “Great con ñöôøng haønh thieàn. Trieäu Chaâu ñaõ traûi Teacher Truth’s Limit.” qua ñaïi giaùc saâu töø naêm oâng 18 tuoåi, Trieäu Chöùng: Symptom. nhöng oâng vaãn tieáp tuïc tu hoïc vôùi Thaày Trieäu Hoài: To recall. Nam Tuyeàn trong suoát boán möôi naêm Trieäu Hoàn: Trieäu thænh vong hoàn cuûa ngöôøi nöõa. Sau khi thaày thò tòch, oâng leân ñöôøng cheát—To call back the spirit of the dead. chu du ñeå tìm hieåu saâu hôn ôû nhöõng thaày Trieäu Taùi Vónh Kieáp: Kieáp khoâng ngöøng khaùc. Theo truyeàn thuyeát thì oâng ñaõ tham keùo daøi ñeán haøng trieäu naêm (Kieáp vöôït ra vaán vôùi hôn 80 ngöôøi keá vò Phaùp cuûa Maõ ngoaøi soá coù theå ñeám ñöôïc)—The perpetual Toå Ñaïo Nhaát (vai oâng noäi cuûa oâng trong aeon of millions of years, the kalpa beyond Thieàn). Ñeán naêm 80 tuoåi, oâng môùi truï laïi numbers. taïi moät ngoâi chuøa nhoû ôû laøng Trieäu Chaâu, nôi oâng höôùng daãn nhöõng ñeä töû tuï taäp Trieäu Taäp: To convoke an assembly—To summon—To call together.

Trieäu Thænh: See Trieäu (3). is, this world of faulty appearances is the Trieäu Thænh Ñoàng Töû: Vò ñoàng töû thöù naêm construction of the mind. beân traùi cuûa Ngaøi Vaên Thuø Sö Lôïi Boà Taùt, Troøn Treøm: About. ngöôøi coù nhieäm vuï trieäu thænh moïi chuùng sanh Troïn: Whole—Entire—All. ñi ñeán giaùc ngoä—The inviter, possibly Troïn Ñaïo: To fulfill one’s duty. etymologically connected with achavaka; he is 1) Laøm moät tín ñoà: one’s Buddhist duty the youth fifth on the left of Manjusri in his toward the Triratna (Tam Baûo). group of the Garbhadhatu, and is supposed to 2) Laøm cha: One’s parternal duty. invite all the living to enlightenment. 3) Laøm cha meï: One’s parental duty. Trinh: Chaste—Lucky. 4) Laøm meï: One’s maternal duty. Trinh Baïch: Chaste—Pure. Troïn Ñôøi: Entire life—Whole life. Trinh Thöïc: Pure and true. Troïn Ñôøi Laøm Laønh, Laønh Coøn Chöa Trình: Ñuû; Moät Ngaøy Laøm AÙc, AÙc Töï Coù Dö: 1) Ñeä trình: To submit (proof or proposal). Good deeds performed during our whole life 2) Trình baùo: To report. are not enough; bad deeds performed in just 3) Trình baøy: To show—To produce. one day are already too many. Trình

Dieãn: To perform—To act. Troïn Lôøi: To keep one's promise (words). Trình Dieãn Beà Ngoaøi: Outward show. Troïn Quyeàn: Full power. Trình Dieän: To present (report) oneself. Troïn Veïn: Complete—Whole—Entire. Trình Ñoä: Level—Standard—Degree. Trong Ñôøi: During one's life. Tròng Troïng: Ceremonious—Formal. Trong Khoaûng: Between. Trìu Meán: Tender—Sympathetic. Trong Kieáp Luaân Hoài Sanh Töû, AÙc Tróu Naëng: Very heavy. Nghieäp Deã Nhieãm, Duyeân Laønh Khoù Troø Chuyeän: To talk---To chat—To Taïo: In the cycle of births and deaths, evil converse. deeds (transgressions) are easy to commit, Troø Cöôøi: Joke—Jest. wholesome deeds are difficult to perform. Troø Ñôøi: Ways of the world. Trong Kieáp Luaân Hoài Sanh Töû Trong Troø Quyû Thuaät: Magic tricks. Voâ Löôïng Kieáp, Chuùng Ta Ñaõ Chòu Quaù Troø Vui: Merry-making feasts. Nhieàu Khoå Ñau: In the cycle of births and Troû: To point—To show with the forefinger. deaths in immeasurable eons, we truly undergo immense pain and suffering. Troï: To board—To lodge. Troùc: To peel (scale—come) off. Trong Kieáp Luaân Hoài Sanh Töû, Duyeân Troïc: Laønh Khoù Gieo, Vieäc AÙc Deã Troàng: In the cycle of births and deaths, good deeds are 1) Shaven. difficult to perfprm (sow), while bad deeds are 2) Bald. easy to commit. Troùi: To fasten—To tie—To bind. Trong Kieáp Naày: In this present life. Troùi Buoäc: Chaining or bondage—Moïi söï Trong Lòch Söû: In history. troùi buoäc laø do taâm sinh ra, töùc laø, theá giôùi cuûa nhöõng hình töôùng hö nguïy naày laø caáu truùc cuûa Trong Luùc AÁy: In the meantime— taâm—All kinds bondage are mind-made, that Meanwhile.

Trong Moät Nieäm: In the space of one Troïng Caùc Giaûng Ñöôøng: Khu giaûng thought. ñöôøng hai taàng ôû Tyø Xaù Ly, nôi Ñöùc Phaät Trong Saïch: Clean—Clear—Pure. thöôøng truù nguï—The double-storeyed hall at Trong Saùng: Clear—Bright. Vaisali where the Buddha stayed. Trong Suoát: Clear—Transparent. Troïng Caám: Strictly forbidden. Trong Thôøi Gian AÁy: In that span of time. Troïng Chöôùng: Nhöõng chöôùng ngaïi nghieâm troïng trong vieäc giaùc ngoä, nhö voâ minh, phieàn Trong Thôøi Phaät Coøn Taïi Theá: During the naõo, toäi nghieäp, quaû baùo, hay haäu quaû cuûa lifetime of Buddha Sakyamuni. nhöõng tieàn khieân—Serous hindrances to Trong Thôøi Phaät Coøn Taïi Theá (Chaùnh enlightenment, e.g. ignorance, delusion, sin, Phaùp), Traêm Ngöôøi Tu Coù Tôùi Baûy Taùm retribution, or the results of one's previous Chuïc Ngöôøi Chöùng; Trong Thôøi Töôïng lives—See Tam Chöôùng. Phaùp, Traêm Ngaøn Ngöôøi Tu May Maén Troïng Ñaõi: To treat kindly (very well). Coøn Coù Moät Hai Ngöôøi Chöùng; Trong Troïng Ñaïi: Important. Thôøi Maït Phaùp, Traêm Ngaøn Ngöôøi Tu, Troïng Haäu: generous. Khoù Coù Laáy Moät Ngöôøi Chöùng Ñaéc: Troïng Hình: Heavy penalty. During the lifetime of Buddha Sakyamuni, Troïng Hoûa: Nhöõng keû theo ñaïo thôø Thaàn seventy or eighty out of hundred practitioners löûa—Those who pay respect to the god of fire. will attain the way; during the period of Troïng Khoâng: Hö khoâng ngoaøi hö khoâng, chæ Semblance Dharma, out of hundreds of khoaûng khoâng bao la voâ taän—The double thousands of practitioners perhaps one or two space, i.e. the space beyond space, the void will attain the way; During the period of beyond the void. Ending-Age Dharma, there would be none Troïng Nghieäp: Garuka (p)—Weighty attaining the way out of hundreds of

thousands karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu of practitioners. Phaùp), troïng nghieäp coù nghóa laø haønh ñoäng hay Trong Traéng: Chaste. nghieäp naëng, nghieäp nghieâm troïng, coù theå Trong Treûo: thieän hay baát thieän, khoâng theå thay theá ñöôïc 1) Limpid—Clear (water). trong yeáu toá taùi sanh. Ñöôïc goïi laø troïng nghieäp 2) Unclouded—Clear (sky). vì noù chaéc chaén sanh quaû trong kieáp hieän taïi Trong Vaét: Very clear—Transparent— hay ngay kieáp keá tieáp. Neáu khoâng coù moät Limpid. troïng nghieäp naøo laøm ñieàu kieän cho söï taùi sanh Trong Voøng: Within. trong kieáp lieàn ñoù, thì “Caän Nghieäp laø nghieäp Trong YÙ Nghóa AÁy: In a sense. daãn daét thoï sanh—According to the Troøng: Noose—Trap. Abhidharma, weighty karma, wholesome or Troøng Traønh: To rock. unwholesome, is a weighty or serious action, or karma of such powerful moral weight that it Troïng: cannot be replaced by any other karma as the 1) Kính troïng: To venerate—To honour-To determinant of rebirth. It is so called because it respect. produces its effect for certain in this life or in 2) Naëng: Heavy—Weighty. the next life. When there is no weighty karma 3) Nghieâm troïng: Serious—Grave. to condition the future birth a death-proximate 4) Xem troïng: To regard respectfully—To (asanna) karma might operate. lay stress upon.

a) Neáu laø thieän thì ñaây laø loaïi nghieäp coù tính c) Neáu moät ngöôøi haønh vaø ñaéc thieàn, sau ñoù caùch tinh thaàn nhö tröôøng hôïp caùc taàng phaïm nhaèm moät trong nhöõng troïng toäi thì thieàn, ngoaøi khaåu vaø thaân nghieäp. Ngöôøi nghieäp ñaõ taïo tröôùc ñoù seõ bò nghieäp baát ñaéc töù thieàn saéc giôùi chaúng haïn thì höôûng thieän coù naêng löïc huøng maïnh naày ngaên quaû vò cuûa thieàn aáy trong kieáp hieän taïi, trôû. Kieáp soáng keá ñoù seõ do nghieäp xaáu taïo hay trong kieáp keá tieáp—On the duyeân. Thí duï nhö em hoï cuûa Phaät laø Ñeà wholesome side, this karma is the Baø Ñaït Ña, vì tham voïng maø taïo neân attainment of the jhanas, other than troïng toäi laøm ñaû thöông Phaät vaø chia reõ speech and body karmas. Taêng Giaø, neân phaûi maát heát thaàn thoâng vaø b) Neáu laø baát thieän nghieäp coù naêm loaïi troïng taùi sanh vaøo coõi ñòa nguïc—If someone nghieäp ñi cuøng vôùi taø kieán choái boû ñaïo were to develop the jhanas and later were ñöùc luaân lyù—On the unwholesome side, it to commit one of the heinous crimes, his is the five heinous crimes together with a good karma would be obliterated by the fixed wrong view that denies the basis for evil deed, and the latter would generate morality: rebirth into a state of misery. For example, • Gaây thöông tích cho moät vò Phaät: Nhö Ñeà the Buddha’s ambitious cousin Devadatta Baø Ñaït Ña phaûi maát heát thaàn löïc vaø taùi lost his psychic powers and was reborn in sanh vaøo aùc ñaïo vì toäi ñaõ laøm chaûy maùu hell for wounding the Buddha and causing thaân Phaät—Causing the wounding of a a schism in the Sangha. Buddha, i.e. Devadatta lost his psychic d) Neáu moät ngöôøi tröôùc ñaõ phaïm troïng toäi, powers and was born in a woeful state sau ñoù duø tinh taán tu haønh vaãn khoù ñaéc because he wounded the Buddha. quaû vì nghieäp xaáu caûn trôû. Vua A Xaø Theá • Chia reõ Taêng Giaø: Nhö Ñeà Baø Ñaït Ña sau khi nghe Phaät noùi Kinh phaûi ñoïa vaøo aùc ñaïo vì ñaõ gaây chia reõ Samannaphala, coù theå ñaõ chöùng ñaéc quaû

trong Taêng ñoaøn—Maliciously creating a Tu Ñaø Höôøn neáu khoâng phaïm troïng toäi schism in the Sangha, i.e Devadatta who gieát cha, laø vua Bình Sa Vöông, neân oâng was reborn in a woeful state because he khoâng theå thaønh töïu ñaïo quaû—If someone caused a schism in the Sangha. were first to commit one of the heinous • Saùt haïi moät vò A La Haùn: Murdering an crimes, he could not later reach a sublime Arahant. or supermundane attainment, because the • Gieát Cha: Ñöùc Phaät ñaõ löu yù caùc ñeä töû evil karma would create an raèng neáu khoâng phaïm toäi gieát cha thì vua insurmountable obstruction. Thus King A Xaø Theá ñaõ ñaéc quaû Tu Ñaø Höôøn. Trong Ajatasattu, while listening to the Buddha's tröôøng hôïp naày troïng nghieäp baát thieän speak the Samannaphala Sutra, the ñöôïc gaây ra tröôùc, vaø ngaên caûn söï tieán boä Discourse on the Fruits of Recluseship, tinh thaàn veà sau naày—Parricide (killing had all the other conditions for reaching one's own father). As the Buddha stream-entry, but because he had killed his remarked, King Ajatasatru would have father, King Bimbisara, he could not attain attained the first state of sainthood if he the path and fruit. had not committed parricide. In this case, Troïng Quan: Nhöõng trôû ngaïi nghieâm troïng the powerful evil karma obstructed his trong thieàn ñònh vaø giaùc ngoä—The grave spiritual attainment. barriers to meditation and enlightenment. • Gieát Meï: Matricide (killing one's own Troïng Sôn: Phieàn naõo chaát choàng nhö nuùi mother). naëng—The heavy mountain of delusion.

Troïng Taøi: referee—Arbitrator—Umpire. Troài: To rise—To emerge. Troïng Tam Tam Muoäi: Khoâng khoâng tam Troåi: To surpass—To prevail over. muoäi—Voâ töôùng tam muoäi—Voâ nguyeän voâ Troäi: To surpass—To excel. nguyeän tam muoäi---Double Three Samadhi— Troäm Caép: To steal. A more advanced meditation—All three Troäm "Ñaàu Hoùi" (Taëc Truï) Taêng Ni nhaän samadhis are the same with doublepractice— cuûa cuùng döôøng maø khoâng chòu tu haønh laø See Tam Tam Muoäi. phaûn boäi ñaøn na tín thí. Phaät goïi nhöõng keû naày Troïng Taâm: Center of gravity. laø nhöõng teân troäm "Ñaàu hoùi." Nhöõng keû toäi Troïng Theå: Solemnly. phaïm naày phaûi chòu voâ vaøn khoå ñau ñeå ñeàn Troïng Thöông: Severe wound. toäi—Bald-headed thief—A monk or nun who Troïng Thöôûng: To reward generously. does not cultivate while receiving offerings Troïng Toäi: Grave offence. from the laity, has betrayed the latter's trust and, in fact, stolen the offerings. The Buddha Troïng Traùch: Heavy responsibility. referred to such monks or nuns as "Bald- Troïng Troïng: Laäp ñi laäp laïi, nhö nhieàu maøn headed thieves." They have to be reborn in Ñeá Voõng—Repeated—Again and again, lower paths to repay what they owe now. manifold, e.g. the multi-meshed net of Indra. Troäm Nghó: To think discreetly (in secret). Troïng Tuïng: Geya (skt)—Coøn goïi laø Troïng Troán: To run away—To flee—To escape— Chæ Daï, phaàn vaàn tuïng ñi tuïng laïi trong baøi To hide. kinh—Repetition in verse of a prose section. Troïng Tuoåi: Aged. Troán Thoaùt: To get away—To escape successfully. Troïng Voïng: Reverencing. Troán Traùnh: To elude—To evade. Troïng Yeáu: Important—Crucial importance Troán Traùch Nhieäm: To avoid (escape) of something. responsibility. Troùt: To have done something by mistake. Troän: To mingle—To mix—To compound. Troá Maét: To look with wide-open eyes.

Troâng: To look at—To see. Troå: To make an opening (hole) with a chisel. Troâng Caäy: To rely on—To depend on. Troå Boâng: To blossom—To bloom—To Troâng Chôø: To await—To wait for—To flower—To burst into flower. expect. Troå Taøi: To show off (display) one's talent. Troâng Chöøng: To keep watching over Troác Goác: Uprooted. (someone or something). Troâi: To drift. Troâng Coi: To watch over—To look after. Troâi Xuoâi Doøng: To drift down stream. Troâng Ñôïi: See Troâng Chôø. Troâi Chaûy: Flowing—Fluent. Troâng Nhôø: See Troâng Caäy. Troâi Giaït Vaøo Bôø: To drift on shore. Troâng Nom: To superintend—To oversee— Troâi Lình Bình: To drift slowly. To supervise. Troâi Noåi: Moving about without guided— Troâng Ôn: To count on a favour. Adrift. Troàng Döa Ñöôïc Döa, Troàng Ñaäu Ñöôïc Troâi Qua: To go by—To pass. Ñaäu Laø Leõ Ñöông Nhieân; Ñaõ Gieo Troái: To make the last recommendations Choâng Gai, Ñöøng Mong Ñeán Muøa Gaët (words). Luùa Neáp: If you plant melons, you reap

melons; if you plant beans you reap beans. Trôû Thaønh Phaät Töû Taïi Gia Thuaàn This is the natural course of events. Having Thaønh: Ñeå trôû thaønh moät Phaät töû thuaàn thaønh, sown thorns, do not expect to harvest wheatngoaøi vieäc giöõ nguõ giôùi hay thaäp thieän, chuùng and rice. ta caàn phaûi coù nhöõng tieâu chuaån sau ñaây—To Trô Nhö Ñaù: Indifferent—Insensible. become a devoted (good) Buddhist, beside Trô Treõn: Shameless—Impudent. keeping five or ten basic precepts, one must Trô Troïi: Alone. meet the following criteria: Trô Trô: Unmoved—Motionless—Still. 1) Thoï tam quy trì nguõ giôùi hay baát cöù giôùi luaät naøo daønh cho Phaät töû taïi gia: To take Trôù Treâu: Irony. refuge in the Triratna and to keep the Trôû Chöùng: To change one's conduct. basic five precepts or any other precepts Trôû Côø: To reverse one's opinion. for laypeople. Trôû Gioïng: To change one's tune. 2) Luoân tín taâm nghe chaùnh phaùp: Always Trôû Höôùng: To change in direction. hear the truth with a faith mind. Trôû Laïi: To come (go—get) back—To return.3) Laøm laønh: To do good deeds. 4) Laùnh döõ: Not to do evil deeds. Trôû Löïc: Impediment—Hindrance--- 5) Toân kính ngöôøi giaø: To venerate (respect) Obstacle. the elderly. Trôû Maët: To change (turn) about. 6) Thöông meán ngöôøi treû: Love and care for the young. Trôû Neân An Ñònh: Become stable and calm. 7) An uûi voå veà ngöôøi laâm hoaïn naïn: Comfort Trôû Neân Cao Quyù: To enoble. those who encounter calamities. Trôû Neân Côûi Môû: To become open. 8) Thanh tònh thaân taâm: Purify the body and Trôû Neân Ñieân Ñaûo Moäng Töôûng: To mind. have nightmare and to become confused. Trôû Veà: To come (go) back—To return. Trôû Neân Ñieân Loaïn: To become crazy. Trôû Veà Cöïc Laïc Nôi Queâ Cuõ; Thoaùt Trôû Neân Gaày Goø: To grow thin. Kieáp Traàn Gian Luoáng Ñoïa Ñaøy: Return Trôû Neân Roäng Löôïng: To become kind and to the Land of Ultimate Bliss where the home full of pity. was; liberate from the earthly life, the Trôû Neân Saùng Taïo: To become creative. suffering world. Trôû Neân Teû Nhaït: To become very dull. Trôï: Trôû Neân Thanh Tònh: To become serene. 1) Trôï Giuùp: Help—Assist—Aid. Trôû Neân Thoaûi Maùi: To become 2) Ñoà Phuï Trôï: Auxiliary. comfortable Trôï AÂm: To assist in signing or intoning. Trôû Neân Thuaàn Tính Nhaân AÙi: To Trôï Baàn: Chaån baàn—To relieve the poor. become benevolent. Trôï Caáp: To

subsidize. Trôû Neân Toaøn Bích: To become perfect. Trôï Ñaïo: Ñaïo phaåm coù theå giuùp cho thieàn Trôû Neân Xanh Xao: To turn pale quaùn, luaät nghi vaø quaû ñöùc—Auxiliary means Trôû Thaønh: To transform—To grow—to which help meditation, auxiliary discipline, become. and aid to faith or virtue. Trôû Thaønh Noâ Leä Cho Laïc Thuù Theá Trôï Giaùo: Assistant teacher. Gian: Become slaves to sensual pleasures. Trôï Löïc: To assist (help) someone.

Trôï Lyù: To assist—To aid. ñoïa vaøo aùc ñaïo, laøm roàng, raén, coïp, beo, hoaëc Trôï Nghieäp: Auxiliary karma. caùc loaøi ñoäc khaùc. Nhö vua A Xaø Theá tu nhieàu 1) Tuïng kinh hoä nieäm giuùp ngöôøi quaù coá phöôùc laønh, khi laâm chung bò ngöôøi haàu caän vaõng sanh Tònh Ñoä: reciting a sutra to help nguû guïc laøm rôùt caây quaït treân maët, neân giaän a death person to reach the Pure Land. roài cheát bò ñoïa laøm raén maõng xaø. Göông naày 2) Thôø phöôïng, taùn thaùn vaø cuùng döôøng trôï khoâng phaûi laø ñaùng sôï laém sao? Ngöôøi beänh giuùp chaùnh nghieäp, nhö tin nôi Phaät A Di khi laâm chung hoaëc ngoài, hoaëc naèm, ñeàu tuøy Ñaø, thöôøng töôûng nieäm ñeán Ngaøi, vaø tieän, chôù neân gaéng göôïng. Neáu caûm thaáy suy thöôøng nieäm hoàng danh cuûa Ngaøi: nhöôïc chæ coù theå naèm, maø muoán xem cho ra Worship, praise, and offering, as veû, gaéng göôïng ngoài daäy, laø ñieàu nguy haïi additional to direct karma, i.e. faith in khoâng neân laøm. Hoaëc theo leõ, phaûi naèm Amitabha, expressed by constant thought nghieâng beân maët höôùng veà taây, nhöng vì thaân of him and calling on his name. theå ñau nhöùc phaûi naèm ngöûa, hay naèm nghieâng Trôï Nieäm: Suportive Recitation—Theo Hoøa beân traùi höôùng veà ñoâng, cuõng cöù ñeå töï nhieân chôù neân gaéng göôïng. Ñaây chính beänh nhaân Thöôïng Thích Thieàn Taâm trong Nieäm Phaät phaûi hieåu nhö vaäy maø töï xöû. Coøn ngöôøi thaân Thaäp Yeáu, ngöôøi beänh töø khi ñau naëng cho thuoäc cuõng phaûi hieåu leõ naày, chaúng neân caàu ñeán luùc saép taét hôi, thaân baèng quyeán thuoäc danh, baét ngöôøi beänh naèm nghieâng beân maët phaûi bình tónh ñöøng khoùc loùc. Coù keû tuy khoâng höôùng veà taây, hay ñöõ daäy maëc aùo traøng söûa khoùc nhöng laïi loä neùt bi thöông saàu thaûm, ñoù theá ngoài kieát giaø. Ñaâu bieát raèng chæ vì caàu chuùt cuõng laø ñieàu khoâng neân. Bôûi luùc baáy giôø beänh hö danh, maø khieán cho ngöôøi cheát phaûi ñoïa nhaân ñaõ ñi ñeán ngaõ reõ phaân chia giöõa quyû, tam ñoà, chòu voâ löôïng söï khoå! Luùc beänh nhaân ngöôøi, phaøm, Thaùnh; söï khaån yeáu nguy hieåm saép söûa maõn phaàn, söï trôï nieäm laø ñieàu raát caàn khaùc thöôøng, nhö ngaøn caân treo döôùi sôïi toùc. thieát. Bôûi khi aáy, ngöôøi beänh töø tinh thaàn ñeán Khi aáy duy chæ coù nhaát taâm trôï nieäm Phaät laø theå chaát ñeàu yeáu keùm meâ môø, khoù beà töï chuû. ñieàu thieát yeáu. Ngöôøi duø coù chí nguyeän vaõng Ñöøng noùi keû bình nhöït chöa tu khoâng giöõ noåi sanh, maø bò quyeán thuoäc thöông khoùc laøm cho caâu nieäm Phaät ñöôïc laâu beàn; maø ngay caû khôi ñoäng nieäm tình aùi, taát phaûi bò ñoïa laïc luaân ngöôøi bình nhöït laáy caâu nieäm Phaät laøm thöôøng hoài, coâng tu cuõng ñaønh luoáng uoång! Laïi khi khoùa, neáu khoâng nhôø söùc trôï nieäm cuõng khoù beänh nhaân gaàn qua ñôøi, töï hoï muoán taém goäi, mong ñaéc löïc. Caùch thöùc trôï nieäm phaûi theo thay y phuïc hay ñoåi choã naèm, thì coù theå thuaän nhöõng ñieàu kieän döôùi

ñaây—Family members theo, song phaûi nheï nhaøng caån thaän maø laøm. and relatives of a dying person shold always Nhö hoï khoâng chòu, hoaëc aù khaåu khoâng noùi remain calm, without weeping or lamenting, ñöôïc, khoâng neân mieãn cöôõng maø laøm. Bôûi from the time that person becomes gravely ill ngöôøi saép cheát thaân theå thöôøng ñau nhöùc, neáu until his last moments. Some people, while not eùp di ñoäng, ñoåi choã naèm hoaëc taém röûa, thay y crying, still show sorrow and emotion on their phuïc thì beänh nhaân caøng ñau ñôùn theâm. Nhieàu faces. This, too, should be avoided, the ngöôøi tu haønh phaùt nguyeän caàu veà Cöïc Laïc, crossroads which separate the living from the nhöng khi laâm chung vì bò quyeán thuoäc di ñoäng dead, and the mundane from the nhieãu loaïn, phaù maát chaùnh nieäm, neân khoâng transcendental. The critical importance and ñöôïc vaõng sanh, vieäc naày xaûy ra raát thöôøng. danger of this moment can be compared to a Hoaëc keû maïng chung coù theå sanh veà coõi laønh, mass of thousand pounds hanging under a hair, nhöng bò ngöôøi khaùc khoâng bieát, xuùc chaïm his fate is determined by a hair's breadth! At thaân theå, söûa ñoåi tay chaân laøm cho ñau ñôùn, this time, the most important thing is to neân sanh loøng giaän töùc. Do moät nieäm ñoù, lieàn

practice supportive recitation. Even though a dangerous and should be discouraged. person may have set his mind on rebirth in the Likewise, even though, according to Pure Land Pure Land, if family members weep and tradition, he should lie on his right side facing lament, thus arousing deep-seated feeling of west; if, because of pain, he can only lie on his love-attachment, he will certainly sink into the back or on his left side facing east, he should cycle of Birth and Death, wasting all his efforts act naturally and not force himself. The patient in cultivation! When a patient on the verge of and his family should understand all this and death wishes to bathe, dress in different act accordingly. Supportive recitation by garments, or change his position or sleep family members or Dharma friends is most quarters, we may comply, while exercising necessary when a patient is on the verge of caution and acting in gentle, careful manner at death. This is because, at that time, he is weak all times. If the patient refuses, or cannot give in body and mind and no longer master of his consent because he has become mute, we himself. In such trying circumstances, not only certainly should not go against his wishes. This is it difficult for those who have not cultivated is because the patient on the verge of death is in daily life to focus on Amitabha Buddha, generally in great physical pain. If he is forced even individuals who have regularly recited to move, bathe or change clothing, he may the Buddha's name may find it difficult to do experience even greater pain. There are so in all earnestness, unless there is supportive numerous cases of cultivators who had sought recitation. Such recitation should closely rebirth in the Pure Land but failed to achieve follow the guidelines set out below: this goal because their relatives moved them 1) Thænh töôïng Phaät A Di Ñaø tieáp daãn ñeå around, disturbing them and destroying their tröôùc beänh nhaân, khieán cho hoï troâng thaáy. right thought. This unfortunate development Caém moät bình hoa töôi vaø ñoát loø höông occurs very often. There are also cases of nheï, khoùi thôm vöøa thoang thoaûng ñeå giuùp individuals who might

have achieved rebirth in daãn khôûi chaùnh nieäm cho beänh nhaân. Neân the higher realms. However, out of ignorance, nhôù khoùi chæ nheï thoâi, ñöøng ñeå nhieàu vì e others made them suffer physically, by ngoät ngaït khoù thôû cho caû beänh nhaân laãn rearranging the positions of their hands and ngöôøi xung quanh—Respectfully place a feet, for instance, making them irritated and standing Amitabha Buddha statue in front angry. Because of this one thought of anger, of the patient, so that he can Iee it clearly. they immediately sank into the evil realms. As Place some fresh flowers in a vase and an extreme example, King Ajatasatru had burn light incense with a soft fragrance. earned numerous merits and blessings through This will help the patient develop right cultivation. However, at the time of death, one thought. A reminder: the incense should of his attendants dozed off and inadvertently not be overpowering, to avoid choking the dropped a paper fan onto the king's face. He patient and everyone around. became so furious that he expired on the spot, 2) Ngöôøi trôï nieäm tuøy theo nhieàu ít neân luaân to be reborn, it is said, as a pathon. This phieân maø nieäm. Ít thì moãi laàn moät hoaëc example should serve as a warning to all of us. hai ngöôøi, chia thaønh ba phieân. Nhieàu thì At the time of death, the cultivator himself moãi phieân coù theå ñoä saùu hay taùm ngöôøi. should either lie down or sit up, according to Neân nhôù luùc aáy beänh nhaân söùc yeáu, raát what comes naturally, without forcing himself. caàn khoâng khí thanh saïch, neáu ñeå cho If he feels weak and can only lie down, forcing ngöôøi ta vaøo ñoâng, hoaëc keû trôï nieäm quaù himself to sit up for appearances' sake, is nhieàu, taát seõ laøm cho ngöôøi beänh ngoät

ngaït xao ñoäng, coù haïi hôn laø coù lôïi. Laïi beänh, nhö theá môùi ñaéc löïc. Laïi coù ñieàu nöõa, caùc phieân phaûi canh theo ñoàng hoà maø neân chuù yù, khi beänh nhaân taâm thöùc quaù im laëng luaân chuyeån nhau hoä nieäm, ñeå cho hoân traàm, nieäm ôû ngoaøi taát hoï nghe khoâng caâu nieäm Phaät tieáp tuïc khoâng giaùn ñoaïn, roõ. Trong tröôøng hôïp aáy, phaûi keâ saùt ñöøng keâu goïi nhau lôùn tieáng. Moãi phieân mieäng vaøo tai hoï maø nieäm, môùi coù theå nieäm laâu chöøng moät giôø—Those who khieán cho ngöôøi beänh ñöôïc minh taâm— come to practice supportive recitation According to Elder Master Yin-Kuang, the should take turns. It should be short recitation from Amitabh Buddha remembered that the patient, in his should be used, so that the patient can weakened state, requires a lot of fresh air easily register the name in his Alaya to breathe. If too many persons come and consciousness, at a time when both his go or participate in the recitation session, mind and body are very weak. However, the patient may have difficulty breathing according to Elder Master Hung-I, we and become agitated, resulting in more should ask the patient and use the form he harm than benefit. Therefore, participants prefers, either short or long, to conform to should consult their watches and silently his everyday practice. In this way, the take turns reciting, so that recitation can patient can silently recite along with the continue uninterrupted. They should not supportive recitation party. To go counter call to one another aloud. Each session to his like and habits may destroy his right should last about an hour. thought and create an offense on our part. 3) Theo ngaøi AÁn Quang, neân nieäm boán chöõ A Furthermore, we should not practice Di

Ñaø Phaät ñeå cho beänh nhaân deã thaâu supportive recitation in too loud a voice, nhaän trong khi tinh thaàn theå chaát quaù suy as we will expend too much energy and be yeáu. Nhöng yù kieán cuûa Hoaèng Nhaát ñaïi unable to keep on for very long. On the sö, thì muoán nieäm boán chöõ hay saùu chöõ, other hand, neither should we recite in too toát hôn neân hoûi beänh nhaân, ñeå thuaän vôùi low a voice, lest the patient, in his thoùi quen öa thích thuôû bình nhaät cuûa weakened state, be unable to register the ngöôøi beänh, khieán cho hoï coù theå nieäm words. Generally speaking, recitation thaàm theo. Neáu traùi vôùi thoùi quen öa thích, should not be too loud or too low, too slow töùc laø phaù maát chaùnh nieäm cuûa ngöôøi or too fast. Each utterance should be clear beänh, taát mình cuõng coù toäi. Laïi caùch trôï and distinct so that it can pass through the nieäm, khoâng neân nieäm to tieáng quaù, vì ear and penetrate deep into the patient's mình seõ toån hôi khoù beàn; khoâng neân nieäm Alaya consciousness. One caveat: if the nhoû quaù, vì e ngöôøi beänh tinh thaàn lôø laïc patient is too weak or is in a coma, he will khoù thaâu nhaän. Cuõng chaúng neân nieäm quaù not be able to hear external recitation. In mau, bôûi laøm cho beänh nhôn ñaõ khoâng such a case, w should recite into the nghe nhaän ñöôïc roõ raøng, laïi khoâng theå patient's ear. This helps the patient keep theo kòp; chaúng neân nieäm quaù chaäm, bôûi his mind clear and steady. coù loãi tieáng nieäm rôøi raïc khieán ngöôøi beänh 4) Veà phaùp khí ñeå duøng trong khi trôï nieäm, khoù lieân tuïc nhieáp taâm. Ñaïi khaùi tieáng thoâng thöôøng neân duøng khaùnh nhoû, bôûi nieäm phaûi khoâng cao khoâng thaáp, chaúng tieáng moõ aâm thanh ñuïc, khoâng baèng tieáng chaäm chaúng mau, moãi chöõ moãi caâu ñeàu khaùnh trong treûo, deã khieán cho beänh nhaân raønh reõ roõ raøng, khieán cho caâu nieäm traûi taâm thaàn thanh tònh. Nhöng vieäc naày cuõng qua tai ñi saâu vaøo taâm thöùc cuûa ngöôøi tuøy, vì theo kinh nghieäm rieâng, Hoaèng

Nhöùt ñaïi sö ñaõ daïy: "Nhöõng keû suy yeáu Trôøi Ñao Lôïi: Trayastrimsa (skt)—thaàn kinh raát sôï nghe tieáng khaùnh vaø moõ Tavatimsa (p). nhoû. Bôûi aâm thanh cuûa maáy thöù naày chaùt 1) Thieân xöù thöù hai trong saùu coõi trôøi duïc chuùa ñinh tai, kích thích thaàn kinh, khieán giôùi, coøn goïi laø Ba Möôi Ba Taàng Trôøi. cho ngöôøi beänh taâm thaàn khoâng an. Theo Moät trong nhöõng coå thaàn AÁn Ñoä, thaàn trôøi thieån yù, chæ neân nieäm suoâng laø thoûa ñaùng laø vò thaàn ñaõ chieán ñaáu vôùi ma quaân baèng hôn heát. Hoaëc neáu coù, thì chæ neân ñaùnh thöù kim cang chuøy. Trôøi Ñao Lôïi döôùi trôøi chuoâng moõ lôùn. Nhöõng moùn naày aâm thanh Trimurti, trôøi Phaïm thieân, trôøi Visnu vaø huøng traùng, khieán cho ngöôøi beänh sanh Siva. Phaät giaùo nhaän trôøi Ñao Lôïi nhö vò nieäm nghieâm kính, hôn laø ñaùnh khaùnh vaø thaàn hoä phaùp, tuy nhieân, vò trôøi naày vaãn moõ nhoû. Thöù moõ aâm thanh ñuïc cuõng keùm hôn Phaät hay baát cöù ai ñaõ ñaït ñöôïc khoâng neân ñaùnh, vì laøm cho beänh nhaân giaùc ngoä—The second level heaven of six taâm thaàn hoân tröôïc. Tuy nhieân, sôû thích heavens of desire, also called Heaven of cuûa moãi ngöôøi khoâng ñoàng, toát nhöùt laø neân Thirty-Three—The palace of Trayastrimsa hoûi tröôùc beänh nhaân. Neáu coù choã naøo Heaven—One of the ancient gods of khoâng hôïp, phaûi tuøy cô öùng bieán, chôù neân India, the god of

the sky who fights the coá chaáp—With regard to percussion demons with his vijra, or thunderbolt. He instruments, it is generally better to use is inferior to the Trimurti, Brahma, Visnu, the small hand bell, instead of the wooden and Siva, having taken the place of fish gong with its bass tone. The hand bell, Varuna, or sky. Buddhism adopted him as with its clear, limpid sound, can help the its defender, though, like all the gods, he patient develop a pure and calm mind. is considered inferior to a Buddha or any However, this may not apply in all cases. who have attained bodhi. His wife is For instance, an Elder Master once taught, Indrani. “It is best to recite the Buddha’s name by 2) Theo Tyø Kheo Boà Ñeà trong Vi Dieäu Phaùp, itself without musical accompaniment, but vì truyeàn thuyeát coù ba möôi ba vò do since each person’s preferences are Sakka laõnh ñaïo, töï hieán ñôøi mình cho lôïi different, it is best to ask the patient in ích cuûa ngöôøi khaùc, neân caû ba möôi ba vò advance. If some details do not suit him, ñeàu ñöôïc sanh vaøo coõi naày vaø ngöï trò we should adapt to the circumstances and trong cung Vejayanta taïi kinh ñoâ not be inflexible. Sudassana—According to Bhikkhu Bodhi Trôøi: Nôi chö thieân cö nguï, treân coõi ngöôøi, in Abhidhamma, Tavatimsa is so named nhöng coøn phaûi chòu luaân hoài sanh töû— because, according to legend, a group of Heaven—The realm of the gods—Gods— thirty-three noble-minded men who Devas—Celestial—Heavenly beings— dedicated their lives to the welfare of Heavenly beings are believed to inhabit the others were reborn here as the presiding heavens above the human realm, but are still deity and this thirty-two assistants. The unenlightened and still bound to Samsara (luaân chief of this realm is Sakka, also known as hoài) and subject to birth and death. Indra, who resides in the Vejayanta Palace Trôøi Bieán Tònh: Heaven of Universal Purity. in the realm’s capital city, Sudassana. Trôøi Cöïc Saéc: Ultimate Form Heaven. Trôø i Ñaâu Suaát: Nôi xuaát hieän Haï Sanh Di Trôøi Ñaïi Phaïm: Heaven of Great Brahma Laëc Toân Phaät—Tushita Heaven—The Lord. Heaven-World in which the Buddha-to-be,

Maitreya, waits for his coming—See Ñaâu Suaát Trôøi Voâ Löôïng Tònh: Heaven of Limitless Thieân. Purity. Trôøi Ñeá Thích: Thieân Ñeá Thích—Sakra- Trôøi Voâ Naõo: No-Affliction Heaven. devanam-indra (skt)—God Indra—Thænh Trôøi Voâ Nhieät: Nôi khoâng coøn söùc noùng cuûa thoaûng trôøi Ñeá Thích cuõng laø nhöõng ngöôøi hoä lo aâu phieàn naõo nöõa---Heatless Heaven—No- phaùp trong Phaät giaùo—He or she sometimes Heat Heaven—No heat from worries and was incorporated into Buddhism as a guardian affliction. of Buddhist teachings. Trôøi Voâ Saéc: Akanista. Trôøi Hoùa Laïc: Nimmanarati (p)—Coõi trôøi Trôïn Maét: To roll one’s eyes. Duïc giôùi nôi maø chö Thieân coù khaû naêng taïo ra Trôït: To slip. nhöõng thuù vui baèng tö töôûng, tuøy theo sôû thích cuûa hoï—The realm of Heaven of Desire Troå Nghieäp: Theo Phaät giaùo, nghieäp thieän where the gods have the power to create hay baát thieän, chaúng bao giôø bieán maát cho ñeán objects of sensual enjoyment by thought, in khi naøo keát quaû chín muøi; tuy nhieân, thanh tònh accordance with their desires. nghieäp coù theå xaõy ra baèng caùch nhaän loãi, söûa loãi vaø coá gaéng laøm nhöõng chuyeän thieän laønh— Trôøi Phaïm Chuùng: Heaven of Multitudes of Karma

ripens—According to the Buddhist Brahma. theory, karma, wholesome or unwholesome, Trôøi Phaïm Phuï: Heaven of Ministers of never disappears until its result ripens; Brahma. however, the purification of accumulated Trôøi Phaïm Thieân: The World of Brahmas. negative karma is possible by declaring, Trôøi Phi Töôûng: No-Thought Heaven. confessing and stopping committing of non- Trôøi Phöôùc Sanh: Birth of Blessing Heaven. virtuous actions. Trôøi Quang AÂm: Heaven of Light Sound. Troäm Caép: Dinnadana (p)—Stealing. Trôøi Saéc Cöùu Caùnh: Ultimate Form (A) Nghóa cuûa troäm caép—The meanings of Heaven. Dinnadana: Trôøi Tha Hoùa: Paranimmitavasavatti (p)— 1) Khoâng troäm caép coù nghóa laø khoâng ñöôïc Coõi Trôøi Tha Hoùa Töï Taïi, nhöõng vò trôøi ñoù coù laáy baát cöù thöù gì cuûa ngöôøi khaùc: Not to khaû naêng ñem nhöõng vaät maø ngöôøi khaùc taïo steal means one should not steal anything neân ñaët döôùi quyeàn ñieàu khieån cuûa mình— from others. Heaven of Comfort Gained Through Others' 2) Khoâng ñöôïc töôùc ñoaït quyeàn lôïi cuûa ngöôøi Transformation, who do not create objects of khaùc: Not to steal also means that one sensual enjoyment themselves, but they should not rob other's rights. control the objects of enjoyment for their use (B) Naêm ñieàu kieän caàn thieát ñeå thaønh laäp moät by their attendants. nghieäp troäm caép—The consequences of stealing. Five conditions that are Trôøi Thieân Ñeá: Heaven King. necessary for the completion of the evil of Trôøi Thieän Kieán: Good-View Heaven. stealing. Trôøi Thieåu Quang: Heaven of Lesser Light. 1) Moät vaät sôû höõu cuûa ngöôøi khaùc: Another's Trôøi Thieåu Tònh: Heaven of Lesser Purity. property. Trôøi Tröôøng Thoï: Long-Life Heaven. 2) Bieát ñoù laø vaät sôû höõu cuûa ngöôøi khaùc: Trôøi Tu Ma Dieäm: Suyama Heaven. Knowledge that it is so. Trôøi Voâ Löôïng Quang: Heaven of 3) Coá yù muoán ñoaït vaät aáy laøm sôû höõu cuûa Limitless Light. mình: Intention of stealing.

4) Coá gaéng troäm caép: Effort to steal. Truø Ñònh: To plan. 5) Thaät söï troäm caép hay söï troäm caép ñöôïc Truø Laâm: Röøng daày—Duïc voïng cuûa chuùng thöïc hieän baèng haønh ñoäng: Actual sanh ñöôïc ví nhö khu röøng daày, moät khi ñaõ laïc removal. vaøo thì khoù loøng maø thoaùt ra ñöôïc—A thick or (C) Quaû baùo cuûa troäm caép—The dense forest, e.g. the passions, etc. consequences of stealing: Truø Löôïng: Reckoning—To reckon and • Ngheøo naøn: Poverty. measure. • Khoán khoå: Misery. Truø Ruûa: To curse. • Thaát voïng: Disappointment. • Laøm thaân noâ leä: Dependent livelihood. Truï: 1) Sthiti (skt)—Nguï taïi—To stay—To Troán Traùnh: Escapism. abide—To dwell—To settle—To stop. Troáng Trôøi: Khi naøo nhöõng vò trôøi bò ñaém 2) Caây coät: A post—A pillar. nhieãm nguõ duïc thì troáng lieàn troåi daäy ñeå caûnh Truï Choã Voâ Ngaïi: To dwell in the abode of caùo hoï raèng moïi vieäc choùng phai, vui söôùng nonattachment and nonobstruction. luoân mang laïi nhöõng haït gioáng khoå ñau— Celestial drum—Drum of the teaching— Truï Ñòa: Nôi truï vaøo chaân lyù, thí duï nhö baèng Heavenly drum—Whenever the gods become nieàm tin töï tin nôi giaùo phaùp vaø nhöõng quaû deluded and caught in the quagmire of the five vò—Dwelling place; abiding place in the Truth, desires, a celestial drum suddenly sounds to i.e. the acquirement by faith of a self believing warn them

that all things are evanescent; in the dharma and producing its fruits. pleasure brings with it the seed of suffering. Truï Ñònh: Fixed, certain, firmly settled—See Tru Di: To exterminate. Luïc Chuûng Quyeát Ñònh. Tru Di Tam Toäc: To exterminate three Truï Ñònh Boà Taùt: Boà Taùt sau khi tu luïc ñoä generations. haønh trong ba a taêng kyø kieáp, thì coøn phaûi tu trong 100 ñaïi kieáp nöõa môùi coù theå thaønh töïu Truù: vieân maõn. Caùc giai ñoaïn tu haønh trong 100 ñaïi 1) Ban ngaøy: Day—Daytime—Daylight. kieáp naày ñöôïc goïi laø “Truï Ñònh.” Truï ñònh laø 2) Truù nguï: Sthiti (skt)—To abide—To an truï ôû saùu loaïi quyeát ñònh—A Bodhisattva dwell—To stay—To settle. firmly fixed, or abiding in certainty. After a Truù AÙm Laâm: Bodhisattva has completed three great 1) Khu röøng maø ban ngaøy cuõng toái aùm nhö asamkhyeya kalpas he has still one hundred ban ñeâm: The grove of daylight darkness. great kalpas to complete. This period is called 2) Teân goïi nghóa ñòa: A cemetery. abiding in fixity or firmness, divided into sixth Truù AÁn: To find shelter—To take refuge—To kinds: shelter oneslef. 1) Thieän Thuù Ñònh: Quyeát ñònh sanh ôû thieän Truù Chaân: To stay. ñaïo trôøi, ngöôøi—Certainty of being born Truù Daï Luïc Thôøi: The six periods of the in a good gati such as in the deva realms day and night. or in the realms of human beings. Truù Manh: Day-blindness. 2) Quyeát ñònh sanh vaøo nôi quyù toäc: Truø: Certainty of being born in a noble family. 1) Nhaø beáp: A kitchen. 3) Quyeát ñònh sanh ra coù ñaày ñuû luïc caên 2) Truø maät: Ñoâng ñaëc—Dense—Thick-set. khoâng taøn khuyeát: Certainty of being born 3) Truø tính—To calculate—To devise—To with a good body. plan.

4) Quyeát ñònh sanh laøm ngöôøi nam: Certainty Truï Sôn: Truï trì chuøa—To dwell on a of being born as a man. mountain—To be in residence on a 5) Quyeát ñònh coù ñöôïc tuùc meänh thoâng: mountain—To be a temple master. Certainty of being born knowing the Truï Thaùp: Thaùp trong töï vieän—A pogoda. abiding places of his transmigrations. Truï Trì: 6) Quyeát ñònh taïo taùc thieän nghieäp beàn vöõng 1) To dwell and control. khoâng thoaùi chuyeån: Certainty of being 2) An truï ôû ñôøi maø hoä trì Phaät phaùp: Resident born knowing the abiding character of his superintendent; to maintain, or firmly hold good work. to faith in the Buddha. ** For more information, please Luïc Chuûng 3) Vò Taêng hay Ni truï trì moät töï vieän: Quyeát Ñònh. Abbot—Abbess—A monk or nun who is Truï Kieáp: Vivarta siddha kalpa (skt)—Thôøi head of a monastery (convent). kyø maø caùc loaøi höõu tình yeân oån toàn truï (moät Truï Tröôïng Töû: Caây gaäy—A staff—A trong boán trung kieáp, thaønh, truï, hoaïi, crutch. khoâng)—The abiding or existing kalpa; the Truï Töôùng: Sthiti (skt)—Moät trong boán kalpa of human existence. töôùng sanh, truï, hoaïi, dieät—Abiding, being the ** For more information, please see Töù Kieáp. state of existence, one of the four Truï Nôi Chaùnh Ñònh: To dwell in Correct characteristics of all beings and things, i.e. Samadhi. birth, existence, change or decay, and death or Truï Phaùp Vò: To abide in place in the cessation. Dharma. Truï Vò: Truï Quaû: Truï nôi quaû vò ñaït ñöôïc, nhö vieäc 1) Nôi truï: Truï vò, moät trong thaäp truï Boà Taùt, Thaùnh giaû Thanh Vaên vaø Duyeân Giaùc an truï sau khi qua “tín vò” thì truï laïi ñeå phaùt trieån quaû ñaõ chöùng ñöôïc maø khoâng caàu tieán leân quaû tu

taäp—Abiding place, one of the ten vò Phaät—Abiding in the fruit, i.e. sravakas and stages, resting and developing places or pratyeka-buddhas who rest satisfied in their abodes of the Bodhisattva, which is attainments and do not strive for Buddhahood. entered after the stage of belief has been Truï Quaû Duyeân Giaùc: Nhöõng vò Duyeân passed. Giaùc sau khi chöùng quaû thì an truï chöù khoâng 2) Truï laïi moät nôi: To abide in a place. caàu tieán leân quaû vò Phaät—Pratyeka-buddhas Truï Xöù Baát Tònh: Dirty place of residence. who rest satisfied in their attainments and do Truaân Na: Curna (skt)—Caùt buïi—Dust— not strive for Buddhahood. Sand. Truï Quaû La Haùn: Nhöõng vò A La Haùn sau Truùc: khi chöùng quaû thì an truï chöù khoâng caàu tieán 1) Thieân Truùc (Truùc Ñoä): AÁn Ñoä—India. leân quaû vò Phaät—Arahants who rest satisfied in 2) Venu (skt)—Bamboo. their arahanthood and do not strive for Truùc Ñaøm Ma La: Dharmaraksa (skt)— Buddhahood. Indu-Dharmaraksa (skt)—Truùc Phaùp Hoä hay Truï Quaû Thanh Vaên: Nhöõng vò Thanh Vaên Truùc Ñaøm Ma La saùt (hoï Truùc, teân Ñaøm Ma sau khi chöùng quaû thì an truï chöù khoâng caàu La Saùt)—Ngöôøi nöôùc Nguyeät Chi, bieát 36 thöù tieán leân quaû vò Phaät—Sravakas who rest tieáng, ñaõ dòch 175 taùc phaåm vaøo khoaûng 266- satisfied in their attainments and do not strive 317 sau Taây Lòch—A native of Tukhara, who for Buddhahood. knew thirty-six languages and translated some 175 works around 266-317 A.D.

Truùc Ñaøm Ma La Saùt: See Truùc Ñaøm Ma Buddhism, Truùc Laâm temple played a starting La. role. Many famous monks and nuns were from Truùc Kinh: Kinh ñieån Phaät Giaùo AÁn Ñoä— Truùc Laâm, i.e., Most Venerable Maät Kheá, the Indian, i.e. Buddhist, sutras. first lecturer of An Nam Buddhist Association, Most Venerable Maät Theå, the author of Truùc Laâm: Moät nôi noåi tieáng gaàn thaønh Vietnam Buddhist History, Nun Dieäu Khoâng, Vöông Xaù, ñöôïc vua Bình Sa Vöông cuûa xöù who helped organizing the Nun Order in Ma Kieät Ñaø cuùng döôøng cho Phaät, baây giôø laø Vietnam. Rajdir, thuoäc bang Bihar AÁn Ñoä—Bamboo Grove—Bamboo Forest—A famous place of Truùc Phaùp Lan: Dharmaraksa or Indu- retreat near Rajagriha given to the Buddha by dharmaranya (skt)—Hoï Truùc teân Phaùp Lan, King Bimbisara of Magadha, now Rajgir, ngöôøi ñaõ dòch 5 boä kinh vaøo khoaûng nhöõng Bihar, India. naêm 68-70 sau Taây Lòch, vaø cuõng laø ngöôøi maø ngöôøi ta laàm töôûng ñaõ cuøng Ngaøi Ca Dieáp Ma Truùc Laâm Tònh Xaù: Venuvana (skt)—Truùc Ñaèng vaøo Trung Quoác dòch Kinh Töù Thaäp Nhò Laâm Töï—Truùc Vieân—Truùc Uyeån—See Chöông—Indu-Dharmaranya, who translated Bamboo-Grove Vihara. five works in 68-70 A.D., and to whom with 1) Theo Eitel trong Trung Anh Phaät Giaùo Töø Kasyapa Matanga the translation of the sutra Ñieån, Truùc Laâm Tònh Xaù ñöôïc vua Bình of 42 sections is wrongly attributed. Sa Vöông xaây leân cho caùc Sa moân, veà sau oâng daâng cho Phaät—Bamboo Forest Truùc Phaùp Löïc: Dharmabala (skt)—Ngöôøi Monastery or “Bamboo-grove,” a park ñaõ dòch boä Kinh Tröôøng Thieân A Di Ñaø vaøo called Karanda-venuvana, near Rajagrha, khoaûng naêm 419 sau Taây Lòch, baây giôø ñaõ thaát made by Bimbisara for a group of ascetics, laïc—Translator of the larger Sukhavati-vyuha later given by him to Sakyamuni. in around 419 A.D., now lost.

2) Laïi coù thuyeát khaùc cho raèng Truùc Laâm Truïc: Xua ñuoåi—To expel—To exorcise—To Tònh Xaù ñöôïc tröôûng giaû Ca-Lan-Ñaø xaây drive away. leân vaø hieán cho Phaät—Another version Truïc Traëc: To go (work—run) wrong or says that the park was built by Karanda badly. and later was given to Sakyamuni Buddha. Truïc Xe: Axle. Truùc Laâm Töï: Teân cuûa moät chuøa noåi tieáng ôû Trui: To harden Hueá, Trung Vieät. Chuøa do Tyø Kheo Ni Dieäu Truøm Khaép: Vibhu (skt)—Being Tröôøng xaây döïng naêm 1903. Chuøa ñöôïc truøng everywhere—Far-extending—All-pervading— tu toaøn dieän naêm 1931. Trong söï nghieäp chaán Omnipresent. höng Phaät giaùo, chuøa Truùc Laâm ñaõ goùp vai troø Trung: Madhya (skt). phaùt khôûi Phaät giaùo Vieät Nam. Nhieàu danh 1) Trung Taâm: Middle—Central—Medium. Taêng vaø Ni ñaõ xuaát thaân töø chuøa Truùc Laâm 2) Trung Bình: The mean. nhö Hoøa Thöôïng Maät Kheá, laø giaûng sö ñaàu 3) Beân Trong: Within. tieân cuûa Hoäi An Nam Phaät Hoïc, Hoøa Thöôïng 4) Trung Thaønh: Loyal. Maät Theå, taùc giaû cuûa quyeån Vieät Nam Phaät Trung A Haøm: Majjhima-Nikaya—The Giaùo Söû Löôïc, vaø Sö Baø Dieäu Khoâng, ngöôøi Midle Length Discourses in the Pali Canon— coù coâng trong vieäc chaán höng Ni Boä—Name of The middle Agama. a famous temple in Hueá, Central Vietnam. The temple was built in 1903 by Nun Dieäu Tröôøng. Trung AÁm: Coøn goïi laø Trung Höõu laø söï hieän In 1931, the temple was rebuilt on a large höõu giöõa luùc cheát vaø luùc ñaàu thai, giai ñoaïn scale. In the cause of reinforcing Vietnamese thay ñoåi töø baûy ñeán 49 ngaøy—The

intermediate existence between death and Trung Can: Loyal. reincarnation, a stage varying from seven to Trung Caên: Caên tính trung bình, khoâng quaù forty-nine days, when the karma-body will thoâng minh hay ngu ñaàn—Medium (moderate) certainly be reborn. capacity—Neither clever nor dull—See Tam ** For more information, please see Caên. Antara-bhava in Sanskrit/Pali- Trung Chaâu: Moãi chaâu döôùi chaân nuùi Tu Di Vietnamese Section. ñeàu coù hai chaâu phuï goïi laø “trung chaâu”—Trung AÁm Phaùp Söï: Nhöõng phöông caùch Each of the four great continents at the foot of ñöôïc gia ñình ngöôøi cheát aùp duïng khoaûng 49 Mount Sumeru has two middling continents. ngaøy giöõa luùc cheát vaø luùc ñaàu thai, ñeå baûo Trung Chính: Upright—Just. ñaûm cho ngöôøi cheát ñöôïc taùi sanh vaøo coõi toát Trung Dung: Happy medium. hôn---The means used by the deceased’s family for ensuring a favorable reincarnation Trung Ñaøi: Teân cuûa vò Phaät ôû trung taâm Lieân during the intermediate stage, between death Hoa (Tyø Loâ Giaù Na)—The name of a Buddha and reincarnation. in the center of a lotus (Vairocana). Trung AÁn: Trung taâm AÁn Ñoä—Central India. Trung Ñaøi Baùt Dieäp Vieän: Ñieän Sen taùm Trung Baùt: Moät trong naêm loaïi baát hoaøn. Caùnh—The court of the eight-petalled lotus in the middle of the Garbhadhatu, with Vairocana Ñaây laø thaân trung höõu cuûa caùc baäc Thaùnh ñi (Tyø Loâ Giaù Na) in the center and four Buddhas thaúng vaøo Nieát Baøn—One of the five kinds of and four Bodhisattvas on the eight petals: those who never recede but go on to (A) Phaät Tyø Loâ Giaù Na ôû giöõa: Vairocana parinirvana. Buddha in the center. Trung Bieân Luaän: Teân ñuû laø Bieän Trung (B) Boán vò Phaät

treân boán caùnh chính-- Four Bieân Luaän, ñöôïc Ngaøi Thieân Thaân Boà Taùt Buddhas on the four petals: bieân soaïn, ngaøi Huyeàn Trang dòch ra ba quyeån, 1) Ñoâng phöông A Suùc Beä Phaät: Aksobya in ngaøi Traàn Chaân Ñeá dòch ra hai quyeån. Boä luaän the East. giaûi thích veà Trung Luaän—A treatise by 2) Nam phöông Nam Phaät: Ratnasambhava Vasubandhu, translated by Hsuan-Tsang in in the South. three books and by Chen-Chen-Ti in two 3) Taây Phöông A Di Ñaø Phaät: Amitabha in books. It is an explanation of the Madhyanta- the West. vibhaga-sastra, said to have ben given by 4) Baéc phöông Baát Khoâng Phaät: Maitreya to Asanga. Amoghasiddhi in the North. Trung Boái: Theo Kinh Voâ Löôïng Thoï, thì (C) Boán vò Boà Taùt treân boán caùnh phuï—Four ñaây laø nhöõng ngöôøi seõ taùi sanh vaøo trung phaåm Bodhisattvas in the four petals: Tònh Ñoä—According to the Infinite Life Sutra, 1) Ñoâng Nam Phoå Hieàn Boà Taùt: this is the middle class of those in the next life Samantabhadra in the Southeast. in the Pure Land—See Cöûu Phaåm Lieân Hoa 2) Taây Nam Vaên Thuø: Manjusri in the and Cöûu Phaåm An Döôõng. Southwest. Trung Boái Quaùn: Quaùn vaõng sanh Trung 3) Taây Baéc Quaùn theá AÂm: Avalokitesvara in Phaåm (thöôïng, trung, vaø haï sanh)—The the Northwest. meditation on the middle class of the Pure 4) Ñoâng Baéc Di Laëc: Maitreya in the Land—See Cöûu Phaåm Lieân Hoa and Cöûu Northeast. Phaåm An Döôõng. Trung Ñaïo: Madhya or Madhyama (skt). Trung Boái Sanh: See Trung Boái.

• Con ñöôøng giöõa maø Phaät Thích Ca Maâu optimism and pessimism. Such a middle Ni ñaõ tìm ra, khuyeân ngöôøi neân töø boû nhò position is a third extreme, tending neither bieân, traùnh laøm caùc ñieàu aùc, laøm caùc ñieàu one way nor the other is what the Buddha laønh vaø giöõ taâm thanh tònh. Trung Ñaïo coù wanted to say. The Buddha certainly nghóa laø “baát nhò (khoâng hai)”. Trung Ñaïo began with this middle as only one step vöôït treân höõu voâ, nhöng chöùa ñöïng taát caû. higher than the ordinary extremes. A Ñöùc Phaät daïy: “Khi phaân bieät bò loaïi boû gradual ascent of the dialectical ladder, thì trung ñaïo ñöôïc ñaït ñeán, vì chaân lyù however, will bring us higher and higher khoâng naèm trong söï cöïc ñoan maø laø trong until a stage is attained wherein the trung ñaïo.”—Middle way—The “mean” antithetic onesidedness of ens and non-ens between two extremes (between realism is denied and transcended by an idealistic and nihilism, or eternal substantial synthesis. In this case the Middle Path has existence and annihilation or between), a similar purport as the Highest Truth. the idea of a realm of mind or spirit • Theo Kinh Giaùo Thoï Ca Chieân Dieân, Ñöùc beyond the terminology of substance (höõu) Phaät ñaõ noùi vôùi toân giaû Ca Dieáp: “Naày or nothing (voâ); however, it includes both oâng Ca Dieáp! ‘Laø’ laø moät cöïc ñoan, existence and non-existence—Middle ‘khoâng laø’ cuõng laø moät cöïc ñoan. Caùi ñöôïc path—Sakyamuni Buddha discovered the coi laø trung ñaïo thì khoâng theå sôø thaáy, Middle Path which advises people to give khoâng theå so saùnh, khoâng nôi choán, khoâng up extremes, to keep away from bad hieån hieän, khoâng theå giaûi thích. OÂng Ca deeds, to do good and to purify the mind— Dieáp, ñoù chính laø trung ñaïo. Trung ñaïo laø The Eightfold Noble Path. The Buddha söï caûm nhaän Thöïc Taïi.” Nhöõng söï cöïc taught: “When discrimination is done ñoan

trôû thaønh nhöõng con ñöôøng khoâng coù away with, the middle way is reached, for loái thoaùt cuûa chuû thuyeát vónh haèng vaø the Truth does not lie in the extreme ñoaïn dieät. Coù nhöõng ngöôøi chæ baùm víu alternatives but in the middle position." vaøo 'voâ,' hoaëc coù nhöõng ngöôøi chæ baùm • Hoïc thuyeát veà Trung Ñaïo khôûi thuûy coù víu vaøo 'höõu.' Ñöùc Phaät ñaõ xöû duïng nghóa laø con ñöôøng giöõa cuûa hai thaùi cöïc thuyeát Trung Ñaïo ñeå vaïch ra chaân lyù moïi laïc quan vaø bi quan. Ñòa vò chính giöõa nhö söï vaät treân theá giôùi naày khoâng phaûi laø vaäy laïi laø thaùi cöïc thöù ba, khoâng nghieâng 'höõu' tuyeät ñoái, maø cuõng khoâng phaûi laø theo beân ñöôøng naày hay beân ñöôøng kia laø 'voâ' tuyeät ñoái. Kyø thaät, moïi vaät ñeàu coù yù chæ cuûa Phaät. Chaéc chaén nhö vaäy, vì Ñöùc sanh coù dieät, taïo neân söï chuyeån hoùa lieân Phaät baét ñaàu baèng con ñöôøng giöõa naày coi tuïc khoâng ngöøng. Trung Ñaïo coù nghóa laø nhö moät böôùc tieán duy nhaát cao hôn nhöõng thöïc taïi sieâu vieät ñoái vôùi nhöõng caùch lyù cöïc ñoan thoâng thöôøng kia. Tuy nhieân, luaän nhò phaân cuûa lyù trí vaø thöïc taïi khoâng töøng caáp höôùng thöôïng cuûa naác thang bieän theå bò haïn ñònh hoaëc ñoùng khung trong chöùng seõ naâng daàn chuùng ta leân cao maõi nhöõng löïa choïn 'laø,' 'khoâng laø.'—In the cho ñeán luùc ñaït tôùi giai ñoaïn loaïi haún Katyayanavavade sutra, the Buddha told thieân kieán cuûa phaûn ñeà veà 'höõu' vaø 'voâ,' Maha-Kasyapa: "Kasyapa! 'It is one vaø sieâu vieät chuùng baèng moät toång ñeà veà extreme alternative, not is' is another duy taâm luaän. Trung Ñaïo cuõng coù yù vò nhö extreme alternative. That which is the laø Chaân Lyù Toái Cao—The doctrine of the madhyama position is intangible, Middle Path means in the first instance the incomparable, without any position, non-middle path between the two extremes of appearing, incomprehensible. That is what

is meant by madhyama position. Kasyapa! tuyeät ñoái khoâng bò ñoùng khung trong hai thaùi It is perception of Reality." Extremes cöïc söï vaø lyù—The third period of the Buddha's become the dead ends of eternalism and teaching, according to the Dharmalaksana, annihilism. There are those who cling giving the via media between the two exclusively to nonbeing and there are extremes, the absolute as not confined to the others who cling exclusively to being. By phenomenal or the noumenal. his doctrine of Middle Way (madhyama Trung Ñaïo ÖÙng Boån: Theo nghóa cuûa hai pratipat), the Buddha meant to show the giaùo Bieät Vieân, laáy trung ñaïo vieân thöïc laøm truth that things are neither absolute being caên baûn cuûa öùng hoùa thaân—The "mean" as the nor absolute nonbeing, but are arising and basic principle in the special and perfect perishing, forming continuous becoming, teachings of the doctrine of the transformation and that Reality is transcendent to thought body. and cannot be caught up in the Trung Ñaúng: Middle class. dichotomies of the mind. Trung Ñeá: Ñeá thöù ba trong Tam Ñeá do Trung Ñaïo AÁn Phaùp Giôùi: The doctrine of tröôøng phaùi Thieân Thai ñaët ra. Trung Ñeá coù the "mean" is the dharmadhatu or the spiritual nghóa laø trung chính tuyeät ñoái, baát ly nhò bieân, universe. baát töùc nhò bieân (khoâng xa lìa hai beân, maø Trung Ñaïo Ñeä Nhöùt Nghóa: Chö phaùp cuõng chaúng phaûi laø hai beân)—The third of the chaúng qua ñeàu ôû trong trung ñaïo neân goïi laø ñeä three postulates of the T'ien-T'ai school. nhöùt nghóa—The

“mean” is the first and the Trung Giaù Y: See Trung Y. chief of all principles, nothing is outside it. Trung Gian: Medium. Trung Ñaïo Giaùo: See Trung Ñaïo Toâng. Trung Giaùn Ñònh: Coøn goïi laø Trung Giaùn Trung Ñaïo Khoâng: Caùi “khoâng cuûa cöûa Tam Muoäi, Trung Giaùn Tònh Löï hay Trung phöông tieän. Ñaây laø töø ngöõ cuûa tröôøng phaùi Giaùn Thieàn—Trung giaùn tam muoäi laø thieàn Thoâng Giaùo—The “void” of the means. This is ñònh cuûa Ñaïi Phaïm Thieân Vöông chöùng ñöôïc the term of the Intermediate Schools. giai ñoaïn thieàn ñònh giöõa saéc giôùi vaø voâ saéc ** For more information, please see giôùi—An intermediate dhyana stage between Baát Ñaûn Khoâng. two dhyana-heavens (form and formlessness). Trung Ñaïo Quaùn: Moät trong tam quaùn cuûa **For more information, please see Taàm Töù. toâng Thieân Thai, quaùn lyù trung ñaïo ñeå ñoaïn Trung Giaùn Tam Muoäi: See Trung Giaùn hoaëc voâ minh—One of the T’ien-T’ai three Ñònh. kinds of meditation, on the doctrine of the Trung Giaùn Thieàn: See Trung Giaùn Ñònh. mean to get rid of the illusion of phenomena. Trung Giaùn Tònh Löï: See Trung Giaùn Trung Ñaïo Thöïc Töôùng: Thöïc töôùng cuûa Ñònh. chö phaùp laø phi höõu phi khoâng (ñaây laø trung ñaïo phi höõu phi khoâng)—The reality of the Trung Giôùi Nhi (Maø) Phaøm Phu Taùn “means” is neither substance (existent), nor Thaùn Nhö Lai: Theo Kinh Phaïm Voõng trong void (non-existent), but is a reality which is Tröôøng Boä Kinh, phaøm phu thöôøng taùn thaùn neither, or a mean between the two extremes Nhö Lai vì nhöõng thaønh töïu trung giôùi— of materialism and nihilism. According to the Brahmajala Sutta in the Long Trung Ñaïo Toâng: Theo Phaùp Töôùng Toâng, Discourses of the Buddha, ordinary people thôøi kyø giaùo thuyeát thöù ba cuûa Ñöùc Phaät, vaïch often praise the Tathagata for these average ra loái Trung Ñaïo giöõa hai thaùi cöïc, chaân lyù matters:

1) Trong khi moät soá Sa Moân, Baø La Moân, and conjuring tricks, combats of elephants, daàu ñaõ duøng caùc moùn aên do tín thí cuùng buffaloes, bulls, goats, rams, cocks and döôøng, vaãn coøn soáng laøm haïi caùc haït quail, fighting with staves, boxing, gioáng vaø caây coái. Nhö caùc haït gioáng töø reã wrestling, sham-fights, parades, sanh, haït gioáng töø nhaønh caây sanh, haït manoeuvers and military reviews, the gioáng töø ñaát sanh, haït gioáng töø chieát caây ascetic Gotama refrains from such sanh, vaø haït gioáng töø haït caây sanh. Coøn Sa displays. Moân Coà Ñaøm thì khoâng laøm haïi hoät gioáng 4) Trong khi moät soá Sa moân, Baø La Moân, hay caây coái naøo: Whereas, some ascetics daàu ñaõ duøng caùc moùn aên do tín thí cuùng and Brahmins, feeding on the food of the döôøng, vaãn coøn soáng ñaùnh baøi vaø theo caùc faithful, are addicted to the destruction of troø giaûi trí nhö côø taùm hình vuoâng, côø such seeds as are propagated from roots, möôøi hình vuoâng, côø treân khoâng, troø chôi from stems, from joints, from cuttings, treân ñaát, chæ böôùc vaøo nhöõng oâ coù quyeàn from seeds, the ascetic Gotama refrains böôùc, troø chôi quaêng theû roài chuïp nhöng from such destruction. khoâng cho suïp ñoáng theû, chôi suùc saéc, chôi 2) Trong khi moät soá Sa Moân, Baø La Moân, khaên, laáy tay laøm vieát, chôi banh, chôi thoải daàu ñaõ duøng caùc moùn aên do tín thí cuùng keøn baèng laù, chôi xe con, chôi cung nhoû, döôøng, vaãn coøn soáng caát chöùa vaø thoï

chôi ñoaùn chöõ vieát thieáu treân khoâng hay höôûng caùc ñoà vaät, Nhö caát chöùa caùc moùn treân löng, chôi ñoaùn tö töôûng, chôi baét aên, ñoà uoáng, vaûi, xe coä, ñoà naèm, höông chöôùc boä ñieäu. Coøn sa moân Coà Ñaøm thì töø lieäu, vaø myõ vò. Coøn sa moân Coà Ñaøm thì töø boû ñaùnh baøi vaø caùc loaïi giaûi trí nhö treân: boû khoâng caát chöùa caùc vaät treân: Whereas Whereas some ascetics and Brahmins some ascetics and Brahmins, feeding on remain addicted to such games and idle the food of the faithful, remain addicted to pursuits as eight-or ten-row chess, chess in the enjoyment of stored-up goods such as the air, hopscotch, spillikins, dicing, hitting food, drink, clothing, carriage, beds, sticks, hand-pictures, ball-games, blowing pefumes, meat, the acetic Gotama refrains through toy pipes, playing with toy from such enjoyment. ploughs, turning someersaults, playing 3) Trong khi moät soá Sa Moân, Baø La Moân, with toy windmills, measures, carriages daàu ñaõ duøng caùc moùn aên do tín thí cuùng and bows, guessing letters, guessing döôøng, vaãn coøn soáng theo caùc du hyù khoâng thoughts, mimicking deformities, the chaân chaùnh nhö muùa, haùt, nhaïc, kòch, ascetic Gotama refrains from such idle ngaâm vònh, nhòp tay, tuïng chuù, ñaùnh troáng, pursuit. dieãn caùc tuoàng thaàn tieân, maõi voõ, ñaáu voi, 5) Trong khi moät soá Sa Moân, Baø La Moân, ñaáu ngöïa, ñaáu traâu, ñaáu boø ñöïc, ñaáu deâ, daàu ñaõ duøng caùc moùn aên do tín thí cuùng ñaáu cöøu, ñaáu gaø, ñaáu chim cun cuùt, ñaáu döôøng, cuõng vaãn soáng duøng caùc giöôøng gaäy, ñaáu quyeàn, ñaáu vaät, ñaùnh giaëc, daøn cao vaø giöôøng lôùn nhö gheá baønh, gheá daøi, traän, thao döôït, dieãn binh. Coøn Sa moân Coà neäm traûi giöôøng baèng len, vaûi traûi giöôøng Ñaøm thì töø boû caùc loaïi du hyù khoâng chaân nhieàu taám nhieàu maøu, chaên len traéng, chaùnh nhö treân: Whereas some ascetics chaên len theâu boâng, neäm boâng, neäm theâu and Brahmins remain addicted to hình caùc con thuù, meàn baèng loâng thuù caû attending such shows as dancing, singing, hai phía, meàn baèng loâng thuù moät phía, music, displays, recitations, hand-music, meàn coù ñính ngoïc, meàn baèng luïa, taám cymbals and drums, fairy shows, acrobatic thaûm lôùn coù theå chöùa möôøi saùu ngöôøi

muùa, neäm voi, neäm ngöïa, neäm xe, neäm chuyeän voâ ích, taàm thöôøng nhö caâu baèng da sôn döông khaâu laïi vôùi nhau, neäm chuyeän veà vua chuùa, caâu chuyeän veà aên baèng da sôn döông goïi laø kadali, taám troäm, caâu chuyeän veà ñaïi thaàn, binh lính, khaûm vôùi laàu che phía treân, gheá daøi coù ñoà caâu chuyeän haõi huøng, chieán tranh, caâu goái chaân maøu ñoû. Coøn Sa moân Coà Ñaøm thì chuyeän veà ñoà aên, ñoà uoáng, vaûi maëc, töø boû khoâng duøng caùc giöôøng cao vaø giöôøng naèm, caâu chuyeän veà voøng hoa, giöôøng lôùn nhö treân: Whereas some höông lieäu, caâu chuyeän veà baø con, xe coä, ascetics and Brahmins remain addicted to laøng xoùm, thò töù, thaønh phoá, quoác ñoä, caâu high and wide beds and long chairs, chuyeän veà ñaøn baø, ñaøn oâng, caâu chuyeän couches adorned with animal figures, veà vò anh huøng, caâu chuyeän beân leà ñöôøng, fleecy or variegated coverlets, coverlets caâu chuyeän taïi choã laáy nöôùc, caâu chuyeän with hair on both sides or one side, silk veà ngöôøi ñaõ cheát, caùc caâu chuyeän taïp coverlets, embroidered with gems or thoaïi, caâu chuyeän veà hieän traïng cuûa theá without,

elephant-rugs, horse-rugs, or giôùi, hieän traïng cuûa ñaïi döông, caâu chuyeän chariot-rugs, choice spreads of antelope- veà söï hieän höõu vaø söï khoâng hieän höõu. Coøn hide, couches with awnings, or with red Sa moân Coà Ñaøm thì töø boû khoâng noùi cushions at both ends, the ascetics Gotama nhöõng caâu chuyeän voâ ích, taàm thöôøng keå refrains from such high and wide beds. treân: Whereas some ascetics and 6) Trong khi moät soá Sa Moân, Baø La Moân, Brahmins remain addicted to such daàu ñaõ duøng caùc moùn cuùng döôøng cuûa tín unedifying conversation as about kings, thí, cuõng vaãn soáng duøng caùc ñoà myõ phaåm. robbers, ministers, armies, dangers, wars, Nhö thoa daàu, ñaám boùp, taém, ñaäp tay chaân food, drink, clothes, beds, garlands, cho meàm deûo, göông, kem ñaùnh maët, voøng perfumes, relatives, carriages, villages, hoa vaø phaán son, phaán maët, saùp maët, voøng towns, and cities, countries, women, ñeo tay, toùc giaû, gaäy caàm tay, oáng thuoác, heroes, street gossip and well gossip, talk göôm, loïng, deùp theâu, khaên ñaàu, ngoïc, of the departed, desultory chat, phaát traàn, vaûi traéng coù vieàn tu daøi. Coøn Sa speculations about land and sea, talk about moân Coà Ñaøm thì töø boû khoâng duøng caùc being and non-being, the ascetic Gotama loaïi trang söùc vaø myõ phaåm nhö treân: refrains from such conversation. Whereas some ascetics and Brahmins 8) Trong khi moät soá Sa Moân, Baø La Moân, remain adicted to such forms of self- daàu ñaõ duøng caùc moùn aên do tín thí cuùng adornment and embellishment as rubbing döôøng, vaãn coøn soáng baøn luaän tranh chaáp, the body with perfumes, massaging, nhö noùi: ‘Ngöôi khoâng bieát phaùp vaø luaät bathing in scented water, shampooing, naøy, toâi bieát phaùp vaø luaät naày.’ ‘Sao ngöôi using mirrors, ointments, garlands, scents, coù theå bieát phaùp vaø luaät naày?’ ‘Ngöôi ñaõ unguents, cosmetics, bracelets, headbands, phaïm vaøo taø kieán, ta môùi thaät ñuùng chaùnh fancy sticks, bottles, swords, sunshades, kieán; lôøi noùi cuûa ta môùi töông öng, lôøi noùi decorated sandals, turbans, gems, yak-tail cuûa ngöôi khoâng töông öng; nhöõng ñieàu fans, long-fringed white robes, the ascetic ñaùng noùi tröôùc ngöôi laïi noùi sau; nhöõng Gotama refrains from such self- ñieàu ñaùng noùi sau ngöôi laïi noùi tröôùc;’ adornment. ‘chuû kieán cuûa ngöôi ñaõ bò baøi baùc;’ ‘caâu 7) Trong khi moät soá Sa moân, Baø La Moân, noùi cuûa ngöôi ñaõ bò thaùch ñaáu;’ ‘ngöôi ñaõ daàu ñaõ duøng caùc moùn ñoà aên do tín thí cuùng bò thuyeát baïi.’ ‘Haõy ñeán maø giaûi vaây lôøi döôøng, vaãn coøn soáng noùi nhöõng caâu noùi aáy; neáu coù theå ñöôïc, gaéng thoaùt ra

khoûi loái bí.’ Coøn Sa moân Coà Ñaøm thì töø boû Trung Hoøa: Neutrality. nhöõng cuoäc bieän luaän tranh chaáp ñaõ keå Trung Hoái: Repenting or recanting midway treân: Whereas some ascetics and (doubting and falling away). Brahmins remain addicted to disputation Trung Höng: Restoration. such as: ‘You don’t understand this Trung Höõu: Antara-bhava—Moät trong boán doctrine and discipline—I do!’ ‘How could thöù “höõu,” quaû baùo trong khoaûng giöõa ñôøi hieän you understand this doctrine and taïi vaø vò lai (giöõa luùc cheát vaø luùc taùi sanh)— discipline?’ ‘Your way is all wrong—Mine One of the four kinds of bhava, the is right!’ ‘I am consistent--you aren’t!’ intermediate state of existence between death ‘You said last what you have

said first, and reincarnation. and you said first what you should have ** For more information, please see said last!' 'What you took so long to think Antara-bhava in Sanskrit/Pali- up has been refuted!' 'Your argument has Vietnamese Section and Thaân been overthrown, you're defeated!' 'Go Trung AÁm in Vietnamese-English on, save your doctrine – get out of that if Section. you can!' The ascetic Gotama refrains from such disputation. Trung Höõu Chi Löõ: Moät chuùng höõu tình 9) Trong khi moät soá Sa Moân, Baø La Moân daàu ñang tìm nôi taùi sanh—An unsettled being in ñaõ duøng caùc ñoà aên do tín thí cuùng döôøng, search of a new habitat or reincarnation. vaãn coøn soáng cho ñöa caùc tin töùc, hoaëc töï Trung Kieân: Loyal—Faithful. ñöùng laøm moâi giôùi, nhö cho caùc vua chuùa, Trung Kieáp: Moät thôøi kyø 336 trieäu naêm, boán ñaïi thaàn, caùc vò Saùt Ñeá Lôïi, Baø La Moân, trung kieáp laøm thaønh moät ñaïi kieáp—Middling gia chuû, cho caùc thanh nieân vaø noùi raèng: kalpa—A period of 336.000.000 years (four "Haõy ñi ñeán choã aáy, haõy ñi laïi choã kia; middling kalpas make on great kalpa— mang caùi naày laïi, ñem caùi naày ñeán choã Thaønh+Truï+Hoaïi+Khoâng= A great kalpa). kia." Coøn Sa moân Coà Ñaøm thì töø boû khoâng Trung Loä: Trung ñaïo—Middle Path. cho ñöa caùc tin töùc vaø töï ñöùng laøm moâi Trung Luaän: Madhyamika-Sastra (skt)—Teân giôùi: Whereas some ascetics and Brahmins ñaày ñuû laø Trung Quaùn Luaän, do Boà taùt Long remain addicted to such things as running Thoï bieân soaïn vaø Thanh Muïc Boà taùt chuù thích, errands and messages, such as for kings, Cöu Ma La Thaäp ñôøi Taàn dòch sang Hoa Ngöõ. ministers, nobles, Brahmins, householders Ñaây laø moät trong ba boä luaän caên baûn cuûa toâng and young men who say: "Go here – go Tam Luaän. Luaän naày chuû tröông trung ñaïo there! Take this there–bring that from trieät ñeå, choáng laïi luaän cöù "höõu" "khoâng" hoaëc there!' The acetic Gotama refrains from nhò bieân "sanh" vaø "voâ sanh." Theo Ngaøi Long such errand-running. Thoï thì trung ñaïo laø chaân taùnh cuûa vaïn höõu, 10) Trong khi moät soá Sa moân, Baø La Moân, khoâng sanh khoâng dieät, khoâng hieän höõu, khoâng daàu ñaõ duøng caùc moùn aên do tín thí cuùng phi hieän höõu—The Madhyamika-sastra, döôøng, vaãn coøn soáng löøa ñaûo, noùi lôøi sieåm attributed to the Bodhisattva Nagarjuna as nònh nhö treân: Whereas some ascetics and creator, and Nilakasus as compiler, translated Brahmins remain addicted to deception, into Chinese by Kumarajiva in 409 A.D. It is patter, hinting, belittling, and are always the principal work of the Madhyamika, or on the make for further gains, the ascetic Middle School. The teaching of this school Gotama refrains from such deception. opposes the rigid categories of existence and Trung Hieáu: Loyal and pious. non-existence, and denies the two extremes of

production or creation and non-production and raát nhieàu nhaø tö töôûng Trung Luaän ñi theo other antitheses, in the interests of a middle or ngaøi Long Thoï nhö Thaùnh Thieân superior way. According to Nagarjuna, the (Aryadeva) vaøo theá kyû thöù ba, Middle Way is true nature of all things which Buddhapatila vaøo theá kyû thöù naêm, neither is born nor dies, and cannot be defined Chandrakirti vaøo theá kyû thöù saùu, vaø by either the two extremes, existence or non- Santideva vaøo theá kyû thöù baûy—The existence. Madhyamikas were so called on account Trung Luaän Tính

Giaùo: The Madhyamika of the emphasis they laid on the middle school, which has been described as a system view (madhyamika-pratipat). In his first of sophistic nihilism, dissolving every sermon at Banares, the Buddha preached proposition into a thesis and its antithesis, and the Middle Path, which is neither self- refuting both. mortification nor a life devoted to the Trung Luaän Toâng: Madhyamika School. pleasures of the senses. However, the (I) Trung Luaän toâng AÁn Ñoä—The middle path, as advocated by the Madhyamika School in India: adherents of the Madhyamika system, is (A) Lòch söû thaønh laäp Trung Luaän Toâng—The not quite the same. Here, the middle path history of the formation of the stands for the non-acceptance of the two Madhyamaka sect: Ñöôïc goïi laø Trung views concerning existence and non-Quaùn Toâng vì boä phaùi naày chuù troïng ñeán existence, eternity and non-eternity, self quan ñieåm trung dung (madhyamika- and non-self, and so on. In short, it pratipat). Trong baøi thuyeát phaùp ñaàu tieân advocates neither the theory of reality nor trong vöôøn Loäc Uyeån, Ñöùc Phaät ñaõ giaûng that of the unreality of the world, but veà Trung ñaïo, voán laø con ñöôøng tu taäp merely of relativity. It is, however, to be khoâng phaûi qua söï haønh xaùc maø cuõng noted that the middle path propounded at khoâng phaûi buoâng xuoâi theo duïc laïc. Banares has an ethical meaning, while Trung ñaïo khoâng chaáp nhaän caû hai quan that of the Madhyamikas is a metaphysical ñieåm lieân quan ñeán söï toàn taïi vaø khoâng concept. The Middle School of which toàn taïi, tröôøng cöûu vaø khoâng tröôøng cöûu, doctrine was based on the three main ngaõ vaø voâ ngaõ, vaân vaân. Noùi toùm laïi, toâng works of Nagajuna. The most striking phaùi naày khoâng chaáp nhaän thuyeát thöïc taïi feature of Madhyamaka philosophy is its maø cuõng khoâng chaáp nhaän thuyeát khoâng ever-recurring use of ‘Sunya’ and coù thöïc taïi, phaùi naày chæ chaáp nhaän söï ‘Sunyata.’ So this system is also known as töông ñoái. Tuy nhieân, caàn neân thaáy raèng the school with the philosophy that asserts Trung Ñaïo ñöôïc ñeà xöôùng ôû Ba La Naïi coù Sunya as the characterization of Reality. moät yù nghóa veà ñaïo ñöùc soáng, coøn Trung Besides, there was a galaxy of Ñaïo cuûa Trung Luaän toâng laø moät khaùi Madhyamika thinkers, such as Aryadeva nieäm sieâu hình. Tröôøng phaùi maø chuû in the third century A.D.), Buddhapalita in thuyeát döïa vaøo ba boä luaän chính cuûa Ngaøi the fifth century, Bhavaviveka in the fifth Long Thoï. Ñaëc ñieåm noåi baäc nhaát cuûa century, Chandrakirti in the sixth century, toâng phaùi naày laø nhaán maïnh ñeán chöõ and Santideva in the seventh century . ‘Khoâng’ vaø ‘Khoâng Taùnh’ nhieàu laàn, cho (B) Nhöõng luaän ñieåm quan troïng cuûa Trung neân noù cuõng coøn ñöôïc goïi laø toâng phaùi coù Luaän toâng—Important points of the ‘heä thoáng trieát hoïc xaùc ñònh raèng ‘khoâng’ Madhyamika school: laø ñaëc taùnh cuûa Thöïc Taïi. Ngoaøi ra, ñaõ coù

1) Ngaøi Long Thoï, sô toå Trung Luaän toâng ñaõ trieát lyù cuûa hoï, do ñoù chuû thuyeát naày coù vieát raát nhieàu saùch, trong soá ñoù Trung teân laø Sunyatavada. Trung Quaùn Luaän coøn Quaùn Luaän ñöôïc xem laø taùc phaåm quan baøn veà hai loaïi chaân lyù: tuïc ñeá hay chaân troïng cuûa oâng. Saùch naày trình baøy trieát lyù lyù theo qui öôùc hay theo thöôøng nghieäm Trung Luaän toâng moät caùch coù heä

thoáng. (samvrti), vaø chaân ñeá hay chaân lyù sieâu Trong baøi keä môû ñaàu cuoán saùch, ngaøi nhieân (paramartha): According to the Long Thoï ñaõ toùm löôïc caùc ñieàu cô baûn views of the Madhyamika school, sunyata cuûa trieát lyù naày. Ngaøi ñaõ giaûng giaûi luaät is the central idea of its philosophy and is Duyeân Khôûi baèng taùm söï phuû ñònh (see therefore designated the 'sunyatavada.' Baùt Baát Trung Ñaïo): Nagarjuna, the first The Madhyamika-karika further deals patriarch of the Madhyamika school, with two kinds of truths: the conventional wrote a number of works, of which the or empirical truth (samvrti), and the higher Madhyamika-karika is regarded as his or transcendental truth (paramartha)—See masterpiece. It presents in a systematic Nhò Ñeá. manner the philosophy of the (C) Söï phaùt trieån cuûa Trung Luaän toâng—The Madhyamika school. In the invocation in development of the Madhyamika school: verse at the beginning of the book, Theo Giaùo sö Bapat trong Hai Ngaøn Naêm Nagarjuna gives the fundamentals of his Traêm Naêm Phaät Giaùo, tôùi ñaàu theá kyû thöù philosohy in a nutshell. He describes 5, Trung Luaän toâng ñöôïc chia laøm hai Dependent Origination (Pratitya- tröôøng phaùi tö töôûng laø Prasanghika vaø samutpada) by means of eight negations. Svatantra. Tröôøng phaùi ñaàu do 2) Theo Trung Luaän thì taùnh khoâng Buddhapalita vaø tröôøng phaùi sau do (sunyata) laø tuyeät ñoái: According to the Bhavaviveka thaønh laäp. Prasanghika duøng Madhyamika school, the indescribable phöông phaùp suy luaän loaïi tröø ñeå xaây absolute (sunyata) is the absolute. döïng luaän thuyeát, coøn Svatantra thì duøng 3) Khoâng coù söï khaùc bieät giöõa luaân hoài kieåu suy luaän ñoäc laäp. Coù theå noùi raèng caùc (samsara) vaø Nieát Baøn (nirvana) hay söï tröôøng phaùi Thieân Thai vaø Tam Luaän ôû troáng khoâng (sunyata): There is no Trung Hoa chuû tröông thuyeát 'Khoâng difference between phenomenal world Taùnh,' do ñoù laø moät söï tieáp noái cuûa Trung (samsara) and nirvana or sunyata (reality). Luaän toâng ôû AÁn Ñoä: According to Prof. 4) Söï troáng khoâng hay tuyeät ñoái töông öùng Bapat in the Twenty-Five Hundred Years vôùi Phaïm Thieân (Brahman) nirguna trong of Buddhism, towards the beginning of the saùch Upanisads: Sunyata or the absolute fifth century A.D., the Madhyamika school corresponds to the nirguna Brahman of the was divided into two schools of thought: Upadesads. the Prasanghika school and the Svatantra. 5) Qua trieát lyù 'Taùnh Khoâng,' Trung Luaän The Prasanghika school uses the method toâng baøn veà caùi hieän höõu töông ñoái, chöù of 'reason of reduction' to establish its khoâng phaûi laø hieän höõu tuyeät ñoái: Through thesis, while the Savtantra school employs the philosophy of Sunyata, the independent reasoning. The former was Madhyamika school discussed about the founded by Buddhapalita and the latter by relative existence of thing, not the Bhavaviveka. It may bementioned that absolute one. the T'ien-T'ai and San-Lun sects in China 6) Theo quan ñieåm cuûa Trung Luaän toâng thì advocated the doctrine of 'sunyata' and 'Taùnh Khoâng' laø yù töôûng trung taâm trong

were thus a continuation of the Indian toân giaùo ôû Trung Hoa, ngoaïi tröø hình thöùc Madhyamika sect. ñaõ söûa ñoåi nhö laø ñaïo Laït Ma (Lamaism) (II) Trung Luaän Toâng Trung Hoa—The ôû Taây Taïng—The San-Lun-tsung was a Madhyamika

School in China: Buddhist sect which expressed the (A) Lòch söû thaønh laäp Trung Luaän toâng taïi Madhyamika doctrine according to Trung Hoa—History of the formation of absolute truth (paramartha-satya). These Madhyamika in China: Taïi Trung Hoa, schools stress the doctrine of conventional Trung Luaän toâng hay Tam Luaän toâng ñöôïc truth (samvrti-satya), according to which chia thaønh hai nhoùm. Nhoùm thöù nhaát ñi all beings are conditioned and merely theo truyeàn thoáng 'Coå Tam Luaän toâng' töø interrelated, but do not come into thôøi ngaøi Long Thoï ñeán ngaøi Cöu Ma La existence in the absolute sense. The Thaäp, coøn nhoùm thöù hai theo truyeàn thoáng practical aspect of the Madhyamika 'Taân Tam Luaän toâng' töø thôøi Caùt Taïng philosophy was expressed by these 549-623), moät moân ñeä cuûa Cöu Ma La schools in their approach to human life. Thaäp ñeán thôøi kyø suy thoaùi cuûa truyeàn Although these schools contributed to the thoáng naày vaøo khoaûng theá kyû thöù taùm: In cultural development of ancient China for China, the Three Madhyamika Treatises is eight centuries, today they are only divided into two groups. The first tradition objects of historical, textural and is called the 'old' follows the tradition philosophical study. They no longer exist from Nigarjuna to Kumarajiva; and the as religious institutions in China, except in second is called the 'new' tradition from the modified form of Tibetan Lamaism. Chi-Tsang (549-623 A.D.), a disciple of b) Kinh saùch chính ñaõ taïo neân heä Tam Luaän Kumarajiva, to the time of its decline in cuûa Phaät giaùo Trung Hoa—Chief works: the eighth century A.D. Caùc kinh saùch chính cuûa toâng phaùi naày (B) Trieát lyù vaø kinh saùch—Philosophy and goàm—Chief texts which constitute the works: San-Lun literature of Chinese a) Trieát lyù Tam Luaän—Madhyamika Madhyamika Buddhism: philosophy: Tam Luaän toâng laø moät boä phaùi • Ñaïi Trí Ñoä Luaän: The Phaät giaùo dieãn taû Trung Luaän theo chaân lyù Mahaprajnaparamita-sastra. tuyeät ñoái. Caùc toâng phaùi naày nhaán maïnh ôû • Thaäp Ñòa Tyø Baø Sa Luaän: The thuyeát chaân lyù qui öôùc hay tuïc ñeá Dasabhumivibhasa-sastra. (samvrti-satya) theo ñoù thì vaïn vaät ñeàu do • Trung Luaän: The Madhyamika-sastra. duyeân sinh vaø chæ coù söï töông quan vôùi • Baùch Luaän: Sata-sastra. nhau chöù khoâng phaûi hieän höõu theo nghóa • Thaäp Nhò Moân Luaän: Dvadasanikaya- tuyeät ñoái. Khía caïnh thöïc teá cuûa trieát lyù sastra. Trung Luaän ñöôïc caùc tröôøng phaùi naày theå (C) Söï phaùt trieån cuûa Trung Luaän toâng ôû hieän trong caùch soáng gaàn guõi vôùi con Trung Hoa—The development of Chinese ngöôøi bình thöôøng. Maëc duø ñaõ ñoùng goùp Madhyamika Buddhism: Taïi Trung Quoác, nhieàu cho söï phaùt trieån cuûa neàn vaên hoùa caùc nhoùm khaùc ñi chung vôùi Phaät giaùo Trung Hoa trong taùm theá kyû, nhöng caùc Trung Luaän goàm coù Töù Luaän toâng, Baùt toâng phaùi naày ngaøy nay chæ coøn laø nhöõng Nhaõ toâng, Höng toâng, trong ñoù bao goàm caû ñoái töôïng ñeå nghieân cöùu veà lòch söû, kinh Tam Luaän toâng vaø Hoa Nghieâm toâng—In saùch vaø trieát hoïc maø thoâi. Caùc toâng phaùi China, the groups which embrace naày khoâng coøn toàn taïi döôùi daïng theå cheá Madhyaminka Buddhism are Si-Lun-

Tsung, Prajna tsung, Hsing-tsung, in which quan nieäm duy thöùc vaø ña nguyeân ñeå giaùn the San-Lun-tsung and Hua-Yen-tsung are tieáp thieát laäp hoïc thuyeát "Nhaát

Nguyeân" cuûa also included. mình. Trieát hoïc Trung Quaùn khoâng phaûi laø chuû (D) See Trung Quaùn Luaän. thuyeát hoaøi nghi maø cuõng khoâng phaûi laø moät Trung Löông: Loyal and honest. chuû thuyeát baát khaû tri luaän. Noù laø moät lôøi môøi Trung Löu: Giöõa doøng sanh töû—In the midst goïi coâng khai ñoái vôùi baát cöù ai muoán tröïc dieän of the stream of mortality or reincarnation. vôùi thöïc taïi. Theo Nghieân Cöùu veà Phaät Giaùo, ngaøi Taêng Hoä ñaõ noùi veà lyù töôûng Boà Taùt trong Trung Nghóa: Loyal. Trung Quaùn nhö sau: "Phaät Giaùo coù theå ví nhö Trung Ngoân Nghòch Nhó: Nothing hurts like moät caùi caây. Söï giaùc ngoä sieâu vieät cuûa Ñöùc the truth—Not all truths are proper to be told. Phaät laø reã cuûa noù. Phaät Giaùo cô baûn laø caùi thaân Trung Nguyeân: Raèm thaùng baûy—The fifteen caây, caùc hoïc thuyeát Ñaïi Thöøa laø nhaùnh cuûa noù, of the seventh moon—See Tam Nguyeân. coøn caùc phaùi vaø chi cuûa Ñaïi Thöøa laø hoa cuûa Trung Nhaân: noù. Baây giôø, duø hoa coù ñeïp ñeán theá naøo thì 1) Trung gian: Intermediary—Mediator. chöùc naêng cuûa noù laø keát thaønh quaû. Trieát hoïc, 2) Moät söï saép xeáp Nguõ Gia Phaät cuûa Maät ñeå trôû thaønh ñieàu gì cao hôn laø söï suy luaän voâ giaùo, vôùi Phaät Tyø Loâ Giaù Na ôû trung boå, phaûi tìm ñoäng cô vaø söï thaønh töïu cuûa noù nhaân—An arrangement by the esoteric trong moät loái soáng; tö töôûng caàn phaûi daãn tôùi sect of the Five Dhyani-Buddhas, haønh ñoäng. Hoïc thuyeát naày sinh ra phöông Vairocana being the first in the central phaùp. Lyù töôûng Boà Taùt laø traùi caây hoaøn myõ position—See Nguõ Phaät Nguõ Ñaïi. chín muøi treân caây ñaïi thuï cuûa Phaät Giaùo. Cuõng Trung Phaïm: Vuøng trung taâm Baéc AÁn Ñoä— nhö traùi caây bao boïc haït gioáng, vì vaäy beân Central North India. trong lyù töôûng Boà Taùt laø söï keát hôïp cuûa taát caû Trung Phaåm: Middle rank (class)—See Cöûu nhöõng thaønh toá khaùc nhau, vaø ñoâi khi döôøng Phaåm Lieân Hoa and Cöûu Phaåm An Döôõng. nhö chia reõ cuûa Ñaïi Thöøa." Theo Jaidev Singh Trung Quaùn: Moät trong ba pheùp quaùn. Toâng trong Ñaïi Cöông Trieát Hoïc Trung Quaùn, chuùng Thieân Thai laáy vieäc quaùn chö phaùp tuyeät ñoái ta thaáy raèng nhöõng neùt chính yeáu cuûa trieát hoïc laøm Trung quaùn—Meditation on the Mean, Trung Quaùn vöøa laø trieát hoïc vöøa laø thuyeát thaàn one of the three kinds of meditation—T'ien- bí. Baèng caùch xöû duïng bieän chöùng phaùp vaø T'ai sect consider the meditation on the chieáu roïi söï pheâ bình vaøo taát caû nhöõng phaïm absolute which unites all opposites— truø tö töôûng , noù ñaõ thaúng tay vaïch traàn nhöõng Meditation of the mean to get rid of the khoa tröông hö traù cuûa lyù trí ñeå nhaän thöùc illusion of phenomena. Chaân Lyù. Baây giôø ngöôøi taàm ñaïo quay sang Trung Quaùn Luaän: Trung Luaän— vôùi thieàn ñònh theo nhöõng hình thöùc khaùc nhau cuûa 'Khoâng Taùnh," vaø thöïc haønh Baùt Nhaõ Ba Madhyamika-Sastra (skt)—Boä luaän thöù nhaát La Maät Ña. Nhôø thöïc haønh tinh thaàn ñöùc haïnh vaø cuõng laø boä luaän chính trong ba boä luaän Du Giaø, ngöôøi taàm ñaïo theo Trung Quaùn doïn chính cuûa Tam Toâng Luaän. Boä Trung Quaùn ñöôøng ñeå tieáp nhaän Chaân Lyù. Taïi giai ñoaïn Luaän do Ngaøi Long Thoï bieân soaïn, may maén sau cuøng cuûa Baùt Nhaõ, nhöõng baùnh xe töôûng nguyeân baûn tieáng Phaïn vaãn coøn toàn taïi. Baûn töôïng bò chaän ñöùng, taâm trí voïng ñoäng laéng Haùn vaên do

Ngaøi Cöu Ma La Thaäp dòch. Taùc ñoïng tòch tònh laïi, vaø, trong söï tòch tònh ñoù, phaåm naày goàm 400 baøi tuïng, trong ñoù Ngaøi Thöïc Taïi cuùi hoân leân ñoâi maét cuûa ngöôøi taàm Long Thoï ñaõ baùc boû moät soá nhöõng kieán giaûi ñaïo; keû ñoù ñoùn nhaän söï taùn döông cuûa Baùt sai laàm cuûa phaùi Tieåu Thöøa hay cuûa caùc trieát Nhaõ vaø trôû thaønh hieäp só phieâu du cuûa Chaân gia thôøi baáy giôø, töø ñoù oâng baùc boû taát caû nhöõng

Lyù. Ñaây laø kinh nghieäm thuoäc veà moät chieàu the hour of truth. The seeker now turns to khaùc, moät chieàu voâ khoâng gian, voâ thôøi gian, meditation on the arious forms of ‘Sunyata,’ noù sieâu vieät leân treân laõnh vöïc cuûa tö töôûng vaø and the practice of ‘Prajnaparamitas.’ By ngoân ngöõ. Cho neân noù khoâng theå dieãn ñaït ñöôïc moral and yogic practices, he is prepared to baèng baát cöù ngoân ngöõ naøo cuûa nhaân loaïi—The receive the Truth. In the final stage of Prajna, first and principle work of the three main the wheels of imagination are stopped, the works of the Middle School, composed by discursive mind is stilled, and in that silence Nagarjuna. Fortunately the Sanskrit text of it Reality stoops to kiss the eye of the aspirant; has been preserved. It was translated into he receives the accolade of prajna and Chinese by Kumarajiva. It is a treatise of 400 becomes the knighterrant of Truth. It is an verses in which Nagarjuna refutes certain experience of a different dimension, spaceless, wrong views of Mahayana or of general timeless, which is beyond the province of philosophers, thereby rejecting all realistic and thought and speech. Hence it cannot be pluralistic ideas, and indirectly establishing his expressed in any human language. monistic doctrine. The Madhyamaka system is Trung Quaùn Toâng: Madhyamaka (skt)— neither scepticism nor agnosticism. It is an See Trung Luaän Toâng, and Trung Quaùn Luaän. open invitation to every one to see Reality Trung Quoác: Madhyadesa (skt)—Vöông face to face. According to the Survey of quoác trung taâm hay vuøng trung baéc AÁn baây Buddhism, Sangharakshita’s summary of the giôøi—The middle kingdom—Central North Madhyamaka system as follows: “Buddhism India. may be compared to a tree. Buddha’s Trung Só: Sravakas and Pratyeka-buddhas—transcendental realization is the root. The basic Nhöõng baäc coù theå ñaït ñöôïc giaûi thoaùt cho Buddhism is the trunk, the distinctive chính mình, chöù khoâng giuùp ñöôïc ngöôøi giaûi Mahayana doctrines the branches, and the thoaùt—Disciples who profit self but not schools and subschools of the Mahayana the others—Those who can gain emancipation for flowers. Now the function of flowers, however themselves, but cannot confer it on others. beautiful, is to produce fruit. Philosophy, to be Trung Taâm: more than barren speculation, must find its 1) Ngay chính giöõa: Center. reason and its fulfilment in a way of life; 2) Taâm trung tín: Sincerity—Loyal— thought should lead to action. Doctrine gives Faithful—Honest. birth to method. The Bodhisattva ideal is the 3) Trung Taâm Tònh Xaù: See Tònh Xaù Trung perfectly ripened fruit of the whole vast tree of Taâm. Buddhism. Just as the fruit encloses the seeds, so within the Bodhisattva Ideal are recombined Trung Thai: See Trung Thai Taïng. all the different and sometimes seemingly Trung Thai Taïng: Phaät Tyø Loâ Giaù Na laø divergent elements of Mahayana.” According hình aûnh trung taâm cuûa Thai Taïng, xung quanh to Jaidev

Singh in An Introduction To Ngaøi laø 4 vò Phaät vaø 4 vò Boà taùt—The central Madhyamaka Philosophy, we have seen the figure of the eight petalled group of the main features of Madhyamaka Philosophy. It is Garbhadhatu mandala—The phenomenal both philosophy and mysticism. By its Vairocana who has around him four Buddhas dialectic, its critical probe into all the and four bodhisattvas, each on a petal—See categories of thought, it relentlessly exposes Trung Ñaøi Baùt Dieäp Vieän. the pretensions of Reason to know Truth. The Trung Thaønh: Faithful—Loyal. hour of Reason's despair, however, becomes Trung Thaûo:

1) Thaûo moäc loaïi trung bình: Medium-sized 1) Sau böõa aên tröa, khoâng theå aên moùn chi— herbs. The midway meal, after which nothing 2) AÙm chæ ngöôøi coù khaû naêng trung bình: whatever may be eaten. Implies those who have medium capacity. 2) See Trung Ñaïo Thöïc Töôùng. Trung Thieân: Trung Thieân Truùc—See Trung Trung Tín: See Trung thaønh. Quoác. Trung Tính: Indifferent—Neutral Trung Thieân Theá Giôùi: A middling Trung Toïa: A monk or a nun who has from chiliocosmos—See Ñaïi Thieân Theá Giôùi. ten to nineteen years of renunciation. Trung Thieân Truùc Töï: Moät töï vieän treân Trung Toân: Vò ôû chính giöõa trong haøng chö ñænh Phi Lai thuoäc Haøng Chaâu—A monastery toân—The central honoured one (in any group on the Fei-Lai peak at Hangchow. of Buddhas). Trung Thoï: Age between fifty and seventy. Trung Toâng: Phaùp Töôùng Toâng— Trung Thöøa: Madhyamika (skt)—Trung thöøa Dharmalaksana school, which divides the laø tröôøng phaùi phoái hôïp giöõa Tieåu vaø Ñaïi thöøa, Buddha's teaching into three periods: phuø hôïp vôùi tình traïng tu haønh cuûa Duyeân 1) Höõu: The first period in which he Giaùc, chuû yeáu laø giaûi thoaùt cho mình, nhöng preached existence (höõu). vaãn coù moät phaàn cöùu ñoä chuùng sanh. Trung 2) Khoâng: The second period in which he Thöøa laø moät töø ngöõ chæ cho giaùo thuyeát cuûa preached non-existence (Khoâng). Ñöùc Phaät, daïy veà caùch traùnh thaùi quaù baát caäp 3) Trung: The third period in which he hay cöïc ñoan, nhö höôûng thuï hay khoå haïnh. preached something "Between" (a realm Ñaëc bieät hôn, Trung Thöøa chæ cho phaùi Trung of pure spirit). Ñaïo do ngaøi Long Thoï saùng laäp, giaùo lyù naày Trung Trinh: Loyal and pure. daïy chuùng ta neân ñi treân ñöôøng Trung Ñaïo vaø Trung Tuaàn: Period between 11th and 20th of neân traùnh hai ñoái vò nhö chuû tröông taùnh hieän the lunar month. höõu hay khoâng hieän höõu cuûa vaïn vaät—The Trung Tuùc Y: middle vehicle to nirvana, includes all 1) AÙo maëc trong cho chö Taêng—A monk's intermediate or medial systems between inner garment. Hinayana and Mahayana. It also corresponds 2) An Ñaø Hoäi, teân khaùc cuûa aùo Caø-Sa naêm with the state of a pratyeka-buddha, who lives maûnh: Another name for the five patch chiefly for his own salvation but partly for garment. others. Middle Way Philosophy, a term for the Trung Y: Trung giaù y—The middle garment way of Sakyamuni Buddha, which teaches of the monks—Another name for the uttara avoidance of all extremes such as indulgence sanghati—The middle garment of price or in the pleasures of the senses on one side and esteem. self-mortification and ascetisim on the other. More specifically, it refers to the Madhyamika Truùng YÙ: Conforming to one's thought. (Middle Way)

school founded by Nagarjuna, Truøng: which refrains from choosing beween opposing 1) Coân truøng hay loaøi boø saùt—Insect, reptile; positions, and in relation to the existence and any creeping thing. non-existence of all things, treads a middle 2) Vöông quoác coân truøng bao goàm saâu boï, way. seân oác, vaø coân truøng, vaân vaân—The Trung Thöïc: animal kingdom, generally applied to worms, snails, insects, etc.

Truøng Hieån Tuyeát Ñaäu Thieàn Sö: Zen forward to speak. Xue-Tou told him to master Zhong-Hsian-Xue-Tou (980-1052)— stop and go back, and then said: “The Thieàn sö Truøng Hieån Tuyeát Ñaäu sanh naêm 980 Treasury of the True Dharma Eye of the taïi Toaïi Ninh (baây giôø thuoäc tænh Töù Xuyeân), Tathagatas is manifested before us today. laø ñeä töû cuûa Thieàn sö Quang Toä Trí Moân. Ngaøi In its illumination even a piece of tile is laø moät baäc thaày coõ lôùn cuûa doøng Thieàn Vaân radiant. When it is obscured, even pure Moân vaø hoaèng hoùa khoaûng ñaàu ñôøi nhaø Toáng. gold loses its luster. In my hand is the Sö noåi danh nhôø taøi naêng vaên hoïc. Sö cuõng laø scepter of authority. It will now kill and taùc giaû Bích Nham Luïc. Khi boä saùch naày ra give life. If you are an accomplished adept maét coâng chuùng, töùc thì ñöôïc taùn thöôûng khaép in the practice of our school, then come nôi trong giôùi vaên hoïc ñöông thôøi—Zen master forward and gain authentication!” Zhong-Hsian-Xue-Tou was born in 980 in Sui- • Coù vò Taêng böôùc ra hoûi: “Xa lìa Toå tòch Ning (now in Si-Chuan Province), was a Thuùy Phong ñeán ñaïo traøng Tuyeát Ñaäu, disciple of Kuang-Zuo-Zhi-Men. Xue-Tou was chöa bieát laø moät laø hai?” Sö ñaùp: “Ngöïa a great master of the Yun-Men School and khoâng ngaøn daäm doái ñuoåi gioù.” Vò Taêng flourished early in the Sung Dynasty. He was hoûi: “Theá aáy maây tan nhaø traêng?” Sö ñaùp: noted for his literary ability. He was also the “Ñaàu roàng ñuoâi raén.”—A monk came author of Pi-Yen-Lu, and when this book was forward and said: “Far from the ancestral made public, it at once created universal seat at Shui-Feng, now expounding at applause in the literary circles of the time. Xue-Tou, do you still not know if it’s one • Moät hoâm sö hoûi Trí Moân: “Chaúng khôûi or if it’s two?” Xue-Tou said: “A horse moät nieäm, taïi sao coù loãi?” Trí Moân goïi sö cannot beat the wind for a thousand laïi gaàn. Trí Moân caàm phaát töû nhaèm vaøo miles.” The monk said: “In that case, the mieäng sö maø ñaùnh. Sö toan môû mieäng, Trí clouds disperse and the clear moon is Moân laïi ñaùnh. Sö hoaùt nhieân khai ngoä. Sö above the households.” Xue-Tou said: “A ôû laïi ñaây naêm naêm, nhaän toät choã u huyeàn, dragon-headed, snake-tailed fellow.” môùi ñi tham vaán khaép nôi—One day he • Sö thò tòch naêm 1058, ñöôïc vua ban hieäu asked Zhi-Men: “Before a single thought “Minh Giaùc Ñaïi Sö.”—He died in 1058. arises, can what is said be wrong?” Zhi- Upon his death, Xue-T’ou received the Men summoned Xue-Tou to come posthumous title “Great Teacher Clear forward. Xue-Tou did so. Zhi-Men Awakening.” suddenly struck Xue-Tou in the mouth Truøng Hôïp: Coincidence. with his whisk. Xue-Tou began to speak Truøng Phuøng: To meet again. but Zhi-Men hit him again. Xue-Tou Truøng Thöïc: AÊn coân truøng—To eat as do suddenly experienced enlightenment. grubs, moth-eat, etc. • Sö thöôïng ñöôøng daïy chuùng. Thöôïng thuû

Truøng Truøng Ñieäp Ñieäp: Inumerable— baïch chuøy xong. Coù vò Taêng môùi böôùc ra. Numberless. Sö naém ñöùng laïi, baûo: “Chaùnh phaùp nhaõn Truøng Tu: To rebuild—To restore—To taïng cuûa Nhö Lai uûy thaùc taïi ngaøy hoâm repair—To reconstruct. nay. Buoâng ñi thì ngoùi gaïch sanh quang, naém ñöùng thì chôn kim maát saéc. Quyeàn Truøng Tu Chuøa Chieàn: To restore temples. bính ôû trong tay, gieát tha taïi luùc naày. Ai laø Truøng Tuyeàn: Hell. taùc giaû thì cuøng nhau chöùng cöù?”—The Truõng: Smasana (skt)—Moà maû—A tomb—A head monk struck the gavel. A monk came mound—Cemetery.

Truùt: To pour—To dump—To empty out—To 1) Trao truyeàn: To transmit—To hand unload. down—To pass on. Truùt Gaùnh: To ease oneself of a burden—To 2) Truyeà n daïy: To superintend—To teach— empty the burden. To tutor. Truùt Gaùnh Lo AÂu: To empty the burden of Truyeàn Baù: To spread abroad—To anxiety. disseminate—To diffuse—To propagate. Truùt Saïch: To get rid of completely. Truyeàn Ñaïo: Giaûng daïy giaùo thuyeát nhaø Phaät—To preach religion—To spread the Truy: teaching or doctrine, or doctrine. 1) Caùi voà: A hammer. 2) Truy ñuoåi: To follow after—To Pursue— Truyeàn Ñaït: To communicate. To chase. Truyeàn Ñaêng: Phaùp coù theå phaù tan söï môø toái Truy Cöùu: To search out—To investigate. neân ñöôïc ví vôùi caây ñeøn truyeàn aùnh saùng— The transmission of the Lamp—To transmit Truy Dòch Quyû: Ñoâi Dòch Quyû—Phuï Tröôøng the light—To pass on the lamp of truth—See Quyû—Truy Dòch Quyû laø loaïi quyû quaáy phaù Truyeàn Phaät Taâm AÁn, and Truyeàn Taâm. gaây trôû ngaïi cho ngöôøi haønh thieàn—A demon of the nerves who troubles those who sit in Truyeàn Giaùo: See Truyeàn Ñaïo. meditation. Truyeàn Giôùi: Truyeàn giôùi trong “Giôùi Ñaøn” Truy Hoan: To pursue (seek) pleasures. cho chö Taêng Ni môùi vaøo tu nguõ giôùi hay baùt quan trai giôùi —To transmit the Truy Nguyeân: To trace back to its source. commandments, to grant them as at ordination. Truy Nieäm: To recall—To remember. Truyeàn Huaán: Huaán leänh cuûa sö phuï—The Truy Phuùc: Tang leã tieãn ñöa ngöôøi cheát vôùi instructions of a teacher—To instruct. nhöõng nghi thöùc caàu nguyeän cuùng döôøng Truyeàn Khaåu: To transmit (hand over) phöôùc ñöùc cho ngöôøi aáy—To pursue the orally—Transmitted by words of mouth. departed with rites for their happiness. Truy Taàm: To search for. Truyeàn Phaùp: Töø Maät giaùo duøng ñeå chæ phaùp cuûa ñeä töû noái nghieäp thaày—To transmit or Truy Toá: To sue—To prosecute. spread abroad the Buddha-truth. A term used Truy Tu: To follow the departed with by the esoteric sect, to succeed to the dharma, observances. or methods, of the master. Truøy: Caây buùa troøn—Round hammer. Truyeàn Phaät Taâm: The transmission of the Truïy: Rôi xuoáng, tröôït xuoáng—To fall—To Buddha Mind—See Truyeàn Phaät Taâm AÁn, and sink—To settle—To slide. Truyeàn Taâm. Truïy Giôùi: Lieäng moät haït caûi töø coõi trôøi Ñaâu Truyeàn Phaät Taâm AÁn: Khoâng coù söï thaät veà Suaát cho noù rôi ngay vaøo ñaàu kim treân coõi chuyeän truyeàn thöøa naày; tuy nhieân, moät vò thaày Dieâm Phuø Ñeà, quaû laø khoù khaên vaø hieám hoi coù theå aán chöùng veà söï thaønh töïu giaùc ngoä baèng (duøng hình aûnh naày ñeå ví vôùi vieäc ñöôïc thaân chöùng nghieäm khaû naêng cuûa ñeä töû mình— ngöôøi vaø gaëp Phaät quaû laø

thieân nan vaïn nan)— Transmission of the Heart-Seal of the Buddha To drop a mustard seed from the Tusita heaven Seal of mind)—There is no truth to transmit; on to the point of a needle on the earth, most however, a master can seal his pupil's difficult, rare. achievement of enlightenment by testing and Truïy Laïc: Live in vice (debauched— approving it as true. dissolute). Truyeàn Taâm: The transmission of the Truyeàn: mind—Taâm truyeàn taâm töø moät vò Thaày Thieàn

qua söï tieáp xuùc caù nhaân, chöù khoâng qua vaên töï, this Zen tradition, in order to become a nhö caùch truyeàn Phaät Taâm trong nhaø Thieàn— Patriarch, the highest virtuous Buddhist Mind-to-mind transmission, mental Master must receive the Buddha 'pat‘a transmission, or to pass from mind to mind, bowl,' the bowl which the Buddha used to from a Zen master to his disciples by personal receive food offering, and ‘robe’ from the contact without using the words. To transmit Patriarch before him. Thus, for over 1,000 the mind of Buddha as in the Intuitional school. years, there were twenty-eight Indian Truyeàn Taâm AÁn: The transmission of the Patriarchs, each having the responsibility mind seal—See Truyeàn Phaät Taâm AÁn, and to practice and to uphold the proper Truyeàn Taâm. Dharma of Buddha. Eventually the Truyeàn Thoâng: Söï truyeàn trao khoâng trôû twenty-eighth Patriarch named ngaïi—Universal propagation—Unhindered Bodhidharma came to China and also transmission. became the first of Six Patriarchs of Zen Buddhism in China. Overall, there were Truyeàn Thoâng Baèng Lôøi: Vacika-abhinaya 33 official Patriarchs in Zen Buddhism. (skt)—Communicated by speech. After the Sixth Patriarch, Hui-Neng, this Truyeàn Thoáng: Tradition. tradition of formally passing on Patriarchy Truyeàn Thuyeát: Miraculous fable. was discontinued. Thus Hui Neng did not Truyeàn Thöøa: Handed-down tradition—Vieäc pass down the Buddha's patra bowl and thay theá vò Toå tröôùc laøm Toå ñôøi sau trong Phaät robe to his highest and most deserving giaùo, thöôøng laø ñöôïc Toå tröôùc chính thöùc thöøa disciples. nhaän nhö ngöôøi keá thöøa, ñaëc bieät laø Thieàn b) Truyeàn Thöøa theo Tònh Ñoä—Handed- Toâng—To take over the Patriarch position by Down Tradition in the Pureland having the former Patriarch formally recognize Buddhism—See Töù Ñöùc Truyeàn Thöøa Toå the person as the successor, especially the Zen Tònh Ñoä. tradition. Truyeàn Trì: Trì giöõ nhöõng giôùi luaät ñaõ ñöôïc a) Sau khi Ñöùc Phaät nhaäp dieät, ngaøi Ma Ha trao truyeàn—To maintain what has been Ca Dieáp laø vò Toå Thieàn Phaät Giaùo ñaàu transmitted; to transmit and maintain. tieân taïi AÁn Ñoä. Theo truyeàn thoáng Thieàn Truyeàn Tuïng: Hearsay. Toâng ñöôïc truyeàn sang töø AÁn Ñoä sang Truyeàn Y: See Truyeàn Y Baùt. Trung Quoác, ñeå trôû thaønh Toå, vò naày phaûi nhaän y baùt töø vò Toå tröôùc. Trong khoaûng Truyeàn Y Baùt: To hand down the robe hôn 1.000 naêm, coù 28 vò Toå ôû AÁn Ñoä, moãi (mantle or garments) and alms bowl. vò coù traùch nhieâm tu taäp vaø duy trì Chaùnh Trö: Con heo—A pig—A hog. phaùp cuûa Phaät. Cuoái cuøng, vò Toå thöù 28 Trö Ñaàu Hoøa Thöôïng: Vò Hoøa Thöôïng ñaàu sang Trung Quoác vaø trôû thaønh vò Sô Toå heo, vì troâng ngaøi coù veû nhö luùc naøo cuõng nguû cuûa doøng Thieàn Trung Hoa. Toång coäng (theo Thích Moân Chính Thoáng, Hoøa Thöôïng Thieàn Toâng coù 33 vò Toå. Sau Luïc Toå Hueä Trö Ñaàu xuaát

hieän ñeå giaùo hoùa daân trong hai Naêng thì söï truyeàn thöøa naày chaám döùt. Vì quaän Cuø vaø Vuï vaøo naêm Caûnh Ñöùc thöù 3 thôøi theá Luïc Toå khoâng truyeàn y baùt cho nhöõng vua Toáng Chaân Toâng)—Pig-head monk, vò keá thöøa nöõa: After the Buddha entered because of his meditative or dormant Maha-Nirvana, the first Patriarch of appearance. Buddhism was one of the Buddha great Tröù: disciples, Maha Kasyapa. According to

1) Chaáp tröôùc (theo nghóa cuûa ñaïo Phaät): In a Tröø Nghi: Ñoaïn tröø nghi hoaëc—To eliminate Buddhist sense it is used for attachment to doubt. anything. Tröø Nhöùt Thieát AÙc: Tröø boû taát caû nhöõng 2) Che ñaäy: To cover—To put on. ñieàu aùc—To get rid of all evil. 3) Tröù danh: Famous—See Tröù Danh. Tröø Phi: Unless—Except. 4) Tröù Taùc: To compose—To publish. Tröø Phieàn Naõo: To sever afflictions. Tröù Danh: Celebrity—Renowned—Famed— Tröø Ra: Barring—Except. Famous. Tröø Taø: To exorcise (cast out) demon. Tröø: Prasrabdhi (skt)—Passaddhi (p). 1) Ngoaïi tröø: Except—But—Besides. Tröø Tai: Ñoaïn tröø tai öông—To get rid of 2) Tröø boû: To get rid of—To eliminate—To calamity. remove—To be rid of—To clear away— Tröø Taùn: Loaïi boû vaø traûi tung ra—To get rid To exclude. of and scatter away. 3) Tröø ra: To subtract—To minus. Tröø Taâm Thò Phi: To get rid of the habits of 4) Tröø tòch: Calmness—Tranquility— fault-findings. Serenity—Repose. Tröø Taän Goác: To destroy completely—To Tröø AÙc: To suppress evil. extirpate. Tröø Caùi Chöôùng: Ñoaïn boû nhöõng chöôùng Tröõ: To store up ngaïi—To dispose of hindrances. Tröïc: Straight—Direct—Upright. Tröø Caùi Chöôùng Boà Taùt: Disposing of Tröïc Chæ Nhaân Taâm, Kieán Taùnh Thaønh Hindrances Bodhisattva. Phaät: Point directly to the mind to see your Tröø Caên: To eradicate—To root out. own nature and reach Buddhahood. Tröø Caån: Vò ñaéc ñöôïc quaû ñaùng ñöôïc cuùng Tröïc Chuyeát: AÙo cuûa chö Taêng chaáp vaù hay döôøng, aùm chæ Tyø Kheo hay Tyø Kheo Ni—He noái lieàn aùo loùt vaø quaàn, treân döôùi thaønh moät— or she who puts away want by receiving alms, A monk’s garment, upper and lower in one. an interpretation of Bhiksu or bhiksuni. Tröïc Ñaïo: Con ñöôøng thaúng ñeán Nieát Baøn Tröø Caáu Chöôùng: Riddance of unclean hay ñaát Phaät—Direct way to nirvana or hindrances. Buddha land. Tröø Dieät: To exterminate. Tröïc Ñöôøng: Vò Taêng troâng coi coâng vieäc Tröø Ñoaïn: Ñoaïn tröø hoaøn toaøn—To get rid trong nhaø Taêng cuûa töï vieän—The servant who completely, cut off. attends in the hall. Tröø Ñoäc: To disinfect. Tröïc Giaùc: Bieát maø khoâng bieát taïi sao mình Tröø Giaùc Chi: Moät trong baûy phaàn giaùc chi, bieát—Intuition—Immediate knowing or loaïi boû nhöõng chöôùng ngaïi ñeå ñöôïc khinh an— understanding—The direct knowing or One of the seven bodhi shares, to get rid of learning of something without the conscious mental effort and produce mental and physical use of reasoning—Knowing without knowing buoyance—See Thaát Giaùc Chi (4). how you know. Tröø Haïi: See Tröø AÙc. Tröïc Haønh: Arya-marga (skt)—Straight Tröø Khöû: To eradicate—To exterminate— walk. To destroy. Tröïc Quan: See Tröïc giaùc. Tröø Mieãn: Mieãn tröø—To remove—To Tröïc Taâm: Taám loøng ngay thaúng khoâng xieåm discharge—To dismiss. nònh (loøng ngay thaúng laø ñaïo traøng—möôøi

phöông chö Phaät chæ duøng tröïc taâm ñeå vöôït ra monk at Thaùnh Duyeân temple, at the same khoûi voøng sanh töû)—Straightforward— time, he was appointed as headmonk of Sincere. Thuyeàn Toân temple. He tried his best to Tröïc Thuyeát: Lôøi thuyeát phaùp thaúng töø trong reconstruct the temple, giving it the shape it Kinh ñieån—Direct or straight speech, the has today. For more than 40 years at Thuyeàn sutras. Toân, Most Venerable Tröøng Thuûy Giaùc Nhieân Tröïc Truyeàn: Truyeàn khaåu chöù khoâng qua had made a lot of contributions, i.e., saùch vôû—Direct transmission by word of enlightening a lot of members of the staff mouth. monks, restoring discipline and order in the temple, reconstructing the temple, and Tröïc Tueá: Gaùnh vaùc coâng vieäc cuûa Thieàn contributing to the development of Buddhism. Laâm trong moät naêm—Plans or duties in a In 1973, he took over the position of Supreme monstery in a straight year, or a year's plans Monk of The United Buddhist Organization of and duties. Vietnam. He passed away in 1979, at the age Tröùng Nöôùc: An infant. of 102. His stupa was erected in the garden of Tröøng: Gaïn loïc—Clear—Limpid. the temple. Tröøng Giôùi: To punish—To correct. Tröøng Tröøng: See Tröøng Maét. Tröøng Maét: To stare at. Tröøng Trò: See Tröøng Phaït. Tröøng Phaït: Discipline—Punishment. Tröøng Vieãn Thieàn Sö: Thieàn sö Tröøng Vieãn Tröøng Quaùn: Vò Taêng noåi tieáng vaøo thôøi nhaø Höông Laâm sanh naêm 908, queâ ôû Haøn Chaâu Ñöôøng, taùc giaû cuûa nhieàu boä luaän, ñeä töû cuûa nay thuoäc tænh Töù Xuyeân, laø ñeä töû cuûa Thieàn ngaøi Hieàn Thuû, hoaèng döông toâng Hoa Sö Vaân Moân Vaên Yeán—Zen master Cheng- Nghieâm, oâng tòch naêm 806 sau Taây Lòch— Yuan-Xiang-Lin was born in 908, from Han- Ch'eâng-Kuan, a famous T'ang monk and Chou (now is a location of Si-Chuan Province), author, a follower of Hsien-Shou and supporter was a disciple of Zen master Yun-men-Wen- of Hua-Yen school, died 806 AD. Yan. Tröøng Thuûy Giaùc Nhieân: Teân cuûa moät vò • Coù moät vò Taêng hoûi: "Vò ngon ñeà hoà vì sao Taêng noåi tieáng trong lòch söû Phaät giaùo Vieät bieán thaønh ñoäc döôïc?" Sö ñaùp: "Giaáy Ñaïo Nam caän ñaïi. Ngaøi laø ñeä töû cuûa Hoøa Thöôïng Giang maéc moû." Vò Taêng laïi hoûi: "Khi Taâm Tònh. Naêm 1937, khi ñang giöõ chöùc taêng thaáy saéc laø thaáy taâm laø sao?" Sö ñaùp: cang chuøa Thaùnh Duyeân, ñaõ ñöôïc kieâm truï trì "Vöøa roài ôû ñaâu ñi ñeán?" Vò Taêng laïi hoûi: chuøa Thuyeàn Toân. Ngaøi ñaõ ra söùc truøng tu vaø "Khi taâm caûnh ñeàu queân thì theá naøo?" Sö kieán thieát chuøa Thuyeàn Toân nhö qui moâ ngaøy ñaùp: "môû maét ngoài nguû." Vò Taêng laïi hoûi: nay. Hôn 40 naêm truù trì taïi chuøa Thuyeàn Toân, "Trong Baéc Ñaåu aån thaân, yù theá naøo?" Sö ngaøi ñaõ tieáp ñoä Taêng chuùng, chaán chænh thanh ñaùp: "Traêng gioáng cung loan, möa ít gioù quy, truøng tu töï vieän, vaø goùp phaàn chaán höng nhieàu." Vò Taêng hoûi: "Theá naøo laø taâm chö Phaät giaùo Vieät Nam. Töø naêm 1973, ngaøi giöõ Phaät?" Sö ñaùp: "Trong töùc tröôùc sau chöùc Taêng Thoáng Giaùo Hoäi Phaät Giaùo Vieät trong." Vò Taêng hoûi: "Theá naøo laø dieäu Nam Thoáng Nhaát. Ñeán naêm 1979, ngaøi thò tòch, döôïc cuûa Hoøa Thöôïng?" Sö ñaùp: "Chaúng thoï 102 tuoåi. Thaùp moä cuûa ngaøi ñöôïc kieán laäp lìa caùc vò." Vò Taêng hoûi: "Ngöôøi aên thì trong khuoân vieân chuøa Thuyeàn Toân—Name of sao?" Sö ñaùp: "Caén aên xem."—A monk a famous

monk in recent Vietnamese Buddhist asked Zen master Cheng-Yuan-Xiang-Lin: history. He was a disicple of Most Venerable “Why does sweet-tasting cream turn into Taâm Tònh. In 1937, he was a royal-recognized poison?” Cheng-Yuan said: “Paper from

T’ao-Jiang is expensive.” A monk asked: on a pilgrimage, he goes or abides freely.” “How is it that when one observes form, Cheng-Yuan addressed the monks: “For one thus observes mind?” Cheng-Yuan forty years I’ve hammered out a single said: “Just when it comes, where does it piece.” When he finished speaking these return to.” A monk asked: “What is it words he passed away. when mind and environment are both Tröõng Giôõn: To jest—To joke. gone?” Cheng-Yuan said: “Eyes open, Tröôùc: sitting asleep.” A monk asked: “What is 1) Coù nghóa laø “chaáp tröôùc” theo ñaïo Phaät, the meaning of the phrase ‘concealing the nhö aùi chaáp, duïc chaáp, tham chaáp, vaân body in a Big Dipper’?” Cheng-Yuan said: vaân: In a Buddhist sense it is used for “The moon like a curved bow. A light rain attachment to anything, e.g. the and big wind.” A monk asked: “What is attachment of love, desire, greed, etc. the mind of all Buddhas?” Cheng-Yuan 2) Tröôùc: Before. said: “Clarity! From beginning to end, Tröôùc Laïc: Coøn goïi laø Chaáp Laïc, cho raèng clarity!” A monk asked: “How can I laïc thuù treân ñôøi laø coù thaät vaø thöôøng haèng— understand this?” Cheng-Yuan said: Attachment to bliss, or pleasure regarded as “Don’t be deceived by others.” A monk real and permanent asked: “What is the master’s special Tröôùc Maét: Before one’s eyes. medicine?” Cheng-Yuan said: “It’s not other than a common taste.” The monk Tröôùc Maët: In the presence of—In front of. asked: “How about those that eat it?” Tröôùc Ngaõ: Coøn goïi laø Chaáp Ngaõ, laø vieäc Cheng-Yuan said: “Why not taste it and cho raèng trong thaân nguõ uaån naày coù caùi thöïc see?” ngaõ—Attachment to the ego, or idea of • Coù vò Taêng hoûi: “Theá naøo laø moät maïch permanent self. suoái Höông Laâm?” Sö ñaùp: “Nieäm khoâng Tröôùc Phaùp: Coøn goïi laø Chaáp Phaùp, cho raèng giaùn ñoaïn.”—A monk asked: “What is the caùc yù nieäm veà söï vaät laø coù thöïc, hay chaáp monk’s true eye?” Cheng-Yuan said: “No tröôùc vaøo giaùo thuyeát trong kinh ñieån— separation.” Attachment to things; attachment and its • Naêm 987, sö saép thò tòch, ñeán töø bieät Tri object; attachment to teaching or doctrine in a Phuû Toáng Coâng Ñang, noùi: “Laõo Taêng ñi sutra. haønh khaát.” Nhöng moät vieân quan khaùc Tröôùc Sau Nhö Vaäy: Constant—Consistent. noùi: ‘Taêng naày bò cuoàng phong taùm möôi Tröôùc Taâm: Taâm chaáp tröôùc—The mind of taùm naêm ñi haønh khaát trong aáy.’” Ñang attachment. thöa: “Ñaïi thieän tri thöùc ñi ôû töï do.” Trôû Tröôùc Tieân: First of all. veà, sö baûo chuùng: “Laõo Taêng 40 naêm môùi Tröôùc Töôûng: Dính maéc vaøo tö töôûng—The daäp thaønh moät maûnh.” Noùi xong sö thò attachment of thought, or desire. tòch—When Zen master Cheng-Yuan-Xiang-Lin was about to die, he bade Tröôïc: Ñuïc—Turbid—Muddy—Impure. farewell to an official named Song-Kong- ** For more information, please see Nguõ Tang, saying: “I’m going on a pilgrimage.” Tröôïc. But a different official said: “That monk is Tröôïc AÙc Theá: Theá giôùi ta baø nguõ tröôïc—A crazy. Where’s he going on a pilgrimage world of impurity or degeneration. when he’s eighty years old?” But Song ** For more information, please see replied: “When a venerable master goes Nguõ

tröôïc.

Tröôïc AÙc Xöù: Coõi Ta Baø theá giôùi, nôi hoaønh Tröôøng Hôïp: Case—Circumstance— haønh cuûa nguõ tröôïc vaø thaäp aùc—The present Instance. contaminated evil world, which is dominated Tröôøng Khaùnh Hueä Laêng Thieàn Sö: Zen by the five turbidities and the ten evil deeds. Master Chang-Qing-Hui-Leng—See Hueä Laêng Tröôïc Kieáp: Thôøi kyø aùc tröôïc, thôøi kyø cuûa Tröôøng Khaùnh Thieàn Sö. beänh hoaïn, ngheøo ñoùi vaø giaëc giaõ—An impure Tröôøng Khaát Thöïc: Suoát ñôøi khaát thöïc, moät kalpa, the kalpa of impurity, degenerate, trong 12 haïnh tu cuûa moät vò Taêng—Always ask corrupt; and age of disease, famine, and war. for food as alms, one of the twelve duties of a Tröôïc Loaïn: Coõi ma quyû, baát tònh vaø khoâng monk. coù luaät leä—Impure and lawless, the reign of Tröôøng Kieáp: A long kalpa. evil. Tröôøng Kieáp Söï: A matter in long kalpa. Tröôïc Nghieäp: Nghieäp ueá tröôïc saûn sanh bôûi Tröôøng Kyø: Long period. duïc voïng—Contaminated karma, that Tröôøng Moäng: A long dream (of mortality or produced by desire. transmigration). Tröôïc Theá: Coõi ñôøi nguõ tröôïc aùc theá—An Tröôøng Nguyeân Thieàn Sö: Zen Master impure world in its five stages. Tröôøng Nguyeân (1110-1165)—Thieàn sö Vieät ** For more information, please see Nam, queâ ôû Tieân Du, Baéc Vieät. Ngaøi laø ñeä töû Nguõ Tröôïc. cuûa Thieàn sö Ñaïo Hueä. Ngaøi laø phaùp töû ñôøi Tröông: To expand—To spread—To extend. thöù 10 doøng Thieàn Voâ Ngoân Thoâng. Veà sau Tröông La: To spread a net. ngaøi ñi vaøo röøng saâu tu thieàn. Ngaøi thò tòch Tröôøng: naêm 1165, thoï 56 tuoåi—A Vietnamese Zen 1) Daøi: Long. master from Tieân Du, North Vietnam. He was 2) Ñaïo Tröôøng: Boà Ñeà Ñaïo Traøng, nôi Phaät a disciple of Zen master Ñaïo Hueä. He was the thaønh ñaïo—The bodhi-plot, or place of Dharma heir of the tenth generation of Wu- enlightenment. Yun-T'ung Zen Sect. Later, he went to deep 3) Ñaáu tröôøng: Arena—Area—Field. forests to practice meditation. He passed away 4) Luoân luoân: Always. in 1165, at the age of 56. 5) Taêng tröôûng: To grow—To rise. Tröôøng Nhöït: Ngaøy daøi hay chuoãi ngaøy keá 6) Tröôøng Hoïc: School. tieáp nhau keùo daøi—A long day, or succeeding 7) Thaâm nieân: Senior. days prolonged. Tröôøng A Haøm Kinh: Dirghagama (skt)— Tröôøng Quî: Quyø cao, hai ñaàu goái vaø caùc The Long Agamas—See Agama in ngoùn chaân chaïm ñaát, ñuøi vaø thaân thaúng ñöùng— Sanskrit/Pali-Vietnamese Section. Kneeling with knees and toes touching the Tröôøng A Haøm Thaäp Baùo Phaùp Kinh: ground and thighs and body erect; tall See Agama in Sanskrit/Pali-Vietnamese kneeling. Section. Tröôøng Sanh: Kieáp soáng vónh cöûu nôi coõi Tröôøng Cöûu: Everlasting—Lasting-- Cöïc Laïc—To live long—Long life—Long or Giaù trò tröôøng cöûu: Everlasting value. eternal life in the paradise. Tröôøng Daï: Ñeâm daøi sanh töû hay luaân hoài— Tröôøng Sanh Baát Laõo: Cuoäc soáng keùo daøi The long night (of mortality or transmigration). khoâng giaø, khoâng cheát—Long life without Tröôøng Ñoaûn: Long and short. growing old, immortality. Tröôøng Ñôøi: School of experience.

Tröôøng Sanh Baát Töû: Long life without meters in height, 0.62 meter in diameter, death. on which are carved the words "Gia Ñònh Tröôøng Sanh Phuø: Pheùp tröôøng sanh baát töû, Citadel, Taân Bình subprovince, Bình yù noùi Phaät Giaùo—The charm

for immortality, Döông district, Bình Trò village, Hoøa Myõ i.e. Buddhism. hamlet, Vónh Töôøng Pagoda posthumously conferred" and "Maäu Thìn year, the ninth Tröôøng Thoï: month, the twenty sixth. 1) See Tröôøng Sanh. 2) Teân moät ngoâi chuøa coå toïa laïc trong quaän Tröôøng Thoï Thieân: Coõi trôøi tröôøng thoï, nôi Goø Vaáp, thaønh phoá Saøi Goøn, Nam Vieät maø ñôøi soáng baèng 500 ñaïi kieáp hay keùo daøi Nam. Chuøa ñöôïc xaây vaøo theá kyû thöù 19. ñeán 80.000 kieáp trong coõi Trôøi voâ saéc thöù tö— Kieán truùc hieän taïi cuûa chuøa laø moâ hình Devas of long life (in the fourth dhyana truøng tu vaøo cuoái theá kyû thöù 19. Chuøa hieän heaven where life is equivalent to 500 great coøn giöõ ñöôïc nhieàu di vaät coå nhö "Saéc Töù kalpas, and in the fourth arupaloka where life Phaùp Vuõ Töï" cuûa vua Gia Long ban, "Saéc extends over 80.000 kalpas. Töù Tröôøng Thoï Töï" cuûa vua Töï Ñöùc ban, Tröôøng Thöïc: Nguoàn cung caáp thöïc phaåm cuøng caùc töôïng coå vaø chuoâng coå. Trong daøi haïn—Ample supplies of food, i.e. for a Chaùnh ñieän coù töôïng Phaät A Di Ñaø, laøm long time. baèng goã mít, cao moät meùt taùm khoâng keå Tröôøng Toàn: Durable ñeá. Hai beân Chaùnh ñieän coù töôïng cuûa 18 Tröôøng Toàn Nhöùt: The most durable vò La Haùn vaø töôïng cuûa Thaäp Ñieän Dieâm Tröôøng Trai: Life-long vegetarian. Vöông. Ñaïi hoàng chung cuûa chuøa cao moät Tröôøng Y, Vaät, Baùt: Quaàn aùo, vaät duïng vaø thöôùc moát, ñöôøng kính 62 phaân, coù khaéc baùt khaát thöïc vöôït quaù giôùi haïn Phaät cho chöõ "thaønh Gia Ñònh, phuû Taân Bình, pheùp—Clothes, things or almsbowls in excess huyeän Bình Döông, toång Bình Trò, thoân of the permitted number. Hoøa Myõ, truy phong chuøa Vónh Töôøng" vaø Tröôûng Giaû: Ngöôøi ngay thaúng, thaønh thaät, "naêm Maäu Thìn, ngaøy 26 thaùng chín"— khi veà giaø thì giaøu coù—A householder—One Name of an ancient pagoda located in Goø who is just, straightforward, honest, advanced Vaáp district, Saigon City, South Vietnam. in aged, and wealthy and edler. The pagoda was built in the eighteenth century. Its present structure results from Tröôûng Laõo: the rebuilding in the late nineteenth (I) Nghóa cuûa "Tröôûng Laõo"—The century. The pagoda has conserved a lot meanings of "Tröôûng Laõo." of treasures like the Boards entitled 1) Ngöôøi lôùn tuoåi: Aged man—Old man. "Royal Recognized Phaùp Vuõ Pagoda" in 2) Vò Taêng cao haï: Senior—Venerable—A the Gia Long reign and "Royal title for virtuous and aged monk. Recognized Tröôøng Thoï Pagoda" in the 3) Vò Taêng truï trì: An abbot. Töï Ñöùc reign. There are a lot of ancient (II) Nhöõng lôøi Phaät daïy veà "Tröôûng Laõo" statues and bells. The ancient statue of trong Kinh Phaùp Cuù—The Buddha's Amitabha Buddha, made of jacktree teachings on "Tröôûng Laõo" in the wood, 1.8 meters high without the base, is Dharmapada Sutra: worshipped in the Main Hall. There are 1) Tröôûng laõo, chaúng phaûi vì baïc ñaàu. Neáu also statues of eighteen Arhats, and the chæ vì tuoåi taùc cao maø xöng tröôûng laõo, thì statue of the Ten-King of Hells on both ñoù chæ laø xöng xuoâng—A man is not called sides of the Main Hall. The grat bell is 1.1

an elder because his hair is gray. Ripe and sau—Subha the bhikkhuni was entering wise is he in age (Dharmapada 260). the delightful mango grove. A rake barred 2) Ñuû kieán giaûi chaân thaät, giöõ troïn caùc phaùp her way. To him thus spoke Subha:

haønh, khoâng saùt haïi sinh linh, lo tieát cheá 2) Loãi gì, toäi gì, baàn ni ñaõ xuùc phaïm ñeán oâng ñieàu phuïc, ñoù môùi laø coù trí: tröø heát caùc caáu maø oâng chaän ñöôøng? Naøy oâng baïn, toâi laø nhô, môùi ñaùng danh tröôûng laõo—A man in moät ni coâ, ñaõ xuaát gia maø chaïm ñeán ngöôøi whom are truth, virtue, harmlessness, nam laø phaïm giôùi—What offence, what restraint and control, that wise man who is crime, have I done to you that you bar my steadfast and free from impurity, is indeed way? O friend, it ill beseems an ordained called an elder (Dharmapada 261). nun to touch a man. Tröôûng Laõo Boä: Theravada (p)—Way of the 3) Phaät Giaùo ñoái vôùi toâi thaät voâ cuøng quyù Elders—See Theravada in Sanskrit/Pali- baùu vaø toâi raát meán chuoäng. Giôùi tu taäp naøo Vietnamese Section. maø Ñöùc Boån Sö ñaõ ban haønh cho Tyø Kheo Tröôûng Laõo Ni Keä: Theo Phaät Giaùo Nhìn Ni, toâi nghieâm tuùc thoï trì. Khoâng maûy may Toaøn Dieän cuûa Tyø Khöu Boà Ñeà: “Ngaøy kia Tyø oâ nhieãm, toâi hoaøn toaøn trong saïch. Taïi sao Khöu Ni Subha vaøo vöôøn xoaøi cuûa Jivaka ñeå oâng laïi chaän ñöôøng toâi?—“The nghæ ngôi vaøo buoåi tröa. Cuøng luùc aáy coù teân du Dispensation of the Buddha is dear and ñaõng ôû thaønh Vöông Xaù ñang trong löùc tuoåi precious to me. What training precepts the thanh xuaân ñaày tham duïc, thaáy ni coâ vaøo röøng Master has ordained for nuns, that I have thì ñaâm ra say ñaém saéc ñeïp dieãm kieàu cuûa ni strictly followed. Free from defilements, coâ. Teân du ñaõng ñöùng chaën ngang ñöôøng purified am I. Why do you stand blocking khoâng cho ni coâ ñi tôùi. Ni coâ Subha coá laøm cho my way? anh ta hieåu raèng coâ laø ngöôøi xuaát gia, ñaõ töø 4) Taâm cuûa oâng ñaày nhöõng tö töôûng tham khöôùc theá gian, vaø caûnh caùo anh veà nhöõng tai duïc; toâi thì taâm thanh yù tònh. Quaû tim cuûa haïi cuõng nhö nguy cô cuûa duïc laïc, nhöng voâ oâng bò nhöõng khaùt voïng ñeâ heøn khuaáy hieäu quaû. Lôøi khuyeân cuûa ni coâ ñaõ loït vaøo tai ñoäng, toâi khoâng coøn duïc voïng vaø daàu ñi cuûa ngöôøi ñieác vaø ñöôïc ghi laïi thaønh Tröôûng ñaâu cuõng khoâng ham muoán gì cho caùi xaùc Laõo Ni Keä.”—According to The Spectrum of thaân phaøm tuïc naøy. Taïi sao oâng maõi ñöùng Buddhism written by Bhikkhu Bodhi: “One day ñoù chaän ñöôøng toâi?—Your mind is all Subha, the bhikkhuni, was entering Jivaka’s upset with thoughts of lust; I am of pure mango grove to relax during moon-time. At heart. Your heart all discomposed with that time a certain libertine of Rajagaha, in the vile passions, I passionless and free lustful prime of youth, seeing her entering the everywhere from lustful yearnings for this forest, was infatuated by her. He barred the carnal body. Why do you stand thus way making it impossible for her to go any obstructing my way? further. Subha sought to make him understand ** Teân du ñaõng traû lôøi—The libertine that she was one who had renounced and thereupon answered: warned him of the bane and curse of sense 5) Sö coâ ñang coøn son treû, saéc ñeïp cuûa sö coâ pleasures, but it was of no avail. Her counsel trong treûo, thaân hình ñeïp ñeõ dieãm kieàu. fell on deaf ears and the dialogue is recorded Gia nhaäp Giaùo Hoäi (soáng ñôøi thaùnh thieän) as Verses in the Therigatha.” thì coù lôïi ích gì; haõy loät boû ñi boä y vaøng. 1) Tyø Khöu Ni Subha ñang vaøo khu vöôøn Ñeán ñaây, chuùng ta haõy thoï höôûng laïc thuù xoaøi xinh ñeïp. Moät teân du ñaõng chaän

trong khu röøng ñaày boâng hoa ñang ñua nôû, ngang giöõa ñöôøng. Sö Coâ noùi vôùi haén nhö haõy tìm thuù vui cuûa nhuïc duïc—You are so

young, so spotless in beauty, in physique laãy saùng choùi, nhö tieân nöõ nhaûy muùa haùt and form so pretty. What profits you to be ca trong moät hoa vieân treân caûnh trôøi, trong in the Order (in the Holy Life); doff that boä y phuïc laøm baèng tô luïa cuûa thaønh Ba saffron-hued robe. Come, let us take La Naïi coâ seõ ñeïp ñeõ xinh töôi—Oh, you delight in the blossoming woodland, chanting maiden of matchless beauty! seeking our sensual pleasures. Like a statue wroughtout of shining gold, 6) Xem kìa, höông thôm ngaøo ngaït cuûa ngaøn like a rapturous nymph that frisks and hoa ñang phaûng phaát trong gioù. Haõy dances about in the celestial garden you thöôûng ngoaïn muøa xuaân ñang tung nôû, hôùn would shine radiant draped in elegant hôû trong nieàm vui. Haõy ñeán ñaây thoï höôûng clothes of Benares silk. laïc thuù trong khu röøng ñaày boâng hoa ñang 10) OÂi, thieáu nöõ vôùi caëp maét mô moäng ñeïp ñua nôû, haõy tìm thuù vui trong nhuïc duïc— nhö tieân! Toâi seõ haøng phuïc döôùi quyeàn uy Look, the fragrance of the flowers is being cuûa coâ neáu chuùng ta coù theå chung soáng vaø wafted through the air. Behold the spring cuøng nhau traûi qua cuoäc ñôøi trong khu (Vasanta tide) is in full bloom, blossoming röøng hoang daïi naày vaø thoï höôûng duïc laïc. with joy. Come, let us take delight in Cuøng khaép theá gian khoâng coù ai dòu hieàn flowering woodland, seeking our carnal vaø deã meán nhö coâ (ñoái vôùi toâi coâ coøn quí pleasures. hôn laø maïng soáng cuûa toâi)—Oh you with 7) Nhöõng ngoïn caây ñaày boâng hoa nghieâng half open eyes of an elf! I will go under ngaû, laû lôi uoán mình tröôùc gioù, hình nhö your sway, if we can live and spend our ñang ca haùt ñeå ñoùn möøng chuùng ta. Nhöng time together taking delight in the forest sö coâ thì thui thuûi vaøo röøng moät mình, laøm and relishing in sensual pleasures. There sao tìm ñöôïc haïnh phuùc trong ñoù?—The is no other being in all this world dearer blossoming crests of the trees swayed by and sweeter to me than you (you are more the wind are as if they were chanting precious to me than life itself). welcome song. But you who enter the 11) Neáu coâ löu yù ñeán nhöõng lôøi cuûa toâi, töø boû forest alone, how will you find happiness vaø laùnh xa ñôøi soáng ñoäc thaân cuûa coâ, cuøng there? nhau soáng ñôøi taïi gia cö só vaø höôûng thuï 8) Vaøo trong khu röøng hoang daïi, nôi maø thuù nhuïc duïc nguõ traàn. Nhöõng kieàu nöõ thöôùt döõ haèng lui tôùi, nôi bò khuaáy ñoäng vaø luoân tha deã meán soáng trong nhöõng toøa nhaø ñeïp luoân phaûi run sôï tröôùc nhöõng thôùt voi ñi ñeõ seõ chaêm soùc vaø cung phuïng coâ veà moïi tìm moài, boác leân muøi röøng ruù daõ man, hoâi nhu caàu—If you pay heed to my words, thuùi noàng naëc, nôi vaéng boùng ngöôøi vaø abandon and discard your celibate life, ñaày kinh sôï haõi huøng, sö coâ muoán vaøo come live and lay life gratifying the trong aáy moät mình, khoâng ai thaùp tuøng hay appetites of the senses. Lovely maidens sao?—Into this wild forest, the haunt of dwelling in sheltered mansions will attend ferocious animals, agitated and trembling on you and minister your every need. with marauding elephants reeking with 12) Haõy maëc nhöõng y phuïc may baèng haøng fierce savagery, devoid of all human luïa ôû Ba La naïi. Haõy trang ñieåm vôùi beings, and

emanating terror and fear, do nhöõng traøng hoa, vaø öôùp taåm nöôùc thôm you wish to go there all unaccompanied höông bay ngaøo ngaït. Toâi seõ thaân taëng coâ and alone? nhieàu ñoà trang söùc ñuû loaïi, vôùi nhöõng haït 9) OÂi naày ngöôøi thieáu nöõ ñeïp ñeõ tuyeät traàn! kim cöông loùng laùnh saùng ngôøi—Drape Nhö pho töôïng ñuùc baèng vaøng roøng loäng yourself with soft silk clothes of Benares.

Adorn yourself with garlands, perfume khaùt voïng khoâng theå keàm cheá ñöôïc—yourself with aromatics and scents. Your eyes are like those of the timid Ornaments, many and diverse, glittering gazelle; they are like those of the elf with precious stones will I bestow on you. dwelling in the recesses of the mountain. 13) Coâ seõ naèm traûi mình treân moät caùi giöôøng Beholding those eyes of yours, my aám cuùng tieän nghi vaø sang troïng, coù muøi passions are roused beyond control. thôm cuûa goã traàm phaûng phaát, vaø bao phuû 17) Göông maët saùng ngôøi cuûa coâ choùi loïi xinh trong moät taám traûi giöôøng môùi mòn baèng töôi nhö moät pho töôïng vaøng röïc rôõ. Maét loâng tröøu eâm aám vaø goái ñaàu treân nhöõng coâ loùng laùnh nhö nhöõng tai sen maøu ñoû. caùi goái doàn baèng loâng thieân nga meàm maïi, Nhìn vaøo loøng toâi run caûm khoâng theå naøo maøn tröôùng môùi meû tinh anh—You shall keàm cheá ñöôïc—Like the lust of a golden lie on a couch, cosy and luxurious, image is your radiant face. Your eyes are redolent with scented sandalwood, padded like the petals of a red lotus. The sight of with fleecy new coverlets and soft pillows them excites my emotions beyond control. made of swans' feathers and decked with 18) Vôùi loâng nheo daøi cuûa coâ! Vôùi caëp maét spotless canopies. trong treûo vaø loùng laùnh saùng ngôøi cuûa coâ! 14) Döôøng nhö hoa sen xinh ñeïp vaø nôû tung Daàu caùch xa ngaøn daäm toâi vaãn chæ mô caëp trong moät ao ñaàm hoang daïi (vaø laëng leõ maét choùi dòu aáy. OÂi ngöôøi coù caëp maét xinh taøn taï khoâng ai maøn muoán), cuøng theá aáy, ñeïp nhö caùc vì tieân nöõ trong caâu chuyeän coâ laø moät sö coâ thanh khieát; thaân hình thaàn thoaïi! Trong theá gian naày khoâng coù trong traéng, trinh baïch vaø giöõ veïn tieát chi maø toâi yeâu quí baèng ñoâi maét ngoïc cuûa thaùo, coâ seõ giaø nua vaø suy nhöôïc roài taøn taï coâ—You of the long-drawn eye lashes! hoaïi dieät vôùi tuoåi giaø—Like a lotus that You of the eyes so pure, and vivacious! springs into bloom in a spirit-haunted lake Though you be far from me, I do dream (and fades away unwanted by any) so do only of your sparkling eyes. O you elf- you, a chaste nun; your body pure, virgin eyed fairy! There is naught dearer to me and untouched, grows decrepit and feeble than those glittering orbs of yours. and withers away with old age. ** Sö coâ Subha traû lôøi—Subha thereupon ** Sö coâ Subha hoûi—Then asked Subha the replied: bhikkhuni: 19) OÂng chaän ñöôøng moät ngöôøi con gaùi cuûa 15) Nhìn vaøo phaàn trong cô theå phuø du yeáu ôùt Ñöùc Phaät. Öôùc voïng cuûa oâng cuõng ñieân roà ñang suy taøn naày, oâng thaáy thích thuù? Coù vaø voâ ích nhö daán böôùc treân con ñöôøng gì maø oâng xem laø deã meán trong caùi thaân nguy haïi. Loøng khao khaùt cuûa oâng muoán nhô baån ngaït muøi hoâi thuùi naày?—Seeing ñöôïc toâi cuõng daïi khôø vaø voâ nghóa nhö what part of this fragile, grave-filling muoán nhaûy voït leân ñænh nuùi Tu Di, hay body, do you take delight in? What is it mong muoán laáy maët traêng laøm moùn ñoà that you

take as sweet essence in this chôi cuûa con ngöôøi. (Laø moät öôùc muoán body, reeking with filth? khoâng bao giôø ñöôïc thoûa maõn)—You bar ** Teân du ñaõng traû lôøi—The libertine made the way of a daughter of the Buddha. answer: Your yearning for me is as foolish and 16) Maét coâ gioáng nhö maét cuûa nhöõng con höôu futile as treading a dangerous road. Your ruït reø e sôï; noù töïa nhö caëp maét xinh ñeïp pinning for me is as stupid and senseless cuûa baø tieân nöõ soáng nôi thaâm sôn cuøng as leaping over Mount Meru or making the coác. Nhìn vaøo ñoù loøng toâi teâ taùi traøn ñaày

moona plaything of man. (It is a desire that Foul are all conditioned and component can never be fulfilled). things. This I have completely 20) Khoâng nôi naøo treân theá gian naày coù baát comprehended. luaän caùi chi (daàu voâ tri voâ giaùc hay höõu 24) Toâi laø ñeä töû cuûa Ñöùc Phaät, ngöôøi ñaõ vöôït giaùc höõu tri) maø coù theå gôïi ñöôïc loøng tham thoaùt ra khoûi moïi thuùc duïc oâ nhieãm, ñaõ taän duïc cuûa toâi. Toâi khoâng bieát tham duïc laø gì. dieät moïi aùi duïc baån thæu ñeâ heøn. Laùi chieác Loøng tham duïc aáy toâi ñaõ phaù tan töø goác reã xe Baùt Chaùnh Ñaïo, toâi thaúng tieán ñeán Nieát baèng caùch vöõng chaéc tieán haønh treân con Baøn. Nhöõng muõi teân cuûa tham duïc ñaõ ñöôøng cao thöôïng—Nowhere in this wide ñöôïc nhoå ra. Toâi tìm nhöõng caûnh quaïnh world is there any object (animate or hiu coâ tòch, ñôn ñoäc vaø thanh khieát ñeå inanimate) that could provoke lust in me. I thích thuù soáng moät mình (an höôûng thuù vui know not what sort of a thing lust is. That cuûa röøng nuùi)—I am a disciple of the lust did I tear up by the roots by following Buddha, one who is free from all defiling the Noble Path. impulses, bereft of all sordid cravings. 21) Ví nhö vaät mình ñaõ vöùt boû trong ñoáng löûa Riding the chariot of the Noble Eightfold ñang phöøng chaùy, nhö chay thuoác ñoäc ñaõ Path do I go to Nirvana. Pulled out are the bò huûy dieät, döôøng theá aáy ngoïn löûa tham arrows of lust. Proceeding to haunts that duïc cuûa toâi ñaõ bò daäp taét vónh vieãn. Toâi are lonely and serene. I live there in khoâng bieát (thaáy) tham duïc laø gì—As solitude taking delight in them (enjoying something discarded to a pit of burning their sylvan serenity). coal, as a pot of poison that is destroyed, 25) OÂi ta ñaõ thaáy nhöõng ñoà chôi hình giaû, tay so have the fires of my lust been quenched chaân sôn pheát vôùi maøu meø röïc rôõ vaø forever. I do not know (see) what lust is. nhöõng thaèng hình baèng goã ñeå laøm troø chôi 22) Neáu coù theå ñöôïc haõy ñi caùm doã ngöôøi ñaøn muùa roái, ñöôïc noái raùp vaø kheùo leùo coät vôùi baø naøo khaùc maø chöa töøng coù ñuû saùng suoát nhau baèng chæ vaø coù theå thong thaû nhaûy ñeå troâng thaáy nguõ uaån, hoaëc ngöôøi chöa muùa theo moïi chieàu höôùng—Oh, I have töøng lieân heä vôùi Ñöùc Phaät. Nôi ñaây oâng seen dolls with limbs gaudily painted, chæ khuaáy raày ngöôøi nöõ tu, moät sö coâ ñaõ pupets made of wood, all cleverly chöùng ngoä Töù Dieäu Ñeá—Tempt you, if fastened with strings or spindles and made possible, some woman who has not seen to dance in diverse directions. clearly with insight the five aggrevates, or 26) Nhöng moät khi goã, chæ vaø truïc quay ñeàu one who has not associated with the ñöôïc thaùo gôõ hay nôùi loûng vaø boû tung toùe, Buddha. You only harass this nun, a nun moùn ôû ñaây, moùn ôû kia, thì coøn ñaâu

laø ñoà who has realized the Four Noble Truths. chôi hình giaû, ñaâu laø thaèng hình muùa roái. 23) Tröôùc nhöõng lôøi khieån traùch vaø taùn döông, Coù nôi naøo trong ñoù maø oâng coù theå chuù trong ñau khoå vaø haïnh phuùc, toâi luoân luoân taâm ñeán?—But once the wood, strings and giöõ chaùnh nieäm. Nhö vaäy khoâng luùc naøo spindles are all drawn out, loosened and taâm toâi baùm víu hay theøm khaùt ñieàu chi. scattered here and there, no dolls and Taát caû caùc phaùp höõu vi, hieän höõu do duyeân puppets exist any more. When will you in sanh, ñeàu giaû taïm. Toâi ñaõ hoaøn toaøn thoâng which part fix your mind? suoát ñieàu naày—My mindfulness do I 27) Cô theå naày cuûa ta cuõng döôøng nhö thaèng properly apply in blame and praise, pain hình goã ñoà chôi. Noù khoâng coøn nöõa khi and pleasure. Therefore at no time does caùc boä phaän vaät lyù vaø nhöõng phuï tuøng cuûa my mind cling to or hanker after anything. noù khoâng coøn. Ngoaøi nhöõng boä phaän vaø

phuï thuoäc khoâng coøn ngöôøi soáng nöõa. OÂng thình lình hoàn nhieân moùc troøng maét ra ñöa seõ chuù taâm vaøo phaàn naøo?—The body of cho teân du ñaõng vaø noùi: “Ñaây laø con maét, mine, too, is like a doll. It ceases to exist con maét maø oâng ñaém ñuoái say meâ. Haõy without its physical organs and attendant laáy ñi!”—Subha was attached to nothing, attributes. Independence of the organs and she had no clinging for her eyes. So she, attributes no body survives. Where will so lovely to those who beheld her, gouged you in which part fix your mind? out her eye in one sudden spontaneous 28) Haõy nhìn böùc hình veõ moät thieáu nöõ treân movement, and gave it to him saying: töôøng, vôùi caùi nhìn sai laïc oâng seõ thaáy ñoù “Here then is this eye, for which you laø moät ngöôøi soáng. Söï nhaän thaáy aáy laø moät hanker. Take it away!” aûo aûnh—Beholding a painting of a woman 32) Töùc khaéc, loøng tham duïc cuûa teân du ñaõng in a fresco you perceive it as a living tan bieán. Xin saùm hoái vôùi sö coâ, chaøng ta woman in your perverted vision. That noùi: “OÂi, naày sö coâ, baäc thaùnh thieän vaø voâ perception of yours is an illusion. nhieãm! Ngöôõng nguyeän sö coâ ñöôïc an 29) Naøy oâng, con ngöôøi thieån trí! Con ngöôøi laønh! Ngöôõng nguyeän maét sö coâ ñöôïc hoài ñui muø. OÂng coá baùm vaøo thaân naày nhö vaät phuïc! Toâi khoâng bao giôø coøn daùm taùi gì thöôøng coøn vaø thuoäc veà cuûa oâng chaêng, phaïm toäi aùc gheâ gôùm nhö vaäy nöõa—At trong khi noù voán chæ laø boït beøo vaø bong once the lust in the rake completely boùng? Taám thaân phuø du taïm bôï naày töïa hoà vanished. Begging her pardon, he nhö troø chôi cuûa nhaø aûo thuaät, nhö moät coäi declared: “O you, holy and immaculate caây baèng vaøng maø oâng thaáy trong moäng, one! May you be well! May you recover moät pho töôïng baèng baïc maø nhaø aûo thuaät your sight! Never again will I dare to kheùo leùo trình baøy giöõa ñaùm ñoâng, oâng coù commit such a heinous crime. luyeán aùi noù khoâng?—Oh you simpleton! 33) Cuõng döôøng nhö toâi ñang ñi vaøo moät ngoïn You are blind. Do you cling to this body löûa ñang chaùy ñoû. Cuõng gioáng nhö toâi which is just froth and bubble, as ñang oâm moät con raén ñoäc. Phaù khuaáy moät something permanently belonging to you? ngöôøi hieàn laønh thaùnh thieän nhö sö coâ thì This transitory body which is like a ích lôïi gì? Cuùi xin sö coâ khoan dung tha loãi conjuror’s trick, a golden tree seen in your cho toâi—It is as if I

have walked into a dream, a silver image shown by a juggler blazing flame. It is as ifÏ have embraced a in the midst of a crowd? venomous snake. What good can accrue 30) Maét naày chæ laø moät hoøn bi nhoû naèm treân by molesting a holy one like you? Please moät naïng caây, moät caùi bong boùng ñaày do forgive me. nöôùc maét vaø tieát ra chaát nhôøn, moät söï pha 34) Ñöôïc thoaùt ra khoûi tay teân du ñaõõng, sö coâ troän nhöõng maøu traéng, ñen, vaø xanh, vaân Subha veà haàu Phaät, baäc Toaøn Giaùc Toái vaân, ñoù laø taát caû nhöõng gì taïo neân hình Thöôïng. Nôi ñaây, ngöôõng nhìn leân dung daùng cuûa maét—What is this eye but a little nhan loäng laãy cuûa Ñöùc Theá Toân, nhaõn ball lodged in the fork of a tree, a bubble quang cuûa sö coâ lieàn ñöôïc hoài phuïc trong full of tears, excluding slime, a blend of taát caû tình traïng röïc rôõ vinh quang cuûa colours, white, black, and blue, etc., all noù—Delivered from the libertine, the giving the shape and image of an eye. bhikkhuni Subha went her way to the 31) Sö coâ Subha khoâng coøn luyeán aùi baát cöù Buddha, the Supremely Enlightened One. thöù gì; coâ khoâng luyeán aùi caëp maét. Do ñoù There, gazing on the divine resplendent trong moät caûnh töôïng raát caûm ñoäng, sö coâ

features of the Master, her sight was U Cö: To live in seclusion. restored to her in all its glory. U Ña La: Uttara (skt)—U Ñaûm La. Tröôûng Laõo Xaù Lôïi Phaát: Elder Sariputra. 1) Haäu Quaû: Subsequent—Result. Tröôûng Thaønh: Adult—To attain (grow into) 2) Cao Hôn: Thöôïng—Upper—Higher— manhood. Superior—Further. Tröôûng Toân: Eldest grandson. 3) Phía Baéc: North. Tröôûng Töû: Eldest son. U Ña La Cöùu Löu: Uttarakuru (skt)—U Ña Tröôïng Laâm: See Thaân Noä Ba Laâm. La Caâu Laâu. Coøn goïi laø Caâu Lö Chaâu, hay laø chaâu ôû veà phía Baéc nuùi Tu Di, hình vuoâng, daân Tröôïng Phu: Purusha (skt). cö ôû ñaây cuõng coù maët hình vuoâng—The • Moät Phaät töû nhieät thaønh, khoâng ngöøng trì northern of the four continents around Meru, giôùi—A zealous disciple—A man who square in shape, inhabited by square-faced presses forward unceasingly in observance people, described as: of Buddhist morality. a) Cao Thöôïng Taùc: Superior to or higher • Ngöôøi coù taùnh linh thöôïng ñaúng: A person than other continents. who has a supreme spirit. b) Thaéng: Superior. Tröôït: To slide—To slip. c) Thaéng Sinh: Ñôøi soáng nôi naày keùo daøi ñeán Tröøu Thoaùt: Chæ vieäc ñi tieåu tieän cuûa chö caû ngaøn naêm vaø chuùng sanh ôû ñaây khoâng Taêng Ni (khi vaøo nhaø xí thì phaûi côûi aùo caø phaûi saûn xuaát thöïc phaåm—Superior life sa)—To go to the latrine (restroom). because human life there was supposed to Tröøu Töôïng: Abstract--Discrete. last a thousand years and food was Tröûu: produced without human effort. 1) Phaàn khuyûu tay: Forearm. d) Nôi cö nguï cuûa chö Thieân, chö Thaùnh 2) Moät phaàn möôøi saùu ngaøn Na Do Tha, thay trong coõi Phaïm Thieân—The dwelling of ñoåi töø 1 boä 4 taác ñeán 1 boä 8 taác Anh: The gods and saints in Brahmanic cosmology. 16,000th part of a yojana. It varies from 1ft. U Ña La Taêng Giaø: Uttarasanga (skt)—AÙo 4 in. to 1 ft. 8 in. in length. beân treân vaø phía ngoaøi cuûa chö Taêng (aùo thaát ñieàu maëc choaøng qua vai traùi)—An upper and outer garment; the seven-patch robe of a monk (the robe flung toga-like over the left shoulder).

U U Ña Ma: Uttama (skt). 1) Chính Yeáu: Chief. 2) Cao Nhöùt: Highest. 3) Lôùn Nhöùt: Greatest. U: U Ñaø La La Ma Töû: Moät vò Baø La Moân coù 1) Ñen toái bí maät: Hidden—Dark— nhieàu thaàn thoâng, moät thôøi laø thaày daïy cuûa Mysterious. Phaät Thích Ca sau khi Ngaøi xuaát gia—A 2) Daày: Dense. Brahman ascetic, to whom miraculous powers 3) Lo laéng: Anxious. are ascribed, for a time mentor of Sakyamuni U AÅn: Hidden—Secret. after he left home. U Baùt La: See Öu Baùt La. U Ñaûm La: See U Ña La. U Coác: Dark cavern (cave).

U Ñoà: Con ñöôøng taêm toái, sau khi cheát phaûi conceal, implying that physical and mental ñoïa vaøo ba ñöôøng aùc laø ñòa nguïc, ngaï quyû, vaø forms obstruct realization of the truth. suùc sanh (con ñöôøng u minh maø thaàn thöùc seõ 2) Tích taäp hay chöùa nhoùm (yù noùi caùc saéc phaûi ñeán ñeå chòu söï phaùn quyeát veà toäi phuùc luùc phaùp taâm lôùn nhoû tröôùc sau tích taäp maø sanh tieàn; tuøy theo toäi phuùc maø phaûi ñoïa vaøo taïo ra tính vaø saéc): An accumulation or ba ñöôøng döõ hay leân coõi trôøi, hoaëc veà coõi nhaân heap, implying the five physical and gian)—The dark paths, i.e. of rebirth in mental constituents, which combine to purgatory or as hungry ghosts or animals. form the intelligence or nature, and rupa. U Ñoäng: Deep and dark cavern (cave). 3) Uaån chæ laø nhöõng hieän töôïng höõu vi chöù khoâng phaûi voâ vi: The skandhas refer only U Kim: See Öu Kim. to the phenomenal, not to the non- U Linh: Tinh linh cuûa coõi u minh, thöù maø phenomenal. chuùng sanh trong luïc ñaïo khoâng theå thaáy ñöôïc. (B) Phaân loaïi Uaån—Categories of Skandha: Sau khi con ngöôøi cheát, hình theå cuûa hoï khoâng 1) Nguõ Uaån: The five kinds of skandha—See theå thaáy ñöôïc neân goïi laø u linh—Invisible Nguõ Uaån. spirits, the spirits in the shades, the souls of the Uaån Ñaø Nam: Udana (skt)—Laønh thay! (caâu departed. Phaät thöôøng hay noùi ñeå dieãn taû söï taùn thaùn)— U Minh: An expression of joy or praise, voluntary 1) Nôi xa xoâi u toái maø kieán thöùc bình thöôøng address (by the Buddha). khoâng hieåu noåi: A dark, obscure, and Uaån Laïc: Thaân theå goàm nguõ uaån—Any unit mysterious which is beyond or body, consisting of skandhas. comprehension. 2) Coõi aâm ty: The shades—Hells. Uaån Ma: Nhöõng con ma hay chöôùng ngaïi cuûa nguõ uaån—The evil spirits that through the five U Minh Giôùi: See U Minh and Minh Giôùi. skandhas. U Nghi: Thaàn thöùc cuûa ngöôøi cheát—The **For more information, please see Nguõ Uaån. mysterious form, the spirit of the dead, or the Uaån Thöùc: Uaån thöùc hay höõu tình thöùc, uaån departed. thöù naêm trong nguõ uaån—The fifth of the five U Saàu: Secret sorrow (sad). skandhas, the skandha of intelligence, or U Uaát: Oppressive. intellectuation, or the skandha of UÙ ÔÙ: To speak incoherently. consciouseness. UØ Tai: To have ringing noises in the ears **For more information, please see Nguõ Uaån . UØ UØ Caïc Caïc: To understand nothing. Uaån Xöù Giôùi: Nguõ Uaån-Thaäp Nhò Xöù-Thaäp UÛ Doät: Doleful—Sorrowful. Baùt Giôùi—The five aggregates or skandhas, UÛ Ruõ: Disconsolate—Sad. the twelve bases or ayatana, the eighteen UÙa: Wilted—Withered. elements or dhatu. UØa: Trush—To dash. Uaát Ñaàu Lam Phaát: See Udraka-ramaputra in Sanskrit/Pali-Vietnamese Section. UØa Ñeán: To crowd to a place. Uaát Haän: Hidden spite. UÛa: Oh ! What ? Ueá: OÂ

ueá—Foul—Filthy—Unclean—Impure. Uaån: Skandha (skt)—Taéc Kieän Ñaø—AÁm. (A) Nghóa cuûa Uaån—The meanings of Ueá Ñoä: Ueá Quoác—Ueá Saùt—Coõi ueá tröôïc naày, ñoái laïi vôùi coõi Tònh Ñoä—This impure world, in Skandha: contrast with the Pure Land. 1) Che laáp hay che khuaát, yù noùi caùc phaùp saéc taâm che laáp chaân lyù: Things that cover or Ueá Khí: Unhealthy air.

Ueá Khö A Taát Ñeå Ca: Caùt Töôøng—See UÛng Hoä: To support—To stand for—To back Swastika in Sanskrit/Pali-Vietnamese Section. up—To hug in the bosom and guard. Ueá Nghieäp: Nghieäp baát tònh, moät trong ba Uoán: loaïi nghieäp—Impure karma, one of the three 1) Uoán khuùc: To curve—To bend (things). kinds of karma. 2) Uoán toùc: To curl (someone's hair). ** For more information, please see Tam Uoán Naén: To shape. Nghieäp. Uoán Naén Taùnh Tình Ai: To shape Ueá Quoác: See Ueá Ñoä. someone's character. Ueá Saùt: See Ueá Ñoä. Uoáng: To drink. Ueá Thaân: Thaân theå nhô nhôùp, noùi veà thaân Uoång: phaøm phu, oâ ueá khoâng trong saïch, do nhieãm 1) Sai laàm: Oppression—Wrong—Crooked. caùc moái tham duïc, saân haän, vaø ngu si—The 2) Uoång phí: To waste—In vain. impure or sinful body, that of ordinary people, Uoång Coâng: To waste one's efforts. caused by lust, hatred, and ignorance. Uoång Ñôøi: To waste one's life. Ueá Thöïc: Thöùc aên baát tònh oâ ueá nhö thöùc aên Uoång Lôøi: To waste one's words. coøn thöøa laïi, hay thöùc aên maø ngöôøi beänh ñaõ Uoång Maïng: See Uoång ñôøi. aên—Unclean or contaminated food, e.g. left over, or used by the sick. Uoång Tieàn: To waste money. Ueá Tích Kim Cang: Ucchuma (skt)—Ueá Uoång Thì Giôø: To waste time. Tích Kim Cöông, coøn goïi laø OÂ Soâ Saùt Ma Uoång Töû: Wrongly done to death. Minh Vöông hay Thaàn Kim Cang Chaáp, chuùa UÙp: To overturn. teå cuûa nhöõng nôi oâ ueá—The vajra-ruler who UÙp UÙp Môû Môû: Ambiguous—Unclear. controls unclean places. Uïp: To fall down—To collapse. Ueå Oaûi: Flagging. Uy: Prabhava (skt)—Daùng veû uy nghi—Awe- UÛi: inspiring majesty. 1) UÛi cho baèng: To level (uneven terrain)— Uy AÂm Vöông: Bhisma-garjita-ghosa-svara- To push. raja (skt)—Coøn goïi laø Uy AÂm Vöông Phaät vôùi 2) UÛi quaàn aùo: To press—To iron (clothes). aâm thanh vi dieäu, teân cuûa voâ löôïng Ñöùc Phaät UÙm: See AÙn (4). xuaát hieän thôøi "Khoâng Kieáp" (caùc ngaøi thò hieän Un Ñuùc: Hun ñuùc—To form—To train—To laøm saùng toû nghóa thöïc teá vôùi aâm thanh vi dieäu forge. cuûa caùc ngaøi)—The king with the awe- Un Khoùi: To fill with smoke—To smoke out inspiring voice, the name of countless Buddhas mosquitoes. successively appearing during the empty UØn UØn: To crowd (in or out). kalpa. Ung Dung: At leisure—Leisurely. Uy Danh: Power and reputation—Prestige. UÙng: Uy Ñöùc: Uy nghi vaø ñöùc haïnh (ñaùng toân laø uy 1) Hö: Spoiled—Rotten. nghi, ñaùng kính laø ñöùc haïnh)—Respect- 2) Lu hay khaïp: Kumbha (skt)—A pitcher— inspiring virtue; dignified reverence and A jar—A pot. virtue. UÙng Hình: Kumbhandaka (skt)—Coù hình theå Uy Ñöùc Thaàn Thoâng: Majestic supernatural gioáng nhö caùi khaïp—Jar-shaped. powers. UÛng: OÂm—To hug—To embrace. Uy Löïc: Power and influence.

Uy Nghi: Uy Quyeàn: Authority—Power. (A) Nghóa cuûa Uy Nghi—The meanings of Uy Thaàn: Anubhava (skt)—Uy ñöùc cuûa chö Respect-inspiring deportment: Thaàn—The

awe-inspiring gods or spirits— 1) Ñi, ñöùng, ngoài, naèm, ñeàu coù uy nghi pheùp Pervading power or grace. taéc. Coù ñeán 3.000 uy nghi vaø 80.000 pheùp Uy Thaàn Löïc: Adhisthana (skt)—See Gia Trì taéc veà uy nghi naày—Majestic— in Vietnamese-English Section, and Solemnly—Respect-inspiring deportment, Adhisthana in Sanskrit/Pali-Vietnamese or dignity, i.e. in walking, standing, sitting, Section. lying. There are said to be 3,000 and also Uy Tín: Prestige 80,000 forms of such deportment. UÛy: (B) Phaân Loaïi Uy Nghi—Categories of 1) UÛy nhieäm: UÛy thaùc—To confide—To Respect-inspiring deportment: trust. a) Töù Uy Nghi—Four forms of respect- 2) Neùm xuoáng: To cast down—To throw inspiring deportment: down. 1) Ñi: Walking. 3) Cuoái cuøng: The end. 2) Ñöùng: Standing. 3) Naèm: Lying. UÛy Laïo: To comfort—To solace—To console. 4) Ngoài: Sitting. UÛy Mî: Weakened. b) Tam Thieân Uy Nghi: Bao goàm 250 giôùi cuï UÛy Nhieäm: To entrust duty to someone. tuùc Tieåu Thöøa vaø taát caû nhöõng teá haïnh UÛy Quyeàn: To give power of attorney. khaùc—Three thousand forms of respect- UÛy Thaùc: To entrust—To confide—To trust. inspiring deportment, including the UÛy Thuaän: Noùi veà söï quy tòch cuûa moät vò complete 250 commandments for Taêng—To die, said of a monk. Hinayana Bhikkhus and all other subtle Uyeân: Chim uyeân (ñoâi uyeân öông, con troáng behaviors. goïi laø uyeân, con maùi goïi laø öông)—Drake of c) Taùm Vaïn Uy Nghi: Taùm vaïn tö uy nghi mandarin duck. cuûa Boà Taùt Ñaïi Thöøa, coù nghóa laø nhieàu uy nghi voâ soá keå cho haøng Boà Taùt— Uyeân AÙo: Mysterious. Eighty thousand forms of respect-inspiring Uyeân Baùc: Deep—Profound. deportment, meaning there are Uyeân Ban: Ñöùng thaønh haøng ñoái maët nhau innumerable forms of respect-inspiring luùc tuïng kinh, nhö kieåu chim uyeân ñaäu— deportment for the Bodhisattvas. Paired bands, i.e. to stand facing each other *** See Ba Ngaøn Oai Nghi and Taùm Muoân when reciting sutras. Teá haïnh. Uyeân Nho: Deeply learned scholar. Uy Nghi Phaùp Sö: Uy Nghi Taêng—A master Uyeân Thaâm: See Uyeân baùc. of ceremonies. Uyeån: Coâng vieân—A park—Vöôøn Thöôïng Uy Nghi Taêng: See Uy Nghi Phaùp Sö. Uyeån—Imperial Park. Uy Nghieâm: Imposing—Solemn—Grave. Uyeån Coâng Töù Giaùo: Four doctrines, Uy Noä: Awe-inspiring; wrathful majesty. teachings or schools—See Töù Giaùo. Uy Noä Vöông: Teân chung cuûa chö vò Kim Ö: Sôû y—Choã y chæ nöông döïa—At—In— Cang Boä hieän ra Phaãn Noä Hoä Phaùp trong Phaät On—To—From—By—Than. Giaùo—The Wrathful Maharaja guardians of Ö Ñeá: Taát caû caùc phaùp do Phaät noùi laø “giaùo Buddhism. ñeá” (laø choã döïa nöông cho theá ñeá vaø ñeä nhaát

nghóa), raèng tính cuûa chö phaùp laø khoâng (ngöôøi ÖÙc Chæ AÙc Söï: Traán aùp nhöõng vieäc aùc— ñöøi laïi ñieân ñaûo cho laø coù töùc laø theá ñeá; caùc Suppress evil deeds. baäc Hieàn Thaùnh thì bieát roõ thöïc taùnh cuûa chö ÖÙc Chæ Nhieáp Thuû: Raên ñe vaø dung naïp, phaùp laø khoâng töùc laø ñeä nhaát ñeá)—All gioáng nhö chieát phuïc nhieáp thoï. Veà phöông Buddha’s teaching is “based upon the dogmas” dieän trí tueä thì raên ñe vaø cöï tuyeät toäi aùc baïo that all things are unreal, and that world is ngöôïc; veà maët töø bi thì dung naïp heát thaûy thieän illusion. aùc moät caùch khoâng soùt loït—The suppression or Ö Huy: Theo Eitel trong

Trung Anh Phaät Hoïc universal reception of evil beings; pity Töø Ñieån, Ö Huy laø teân cuûa Ladakh. “Vuøng demands the latter course; to subdue the evil thöôïng nguoàn soâng AÁn Haø, döôùi söï cai trò cuûa and receive the good. ngöôøi Cashmere, nhöng cö daân ôû ñaây laïi laø ÖÙc Döông Giaùo: Thôøi giaùo thöù ba trong Nguõ ngöôøi Taây Taïng—According to Eitel in The Thôøi Giaùo cuûa Ñöùc Phaät, ñöôïc Nieát Baøn Toâng Dictionary of Chinese-English Buddhist Terms, Trung Quoác xieån döông—The third of the five this is a name for Ladakh. “The upper Indus periods of Buddha’s teaching, as held by the valley under Cashmerian rule but inhabited by Nirvana sect of China. Tibetans.” ** For more information, please see Nguõ Thôøi ÖÙ: To be stagnant—To stagnate. Giaùo (3). ÖØ: Yes. ÖÙc Ñoaùn: To estimate—To guess. Öa: To be fond of—To like—Fondness. ÖÙc Hieáp: See ÖÙc Cheá. Öa Caõi Nhau: See Öa Gaây Goå. ÖÙc Loøng: Indignant. Öa Böôi Moùc Loãi Ngöôøi: Preferring ÖÙc Nieäm: Kyù öùc ghi nhôù—To recall—To (delighting) in exposing other people’s faults remember—To keep in mind. (wrong doings). ÖÙc Trì: Kyù öùc ghi nhôù gìn giöõ khoâng queân Öa Chuoäng: To esteem—To prefer—To like. khoâng maát—To keep in mind—To remember Öa Chuoäng Giaùo Lyù Huyeàn Bí Sieâu Vieät: and maintain. Preferring mysterious and transcendental Ueá Ñoä: Impureland—Wasteland. doctrines. ÖÏc: To swallow loudly—To drink down. Öa Gaây Goå: To be quarrelsome. Öng: Öa Nònh: To be fond of flattering. 1) Chim Öng: Eagle—Hawk—Falcon. Öa Noùi Loãi Ngöôøi: Preferring (delighting) in 2) Ngoãng trôøi: Hamsa (skt)—A wild goose. speaking other people’s mistakes. 3) Öng thuaän: To consent—To agree. Öa Thích: Desire—To like—To be fond of. Öng Buïng: To consent. ÖÙa Gan: Boiling with anger. Öng Chòu: To agree. ÖÙa Nöôùc Maét: To bring tears to one’s eyes. Öng Haønh: Ñi qua theo hình chöõ V, gioáng ÖÙc: nhö ñoäi hình bay cuûa loaøi ngoãng trôøi—To pass 1) Kyù öùc hay söï nhôù laïi—To recall—To in V-shaped formation like wild geese. recollect—To reflect on. Öng Sa Giaø Lam: See Hoã Sa Giaø Lam. 2) Moät traêm trieäu: One hundred million. Öng Thaùp: Daõ Ngan Töï, teân moät töï vieän noåi ÖÙc Cheá: To oppress. tieáng ôû Trung Hoa—The Wild Goose Temple, ÖÙc Chæ: Raên ñe hay ñaøn aùp—To oppress—To name of a famous monastery in China. suppress. Öng Thuaän: To accept—To consent. Öng Töï: A term for a monastery.

Öng Voâ Sôû Truï Nhi Sanh Kyø Taâm (Kinh Hieäu. Kim Cang): Theo Kinh Kim Cang, moät vò Boà ÖÙ n g Chaân: Arhat (skt)—A La Haùn, baäc taùt neân coù caùc tö töôûng ñöôïc thöùc tænh maø chaùnh chaân xöùng ñaùng ñöôïc söï cuùng döôøng khoâng truï vaøo baát cöù thöù gì caû—According to cuûa ngöôøi vaø trôøi—A worthy true one who is in the Diamond Sutra, a Bodhisattva should harmony with truth. produce a thought which is nowhere supported, ÖÙng Cuùng: Arhat (skt)—Baäc ñaõ xa lìa moïi or a thought awakened without abiding in ñieàu aùc, xöùng ñaùng ñöôïc höôûng thuï söï cuùng anything whatever. döôøng cuûa ngöôøi vaø trôøi, moät trong möôøi danh Toaøn caâu Ñöùc Phaät daïy trong Kinh Kim Cang hieäu cuûa Nhö Lai—Worthy of worship, one of nhö sau: “Baát öng truï saéc sanh taâm, baát öng truï the ten titles of a Tathagata. thinh, höông, vò, xuùc, phaùp sanh taâm, öng voâ sôû ** For more information, please see A La truï nhi sanh kyø taâm (khoâng neân sinh taâm truï

Haùn, A La Haùn Quaû, Arhat, and Thaäp Hieäu. vaøo saéc, khoâng neân sinh taâm truï vaøo thanh, ÖÙng Cuùng Quaû: Quaû A La Haùn—The höông, vò, xuùc, Phaùp. Neân sinh taâm Voâ Sôû Truï, reward of arhatship. töùc laø khoâng truï vaøo choã naøo)—The complete ** For more information, please see Thaäp sentence which the Buddha taught Subhuti as Hieäu. follows: “Do not act on sight. Do not act on ÖÙng Duïng: Respond to needs—Ability to sound, smell, taste, touch or Dharma. One aid—To apply. should act without attachments.” ÖÙng Duïng Voâ Bieân: Khaû naêng phoå hieän voâ Öng YÙ: See Öng (1). bieân nhaèm cöùu ñoä chuùng sanh—Omnipresent ÖÙng: response to need; universal ability to aid. 1) ÖÙng tröôùc: To advance money to ÖÙng Ñaùp: To reply—To answer. someone. ÖÙng Ñoä: Hoùa Ñoä—ÖÙng trong cô duyeân chuùng 2) Ñaùp öùng: To respond—To correspond— sanh maø hoùa hieän nôi ñaát nöôùc—Any land or To answer—To reply. realm suited to the needs of its occupants, one 3) Thích öùng: Appropriate—Adaptability. of the two lands. ÖÙng Baùo: Thöôûng phaït tuøy theo nhöõng vieäc ** For more information, please see Hoùa Ñoä laøm tröôùc ñaây—Corresponding retribution— and Nhò Ñoä. Rewards and punishments in accordance with ÖÙng Ñoái: See ÖÙng ñaùp. previous moral action. ÖÙng Hieän: ÖÙng theo cô duyeân maø hieän thaân ÖÙng Beänh Döõ Döôïc: Phaät thuyeát phaùp nhö (Chaân phaùp thaân Phaät gioáng nhö hö khoâng, öùng moät vò löông y, tuøy theo beänh cuûa chuùng sanh theo vaät maø hieän hình nhö traêng trong nöôùc)— maø cho thuoác—To give medicine suited to the Responsive manifestation—Revelation disease, the Buddha’s mode of teaching. through a suitable medium—See ÖÙng Taùc. ÖÙng Bieán: To make the best of—To adapt ÖÙng Hình: ÖÙng Thaân—The form of oneself to. manifestation, the nirmanakaya. ÖÙng Ca: Anga (skt)—Chaân tay hay thaân ** For more information, please see ÖÙng Thaân hình—A limb—Member—Body. and Tam Thaân Phaät. ÖÙng Chaùnh Bieán Tri: ÖÙng Cuùng vaø Chaùnh ÖÙng Hoùa: Nirmana (skt)—ÖÙng laø öùng hieän Bieán Tri, laø hai danh hieäu cuûa Ñöùc Phaät—The theo cô duyeân chuùng sanh maø hieän thaân. Hoùa arhat of perfect knowledge, a title of a laø bieán hoùa, laø öùng theo duyeân cuûa thaân Phaät Buddha. maø bieán hoùa thaønh caùc loaïi thaân khaùc nhau— ** For more information, please see Thaäp Nirmana means formation, with Buddhists

transformation, or incarnation. Responsive khaát thöïc. Baùt ñöïng ñuû moät phaàn aên cho moät vò incarnation, or manifestation, in accordance Taêng hay Ni—Begging bowl, the utensil with the nature or needs of different beings. corresponding to the dharma, the utensil which ** For more information, please see Tam Thaân responds to the respectful gifts of others; the Phaät. vessel which corresponds with one’s needs. ÖÙng Hoùa Lôïi Sanh: Söï öùng hieän cuûa chö ÖÙng Löôïng Khí: Patra (skt)—See ÖÙng Khí. Phaät vaø chö Boà Taùt, vì chuùng sanh maø öùng ÖÙng Lyù Vieân Thöïc Toâng: Moät teân khaùc cuûa hieän thuyeát phaùp khieán hoï ñi vaøo con ñöôøng Phaùp Töôùng Toâng (cho raèng chö phaùp ñeàu öùng Phaät ñaïo, ñeå ñaït ñöôïc lôïi ích voâ thöôïng— hôïp vôùi lyù moät caùch chaân thöïc vaø vieân maõn)— Revelation or incarnation of Buddhas or Another name of the Dharmalaksana school. Bodhisatvas for the benefit of the living. ** For more information, please see Phaùp ÖÙng Hoùa

Phaùp Thaân: Phaùp thaân cuûa Ñöùc Töôùng Toâng. Phaät, öùng hieän voâ löôïng thaân (thaân cuûa moïi ÖÙng Meänh: To obey an order. quoác ñoä, thaân cuûa moïi theá giôùi, thaân cuûa taát caû ÖÙng Moäng: To see in a dream. chuùng sanh, cuûa taát caû Phaät vaø Boà Taùt)— ÖÙng Nghi: Arhat (skt)—Baäc coù ñuû uy nghi Responsive manifestation of the Dharmakaya, xöùng ñaùng ñöôïc ngöôøi vaø trôøi cuùng döôøng— or Absolute Buddha, in infinite forms. Deserving of respect, or corresponding to the ** For more information, please see Tam Thaân correct. Phaät. ** For more information, please see A La ÖÙng Hoùa Thanh Vaên: Chaân thaân Phaät hay Haùn, A La Haùn Quaû and Arhat. Boà Taùt öùng hoùa laøm Thanh Vaên ñeå daãn daét ÖÙng Nhaân: Arhat or Arhan (skt)—A La Haùn ngöôøi khaùc (Xaù Lôïi Phaát, Muïc Kieàn Lieân)— hay baäc ñaùng ñöôïc cuùng döôøng—An arhat, or Buddhas or Bodhisattvas incarnate as sravakas, a sage who is deserving worship. or disciples. ** For more information, please see A La ÖÙng Hoùa Thaân: Nirmakaya (skt)—ÖÙng Haùn, A La Haùn Quaû, and Arhat. Thaân—Hoùa Thaân—Töø chaân thaân Phaät maø öùng ÖÙng Phaùp: Töông öùng vôùi phaùp vaø khoâng traùi hieän ra ÖÙng Hoùa Thaân ñeå tuyeân löu Chaùnh ngöôïc vôùi lyù—In harmony with dharma or law. Phaùp—The Buddha incarnate, the ÖÙng Phaùp Dieäu Baùo: AÙo cuûa moät vò Taêng— transformation body, capable of assuming any The mystic or beautiful garment in accordance form for the propagation of Buddha-truth. with Buddha-truth, i.e. the monk’s robe. ** For more information, please see Tam Thaân Phaät. ÖÙng Phaùp Sa Di: Moät trong ba loaïi sa di, tuoåi töø 14 ñeán 19—One of the three kinds of ÖÙng Hoaëc: Söï ñaùp öùng cuûa chö Phaät vì nhu Sramana, a novice, preparing for the caàu cuûa chuùng sanh—The responses of monkhood, between 14 and 19 years of age. Buddhas and spirits to the needs of men. ÖÙng Phaät: See ÖÙng Thaân and Tam Thaân ÖÙng Hoä: Söï öùng hieän vaø baûo hoä chuùng sanh Phaät. cuûa chö Phaät vaø chö Boà Taùt—The response and protection of Buddhas and Bodhisattvas ÖÙng Phoù: To cope—To face. according to the desires of all beings. ÖÙng Quaû: Quaû A La Haùn—Arhat-fruit, the ÖÙng Khaåu: To speak extempore (without reward of arhatship. preparation). ÖÙng Ra: To advance money. ÖÙng Khí: Patra (skt)—ÖÙng Löôïng Khí—Caùi baùt saét cuûa Tyø Kheo duøng ñöïng thöùc aên khi ñi

ÖÙng Taùc: Theo cô duyeân maø xuaát hieän taùc ÖÙng ÖÙng: Chaân thaân Phaät öùng hieän tuøy theo ñoäng—Responsive appearance, revelation— nhu caàu cuûa chuùng sanh—Nirmanakaya See ÖÙng Hieän. response, its response to the needs of all. ÖÙng Thaân: Sambhogakaya (skt)— Öôùc: Nirmanakaya (skt). 1) Ao öôùc: To long for—To wish—To 1) Thaân Phaät öùng vôùi cô duyeân khaùc nhau desire—To hope—To yearn for. maø hoùa hieän, moät trong ba thaân Phaät— 2) Hieäp öôùc: Agreement—Treaty— Transformation body—Manifested body, Restrain—Agree—Bind—Covenant. or any incarnation of Buddha, one of the 3) Öôùc löôïng: To estimate—To guess—To three bodies of a Buddha. conjecture—About. 2) Thaân Phaät töông öùng vôùi chaân nhö: The Öôùc Boä: See Öôùc Giaùo. Buddha-incarnation of the Bhutatathata. Öôùc Chöøng: About—Approximately. ** For more information, please see Tam Öôùc Cô: To avail oneself of opportunity, or Thaân

Phaät, and Thieân Thai Nhò ÖÙng Thaân. suitable conditions. ÖÙng Thôøi: Timely. Öôùc Ñònh: To estimate. ÖÙng Thuaän Vöông Thieàn Sö: Zen Master Öôùc Ñoaùn: To guess—To forecast. ÖÙng Thuaän Vöông—Thieàn sö Vieät Nam, queâ ôû Öôùc Ñoä: See Öôùc chöøng. Thaêng Long, Baéc Vieät. Ngaøi laø moät quan chöùc trong trieàu ñình döôùi thôøi vua Traàn Thaùi Toâng. Öôùc Giaùo Öôùc Boä: Ngaøi laø moät trong nhöõng ñeä töû taïi gia xuaát saéc 1) Öôùc Giaùo: Theo giaùo lyù maø baøn luaän—cuûa Thieàn sö Tuùc Löï, vaø laø phaùp töû ñôøi thöù 15 According to their doctrine. doøng Thieàn Voâ Ngoân Thoâng. Nôi vaø khi naøo 2) Öôùc Boä: Theo toâng phaùi maø baøn luaän— ngaøi thò tòch vaãn chöa ai roõ—A Vietnamese According to their school. Zen master from Thaêng Long, Hanoi, North Öôùc Heïn: To make (set up) an appointment. Vietnam. He was an official in the royal court Öôùc Löôïng: See Öôùc (2). during the reign of king Traàn Thaùi Toâng. He Öôùc Mong: To desire—To wish. was one of the most outstanding lay disciples Öôùc Mô: See Öôùc mong. of Zen master Tuùc Löï, and became the dharma Öôùc Ngoân: Promise. heir of the fifteenth generation of the Wu-Yun- Öôùc Nguyeän: To vow. T'ung Zen Sect. His whereabout and when he passed away were unknown. Öôùc Phaùp Öôùc Cô: 1) Öôùc Phaùp: Caên cöù vaøo giaùo phaùp maø baøn ÖÙng Tích: ÖÙng hieän ñeå laïi daáu tích (thaân öùng luaän—According to the doctrine, or vôùi cô duyeân maø hoùa hieän ñeå laïi daáu tích)— discussions based on the doctrine. Evidential nirmanakaya, manifestations or 2) Öôùc Cô: Caên cöù veà phía ngöôøi thuï phaùp indications of incarnation. maø baøn luaän—According to method or ÖÙng Tuïng: Geya (skt)—Kyø Daï—Truøng suitable conditions. Tuïng—Truøng Tuïng Keä—Laäp laïi noäi dung Öôùc Tính: To estimate. theo phaàn taûn vaên ñaõ trình ôû treân baèng vaên vaàn cho deã nhôù—Corresponding verses, i.e. prose Öôùc Voïng: See Öôùc Mong. address repeated in verse; the verse section of Öôùm Hoûi: To ask in order to find a person's the canon. feelings. Öôùm Thöû: To try on. Öôn:

1) To spoil. laïi, döøng laïi ! Phaät beøn ñaùp laïi raèng: "Naày 2) Base—Vile (öôn heøn). Öông Quaät ! Ta ñaõ döøng laïi töø laâu vaø ñang ñôïi Öông: nhaø ngöôi ñaây! Tuy nhieân, vaán ñeà laø ngöôi 1) Chim öông: Chim maùi, bieåu hieäu cho söï khoâng chòu döøng laïi." Sau ñoù Phaät giaûi thích thuûy chung—Hen of mandarin duck, cho Öông Quaät theá naøo laø "Döøng laïi." Cuoái symbolizing conjugal fidelity. cuøng Öông Quaät hieåu vaø caûi ñaïo thaønh Phaät töû 2) Tai öông—Calamity. vaø cuoái cuøng sau khi duïng coâng tu taäp oâng ñaõ 3) Trung öông: Middle—Medial. ñaéc quaû A La Haùn—Angulimala—A Brahmin Öông Caâu Thi: See Öông Caâu Xaù. follower who erroneously practiced by killing people and wore chaplet of finger-bones (the Öông Caâu Xaù: Angusa (skt)—Coøn goïi laø Sivaitic sect that wore such chaplets), and Öông Caâu Xa, Öông Caâu Giaû, hay Öông Caâu made assassination a religious act. After he Thi—Muõi teân hay moät loaïi vuõ khí beùn—An killed 99 people, the hundredth person he met arrow—A barbed weapon. was his mother. While chasing to kill his Öông Cöøu Ma La: See Öông Quaät Ma La. mother, the Buddha appeared, he turned to Öông Gaøn: Stubborn and crazy. chase the Buddha; however, after some Öông Giaø: See Öông Quaät Ña La. conversations with the Buddha, he was Öông Ngaïnh:

Stubborn—Obstinate— converted by the Buddha. He repented his evil Headstrong. ways and joined the Order—He was a greatest Öông Quaät Ña La: Anga (skt)—Nöôùc Öông killer when the Buddha was alive. However, Quaät Ña La coøn goïi laø Öông Giaø, naèm veà phía the Buddha with his Buddha eye, foresaw that baéc xöù Ma Kieät Ñaø—Described as a country this killer had the potential to attain Arhathood north of Magadha. enlightenment because of his good karma Öông Quaät Ma La: Moät moân ñoà Baø La from previous lives. According to Buddhist Moân, ngöôøi ñaõ tu taäp sai laàm baèng caùch gieát sutras, one day when the Buddha was in the ngöôøi vaø ñeo chuoãi ñöôïc xaâu laïi baèng nhöõng neighborhood to beg for food, he appeared in ngoùn tay cuûa nhöõng ngöôøi cheát, vaø coi chuyeän front of Angulimala's house, the killer was saùt haïi ngöôøi laø moät haønh ñoäng tín ngöôõng linh attempting to kill his mother , but he saw the thieâng. Sau khi oâng gieát 99 ngöôøi, ngöôøi thöù Buddha and decided to chase after the Buddha 100 maø oâng gaëp laø meï oâng. Trong khi ñang instead. He kept chasing the Buddha but in no ñuoåi gieát meï, thì Ñöùc Phaät xuaát hieän, oâng beøn way he could catch up with the Buddha. He buoâng tha meï maø ñuoåi theo Phaät. Tuy nhieân, then yelled at the Buddha: "Gotama, stop! sau vaøi caâu trao ñoåi vôùi Phaät, oâng ñöôïc Phaät Stop! Stop! He Kept asking the Buddha to caûm hoùa. Hoái haän vì nhöõng toäi loãi cuûa mình, stop. The Buddha responded: "Angu! I have oâng beøn xin gia nhaäp Taêng ñoaøn. Vôùi thieân stop for so long and have been waiting for you; nhaõn thoâng, Phaät nhìn thaáy coø theå hoùa ñoä ñöôïc however, the problem is you; you don't want to oâng trôû thaønh A La haùn vì nhöõng thieän nghieäp stop." The Buddha then continued to explain trong nhöõng ñôøi tröôùc cuûa oâng. Theo kinh ñieån to him the real meaning of "stop." He Phaät thì moät ngaøy noï trong khi ñang khaát thöïc understood and was converted to practice trong vuøng, Phaät xuaát hieän tröôùc nhaø cuûa Öông Buddhism and eventually attained Quaät Ma La, trong khi oâng naày ñang ñuoåi gieát enlightenment. meï, khi thaáy Phaät Öông Quaät beøn ñuoåi theo ñeå Öông Thu Phaït Ma: Amsuvarman (skt)— gieát Phaät. Cöù chaïy theo Phaät maø khoâng baét Moät vò vua cuûa xöù Nepal thôøi coå, laø doøng doõi kòp, Öông Quaät beøn la to leân keâu Phaät döøng

Licchavis (Löïc Só)—A king of ancient Nepal, Öu Ba Li: Upali (skt)—Öu Ba Lôïi—See Öu descendant of the Licchavis. Baø Li. Öôùp: To embalm (corpse)—To preserve Öu Ba Ni Sa Ñoä: Upanisad (skt)—See Öu Ba (meat—fish--fruits)—To salt (öôùp muoái). Ni Taùt Ñaøm Phaân. Öôùp Höông: To perfume. Öu Ba Ni Taùt Ñaøm Phaân: Upanisad (skt)—Öôùp Sen: To perfume with lotus flowers. Öu Baø Ni Sa Ñaøm. Öôùt: Wet. 1) Giaùc quan bí maät cuûa kinh trong Maät Öôùt AÙt: Damp—Humid. Giaùo—The secret sense of the sutra in esoteric doctrine. Öôùt Suõng: Completely soaked. 2) Nhöõng tö töôûng caên baûn vaø thaàn bí cuûa Öu: trieát hoïc coå AÁn Ñoä, khoâng phaûi laø taùc 1) Phaân öu: To condole or express sympathy phaåm do moät ngöôøi vaøo moät thôøi naøo ñoù with someone. vieát, do vaäy khoâng theå xaùc ñònh nieân ñaïi 2) Öu haïng: Very good—Excellent. ra ñôøi. Noù keøm theo nhöõng baøi taùn tuïng 3) Öu phieàn: Sorrow—Grief—Melancholy— cuûa Kinh Veä Ñaø, roài sau môùi xuaát hieän Anxiety. phaàn Baø La Moân, muïc ñích laø khaúng Öu AÙi: Affection. quyeát caûm giaùc

huyeàn bí cuûa Kinh Veä Öu Ba Baø Sa: Upavasa (skt)—Öu Baø Sa. Ñaø—Philosophical or mystical writings by 1) Caän Truï: To dwell in. various authors at various periods attached 2) Trai giôùi: Fasting—Abstinence. to the Brahmanas, the aim of which is the 3) Ngöôøi trì giöõ baùt quan trai giôùi hay thaäp ascertainment of the secret sense of the thieän: A person who keeps eight or ten veda. prohibitions. Öu Ba Sa Ca: Upasaka (skt)—See Öu Baø Öu Ba Cuùc Ña: Upagupta (skt)—See Hai Taéc. Möôi Taùm Toå AÁn Ñoä (4). Öu Ba Thaát Sa: See Xaù Lôïi Phaát, and Öu Ba Ñeà Xaù: Upadesa (skt)—Coøn goïi laø OÂ Sariputra. Ba Ñeà Thöôùc, Öu Baø Ñeà Xaù, OÂ Ba Ñeä Thöôùc, Öu Ba Theá Xaù: See Xaù Lôïi Phaát, and hay Öu Ba Theá Xaù. Sariputra. 1) Moät trong 12 boä kinh: A section of Öu Baø Di: Upasika (s&p)—Coøn goïi laø Öu Ba Buddhist literature, general treatises, one Di, Öu Ba Tö, OÂ Ba Tö Ca, Öu Ba Töù Ca, hay of the 12 sutras in the sutra-pitaka. Ö Baø Tö Kha—Phaät töû taïi gia nöõ hay caän söï 2) Upatisya (skt)—Coù leõ laø teân cuûa Ngaøi Xaù nöõ, taïi gia nhöng tu haønh trì nguõ giôùi—Lay Lôïi Phaát—Perhaps a name of Sariputra. women—A female disciple who remains at 3) Ñoàng nghóa vôùi A Tyø Ñaït Ma Taïng Kinh: home—A female observer of at least one of A synonym for the Abhidharma-pitaka. the five commandments (lay precepts)— 4) Ñoàng nghóa vôùi Maät Chuù cuûa phaùi Du Giaø: Members of the laity who have taken the A synonym for the Tantras of the Bodhisattva precepts. Yogacara school. Öu Baø Ñaø Da: Upadhyaya (skt)—Coøn goïi laø Öu Ba Kieâu Xaù La: Upayakausalya (skt)— OÅ Ba Ñaø Da, Öu Ba Na Ha, hay Öu Ba Ñeä Da Ba La Maät thöù baûy—The seventh paramita. Daï. ** For more information, please see Thaäp Ñoä 1) Hoøa Thöôïng: Nguyeân thuûy Öu Ba Ñaø Da Ba La Maät (7). coù nghóa laø thaân giaùo sö, y chæ sö, hay y hoïc sö; veà sau naày taïi caùc xöù Trung AÙ, töø

naày ñöôïc duøng nhö laø moät vò Thaày trong ñöôïc lôïi laïc khi tu theo Tònh Ñoä—The Phaät giaùo noùi chung, ñeå phaân bieät vôùi luaät Pure Land Sect believes that there are sö hay thieàn sö, nhöng töø naày coøn ñöôïc three types of laymen; however, only two duøng ñeå goïi Hoøa Thöôïng laø thaân giaùo sö types of them can benefit from the Pure hay vò thaøy chæ daïy tröïc tieáp trong töï Land: vieän—Originally a subsidiary teacher of a) Loaïi thöù nhaát laø nhöõng cö só thaønh taâm the Vedangas; later through Central Asia, thaät yù, duø ngu si meâ muoäi theá naøo ñi nöõa, it became a term for a teacher of khi nghe giaùo phaùp maø hoaøn toaøn tín taâm Buddhism, in distinction from disciplinists chaáp nhaän vaø tu taäp thì chaéc chaén seõ vaõng and intuitionalists, but as Ho-Shang it sanh Cöïc Laïc: The first types of those who attained universal application to all can benefit from the Pure Land are those masters. who are completely ignorant and deluded, 2) Töø ñeå goïi moät vò Taêng: A general term for but truthful and sincere individuals who monk. upon hearing the teaching, wholeheartedly Öu Baø Ñeà Xaù: Upadesa (skt)—See Öu Ba believe, accept and practice it Ñeà Xaù. continuously. Öu Baø Li: Upali (skt)—See Giôùi Ba Li. b) Loaïi thöù hai coù theå ñöôïc lôïi laïc khi tu theo Tònh Ñoä laø nhöõng cö só coù trí hueä thaâm saâu Öu Baø Taéc: Upasaka (s&p)—Coøn goïi laø Y vaø nhieàu caên laønh vôùi Tònh Ñoä, nhöõng Boà Taéc, OÂ Ba Saùch Ca, Öu Ba Sa Ca, Öu Baø ngöôøi thoâng hieåu caû lyù laãn söï cuõng nhö Sa Kha, OÂ Ba Taéc Ca, hay OÂ Ba Toá Ca.

coâng ñöùc ñaït ñöôïc qua phaùp moân nieäm 1) Nghóa nguyeân thuûy laø moät ngöôøi ñaày tôù Phaät, do ñoù phaùt nguyeän tin töôûng vaø thöïc thuoäc giai caáp haï tieän, sau danh töø naày trôû haønh Tònh Ñoä: The second types of those thaønh teân goïi Phaät töû taïi gia, ngöôøi tu who can benefit from the Pure Land are haønh trì giöõ naêm giôùi: Originally meaning those with deep wisdom and good roots in a servant, one of low caste, it became the the Pure Land method who clearly name for a Buddhist layman who engages understand noumenon and phenomena and to observe the first five commandments, a the virtues achieved through Buddha follower, disciple, devotee. Recitation and who therefore resolve to 2) Nam Phaät töû taïi gia, ngöôøi thoï trì nguõ giôùi believe and practice it. Tam quy. Phaät töû taïi gia thoï trì Boà Taùt c) Loaïi thöù ba laø haïng cö só coù phaøm trí, giôùi. Theo truyeàn thoáng Phaät giaùo Ñaïi nhöng khoâng coù khaû naêng hieåu ñöôïc phaùp Thöøa thì ngöôøi cö só, ngoaøi vieäc hoä trì Tam thaâm dieäu, maø cuõng khoâng coù chuùt tín taâm Baûo, khaû naêng giaûi thoaùt cuûa hoï laø khoâng naøo; haïng naày chæ hoïc cho thuoäc kinh ñieån theå nghó baøn—Laymen—A male observer roài raûo böôùc ñoù ñaây nhaøn ñaøm hyù luaän, thì of at least one of the five commandments chaéc chaén traïm döøng chaân keá tieáp seõ laø (lay precepts) and takes refuge in the ñòa nguïc—The third type of laymen are Triratna—Members of the laity who have those with ordinary intelligence, but they taken Bodhisattva precepts. In the can neither understand profoundly, nor do Mahayana tradition, laymen are of great they have any belief in the Pure Land. importance, because in addition to their They only study sutras by heart, then support of the triratna, their possibility of going from place to place to enjoy their attaining emancipation is indisputable. idle talks, their next sure stop in the cycle 3) Tònh Ñoä toâng laïi cho raèng coù ba loaïi cö só; of Birth and Death is “hell.” tuy nhieân chæ coù hai haïng cö só coù theå

Öu Baùt La: Utpala (skt)—Coøn goïi laø Öu Baùt, Öu Ñaõi: To treat with the kindest attention— OÂ Baùt La, AÂu Baùt La, hay Öu Baùt Laït. To favour. 1) Thanh Lieân Hoa: Hoa sen xanh, laù noù deït Öu Ñaøm: Udumbara (skt)—See Öu Ñaøm Ba daøi, gaàn cuoáng hôi troøn, phía ñaàu nhoû daàn La Hoa. gioáng nhö ñoâi maét Phaät—Blue lotus, to the Öu Ñaøm Ba La: Udumbara (skt)—Ngöôøi ta shape of whose leaves the Buddha’s eyes noùi raèng caây Öu Ñaøm Ba La coù traùi maø khoâng are likened. coù hoa. Thöôøng thì laâu laâu laém noù môùi nôû hoa 2) Teân goïi chung cuûa caùc loaïi boâng luïc bình: moät laàn (khoaûng 3000 naêm). Hoa Öu Ñaøm nôû A general name for other water lilies. laø bieåu töôïng cho söï xuaát hieän hieám hoi cuûa 3) Teân cuûa moät loaøi Long Vöông: Name of a Phaät. Ngöôøi ta noùi Hoa Öu Ñaøm ba ngaøn naêm dragon king. môùi nôû moät laàn. Cuõng nhö gaëp ñöôïc Phaät phaùp 4) Moät trong baùt haøn ñòa nguïc: One of the vaø Phaät cuõng hieám nhö loaïi hoa Öu Ñaøm eight cold hells—See Ñòa Nguïc (B) (6). naày—Udumbara flower—An Udumbara tree is Öu Ña La: See U Ña La. said usually to bear fruit without flowers. Once Öu Ña La Cöùu Löu: See U Ña La Cöùu Löu. in a very long period of time (about 3,000 Öu Ña La Taêng Giaø: See U Ña La Taêng years), it is said to bloom; hence, the udumbara Giaø. flower is a symbol of the rare appearance of a Öu Ñaø Di: Udayin (skt)—Moät trong nhöõng ñeä

Buddha. This flower is said to bloom once töû cuûa Phaät, sau naày thaønh Phaät hieäu laø Phoå every three thousand years. For this reason, it Minh Nhö Lai—One of the disciplies of the is often used as an illustration of how difficult Buddha, to appear as Buddha it is to come in contact with true Buddhist Samantaprabhasa. teachings as well as the rarity of encountering a Buddha. Öu Ñaø Giaø: Udaka (skt)—Nöôùc—Water. Öu Ñaø La La Ma Töû: See U Ñaø La La Ma Öu Ñaøm Ba La Hoa: See Öu Ñaøm Ba La. Töû. Öu Ñaøm Baùt La: See Öu Ñaøm Ba La. Öu Ñaø Na: Udana or Udanaya (skt)—Coøn goïi Öu Ñaøn Na: Uddana (skt)—Troùi buoäc— laø OÂ Ñaø Nam, Uaát Ñaø Na, hay Öu Ñaøn Na. Fasten—Bind—Seal. 1) Tieáng gioù ôû coå hoïng phaùt ra khi noùi: Öu Ñieåm: Good point—Strong point. Udana (skt)—Breathing upwards from the Öu Ñieàn: Udayana (skt)—Vu Ñieàn—Öu Ñaø throat into the head; gutteral sounds Dieân—Öu Ñaø Dieãn Na—OÂ Ñaø Dieãn Na Phaït 2) Ñan Ñieàn: Choã naèm beân döôùi roán khoaûng Sai—Vua Öu Ñieàn cuûa xöù Caâu Thieåm Di, moät taác—The navel (the exact location of ngöôøi cuøng thôøi vôùi Ñöùc Phaät Thích Ca Maâu “Udana” is three inches under the navel); Ni. Vua Öu Ñieàn noåi tieáng veà vieäc taïc töôïng umbilical; the middle. Phaät ñaàu tieân—King of Kausambi and 3) Nhöõng baøi kinh voâ vaán töï thuyeát cuûa Ñöùc contemporary of Sakyamuni, who is reputed to Phaät, moät trong 12 phaàn cuûa Taïng Kinh: have made the first image of the Buddha. Udanaya (skt)—Voluntary address Öu Ñieàn Vöông: See Öu Ñieàn. (discourses), or volunteered remarks by Öu Haïng: First class honour. the Buddha, sermons that came from Öu Hoûa: Löûa öu phieàn—The fire of sorrow or within him without external request distress. (voluntarily to testify), one of the twelve Öu Kim: Kunkuma (skt). sections of the canon. 1) Caây ngheä: saffron.

2) Moät loaïi caây duøng laøm daàu thôm: A plant Öu Saàu: See Öu phieàn. from which scent is made. Öu Taát Xaû: Upeksa (skt)—Öu Taát Xoa. Öu Laâu Ca: Uluka (skt)—Öu Löu Ca—Au 1) Xaû boû: Moät trong ba phaùp tu Chæ Quaùn Xaû Lö Giaø—Öu Luõ Khö—OÂn Loä Ca—AÂu Laâu— (Samadhi—Xa Ma Tha, Vipasyana—Tyø Höu Löu Tieân Nhaân. Baø Xaù Na, Upeksa—Öu Taát Soa). Noäi 1) Chim cuù meøo: The owl. taâm bình ñaúng khoâng chaáp tröôùc— 2) Höu Löu Tieân Nhaân, ra ñôøi vaøo khoaûng Explained by abandonment, or 800 naêm tröôùc thôøi Phaät ñaûn sanh, ngöôøi indifference attained in abstraction, i.e. saùng laäp ra trieát Thaéng Luaän: A rsi, 800 indifference to pain or pleasure, years before Sakyamuni, reputed as equanimity, resignation, stoicism. Looking founder of the Vaisesika philosophy. on , hedonic neutrality or indifference, Öu Laâu Taàn Loa: Uruvilva (skt). zero point between joy and sorrow, 1) Caây ñu ñuû: Papaya-tree. disinterestedness, neutral feeling—See 2) Teân khu röøng gaàn ñaïo traøng Gaya nôi maø Chæ Quaùn Xaû. Ñöùc Thích Ca Maâu Ni thöïc taäp khoå haïnh 2) Trì giöõ taâm bình ñaúng, baát thieân nhaát tröôùc khi ngaøi giaùc ngoä: Name of a forest phöông (khoâng nghieâng veà beân naøo)—The near Gaya where Sakyamuni practiced state of mental equilibrium in which the austere asceticism before his mind has no bent or attachment, and enlightenment. neither meditates nor acts, a state of Öu Laâu Taàn Loa Ca Dieáp: Öu Laâu Taàn indifference. Loa Ca Dieáp laø moät trong ba vò Ca Dieáp, ñeä töû Öu Taát

Xoa: Upeksa (skt)—See Öu Taát Xaû. cuûa Phaät. Ngöôøi ta goïi oâng nhö vaäy laø vì oâng Öu Theá: tu haønh khoå haïnh trong khu röøng Öu Laâu Taàn 1) Coù uy theá nhaát: Superiority. Loa, oâng cuõng coù töôùng haûo treân ngöïc in hình 2) Theá giôùi cuûa phieàn naõo vaø öu saàu: The quaû ñu ñuû. Phaät thoï kyù cho oâng veà sau naày world of trouble and sorrow. thaønh Phaät hieäu laø Phoå Minh Nhö Lai— Öu Thoï: Moät trong naêm thöù thoï—Sorrow, one Uruvilva Kasyapa, one of the three Kasyapas, of the five vedanas, or emotions, or one of the principal disciples of sakyamuni, so sensations—See Nguõ Thoï (A) (1). called because he practiced asceticism in the Öu Tieân: Priority. Uruvilva forest, or because he had on his Öu Tuù: Distinguished—Eminent—Excellent. breast a mark resembling the fruit of the papaya. He is to reappear as Budha Öu Tö: See Öu phieàn. Samantaprabhasa. Öu Vieät: To be transcendental. Öu Lieät: Excellent and bad. Öu Löï: Anxious—Uneasy. Öu Löu Maïn Ñaø: Urumunda (skt)—teân moät ngoïn nuùi ñöôïc noùi tôùi trong Kinh A Duïc Vöông—Name of a mountain in the Asoka sutra. V Öu Muoän: Sorrowful—Sad—See Muoän. Va Chaïm: To bump against. Öu Myõ: Excellent Vaï: Öu Nhaøn: Unoccupied—Free. 1) Misfortune. Öu Phieàn: Sad—Sorrowful 2) Phaït vaï—To impose a fine on

someone. hay tuïng kinh vaøo buoåi saùng sôùm)—The Vaï Laây: To bear the brunt of another's wrong evening service. deed. Vaïn: Sauvastika or srivatsa (skt). Vaï Mieäng: Misfortune caused by the mouth 1) Daáu hieäu hình chöõ "Vaïn" tröôùc giöõa ngöïc (a slip of the tongue). cuûa Ñöùc Phaät, coù nghóa laø söï taäp hôïp vaïn Vaùc: To carry (bear) on the shoulder. ñöùc toát laønh: The auspicious sign in the middle of the Buddha's chest. The Vaïc: Chaûo naáu côm loaïi lôùn—A big rice srivatsa-laksana, the mark on the breast of pan—Caldron. Visnu, a particular curl of hair on the Vaïc Daàu: Oil pans—Ñòa nguïc nôi toäi nhaân bò breast; the lightning; a sun symbol; a sign boû vaøo vaïc daàu maø naáu. Ñaây laø nôi trò toäi of all power over evil and all favour to the nhöõng keû treân döông theá coá yù chieân, xaøo, naáu good; a sign shown on the Buddha's nöôùng caùc loaøi vaät voâ toäi ñeå thoûa maõn loøng breast. tham duïc—The hell where offenders are 2) Daáu kieát töôøng thöù tö döôùi loøng baøn chaân cooked until their bodies are completely Phaät—The fourth of the auspicious signs mangled. This hell is reserved for those who in the footprint of Buddha, and is a mystic intentionally cooked, fried, barbecued innocent diagram of great antiquity, one of the creatures to satisfy their desires while they marks on a Buddha's feet. were humans. 3) Möôøi ngaøn: Ten thousand. Vai Chaùnh: Leading part—Leading role. Vaïn An: Good health—Peace. Vai Döôùi: Lower rank of relationship. Vaïn Baûo: Ten thousand precious things. Vai Troø: Role—Part. Vaïn Baùt Thieân Theá Giôùi: Theo Kinh Phaùp Vaùi: To bow with joined hands. Hoa thì ñaây laø 18.000 theá giôùi Ñoâng phöông Vaøi: Some—Few—A few. ñöôïc chieáu khaép bôøi aùnh haøo quang phoùng ra Vaõi: General term for a Budhist nun. töø sôïi loâng traéng giöõa hai loâng maøy Ñöùc Phaät, Vaïi: A large earthernware jar. khi Ngaøi giaûng Kinh Phaùp Hoa—According to Vaøm: Mouth of a river. the Lotus Sutram this is the 18,000 easterly Van Laïy: To beseech. worlds lighted by the ray from the Buddha's brows Van Lôn: To

entreat—To implore. Vaïn Baát Ñaéc Dó: Very reluctantly—Quite Van Xin: To beg—To beseech—To implore. unwillingly. Vaõn: Vaïn Baát Naêng: Impossible to do. 1) Buoåi toái (chaïng vaïng): Sunset—Evening. 2) Treã hay muoän: Late. Vaïn Caûnh: Taát caû moïi caûnh giôùi—All realms, all regions. Vaõn Chuùc: Böõa aên chaùo chieàu. Theo giôùi luaät, tuy khoâng ñöôïc aên quaù ngoï, nhöng nhaø Vaïn Coå: Ten thousand generations— Thousand-ages old. thieàn vaãn cho pheùp aên chaùo vaø goïi ñoù laø thuoác sau giôø ngoï—The evening gruel, which being Vaïn Ñöùc: Teân moät ngoâi chuøa coå toïa laïc trong against the rule of not eating after midday is quaän Bình Thaïnh, thaønh phoá Saøi Goøn. Chuøa styled medicine. ñöôïc xaây vaøo theá kyû thöù 18 trong quaän Goø Vaõn Hoài: To restore. Vaáp, ñöôïc dôøi veà quaän Bình Thaïnh, taïi ñòa ñieåm hieän taïi vaøo naêm 1945, vaø ñaõ ñöôïc truøng Vaõn Tham: Tham thieàn hay tuïng kinh vaøo tu nhieàu laàn. Chuøa vaãn coøn giöõ ñöôïc nhieàu buoåi chieàu (ñoái laïi vôùi taûo tham laø tham thieàn töôïng Phaät coå cuûa theá kyû thöù 19. Taàng treân

cuøng baøn thôø beân trong Chaùnh ñieän toân trí vaø toân vinh. Ngaøi thò tòch vaøo ñeâm traêng töôïng Ñöùc Phaät A Di Ñaø; taàng keá thôø Boà Taùt troøn naêm 1018. Ngaøi laø taùc giaû cuûa baøi thô Chuaån Ñeà, Boà Taùt Quaùn Theá AÂm, vaø Ñaïi Theá noåi tieáng sau ñaây—Name of a Chí; taàng thöù ba thôø Thieân Vöông; hai beân laø Vietnamese Zen master from Coå Phaùp, oâng Thieän vaø oâng AÙc. Baøn thôø beân ngoaøi cuøng North Vietnam. Zen Master Vaïn Haïnh's trong Chaùnh ñieän toân trí Ñöùc Phaät Di Laëc vaø date of birth was unknown. At the young Phaät Thích Ca Ñaûn Sanh—Name of an ancient age, he was extraordinarily intelligent. He pagoda, located in Bình Thaïnh district, Saigon left home at the age of 21 and became one City. The pagoda was built in the eighteenth of the most outstanding disciples of Zen century in Goø Vaáp district and was moved to Master Thieàn OÂng at Luïc Toå Temple in the current location in 1945, and has been Thieân Ñöùc. He was always admired and rebuilt many times. A lot of wooden statues honored by king Leâ Ñaïi Haønh. He died on from the nineteenth century have been kept in the full moon night of 1018—He was also Vaïn Ñöùc Pagoda. On the top shelf of the altar the author of this poem below: placed in the Main Hall are worshipped three Thaân nhö ñieän aûnh höõu hoaøn voâ statues of Amitabha Buddha, the statues of Vaïn moäc xuaân vinh thu höïu khoâ Cundi Bodhisattva, Avalokitesvara Bodhisatva, Nhaäm vaän thònh suy voâ boá uùy and Mahasthama Bodhisattva are enshrined on Thònh suy nhö loä thaûo ñaàu phoâ! the second shelf; on the third shelf is the statue Our life is a simple lightning which of King of Heaven, on both sides of which are Comes and goes (appears then disappears). the Good and the Evil. The statues of Maitreya As springtime offers blossoms, and Infant Sakyamuni Buddha are worshipped Only to fade (wither) in the fall. on the altar outside the Main Hall. Earthly flourish and decline, Vaïn Haønh: O friends, do not fear at all. 1) Taát caû giôùi luaät: All disciplines. They are nothing, but 2) Taát caû moïi haønh ñoäng: All actions. A drop of dew on the grass of morning! 3) Taát caû moïi phöông thöùc cöùu ñoä: All modes 4) Teâ n cuûa moät Thieàn Vieän toïa laïc trong of salvation. quaän Phuù Nhuaän, thaønh phoá Saøi

Goøn, Nam 4) Taát caû nhöõng phöông thöù thöïc haønh: All Vieät Nam. Thieàn vieän do Hoøa Thöôïng procedures. Thích Minh Chaâu saùng laäp tröôùc naêm Vaïn Haïnh: 1975. Thoaït tieân noù chæ laø moät chi nhaùnh 1) Ten thousand conducts. cuûa Vieän Ñaïi Hoïc Vaïn Haïnh. Coảng Tam 2) Ten thousand chances. Quan cuûa Thieàn Vieän ñöôïc xaây theo kieán 3) Vaïn Haïnh Thieàn Sö (?-1018): Zen Master truùc coå cuûa Kinh Thaønh Hueá. Thieàn vieän Vaïn Haïnh—Teân cuûa moät Thieàn sö Vieät coøn ñöôïc duøng laøm Vaên Phoøng Vieän Nam, queâ ôû Coả Phaùp, Baéc Vieät Nam. Nghieân Cöùu Phaät Hoïc Vieät NamVaên Ngaøy sanh cuûa Thieàn Sö khoâng ai bieát. Phoøng Hoäi Ñoàng Phieân Dòch Ñaïi Taïng Luùc thieáu thôøi oâng ñaõ toû ra thoâng minh Kinh Vieät Nam, vaø tröôøng Cao Caáp Phaät ñónh ngoä phi thöôøng. Ngaøi xuaát gia naêm 21 Hoïc Vieät Nam—Name of a Ch'an tuoåi vaø trôû thaønh moät trong nhöõng ñeä töû Monastery, located in Phuù Nhuaän district, xuaát saéc cuûa Thieàn Sö Thieàn OÂng. Khi Saigon City, South Vietnam. It was Thieàn OÂng thò tòch, ngaøi tieáp tuïc truï trì taïi established by Most Venerable Thich chuøa Luïc Toả ñeả hoaèng döông Phaät Phaùp. Minh Chaâu before 1975. At first, it was a Ngaøi raát ñöôïc vua Leâ Ñaïi Haønh kính troïng branch of Vaïn Haïnh University. Its three-

entrance gate was built following the loøng baøn tay coù töôïng Ñöùc Phaät Ñaûn Sanh cao ancient architectural style of Hueá City. 20 phaân. Chung quanh ba maët chaùnh ñieän coù The Institute is also used as the office of 3.638 böùc hình Phaät ñöôïc in treân maët cuûa töøng the Vietnam Buddhist Research Institute, taám gaïch men traéng oáp vaøo töôøng. Vieân gaïch the office of the Vietnam Tripitaka vuoâng moãi caïnh 15 phaân. Chuøa coù teân "Vaïn Translating and Publishing Heading Phaät" cuõng töø lyù do naày—Name of a famous Council, and Vietnam School of Higher Chinese pagoda, located in the fifth district, Buddhist Studies Offices. Saigon City, South Vietnam. It was built in Vaïn Höõu: Sarvabhava (skt)—Vaïn phaùp hay 1959. On the second floor, there is the Buddha chö phaùp—All dharmas—All beings. Shrine, 14 meters long and 10 meters wide, is Vaïn Kieáp: Ten thousand existences. used to worship Sakyamuni Buddha. The Buddha statue is 2.3 meters high. In the palm Vaïn Lyù: Ten thousand miles. of the statue stands a 0.2 meter-high statuette Vaïn Nan: Very difficult. of the Lord Buddha at His Holy Birth. Three Vaïn Naêng: All powerful—Omnipotent— sides of the Shrine are surrounded with 3,638 Almighty. Buddha pictures printed on the surface of Vaïn Nhaát: If ever. white ceramic bricks fixed on the walls. The Vaïn Nieân: Ten thousand years. white brick is square in shape with each side Vaïn Phaùp: Taát caû söï lyù cuûa vaïn höõu (töï theả 0.15 meter. The fixing was carried out in 1959. quy taéc, ngay caû nhöõng ñieàu khoâng coù ñeà cuõng The name of the Pagoda "Vaïn Phaät" or goïi laø phaùp)—All (ten thousand) dharmas—All Thousand of Buddhas, results from this fact. things, noumenal and phenomenal existence. Vaïn Phaät Ñoäng: See Ñoân Hoaøng Thaïch Vaïn Phaùp Duy Taâm Taïo: All dharmas are Thaát. created only by the mind. Vaïn Phuùc: Thousand happiness—Very Vaïn Phaùp Nhaát Nhö: Vaïn phaùp ñeàu coù happy. chung moät taùnh laø "khoâng taùnh" (vaïn phaùp ñeàu Vaïn Söï: Everything. do nhaân duyeân sanh dieät, chöù khoâng coù töï Vaïn Söï Nhö YÙ: Everything is okay. taùnh, vì khoâng coù töï taùnh neân ta goïi "taùnh Vaïn Taï:

Many thanks. khoâng" laø taùnh chung cuûa vaïn höõu)—The Vaïn Thieän: Taát caû caùc vieäc thieän laønh—All absolute in everything; the ultimate reality goodness, all good works. behind everything. Vaïn Thoï: Long life. Vaïn Phaùp Nhaát Taâm: Duy Taâm Luaän cho Vaïn Toaøn: Excellent—Perfect. raèng heát thaûy moïi phaùp ñeàu do taâm taïo ra (theo Kinh Hoa Nghieâm thì moïi thöù trong tam Vaïn Töï: See Vaïn (1). giôùi chæ laø moät taâm; theo Kinh Baùt Nhaõ, taâm laø Vaïn Vaät: All things—Nature. thieân ñaïo ñoái vôùi vaïn phaùp. Neáu bieát ñöôïc taâm Vang: To echo—To sound—To resonate. töùc laø bieát ñöôïc vaïn phaùp)—Myriad things but Vang Danh: Famous—Renowned. one mind; all things as noumenal. Vang Daäy: To resound. Vaïn Phaät: Teân moät ngoâi chuøa noåi tieáng cuûa Vang Doäi: To re-echo—To resound. ngöôøi Hoa, toïa laïc trong quaän naêm, thaønh phoá Vang Tai: deafening. Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc kieán laäp Vaøng: naêm 1959. Chaùnh ñieän ñöôïc ñaët treân taàng hai, 1) Yellow. daøi 14 meùt, roäng 10 meùt, thôø Ñöùc Phaät Thích 2) Gold. Ca, töôïng cao 2,3 meùt, beä ñaù cao 1,13 meùt, ôû

Vaøng Anh: Oriole. 1) Vaõng sanh Chaùnh Quoác: To gain rebirth to Vaøng Baïc: Gold and silver. the main land—Ngöôøi naøo bình thöôøng tinh taán nieäm Phaät, moät loøng thaønh tín Vaøng Möôøi: Pure gold. khoâng lui suït, khi laâm chung bieát tröôùc Vaøng Neùn: Ingot gold. ngaøy giôø, chaùnh nieäm roõ raøng, töï mình Vaøng Roøng: See Vaøng Möôøi. taém goäi, thay y phuïc, hoaëc ñöôïc quang Vaøng Thieät Khoâng Sôï Löûa: Real (genuine) minh cuûa Phaät chieáu ñeán thaân, hoaëc thaáy gold does not melt away in (fear) fire. töôùng haûo cuûa chö Phaät cuøng chö Thaùnh Vaøng Vaøng: Yellowish. chuùng hieän thaân ra giöõa khoâng trung hay Vaøng Y: See Vaøng Möôøi. ñi kinh haønh tröôùc maët, coù ñieàm laønh hieån Vaõng: Ñi qua—To be going to—To go—Past. hieän roõ raøng, keû aáy trong moät saùt na lieàn Vaõng Hoaøn Nhò Hoài Höôùng: Two kinds of ñöôïc sanh thaúng veà Tònh Ñoä, gaàn guõi chö thöôïng thieän nhôn, döï vaøo moät trong chín dedication: Going and returning. phaåm sen nôi choán lieân trì, haèng nghe 1) Vaõng Töôùng Hoài Höôùng: Hoài höôùng coâng ñöôïc phaùp aâm cuûa chö Phaät, roát raùo thaønh ñöùc ñeán heát thaûy chuùng sanh, mong raèng töïu ñöôïc chaùnh quaû—This condition is hoï cuõng ñöôïc vaõng sanh Cöïc Laïc cuûa Ñöùc reserved for those who regularly and Phaät A Di Ñaø—To transfer one's merits to diligently practice Buddha Recitation, all beings that they may attain the Pure those who have a sincere and faithful Land of Amitabha. mind without regression. They will know 2) Hoaøn Töôùng Hoài Höôùng: Khi ñaõ vaõng beforehand the time and place of their sanh Cöïc Laïc laïi muoán trôû veà coõi sanh töû death, having clear and proper thoughts, vaø baèng coâng ñöùc tu trì khieán chuùng sanh they will bathe themselves, changing nôi coõi naày cuõng ñöôïc vaõng sanh Cöïc clothes, or receive the great lights of the Laïc—Having been born in the Pure Land Buddha shine to their bodies. Or they may to return to mortality and by one's merits see the enlightened characteristics of the to bring mortals to the Pure Land. Buddhas and an assembly of enlightened Vaõng Hoaøn Y: Moät trong naêm loaïi y baù beings appearing in the sky often walking naïp—One of the five kinds of monk's robes. in meditation before their eyes. All the Vaõng Lai: To go to and from (back and forth). various good and wholesome images

will Vaõng Sanh: appear clearly, within a split moment, 1) Kieáp lai sanh: The future life—The life to these people will gain rebirth to the Pure which anyone is going. land, be near the most supremely virtuous 2) Ñi (sanh) veà coõi Tònh Ñoä cuûa Ñöùc Phaät A beings, and earn a place among the nine Di Ñaø: To go to be in the Pure Land of levels of the lotus throne. They will often Amitabha—To be reborn in the Pure be able to hear the dharma sounds of the Land—To have a rebirth in the Pure Land. Buddhas and ultimately they will attain Vaõng Sanh Tònh Ñoä: Gaining rebirth to the the enlightenment fruit of Buddhahood. Pureland—See Vaõng Sanh (2). 2) Sanh veà Nghi Thaønh: To be reborn to the (I) Theo Tònh Ñoä Toâng, coù hai tröôøng hôïp outer border of the Pureland—Ngöôøi bình vaõng sanh veà Tònh Ñoä—According to the thöôøng giöõ giôùi, cuõng coù nieäm Phaät nhöng Pure Land Sect, there are two conditions khoâng ñöôïc tinh taán vaø tin töôûng cho laém, of rebirth to the Pureland: khi laâm chung khoâng coù töôùng laønh döõ chi caû, nhaém maét ñi xuoâi töïa nhö ngöôøi nguû,

vì keû aáy nghi tình chöa döùt, töùc laø tuy coù chapter ten, the Buddha of the Fragrant nieäm Phaät maø loøng khoâng tin töôûng tuyeät Land, Upasaka Vimalakirti told ñoái, neân khoâng ñöôïc sanh thaúng vaøo nôi Bodhisattvas from the Fragrant Land about chaùnh quoác, maø chæ truï vaøo moät nôi ôû “Being reborn in the Buddha’s Pure Land” ngoaøi bieân phöông tònh ñoä maø thoâi. Choã as follows: ñoù teân laø Nghi Thaønh. Ngöôøi sanh veà coõi • Caùc Boà Taùt nöôùc Chuùng Höông hoûi: “Boà naày coù tuoåi thoï laø 500 naêm (moät ngaøy nôi Taùt phaûi thaønh töïu maáy phaùp ôû nôi coõi naày coõi ñoù baèng 100 naêm ôû coõi ngöôøi). Maõn laøm khoâng laàm loãi, ñöôïc sanh veà coõi Tònh kieáp xong seõ bò ñaùo sanh trôû laïi trong saùu Ñoä?”—The Bodhisattvas from the neûo luaân hoài. Tuy nhieân, moãi ngaøy ñeàu coù Fragrant Land asked: “How many chö Boà Taùt veà ñaây thuyeát phaùp vaø khuyeán Dharmas should a Bodhisattva achieve in taán nieäm Phaät. Neáu chuùng sanh naøo bieát this world to stop its morbid growth tinh taán tu haønh, khi maïng chung seõ ñöôïc (defilements) in order to be reborn in the vaõng sanh vaøo chaùnh quoác—This Buddha’s pure land?” condition is reserved for those who • OÂng Duy Ma Caät ñaùp: “Boà Taùt thaønh töïu normally maintain precepts, who practice taùm phaùp thôøi ôû coõi naày laøm khoâng laàm Buddha Recitation but are not diligent and loãi, ñöôïc sanh veà coõi Tònh Ñoä. Taùm phaùp lack faith. Thus, when death arrives, they laø gì.”—Vimalakirti replied: “A do not have any good or evil thoughts, but Bodhisattva should bring to perfection close their eyes similar to a sleeping eight Dharmas to stop morbid growth in person. Because those people’s doubts are this world in order to be reborn in the pure not eliminated. They may practice Buddha land. They are: Recitation, but do not have absolute faith. 1) Lôïi ích chuùng sanh khoâng mong baùo ñaùp: They do not gain rebirth directly to the Benevolence towards all living beings main land. Instead, they are born to a with no expectation of reward. domain on the outskirts of the Pureland. 2) Thay theá taát caû chuùng sanh chòu moïi ñieàu That domain is called “Doubtful Land.” khoå naõo: Endurance of sufferings for all People who are born to that domain have a living

beings dedicating all merits to them. life expectancy of 500 years (a day in that 3) Bao nhieâu coâng ñöùc ñeàu ban cho taát caû land equals a 100 years in the human chuùng sanh: Impartiality towards them realm). After living out their existence, with all humility free from pride and they must return to the six paths of the arrogance. cycle of rebirths. However, Bodhisattvas 4) Loøng bình ñaúng ñoái vôùi chuùng sanh khieâm come there everyday to expound sutras nhöôøng khoâng ngaïi, ñoái vôùi Boà Taùt xem and to encourage them to diligently recite nhö Phaät: Reverence to all Bodhisattvas the Buddha's name. For those who with the same devotion as to all Buddhas diligently cultivate, when their lives come (i.e. without discrimination between to an end, they will gain rebirth in the Bodhisattvas and Buddhas). main land. 5) Nhöõng kinh chöa nghe, nghe khoâng nghi: (II) Theo Kinh Duy Ma Caät, chöông möôøi, Absence of doubt and suspicion when phaåm Phaät Höông Tích, cö só Duy Ma Caät hearing (the expounding of) sutras which ñaõ noùi vôùi chö Boà Taùt nöôùc Chuùng Höông he has not heard before. veà "Vaõng Sanh Tònh Ñoä" nhö sau— 6) Khoâng choáng traùi vôùi haønh Thanh Vaên: According to the Vimalakirti Sutra, Abstention from opposition to the sravaka

Dharma. • Toå baûo: "Söû quaân kheùo laéng nghe, Hueä 7) Thaáy ngöôøi ñöôïc cuùng döôøng cuõng khoâng Naêng seõ vì noùi. Theá Toân ôû trong thaønh Xaù taät ñoá, khoâng khoe nhöõng lôïi loäc cuûa Veä noùi kinh vaên Taây Phöông daãn hoùa, roõ mình, ôû nôi ñoù maø ñieàu phuïc taâm mình: raøng caùch ñaây khoâng xa. Neáu luaän veà Abstention from discrimination in regard töôùng maø noùi, lyù soá coù möôøi muoân taùm to donations and offerings received with ngaøn, töùc laø trong thaân coù möôøi aùc taùm taø, no thought of self-profit in order to subdue lieàn laø noùi xa, noùi xa laø vì keû haï caên, noùi his mind. gaàn laø vì nhöõng ngöôøi thöôïng trí. Ngöôøi coù 8) Thöôøng xeùt loãi mình, khoâng noùi ñeán loãi hai haïng, nhöng phaùp khoâng coù hai thöù. ngöôøi, haèng nhöùt taâm caàu caùc coâng ñöùc: Meâ ngoä coù khaùc, thaáy coù mau chaäm. Self-examination without contending with Ngöôøi meâ nieäm Phaät caàu sanh veà coõi kia, others. Thus he should achieve singleness ngöôøi ngoä töï tònh taâm mình. Sôû dó Phaät noùi of mind bent on achieving all merits; these 'tuøy taâm tònh lieàn ñöôïc coõi Phaät tònh. Söû are the eight Dharmas. quaân ngöôøi phöông Ñoâng, chæ taâm mình • Sau khi oâng Duy Ma Caät vaø ngaøi Vaên Thuø tònh lieàn khoâng coù toäi, tuy ngöôøi phöông Sö Lôïi noùi phaùp naày roài, ôû trong ñaïi chuùng Taây taâm khoâng tònh cuõng coù loãi. Ngöôøi coù caû traêm ngaøn vò trôøi, ngöôøi ñeàu phaùt phöông Ñoâng taïo toäi nieäm Phaät caàu sanh taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc, veà phöông Taây, coøn ngöôøi phöông Taây taïo möôøi ngaøn Boà Taùt chöùng ñaëng Voâ sanh toäi, nieäm Phaät thì caàu sanh veà coõi naøo? Phaùp nhaãn—After Vimalakirti and Phaøm ngu khoâng roõ töï taùnh, khoâng bieát Manjusri had thus expounded the Dharma, trong thaân Tònh ñoä, nguyeän Ñoâng nguyeän hundreds and thousands of devas Taây, ngöôøi ngoä thì ôû choã naøo cuõng vaäy. Sôû developed the mind set on supreme dó Phaät noùi 'tuøy choã mình ôû haèng ñöôïc an enlightenment, and ten thousand laïc. Söû quaân, taâm ñòa chæ khoâng coù caùi baát Bodhisattvas realized the patient

thieän thì Taây phöông caùch ñaây khoâng xa. endurance of the uncreate. Neáu oâm loøng chaúng thieän, nieäm Phaät vaõng (III) Theo Kinh Phaùp Baûo Ñaøn, Phaåm Thöù sanh khoù ñeán. Nay khuyeân thieän tri thöùc Ba (Nghi Vaán)—According to the tröôùc neân deïp tröø thaäp aùc töùc laø ñöôïc möôøi Dharma Jewel Platform Sutra, muoân, sau tröø taùm caùi taø beøn qua ñöôïc Chapter Three (Doubts and taùm ngaøn, moãi nieäm thaáy taùnh thöôøng Questions): haønh bình ñaúng, ñeán nhö trong khaûy moùng • Moät hoâm Vi Thöù söû hoûi Luïc Toå Hueä Naêng tay, lieàn thaáy Ñöùc Phaät A Di Ñaø. Söû quaân raèng: “Ñeä töû thöôøng thaáy Taêng tuïc nieäm chæ haønh möôøi ñieàu thieän, ñaâu caàn laïi Phaät A Di Ñaø, nguyeän sanh Taây Phöông, nguyeän vaõng sanh, khoâng ñoaïn caùi taâm thænh Hoøa Thöôïng noùi, ñöôïc sanh nôi coõi thaäp aùc thì coù Phaät naøo ñoùn tieáp. Neáu ngoä kia chaêng? Nguyeän vì phaù caùi nghi ñöôïc ñoán phaùp voâ sanh, thaáy Taây phöông naày.”—One day, Magistrate Vi asked the chæ trong khoaûng saùt na. Coøn chaúng ngoä, Sixth Patriarch, Hui-Neng: “Your disciple nieäm Phaät caàu vaõng sanh, thì con ñöôøng has often seen the Sangha and laity xa laøm sao ñeán ñöôïc? Hueä Naêng vì moïi reciting ‘Amitabha Buddha,’ vowing to be ngöôøi maø khieán cho quyù vò thaáy trong saùt reborn in the West. Will the High Master na coõi Taây phöông ôû ngay tröôùc maét, quyù please tell me if they will obtain rebirth vò coù muoán thaáy hay chaêng?”—The there and, so, dispel my doubts?” Master said, “Magistrate, listen well. Hui Neng will explain it for you. When the

World Honored One was in Shravasti City, have gone eight thousand miles. If in he spoke of being led to rebirth in the every thought you see your own nature, West. The Sutra text clearly states, ''it is always practice impartiality and not far from here.’ If we discuss its straightforwardness, you will arrive in a appearance, it is 108,000 miles away but finger-snap and see Amitabha. Magistrate, in immediate terms, it is explained as far merely practice the ten wholesome acts; distant for those of inferior roots and as then what need will there be for you to nearby for those of superior wisdom. vow to be reborn there? But if you do not There are two kinds of people, not two rid the mind of the ten evils, what Buddha kinds of Dharma. Enlightenment and will come to welcome you? If you become confusion differ, and seeing can be quick enlightened to the sudden dharma of the or slow. The deluded person recites the unproduced, you will see the West in an Buddha’s name, seeking rebirth there, instant. Unenlightened, you may recite the while the enlightened person purifies his Buddha’s name seeking rebirth but since own mind. Therefore, the Buddha said, the road is so long, how can you traverse ‘As the mind is purified, the Budhaland is it? Hui-Neng will move to the West here purified.’ Magistrate, if the person of the in the space of an instant so that you may East merely purifies his mind, he is see it right before your eyes. Do you wish without offense. Even though one may be to see it? ” of the West, if his mind is impure, he is at • Luùc aáy moïi ngöôøi ñeàu ñaûnh leã thöa raèng: fault. The person of the East commits “Neáu ôû coõi naày maø thaáy ñöôïc thì ñaâu caàn offenses and recites the Buddha's name, phaûi nguyeän vaõng sanh, nguyeän Hoøa seeking rebirth in the West. When the Thöôïng töø bi lieàn hieän Taây phöông khieán

person of the West commits offenses and cho taát caû ñöôïc thaáy.”—At that time, the recites the Buddha’s name, in what entire assembly bowed and said, “If we country does he seek rebirth? Common, could see it here, what need would there deluded people do not understand their be to vow to be reborn there? Please, High self-nature and do not know that the Pure Master, be compassionate and make the Land is within themselves. Therefore, West appear so that we might see it.” they make vows for the East and vows for • Toå baûo raèng: “Naày ñaïi chuùng! Ngöôøi ñôøi the West. To enlightened people, all töï saéc thaân laø thaønh, maét tai muõi löôõi laø places are the same. As the Buddha said, cöûa, ngoaøi coù naêm cöûa, trong coù cöûa yù. ‘In whatever place one dwells, there is Taâm laø ñaát, taùnh laø vua, vua ôû treân ñaát constant peace and happiness.’ taâm, taùnh coøn thì vua coøn, taùnh maát ñi thì Magistrate, if the mind-ground is only vua cuõng maát. Taùnh ôû thì thaân taâm coøn, without unwholesomeness, the West is not taùnh ñi thì thaân taâm hoaïi. Phaät nhaèm ôû far from here. If one harbors trong taùnh maø taïo, chôù höôùng ra ngoaøi maø unwholesome thoughts, one may recite the caàu. Töï taùnh meâ, töùc laø chuùng sanh, töï Buddha’s name but it will be difficult to taùnh giaùc töùc laø Phaät. Töø bi töùc laø Quaùn attain that rebirth. Good Knowing Theá AÂm, hyû xaû goïi laø Ñaïi Theá Chí, hay Advisors, I now exhort you all to get rid of tònh töùc laø Ñöùc Thích Ca, bình tröïc töùc laø the ten evils first and you will have Phaät A Di Ñaø. Nhôn ngaõ aáy laø Tu Di, taø walked one hundred thousand miles. Next taâm laø bieån ñoäc, phieàn naõo laø soùng moùi, get rid of the eight deviations and you will ñoäc haïi laø roàng döõ, hö voïng laø quyû thaàn,

traàn lao laø ruøa traïnh, tham saân laø ñòa nguïc, the heavens can easily be reached. Get rid ngu si laø suùc sanh. Naày thieän tri thöùc! of others and self, and Mount Sumeru Thöôøng laøm möôøi ñieàu laønh thì thieân topples. Do away with deviant thought, ñöôøng lieàn ñeán, tröø nhôn ngaõ thì nuùi Tu Di and the ocean waters dry up. Without ngaõ, deïp ñöôïc tham duïc thì bieån nöôùc ñoäc defilements, the waves cease. End cruelty khoâ, phieàn naõo khoâng thì soùng moùi maát, and there are no fish or dragons. The ñoäc haïi tröø thì roàng caù ñeàu döùt. ÔÛ treân taâm Tathagata of the enlightened nature is on ñòa mình laø giaùc taùnh Nhö Lai phoùng ñaïi your own mind-ground, emitting a great quang minh, ngoaøi chieáu saùu cöûa thanh bright light which outwardly illuminates tònh hay phaù saùu coõi trôøi duïc, töï taùnh trong and purifies the six gates and breaks chieáu ba ñoäc töùc lieàn tröø ñòa nguïc, vaân through the six desire-heavens Inwardly, it vaân., caùc toäi moät luùc ñeàu tieâu dieät, trong illuminates the self-nature and casts out ngoaøi saùng toät, chaúng khaùc vôùi coõi Taây the three poisons. The hells and all such phöông, khoâng chòu tu nhö theá naày laøm offenses are destroyed at once. Inwardly sao ñeán ñöôïc coõi kia?”—The Master said, and outwardly, there is a bright “Great assembly, the worldly person’s penetration. This is no different from the own physical body is the city, and the eye, West. But if you do not cultivate, how can ear, nose, tongue, and body are the gates. you go there?" Outside there are five gates and inside • Ñaïi chuùng nghe noùi ñeàu roõ raøng thaáy ñöôïc there is a gate of the mind. The mind is the töï taùnh, thaûy ñeàu

leã baùi, ñeàu taùn thaùn: ‘ground’ and one’s nature is the ‘king.’ “Laønh thay!” Thöa raèng: “Khaép nguyeän The ‘king’ dwells on the mind ‘ground.’ phaùp giôùi chuùng sanh nghe ñoù moät thôøi When the nature is present, the king is lieàn ngoä hieåu.”—On hearing this speech, present but when the nature is absent, the members of the great assembly clearly there is no king. When the nature is saw their own natures. They bowed present, the body and mind remain, but together and exclaimed, “This is indeed when the nature is absent, the body and good! May all living beings of the Dharma mind are destroyed. The Buddha is made Realm who have heard this awaken at within the self-nature. Do not seek outside once and understand.” the body. Confused, the self-nature is a Vaõng Töôùng Hoài Höôùng: Hoài höôùng coâng living being: enlightened, it is a Buddha. ñöùc cho moïi ngöôøi ñöôïc cuøng vaõng sanh Tònh ‘Kindness and compassion’ are Ñoä—To transfer one’s merits to all beings that Avalokitesvara and ‘sympathetic joy and they may attain the Pure Land of Amitabha. giving’ are Mahasthamaprapta. Vaøo Caûnh Giôùi Cao Sieâu Thaâm Maät Cuûa ‘Purification’ is Sakyamuni, and Nhö Lai: To enter into the lofty and esoteric ‘equanimity and directness’ are Amitabha. realms of the Tathtagata. ‘Others and self’ are Mount Sumeru and Vaøo Khoaûng: Approximate—About. ‘deviant thoughts’ are the ocean water. ‘Afflictions’ are the waves. ‘Cruelty’ is an Vaøo Trí Vaên Thuø: To penetrate the wisdom evil dragon. ‘Empty falseness’ is ghosts of Manjusri. and spirits. ‘Defilement’ is fish and turtles, Vay: To borrow. ‘greed and hatred’ are hell, and ‘delusion’ Vay Laõi: To borrow at interest. is animals.Good Knowing Advisors, Vay Taïm: To borrow temporarily. always practice the ten good practices and Vaïy: Crooked—Dishonest.

Vaên: “How is that my hand so resembles the 1) Nghe: To hear—To make known to. Buddha’s?” 2) Ngöûi ñöõïc: To smell. • Vaên Chuaån muø tòt khoâng traû lôøi ñöõïc caâu 3) Vaên chöông: Literature. naøo—Wen-Chun was dumbfounded and 4) Vaên, ñoái laïi vôùi voõ: Civilian, opposed to unable to make any answer. military. • Chaân Tònh quôû: “Tröôùc thì oâng traû lôøi ta Vaên Chuaån Laëc Ñaøm: Thieàn sö Vaên Chuaån töøng caâu roõ raøng saùng suûa. Vöøa nhaéc ñeán Laëc Ñaøm (1061-1115)—Zen master Wen- baøn tay Phaät thì laïi bí. Hoûng ôû choã Chun-Le-T’an—Thieàn sö Trung Hoa, queâ naøo?”—Chen-Ching scolded: “So far you quaùn ôû phuû Höng Nguyeân, sanh naêm 1061. Töø have been fluent enough in answering all thuôû nhoû ñaõ gia coâng tinh cöùu trieát lyù Phaät my questions naturally and in a most giaùo, nhöng veà sau laïi boû, noùi raèng khoâng quan splendid manner. As soon as the subject taâm laém. Roài sö khôûi söï hoïc Thieàn. Sang turned to the Buddha'' hand, you halt. phöông Nam nguï vôùi Qui Sôn Chaân Nhö traûi Where is the trouble?" qua nhieàu naêm. Nhöng chaúng coù tieán boä naøo. • Vaên Chuaån thuù nhaän laø khoâng hieåu— Sau ñoù sö ñeán tìm Cöûu Phong Chaân Tònh, moät Wen-Chun confessed ignorance. ñaïi Thieàn sö ñöông thôøi—Zen master Wen- • Chaân Tònh noùi: “Moïi caùi ñeàu môû roäng heát Chun-Le-T’an, a Chinese Zen master from ra tröôùc maét ngöôi. Coøn daïy caùi gì Hsing-Yuan, China, was born in 1061. Since he nöõa?”—Chen-Ching said: “Everything lies was young he devoted himself to

the mastery open in full revelation right before you; of Buddhist philosophy, but later abandoned it, and whom would you get to teach you?" saying that he did not care very much for it. He • Traûi qua möôøi naêm, Vaên Chuaån ôû laïi vôùi then began to study Zen, and going south thaày mình laø Chaân Tònh; thaày ñi ñaâu thì ñi stayed with Chen-Ju of Wei-Shan. He then theo. Chaân Tònh laø moät oâng thaày im laëng came to Chen-Ching of Chiu-Feng, who was khoâng coù chæ giaùo rieâng bieät cho baát cöù ai, one of the great Zen masters of the time. duø moân nhaân ngaøy caøng nhieàu ra. Neáu coù • Moät hoâm Chaân Tònh hoûi: "Queâ quaùn ôû moät thaày Taêng vaøo thaát cuûa ngaøi ñeå xin ñaâu?"—One day Chen-Ching asked: chæ giaùo, thì ngaøi cöù nhaém maét vaø quyø, "Where is your native town?" chaúng noùi gì heát. Neáu thaáy coù ai ñeán, ngaøi • Sö ñaùp: "ÔÛ Höng Nguyeân phuû."—We- ñöùng daäy, ñi ra vöôøn cuoác ñaát vôùi nhöõng Chun replied: "Hsing-Yuan Fu." ngöôøi laøm vöôøn. Ñaây laø loái tieáp xuùc vôùi • Chaân Tònh laïi hoûi: "Vöøa töø ñaâu ñeán moân nhaân raát thöôøng cuûa ngaøi. Vaên Chuaån ñaây?"—Chen-Ching asked: "Where do thöôøng noùi vôùi baïn mình raèng "Thaày you come from now?" khoâng coù yù daïy phaùp cho moân nhaân sao? • Sö ñaùp: "Ñaïi Ngöôõng."—Wen-Chun Khoù maø hieåu noåi." Moät hoâm nhaân ñöa gaäy replied: "Ta-Yang." leân khôi ngoøi nöôùc ñeå giaët aùo, taâm trí sö • Chaân Tònh hoûi: "An cö muøa haï ôû ñaâu?"— ñoät nhieân tænh ngoä; sö chaïy kieám thaày vaø Chen-Ching asked: "Where did you pass keå cho thaày nghe taát caû vieäc ñaõ xaõy ra. your summer?" Nhöng thaày vaãn laïnh luøng maø coøn maéng • Sö ñaùp: "ÔÛ Qui Sôn."—Wen-Chun said: cho: "ÔÛ ñaây sao daùm loän xoän nhö theá?"— "At Wei-Shan." For ten years Wen-Chun stayed with his • Baáy giôø Chaân Tònh dang tay ra baûo: "Tay master Chen-Ching and went about ta sao laïi gioáng tay Phaät theá?"—Chen- wherever he moved. Chen-Ching was a Ching now produced his hand, saying, silent teacher and gave out no special

instruction to anybody although his pupils thöôïng ngoïc nöõ), but on the desire arising to grew considerably in number. When a rule there on Indra's death, he was hurled to monk entered his room for advice he earth. would close his eyes and sit up on his Vaên Ñaø La Ni: See Phaùp Ñaø La Ni and Tam knees and say nothing. If he saw Ñaø La Ni. somebody coming to him, he would rise, Vaên Ñaøn: Literary club. go out into the garden, and join the Vaên Gia: Writer. gardeners in hoeing. This was his usual Vaên Giaùo: Education and religion. way of dealing with his disciples. Wen- Chun used to say to his friend Kung: "Has Vaên Giaùp: A satchel for Buddhist books. the master no intention whatever to teach Vaên Haøo: Great writer. his followers in the Dharma? It is hard to Vaên Hieán: See Vaên minh. know him." One day Wen-Chun removed Vaên Hoa: Flowery. the dam with a stick, and while washing Vaên Hoùa: Culture. his clothes his mind suddenly woke to a Vaên Hoïc: Literary. state of enlightenment. He ran to the Vaên Hoïc Söû: Literary history. master and reported to him all that happened to him. But the master coldly Vaên Hueä: See Vaên Tueä. blamed him, saying, "Why have you to be Vaên Ích Phaùp Nhaõn Thieàn Sö: Fa-Yan- so unmannerly in this?" Wen-Yi 885-958—Thieàn sö Vaên Ích Phaùp • Sö thò tòch naêm 1115—He passed away in Nhaõn sanh naêm 885. OÂng laø ñeä töû vaø ngöôøi keá 1115. thöøa Phaùp cuûa

Thieàn sö La Haùn Queá Saâm, vaø Vaên Chöùng: The evidence of the written laø thaày cuûa Thieân Thai Ñöùc Thieàu. Vaên Ích laø word, or scripture. moät trong nhöõng thieàn sö xuaát saéc nhaát vaøo thôøi cuûa oâng. OÂng ñaõ laøm cho doøng Thieàn Vaên Chöông: Literature. Huyeàn Sa Giang Bieåu phaùt trieån maïnh. Chính Vaên Chöông Coå: Archaic Literature style. vì vaäy maø sau naày doøng Huyeàn Sa ñöôïc mang Vaên Cuù: Giaûi thích vaø pheâ bình vaên chöông, teân Phaùp Nhaõn. Hieän nay chæ moät phaàn nhoû söï töø naày aùp duïng cho caùc aùng vaên veà kinh nghieäp bieân soaïn cuûa Vaên Ích Phaùp Hieån ñeán ñieån—Textual explanation or criticism, this ñöôïc vôùi chuùng ta, nhö Vaên Ích Thieàn Sö Ngöõ term applies to works on canonical texts. Luïc. OÂng xuaát gia naêm 7 tuoåi. Luùc ñaàu oâng Vaên Danh: hoïc nhöõng kinh ñieån Khoång giaùo, sau ñoù laø 1) Nghe hoàng danh Phaät: To hear the name kinh ñieån Phaät giaùo, ñaëc bieät laø boä kinh Hoa of a Buddha, i.e. Amitabha Buddha. Nghieâm, giaùo thuyeát cô baûn cuûa tröôøng phaùi 2) Nghe teân: To hear the name of. Hoa Nghieâm Trung Quoác. Vieäc hoïc trieát lyù 3) Noåi danh: Fame—Famous. khoâng laøm oâng thoûa maõn neân oâng quay sang tu Vaên Ñaø Kieät: Murdhajata (skt)—Ñænh Sanh thieàn. Thaày daïy thieàn ñaàu tieân cuûa oâng laø Vöông—Sanh ra töø treân ñænh ñaàu cuûa meï, neân Thieàn sö Tröôøng Khaùnh Hueä Laêng. Sau oâng ñöôïc goïi laø Ñænh Sanh Vöông, laø tieàn thaân cuûa ñeán gaëp Thieàn sö La Haùn Queá Laâm, coøn goïi laø Ñöùc Phaät Thích Ca—Born from his mother's thieàn sö Ñòa Taïng, vaø nhaän ñöôïc ñaïi giaùc sau head, a reputed previous incarnation of the khi nghe Ñòa Taïng noùi "söï ngu doát laø caùi gì coù Buddha, who still ambitious, despite his beà daøy nhaát."—Chinese Zen master Wen-Yi universal earthly sway, his thousand sons, flew Fa-Yan was born in 885, a disciple and to Indra's heaven, saw the celestial devi (thieân Dharma successor of Lo-Han-Kuei-Ch'en, and

the master of T'ien-T'ai Te-Shao. Wen-Yi was deïp haønh lyù vaøo chuøa, xin ôû laïi tham cöùu. one of the most outstanding Zen masters of his Hôn moät thaùng, sö trình kieán giaûi noùi ñaïo time; he was in the lineage of Hsuan-Sha Shih- lyù, vaãn bò Queá Saâm baûo: "Phaät phaùp Pei. The latter's dharma teaching was widely khoâng phaûi theá aáy." Sö thöa: "Con ñaõ heát propagated by Wen-Yi and as a result this lôøi cuøng lyù roài. Queá Saâm baûo: "Neáu luaän lineage, which had hitherto been known as the Phaät phaùp thì taát caû hieän thaønh." Qua caâu Hsuan-Sha school, was thereafter known as the noùi aáy, sö ñaïi ngoä—While on a pilgrimage Fa-Yen school. Nowadays only a few of Fa- with some other monks, Wen-Yi and his Yen's voluminous writings are extant, among friends were sidetracked by a snowstorm them a few poems and a treatise. His sayings and forced to stay at the Ti-Zang and instructions are recorded in the Record of Monastery. Zen master Kui-Chen (served the Words of the Ch'an Master Wen-Yi-Fa- as abbot there) asked: "Where are you Yan. Wen-Yi-Fa-Yan became a monk at the going?" Wen-Yi replied: "On an ongoing age of seven. First he studied the Confucian pilgrimage." Kui-Chen asked: "Why do classics and the Buddhist sutras, particularly you go on a pilgrimage?" Wen-Yi replied: the Avatamsaka-sutra, the fundamental work "I don't know." Kui-Chen said: "Not for the Hua-Yen school of Chinese Buddhism. knowing is most intimate." At these words, However, he was not

satisfied by such Wen-Yi instantly experienced philosophical study, he eventually sought enlightenment. When the snow was gone, instruction in Ch'an. His first Ch'an master was the three monks bade farewell and started Ch'ang-Ch'ing-Hui-Leng. Later he came to to depart. Kui-Chen accompanied them to meet Zen master Lo-Han-Kuei-Ch'en, who the gate and asked: "I've heard you say was also called Master Ti-Ts'ang. Here he several times that 'the three realms are attained his enlightenment experience when only mind and the myriad dharmas are he heard Ti-Ts'ang's words "ignorance is the only consciousness.'" Kui-Chen then thickest." pointed to a rock lying on the ground by • Khi ñi ñeán vieän Ñòa Taïng gaëp trôøi trôû the gate and said: "So do you say that this tuyeát, ba ngöôøi cuøng xin nguï taïi ñaây. Trôøi rock is inside or outside of mind?" Wen-Yi laïnh, cuøng vaây quanh loø söôûi, thieàn sö said: "Inside." Kui-Chen said: "How can a Queá Saâm (truï trì Vieän Ñòa Taïng) thaáy hoûi: pilgrim carry such a rock in his mind while "Ñaây laø ñi laøm gì?" Sö thöa: "Ñi haønh on pilgrimage?" Dumbfounded, Wen-Yi khaát." Queá Saâm hoûi: "Vieäc haønh khaát laø couldn't answer. He put his luggage down theá naøo?" Sö thöa: "Chaúng bieát." Queá at Kui-Chen's feet and asked him to Saâm baûo: "Chaúng bieát raát laø thaân thieát." clarify the truth. Each day for the next Qua caâu noùi naày Vaên Ích boãng tænh ngoä. month or so Wen-Yi spoke about the Way Ñeán khi tuyeát tan, ba ngöôøi cuøng ñeán töø Kui-Chen and demonstrated his bieät Queá Saâm ñi nôi khaùc. Queá Saâm ñöa understanding. Kui-Chen would always ra ñeán cöûa, hoûi: "Bình thöôøng Thöôïng Toïa say: "The Buddhadharma isn't like that." noùi 'Tam giôùi duy taâm vaïn phaùp duy Finally, Wen-Yi said: "I've run out of thöùc,' vaäy phieán ñaù döôùi saân naày, laø ôû words and ideas." Kui-Chen said: "If you trong taâm hay ôû ngoaøi taâm?" Sö thöa: "ÔÛ want to talk about Buddhadharma, trong taâm." Queá Saâm baûo: "Ngöôøi haønh everything you see embodies it.""At these khaát maéc côù gì laïi ñeå phieán ñaù leân treân words, Wen-Yi experienced great ñaàu taâm?" Sö bí khoâng coù lôøi ñeå ñaùp, beøn enlightenment.

• Vò Taêng ñeán baïch sö: "Boán chuùng ñaõ vaây heaven and earth." Wen-Yi was a great quanh döôùi phaùp toøa cuûa Hoøa Thöôïng." Sö master of repetitions. noùi: "Chuùng nhôn ñeán tham chôn thieän tri • Sau sö dôøi veà ôû Vieän Thanh Löông, thöùc." Laùt sau, sö leân toøa, chuùng ñaûnh leã thöôïng ñöôøng daïy chuùng: "Ngöôøi xuaát gia xong, sö baûo: "Chuùng nhôn troïn ñaõ ñeán chæ tuøy thôøi tieát, lieàn ñöôïc laïnh thì laïnh, ñaây, sôn Taêng chaúng leõ khoâng noùi, cuøng noùng thì noùng, muoán bieát nghóa Phaät taùnh ñaïi chuùng nhaéc moät phöông tieän cuûa ngöôøi phaûi quaùn thôøi tieát nhôn duyeân, xöa nay xöa." Traân troïng! Lieàn xuoáng toøa—A phöông tieän chaúng ít. Ñaâu chaúng thaáy Hoøa monk said to Wen-Yi: "Monks Thöôïng Thaïch Ñaàu nhôn xem Trieäu Luaän, everywhere are now crowded around the trong aáy noùi: 'Hoäi muoân vaät veà nôi mình, master's Dharma seat waiting for you to kia chæ laø ngöôøi Thaùnh vaäy.' Ngaøi lieàn noùi: speak." Wen-Yi said: "In that case, the 'Thaùnh nhôn khoâng mình, caùi gì chaúng monks are practicing with a genuine mình?' Lieàn laøm maáy lôøi goïi laø Ñoàng worthy!" After a while, Wen-Yi ascended tham kheá, trong aáy caâu môû ñaàu noùi: 'Taâm the Dharma

seat. The monk said: “The ñaïi tieân truùc ñoä’ khoâng qua lôøi naày, vaäy assembly has gathered. We ask the master khoaûng giöõa chæ tuøy thôøi noùi thoaïi.” to expound the Dharma.” Wen-Yi said: Thöôïng Toïa! Nay muoán bieát vaïn vaät laø You’ve all been standing here too long!” mình chaêng? Bôûi vì ñaïi ñòa khoâng coù moät Then he said: “Since all of you have vaät coù theå thaáy. Ngaøi laïi daën doù raèng: assembled here, I can’t say nothing at all. “Ngaøy thaùng chôù qua suoâng.” Vöøa roài, noùi So I’ll give you all an expedient that was vôùi caùc Thöôïng Toïa chæ tuøy thôøi vaø tieát offered by one of the ancients. Take lieàn ñöôïc. Neáu laø ñoåi thôøi maát haäu töùc laø care!” Wen-Yi then left the Dharma seat. qua suoâng ngaøy thaùng, ôû trong caùi phi saéc • Ngaøy kia Vaên Ích hoûi Tu sôn chuû: “Sai khôûi hieåu saéc. Thöôïng Toïa! ÔÛ trong caùi moät ñöôøng tô, ñaát trôøi phaân caùch, oâng hieåu phi saéc khôûi hieåu saéc töùc laø ñoåi thôøi maát theá naøo?” Tu ñaùp: “Sai moät ñöôøng tô, ñaát haäu? Haõy noùi saéc khôûi hieåu phi saéc laïi trôøi phaân caùch.” Vaên Ích noùi: “Theá laø ñuùng chaúng ñuùng? Thöôïng Toïa! Neáu bieát nghóa lyù gì?” Vò Taêng baïch: “Tu toâi chæ theá aáy töùc laø khoâng giao thieäp, chính laø si bieát coù vaäy, coøn yù Hoøa Thöôïng theá naøo?” cuoàng chaïy theo hai ñaàu coù duøng ñöôïc Vaên Ích ñaùp ngay: “Sai moät ñöôøng tô, ñaát choã gì? Thöôïng Toïa! Chæ giöõ phaàn tuøy thôøi trôøi phaân caùch.” Vaên Ích quaû laø moät cao qua laø toát. Traân troïng!—When Zen master thuû veà pheùp noùi nhaïi—One day, Wen-Yi Wen-Yi became abbot of Qing-Liang asked one of his disciples: “What do you temple, he addressed the monks, saying: understand by this: ‘Let the difference be “Students of Zen need only act according even a tenth of an inch, and it will grow to conditions to realize the Way. When it’s as wide as heaven and earth?’” The cold, they’re cold. When it’s hot, they’re disciple said: “Let the difference be even hot. If you must understand the meaning a tenth of an inch, and it will grow as wide of Buddha nature, then just pay attention as heaven and earth.” However, Wen-Yi to what’s going on. There is no shortage of told the monk that such an answer will old and new expedients. Haven’t you never do. The disciple said: “I cannot do heard about Shi-T’ou? Upon reading the otherwise; how do you understand?” Wen- Zhao-Lun, he exclaimed: ‘Understanding Yi said: “Let the difference be even a that all things are the self. This is what all tenth of an inch and it will grow as wide as the ancient holy ones realized!’ Shi-T’ou

also said: ‘The holy ones did not have a Kuan as well as in example 7 of the Pi- self. Nor was there anything that was not Yen-Lu. their selves’ Shi-T’ou composed the • Thieàn sö Vaên Ích thò tòch naêm 958. Sau khi Cantonjie. The first phrase in that text thò tòch sö ñöôïc ban hieäu “Ñaïi Phaùp Nhaõn says: ‘The mind of the greta sages of Thieàn Sö.” Duø aûnh höôûng cuûa sö raát lôùn India.’ There’s no need to go beyond this vaø sö coù ñeán 63 Phaùp Töû, doøng thieàn cuûa phrase. Within it is what is always put sö chæ truyeàn laïi ñöôïc naêm ñôøi maø thoâi— forth as the teaching of our school. All of Zen master Wen-Yi passed away in 958. you should understand that the myriad After his death, Wen-Yi received the beings are your own self, and that across posthumous title “Great Zen Master the great earth there isn’t a single dharma Dharma Eye.” Though the influence of his that can be observed. Shi-T’ou also school was

widespread during and for a admonishes: ‘Don’t pass your days and period after his life and he had sixty-three nights in vain.’ What I have just said may Dharma heirs, the lineage died out after be realized if you seize the opportunity five generations. before you. If you miss the opportunity, Vaên Kheá: Act—Contract. then that is ‘passing your days and nights Vaên Khoa: Letters—Faculty of Letters. in vain.’ If you spend your time trying to Vaên Khoá: Archives. understand form in the middle of nonform, Vaên Kieän: Document. just going on this way, you are missing your opportunity. So, do we therefore say Vaên Kinh: The words of the sutras. that we should realize nonform in the Vaên Lieäu: Literary materials. midst of form? Is that right? If your Vaên Lyù: The written word and the truth understanding is like this, then you’re expressed—Written principles—A treatise. nowhere near it. You’re just going along Vaên Manh: Muø chöõ—Illiterate—Unlettered. with the illness of two-headed madness. Vaên Minh: Civilization. Of what use is it? All of you, just do what Vaên Ngheä: Letters and arts. is appropriate to the moment! Take care!” Vaên Nhaõ: Elegant. • Sau ñoù tieáng taêm oâng lan roäng raát nhanh, caùc thieàn sö khaép nôi keùo ñeán töøng nhoùm. Vaên Nhaân: Man of letters. Luùc oâng coøn soáng, soá ñeä töû khoâng luùc naøo Vaên Ni: Maâu Ni—Muni (skt)—Sakyamuni. döôùi 1000. Nhöõng ngöôøi keá thöøa Phaùp cuûa Vaên Phaùi: Literary school. oâng ñaõ truyeàn baù khaép caû Trung Quoác, taän Vaên Phaïm: Grammar. ñeán Trieàu Tieân—Later his reputation Vaên Phaùp: spread quickly. It is said that Ch’an monks 1) Nghe giaùo phaùp: To hear the doctrine. around him never to have been less than a 2) Vaên phaùp trong moät baøi vaên: Syntax. thousand. The dharma successors of Fa- Vaên Phoøng: Office—Bureau. Yen spread his dharma all over China and Vaên Quan: Civilian official. as far as Korea. • Teân cuûa Vaên Ích ñöôïc nhaéc tôùi trong thí Vaên Quang Löïc: Nghe ñöôïc “Quang Löïc” duï thöù 26 cuûa Voâ Moân Quan vaø thí duï thöù hay löïc cuûa aùnh saùng coõi Taây Phöông Cöïc Laïc 7 cuûa Bích Nham Luïc—Wen-Yi-Fa-Yen cuûa Ñöùc Phaät A Di Ñaø—To hear of the power appears in example 26 of the Wu-Men- of the light of Amitabha. Vaên Saùch: Dissertation—Essay.

Vaên Só: See Vaên nhaân. on the back of a lion on the Buddha’s left. He Vaên Taäp: Literary collection. is considered as a guardian of wisdom and is often placed on Sakyamuni’s left, with Vaên Teá: Funeral oration. Samantabhadra on the right side as guardian of Vaên Thaùi: See Vaên nhaõ. Law. Manjusri also represents awakening, that Vaên Theå: Literary form or style. is, the sudden realization of the Oneness of all Vaên Thi: Prose and Poetry. existence and the power rising therefrom, of Vaên Thuø Baùt Ñaïi Ñoàng Töû: The eight which the lion’s vigor is symbolic. There are messengers of Manjusri. six different definitions: Vaên Thuø Hieäu Phaùp Vöông Töû: Chö Boà 1) Dieäu Thuû: Wonderful or beautiful head. Taùt ñeàu laø con cuûa Phaùp Vöông Nhö Lai, duy 2) Phoå Thuû: Universal head. chæ coù Vaên Thuø ñöôïc goïi laø Phaùp Vöông Töû vì 3) Nhu Thuû: Glossy head. Ngaøi coøn laø baäc thöôïng thuû cuûa Boà taùt 4) Kính Thuû: Revered head. chuùng—All Bodhisattvas are sons of the 5) Dieäu Caùt Töôøng: Wonderful auspicious. Buddha, Manjusri is looked on as the chief of Vaên Thuø Sö Lôïi Boà Taùt: Manjusri the Bodhisattvas and represents them, as the

Bodhisattva—Baäc Toaøn Trí. chief disciple of the Buddha. Vaên Thuø Sö Lôïi Phaùp Vöông Töû: Dharma Vaên Thuø Hoái Quaù: Pheùp saùm hoái cuûa Vaên Prince Manjushri. Thuø Sö Lôïi Boà Taùt, saùm hoái cho nghi taâm ñôøi Vaên Thuø Tam Muoäi: The samadhi of quaù khöù—The repentance of Majusri, such as Manjusri styled the formless wonderful his former doubting mind. wisdom (voâ töôùng dieäu hueä). Vaên Thuø Sö Lôïi: Manjusri (skt)—Maõn Thuø Vaên Thuø Vieän: Vieän thöù baûy trong möôøi ba Thi Lôïi—Maïn Thuø Thaát Lôïi—Vaên Thuø—Moät vieän lôùn cuûa Thai Taïng Maïn Ñoà La, laáy Vaên bieåu töôïng cho trí tueä cuûa ngöôøi tu Phaät. Trong Thuø Sö Lôïi laøm trung taâm cuûa nhoùm 25 vò— Kinh Lieân Hoa dieãn taû Ngaøi nhaûy voït leân töø The seventh great court of the thirteen in the trong ñaïi döông. Chöõ Manju coù nghóa laø ñeïp, Garbhadhatu group; it shows Majusri in the chöõ Sri coù nghóa laø gia taøi, ñöùc haïnh hay chuùa. centre of a group of twenty-five. Nguyeân chöõ Manjusri coù nghóa laø “ñöùc haïnh Vaên Thuùy Khaâm Sôn Thieàn Sö: Thieàn sö tuyeät vôøi.” Vaên Thuø moät tay caàm kieám Kim noåi tieáng ñôøi Ñöôøng, ñeä töû vaø ngöôøi keá vò Cöông ñoaïn dieät meâ hoaëc, ngoài treân löng sö töû. Phaùp cuûa Thieàn sö Ñoäng Sôn Löông Giôùi. Vaên Thuø ñöôïc xem nhö laø vò baûo hoä trí tueä, vaø Trong Caûnh Ñöùc Truyeàn Ñaêng Luïc, ngöôøi ta thöôøng ñöôïc ñaët beân traùi Phaät Thích Ca, trong keå raèng Vaên Thuùy, sau khi ñeán moät ngoâi chuøa, khi Phoå Hieàn beân phaûi ñöôïc coi nhö laø vò Hoä ñaõ cuøng vôùi Nham Ñaàu Toaøn Khoaùt vaø Tuyeát Phaùp. Vaên Thuø cuõng bieåu thò söï giaùc ngoä töùc Sôn Nghóa Toàn ñi chu du ñeå taàm hoïc vôùi caùc söï hoát nhieân nhaän ra nhaát theå cuûa taát caû cuoäc thieàn sö khaùc. Cuoái cuøng ba ngöôøi ñeán gaëp toàn sinh vaø naêng löïc phaùt sinh töø ñoù, maø söùc Ñöùc Sôn Tuyeân Giaùm. Nham Ñaàu vaø Tuyeát maïnh cuûa sö töû laø bieåu töôïng—A symbol of Phong trôû thaønh nhöõng hoïc troø xuaát saéc vaø Buddhist wisdom or an idealization of a ngöôøi keá vò Phaùp cho Ñöùc Sôn. Khaâm Sôn particular quality. The Lotus Sutra describes khoâng quen söï khaét khe quaù möùc cuûa thaày, ñaõ him as springing out from the great ocean. bò thaày ñaùnh troïng thöông phaûi mang ñeán y xaù. Manju is beautiful, Sri is good fortune, virtue, Sau ñoù Khaâm Sôn ñeán gaëp vaø ñaït ñöôïc ñaïi majesty or lord. Manjusri means the beautiful giaùc vôùi thieàn sö Ñoâng Sôn. Khaâm Sôn trôû virtue (fortune or lord). Manjusri with his thaønh vieän tröôûng tu vieän treân nuùi Khaâm vaøo delusion-cutting vajra sword in one hand, sits luùc oâng môùi 27 tuoåi—Wen-Shui-Ch’in-Shan, a

famous Ch’an master during the T’ang breath and life of the dharmakaya—See dynasty, a disciple and dharma successor of Akshara in Sanskrit/Pali-Vietnamese Section. T’ung-Shan-Liang Chieh. In the Ching-Te- Vaên Töï Baùt Nhaõ: Vaên töø duøng ñeå dieãn ñaït Ch’uan-Teng-Lu, it is reported that Ch’in- Baùt Nhaõ, moät trong ba loaïi Baùt Nhaõ—The Shan, after already having entered a Ch’an written word which is used to describe the monastery in his early years, went on prajna, one of the three kinds of prajna. pilgrimage with Yen-T’ou Ch’uan-Huo and ** For more information, please see Baùt Nhaõ. Hsueh-Feng-I-Ts’un to seek out various Ch’an Vaên Töï Ñaúng: Aksharasamata (skt)—Söï masters. At last the three of them came to Te- bình ñaúng

cuûa chöõ—The sameness of letters. Shan-Hsuan-Chieh. While Yen-T'ou and Vaên Töi Nhaân: A literalist. Hsueh-Feng became outstanding students and Vaên Töi Phaùp Sö: Ngöôøi giaûng veà chöõ nghóa dharma successors of Te-Shan, Ch'in-Shan trong kinh ñieån, nhöng khoâng bieát heát tinh thaàn could not get used to master Te-Shan's giaùo lyù trong kinh ñieån—A teacher of the extremely strict style of training. After the letter of the Law, who knows not its spirit. master had beaten him so hard that he had to of the Law, who know not its spirit. be taken sick to bed, Ch'in—Shan left and went to master Tung-Shan, under whom he Vaên Töi Vaø YÙ Nghóa: Trong Kinh Laêng Giaø, also at last experienced enlightenment. Ch'in- Ñöùc Phaät nhaéc Mahamati: "Vò Boà Taùt Ma Ha Shan is said to have become abbot of the Taùt thaønh thuïc vôùi töø ngöõ vaø yù nghóa, nhaän bieát monastery on Mount Ch'in at the age of raèng töø ngöõ khoâng khaùc khoâng khoâng phaûi twenty-seven. khoâng khaùc vôùi yù nghóa, vaø ngöôïc laïi."—In the Lankavatara Sutra, the Buddha reminded Vaên Thö: Letter—Document. Mahamati: "Oh Mahamati, the Bodhisattva- Vaên Trì: mahasattva who is well acquainted with words 1) Nghe vaø thoï trì: To hear and keep; hearing and meaning, recognizes at once that word is and keeping in mind; hearing and obeying. neither different nor not different from 2) Vaên trì hay long trì beân caïnh Toøa Kim meaning, and vice versa. cang Thuû—The dragon pool by the side of Vaên Vaàn: Verse—To write in verse. the throne of Vajrapani. Vaên Vaät: See Vaên Hoùa. Vaên Trì Ñaø La Ni: Nghe vaø trì giöõ hay toång trì (vaên coù nghóa laø nghe, ñaø la ni coù nghóa laø Vaên Voõ: Civil and military. trì giöõ)—To hear and keep, hear and Vaên Xuoâi: Prose. remember the teaching (Vaên means to hear, Vaén: Short. dharani means to hold to or to maintain). Vaén Taét: Short—Brief. Vaên Tuyeån: See Vaên Taäp. Vaën: Vaên Tueä: Nghe phaùp roài phaùt hueä, hay trí hueä 1) To turn—To wring—To twist. phaùt bôûi nghe phaùp—Hearing the word and 2) To turn on or off (light). becoming wise in it; wisdom obtained from Vaën hoûi: To question someone closely. hearing. Vaéng: Vaên Töø: Literature. 1) Deserted—Unfrequented. Vaên Töi: Akshara or Ruta (skt)—Chöõ vieát— 2) Absent. The letter—The written words—Vaên töi ñöôïc Vaéng boùng: See Vaéng Maët. dieãn taû nhö laø hôi thôû hay sinh meänh cuûa phaùp Vaéng Maët: Absence. thaân—The written word is described as the Vaéng Ngaét: Bare of men.

Vaéng Tanh: Quite deserted. Ch'an school, a student and dharma successor Vaét: of Huang-Lung-Hui-Nan. 1) To squeeze—To crush out. Vaân Loâi AÂm Vöông: Megha-Dundubhi- 2) To hang—To suspend. Svara-Raja (skt)—Coøn goïi laø Vaân Tuùc Vöông 3) Trong vaét—Very clear—Limpid. Hoa Trí (Jaladhara-garjita-ghosa-susvara-Vaét Khoâ: To squeeze dry. naksatra-raja-sankusumita-bhijna), moät vò Phaät coù aâm thanh nhö tieáng nhaïc saám treân maây—A Vaét Tay Leân Traùn: To put the hand on the Buddha who has a voice as musical as the brow. sound of the thunder of the clouds and Vaân: conversant with the appearance of the regents 1) Maây: Megha (skt)—Cloud—Clouds of the naksatras. A Buddha possessing the covering the sun—Spreading clouds. wisdom of the Thunder-god and of the flowery 2) Nhieàu: Vaân taäp—Abundant. stars. 3) Noùi: To say—To speak. Vaân Moân: Töi vieän Vaân Moân, nôi maø Thieàn Vaân Baûn: Taám vaùn ñuùc theo hình maây, duøng Sö Vaên

Uyeån ñaït ñöôïc danh hieäu “Vaân Moân ñeå baùo giôø hay tin töùc trong töï vieän—A sort of Vaên Yeán Thieàn Sö”—The Cloud-Gate cloud-shaped gong, struck to indicate the hour Monastery in Kuang-Tung province, from or to announce news in a monastery. which Wen-Yen derived his title—See Vaân Vaân Chuùng Thuûy Chuùng: Du Taêng baïn löõ, Moân Vaên Yeán Thieàn Sö. coù nghóa laø aùo saõi maây nöôùc hay haønh giaû vaân Vaân Moân Toâng: Moät doøng Thieàn ñöôïc saùng du ñaây ñoù, xem taát caû ñeàu laø baïn löõ—Brothers laäp bôûi ngaøi Vaân Moân Vaên Yeån—A Zen sect or men of the clouds and waters, fellow monks. established by Yun-Meân-Weân-Yen (864- Vaân Coå: Troáng coù veõ hình maây, duøng ñeå baùo 949)—See Vaân Moân Vaên Yeån Thieàn Sö. giôø côm tröa trong töï vieän—A drum Vaân Moân Vaên Yeån Thieàn Sö: Yun-Meân- ornamented with clouds for calling to midday Weân-Yen (864-949)—Thieàn Sö Vaân Moân, teân meals in a monastery. thaät laø Tröông Tuyeát Phong, sanh naêm 864, Vaân Cö Thieàn Sö: Zen master Yun-Ju—See moân ñoà vaø ngöôøi keá vò Phaùp cuûa Tuyeát Phong Ñaïo Öng Thieàn Sö. Nghóa Toàn, laø thaày cuûa Höông Laâm Tröøng Vaân Ñöôøng: Chaùnh ñieän cuûa töï vieän nôi ñaïi Vieãn, Ñoäng Sôn Thuû Sô, vaø Ba Laêng Haûo chuùng hoäi hoïp—The assembly hall of a Kieám. OÂng laø moät thieàn sö noåi tieáng vaøo cuoái monastery, because of the massed ñôøi nhaø Ñöôøng, moät ngöôøi gioáng nhö Laâm Teá, congregation. söû duïng ngoân ngöõ vaø chieán thuaät maïnh baïo ñeå Vaân Haø: Taïi sao?—Why? taùc ñoäng moân sinh ñaït töï ngoä. OÂng ñaõ saùng laäp Vaân Haûi: Soá löôïng nhieàu nhö maây trôøi hay ra Vaân Moân Toâng—Zen master Wen-Men, his nöôùc cuûa ñaïi döông—Many as the clouds and name was Chang-Hsueh-Feng, was born in waters of the ocean. 864, a student and dharma successor of Hsueh- Vaân Huynh Thuûy Ñeä: See Vaân Chuùng Feng-I-Ts’un, and the master of Hsiang-Lin-Thuûy Chuùng. Ch’eng-Yuan, Tung-Shan-Shou-Chu, and Pa- Vaân Khai Toá Taâm: Yun-Kai-Shou-Tsinh Ling-Hao-Chien. He was a noted monk during the end of the T’ang dynasty, who, like Lin-Ji, (1025-1115)—Thieàn sö Trung Quoác, thuoäc used vigorous language and jarring tactics to doøng Hoaøng Long cuûa toâng Laâm Teá, moân ñoà bring his disciples to self-awakening. He vaø ngöôøi keá vò Phaùp cuûa Hoaøng Long Hueä founded the Cloud-Gate Sect. Nam—Chinese Ch’an master of the Lin-Chih

• Cô duyeân giaùc ngoä cuûa Vaân Moân giôùi hoïc whose habit it was to refuse “private thieàn ñeàu ñöôïc bieát ñeán. Khi tìm ñeán consultation” to all but the most ardent “tham ñoäc” vôùi Muïc Chaâu, ngöôøi sau naày truth-seekers, felt satisfied from Yun- trôû thaønh Thaày cuûa oâng, Vaân Moân goõ caùnh Meân’s knock and the tone of his voice that cöûa nhoû beân caïnh coảng lôùn ñi vaøo chuøa he was earnestly striving for truth, and Muïc Chaâu. Muïc Chaâu goïi ra: “Ai theá?” admitted him. Scarcely had he entered Vaân Moân ñaùp: “Vaên Yeán.” Muïc Chaâu when Mu-Chou, perceiving the state of his thöôøng khoâng cho ai “ñoäc tham” tröø phi mind, seized him by the shoulders and ngöôøi aáy coù nhieät tình. Tuy nhieân, oâng demanded: “Quick, say it, say it!” But caûm thaáy haøi loøng vôùi caùch goõ cöûa cuûa Yun-Meân not yet undrstanding, could not Vaân Moân, chöùng toû Vaân Moân raát haêng say respond. To jolt his mind into noã löïc vì ñaïo vaø chaáp nhaän cho Vaân Moân

understanding, Mu-Chou suddenly shoved “ñoäc tham.” Vaân Moân vöøa böôùc vaøo thì him out through the partly opened door Muïc Chaâu nhaän ra ngay phong thaùi cuûa and slammed it on his leg, shouting: “You Vaân Moân, beøn naém vai baûo Vaân Moân: good-for-nothing!” With a cry of “Ouch!” “Nhanh leân, noùi ñi, noùi ñi!” Nhöng Vaân While the door was hastily shut, one of Moân vaãn chöa ngoä neân khoâng theå ñaùp öùng Yun-Men’s legs was caught and broken. ñöôïc. Ñeå ñaåy taâm Vaân Moân ñeán choã giaùc Yun-Meân , whose mind at that moment ngoä, ñoät nhieân Muïc Chaâu ñaåy Vaân Moân was emptied of every thought. The intense qua caùnh cöûa ñang heù môû vaø ñoùng saàm pain resulting from this apparently caùnh cöûa vaøo chaân cuûa Vaân Moân, heùt: awakened the poor fellow to the greatest “Ñoà voâ tích söï,” cuøng vôùi tieáng keâu: “UÙi fact of life. He suddenly became chaø!” Muïc Chaâu lieàn ñaåy Vaân Moân ra enlightened. The realization now gained khoûi cöûa, caùnh cöûa ñoùp saäp laïi laøm cho paid more than enough for the loss of his moät baøn chaân cuûa Vaân Moân bò keït laïi leg. He was not, however, a sole instance trong ñoù vaø gaõy ñi. Trong côn ñau ngaát, in this respect, there were many such in taâm cuûa Vaân Moân luùc aáy ñaõ troáng roãng the history of Zen who were willing to moïi tö nieäm, boãng nhieân giaùc ngoä. Tröôøng sacrifice a part of the body for the truth, hôïp cuûa sö khoâng phaûi laø moät bieät leä, vì i.e., Hui-K’o, the second patriarch, who tröôùc ñoù nhò Toå Hueä Khaû cuõng ñaõ töøng cut his hand while standing in the snow. chaët moät caùnh tay khi ñöùng trong tuyeát Confucius also said: “If a man understands laïnh, vaø Ñöùc Khoång Phu Töû cuõng töøng noùi the Tao in the morning, it is well with him “Sôùm nghe ñöôïc ñaïo, chieàu daãu coù cheát even when he dies in the evening.” In this cuõng cam.” Treân ñôøi naày quaû coù nhieàu life, some would feel indeed that truth is ngöôøi coi troïng chaân lyù hôn thaân maïng— of more value than their own lives. The circumstances of Yun-Meân’s • Vaân Moân laø moät trong nhöõng thieàn sö xuaát enlightenment are known to all Zen saéc nhaát trong lòch söû Thieàn cuûa Trung practitioners. Seeking “private Quoác. Teân cuûa oâng ñöôïc nhaéc ñeán trong consultation” with Mu-Chou, who became caùc ví duï 15, 16, 21, 39 vaø 48 cuûa Voâ Moân his master later on, Yun-Meân rapped on Quan; vaø 6, 8, 14, 15, 22, 27, 34, 39, 47, the little door on the side of the large 50, 54, 60, 62, 77, 83, 86, 87 vaø 88 trong gateway leading to Mu-Chou’s temple. Bích Nham Luïc. Nhöõng thuyeát giaûng Mu-Chou called out: “Who is it?” Yun chính cuûa oâng ñöôïc löu laïi trong Vaân Moân Meân answered, “Wen-Yen” Mu-Chou, Quaûng Chaâu Thieàn Sö Quang Luïc (Söu

taäp nhöõng lôøi chính cuûa thieàn sö Quaûng • Sö ñeán trang sôû cuûa Tuyeát Phong, thaáy Chaâu ôû nuùi Vaân Moân)—Yun Men was one moät vò Taêng, beøn hoûi: “Hoâm nay Thöôïng of the most important Ch’an masters and Toïa leân nuùi chaêng?” Taêng ñaùp: “Leân.” Sö one of the last most noted Ch’an masters noùi: “Coù moät nhôn duyeân nhôø hoûi Hoøa in the history of Ch’an in China. We Thöôïng Ñöôøng Ñaàu maø khoâng ñöôïc noùi encounter Yun Men in examples 15, 16, vôùi ai, ñöôïc chaêng?” Taêng baûo: “Ñöôïc.” 21, 39, and 48 of the Wu-Men-Kuan, and Sö noùi: “Thöôïng Toïa leân nuùi thaáy Hoøa the examples 6, 8, 14, 15, 22, 27, 34, 39, Thöôïng thöôïng ñöôøng,

chuùng vöøa nhoùm 47, 50, 54, 60, 62, 77, 83, 86, 87, and 88 of hoïp, lieàn ñi ra ñöùng naém coå tay, noùi: “OÂng the Pi-Yan-Lu. The most important of his giaø! Treân coå mang goâng sao chaúng côûi sayings and teachings are recorded in the ñi?” Vò Taêng aáy laøm ñuùng nhö lôøi sö daën. Yun-Men Kuang-Chou-Ch’an-Shih- Tuyeát Phong böôùc xuoáng toøa, thoäp ngöïc Kuang-Lu (Record of the Essentials oâng ta, baûo: “Noùi mau! Noùi mau! Vò Taêng Words of Ch’an Master K’uang-Chou noùi khoâng ñöôïc. Tuyeát Phong buoâng ra, from Mount Yun-Men). baûo: “Chaúng phaûi lôøi cuûa ngöôi.” Vò Taêng • Vaân Moân coù tôùi hôn 60 ngöôøi keá vò Phaùp, thöa: “Lôøi cuûa con.” Tuyeát Phong goïi: oâng noåi tieáng veà phöông phaùp ñaøo taïo “Thò giaû! Ñem daây gaäy laïi ñaây.” Vò Taêng nghieâm khaéc chaúng keùm gì phöông phaùp thöa: “Chaúng phaûi lôøi cuûa con, laø lôøi cuûa cuûa Muïc Chaâu. OÂng laäp ra phaùi Vaân Moân, moät Hoøa Thöôïng ôû Chieát Trung ñang nguï toàn taïi ñeán theá kyû thöù 12. Caùc haäu dueä taïi trang sôû daïy con noùi nhö theá.” Tuyeát cuûa Vaân Moân ñaõ goùp phaàn to lôùn trong Phong baûo: “Ñaïi chuùng! Ñeán trang sôû röôùc vieäc truyeàn thuï thieàn cho ñôøi sau. Ngöôøi vò thieän tri thöùc cuûa naêm traêm ngöôøi leân.” ñöôïc bieát ñeán nhieàu nhöùt laø Ñaïi sö Tuyeát Hoâm sau, sö leân Tuyeát Phong. Tuyeát Ñaäu Truøng Hieån (chaùu trong Dharma cuûa Phong vöøa thaáy lieàn hoûi: “Nhôn sao ñöôïc Vaân Moân), ngöôøi ñaõ taäp hôïp vaø coâng boá ñeán choã aáy?” Sö beøn cuùi ñaàu. Töø ñaây kheá nhöõng lôøi daïy hay coâng aùn thieàn cuûa caùc hôïp oân nghieân tích luõy. Tuyeát Phong thaàm thaày xöa. Ñoù laø cô sôû ñeå sau naày Thieàn sö trao toâng aán cho sö—Mu-Chou directed Vieân Ngoä Khaéc Caàn duøng ñeå soaïn boä Yun-Men to go to see Xue-Feng. When Bích Nham Luïc—Yun Men had more than Yun-Men arrived at a village at the foot of sixty dharma successors, was known, like Mount Xue, he encountered a monk. Yun- master Mu-Chou, as a particularly strict Men asked him: “Are you going back up Ch’an master. He founded the Yun Men the mountain today?” The monk said: schol of Ch’an, which survived until the “Yes.” Yun-Men said: “Please take a 12th century. The dharma heirs of Yun question to ask the abbot. But you mustn’t Men played a major role in the tell him it’s from someone else.” The preservation of Ch’an literature for later monk said: “Okay.” Yun-Men said: “When generations. The best known of them is you go to the temple, wait until the Yun-Men’s “great-grandson in dharma,” moment when all the monks have the great master Hsueh-T’ou Ch’ung- assembled and the abbot has ascended the Hsien, who collected a hundred examples Dharma seat. Then step forward, grasp of the ancient masters and provided them your hands, and say: ‘There’s an iron with “praises.” These masters Yuan-Wu- cangue on this old fellow’s head. Why not K’o-Ch’in later made the basis of his remove it’?” The monk did as Yun-Men edition of the Pi-Yan-Lu. instructed him. When Xue-Feng saw the

monk act this way, he got down from the Theo Thieàn sö D. T. Suzuki trong Thieàn seat, grabbed the monk and said: “Speak! Luaän, Taäp I, baøi thô naày khoâng nguï yù taùc Speak!” The monk couldn’t answer. Xue- giaû aên khoâng ngoài roài hay khoâng laøm gì Feng pushed him away and said: “It khaùc, hoaëc khoâng coù gì khaùc hôn ñeå laøm wasn’t your own speech.” The monk said: hôn laø thöôûng thöùc hoa ñaøo nôû

trong naéng “It was mine.” Xue-Feng called to his sôùm, hay ngaém vaàng traêng trong tuyeát baïc attendant: “Bring a rope and a stick.” (in ñìu hiu. Ngöôïc laïi, ngaøi coù theå ñang haêng order to bind and beat the monk). The say laøm vieäc, hoaëc ñang daïy ñeä töû, hoaëc monk said: “It wasn’t my question. It was ñang tuïng kinh, queùt chuøa hay daãy coû nhö from a monk in the village.” Xue-Feng thöôøng leä, nhöng loøng traøn ngaäp moät nieàm said: “Everyone! Go to the village and thanh tònh khinh an. Moïi mong caàu ñeàu xaû welcome the wrothy who will have five boû heát, khoâng coøn moät voïng töôûng naøo hundred disciples.” The next day Yun- gaây trôû ngaïi cho taâm trí öùng duïng doïc Men came up to the monastery. When ngang, do ñoù taâm cuûa ngaøi luùc baáy giôø laø Xue-Feng saw him he said: “How is it that taâm ‘khoâng,’ thaân laø ‘thaân ngheøo.’ Vì you have reached this place?” Yun-Men ngheøo neân ngaøi bieát thöôûng thöùc hoa then bowed his head. In this manner did xuaân, bieát ngaém traêng thu. Traùi laïi, neáu coù the affinity (between Xue-Feng and Yun- cuûa theá gian choàng chaát ñaày con tim, thì Men) come about. coøn choã naøo daønh cho nhöõng laïc thuù thaàn • Vaân Moân thöôøng noùi moät caùch tích cöïc veà tieân aáy. Kyø thaät, theo sö Vaân Moân thì söï an taâm laäp meänh vaø caùi giaøu phi theá tuïc tích tröõ cuûa caûi chæ toaøn taïo nghòch duyeân cuûa ngaøi. Thay vì noùi chæ coù ñoâi tay khoâng, khoù thích hôïp vôùi nhöõng lyù töôûng thaùnh ngaøi laïi noùi veà muoân vaät trong ñôøi, naøo thieän, chính vì theá maø sö ngheøo. Theo sö ñeøn traêng quaït gioù, naøo kho voâ taän, thaät thì muïc ñích cuûa nhaø Thieàn laø buoâng boû quaù ñuû laém roài nhö chuùng ta coù theå thaáy chaáp tröôùc. Khoâng rieâng gì cuûa caûi, maø qua baøi thô sau ñaây: ngay caû moïi chaáp tröôùc ñeàu laø cuûa caûi, laø Hoa xuaân muoân ñoùa, boùng traêng thu tích tröõ taøi saûn. Coøn Thieàn thì daïy buoâng Haï coù gioù vaøng, ñoâng tuyeát rôi boû taát caû vaät sôû höõu, muïc ñích laø laøm cho Tuyeát nguyeät phong ba loøng chaúng con ngöôøi trôû neân ngheøo vaø khieâm cung töø chaáp toán. Traùi laïi, hoïc thöùc khieán con ngöôøi Moãi muøa moãi thuù maëc tình chôi. theâm giaøu sang cao ngaïo. Vì hoïc töùc laø —Zen master Yun-Men always talked naém giöõ, laø chaáp; caøng hoïc caøng coù theâm, positively about his contentment and neân ‘caøng bieát caøng lo, kieán thöùc caøng cao unworldly riches. Instead of saying that he thì khoå naõo caøng laém.’ Ñoái vôùi Thieàn, is empty-handed, he talked of the natural nhöõng thöù aáy chæ laø khoå coâng baét gioù maø sufficiency of things about him as we can thoâi—According to Zen master D.T. see throught this poem: Suzuki in the Essays in Zen Buddhism, “Hundreds of spring flowers; Book I, this poem is not to convey the idea the autumnal moon; that he is idly sitting and doing nothing A refreshing summer breeze; winter snow: particularly; or that he has nothing else to Free your mind of all idle thoughts, do but to enjoy the cherry-blossoms And for you how enjoyable every season fragrant in the morning sun, or the lonely is!” moon white and silvery. In the contrary, he may be in the midst of work, teaching

pupils, reading the sutras, sweeping and nhaø Thieàn. Khoâng moät thaày naøo ñöôïc daãn farming as all the master have done, and ra nhieàu nhö oâng trong caùc söu taäp coâng yet his own mind is filled with aùn. Nhöõng lôøi cuûa oâng bao giôø cuõng coù

ñuû transcendental happiness and quietude. ba ñieàu kieän cuûa moät chaâm ngoân Thieàn coù All hankerings of the heart have departed, hieäu quaû—Master Yun-Men's sayings and there are no idle thoughts clogging the answers are highly prized in Ch'an flow of life-activity, and thus he is empty tradition. No other master's words are so and poverty-stricken. As he is poverty- frequently cited in the great koan stricken, he knows how to enjoy the colections as his. It is said that his words 'spring flowers' and the 'autumnal moon.' always fulfill three important When worldly riches are amassed in his qualificationsof a "Zen word." heart, there is no room left there for such a) Nhöõng caâu traû lôøi cuûa oâng ñaùp öùng ñuùng celestial enjoyments. In fact, according to nhöõng caâu hoûi ñaët ra nhö "caùi naép vöøa khít Zen master Yun-Men, the amassing of caùi hoäp."—His answers correspond to the wealth has always resulted in producing question posed "the way a lid fits a jar." characters that do not go very well with b) Nhöõng caâu traû lôøi cuûa oâng coù söùc maïnh our ideals of saintliness, thus he was nhö moät löôõi kieám saéc beùn choïc thuûng söï always poor. The aim of Zen discipline is muø quaùng, nhöõng yù nghó vaø tình caûm nhò to attain to the state of 'non-attainment.' nguyeân cuûa hoïc troø—They have the All knowledge is an acquisition and power to cut through the delusion of his accumulation, whereas Zen proposes to students' dualistic way of thinking and deprive one of all one's possessions. The feeling like a sharp sword. spirit is to make one poor and humble, c) Nhöõng caâu traû lôøi cuûa oâng thích hôïp vôùi thoroughly cleansed of inner impurities. trình ñoä hieåu vaø vôùi traïng thaùi yù thöùc choác On the contrary, learning makes one rich laùt cuûa ngöôøi nghe moät caùch töï nhieân, and arrogant. Because learning is earning, gioáng nhö "heát ñôït soùng naày ñeán ñôït soùng the more learned, the richer, and therefore khaùc."—His answers follow the capacity 'in much wisdom is much grief; and he foe understanding and momentary state of that increased knowledge increased mind of the questioner "as one wave sorrow.' It is after all, Zen emphasizes that follows the previous one." this is only a 'vanity and a striving after • Tuy Vaân Moân laø ngöôøi bieát xöû duïng wind.' nhöõng lôøi daïy sinh ñoäng cuûa caùc thaày xöa, • Vaân Moân thuoäc vaøo soá caùc ñaïi thieàn sö ñaõ nhöng oâng toû ra raát ngôø vöïc nhöõng töø ngöõ xöû duïng moät caùch coù heä thoáng nhöõng lôøi ñöôïc vieát ra, nhöõng töø naày deã ñoïc nhöng daïy cuûa tieàn boái laøm phöông phaùp ñaøo taïo khoâng phaûi luùc naøo ngöôøi ta cuõng hieåu ñeä töû töø taäp quaùn naày maø coù phöông phaùp ñöôïc yù nghóa saâu saéc cuûa chuùng. Vì theá "coâng aùn"—Yun-Men was among the first oâng caám khoâng cho ñeä töû vieát laïi nhöõng of the great Ch'an masters to use the lôøi cuûa mình. Chính nhôø moät moân ñoà ñaõ words of preceding masters as a baát chaáp söï caám ñoaùn, ghi laïi nhöõng lôøi systematic means of training monks. This oâng daïy treân moät chieác aùo daøi baèng giaáy type of training eventually developed into khi döï caùc buoåi giaûng , maø nhieàu chaâm "koan" practice. ngoân vaø lôøi giaûi thích baát huû cuûa ñaïi sö • Nhöõng caâu traû lôøi vaø chaâm ngoân cuûa Vaân môùi coøn laïi ñeán ngaøy nay—Yun-Men, Moân raát ñöôïc coi troïng trong truyeàn thoáng who made such skillful use himself of the

words of the ancient masters, was at the “Ñôïi saùng mai, chuùng seõ chöùng minh cho same time very mistrustful of the written ngöôi.” Ngay ñoù sö lieàn ngoä—One day, word, which could all too easily be Zen master Thieän Hoäi said to him: “Life understood literally but not really grasped. and death are great matters, you should Thus he forbade his students to write his thoroughly understand.” He asked: “When sayings down. Owing to one of his life and death arrive, how can we avoid?” followers, who attended his discourses Thieän Hoäi replied: “To avoid life and wearing a paper robe on which he took death by relying on the non-birth and non- notes in spite of the ban, that many of the death matters.” He asked: “What are the imperishable sayings and explanations of non-birth and non-death matters?” Zen the great Ch’an master have been master Thieän Hoäi said: “You should do all preserved. these right in life and death.” He asked • Sö thò tòch naêm 949—He died in 949. again: “How can I understand?” Zen Vaân Naïp: Du Taêng—Homeless or roaming master Thieän Hoäi replied: “Go and come monks—See Vaân Chuùng Thuûy Chuùng. back in the afternoon.” He came back in Vaân Nham Ñaøm Thaïnh Thieàn Sö: Zen the afternoon and asked his master again. master Yun-Yan-T’an-Sheng—See Ñaøm His master said to him: “Wait until Thaïnh Vaân Nham Thieàn Sö. tomorrow morning, the assembly will prove them to you.” He suddenly Vaân Phong Thieàn Sö: Thieàn Sö Vaân Phong awakened. (?-956). • Khi Thaày vieân tòch, sö veà truï taïi chuøa • Vietnamese Zen Master Yun-Feng (?- Khai Quoác taïi Thaêng Long ñeå hoaèng hoùa 956)—Thieàn sö Vaân Phong, ñôøi thöù ba Phaät Phaùp ñeán khi vieân tòch naêm 956 sau doøng Voâ Ngoân Thoâng, queâ ôû Töø Lieâm, Taây Lòch After his master passed away, he huyeän Vónh Khöông. Sö xuaát gia tu hoïc töø stayed at Khai Quoác Temple in Thaêng khi haõy coøn raát nhoû. Sau sö trôû thaønh moät Long to expand the Buddha Dharma until trong nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn he died in 956 A.D. sö Thieän Hoäi.—A Vietnamese monk of the third lineage of the Wu-Yun-T’ung, Vaân Phong Vaên Duyeät: Yun-Feng-Wen- from Töø Lieâm, Vónh Khöông district. He Yueh—Sö ñeán vôùi Ñaïi Ngu Thuû Chi ñeå tham left home to become a monk when he was hoïc, sö nghe Ñaïi Ngu giaûng nhö vaày: “Naày caùc very young. Later he became one of the thaày, moãi ngaøy caùc thaày tuï nhau laïi ngaáu most outstanding disciples of Zen Master nghieán bieát bao coïng rau. Nhöng neáu goïi ñaáy Thieän Hoäi. laø moät coïng rau, khi vaøo ñòa nguïc, noù baén ra • Moät hoâm Thieàn sö Thieän Hoäi baûo sö: nhö moät muõi teân.” Noùi xong Ñaïi Ngu böôùc “Soáng cheát laø vieäc lôùn, caàn phaûi thaáu xuoáng, khoâng noùi theâm gì. Vaên Duyeät heát söùc trieät.” Sö hoûi: “Khi soáng cheát ñeán laøm sao kinh ngaïc, chaúng hieåu aát giaùp gì heát. Toái ñeán, traùnh ñöôïc?” Thieän Hoäi ñaùp: “Haõy naém sö vaøo phöông tröôïng. Ñaïi ngu hoûi: “Ñeán tìm laáy choã khoâng soáng khoâng cheát maø traùnh.” caùi gì?” Vaên Duyeät ñaùp: “Tìm caàu taâm phaùp.” Sö laïi hoûi: “Theá naøo laø choã khoâng soáng Nhöng Ñaïi Ngu khoâng chòu daïy, maø chæ baûo: khoâng cheát?” Thieän Hoäi ñaùp: “Ngay trong “Baùnh xe Chaùnh Phaùp chöa quay maø baùnh xe soáng cheát nhaän laáy môùi ñöôïc.” Sö hoûi: côm gaïo ñaõ quay tröôùc. Nhöõng keû haäu sinh “Laøm sao maø hieåu?” Thieän Hoäi baûo: töôi treû khoûe maïnh nhö ngöôi sao khoâng ñi xin “Ngöôi

haõy ñi ñi chieàu haún laïi.” Chieàu aên cho Taêng chuùng? Ta chòu ñoùi khoâng roãi ñeán sö laïi vaøo vaø hoûi nöõa. Thieän Hoäi baûo: raûnh, roãi raûnh ñaâu maø noùi Thieàn vôùi ngöôi.”

Vaên Duyeät khoâng daùm traùi lôøi vaø ñeå heát ñôøi beg food for the Brotherhood? My time is all mình coi soùc vieäc cung caáp ñaày ñuû cho truø taken up in bearing hunger, and how can I talk phoøng cuûa Taêng chuùng. Chaúng bao laâu, Ñaïi of Zen for your sake?” Wen-Yueh meekly Ngu dôøi qua choã cuûa Ngaøi Thuùy Nham vaø Vaên obeyed the order and spent his time seeing that Duyeät cuõng ñi theo. Khi Vaên Duyeät xin Thuùy the larder of the Brotherhood was properly Nham chæ thò Thieàn cho mình, Thuùy Nham supplied. Before long, however, T’ai-Yu baûo: “Phaät phaùp chöa ñöôïc saùng toû. Nay muøa moved to Tsui-Yen and Wen-Yueh followed tuyeát laïnh, haõy ñi kieám than cho Taêng chuùng.” him. When he asked T’sui-Yen to instruct him Vaên Duyeät vaâng lôøi laøm y nhö thaày daïy. Luùc in Zen, the master said: “Buddhism does not trôû veà, Thuùy Nham laïi yeâu caàu sö giöõ vieäc thô mind being covered with too many blisters. For laïi trong chuøa, vì thieáu ngöôøi maø khoâng coù ai this cold and snowy winter, get a good supply coù theå boå duïng vaøo ñoù. Vaên Duyeät chaúng vui of charcoal for the Brotherhood.” Wen Yueh khi luoân bò sai khieán laøm nhöõng vieäc nghó ra obeyed and carried out the master’s order khoâng aên nhaäp gì vôùi Thieàn; sö aân haän vì thaày faithfully. When he came back, the master mình eùp buoäc mình quaù ñaùng. Nhaân luùc ñang again asked him to take up an office in the laøm vieäc phía sau heø, coù leõ taâm trí ngoån ngang monastery as there was a vacancy and none traêm moái vaø taâm traïng caêng thaúng khoân cuøng, was available to fill it. Wen-Yueh did not like thình lình nhöõng caùi khoanh cuûa thuøng goã sö this, for he was always ordered about doing ñang ngoài rôùt xuoáng vaø sö cuõng teù nhaøo luoân. things which he thought were not in direct Bieán coá naày laø cô hoäi tuoân traøn doàn daäp aùnh connection with Zen teaching itself; he was saùng vaøo phoøng toái cuûa taâm trí bò nhoát chaët sorry to see the master so cross-grained trong ñaáy, vaø sö chôït thaáy caùi maät chæ maø taâm towards him. While he was working in the trí cuûa Thaày mình luùc naøo cuõng vaän duïng. Sö back part of the building, perhaps with his voäi khoaùc aùo vaø ñeán kieám Thuùy Nham. Thuùy mind filled with all sorts of feeling and Nham mæm cöôøi chaøo ñoùn vaø baûo: “Naøy Duy generally in an intensely strained state of Na, möøng cho vieäc lôùn ñaõ xong roài!” Vaên consciousness, the hoops of the wooden cask Duyeät laïy hai laïy vaø böôùc ra, khoâng moät lôøi töø upon which he was sitting unexpectedly gave giaõ—When Yun-Feng-Wen-Yueh came to way, and he fell from it. This incident was the T’ai-Yu Shou-Chih for study, he heard the opportunity to shed an abundance of light into master discoursing to this effect: “O monks, the dark chamber of his hitherto tightly closely you are gathering here and consuming so many mind, and he at onceperceived the secret way vegetables each day. But if you call them a in which his master’s mind had been mere bunch of vegetables, you go to hell as functioning all the time. He hastily put on his straight as an arrow flies;” and without further upper robe and came up to see Shou-Chih the remark, the master left the

pulpit. Wen-Yueh master. The master greeted him smilingly and was astonished, not knowing what all this said: “O Wei-Na, so pleased to see you realize meant. In the evening he went up to the it!” Twice Wen-Yueh reverentially bowed and master’s room, and the master asked: “What is went off without a comment. it that you are seeking?” Yueh said, “I am after Vaân Taâm: Taâm saàu naõo—Depressed— the truth of the mind.” But the master was not Clouded heart. so ready to teach him, for he said: “Before the Vaân Taäp: A great assembly—Flocking like wheel of the Dharma (truth) is set turning, the clouds. wheel of the staff of life must move. You are Vaân Thuûy Ñöôøng: Clouds and Water Hall— set young and strong; why not go around and Transient Monks’ Quarters.

Vaân Toâng: See Baïch Vaân Toâng. Vaán Thieàn: Hoûi veà nhöõng phöông caùch haønh Vaân Töï Taïi Vöông: Meghasvara-raja thieàn—To ask about methods of meditation. (skt)—Vò vöông trò vì Vaân Coå, con trai cuûa Ñaïi Vaán Vít: See Vaán Vöông. Thoâng Trí Thaéng Nhö Lai—Ruler of the cloud Vaán Vöông: To be involved to. drums, a son of Mahabhijnabhibhu. Vaàn Vuõ: Dull with rain. Vaân Vaân: And so on—And so forth— Vaån: Cheát—To perish—To fall—To become Continuing to speak—Et cetera. extinct. Vaán: Hoûi—To ask—To inquire—To Vaån Ñuïc: Cloudy—Turbid. question—To adjudicate. Vaån Vô: Undecided. Vaán Ñaùp: Hoûi vaø traû lôøi, moät kieåu ñoái thoaïi Vaãn: The same—Just—Still. ñoäc ñaùo cuûa Thieàn giöõa moät moät thaày moät troø, Vaãn Coù: Always existent. trong aáy troø hoûi caùc vaán ñeà Phaät giaùo laøm mình boái roái saâu xa, vaø thaày men theo laõnh Vaän: vöïc lyù thuyeát vaø lyù luaän, ñaùp baèng caùch naøo 1) Vaän chuyeån: To transport—To carry. ñeå gôïi leân caâu traû lôøi töø caùc taàng möùc tröïc thöùc 2) Vaän meänh: Fate—Fortune—Luck— saâu hôn cuûa troø—To question and to answer, a Destiny. uniquely Zen type of dialogue between a 3) Maëc quaàn aùo: To dress oneself. master and a student wherein the student asks 4) Xoay vaàng: To revolve—The turn of the a question on Buddhism which has deeply wheel. perplexed him, and the master, skirting theory Vaän Bó: See Vaän Ñen. and logic, replies in such a way as to evoke an Vaän Ñen: Bad luck—Ill fortune. answer from the deeper levels of the student’s Vaän Ñoû: Good luck—Good fortune. intuitive mind. Vaän Ñoäng: To move—To exercise. Vaán Ñeà: Topic—Subject—Matter--- Vaän Haïn: See Vaän Ñen. Problem—Question. Vaän Haønh: Working—To revolve—To Vaán Ñeà Coá Höõu: An inherent problem move. Vaán Ñeà Khoâ Khan: Dry subject Vaän Haønh Vuõ Truï: Working of the cosmo Vaán Ñeà Soáng Cheát: A matter of life and Vaän Heân: See Vaän ñoû. death. Vaän May: See Vaän ñoû. Vaán Ñeà Theá Tuïc: Worldly affairs Vaän Meänh: Destiny. Vaán Keá: To ask for advice. Vaän Ruûi: See Vaän Ñen. Vaán Naïn: To question someone closely. Vaän Suy: See Vaän Ñen. Vaán Phaùp AÁn: Ra daáu baèng tay ñeå ñaët caâu Vaän Taâm: Taâm suy nghó veà vaán ñeà gì—To hoûi—The manual sign indicating the putting of revolve in the mind—To have in mind—To a question. carry the mind, or thought, towards. Vaán Taâm: To ask oneself. Vaän Taâm Cuùng Döôøng: Chæ söï suy nghó veà Vaán Taán: Chaáp hai tay laïi vaø mieäng vaán an vieäc cuùng döôøng trong taâm chöù khoâng hieån loä ai thì goïi laø vaán taán (chaáp tay

cung kính hoûi ra ngoaøi—To carry the thought of offerings in thaêm söùc khoûe cuûa ai)—To make inquiry; ask mind, not to show it up. about another's welfare, orally or by folding Vaän Xaáu: See Vaän Ñen. the hands; interrogate; to try a case. Vaâng: To obey.

Vaâng Chòu: To accept—To consent. Vaây Caùnh: Fin and wing—Supporters. Vaâng Daï: See Vaâng. Vaáy Buøn: Covered with mud. Vaâng Leänh: To obey an order. Vaãy: To wag the tail (dog). Vaâng Lôøi: See Vaâng. Vaãy Tay: To wave the hand. Vaâng Meänh: See Vaâng leänh. Vaãy Vuøng: To act freely. Vaâng Theo: See Vaâng. Vaäy: Then—Thus—Therefore—So. Vaàng: Halo—Aureole. Vaäy Maø: Nevertheless—Yet. Vaàng Haøo Quang: Halo. Vaäy Thì: Thus—Then. Vaáp Chaân: To stumble over. Ve: Vaáp Ngaõ: To stumble and fall. 1) Ve chai: Bottle. Vaáp Vaùp: To stumble (speak). 2) Ve vaõn: To flirt—To court. 3) Ve saàu: Cicada. Vaäp: To run against. Vaát: To cast—To throw. Veû: Appearance—Colour—Look—Air. Vaát Vaû: Very hard. Veû AÛm Ñaïm: Melancoly air (look). Vaát Vöôûng: Unstable—Uncertain. Veû Buoàn: Air of sadness. Vaät: Veû Ñaøi caùc: Noble air. 1) Ñoà Vaät: Thing. Veû Khoå Sôû: Unhappy look. 2) Ñaáu Ñoâ Vaät: To wrestle. Veû Maët: Look—Countenance. 3) Söï vaät: Matter. Veû Sung Söôùng: Happy look. Vaät Baùu: Precious thing. Veû Tö Löï: Worried look. Vaät Chaát: Materials—Material objects Veû Vang: Glorious. Vaät Chaát Chuû Nghóa: Materialism Veû Vui Töôi: Gay appearance. Vaät Chöôùng Ngaïi: Barricade. Veõ: To draw—To paint—To sketch.—To Vaät Duïc: Carnal desire. design—To describe. Vaät Duïng: Item—Tool. Veõ Chuyeän: To make up a story. Vaät Giôùi: The material world. Veõ Vôøi: To invent. Vaät Lieäu: Material. Veùn: To roll (pull—turn—draw) up. Vaät Loän: See Vaät (2). Veùn Kheùo: Orderly. Vaät Lyù: Physics Veïn: Complete—Perfect. Vaät Lyù Löôïng Töû: Quantum Physics Veùo: To pinch and twist sharply. Vaät Naøi: To insist. Veïo: Distorted. Vaät Ngaõ: To throw down. Veùt: To clear out—To clean out. Vaät Thí: Boá thí ñoà vaät, moät trong ba loaïi boá Veùt Saïch: See Veùt. thí—Almsgiving of things, one of the three Veït: parrot. kinds of almsgiving. Veà: **For more information, please see Tam Thí. 1) Thigh (ñuøi). Vaät Vaõ: To throw oneself on the ground. 2) Rank (vai veá). Vaät Vôø: Wandering. Veà: Vaây: To besiege—To beset—To surround— 1) To come back—To return. To encircle. 2) To belong to (thuoäc veà).

3) As for—As to—As regards—With respect naày hay coõi khaùc, thì toäi aùc laïi chính laø veát to---As far as someone concern (veà phaàn nhô—Misconduct is the taint of a woman; ai). stinginess is the taint of a donor. Taints are Veä: To protect—To escort—To guard—To indeed all evil things, both in this world defend. and in the next (Dharmapada 242). Veä Theá Sö: Vaisesika (skt)—Thaéng Luaän 3) Trong heát thaûy nhô caáu ñoù, voâ minh caáu laø Toâng—Veä Theá Sö Ca—Moät trong saùu phaùi hôn caû. Caùc ngöôi coù töø heát voâ minh môùi trieát hoïc ôû AÁn Ñoä, do Ca-Na-Ñaø saùng laäp. trôû thaønh haøng Tyø kheo thanh tònh—The Gioáng nhö phaùi Trieát Hoïc Taêng Kyø, ñaây laø worst taint is ignorance, the greatest taint. phaùi ña nguyeân luaän duy vaät vaø linh hoàn Oh! Bhikshu! Cast aside this taint and khoâng ñöùt ñoaïn. Hoï phaân bieät thaønh saùu become taintless (Dharmapada 243). thöùc—One of the six Indian schools of Vi: philosophy. An atomistic school founded by 1) Bôûi vì: Because

of. Kanada. Like the sankhya philosophy it taught 2) Choáng laïi: To oppose. a dualism and endless number of souls, also by 3) Cöïc nhoû: Anu-raja (skt)—Vi traàn cöïc nhoû its doctrine of particularity or individual hay vi teá, ñöôïc duøng vôùi nghóa laø moät essence. They distinguished in six categories phaân töû, baûy laàn lôùn hôn moät nguyeân töû— of cognition: Very small—Minute—Slight—Small— 1) Thöïc: Dravya (skt)—Baûn theå—Substance. Subtle. It is used in the sense of a 2) Ñöùc: Guna (skt)—Phaåm chaát—Quality. molecule seven times larger than an atom. 3) Nghieäp: Karma (skt)—Taùc duïng— 4) Haønh vi: Act—Deed—Action—To do— Activity. To make. 4) Ñoàng: Samanya (skt)—Tính coäng thoâng 5) Laø: To be. hay cuøng loaïi—Species. 6) Vi ba: AÂm thanh—A sound. 5) Dò: Visesa (skt)—Söï khaùc bieät— 7) Vi phaïm: To disobey. Distinction. 8) Vi traàn: Anu-raja (skt)—See Vi (3) 6) Hôïp: Samavaya (skt)—Tính coá höõu giöõa 9) Vieân chu (chung quanh): Surrounding— caùc söï vaät—Correlation. Encircle—Enclose. Veát: Trail—Trace—Track. Vi Ba: Micro-wave. Veát Nhô: Taint. Vi Baèng: To serve as evidence—Proof— Nhöõng lôøi Phaät daïy veà “Veát Nhô” trong Kinh Evidence. Phaùp Cuù—The Buddha’s teachings on “Taints” Vi Caûnh: Caûnh giôùi traùi ngöôïc vôùi thaân taâm in the Dharmapada Sutra: cuûa mình gaây ra khoå ñau phieàn naõo (kyø thaät 1) Khoâng tuïng taäp laø veát nhô cuûa kinh ñieån, caûnh töôùng voán khoâng sai bieät, nhöng tuøy theo khoâng sieâng naêng laø veát nhô cuûa nghieäp taâm yù cuûa mình maø gaây ra caûm xuùc khaùc nhaø, bieáng nhaùc laø veát nhô cuûa thaân theå vaø nhau)—To oppose or disregard conditions; nôi aên choán ôû, phoùng tuùng laø veát nhô cuûa opposing or unfavourable circumstances. pheùp hoä veä—Non-recitation is the rust of Vi Cöù: See Vi Baèng. incantation; non-repair is the rust of Vi Dieäu: houses; sloth is the rust of bodily beauty; 1) Subtly wonderful—Miraculous— carelessness is the rust of the cultivator Mysterious—Recondite—Abstruse. (watcher) (Dharmapada 241). 2) Taø haïnh laø veát nhô cuûa ngöôøi ñaøn baø, xan laãn laø veát nhô cuûa söï boá thí; ñoái vôùi coõi

2) Teân moät vò Tyø Kheo AÁn Ñoä, ñaõ cöùu ñoä Theá Toân, maø khoâng xeùt tôùi vieäc Ñöùc Phaät ñöôïc 500 Taêng chuùng: Name of an Indian ñang sinh hoaït. Ñöùc Theá Toân beøn baûo oâng ñeán monk who converted 500 disciples. beân toøa. Baáy giôø vua trôøi Thuû Ñaø Hoäi thaáy Tu Vi Dieäu Höông Khieát: Subtly wonderful Ñaït khoâng bieát pheùp leã baùi cuùng döôøng Phaät, fragrant and pure. beøn hoùa thaønh boán ngöôøi xeáp haøng böôùc tôùi Vi Dieäu Phaùp: Abhidarma beân Ñöùc Theá Toân, cuùi laïy saùt chaân, roài ñi voøng quanh ba voøng veà beân phaûi. Khi aáy Tu Ñaït Vi Dieäu Thanh Phaät: Vò Phaät ngöi trò ôû theá môùi bieát pheùp leã kính Ñöùc Theá Toân vaø laøm giôùi Lieân Hoa Trang Nghieâm phöông Baéc hay theo)—To go round—To surround, especially Phaät Thích Ca—Amoghasiddhi Buddha or to make three complete turns to the right round Sakyamuni Buddha who reigns in the North, an image of Buddha. the world of the Lotus Adornment. Vi Duyeân: Söï duyeân traùi ngöôïc vôùi taâm ta, Vi Nöõu Thieân: Visnu (skt)—Tyø Nöõu—Tyø Saáu Nöõu—Tyø Söu Nöõu—Bieán Tònh Thieân laø nhö tai hoïa, ñaïo taëc, vaân vaân—Opposing or teân rieâng cuûa Ñaïi Töï Taïi Thieân, sinh trong hostile conditions, i.e. calamities, robbers,

etc. kieáp sô thuûy ñaïi. Baø vôï laø Laksmi. Ngöôøi Taøu Vi Ñaø: Veda (skt)—Beä Ñaø—Beã Ñaø—Pheä cho raèng khí kieáp chaùy heát, taát caû ñeàu laø Ñaø—Tyø Ñaø. khoâng. Do söùc nhaân duyeân phuùc ñöùc cuûa 1) Kieán thöùc: Knowledge. chuùng sanh, gioù thaäp phöông thoåi ñeán, va chaïm 2) Kinh Veä Ñaø: Vedas. coï saùt gaây ra nöôùc lôùn. Treân nöôùc coù ngöôøi Vi Ñaø La: Vetala (skt)—Vi Ñaø La laø vò Vi Ñaø ngaøn ñaàu hai ngaøn tay, teân laø Vi Nöõu. Trong maët xoay ra chaùnh ñieän trong töï vieän, khoâng ai ruùn cuûa Vi Nöõu naåy sinh ra moät boâng sen baùu, bieát ñöôïc xuaát xöù cuûa Vi Ñaø Hoä Phaùp—Wei- saéc vaøng nghìn caùnh, toûa ra aùnh saùng röïc rôõ To, the guardian facing the main hall of a nhö muoân ngaøn maët trôøi cuøng soi, trong hoa coù temple; the origin of Wei-To is uncertain. ngöôøi ngoài xeáp baèng troøn, ngöôøi aáy cuõng coù Vi Ñaø Thaâu: Vitasoka (skt)—Em trai vua A aùnh saùng , teân laø Phaïm Thieân Vöông. Phaïm Duïc—Younger brother of king Asoka. Thieân vöông ôû tröôùc ngöïc sanh ra taùm con, taùm Vi Ñeà Hy: See Vaidehi in Sanskrit/Pali- con laïi sanh ra thieân ñòa nhaân daân—All- Vietnamese Section. pervading, encompassing; “the preserver” in Vi Haønh: Haønh ñoäng vi teá—Minute, refined, the Trimurti, Brahma, Visnu, Siva, creator, or subtle action. preserver, destroyer; the Vaisnavas Vi Hieán: Contrary to the constitution. (Vishnuites) are devoted to him as the Saivas Vi Khoán: To be encircled by the enemy. are to Siva. His wife is Laksmi, or Sri. The Chinese describe him as born out of water at Vi Khuaån: Bacterium—Bacteria. the beginning of a world kalpa with 1,000 Vi Kyû: See Vò Kyû. heads and 2,000 hands; from his navel spring a Vi Leã: Impolite. lotus, from which is evolved Brahma. Vi Lònh: To disobey an order. Vi Phaïm: To violate—To trangress. Vi Lôïi: Vì quyeàn lôïi—For gain, or profit. Vi Phaïm Luaät Phaùp: To violate the law. Vi MaätMysterious—Secret—Occult. Vi Phaùp: Contrary to the law. Vi Nhieãu: Ñi voøng quanh veà beân phaûi töôïng Vi Phaân: Diiferential. Phaät ba voøng ñeå toû loøng toân kính (trong Kinh Vi Sa Laïc Khôûi Ña: Vibharaksita (skt)—Vò Hieàn Ngu, ngaøi Tu Ñaït töø xa thaáy Ñöùc Theá Hoaøng Haäu cuûa vua A Duïc—Asoka’s queen. Toân nhö moät traùi nuùi vaøng, maét nhìn loøng vui, khoâng ñeå yù tôùi leã pheùp lieàn hoûi taû höõu Ñöùc

Vi Saét Nöõu: Visnu (skt)—Coøn goïi laø Tyø Nöõu, Ví: Tyø Saét Noâ, Tyø Saét Noä, Tyø Saét Nöõu, Tyø Saáu 1) To compare. Nöõu, teân khaùc cuûa Töï Taïi Thieân—All- 2) To surround—To beset—To encircle. pervading, or encompassing, identified with 3) Handbag—Purse. Narayana-deva. Ví Nhö: In case. Vi Teá: Subtle—Minute—Fine—Refined. Vì: Because of—Due to—Because—For—In Vi Teá Thaân: Maät giaùo laäp phaùp thaân coù saéc view of. hình vi teá, chu bieán khaép trong phaùp giôùi—A Vì Boån Nguyeän Laøm Lôïi Ích Chuùng refined, subtle body. Sanh: To do so many alms things for the living Vi Tha Thuaän Töï: Theo caùch cuûa mình vaø creatures according to one’s fundamental choáng laïi vôùi caùch cuûa ngöôøi khaùc—To vows. disregard or oppose others and follow one’s Vì Côù Gì: For what reason ? own way. Vì Leõ AÁy: Therefore. Vi Thaát: To be at fault—To be mistaken. Vì Lôïi Ích: For convenience’ sake Vi Theä Da: Vijaya (skt). Vì Vaäy: See Vì leõ aáy. 1) Ngöôøi vöôït thaéng: The overcomer. Vò: 2) Thò hieän töôùng nöõ cuûa Ñöùc

Tyø Loâ Giaù Na: 1) Vò: Rasa (skt)—Moät trong saùu giaùc A female manifestation of Vairocana. quan—Taste—Flavour—The sense of Vi Thieân Töôùng Quaân: Moät trong nhöõng taste, one of the six senses. töôùng quaân döôùi quyeàn cuûa Nam Thieân Vöông, 2) Chöa: Not yet—The future. vò naày thöôøng laø vò hoä phaùp trong chuøa (döôùi töù 3) Thieân Vò: Partial. Thieân Vöông coù taùm vò töôùng quaân)—One of 4) Giôø Muøi: Töù 1 PM ñeán 3 PM—From 1 PM the generals under the southern Maharaja to 3 PM. guardian in a temple. 5) Ngoâi vò: Position—Seat—Throne. Vi Thieän: Vò Baøi: Taám theû baøi ghi laïi hoà sô cuûa moät 1) Laøm vieäc thieän: To do good—To be good. vieân quan—The board or record of official 2) Vì vieäc thieän: Because of the good. position. Vi Thuù Ñaø: Visuddha (skt)—Thanh tònh— Vò Baát Thoaùi: Moät trong ba “Baát Thoaùi” (Boà Purified—Pure. Taùt töø ngoâi thaäp truï trôû leân, khoâng coøn thoaùi Vi Thuaän: Nghòch vaø thuaän—Oppose and chuyeån ñoïa xuoáng haï giôùi phaøm phu hay löu accord with—Hostile and favourable. chuyeån trong aùc ñaïo nöõa)—One of the three Vi Traàn: Motes of dust—See Vi (3). kinds of “never receding.” (non-backslidings or Vi Traàn Soá: Soá löôïng nhieàu nhö caùt buïi— non-retreats). Numerous as molecules, or atoms. ** For more information, please see Tam Baát Vi Truøng: Microbe. Thoái Chuyeån. Vi Tuï: Moät phaân töû, do nhöõng vaät chaát cöïc Vò Danh: For fame or honour. nhoû hoäi tuï laïi (goàm baûy nguyeân töû)—A Vò Duïc: Söï ham muoán muøi vò—The material molecule, the smallest aggregation of atoms. or medium of sensation—The sensation taste Vi Töï Thuaän Tha: Theo caùch cuûa ngöôøi vaø or taste desire, hankering after pleasure of pheá boû caùch cuûa chính mình—To disregard food, etc, the bond of such desire. one’s own way and follow others’ way. Vò Ñaø: Arbuda (skt)—100 or 10 million. Vi Öôùc: To break one’s words.

Vò Ñaùo: Vò Trí—Chöa ñeán—Not yet arrived Vò Taèng Höõu Chaùnh Phaùp Kinh: Baûn dòch or reached. môùi cuûa Kinh A Xaø Theá Vöông do Phaùp Thieân Vò Ñaïo: Ñaïo vò—The taste or flavour of ñôøi Toáng dòch ba quyeån—A Sung translation Buddha-truth—Tasting the doctrine. of the Ajatasatru-Kaukriyavinodana, three Vò Ñaéng: Bitterness. books. Vò Giaùc: Organ of taste. Vò Taèng Höõu Kinh: A Phuø Ñaït Ma—Vò Taèng Höõu Thuyeát Nhaân Duyeân, moät trong Vò Hieån Chaân Thöïc: Vò Khai Hieån. möôøi hai boä kinh Ñaïi thöøa (ghi laïi Phaät vaø Boà 1) Chöa noùi roõ phaùp chaân thöïc: The Taùt thò hieän voâ soá thaàn löïc baát khaû tö nghì)—unrevealed truth. Adbhutadharma-paryaya (skt)—One of the 2) Chaân lyù chæ ñöôïc Ñöùc Phaät noùi roõ trong twelve divisions of the sutras. Ñaïi Thöøa Vieân Giaùo—The Truth only revealed by the Buddha in his final Vò Taát: Not necessarily. Mahayana doctrine. Vò Tha: Self-forgetfulness (n)—Altruistic Vò Kyû: Selfish—Egoistical—For self. (a)—Altruism (n)—Cherish other (v)—Vò tha hay laøm vì ngöôøi khaùc laø moät trong nhöõng cöûa Vò Lai: Anagata (skt)—Ñöông lai—The ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø future—That which has not come or will come. chuùng ta khoâng ñoå thöøa ñoå loãi cho ngöôøi— Vò Lai Theá: Altruism or working for the sake of others is 1) Ñôøi Töông Lai—A future life or lives. one of the most important entrances to the 2) Thôøi Vò Lai: The future tense. great enlightenment; for with it, we

do not Vò Lieãu Nhaân: Nghieäp chöa döùt trong quaù blame others. khöù—The karma of past life not yet fulfilled. Vò Thoï Cuï Nhaân: Vò sö chöa thoï cuï tuùc giôùi Vò Lôïi: For gain, or profit. (theo giaùo luaät, vò sö chöa thoï cuï tuùc giôùi thì Vò Neå: To have regard (respect) for someone. khoâng theå thuyeát giôùi)—A monk who has not Vò Ngaõ: See Vò kyû. yet fully pledged himself to all the Vò Phu Lieân Hoa: Caùnh sen chöa nôû heát, nhö commandments. boâng sen maø Phaät Quaùn AÂm caàm trong tay—A Vò Traàn: Rasarammana (p)—Vò traàn, moät half-opened lotus, such as one of the forms of trong luïc traàn—Taste-dust, one of the six Kuan-Yin holds in the hand. particles which form the material or medium of Vò Quaù Hieän: Future, past and present. sensation. Vò Quan: See Vò giaùc. Vò Trí: Position. Vò Sanh Oaùn: Vía: Vital spirit. 1) Khoâng coù keû thuø: Having no enemy. Vía Ngaøy Ñaûn Sanh cuûa Ñöùc Phaät A Di 2) Teân Vua A Xaø Theá: Name of King Ñaø: Ngaøy 17 thaùng 11 aâm lòch—Celebration Ajatasatru. of Amitabha Buddha's Birthday (17th of the Vò Sanh Oaùn Kinh: Vò Sanh Oaùn Kinh dieãn 11th month Lunar calendar). taû laïi vieäc Vua A Xaø Theá gieát hoaøng phuï laø Vía Ñaûn Sanh Toå Boà Ñeà Ñaït Ma: Ngaøy 5 vua Bình Sa Vöông—"Having No Enemy" thaùng möôøi aâm lòch—Venerable First Patriarch Sutra, describing King Ajatasatru's murdering Bodhidharma's Birthday (the 5th day of the 10th of his father, King Bimbisara. month Lunar calendar). Vò Taèng Höõu: Hy höõu—Adbhuta (skt)— Vía Ñöùc Phaät Di Laëc: Moàng moät thaùng Never yet been—Rare—Marvelous—Non- gieâng aâm lòch—Maitreya Bodhisattva's such.

Birthday (the first day of the first month Lunar Vía Ñaûn sanh Ñöùc Quan Theá AÂm: Ngaøy calendar). 19 thaùng 2 aâm lòch—Kuan Shi Yin Vía Ñaûn Sanh Ñöùc Ñaïi Theá Chí Boà Taùt: Bodhisattva's Birthday (the 19th of the second Ngaøy 13 thaùng 7 aâm lòch—Great Strength month Lunar calendar). Bodhisattva's Birthday (the 13th day of the 7th Vía Quan Theá AÂm Boà Taùt Thaønh Ñaïo: month Lunar calendar). Ngaøy 19 thaùng 6 aâm lòch—Celebration of Vía Ñaûn Sanh Ñöùc Boà Taùt Döôïc Vöông: Kuan Shi Yin Bodhisattva's Enlightenment Ngaøy 28 thaùng 4 aâm lòch—Medicine King (the 13th of the 6th month and the 19th of the 6th Bodhisattva's Birthday (the 28th of the 4th month Lunar calendar). month Lunar calendar). Vía Ñaûn Sanh Ñöùc Vaên Thuø Sö Lôïi Boà Vía Ñaûn Sanh Ñöùc Phaät Döôïc Sö: Ngaøy Taùt: Ngaøy 4 thaùng 4 aâm lòch—Manjushri 30 thaùng 9 aâm lòch—Medicine Master Bodhisattva's Birthday (the 4th day of the 4th Buddha's Birthday (the 30th day of the 9th month Lunar calendar). month Lunar calendar). Vía Ñöùc Luïc Toå Nhaäp Nieát Baøn: Ngaøy Vía Ñaûn Sanh Ñöùc Ñòa Taïng Boà Taùt: moàng 3 thaùng 8 aâm lòch—Sixth Patriarch's Ngaøy 30 thaùng 7 aâm lòch—Earth Store Entering Nirvana Day (the 3rd day of the 8th Bodhisattva's Birthday (the 30th day of the 7th month Lunar Calendar). month Lunar calendar). Vieäc: Affair—Business—Work. Vía Ngaøy Ñaûn Sanh Ñöùc Ñònh Quang Vieäc Ñôøi: Secular responsibilities. Phaät: Ngaøy moàng 6 thaùng gieâng aâm lòch—Vieäc Laøm: Deeds. Samadhi Light Buddha's Birthday (the 6th of Vieäc Baát Thieän: Unwholesome actions— the first month Lunar calendar). Unwholesome deeds. Vía Ngaøy Ñaûn Sanh Ñöùc Hoa Nghieâm Vieäc Ñaõ Laøm: Past actions (deeds). Boà Taùt: Ngaøy 29 thaùng 12 aâm lòch— Vieäc Ñaõ Roài: Accomplished fact. Avatamsaka

Bodhisattva's Birthday (29th day Vieäc Gia Ñình: Family affair. of the twelfth month Lunar calendar). Vieäc Haèng Ngaøy: Everyday work (affair). Vía Ñaûn Sanh Ñöùc Long Thoï Boà Taùt: Ngaøy 24 thaùng 7 aâm lòch—Nagarjuna (Dragon Vieäc Phaûi: Good deed. Tree) Bodhisatva's Birthday (the 24th day of Vieäc Thieän: Wholesome actions— the 7th month Lunar calendar). Wholesome deeds. Vía Ñaûn Sanh Luïc Toå Hueä Naêng: Ngaøy Vieäc Töø Thieän: Benefaction. moàng 8 thaùng 2 aâm lòch—Sixth Patriarch's Vieâm: Ñoát chaùy—Blazing—Burning. Birthday (the 8th day of the second month Vieâm Kinh: Teân khaùc cuûa Kinh Nieát Baøn, Lunar calendar). noùi veà leã Traø Tyø cuûa Ñöùc Phaät vaø giaùo thuyeát Vía Ñaûn Sanh Ñöùc Nhieân Ñaêng Coå Phaät: röïc rôõ cuûa Ngaøi—Another name for Nirvana Ngaøy 22 thaùng taùm aâm lòch—(Dipankara Sutra, referring to the Buddha's cremation and Buddha) Burning Lamp Buddha of Antiquity's the glorious teaching. Birthday (the 22nd of the 8th month Lunar Vieâm Nhieät Ñòa Nguïc: Tapana (skt)—Ñòa calendar). nguïc ñoát nöôùng, ñòa nguïc thöù saùu trong Baùt Vía Ñaûn Sanh Phoå Hieàn Boà Taùt: Ngaøy 21 nhieät ñòa nguïc (nôi maø 24 giôø töông ñöông vôùi thaùng 2 aâm lòch—Universal Worthy 2.600 naêm treân traàn theá naày, nôi naày tuoåi thoï Bodhisattva's Birthday (the 21st day of the ñeán 16.000 naêm)—The hell of burning or second month Lunar calendar). roasting, the sixth of the eight hot hells (where

24 hours equal 2.600 years on earth, life disappearance). lasting 16,000 years). Ngaøi daønh haàu heát ñôøi mình chaán höng vaø Vieân: hoaèng hoùa Phaät giaùo taïi Baéc Vieät, Ngaøi thò tòch 1) Troøn: Round. naêm 1090, thoï 92 tuoåi—He spent most of his 2) Troøn ñaày: All-round—Full-orbed. life to revive and expand Buddhism in North 3) OÂm troïn: Embracing. Vietnam. He passed away in 1090, at the age 4) Toaøn: Whole—Perfect—Complete. of 92. 5) Vihara (skt)—Vöôøn, coâng vieân, nôi nhaøn Vieân Cô: Tieàm naêng trôû neân töùc thì giaùc taûn baùch boä—A place for walking about— ngoä—The potentiality of becoming fully Pleasure ground—Garden—Park. enlightened at once. Vieân Chieáu Thieàn Sö: Thieàn Sö Vieân Chieáu Vieân Cuï: Cuï Tuùc Giôùi—Caän Vieân Giôùi—Teân laø moät trong nhöõng thieàn sö noåi tieáng cuûa Vieät goïi khaùc cuûa cuï tuùc giôùi. Ngöôøi thoï cuï tuùc giôùi Nam thôøi nhaø Lyù, queâ ôû Long Ñaøm, Baéc Vieät. gaàn vôùi vieân quaû cuûa Nieát Baøn—Whole and Ngaøi xuaát gia vaø trôû thaønh ñeä töû cuûa Thieàn sö complete, i.e. the whole of the Ñònh Höông taïi aáp Tieâu Sôn. Ngaøi ôû laïi aáp naày commandments, by the observance of which phuïc vuï Thaày trong nhieàu naêm. Sau ñoù ngaøi ñi one is near to nirvana. Thaêng Long khai sôn chuøa Caùt Töôøng. Ngaøi ** For more information, please see Cuï Tuùc truï taïi Caùt Töôøng ñeå chaán höng vaø hoaèng Giôùi. döông Phaät giaùo trong nhieàu naêm. Ngaøi ñaõ Vieân Cöïc: Vieân maõn tuyeät ñoái—Inclusive to soaïn quyeån "Döôïc Sö Thaäp Nhò Nguyeän." the uttermost; absolute perfection. Ngaøi cuõng laø taùc giaû cuûa baøi thô noåi tieáng Vieân Dieäu: Theo toâng Thieân Thai, vieân dieäu sau—Zen master Yien-Zhao was one of the laø söï phoái hôïp hoaøn toaøn tuyeät dieäu cuûa ba ñeá most famous Vietnamese Zen masters during Khoâng, Giaû vaø Trung—According to the T'ien- the Ly dynasty. He was from Long Ñaøm, North T'ai sect, the mystery of the "perfect" school, Vietnam. He

left home and became a disciple i.e. the complete harmony of noumenon, of Zen Master Ñònh Höông in Tieâu Sôn phenomenon, and the middle way. hamlet. He stayed there to serve his master for ** For more information, please see Khoâng several years. Later he went to Thaêng Long Giaû Trung. Citadel to build a temple named Caùt Töôøng. Vieân Dung: He stayed there to expand the Buddha Dharma 1) Dung hoøa, dung thoâng, chu bieán khaép caû, for many years. He composed “Bhaishajya- hay vaïn phaùp vieân dung khoâng trôû ngaïi: Guru’s Twelve Vows.” He was also the author Complete combination. of this famous poem: 2) Tuyeät ñoái trong töông ñoái vaø ngöôïc laïi: “Thaân nhö töôøng bích dó ñoài thì, The absolute in the relative and vice- Cöû theá thoâng thoâng thuïc baát bi. versa. Nhöôïc ñaït taâm khoâng voâ saéc töôùng, 3) Lyù tính cuûa chö phaùp voán ñaày ñuû hay vaïn Saéc khoâng aån hieän nhaäm suy vi.” phaùp söï lyù ñeàu vieân dung khoâng trôû ngaïi, (Our body is like a shaking old wall, khoâng phaûi hai, khoâng coù phaân bieät—The Pitiful people worried about it days in identity of apparent contraries; perfect and days out. harmony among all differences. If they could hold a mindless atitude of • Nhö soùng vôùi nöôùc: Soùng töùc laø nöôùc—As no form and no sign. in water and waves. They would no longer worry about form • Nhö phieàn naõo vaø Boà Ñeà: Phieàn naõo töùc and no form, appearance and Boà Ñeà—As in passion and enlightenment.

• Nhö sinh töû vaø Nieát Baøn: Sinh töû töùc Nieát 2) Maïn Ñaø La, luaân vieân cuï tuùc, hay vieân Baøn—As in transmigration and nirvana. maõn cuï tuùc, laø ñaøn (baøn thôø) hình troøn ñeå • Nhö soáng vaø cheát: Cheát laø khôûi ñaàu cho ñaët baøi vò chö toân tuùc: A complete group cuoäc soáng khaùc, soáng laø ñang ñi daàn veà of objects of worship, a mandala. caùi cheát—As in life and death. Vieân Ñaïo: The perfect way (of the three • Baûn chaát cuûa chö phaùp ñeàu gioáng nhau: principles of T’ien-T’ai). All are of the same fundamental nature. Vieân Ñaàu: • Taát caû laø Chaân Nhö: All are bhutatathata. 1) Ngöôøi laøm vöôøn—A gardener. • Chaân Nhö laø taát caû: Bhutatathata is all. 2) Ngöôøi troâng coi hoa vieân nhaø chuøa, ñeå • Soùng nöôùc laø moät, nöôùc soùng laø moät: mang laïi veû ñeïp vaø rau caûi cho töi vieän: A Waves are one with waves, and water is head of a monastery-garden, either for one with water, and water and wave are pleasure, or for vegetables. one. Vieân Ñoaïn: Caùc nhaø Thieân Thai giaûi thích veà Vieân Dung (Nguyeân Lyù): See Duyeân Khôûi ñoaïn phaùp vieân giaùo cuûa toâng Thieân Thai cho (Nguyeân Lyù), and Phaùp Giôùi Duyeân Khôûi. raèng “vieân ñoaïn” laø söï caét ñöùt töùc thôøi tam Vieân Dung Tam Ñeá: Söï vieân dung cuûa tam phieàn—The T’ien-T’ai doctrine of the ñeá trong giaùo thuyeát cuûa toâng Thieân Thai. complete cutting off, at one remove, of the Nguyeân lyù maø moãi hieän töôïng töï bieåu loä laø ba three illusions. chaân lyù trong moät hoøa ñieäu, töùc Khoâng Giaû vaø a) Duøng “Khoâng” ñeå ñoaïn tröø “kieán tö”: Trung, nghóa laø, thaät theå voán noäi taïi, hoaøn toaøn Views and thoughts associated with noäi taïi, noäi taïi trong lyù taùnh vaø noäi taïi trong sunyata (void). baûn taùnh—The three dogmas of the T’ien-T’ai b) Duøng “Giaû” ñeå ñoaïn tröø “traàn sa”: Perfect School, as combined, as one and the Delusion of dust and sand associated with same, as a unity. The principle each unreality. phenomenon expresses is the triple

truth of c) Duøng “Trung ñaïo” ñeå phaùp boû “voâ minh”: harmony, as void, as temporary and as mean, Ignorance associated with the middle path. i.e., noumenon originally immanent, perfectly ** For more information, please see Tam immanent, immanency in principle and Phieàn Naõo. immanency in nature. Vieân Ñoán: Töùc thì giaùc ngoä, ñaït ñöôïc ba lyù a) Khoâng Ñeá: The universal (khoâng) apart khoâng, giaû, trung töùc thì vaø cuøng moät luùc ñeå ñi from the particular (giaû) is an ñeán töùc thì giaùc ngoä—Immediate and the abstraction—See Tam Ñeá (1). whole—Complete and immediate, i.e. to b) Giaû Ñeá: The particular aprt from the apprehend the three principles of void, unreal, universal is unreal. The universal realizes and the middle path at one and the same time its true nature in the particular, and the or to attain immediate enlightenment. particular derives its meaning from the Vieân Ñoán Boà Taùt: See Vieân Ñoán Giôùi. universal—See Tam Ñeá (2). Vieân Ñoán Chæ Quaùn: See Ma Ha Chæ Quaùn. c) Trung Ñeá: The middle path unites these two aspects of one reality—See Tam Ñeá Vieân Ñoán Ñaïi Giôùi: See Vieân Ñoán Giôùi. (3). Vieân Ñoán Giaùo: See Vieân Giaùo. ** For more information, please see Khoâng Vieân Ñoán Giôùi: Vieân Ñoán Boà Taùt—Vieân Giaû Trung, vaø Tam Ñeá. Ñoán Voâ Taùc—Vieân Ñoán Ñaïi Giôùi. Vieân Ñaøn: 1) Ñaøn traøng hình troøn: Round altar.

1) Boà Taùt Giôùi cuûa chö Taêng Ni—The the Lotus, Avatamsaka Sutras, among commands or prohibitions for Bodhisattvas others. Perfect teaching signifies the One- and monks. Vehicle or the Vehicle of the Buddha. 2) Quy luaät cuûa toâng Thieân Thai, ñaëc bieät veà 2) Ñaïi thöøa Vieân Giaùo, teân goïi cuûa toâng söï ñaït ñeán giaùc ngoä töùc thì: The rules of Thieân Thai—Mahayana—The Perfect the T’ien-T’ai school, especially for School, the comprehensive doctrine, or the attaining immediate enlightenment. complete immediate school, that of T’ien- ** For more information, please see Nhöùt T’ai. Taâm Kim Cang Baûo Giôùi, Möôøi Giôùi 3) Theo Quang Thoáng thôøi Haäu Nguïy, vaøo Troïng, and Boán Möôi Taùm Giôùi Khinh theá kyû thöù saùu laäp ra ba tröôøng phaùi thôøi trong Kinh Phaïm Voõng. baáy giôø laø tieäm, ñoán vaø vieân. Teân Vieân Giaùo baét ñaàu töø ñoù: During the Post-Wei Vieân Ñoán Nhaát Thöøa: Nhaát Thöøa Vieân Ñoán dynasty, around the sixth century, Vinaya giaùo cuûa toâng Thieân Thai—The complete Master Kuang-T’ung defined three school, immediate vehicle, that of T’ien-T’ai. gradual, immediate, and inclusive or Vieân Ñoán Toâng: See Vieân Giaùo. complete. Vieân Ñoán Voâ Taùc: See Vieân Ñoán Giôùi. 4) Toâng Thieân Thai phaân tích ra laøm töù giaùo, Vieân Giaùc: Toaøn giaùc—Theo Kinh Vieân giaùo thuyeát thöù tö laø vieân giaùo: The T’ien- Giaùc, vieân giaùc tieàm aån trong moãi chuùng sanh, T’ai defined four schools, the fourth noù laø baûn giaùc hay chaân taâm cuûa taát caû caùc school called “Inclusive or complete loaøi höõu tình, töø voâ thuûy ñeán nay thöôøng truï, teaching.”—See Thieân Thai Hoùa Nghi Töù thanh tònh vaø saùng ngôøi—According to the Giaùo. Complete Enlightenment Sutra, complete 5) Toâng Hoa nghieâm laäp ra nguõ giaùo, loaïi enlightenment potentially present in each thöù naêm laø vieân giaùo: The Hua-Yen sect being, for all have primal awareness or the defined five schools, the fifth called true heart, i.e. conscience, which has always “Inclusive or complete teaching.”—See remained pure and shining. Nguõ

Thôøi Giaùo. a) Veà maët theå goïi laø Nhaát Taâm: Considered Vieân Giôùi: See Vieân Ñoán Giôùi. as essence in it is the One Mind. Vieân Haûi: Nhö Lai löïc ví nhö bieån caû oâm troïn b) Veà maët nhaân goïi laø Nhö Lai Taïng: taát caû—The all-embracing ocean, i.e. the Considered causally it is the Tathagata- perfection or power of the Tathagata. garbha. Vieân Haønh: Haønh phaùp cuûa Vieân Giaùo, cho c) Veà maët quaû goïi laø Vieân Giaùc: Considered raèng moät haønh töùc laø taát caû haønh—The in its result it is Perfect Enlightenment. conduct or discipline of the T'ien-T'ai Vieân Giaùc Kinh: The Sutra of Perfect "perfect" school, the diversity in the unity. Enlightenment—See Kinh Vieân Giaùc. Vieân Hoïc Thieàn Sö: Zen Master Vieân Hoïc Vieân Giaùo: Perfect teaching—Round (1073-1136)—Thieàn sö Vieät Nam, queâ ôû Teá Doctrine—Round Teaching. Giang, Baéc Vieät. Naêm 20 tuoåi, ngaøi xuaát gia 1) Vieân Giaùo laø phaùp toái thöôïng thöøa trong laøm ñeä töû cuûa Thieàn sö Chaân Khoâng. Ngaøi laø Phaät giaùo, giaûng veà Nhaát Thöøa hay Phaät Phaùp töû ñôøi thöù 17 doøng Thieàn Tyø Ni Ña Löu Thöøa, ñöôïc Ñöùc Phaät thuyeát giaûng trong Chi. Veà sau, ngaøi truøng tu chuøa Quoác Thanh ôû caùc kinh Phaùp Hoa, Hoa Nghieâm vaø caùc Phuø Caàm. Haàu heát cuoäc ñôøi ngaén nguûi cuûa kinh khaùc—Perfect Teaching or supreme ngaøi, ngaøi hoaèng hoùa Phaät giaùo taïi Baéc Vieät. teaching of the Buddha, as expressed in Ngaøi thò tòch naêm 1136 luùc môùi 36 tuoåi—A

Vietnamese Zen master from Teá Giang, North darkness of a thousand years, one thought of Vietnam. He left home and became a disciple wisdom can destroy ten thousand years of of Zen Master Chaân Khoâng at the age of 20. delusion. Do not think of the past; it is gone He was the Dharma heir of the seventeenth and can never be recovered. Instead think generation of the Vinitaruci Zen Sect. Later, always of the future and in every thought, he rebuilt Quoác Thanh Temple in Phuø Caàm. perfect and clear, see your own original He spent most of his short life to expand nature. Although good and evil differ, the Buddhism in North Vietnam. He passed away original nature is non-dual. That non-dual in 1136, at the age of 36. nature is the real nature. Undefiled by either Vieân Hôïp: Dung hôïp taát caû—All-embracing, good or evil, it is the perfect, full Reward-body all inclusive. of the Buddha. One evil thought arising from Vieân Khoâng: Ñeä nhaát nghóa khoâng hay chaân the self-nature destroys ten thousand aeons' khoâng trong ñoù yù nieäm veà khoâng cuõng khoâng worth of good karma. One good thought arising coøn---Complete vacuity, from which even the from the self-nature ends evils as numerous as idea of "vacuity" is absent. the sand-grains in the Ganges River. To reach the unsurpassed Bodhi directly, see it for Vieân Maõn: Hoaøn toaøn thaønh töïu— yourself in every thought and do not lose the Accomplished, perfection, completion, original thought. That is the Reward-body of completely full, wholly complete; the fulfilling the Buddha." of the whole, i.e. that the part contains the whole, the absolute in the relative. Vieân Maõn Kinh: Kinh bao goàm taát caû, töø duøng ñeå chæ Kinh Hoa Nghieâm—The Vieân Maõn Baùo Thaân: The perfect reward complete, or all-inclusive sutra, a term applied body. to the Hua-Yen sutra. Vieân Maõn Baùo Thaân Phaät: The Full Vieân Maät: Reward-Body of the Buddha—Theo Kinh 1) Vieân giaùo vaø Maät giaùo: The complete Phaùp Baûo Ñaøn,

Luïc Toå Hueä Naêng ñaõ daïy veà teaching and the esoteric teaching. Vieân Maõn Baùo Thaân Phaät nhö sau: “Naày thieän 2) Thieân Thai vaø Maät Giaùo: Söï hoøa hôïp cuûa tri thöùc! Sao goïi laø Vieân Maõn Baùo Thaân Phaät? caû hai laøm moät—The complete teaching Thí nhö trong moät ngoïn ñeøn hay tröø ngaøn naêm of T’ien-T’ai and the esoteric teaching. toái, moät trí hueä hay dieät muoân naêm ngu. Chôù The harmony of both as one. suy nghó veà tröôùc, ñaõ qua khoâng theå ñöôïc. Thöôøng phaûi nghó veà sau, moãi nieäm moãi nieäm Vieân Minh: Teân moät ngoâi chuøa coå toïa laïc troøn saùng, töï thaáy baûn taùnh. Thieän aùc tuy laø trong thò xaõ Beán Tre, tænh Beán Tre, Nam Vieät khaùc maø baûn taùnh khoâng coù hai, taùnh khoâng Nam. Chuøa ñaõ ñöôïc xaây döïng töø laâu laém. Kieán coù hai ñoù goïi laø taùnh Phaät. ÔÛ trong thaät taùnh truùc chuøa hieän nay laø do ñôït truøng tu naêm 1951 khoâng nhieãm thieän aùc, ñaây goïi laø Vieân Maõn vaø hoaøn taát naêm 1959—Name of an ancient Baùo Thaân Phaät. Töï taùnh khôûi moät nieäm aùc thì pagoda located in Beán Tre town, Beán Tre dieät muoân kieáp nhôn laønh, töï taùnh khôûi moät province, South Vietnam. It was built a long nieäm thieän thì ñöôïc haèng sa aùc heát, thaúng ñeán long time ago. The present construction is that Voâ Thöôïng Boà Ñeà, nieäm nieäm töï thaáy chaúng of the rebuilding in 1951 (completed in 1959). maát boån nieäm goïi laø Baùo Thaân.”—According Vieân Ngoä: Bieát chaân lyù moät caùch troøn ñaày. to the Dharma Jewel Platform Sutra, the Sixth Theo toâng Thieân Thai, vieân ngoä laø hoaøn toaøn Patriarch taught: “Good Knowing Advisor! giaùc ngoä cuøng luùc veà theá giôùi phi hieän töôïng, What is the perfect, full Reward-body of the theá giôùi hieän töôïng vaø Trung ñaïo— Buddha? Just as one lamp can disperse the Completely apprehend the truth; the complete

apprehension of noumenon, phenomenon and Giaùc Laâm Temple in Gia Ñònh. He spent most the Middle way at the same time. In T’ien- of his life to revive and expand Buddhism in T’ai, the complete apprehension at the same the South until he passed away in 1827, at the time of noumenon, phenomenon, and the age of 70. middle way. Vieân Taâm: Taâm vieân maõn hay taâm caàu ñaéc Vieân Ngoä Khaéc Caàn Thieàn Sö: Yuan-Wu- vieân quaû nieát baøn—The perfect mind, the mind Ko-Chin—See Khaéc Caàn Phaät Quaû Thieàn Sö. that seeks perfection, i.e. nirvana. Vieân Ngöng: Voâ dö nieát baøn—Complete Vieân Thaønh: Thaønh töïu vieân maõn—(Kinh crystalization, or formation, i.e. perfect Laêng nghieâm: “Phaùt yù vieân thaønh, nhöùt thieát nirvana. chuùng sanh voâ löôïng coâng ñöùc)—Complete Vieân Phaät: Phaùp thaân Phaät maø toâng Thieân perfection. Thai goïi laø Phaät cuûa phaùp giôùi vieân dung, hay Vieân Thaønh Ñaïi Sö: Great master Vieân Phaät Tyø Loâ Giaù Na—The Perfect Buddha Thaønh—Sö Vieân Thaønh, theá danh laø Coâng Toân whom the T’ien-T’ai calls the embracer of all Hoaøi Traáp, chaùu noäi cuûa Ñònh Vieãn Quaän things in every direction, i.e. Vairocana. Vöông Nguyeãn Phöôùc Bính, hoaøng töû thöù saùu Vieân Quaû: Nieát Baøn—Perfect fruit, nirvana. cuûa vua Gia Long. Sö sinh naêm 1879, naêm 15 Vieân Quaùn: Saân thöôïng—A terrace—A tuoåi xuaát gia taïi chuøa Ba La Maät vôùi ñaïi sö garden look-out. Vieân Giaùc. Naêm 20 tuoåi, boån sö vieân tòch, sö tieáp tuïc truï trì chuøa Ba La Maät. Naêm 1923, Vieân Quang: AÙnh haøo quang

phoùng ra chung ngaøi giao chöùc truï trì cho ñeä töû laø Trí Hieån, roài quanh ñænh ñaàu cuûa Phaät—The halo leân nuùi Nguõ Phong, laäp Tra Am ñeå tu taäp. Suoát surrounding the head of a Buddha. saùu naêm cuoái ñôøi ôû Tra Am, sö ñaõ di döôõng Vieân Quang Toå Toâng: Zen Master Vieân tinh thaàn, tu trì thieàn quaùn, giaùo hoùa ñoà Quang Toå Toâng (1758-1827)—Thieàn sö Vieân chuùng—Monk Vieân Thaønh whose worldly Quang Toå Toâng, ngöôøi Minh Höông. Queâ quaùn name was Coâng Toân Hoaøi Traáp, was the cuûa ngaøi khoâng roõ. Ngaøi xuaát gia luùc tuoåi raát grandson of Lord Nguyeãn Phöôùc Bính, the treû taïi chuøa Ñaïi Giaùc. Sau ñoù ngaøi ñeán chuøa sixth prince of king Gia Long. He was born in Töø AÂn thoï cuï tuùc giôùi vôùi Hoøa Thöôïng Phaät YÙ 1879, left home and became a disciple of Most Linh Nhaïc vaø trôû thaønh Phaùp töû ñôøi thöù 36 Venerable Vieân Giaùc a the age of 15 at Ba La doøng Thieàn Laâm Teá, nhöng sau ñoù ngaøi dôøi veà Maät temple. At the age of 20, when Master truï taïi chuøa Giaùc Laâm Gia Ñònh. Vaøo naêm Vieân Giaùc passed away, he took over the 1804, ngaøi hoaøn taát truøng tu chuøa Giaùc Laâm taïi temple. In 1923, he let his disciple Trí Hieån to Gia Ñònh. Phaàn lôùn cuoäc ñôøi ngaøi chaán höng stay at the temple, then he went to Mount Nguõ vaø hoaèng hoùa Phaät giaùo taïi mieàn Nam cho ñeán Phong to build Tra Am thatched temple to khi ngaøi vieân tòch vaøo naêm 1827, thoï 70 tuoåi— cultivate. In the last six years of his life living A Chinese-Vietnamese monk. His origin was simply at Tra Am, he nurtured his spirit, unknown. He left home at young age to come indulged in meditation, and taught his to Ñaïi Giaùc Temple to become a monk. Later disciples. he received complete precepts with Most Vieân Thaønh Thöïc Tính: Bhutatathata Venerable Phaät YÙ Linh Nhaïc at Töø AÂn (skt)—Chaân Nhö—Thöïc Töôùng—Phaùp Giôùi— Temple, and became the Dharma heir of the Phaùp Tính—Nieát Baøn—Tính chaân thöïc cuûa thirty-sixth generation of the Linn-Chih Zen chö phaùp hay chaân lyù tuyeät ñoái. Tònh thöùc coù Sect, but went to stay at Giaùc Laâm Temple in theå taåy saïch phaàn oâ nhieãm cuûa taïng thöùc vaø Gia Ñònh. In 1804, he completed rebuilding coøn khai trieån theá löïc trí tueä cuûa noù. Theá giôùi

cuûa töôûng töôïng vaø theá giôùi hoã töông lieân heä khai sôn cuûa Toå Lieãu Quaùn, ngöôøi ñaõ toång ñöôïc ñöa ñeán chaân lyù chaân thöïc, töùc laø vieân hôïp hai thieàn phaùi Trung Quoác ñeå taïo thaønh thöïc taùnh—The perfect true nature— thaønh Thieàn phaùi Lieãu Quaùn cuûa Vieät Absolute reality. The pure ideation can purify Nam—Name of an ancient temple in Hueá, the tainted portion of the ideation-store Central Vietnam. The temple was built by (Alaya-vijnana) and further develop its power Patriarch Lieãu Quaùn in 1697 at Töù Taây of understanding. The world of imagination hamlet, An Cöïu village, on the southwest and the world of interdependence will be of Mount Ngöï Bình. It is known that in brought to the real truth (Parinispanna). 1741, the patriarch held a precept- Vieân Thoâng: affirming ceremony here. This fact shows 1) Ñem giaùc tueä traøn khaép thoâng hieåu taát caû that at that time the temple must have ñi vaøo caû phaùp tính hay caùi lyù maø dieäu trí been very large with impressive chöùng ñöôïc (theå tính traøn ngaäp dieäu duïng instruments. Later, the patriarch settled at khoâng trôû ngaïi)—Universally

penetrating; the temple until he passed away in 1742. supernatural power of omnipresence; by Then the temple was destroyed in the wisdom to penetrate the nature or truth of 1780s. It was not until 1814 that Most all things by wisdom. Venerable Quang Tuaán built a thatched 2) Teân moät ngoâi chuøa coå ôû Hueá, Trung Vieät. small temple on the old site for his Chuøa ñöôïc Toå Lieãu Quaùn khai sôn naêm worship and lodging here. During the 4th 1697 taïi aáp Töù Taây, xaõ An Cöïu, phía taây year of king Minh Maïng's reign (1823) the nam chaân nuùi Ngöï Bình. Naêm 1741, toå ñaõ temple president of the congregation, Thöï môû Ñaïi Giôùi Ñaøn taïi ñaây. Cho thaáy chuøa Quang Haàu Toân Thaát Thuï, rebuilt the naày coù qui moâ to lôùn vaøo thôøi ñoù vôùi phaùp temple again on a larger scale and khí uy nghi. Sau ñoù toå truï trì taïi ñaây cho renamed it Höng Phöôùc. During the last ñeán khi thò tòch vaøo naêm 1742. Nhöng cuoái years of king Thieäu Trò's reign, the temple naêm 1780, chuøa bò huûy hoaïi. Maõi ñeán naêm was once more rebuilt by the 30th prince of 1814, Hoøa Thöôïng Quang Tuaán môùi döïng king Minh Maïng named Quang Ninh Coâng laïi ñöôïc thaûo am treân neàn cuõ, laøm nôi Mieân Baät, but later, for lack of caretakers, phuïng thôø nöông töïa. Naêm Minh Maïng the temple fell to pieces again. It was not thöù 4, Hoäi chuû cuûa chuøa laø Thöï Quang until 1881 that prince Höôøng Thieát and a Haàu Toân Thaát Thöï ñaõ truøng tu vaø ñoåi teân number of courtiers rebuilt the temple and laø chuøa Höng Phöôùc. Nhöõng naêm cuoái ñôøi restored its name Vieân Thoâng. Eight years vua Thieäu Trò, hoaøng töû thöù 30 con vua later, Most Venerable Phaùp Laâm Chôn Minh Maïng laø Quaûng Ninh Coâng Mieân Kim, with the help of the king's Mother Baät ñaõ truøng tu chuøa lôùn hôn laàn nöõa, Töø Duõ, rebuilt the temple. In 1966, the nhöng sau ñoù vì thieáu ngöôøi troâng coi, temple was rebuilt again. Vieân Thoâng chuøa laïi ñoå naùt. Maõi ñeán naêm 1881, coâng temple is an ancient temple, and a töû Höôøng Thieát cuøng moät soá quan laïi ñaõ memorial to the founding temple of taùi thieát vaø khoâi phuïc laïi teân chuøa Vieân Patriarch Lieãu Quaùn, who had combined Thoâng. Taùm naêm sau, Hoøa Thöôïng Phaùp two sects of Chinese Dhyana to create a Laâm Chôn Kim vôùi söï hoã trôï cuûa Thaùi new Vietnamese Zen sect. Haäu Töø Duõ ñaõ truøng tu laïi chuøa. Vaøo naêm Vieân Thoâng Ñaïi Só: The omnipresent hearer 1966, chuøa ñöôïc truøng tu laàn nöõa. Vieân of those who call for help. Thoâng laø moät ngoâi chuøa coå löu nieäm nôi

Vieân Thoâng Tam Muoäi: Tam muoäi haønh naêng ñaït ñöôïc Phaät quaû töùc thôøi (nöông theo cuûa phaùp tính vieân thoâng cuûa 25 ñaïi só treân giaùo thuyeát cho raèng moät vieäc laøm vieân dung phaùp hoäi Laêng Nghieâm, ñaëc bieät laø aâm thanh heát thaûy caùc vieäc laøm; moät ngoâi vò ñaày ñuû heát coù khaép moïi nôi cuûa Ñöùc Quaùn Theá AÂm—The thaûy moïi ngoâi vò)—Perfect reality; the T'ien- various samadhi of supernatural powers of the T'ai perfect doctrine which enables one to twenty-five "great ones" of the Surangama attain reality or Buddhahood at once. Sutra, especially of the omnipresent hearer of Vieân Tòch: Parinirvana (skt)—Nieát Baøn— those who call, i.e. Kuan-Yin. Dieät Ñoä—Nhaäp vaøo Nieát Baøn hoaøn toaøn an Vieân Thoâng Thieàn Sö: Zen Master Vieân tònh vaø tónh dieäu—Coâng ñöùc vieân maõn, moïi aùc Thoâng (1085-1151)—Thieàn sö Vieät Nam, queâ quaáy ñeàu taän

dieät, thoaùt khoûi nhöõng khoå ñau ôû Thaêng Long, Baéc Vieät. Töø nhoû tö chaát raát cuûa luaân hoài sanh töû vaø böôùc vaøo nôi choán an thoâng minh. Ngaøi xuaát gia laøm ñeä töû cuûa Thieàn vui hoaøn toaøn—Perfect rest, i.e. parinirvana; sö Vieân Hoïc ôû chuøa An Quoác. Ngaøi laø phaùp töû the perfection of all virue and the elimination ñôøi thöù 18 doøng Thieàn Tyø Ni Ña Löu Chi. Naêm of all evil, release from the miseries of 1112, sau khi truøng tu chuøa Dieân Thoï, vua nhaø transmigration and entrance into the fullest Lyù trieäu hoài ngaøi veà truï trì. Ñeán naêm 1130, vua joy. Lyù Thaàn Toâng trieäu ngaøi vaøo cung ñeå baøn Vieân Tín: chuyeän chính trò vaø ngoaïi giao. Veà sau, ngaøi 1) Tín taâm hoaøn toaøn—Complete faith. dôøi ñeán Coå Hieàn, thuoäc tænh Nam Ñònh ñeå xaây 2) Nieàm tin vaøo Vieân Toâng. Nieàm tin oâm chuøa Quoác AÂn. Ngaøi thò tòch tòch naêm 1151, troïn caû vuõ truï vaïn vaät: The faith of the thoï 72 tuoåi—A Vietnamese Zen master from “perfect” school. A T’ien-T’ai doctrine Thaêng Long, North Vietnam. He was very that a moment’s faith embraces the intelligent since his young age. He left home universe. at young age and became a disciple of Zen Vieân Toâng: Toâng phaùi cuûa vieân giaùo, chæ toâng master Vieân Hoïc at An Quoác Temple. He was Thieân Thai—The sect of the complete or final the Dharma heir of the eighteenth generation Budha-truth, i.e. T’ien-T’ai. of Vinitaruci Zen Sect. In 1112, after Vieân Trí Ñaïo Ngoâ Thieàn Sö: Zen master rebuilding Dieân Thoï Temple, King Lyù sent an Yuan-Zhi-T’ao-Wu—Thieàn Sö Vieân Trí Ñaïo Imperial Order to summon him to stay there. In Ngoâ sanh naêm 769 taïi Dö Chöông (nay thuoäc 1130, King Lyù Thaàn Toâng summoned him to tænh Giang Taây), laø ñeä töû cuûa Thieàn Sö Döôïc the Royal Palace to discuss with him political Sôn—Zen Master Yuan-Zhi-T’ao-Wu was and foreign affairs. Later, he moved to Coå born in 769 in Yu-Zhang (now in Jiang-Xi Hieàn, Nam Ñònh to build Quoác AÂn Temple. He Province), was a disciple of Yao-Shan. passed away in 1151, at the age of 72. • Moät hoâm, Döôïc Sôn hoûi sö: “Ngöôi ñi veà Vieân Thuyeân: Söï phôi baøy toaøn giaùo ñöôïc ñaâu?” Sö thöa: “Ñi daïo nuùi veà.” Döôïc Sôn tìm thaáy trong Kinh Hoa Nghieâm vaø Phaùp baûo: “Chaúng rôøi thaát naày, ñem gì veà, noùi Hoa—Exposition of the perfect of all- mau!” Sö thöa: embracing doctrine, as found in the Hua-Yen “Sôn thöôïng ñieåu nhi ñaàu tôï tuyeát and Lotus sutras. Giaùn ñeå du ngö mang baát trieät.” Vieân Thöøa: Phaät Thöøa hay giaùo phaùp vieân (Treân nuùi chim con ñaàu tôï tuyeát maõn khoâng thieáu soùt—The all-complete Ñaùy khe caù loäi lo chaúng cuøng). vehicle, the final teaching of Buddha. One day, Zen master Yao-Shan asked Vieân Thöïc: Vieân ñoán nhöùt thöïc, chæ giaùo lyù T’ao-Wu: “Where have you been?” T’ao- cuûa toâng Thieân Thai giuùp haønh giaû coù khaû Wu said: “Walking on the mountain.”

Yao-Shan said: “Without leaving this then asked T’ao-Wu: “What do you say?” room, quickly speak!” T’ao-Wu said: “On T’ao-Wu said: “Bodhi sits listening to it. the mountain the birds are white as snow. Bodhi lies down listening to it. But as for At the bottom of the brook the fish never the one who neither sits nor lies down, stop swimming.” speak! Speak!” Kui-Shan got up and left. • Sö cuøng Ñaøm Thaïnh ñöùng haàu Döôïc Sôn. • Qui Sôn Linh Höïu hoûi sö: “ÔÛ ñaâu ñeán?” Döôïc Sôn baûo: “Choã

trí chaúng nghó ñeán, Sö ñaùp: “Khaùn beänh ñeán.” Qui Sôn Linh toái kî, noùi tôùi, noùi tôùi töùc ñaàu moïc söøng, Höïu hoûi: “Coù bao nhieâu ngöôøi beänh?” Sö Trí ñaàu ñaø (aùm chæ sö) hieåu theá naøo?” Sö ñaùp: “Coù ngöôøi beänh, coù ngöôøi chaúng lieàn ñi ra. Ñaøm Thaïnh hoûi Döôïc Sôn: “Sö beänh.” Qui Sôn Linh Höïu noùi: “Coù ngöôøi huynh Trí vì sao khoâng ñaùp lôøi Hoøa khoâng beänh ñaâu khoâng phaûi Trí ñaàu ñaø?” Thöôïng?” Döôïc Sôn baûo: “Hoâm nay ta Sö ñaùp: “beänh cuøng chaúng beänh ñeàu ñau löng, y ñaõ bieát, ngöôi hoûi laáy y.” Ñaøm khoâng can heä vieäc noù, noùi mau! Noùi Thaïnh ñeán hoûi sö: “Vöøa roài, sao sö huynh mau!”—Kui-Shan asked T’ao-Wu: khoâng ñaùp lôøi Hoøa Thöôïng?” Sö baûo: “Where did you go?” T’ao-Wu said: “To “Huynh ñeán hoûi Hoøa Thöôïng ñi.”—One see a doctor.” Kui-Shan asked: “How day, T’ao-Wu and Yun-Yan were with many people are sick?” T’ao-Wu said: Yao-Shan, Yao-Shan said: “Saying that “Some are sick, some are not.” Kui-Shan there is a place where wisdom does not said: “Is one who is not sick has nothing to reach violates the taboo. Any saying this do with it?” will grow horns. Monk Zhi (T’ao-Wu), • Sö thò tòch ngaøy möôøi thaùng chín naêm what do you say?”T’ao-Wu then went out. 835—He died on the tenth day of the ninth Yun-Yan then asked Yao-Shan: “Why month in 835. didn’t elder brother answer you?” Yao- Vieân Tu: Shan said: “My back hurts today. Anyway, 1) Vieân tu vaïn haïnh ñeå thaønh Phaät: To he knows why. Why don’t you go ask observe (keep) all commandments him?” Yun-Yan then went to T’ao-Wu and perfectly. said: “Why didn’t you answer the master 2) Phaùp moân ñoàng thôøi tu tam quaùn Khoâng today?” T’ao-Wu said: “Go ask the Giaû Trung cuûa toâng Thieân Thai ñeå thaønh master.” Phaät—To observe the complete T’ien-T’ai • Qui Sôn Linh Höïu hoûi Vaân Nham Ñaøm meditation, at one and the same time to Thaïnh: “Boà Ñeà laáy gì laøm toøa?” Ñaøm comprehend the three ideas of noumenon, Thaïnh ñaùp: “Laáy voâ vi laøm toøa.” Ñaøm phenoumenon, and the middle path. Thaïnh laïi hoûi Linh Höïu caâu aáy. Linh Höïu Vieân Vò: Thöù vò cuûa Vieân giaùo. Tuøy thöù vò maø ñaùp: “Laáy caùc phaùp khoâng laøm toøa.” Linh thu nhieáp vieân dung taát caû—The perfect status, Höïu laïi ñem caâu aáy hoûi sö. Sö ñaùp: “Ngoài the position of the “perfect” school, perfect thì cho y ngoài, naèm thì cho y naèm. Coù moät unity which embraces all diversity. ngöôøi chaúng ngoài chaúng naèm, haõy noùi Vieån Voâng: Dreamy. mau! Noùi mau!” Qui Sôn lieàn ñöùng daäy boû Vieãn: Xa—Distant—Far—Far removed. ñi—Kui-Shan asked Yun-Yan: “With what does bodhi sit?” Yun-Yan said: “It sits Vieãn AÛnh: Outlook. with nonaction.” Yun-Yan then asked Kui- Vieãn Caûnh: Perspective. Shan the same question. Kui-Shan said: “It Vieãn Caän: Far and near. sits with all empty dharmas.” Yun-Yan

Vieãn Haønh Ñòa: Duragama (skt)—Teân ñòa Vieãn Traàn Ly Caáu: Xa lìa traàn caáu (traàn caáu thöù baûy trong thaäp ñòa Boà Taùt, ôû ñòa naày caùc vò laø teân chung cuûa phieàn naõo. Vieãn traàn ly caáu Boà Taùt vöôït raát xa theá gian, vöôït ra ngoaøi tö laø xa lìa khoûi moïi caáu chöôùng cuûa phieàn naõo, töôûng töï ñoä ñeå tieán ñeán ñoä tha. Trong giai ñaït ñöôïc phaùp nhaõn tònh cuûa baäc sô ñòa boà taùt ñoaïn naày vò Boà Taùt rôøi boû theá giôùi hieän töôïng hay sô quaû nhò thöøa)—To be far removed from ñeå an truï trong thuaàn voâ töôùng quaùn—The the dust and

defilement of the world. seventh stage of the bodhisattva, the stage of Vieãn Töôïng: View—Prospect. proceeding afar, getting above ideas of self in Vieän: order to help others. In this stage, a bodhisatva 1) Töï vieän: Arama (skt)—Monastery— leaves the world of phenomena and enjoys Hall—Court—Institute—Chamber. mystic contemplation. 2) Vieän trôï: To aid—To assist—To help. Vieãn Khaùch: Stranger. Vieän Chuû: Coøn goïi laø Töï Chuû, xöa goïi laø Vieãn Khieån: Remote control. Giaùm Söï trong chuøa. Baây giôø vieän chuû duøng Vieãn Lai: To come from afar. ñeå goïi vò Taêng truï trì trong chuøa—The abbot Vieãn Ly: Vivrj or Vivarjana (skt)—Xa lìa— of a monastery. Xa lìa hay taùch rôøi thöïc taùnh chaân nhö voâ vi Vieän Chöùng: To supply (bring forward as) khoûi nhöõng phaùp höõu vi hieän töôïng—To leave proofs. afar off—To be far removed—Free from— Vieän Côù: To allege as pretext. Absolute separation of unconditioned reality Vieän Daãn: To adduce (bring forward as) from the realm of phenomena. proof—To cite—To refer. Vieãn Ly Laïc: Nieàm an laïc cuûa coõi Sô Thieàn Vieän Leõ: See Vieän Côù. Thieân, trong ñoù haønh giaû xa lìa moïi caáu Vieän Lyù: To bring forward arguments. chöôùng phieàn naõo ñeå an truï trong thuaàn voâ Vieän Teá Baàn: Hospice. töôùng quaùn—The joy of the first dhyana heaven, in which the defilement of desire is Vieáng: To visit. left far behind in mystic contemplation. Vieát: To write. Vieãn Ly Nhaát Thieát Chö Phaân Bieät: Vieät: Sarvakalpanavirahitam (skt)—Taùch khoûi moïi 1) Böôùc qua: To step over—To pass over. phaân bieät—Being free from all discrimination. 2) Vöôït qua: To exceed. Vieãn Ly Sinh Truï Dieät Kieán: Thoaùt khoûi 3) Sieâu vieät: To surpass. caùi kieán giaûi ñaët treân sinh truï dieät—Freeing Vieät Daõ: Cross-country. oneself from the view of birth, abiding, and Vieät Hyû Tam Muoäi: Coøn goïi laø Sieâu Hyû disapearance. Tam Muoäi, tam muoäi cuûa baø Da Du Ñaø La (vôï Vieãn Nhaân: Remote cause. cuûa Thaùi Töû Taát Ñaït Ña vaø meï cuûa La Haàu Vieãn Phöông: Remote (far away) place. La). Döïa vaøo tam muoäi naày maø sinh ra caùc loaïi vui möøng khoâng coù gì coù theå so saùnh ñöôïc Vieãn Sö: Töùc ngaøi Tueä Vieãn, moät vò sö noåi cho mình vaø cho ngöôøi—Samdhi of tieáng cuûa Trung Quoác veà ñôøi nhaø Ñöôøng— Yasodhara, wife of Sakyamuni and mother of Hui-Yuan, a noted monk during the T’ang Rahula, which causes all kinds of joys to self dynasty. and others. Vieãn Thò: Far-sighted. Vieät Söû: Vietnamese history. Vieãn Thoâng: Telecommunication. Vieät Toäi: Goïi taét cuûa Vieät Tyø Ni Toäi, hay laø toäi vöôït qua Tyø Ni Phaùp Giôùi—Exceeding sin,

or transgression of the law, particularly of Sometimes we seek undue publicity too. esoteric law or monastic vows. We must agree that human natue is to feel Vinh: pleasant and happy when our fame is 1) Vinh döï: Honourable. spread far and wide. But through our 2) Vinh quang: Glory—Splendour. practical experience, fame and glory are Vinh Döï: Honor—Honourable. passing away; sooner or later they will vanish. Vinh Haøm: Honourable title. b) Muoán coù danh döï, nhieàu ngöôøi saün saøng lo Vinh Haïnh: See Vinh Döï. loùt hay cho caùc moùn tieàn lôùn lao cho Vinh Hoa: Vinh hoa cuûa cuoäc ñôøi chæ laø nhöõng ngöôøi coù quyeàn haønh ñeå laøm cho nhöõng thöù taïm bôï, thaáy ñoù maát ñoù—Glory— thieân haï bieát ñeán; moät soá ngöôøi tröng baøy The glory of life, viewed as transient. loøng haûo taâm baèng

caùch cuùng döôøng caû Vinh Lôïi: Honour and interest. traêm chö Taêng Ni, nhöng hoï laïi hoaøn toaøn Vinh Nhuïc: Honor and dishonor. laïnh nhaït tröôùc söï ñau khoå cuûa ngöôøi (I) Vinh nhuïc laø moät caëp hoaøn caûnh traàn theá ngheøo, hay laùng gieàng thieáu thoán—To khoâng theå traùnh ñöôïc maø ta phaûi ñöông obtain honour, some are prepared to offer ñaàu trong ñôøi soáng haèng ngaøy—Honour gratification or give substantial donations and dishonour are a pair of inevitable to those in power. For the sake of worldly conditions that confront us in the publicity, some exhibit their generosity by course of our daily lives. giving alms to a hundred monks and nuns 1) Vinh—Honour: and even more, but they may be totally a) Chuùng ta luoân thích thuù vôùi vinh vaø luoân indifferent to the sufferings of the poor gheùt nhuïc. Danh döï laøm ta vui söôùng vaø and the needy in the neighbourhood. nhuïc laøm chuùng ta buoàn khoå. Chuùng ta 2) Nhuïc—Dishonour: ham thích trôû neân noåi tieáng. Nhieàu ngöôøi a) Chaéc chaén chuùng ta seõ khoâng nghe loït tai ao öôùc thaáy hình aûnh cuûa mình treân taïp chí hay xao ñoäng khi phaûi chòu nhöõng ñieàu baèng baát cöù giaù naøo. Chuùng ta raát vui nhuïc nhaõ. Laàn nöõa, ñaây laø baûn chaát töï möøng khi thaáy nhöõng hoaït ñoäng cuûa mình nhieân cuûa con ngöôøi. Phaûi maát nhieàu thôøi ñöôïc ñem ra quaûng baù, duø nhöõng sinh hoaït gian môùi xaây döïng ñöôïc vinh döï, nhöng aáy hoaøn toaøn khoâng coù nghóa lyù gì, vaø ñoâi vinh döï naày coù theå bò vuøi choân trong nhaùy khi chuùng ta quaûng baù quaù möùc. Chuùng ta maét. Chuyeän naày deã hieåu vì baûn chaát con phaûi coâng nhaän raèng baûn chaát töï nhieân cuûa ngöôøi laø luoân thích khen mình cheâ ngöôøi. con ngöôøi laø caûm thaáy sung söôùng vaø haïnh Khoâng ai coù ñöôïc mieãn tröø nhöõng lôøi cheâ phuùc khi danh cuûa ta lan roäng. Nhöng qua traùch. Baïn coù theå soáng moät ñôøi nhö Ñöùc kinh nghieäm thöïc teá, danh döï naøo roài cuõng Phaät, nhöng baïn vaãn khoâng ñöôïc mieãn tröø seõ qua ñi, chuùng seõ tieâu tan thaønh maây nhöõng lôøi pheâ bình, taán coâng hay maï lî— khoùi trong moât sôùm moät chieàu—We We will surely perturbed when receiving always welcome honour or fame and dishonour. This is again the human nature. dislike dishonour. Honour gladdens our It takes a long long time to build up a good heart; dishonour disheartens us. We desire reputation, but in no time the hard-earning to become famous. We long to see our good name can be ruined. This matter is pictures in the papers. We are greatly not difficult to understand because human pleased when our activities, however nature is always like that, we always like insignificant, are given publicity. to praise ourselves and to dishonour

others. Nobody is exempt from the ill- Hoøa Thöôïng Dhammananda ñaõ daïy—It is famed remark even the Buddha. You may needless to waste time in correcting the live the life of a Buddha, but you will not false reports unless circumstances compel be exempt from criticisms, attacks, and you to necessitate a clarification. The insults. enemy is gratified when he sees that you b) Thôøi Ñöùc Phaät coøn taïi theá, Ngaøi laø moät are hurt. That is what he actually expects. ngöôøi noåi tieáng nhaát veà ñöùc haïnh, nhöng If you are indifferent, such cuõng laø ngöôøi bò noùi xaáu nhieàu nhaát thôøi misrepresentations wil fal on deaf ears. It baáy giôø. Moät soá ngöôøi choáng ñoái Ñöùc Phaät is not possible to put a stop to false ñaõ phao tin veà moät phuï nöõ

thöôøng nguû laïi accusations, reports and rumours; ñeâm trong tu vieän, nhöng hoï ñaõ thaát baïi therefore, in The Gems of Buddhism trong aâm möu heøn haï naày. Theá laø hoï quay Wisdom, most Venerable Dhammananda sang phao tin Ñöùc Phaät vaø caùc ñeä töû cuûa taught: Ngaøi ñaõ gieát cheát ngöôøi ñaøn baø vaø choân a) Thaáy loãi ngöôøi khaùc, ta neân cö xöû nhö moät xaùc trong ñoáng raùc hoa heùo taøn trong tu ngöôøi muø: In seeing the faults of others, vieän. Tuy nhieân, veà sau naày chính nhöõng we should behave like a blind person. ngöôøi naày ñaõ xaùc nhaän chính hoï laø thuû b) Khi nghe thaáy nhöõng lôøi bình phaåm baát phaïm—At the time of the Buddha, the coâng cuûa ngöôøi khaùc, chuùng ta neân xöû söï Buddha was the most famous for his nhö moät ngöôøi ñieác: In hearing unjust virtues, but he was the one who received criticism of others, we should behave like the most criticisms, attacks and insults. a deaf person. Some antagonists of the Buddha spread a c) Noùi xaáu veà ngöôøi khaùc, ta neân cö xöû nhö rumour that a woman used to spend the moät ngöôøi ngu: In speaking ill of others, night in the monastery, but they failed we should behave like a dumb person. because noone believed them. Having d) Choù suûa maëc choù, khaùch löõ haønh vaãn tieáp failed in this mean attempt, thay spread tuïc tieán böôùc: Dogs bark, but the caravans false news among the people that the move on peacefully. Buddha and his disciples murdered that e) Chuùng ta nghó seõ bò neùm buøn nhô thay vì very woman and hid her corpse in the hoa hoàng. Nhö vaäy chuùng ta seõ khoâng bò rubbish-heap of withered flowers within thaát voïng: We should expect mud to be the monastery. The conspirators admitted thrown at us instead of roses. Then there that they were the culprits. will be no disappointments. (II) Ñoái trò Vinh Nhuïc—To treat honour and f) Duø khoù khaên chuùng ta noã löïc trau doài dishonour. khoâng luyeán chaáp. Moät mình ta ñeán, moät 1) Khoâng caàn thieát phaûi phí phaïm thì giôø ñeå mình ta ñi. Khoâng luyeán chaáp laø haïnh caûi chaùnh nhöõng baùo caùo sai laàm töø phi phuùc treân theá giôùi naày: Though difficult, nhöõng hoaøn caûnh baét buoäc caàn thieát söï we should try to cultivate nonattachment. saùng toû. Keû ñòch seõ haøi loøng khi thaáy baïn Alone we come, alone we go. bò ñau. Ñoù laø ñieàu keû ñòch mong muoán. Nonattachment is happiness in this world. Neáu baïn döûng döng thì nhöõng xuyeân taïc g) Khoâng quan taâm ñeán nhöõng muõi teân ñoäc nhö vaäy seõ rôi vaøo nhöõng loã tai ñieác. phoùng ra bôûi gioïng löôõi buoâng lung, moät Khoâng theå naøo coù theå ngaên chaän nhöõng lôøi mình chuùng ta lang thang phuïc vuï tha buoäc toäi, ñoàn ñaõi vaø ræ tai sai laàm, neân nhaân vôùi heát khaû naêng: Unmindful of the trong Nhöõng Haït Ngoïc Trí Tueä Phaät Giaùo, poisonous darts of uncurbed tongues,

alone we should wander serving others to which it springs. We are living in a muddy the best of our ability. world. Numerous lotuses spring therefrom h) Thaät laø laï luøng nhöõng vó nhaân bò phæ baùng, without being contaminated by the mud, noùi xaáu, ñaàu ñoäc, haønh xaùc vaø bò baén. Nhaø they adorn the world. Like lotuses we hieàn trieát Socrates bò ñaàu doäc, chuùa Jesus should try to lead blameless and noble cao thöôïng bò ñoùng ñinh taøn nhaãn treân lives, unmindful of the mud that may be thaäp töï giaù, Gandhi bò baén cheát, vaân vaân: thrown at us. It is rather strange that

great men have d) Ñi lang thang moät mình nhö con teâ giaùc: been slandered, vilified, poisoned, Wander alone like a rhinoceros. crucified or shot. Great Socrates was e) Nhö chuùa sôn laâm, sö töû khoâng heà bieát sôï. poisoned, Noble Jesus Christ, and Gandhi Do baûn chaát chuùng khoâng sôï haõi tröôùc was shot, etc. nhöõng tieáng roáng cuûa caùc con vaät khaùc. 2) Theá giôùi naày ñaày raãy choâng gai soûi ñaù, Trong theá giôùi naày, chuùng ta coù theå nghe khoâng theå naøo chuùng ta chuyeån chuùng heát nhöõng baùo caùo traùi ngöôïc, lôøi keát toäi sai ñöôïc. Nhöng neáu chuùng ta phaûi böôùc vaøo laàm, lôøi nhaän xeùt ñeâ heøn cuûa nhöõng gioïng nhöõng chöôùng ngaïi aáy, thay vì coá gaéng löôõi buoâng lung. Goáng nhö sö töû, ta khoâng loaïi boû chuùng ñi laø khoâng theå ñöôïc, chuùng neân nghe. Gioáng nhö quaû taï Bu-mô-ren, ta haõy theo lôøi khuyeân laø neân mang moät neùm ra roài seõ quay veà choã cuõ, tin ñoàn sai ñoâi giaøy ñeå böôùc cho khoûi bò ñau—The laàm seõ chaám döùt ngay nôi chuùng phaùt world is full of thorns and pebbles. It is xuaát: Being the kings of the forest, lions impossible to remove them all. But if we are fearless. By nature they are not have to walk, in spite of such obstacles, frightened by the roaring of other animals. instead of trying to remove them, which is In this world, we may hear adverse impossible, it is advisable to wear a pair of reports, false accusations, degrading slippers and walk harmlessly. remarks of uncurbed tongues. Like a lion, 3) Trong Kinh Phaùp Cuù, Ñöùc Phaät daïy—In we should not even listen to them. Like a The Dhammapada Sutta, the Buddha boomerang, false reports will end where taught: they began. a) Gioáng nhö sö töû khoâng run sôï tröôùc nhöõng 4) Ñaïi tröôïng phu khoâng maøng tôùi danh döï tieáng ñoäng: Be like a lion that trembles hay maát danh döï, vinh hay nhuïc. Hoï not at sounds. khoâng roái trí khi bò coâng kích hay phæ b) Gioáng nhö luoàng gioù khoâng baùm víu vaøo baùng, vì nhöõng vieäc laøm cuûa hoï khoâng maét löôùi: Be like the wind that does not phaûi vì muoán coù teân tuoåi hay danh döï. Hoï cling to the meshes of a net. khoâng maøng tôùi ngöôøi khaùc coâng nhaân hay c) Gioáng nhö hoa sen khoâng bò hoâi tanh bôûi khoâng coâng nhaän söï phuïc vuï cuûa hoï. Laøm buøn nôi noù moïc leân. Chuùng ta ñang soáng vieäc, hoï coù toaøn quyeàn nhöng khoâng phaûi trong moät theá giôùi vaån ñuïc buøn nhô. Nhieàu laø ñeå höôûng caùi quaû cuûa vieäc laøm aáy: ñoùa hoa sen moïc leân töø ñoù nhöng khoâng Great men are indifferent to honour, or nhieãm buøn nhô, chuùng toâ ñieåm theá giôùi. dishonour. They are not upset when they Gioáng nhö hoa sen, chuùng ta haõy coá gaéng are criticized or maligned for they work soáng cuoäc ñôøi cao thöôïng thì khoâng ai cheâ not for fame, nor for name or honour. traùch ñöôïc, khoâng quan taâm tôùi buøn nhô coù They are indifferent whether others theå neùm vaøo chuùng ta: Be like a lotus that recognize their services or not. To work, is not contaminated by the mud from

they have the right but not to the fruit sö cuoái cuøng cuûa phaùi Thieàn Phaùp Nhaõn. Ngaøi thereof. laø taùc giaû boä saùch Thieàn Toâng Canh Luïc, goàm Vinh Quang: Glorious. moät traêm quyeån—Zen master Yong-Ming- Vinh Qui: To return to one's native village Yan-Shao, one of the most famous monks in with honour. early Sung Dynasty. He was born in 904 in Yu- Hang (now located near Hang-Chou in Zhe- Vinh

Thaêng: To be promoted. Jiang Province), was a disciple of Zen Master Vónh: Vónh vieãn—Everlasting—Eternal— T'ian-T'ai-Te-Shao. He survived his master Perpetual. only by three years, was one of the last Vónh Bieät: To be separated forever. important masters of the Fa-Yan school of Vónh Gia Huyeàn Giaùc: Thieàn sö Trung Ch'an. He was the author of a book called Quoác vaøo ñôøi nhaø Ñöôøng, oâng sanh naêm 665. Record of Truth-Mirror in one hundred OÂng laø moät trong nhöõng ñeä töû xuaát saéc cuûa volumes. Luïc Toå Hueä Naêng. Baøi Chöùng Ñaïo Ca laø moät • Tình côø sö nghe tieáng boù cuûi rôi xuoáng ñaát baøi vieát veà thieàn raát ñöôïc phoå bieán. OÂng tòch maø toû ngoä vaø coù baøi keä nhö sau—His naêm 713 sau Taây Lòch—Yung-Chia-Hsuan- realization took place when he heard a Chueh was born in 665, a great Zen master bundle of fuel dropping on the ground: during the T'ang dynasty. He was one of the Coù gì rôi xuoáng chæ laâng laâng famous disciples of the Sixth Patriarch Hui- Khaép khaép hai beân chaúng maûy traàn Neng. His "Song of Realization" is a popular Soâng nuùi coû caây toaøn vuõ truï Zen writing. He died in 713 A.D. Ñaâu laø chaúng hieän Phaùp Vöông thaân ** See Huyeàn Giaùc Vónh Gia Thieàn Sö. Something dropped! It is no other Vónh Hoøa: Teân cuûa moät ngoâi chuøa toïa laïc thing; trong thò xaõ Baïc Lieâu, tænh Baïc Lieâu, Nam Right and left, there is nothing earthy: Vieät Nam. Chuøa ñaõ coù töø laâu, nhöng chæ laø moät Rivers and mountains and the great ngoâi chuøa nhoû. Ñeán naêm 1961, Hoøa Thöôïng earth, Trí Ñöùc veà xaây laïi caûnh chuøa khang trang nhö In them all revealed is the Body of baây giôø, laäp tröôøng trung hoïc Boà Ñeà tænh Baïc the Dharma-raja (Dharma-king). Lieâu—Name of a temple, located in Baïc Lieâu • Moät hoâm sö thöôïng ñöôøng daïy chuùng: town, Baïc Lieâu province, South Vietnam. It "Trong nuùi Tuyeát Ñaäu maây vöôn leân ngaøn was built a long time ago; however, it was only taàm khoâng döøng maûy thoùc, döïa ñaûnh a small temple. In 1961, Most Venerable Trí muoân nhaãn khoâng coù choã ñeå chôn. Taát caû Ñöùc had it rebuilt and opened Boà Ñeà High caùc ngöôi nhaèm choã naøo tieán boä?" Coù vò School of Baïc Lieâu province. Taêng hoûi: "Moät loái taét cuûa Tuyeát Ñaäu laøm Vónh Kieáp: Thôøi gian raát laâu daøi—Eternity— sao daãm ñi?" Sö ñaùp: "Böôùc böôùc hoa The everlasting aeon. laïnh keát, lôøi lôøi suoát ñaùy baêng."—One day Vónh Meänh: To live long. Zen master Yong-Ming-Yan-Shou Vónh Minh Dieân Thoï Thieàn Sö: Zen addressed the monks, saying: "This place, Xue-T'ou, has erupted eight thousand feet master Yong-Ming-Yan-Shou—Thieàn sö Vónh into the air and the earth has turned into Minh, moät cao Taêng ñaàu ñôøi nhaø Toáng. Ngaøi slippery grain, stacked in a freakish sanh naêm 904 taïi Dö Haøng (nay thuoäc tænh 80,000-foot peak. You have absolutely Trieát Giang), laø ñeä töû cuûa Thieàn sö Thieân Thai nothing upon which to stand. In what Ñöùc Thieàu. Ngaøi chæ soáng nhieàu hôn Thaày direction will you step forward?" mình coù ba naêm. Ngaøi laø moät trong nhöõng ñaïi

• Coù vò Taêng hoûi: "Theá naøo laø dieäu chæ cuûa meùt, cao 15 meùt. Nhöõng coâng trình chaïm khaéc Vónh Minh?" Sö ñaùp: "Laïi theâm höông goã ôû chuøa Vónh Nghieâm bao goàm bao lam töù ñi." Vò Taêng thöa: "Taï thaày chæ daïy." Sö linh, Long, Laân, Quy, Phuïng, bao lam cöûu noùi: "Haõy möøng chôù giao thieäp." Vò Taêng long,

töôïng caùc vò La Haùn, ñaëc bieät laø nhöõng ñaûnh leã. Sö noùi: “Haõy laéng nghe baøi keä böùc phuø ñieâu treân baøn höông aùn, chaïm troå caùc naày.” ngoâi chuøa danh tieáng trong nöôùc vaø caùc nöôùc “Duïc thöùc Vónh Minh chæ AÙ Chaâu. Ñieän thôø Phaät ñöôïc trang trí toân Moân tieàn nhaát hoà thuûy nghieâm. Chính giöõa thôø Ñöùc Phaät Thích Ca, Nhaät chieáu quang minh sanh hai beân thôø hai vò Boà Taùt Phoå Hieàn vaø Vaên Phong lai ba laõng khôûi.” Thuø. Trong Chaùnh ñieän, coù saùu töôïng La Haùn, (Bieát dieäu chæ Vónh Minh goàm caùc vò: Khuyeán Hoïc La Haùn, Thuyeát Tröôùc cöûa nöôùc moät hoà Phaùp Vaên Phaùp La Haùn, Ñaïo Sôn Ñòa Nguïc Trôøi soi aùnh saùng daäy Tieáp Hoùa La Haùn, Cuùng Döôøng Boá Thí La Gioù sang soùng moøi sanh). Haùn 1, Cuùng Döôøng Boá Thí La Haùn 2, Ñaïi A monk asked: “What is Yong-Ming’s Haøn Ñòa Nguïc Tieáp Hoùa La Haùn. Moãi töôïng wondrous mystery?” Yan-Shou said: “Add ngang 1,10 meùt, cao 1,90 meùt; ñeá ngang 1,43 more incense.” The monk said: “Thank meùt, cao 47 phaân. Hai beân töôïng coù quyû ñoäi you, master, for your instruction.” Yan- ñeøn cuùng Phaät. Beân traùi saân thöôïng laø thaùp thôø Shou said: “So you’ve satisfied and don’t Ñöùc Quaùn Theá AÂm Boà Taùt, treân moät dieän tích want to delve deeper?” The monk bowed. 200 meùt vuoâng. Thaùp baûy taàng, cao 35 thöôùc. Yan-Shou said: “Listen to this verse” Thaùp hình vuoâng, moãi caïnh cuûa taàng choùt laø 7 “If you desire to know Yong-Ming’s meùt. Hai beân cöûa ra vaøo coù hai pho töôïng Kim mystery, Cang ñaép noåi. Treân taàng thöù baûy cuûa thaùp coù Before the gate is the lake’s surface. ñaép noåi 25 töôïng Thaát Phaät vaø chö Toå, moãi The sun illuminates all life. töôïng coù khung vuoâng, moãi caïnh laø 1,05 meùt— The wind arises and waves come up.” Name of a famous pagoda located in the third • Vaøo thaùng möôøi hai naêm 975, sö nhuoám district, Saigon City, South Vietnam. It was beänh, hai ngaøy sau sö noùi lôøi giaõ bieät built in 1964 and completed in 1971. The upper cuøng Taêng chuùng, roài ngoài kieát giaø thò floor court is 10 meters long. On the left of the tòch. Thaùp cuûa sö ñöôïc ñaët treân nuùi Ñaïi pagoda stands the stupa of Avalokitesvara Bi—During the twelfth month of 975, Bodhisattva with seven storeys. On the right, Yong-Ming became ill. Two days later he there is a bell tower built emerging from the bade the monks farewell. Sitting cross-court. The great bell was donated by the legged in an upright position, he passed Japanese Buddhist Sangha. The Holy Shrine is away. His stupa was placed on “Great a magnificient building, 22 meters wide, 35 Compassion” Mountain. meters long, and 15 meters high. The wooden Vónh Nghieâm: Teân moät ngoâi chuøa noåi tieáng carvings conserved at Vónh Nghieâm Pagoda naèm trong quaän ba, thaønh phoá Saøi Goøn, Nam include carved drafts of the four sacred Vieät Nam. Chuøa ñöôïc kieán laäp naêm 1964. Saân animals, the dragon, the unicorn, the tortoise, thöôïng chuøa daøi 10 meùt, beân traùi coù thaùp Quan and the phoenix, those of nine dragons, the AÂm baûy taàng, beân phaûi coù thaùp chuoâng xaây statues of the Eighteen Arahats, etc. Especially cao treân saân thöôïng. Quaû ñaïi hoàng chung do noticeable are the bas-reliefs on the altars Giaùo Hoäi Phaät Giaùo Nhaät Boån hieán cuùng. Baùi illustrating famous pagodas in home and Asian ñieän laø moät toøa nguy nga, daøi 35 meùt, roäng 22 countries. The Buddha Shrine is decorated

solemnly. The statue of Sakyamuni Buddha is ñöôïc xaây döïng laïi vaø trang trí theo kieàu môùi, worshipped between those of Samantabhadra vöøa theo kieán truùc caû ñoâng laãn taây. Trong Bodhisattva and Manjusri Bodhisattva. In the chaùnh ñieän, coù nhieàu pho töôïng vaø rui meø Main Hall, there are six sets of Arahats: the ñöôïc chaïm troå coâng phu. Ñaëc bieät laø boä thaäp Arahats admonishing to study Dharma, baùt La Haùn laø nhöõng taùc phaåm chaïm khaéc treân preaching and listening to Dharma, saving the goã ñoäc ñaùo cuûa caùc nhaø ñieâu khaéc mieàn Nam beings in Mount Sword Hell, giving alms, vaøo tieàn baùn theá kyû 20. Boä thaäp baùt La Haùn do saving beings in extremely cold hell. Each Hoøa Thöôïng Chaùnh Haäu ngöôøi Minh Höông statue is 1.10 meters long, 1.90 meters high. ñuùc naêm 1907. Töôïng baèng danh moäc, moãi The base is 1.43 meters and 0.47 meter high. töôïng cao 8 taác, beà ngang khoaûng 58 phaân, On both sides of the statues are two devils with ñöôïc ñaët hai beân chaùnh ñieän. Moãi vò tay caàm lamps on their heads for worshipping the böûu boái töôïng tröng cho caùc giaùc quan maø theo Buddha. On the left side of the upper court ñaïo Phaät goïi laø luïc caên (maét, tai, muõi, löôõi, stands the statue of Avalokitesvara Stupa in an thaân, yù)—Name of a famous ancient pagoda area of 200 square meters. It is a seven-storey located in Myõ Phong village, Myõ Tho City, stupa, 35 meters high. It is shaped in square, South Vietnam. The pagoda was built by Mr. each side of the first storey is 7 meters long. Buøi Coâng Ñaït in the early nineteenth century. On both sides of the door stand two statues of In 1849, it was rebuilt to become a great one bas-relief-carved Vajradeva. On the seventh with its new name Vónh Traøng Töï by Most storey of the stupa, there are bas-reliefs of Venerable Hueä Ñaêng, Head of the pagoda. In twenty-five Holy statues, i.e. seven Buddhas 1907, it was restored and solemnly decorated and Patriarchs. Each of the statue is bounded in by Most Venerable Chaùnh Haäu. The facade of a square frame, each side is 1.05 meters wide. the Main Hall and the Patriarch Hall were also Vónh Phuùc: Eternal happiness rebuilt and decorated in a new style, that is, Vónh Quyeát: To separate forever. the Eastern architecture combined with the Western one. In the Main Hall stand a lot of Vónh Sinh: painstakingly carved statues and drafts. 1) Cuoäc soáng vónh vieån nôi coõi Taây Phöông Distinguished from them is a set of Eighteen Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø: Enternal Arahats which are skillfully engraved wooden life or perpetual life in the Pure Land of masterpieces created by the artists from South the Amitabha Buddha. Vietnam in the early twentieth century. This 2) Baát Töû: Immortality. set of eighteen Arahats cast in 1907 by Most 3) Nieát Baøn: Nirvana (khoâng sanh khoâng Venerable Chaùnh Haäu from Minh Höông, the dieät—not being born, not reborn, therefore statues are made of precious wood. Each of not dying). which is 0.80 meter high, 0.58 meter wide and Vónh Toàn: To exist forever. placed on both sides of the Main Hall. Each Vónh Traøng: Teân moät ngoâi chuøa coå noåi tieáng image with its own magic wand is a symbol of toïa laïc trong xaõ Myõ Phong, thaønh phoá Myõ Tho, the six senses known as the Six Internal Sense Nam Vieät Nam. Chuøa coù töø ñaàu theá kyû thöù 19 Fields in Buddhism (eyes, ears, tongues, nose, do oâng Buøi Coâng Ñaït xaây döïng. Ñeán naêm body, and mind). 1849, Hoøa Thöôïng Hueä

Ñaêng, nguyeân ôû chuøa Vónh Vieãn: Eternal—Everlasting—Endless— Giaùc Laâm Gia Ñònh, xuoáng truï trì, ñöùng ra xaây Perpetual. döïng ngoâi ñaïi töï vôùi teân Vónh Traøng. Ñeán naêm Vít Xuoáng: To pull down. 1907, Hoøa Thöôïng Chaùnh Haäu ñaõ cho truøng tu vaø toân taïo laïi. Maët tieàn chaùnh ñieän vaø nhaø Toå Víu:

1) Vöôùng víu—To attach (cling) to. Voøng Luaân Hoài Sanh Töû: Samsara (skt)— 2) Vaù víu—To patch. Circle of birth and death—Circle of misery— Vo: Circle of suffering. 1) To wash rice. Voøng Ngaõ Chaáp: The cycle of ego- 2) To roll (trun—Tuck) up (one's sleeves). attachment. 3) To roll into a ball (vo troøn). Voøng Troân OÁc: Spiral. Voø: To crush in one's hand. Voõng: Voø Voõ: To be lonely. 1) Caùi löôùi: Jala (skt)—A net—A web. Voø Xeù: To crumple up and to tear into piece. 2) Kinh Phaïm Voõng: The Brahmajala Voû: Sutra—See Kinh Phaïm Voõng in 1) Skin—Bark---Peel—husk (rice). Vietnamese-English Section. 2) Appearance (people). 3) Caùi voõng: Hammock. Voõ Phu: Brutal man. Voõng Cöïc: Boundless—Endless. Voõ Veõ: To know imperfectly. Voõng Loïng: Hammock and parasol. Voùc: Statture—Height. Voõng Muïc: Maét löôùi—The "eyes" or meshes Voïc: To play with—To amuse oneself with— of a net. To dabble. Voõng Ngöõ: Nonsense. Voùi: To stretch (reach) out. Voïng: Voøi Voïi: Very high—Sky-high. 1) Hy voïng: Hope—To expect. Voøm Trôøi: The arch of the heavens. 2) Khoâng thaät: Vitatha (p & skt)—Untrue— False—Unreal—Futile—Vain. Vong: Mithya (skt)—False—Untrue— 3) Nhìn veà: To look at, or for. Erroneous—Gone—Lost—Dead. 4) Tieáng voïng: To sound-To echo. Vong AÂn: Ungrateful—Unthankful— 5) Voïng ngöõ: Lying—See Noùi Doái, and Noùi Thankless—To show ingratitude. Lôøi Ñaâm Thoïc. Vong Baûn: To forget one's origin. Voïng Caûnh Giôùi: Voïng taâm xuaát hieän neân Vong Giaû: Ngöôøi cheát—The dead. môùi coù caûnh hö voïng (voïng caûnh naày chính laø Vong Hoàn: The soul of the dead—Wandering moïi hieän töôïng, moïi söï vaät treân theá gian soul. naày)—False environment—The unreal world. Vong Khöôùc: To forget. Voïng Caùo: To accuse falsely. Vong Kyù: See Vong Khöôùc. Voïng Chaáp: Quan nieäm chaáp tröôùc hay coá Vong Linh: The spirit of the dead person. giöõ laáy khoâng lìa boû hö voïng—False tenets— Vong Maïng: To risk (venture) one's life. Holding on to false views. Vong Nhaân: The dead. Voïng Chöùng: False witness. Vong Nieân: Voïng Duyeân: Duyeân laø nhöõng söï vaät trong 1) A long time ago (friends). vaø ngoaøi coù quan heä vôùi thaân ta, taát caû nhöõng 2) To forget one's age. caùi ñoù ñeàu laø hö voïng caû. Chính nhöõng thöù ñoù Voøng: Circle. laø ñaàu moái taïo ra nhöõng tö töôûng sai laàm—The unreality of one's environment—The causes of Voøng Haøo Quang: Halo. erroneous ideas. Voøng Laån Quaån: Vicious circle. Voïng Keá Töï Tính: Prabhedanayalakshana or Parikalpita (skt)—Söï töôûng töôïng—

Imagination—Khía caïnh cuûa söï ñaëc thuø sinh mind or heart of all men—The illusion khôûi töø söï töôûng töôïng sai laàm—The aspect of (deluded, wrong, false, or misleading)-mind, individuation arising from false imagination— which results in complexity and confusion in See Tam Töï Tính Töôùng (1). this world. Voïng Kieán: Söï hö voïng phaân bieät khoâng Voïng Thuyeát: False words. ñuùng vôùi söï thaät, cho nhöõng thöù hö giaû laø Voïng Thöùc: Deluded consciousness. thöïc—False views of reality—Taking the Voïng Toäc: Honourable family. seeming as real. Voïng Traàn:

Muoân vaät treân ñôøi naày voán hö Voïng Ngaõ: Illusory ego, in contrast with the voïng vaø nhieãm caáu—The unreal or unclean real or nirvana ego (chaân ngaõ). world. Voïng Ngaõ Chaáp: The wrong ego- Voïng Töôûng: Vitathavitakka (p)—Chaáp giöõ attachment. moïi phaân bieät sai laàm—False (erroneous) Voïng Ngoân: Voïng thuyeát—False words or thinking—Erroneous thought—False notions— talk—Lies. False ideas—False thoughts—The mental Voïng Ngöõ: Vitatha-vac or Vitatha-vadin processes of living beings on greed, hatred and (skt). stupidity. • Lôøi noùi giaû doái ñeå phæ baùng, khoe khoang Voïng Töôûng Vi Teá: Subtle delusive hay löøa doái ngöôøi khaùc—False (nonsense thoughts. or transgression) speaking—lying (either Voïng Vaân: Clouds of falsity (delusion). slander, false boasting, or deception). Voïp Beû: To cramp. • Theo Kinh Phaùp Cuù, caâu 306, Ñöùc Phaät Vô Veùt: To sweep off. daïy—According to the Dharmapada Sutra, verse 306, the Buddha taught: “Thöôøng Vôù: noùi lôøi voïng ngöõ thì sa ñoïa; coù laøm maø noùi 1) To seize—To snatch—To grab. khoâng, ngöôøi taïo hai nghieäp aáy, cheát cuõng 2) Stocking—Sock. ñoïa ñòa nguïc—The speaker of untruth Vôù Traät: To fail to catch. goes down; also he who denies what he Vôù Vaån: Stupid—Foolish. has done, both sinned against truth. After Vôø: To pretend—To act—To simulate—To death they go together to hells.” feign. Voïng Nhieãm: Voïng Phong—Truyeàn ñi Vôø Vónh: See Vôø. nhöõng gì (tö töôûng) khoâng coù thaät hay khoâng Vôõ: To break—To be broken. ñuùng—The spread of lies, or false ideas. Vôõ Chuyeän: To become known. Voïng Nieäm: Vitathavitakka (p)—False or Vôõ Lôû: To be disclosed—To leak out. misleading thoughts—Transient thoughts—Khi Vôõ Nôï: To go bankrupt. voïng töôûng khôûi maø chuùng ta baát chaáp ñöôïc thì töï nhieân chuùng seõ bieán maát—If we are able to Vôõ Tan: Broken into pieces—To be burst. disregard when false thoughts arise, they will Vôõ Tung: To burst. naturally vanish. Vôï: Wife. Voïng Phaùp: Bhranti—Going astray, eror. Vôï Con: Wife and children. Voïng Phong: See Voïng Nhieãm. Vôi: Not empty but not full. Voïng Saéc: To admire someone’s beauty. Vôùi: Voïng Taâm: Voïng taâm gaây neân söï phöùc taïp 1) With. vaø phieàn naõo treân ñôøi naày—The unenlightened 2) To reach for.

Vôùi Laïi: Moreover. Voâ Bieân Thaân: Thaân Phaät khoâng theå ño Vôùi Nhau: Together. löôøng ñöôïc: ngöôøi Baø La Moân caøng ño thì thaân Vôøi: caøng cao, cuoái cuøng vò Baø La Moân neùm thöôùc, 1) To summon (invite). thöôùc aáy beùn reã vaø moïc thaønh moät caùnh 2) Far-away—Distant (vôøi vôïi). röøng—The immeasurable body of the Buddha: the more the Brahman measured it, the higher Vôùt: it grew, so he threw away his measuring rod, 1) To pull someone or something out of the which struck root and became a forest. water. 2) To give a candidate a chance to pass an Voâ Bieân Theá Giôùi: Theá giôùi voâ bieân trong exam. khoâ ng gian voâ taän—The infinite world, i.e. space; infinite worlds; the numberless worlds Vôùt Vaùt: To recuperate. in infinite space. Voâ: Voâ Bieåu: Avijnapti (skt)—Khoâng bieåu thò ra 1) Tieáng Phaïn “A”: Sanskrit letter “A.” ngoaøi—Unconscious, latent, not expressed, 2) Khoâng—Phi—Baát—Phuû—Not—No— subjective. None. 3) Phuû ñònh söï toàn taïi cuûa söï vaät: Non- Voâ Bieåu Giôùi: Khi thoï giôùi, thaân khaåu yù cuûa exixtence—Nothingness—Inexist— ngöôøi thoï giôùi khoâng bieåu thò töôùng thoï

giôùi ra Nihility—Do not have—Be without. ngoaøi, maø trong thaân naûy sinh ra voâ bieåu giôùi 4) Ñoái laïi vôùi “Höõu”: Opposite of giuùp ngaên ngöøa ñieàu sai traùi. Giôùi naày vónh “Existence.” vieãn töông tuïc trong thaân ñeå baûo hoä thaân khaåu 5) To go (come--step) into—To enter. yù traùnh ñieàu quaáy aùc—The inward invisible Voâ AÙi: Khoâng luyeán aùi—Without love, or power received with the comandments during ordination. craving or attachment. Voâ AÛnh Töôïng: Nirabhasa (skt)—Khoâng caàn Voâ Bieåu Nghieäp: Voâ Taùc Nghieäp—Nghieäp khoâng bieåu hieän cuûa thaân, khaåu, yù, ñoái laïi vôùi aûnh töôïng hay hình töôùng beân ngoaøi—Without nghieäp bieåu hieän—The unmanifested activities image or shadow—Without semblance or of the body, mouth, and mind; or invisible appearance. power conferred at ordination; in contrast with Voâ AÂn: Thankless—Ungrateful. the manifested activities. Voâ Baûn: To forget one’s origin. Voâ Bieåu Saéc: Voâ Taùc Saéc—Theo quan ñieåm Voâ Baát: Hai caùi phuû ñònh laøm thaønh moät caùi cuûa Ñaïi Chuùng Boä, voâ bieåu saéc laø saéc theå khaúng ñònh—A double negative, making a khoâng bieåu hieän ra ngoaøi, nhöng coù coâng naêng positive. phoøng ngöøa söï sai traùi vaø toäi aùc—According to Voâ Bieân: Ananta (skt)—Khoâng bôø beán nhö the Sarvastivadin view, this invisible power khoâng gian—Endless—Boundless— can resist evil. Limitless—Infinite, e.g. space. Voâ Boå: Useless. Voâ Bieân Phaùp Giôùi: Phaùp giôùi roäng lôùn Voâ Caùi: khoâng coù bieân giôùi, maø heát thaûy caùc phaùp ñeàu 1) Khoâng bao truøm hay chöùa ñöïng ñöôïc (phoå toàn taïi trong ñoù; chö phaùp voâ taän neân phaùp giôùi quaùt): Cannot be covered or contained, voâ bieân—The infinite world of things; the universal. realm of things infinite in number; the infinite 2) Tính bi maãn cuûa Ñöùc Phaät roäng lôùn cuøng universe behind all phenomena. cöïc, bao truøm leân taát caû chuùng sanh: A

characteristic of the pity of Buddha which töôïng vaø theá giôùi hoã töông lieân heä ñöôïc includes all beings. ñöa ñeán chaân lyù chaân thaät, töùc vieân thaønh Voâ Caùi Ñaïi Bi: Loøng ñaïi bi roäng lôùn khoâng thöïc taùnh. Sau khi ñaït ñeán ñoù, chuûng töû coù gì bao truøm leân ñöôïc—Uncontainable, or taïng, töùc laø thöùc, seõ bieán maát vaø cuoái cuøng superlative, pity. ñöa ñeán traïng thaùi nôi maø chuû theå vaø ñoái ** For more information, please see Voâ Caùi töôïng khoâng coøn phaân bieät. Ñaây laø “Voâ (2). Phaân Bieät Trí.” Traïng thaùi toái haäu laø voâ Voâ Caûm Giaùc: insensible. truï Nieát Baøn, nghóa laø söï thaønh töïu töï do hoaøn toaøn, khoâng coøn bò raøng buoäc ôû nôi Voâ Caên: Khoâng coù nam hay nöõ caên—Without naøo nöõa—According to the Samparigraha root—Without organ—Without the organ of School (the forerunner of the sex. Dahrmalaksana School), the taintless Voâ Caên Cöù: Unfounded—Baseless— consciousness is only flashed out from the Groundless—Without foundation or reason. Buddha’s Perfect Enlightenment. This Voâ Caên Tín: Nhôø Phaät löc maø phaùt ñöôïc tín pure ideation can purify the tainted portion caên trong taâm—Faith produced not of oneself of the ideation-store and further develop but by Buddha in the heart. its power of understanding. The world of Voâ Caáu: Vimala or Amala (skt)—Khoâng bò imagination and the world of caáu nhieãm (dô—baát tònh)—Undefiled— interdependence will be brought to the

Stainless. real truth (parinispanna). This having been Voâ Caáu Ñòa: attained, the seed-store, as consciousness, 1) Ñòa thöù hai trong Boà Taùt Ñòa: The stage of will disappear altogether and ultimately undefilement, the second stage of a will reach the state where there is no bodhisattva—See Thaäp Ñòa Phaät Thöøa. distinction between subject and object. 2) Boà Taùt Ñaúng Giaùc Ñòa: Giai ñoaïn cuoái The knowledge so gained has no cuøng trong Boà Taùt Ñòa—The final stage discrimination (avikalpa-jnana). This before attaining Buddhahood. ultimate state is the Nirvana of No Abode Voâ Caáu Nhaãn: Boà Taùt trong giai ñoaïn "voâ (apratisthita-nirvana), that is to say, the caáu nhaãn" laø giai ñoaïn choùt cuûa Boà Taùt—The attainment of perfect freedom, not being stage of undefiled endurance—The final stage bound to one place. of bodhisattva. Voâ Caáu Y: Teân goïi chung cho y aùo caø sa Voâ Caáu Thöùc: Amala (skt). (khoâng dính buïi phieàn naõo)—The stainless (A) Voâ Caáu Thöùc hay A Maït La laø teân khaùc garment, the monastic robe of purity. cuûa A Laïi Da Thöùc (thöùc naày laø choã döïa Voâ Chuûng Tính: Moät trong naêm tính maø cuûa caùc phaùp voâ laäu, maø chæ Nhö Lai môùi toâng Phaùp Töôùng thaønh laäp, khoâng coù thieän coù ñöôïc)—Undefiled or pure knowing or chuûng voâ laäu roát raùo laø khoâng thoaùt ly ñöôïc knowledge, another name for Alaya- luaân hoài sanh töû—The nature without the seed vijnana—See A Laïi da Thöùc. of goodness and so unable to escape from the (B) Theo Nhieáp Luaän Toâng (tieàn thaân cuûa stream of transmigration, one of the five germ- Phaùp Töôùng Toâng), Voâ Caáu Thöùc hay natures or roots of Bodhisattva development Tònh Thöùc chæ coù nôi söï giaùc ngoä vieân maõn established by the Dharmalaksana Sect. cuûa Phaät. Voâ Caáu Thöùc coù theå taåy saïch ** For more information, please see Nguõ phaàn oâ nhieãm cuûa taïng thöùc vaø khai trieån Chuûng Tính. theá löïc trí tueä cuûa noù. Theá giôùi cuûa töôûng

Voâ Chuûng Xieån Ñeà: Nhaát Xieån Ñeà khoâng which all existence is seen as mental and not coù chuûng taùnh Phaät (maõi maõi khoâng theå thaønh external. Phaät)—An icchanti, or evil person without the Voâ Dö: Asesa (skt)—Khoâng taøn dö hay khoâng Buddha-seed of goodness. coøn soùt laïi thöù gì (söï toät baäc cuûa söï lyù)— ** For more information, please see Nhaát Without remainder—No remnant—Final— Xieån Ñeà. Nothing for reincarnation to lay hold of. Voâ Côù: See Voâ Coá. Voâ Dö Nieát Baøn: Anupadisesa-nibbana (p)— Voâ Coá: Causeless—Without reason (cause). Anupadhisesa (skt). Voâ Coâng Duïng: Khoâng coá gaéng duïng • Nieát baøn sau cuøng khoâng coøn thöù gì soùt laïi coâng—Without effort. cho kieáp luaân hoài sanh töû, nôi maø taát caû nhöõng quaû ñeàu chaám döùt, hay söï hieän höõu Voâ Coâng Duïng Ñöùc: Khoâng caàn ñeán phöôùc cuûa maïng caên ñaõ hoaøn toaøn bò daäp taét— ñöùc hay coâng ñöùc—Without merit or virtue. Final nirvana without remainder of Voâ Coâng Duïng Trí: Taâm khoâng nhôø caùi reincarnation where all the effects (quaû) coâng gia duïng hay phöôùc ñöùc coâng ñöùc, maø töï are ended—The nirvana state in which nhieân kheá hôïp vôùi trí chaân tính (Boà Taùt töø ñeä exists no remainder of the karma of baùt ñòa trôû leân)—A mind with neither effort, suffering, or the full extinction of the nor merit or virtue. groups of existence. Voâ Cuøng: Boundless—Infinite—Endless. • Nieát Baøn cuûa A La Haùn nôi thaân taâm ñeàu Voâ Cuøng Taän: Infinite. ñoaïn dieät:

The nirvana of arhat extinction Voâ Cöïc: Khoâng coù giôùi haïn—Limitless— of body and mind. Infinite—Endless—Boundless. • Nieát Baøn khoâng coøn laïi tuï hay uaån. Noù laø Voâ Cöïc Chi Theå: Thaân theå cuûa chuùng sanh söï dieät taän toaøn dieän nhöõng ñieàu kieän cuûa nôi Cöïc Laïc Tònh Ñoä hay traïng thaùi nôi thaân höõu cuõng nhö phieàn naõo. Coù theå goïi noù laø taâm ñaït ngoä lyù Nieát Baøn voâ cöïc—The limitless voâ dö cuûa höõu. Ñaáy laø Nieát Baøn hay "Giaûi bodies of those in the Pure Land; the state of Thoaùt Vieân Maõn," laø söï nhaäp dieät cuûa one who has attained nirvana. Ñöùc Phaät Thích Ca Maâu Ni: The Nirvana Voâ Danh: Unnamed—Nameless— without the upadhi remnant. It is the total Anonymous. extinction of the conditions of being as Voâ Duïng: Useless. well as of passion. One may call it the annihilation of being. This is Nirvana of Voâ Duyeân: Khoâng coù quan heä raøng buoäc, Perfect Freedom, or the passing away of khoâng coù söï vin theo cuûa taâm thöùc— Sakyamuni Buddha. Causeless—Uncaused—Without immediate causal connection—independent. Voâ Dö Thoï Kyù: Lôøi thoï kyù sau cuøng cuûa Ñöùc Phaät veà nhöõng ñeä töû cuûa Ngaøi sau naày seõ Voâ Duyeân Tam Muoäi: Anilambha (skt)— thaønh Phaät, ñoái laïi vôùi höõu dö thoï kyù (khi Phaät Dieât Taän Ñònh—Thieàn ñònh dieät heát taát caû taâm noùi sau naày ngöôi seõ ñöôïc vò Phaät naøo ñoù thoï thöùc maø xa lìa sôû duyeân—Unpropped samadhi kyù cho)—A detailed (complete or final) in which all mental functions cease to connect Prediction of the Buddha on his disciples' with environment and cease to function. awakening and enlightenment, as contrasted Voâ Duyeân Thöøa: Thöøa theo voâ duyeân taâm with partial prediction. maø thöïc haønh ñaïo boà ñeà, ngoaøi taâm ra khoâng Voâ Ñao Ñaïi Taëc: Giaëc cöôùp khoâng ñao, coù moät phaùp naøo khaùc töø beân ngoaøi—The duøng ñeå ví vôùi haïng Tyø Kheo khoâng coù ñaïo vehicle or method, of the subjective mind, by ñöùc, cöôùp ñoaït ñaïo ñöùc cuûa ngöôøi khaùc hay chæ

laøm ra veû ñaïo ñöùc giaû—A bandit without a Voâ Ñoä: Immoderate—Excessive (eating and sword, e.g. a virtueless monk robbing others of drinking). their virtue. Voâ Ñoäng: Aksobha (skt). Voâ Ñaûo: Chaùnh kieán lìa khoûi taát caû moïi ñieân 1) Unmoved—Imperturbable—Unagitated— ñaûo, khoâng cho hình töôùng laø thaät, khoâng cho Serene—Calm. voâ thöôøng laø thöôøng (ngöôïc laïi phaøm phu thì 2) Töø ñöôïc duøng ñeå chæ söï khoâng thay ñoåi hieåu bieát ñieân ñaûo caû söï laãn lyù, cho khoå laøm nhö caùnh sao Baéc Ñaåu, söï voâ uùy, vaø laõnh vui, cho voâ thöôøng laø thöôøng)—Not upside- ñaïm tröôùc caùm doã hay duïc voïng—The down, seeing things right side up, or correctly, term is used for the unvarying or i.e. correct views of truth and things, e.g. not unchanging, for the pole-star, for regarding the seeming as real, the temporal as fearlessness, for indifference to passion or eternal, etc. temptation. Voâ Ñaïo: Inhuman. Voâ Ñoäng Phaät: Aksobhya (skt)—Baát Ñoäng Voâ Ñaïo Ñöùc: Immoral. Minh Vöông—Baát Ñoäng Phaät—Voâ Ñoäng Voâ Ñaúng: Asama (skt). Toân—Ñöùc A Suùc Beä Phaät cuûa theá giôùi Dieäu 1) Khoâng ai baèng: So vôùi caùc loaøi sinh vaät Hyû, ngöï trò nôi Ñoâng Ñoä. Ngaøi laø moät trong khaùc khoâng moät loaøi naøo saùnh baèng— naêm vò Phaät Thieàn Ñònh hay Sieâu Vieät. Ngaøi Unequal—The one without equal. luoân tænh laëng, thanh khieát vaø voâ tham duïc.

2) Toân hieäu cuûa Phaät: Trí tueä cuûa Nhö Lai, Theo Kinh Phaùp Hoa thì ngaøi laø con trai tröôûng trong taát caû caùc phaùp khoâng gì so saùnh noåi, trong 16 ngöôøi con cuûa Phaät Ñaïi Thoâng Trí cuõng khoâng gì vöôït ñöôïc—An honoured Thaéng. Ñaëc tính chính yeáu cuûa ngaøi laø haøng title of the Buddha. phuïc duïc voïng—The Imperturbed Voâ Ñaúng Ñaúng: Asamasama (skt). (Unperturbed or motionless) Buddha who is 1) Caùi khoâng gì saùnh noåi, laïi khoâng gì saùnh always calm, serene and absence of passion. ngang baèng: Equality without equal—The He is one of the Five Dhyani-Buddhas, and unequalled state of equilibrium—Of rank generally reigns over the east, his kingdom unequalled, or equal with the unequalled. being Abhirati, realm of mystic pleasure. In 2) Toân hieäu cuûa chö Phaät vaø ñaïo Phaät (Phaät the Lotus Sutra he is named as the first of the khoâng ai saùnh baèng, ñaïo Phaät sieâu tuyeät sixteen sons of Mahabhijnabhibhu. One of his khoâng ñaïo naøo saùnh baèng): Buddha and principal characteristics is that of subduing the Buddhism are without equal. passions. Voâ Ñaúng Ñaúng Thöøa: Teân goïi chung cuûa ** For more information, please see Nguõ Ñaïi Thöøa, yù noùi khoâng moät thöøa naøo coù theå Phaät, Nguõ Phaät Nguõ Ñaïi, Nguõ Phaät saùnh kòp—The unequalled vehicle, Nguõ Saéc, Nguõ Phaät Nguõ Sinh Boà Taùt, Mahayana—See Ñaïi Thöøa. Nguõ Kim Cang, Nguõ Phaãn Noä. Voâ Ñaúng Giaùc: Söï giaùc ngoä cuûa chö Phaät laø Voâ Ñoäng Toân: Acalaceta. khoâng gì saùnh kòp—The unequalled Voâ Gia Cö: Homeless. enlightenment possessed by Buddhas. Voâ Gia Ñình: Without a family. Voâ Ñaúng Thöøa: Mahayana—The Voâ Giaù: Inestimable—Invaluable—Priceless. Unequalled Vehicle—See Ñaïi Thöøa. Voâ Giaø: Bao dung khoâng ngaên ngaïi. AÂn hueä, Voâ Ñònh: Undetermined—Indefinite— loøng bi maãn vaø loøng thöông yeâu chuùng sanh Indeterminate. cuûa Phaät—Unconcealing, unconfined;

illimitable. Buddha-grace, Buddha-mercy, more birth and death—The bodhisattva who Buddha-love. will not again be subject to the wheel of ** For more information, please see Voâ Caùi. transmigration. Voâ Giaø Ñaïi Hoäi: Panca-varsika-parisad Voâ Hieäu: Inefficacious—Ineffectual— (skt)—Cöù naêm naêm thì chö Taêng Ni hoïp ñaïi Ineffective. hoäi moät laàn ñeå chia xeû kinh nghieäm tu haønh, Voâ Hoïc: Asaiksa (skt) vaø cuøng nhau phaùt loà saùm hoái (tuïc coù töø thôøi 1) Khoâng coù hoïc thöùc: Illiterate— Löông Voõ Ñeá)—The quinquennial assembly, Uneducated. for having all things in common, and for 2) Khoâng caàn phaûi hoïc nöõa. Khi ñaït tôùi giai confession, penance, and remission. ñoaïn naày, haønh giaû khoâng caàn phaûi hoïc Voâ Giaùn: Avici (skt)—Lieân tuïc hay khoâng coù hay coá gaéng thaønh töïu theo toân giaùo. Ñaây söï giaùn caùch veà thôøi gian hay khoâng gian— laø giai ñoaïn cuûa baäc A La Haùn, giai ñoaïn Without interruption—Uninterrupted—Without thöù tö trong Thanh Vaên Thöøa, ba giai intermission—Unseparated. ñoaïn tröôùc laø höõu hoïc—Asaika—No Voâ Giaùn Duyeân: Thöù Ñeä Duyeân— longer learning—Beyond study—Beyond Connected ir consequent causes—Continuous learning stage refers to the stage of conditional or accessory cause. Arhatship in which no more learning or Voâ Giaùn Ñòa Nguïc: Avici (skt)—Ñòa nguïc striving for religious achievement is cuoái cuøng trong taùm ñòa nguïc noùng, trong ñoù needed (when one reaches this

stage)— toäi nhaân phaûi chòu hình phaït ñau ñôùn khoå sôû The state of arhatship, the fourth of the cheát ñi soáng laïi khoâng ngöøng nghæ (nôi daønh sravaka stages; the preceding three stages cho nhöõng ngöôøi phaïm phaûi nguõ nghòch)—The requiring study; there are nine grades of Avici hell—Incessant Hell—Hell Without arhats who have completed their course Respite—The last of the eight hot hells, in of learning—See Baát hoïc, and Töù Thaùnh which punishment, pain, form, birth, death Quaû (4). continue without intermission. Voâ Hoïc Ñaïo: Con ñöôøng cuûa baäc A La Haùn, ** For more information, please see Ñòa Nguïc ñaëc bieät khi haønh giaû ñaõ ñaït ñöôïc chaân lyù vaø (A) (a) (8). thoaùt khoûi nhöõng aûo töôûng, khoâng coøn gì nöõa Voâ Giaùn Nghieäp: Anantarya (skt). Voâ giaùn ñeå hoïc. Ñaây laø giai ñoaïn cuoái cuøng trong Töù nghieäp hay hình phaït khoâng ngöøng nghæ daønh Thaùnh---The way of the Arhat, especially his cho keû phaïm phaûi naêm toäi nguõ nghòch—The attainment to complete truth and freedom from unintermitted karma or unintermitted all illusions, with nothing more to learn—The punishment in the Avici hells for any of the fourth and last stage in the Four Saints, which five unpardonable sins (naêm toäi nguõ nghòch)— is beyond the need of further teaching or study. See Nguõ Nghòch. Voâ Hoïc Quaû: Quaû vò A La Haùn hay quaû vò Voâ Giaùo Duïc: Uneducated—Ill-bred. cuoái cuøng trong Töù Thaùnh Quaû—The last (fourth) stage of the sravaka stages, the state Voâ Haïi: Harmless. of arhatship. Voâ Haïn Ñònh: Indefinitely. ** For more information, please see Töù Thaùnh Voâ Haïn Ñònh Nghieäp: Infinitely effective Quaû (4). karma—See Nghieäp Voâ Haïn Ñònh. Voâ Hoïc Thuùy Vi Thieàn Sö: Zen Master Voâ Haäu: Heirless. Wu-Xue-Shui-Wei—Thieàn Sö Voâ Hoïc Thuùy Voâ Haäu Sinh Töû: Khoâng coøn sinh töû—Boà taùt Vi laø ñeä töû cuûa Thieàn Sö Ñôn Haø—Zen Master khoâng coøn chòu luaân hoài sanh töû nöõa—No

Wu-Xue-Shui-Wei was a disciple of Zen caàn caùi baàu nöôùc nhoû thöù hai sao?" Ñaïi master T'an-Xia. Ñoàng taï leã lui ra. Sö baûo: "Chôù laáp goác." • Trong buoåi gaëp gôõ ñaàu tieân vôùi Thieàn Sö Ñaïi Ñoàng thöa: "Thôøi tieát ñeán, goác maàm Ñôn Haø, sö hoûi: "Theá naøo laø thaáy chö töï sanh."—One day, Zen master Shui-Wei Phaät?" Ñôn Haø quôû: "Thaät töï ñaùng thöông, was walking in the Dharma hall. T'ou-Tzi caàn thieát caàm khaên lau laøm gì?" Sö luøi ba walked up in front of him, bowed to him böôùc. Ñôn Haø baûo: "Laàm!" Sö tieán tôùi ba and said: "The essential meaning of the böôùc. Ñôn Haø laïi baûo: "Laàm! Laàm!" Sö First Patriarch coming from the west, how giôû moät chaân leân, xoay thaân moät voøng, ñi does the master demonstrate this to ra. Ñôn Haø baûo: "Ñöôïc töùc ñöôïc, coâ phuï people?" The master stopped walking and chö Phaät khaùc." Sö do ñaây laõnh hoäi yù chæ, stood there. T'ou-Tzi said: "Please veà truï nuùi Thuùy Vi taïi Chung Nam Sôn— demonstrate it, Master." Shui-Wei said: Shui-Wei asked T'an-He: "What is the "Do you want another adle full of polluted teaching of all Buddhas?" T'an-He water?" T'ou-Tzi then bowed in thanks. exclaimed: "Fortunately, life is Shui-Wei said: "Don't make matters fundamentally wonderful. Why do you worse." T'ou-Tzi said: "It's the season need to take up a cleaning cloth and when seeds grow everywhere." broom?" Wu-Xue retreated three steps. • Nhôn sö cuùng döôøng La Haùn, coù vò Taêng T'an-He said: "Wrong." Wu-Xue

again hoûi: “Ñôn Haø ñoát töôïng Phaät goã, Hoøa came forward. T’an-He said: “Wrong! Thöôïng vì sao cuùng döôøng La Haùn?” Sö Wrong!” Wu-Xue then lifted one foot into baûo: “Ñoát cuõng chaúng ñoát ñeán, cuùng the air, spun in a circle and went out. döôøng cuõng moät beà cuùng döôøng.” Taêng laïi T’an-He said: “Such an answer! It’s hoûi: “Cuùng döôøng La Haùn coù ñeán chaêng?” turning one’s back on all the Buddhas.” Sö baûo: “Ngöôi moãi ngaøy coù aên côm Upon hearing these words, Wu-Xue chaêng?” Taêng khoâng ñaùp ñöôïc. Sö baûo: attained great enlightenment. “Chaúng coù bao nhieâu ngöôøi khoân.”— • Thieàn sö Ñaïi Ñoàng ñeán hoûi sö: “Khoâng When Shui-Wei was making offerings to bieát Nhò Toå môùi thaáy Toå Ñaït Ma coù sôû the sacred images, a monk asked: “Zen ñaéc gì?” Sö baûo: “Nay ngöôi thaáy ta laïi coù master T’an-He burn a wooden Buddha. sôû ñaéc gì?” Ñaïi Ñoàng ñoán ngoä huyeàn Why then, Master, do you make offerings chæ—When Wu-Xue was abbot of a to the wooden statues?” Shui-Wei said: temple, T’ou-Tzi Yi-Qing said to him: “Because they won’t burn. But if you want “I’m not clear about what resulted when to make them an offering they’ll let you the Second Patriarch first saw do so.” The monk asked: “If you make an Bodhidharma.” Zen master Wu-Xue said: offering to the sacred figures will they “Right now you can see mee. What is the come or not?” Shui-Wei said: “Aren’t you result?” At that moment T’ou-Tzi able to eat every day?” The monk didn’t suddenly awakened to the profound answer. Shui-Wei said: “There aren’t mystery. many clever ones.” • Moät hoâm, sö ñi trong phaùp ñöôøng, Ñaïi Voâ Hoàn: Inanimate. Ñoàng tieán ñeán tröôùc leã, thöa: “Maät chæ töø Voâ Höõu: Voâ vaø höõu—Non-existent and AÁn Ñoä qua, Hoøa Thöôïng daïy ngöôøi theá existent. naøo?” Sö döøng böôùc moät chuùt. Ñaïi Ñoàng Voâ Ích: Unavailing—Unprofitable— laïi thöa: “Xin thaày chæ daïy.” Sö baûo: “Laïi Useless—Without avail—Of no avail.

Voâ Keá: Without means. Outside the stream of transmigratory Voâ Keå: Unnumbered—Countless. suffering—Away from the down flow into lower forms of rebirth—Liberation— Voâ Khöù Voâ Lai: Khoâng ñi khoâng ñeán, chæ Nirvana—Unconditioned merits and phaùp thaân cuûa Ñöùc Nhö Lai vaéng laëng thöôøng virtues are the main causes of liberation truï (theo Kinh Kim Cang thì Nhö Lai laø khoâng from birth and death. töø ñaâu tôùi vaø khoâng ñi ñaâu; theo Khôûi Tín 3) Traïng thaùi nhö thò cuûa söï vaät: The state in Luaän thì Nhö Lai khoâng sinh khoâng dieät, boán which things are as they are. töôùng khoâng laøm noù di ñoäng, khoâng ñi khoâng ñeán, ba ñôøi khoâng laøm noù thay ñoåi)—Neither Voâ Laäu Caên: Caùi caên baûn cuûa voâ laäu trí— going nor coming—Eternal like the Faultlessness—Roots which produce pure dharmakaya. knowledge. Voâ Kieán: Holding to the view of entire Voâ Laäu Ñaïo: Con ñöôøng giaûi thoaùt khoå ñau unreality. cuûa luaân hoài sanh töû. Thanh Tònh Ñaïo hay con ñöôøng giaûi thoaùt khoûi duïc voïng, nhö tu haønh Voâ Kieán Ñænh Töôùng: Moät trong ba möôi giôùi, ñònh, tueä, vaø ñeá thöù tö trong töù ñeá hay hai töôùng haûo, treân ñaàu Ñöùc Phaät coù khoái thòt dieät ñeá—The enlightened way of escape from hình buùi toùc. Trong töôùng naày coù caùi ñænh ñieåm the miseries of transmigration—The way of maø trôøi ngöôøi khoâng theå thaáy ñöôïc—One of purity, or deliverance from the passions, i.e. the thirty-two good marks,

the usnisa, or lump, morality, meditation and wisdom; the fourth of on Buddha's head, called "the invisible mark the four dogmas cessation, or annihilation of on the head," because it was supposed to suffering. contain an invisible sign; perhaps because it was covered. Voâ Laäu Giaûi Thoaùt Moân: Nirvana. ** For more information, please see Tam Thaäp Voâ Laäu Nghieäp: Karma of Hinayana Nhò Haûo Töôùng Cuûa Phaät. nirvana. Voâ Kyù: Avyakrta (skt) Voâ Laäu Hueä: Jnanam-anasrava (skt)—Trí 1) Khoâng theå ghi nhaän laø thieän hay baát hueä thanh tònh, khoâng bò oâ nhieãm vì vò kyû— thieän: Unrecordable (either good or bad). Passionless or pure wisdom (knowledge or 2) Trung tính: Neutral—Neither good enlightenment), which is free from the taint of nor bad. Things that are innocent or egotism. cannot be classified under moral Voâ Laäu Moân: Asravaksaya-jnana (skt)—Laäu categories. Taän Thoâng—Entry into spiritual knowledge Voâ Kyû Luaät: Undisciplined. which is free from all faults. Voâ Laäu: Anasrava (skt) ** For more information, please see Luïc 1) Khoâng doät: No leakage—Without Thoâng (6). leakage—No drip. Voâ Laäu Nhaân: Tu theo giôùi ñònh tueä cuûa voâ 2) Khoâng phieàn naõo—Vöôït ngoaøi doøng duïc laäu thanh tònh ñeå chöùng nhaäp quaû vò Nieát voïng vaø nhöõng khoå sôû cuûa luaân hoài sanh Baøn—Passionless purity as a cause for töû. Traùnh khoûi tam ñoà aùc ñaïo. Phöôùc ñöùc attaining nirvana. vaø coâng ñöùc voâ ñieàu kieän laø nhöõng nhaân Voâ Laäu Phaùp: Pheùp thanh tònh xa lìa moïi toá chính ñöa ñeán giaûi thoaùt—No drip—No phieàn naõo caáu nhieãm ñeå vöôït thoaùt khoûi duïc leak—No leakage—Outside the passion voïng vaø luaân hoài sanh töû—The way of purity stream—Passionless—A state without or escape from the passions and lower emotional distress—Unconditioned— transmigration.

Voâ Laäu Phaùp Tính: Phaùp tính thanh tònh voâ Voâ Löôïng Luaân Hoài: Innumerable duïc—The pure, passionless dharma-nature. reincarnations. Voâ Laäu Quaû: Quaû ñöùc nhôø voâ laäu ñaïo maø Voâ Löôïng Nghóa: ñaéc ñöôïc hay keát quaû ñi theo nhöõng vieäc thanh 1) Nghóa lyù voâ löôïng voâ soá: Infinite tònh, thieàn ñònh vaø trí tueä, giuùp chuùng sanh meaning—Innumerable meanings— thoaùt khoûi duïc voïng vaø taùi sanh—The result of Meaning of infinity. following the way of immorality (purity), 2) Taát caû caùc phaùp. Caùc phaùp laø voâ löôïng, concentration (meditation) and wisdom which moïi caùi ñeàu ñaày ñuû yù nghóa: The meaning helps sentient beings from the passion and of all things. from lower incarnation. Voâ Löôïng Nghóa kinh: Scriptures of Voâ Laäu Thieän Caên: Uncondittioned good measureless meaning (universalistic or the roots. infinite)—See Phöông Quaûng. Voâ Laäu Thöïc Töôùng: Reality as passionless Voâ Löôïng Nghóa Xöù Tam Muoäi: Phaät or pure. nhaäp vaøo ñònh naày tröôùc khi Ngaøi noùi kinh Voâ Voâ Laäu Toái Haäu Thaân: Thaân khoâng coøn Löôïng Nghóa (Phaùp Hoa)—The duïc voïng—The final pure or passionless body. Anatanirdesapratisthana samadhi—Into which Voâ Laäu Trí: See Voâ Laäu Hueä. the Buddha is represented as entering before preaching the doctrine of infinity (the Lotus Voâ Laäu Tueä: See Voâ Laäu Hueä. Sutra). Voâ Leã: Impolite. Voâ Löôïng Nghieäp: Boundless karma. Voâ Lieâm Só: Shameless. Voâ Löôïng Quang: Apramanabha (skt)—Teân Voâ Lôïi: See Voâ Ích. goïi khaùc cuûa Phaät A Di

Ñaø—Infinite Voâ Luaân: Immoral. (Immeasurable) Light or splendor, another Voâ Luaän: Regardless of—Without distinction. name for Amitabha Buddha. Voâ Löông Taâm: To have no conscience. ** For more information, please see A Di Ñaø, Voâ Löôïng: Apramana (skt)—Raát nhieàu, and Voâ Löôïng Thoï. khoâng ñong ñeám hay ño löôøng ñöôïc. Coù boán Voâ Löôïng Quang Minh: Amitabha thöù voâ löôïng cuûa vò Boà Taùt laø Töø, Bi, Hyû, Buddha—See A Di Ñaø. Xaû—Unlimited—Immeasurable—Voâ Löôïng Quang Minh Ñoä: Coõi Voâ Löôïng Measureless—Boundless—Infinite—Quang Minh Ñoä cuûa Ñöùc Phaät A Di Ñaø— Countless. There are four infinite Amitabha's Land of Infinite Light. characteristics of a Bodhisattva: kindness, pity, Voâ Löôïng Quang Phaät: Amitabha (skt)— joy, and self-sacrifice. The Buddha of Infinite Light—The Buddha of Voâ Löôïng Chö Thieân: Numberless Great light that is immeasurable, boundless, Multitudes gods from all heavens. irresistible, incomparable, pure, joy, wisdom, Voâ Löôïng Giaùc: Voâ Löôïng Giaùc laø teân hieäu unceasing, surpassing thought, ineffable, cuûa Ñöùc Phaät A Di Ñaø—Infinite Surpassing sun and moon. enlightenment, name of Amitabha—See A Di ** For more information, please see A Di Ñaø. Ñaø. Voâ Löôïng Quang Thieân: Trôøi Voâ Löôïng Voâ Löôïng Hueä: Infinite wisdom (of the Quang Thieân trong coõi trôøi Phaïm Phuï thöù Buddha). naêm—The heaven of boundless light, the fifth Voâ Löôïng Kieáp: Asamkhyeyas of eons— of the Brahmalokas. Uncountable eons. ** For more information, please see Thieân (B)

(5). Voâ Löôïng Tueä: Töø ngöõ aùm chæ Ñöùc Phaät— Voâ Löôïng Thanh Tònh: Infinite purity. Infinite wisdom, a term applied to a Buddha. Voâ Löôïng Thanh Tònh Phaät: The Buddha Voâ Löôïng Voâ Bieân A Taêng Kyø Kieáp: of boundless purity—Amitabha Buddha—See Measureless limitless asankhyeya kalpas. A Di Ñaø. Voâ Löôïng YÙ: Anantamati (skt)—Boundless Voâ Löôïng Thoï: Boundless, infinite Life— mind, intention, will or meaning. Chuùng ta ñaõ bieát Voâ Löôïng Quang hay Voâ Voâ Lyù: Unreasonable—Irrational—Absurd. Löôïng Thoï laø moät vò Phaät ñöôïc lyù töôûng hoùa töø Voâ Minh: Avijja (p)—Avidya (skt). Ñöùc Phaät lòch söû Thích Ca Maâu Ni. Neáu Phaät (I) Nghóa cuûa Voâ Minh—The meanings of A Di Ñaø chæ thuaàn laø lyù töôûng treân nguyeân taéc, Avidya: ñôn giaûn ñoù laø "Voâ Löôïng," Voâ Löôïng nhö theá 1) Si: Ignorance—Stupidity—Delusion. seõ laø moät vôùi Chaân Nhö. Xeùt theo khoâng gian 2) Khoâng giaùc ngoä: Unenlightened— seõ laø Voâ Löôïng Quang; neáu xeùt veà thôøi gian Unilluminated. thì laø Voâ Löôïng Thoï—As we have seen that 3) Maét xích thöù nhaát hay maét xích cuoái cuøng the Amitabha or Amitayus, or Infinite Light trong Thaäp Nhò Nhaân Duyeân: The first or and Infinite Life, is a Buddha realized from the last of the twelve nidanas. istorical Buddha Sakyamuni. If the Buddha is 4) Caùi taâm aùm ñoän, khoâng chieáu roïi ñöôïc roõ purely idealized he wil be simply the Infiniteraøng söï lyù cuûa caùc phaùp: Illusion or in principle. The Infinite will then be identical darkness without illumination, the with Thusness. The Infinite, if depicted in ignorance which mistakes seeming for reference to space, will be the Infinite Light, being, or illusory phenomena for realities. and if depicted in reference to time, the5) Voâ minh, si meâ hay khoâng giaùc ngoä, moät

Ithenite Life. trong ba ngoïn löûa caàn phaûi daäp taét tröôùc Voâ Löôïng Thoï Kinh: The Sukha-vativyuha khi böôùc chaân vaøo Nieát baøn. Ñaây laø traïng sutras—Amitayus Sutras—See Kinh A Di Ñaø. thaùi sai laàm cuûa taâm laøm khôûi daäy söï tin Voâ Löôïng Thoï Nhö Lai: See A Di Ñaø. töôûng veà baûn ngaõ—Ignorance— Voâ Löôïng Thoï Phaät: Voâ Löôïng Thoï Nhö Stupidity—Delusion—Unenlightened— Lai—Voâ Löôïng Thoï Vöông—The Buddha of Unenlightened condition—Non- Infinite Life—Amitabha Buddha—See A Di perception—Unillumined—One of the Ñaø, and Voâ Löôïng Thoï. three fires which must be allowed to die ** For more information, please see A Di Ñaø. out before Nirvana is attained—The Voâ Löôïng Thoï Vöông: See A Di Ñaø. erroneous state of mind which arises from belief in self. Voâ Löôïng Tònh Thieân: Apramanasubha (II) Phaân loaïi voâ minh—Categories of Avidya: (skt)—Coõi trôøi thöù hai trong ba coõi trôøi thieàn (A) Theo Khôûi Tín Luaän coù hai loaïi Voâ ñònh saéc giôùi—Boundless purity, the second of Minh—According to the Awakening of the heaven in the third dhyana heavens of Faith, there are two kinds of avidya: form. 1) Caên baûn voâ minh: Voâ thuûy voâ minh—The Voâ Löôïng Toân: The Infinite Honored One— radical, fundamental, original darkness or Amitabha Buddha—See A Di Ñaø. ignorance considered as a primal Voâ Löôïng Traêm Ngaøn Muoân ÖÙc Chuùng condition. Sanh: Countless hundreds of thousands of 2) Maït Chi Voâ Minh: “branch” and “twig” millions of living beings. conditions, considered as phenomenal. ** For more information, please see Avidya in

Sanskrit/Pali-Vietnamese Section, and Meâ or undeserved honour, precedence among Hoaëc. the monks, authority in the monasteries, (III) Nhöõng lôøi Phaät daïy veà “Voâ Minh” trong honour among other families Kinh Phaùp Cuù—The Buddha’s teachings (Dharmapada 73). on “Avidya” in the Dharmapada Sutra: Voâ Minh Caên Baûn: Voâ thuûy voâ minh—The 1) Ngöôøi ngu suoát ñôøi gaàn guõi ngöôøi trí vaãn radical, fundamental, original darkness or chaúng hieåu gì Chaùnh phaùp, ví nhö caùi ignorance. muoãng muùc canh luoân maø chaúng bao giôø Voâ Minh Cöông: The snare (löôùi) of bieát ñöôïc muøi vò cuûa canh—If a fool ignorance. associates with a wise man even all his Voâ Minh Hoaëc: Moät trong tam hoaëc, nhöõng life, he will understand the Dharma as litle nghi hoaëc aûo töôûng khôûi sanh bôûi caên baûn voâ as a spoon tastes the flavour of soup minh laøm che ñaäy söï thaät—The illusion arising (Dharmapada 64). from primal ignorance which covers and 2) Keû phaøm phu khoâng giaùc ngoä neân ñi hinders the truth, one of the three illusions. chung vôùi cöøu ñöch moät ñöôøng. Cuõng theá, ** For more information, please see Tam nhöõng ngöôøi taïo aùc nghieäp nhaát ñònh phaûi Hoaëc. cuøng aùc nghieäp ñi ñeán khoå baùo—A fool with little wit, goes through life with the Voâ Minh Keát: Heä phöôïc cuûa voâ minh troùi very self as his own greatest enemy. In the buoäc chuùng sanh trong voøng sanh töû—The same manner, evil doers do evil deeds, bond of ignorance which binds to the fruit of which is bitter (Dharmapada transmigration. 66). Voâ Minh Kieán: Taø kieán sanh ra bôûi voâ 3) Khi aùc nghieäp chöa thaønh thuïc, ngöôøi ngu minh—Ignorant perception of phenomena töôûng nhö ñöôøng maät, nhöng khi aùc

nghieäp which produces all kinds of illusion—Views ñaõ thaønh thuïc, hoï nhöùt ñònh phaûi chòu khoå produced by ignorance. ñaéng cay—As long as the evil deed done Voâ Minh Laäu: Moät trong tam laäu hoaëc. Voâ does not bear fruit, the fool thinks it is as minh laäu coù theå khieán chuùng sanh rôi vaøo voøng sweet as honey; but when it ripens, then soáng cheát, khoâng theå ra khoûi—The stream of he comes to grief (Dharmapada 69). unenlightenment which carries one along into 4) Töø thaùng naøy qua thaùng khaùc, vôùi moùn aên reincarnation, one of the three taints. baèng ñaàu ngoïn coû Coâ-sa (coû thôm), ngöôøi Voâ Minh Löu: Voâ minh laø nguyeân nhaân ñöa ngu coù theå laáy ñeå nuoâi soáng, nhöng vieäc ñeán luaân löu trong luaân hoài sanh töû— laøm aáy khoâng coù giaù trò baèng moät phaàn Unenlightenment, or ignorance, the cause of möôøi saùu cuûa ngöôøi tö duy Chaùnh phaùp— the stream of transmigration. Let a fool, month after month, eats only as Voâ Minh Nghieäp AÙi: Ajnanakarmatrsna much food as can be picked up on the tip (skt)—Voâ minh, nghieäp vaø aùi duïc laø ba löïc of a kusa blade; but he is not worth a chính gaây ra taùi sanh—Ignorance, karma, and sixteenth part of them who have desire are the three main forces that causes comprehended the truth (Dharmapada 70). reincarnation. 5) Keû ngu xuaãn thöôøng hay muoán danh tieáng Voâ Minh Phaùp Tính Nhaát Theå: Voâ minh maø mình khoâng xöùng: choã ngoài cao trong vaø phaùp tính ñoàng moät theå nhö baêng vôùi nöôùc, Taêng chuùng, oai quyeàn trong Taêng löõ, baêng voâ minh laø nöôùc cuûa caùc tính—Avidya danh voïng giöõa caùc gia toäc khaùc—The and the Bhutatathata are of the same nature, as fool always desire for an undue reputation are ice and water; the ice of avidya is the

water of all things, the source out of which all Voâ Naõo: Free from trouble enlightenment has come. Voâ Naêng: Khoâng coù naêng löïc—Unable— Voâ Minh Phuï: Voâ minh nhö cha, tham aùi nhö Without power—Incapable. meï saûn sanh ra caùi “ngaõ”—Ignorance as father Voâ Naêng Thaéng: Ajita—A Daät Ña—Uy ñöùc and desire as mother produce the ego. roäng lôùn khoâng gì thaéng noåi, chæ Ñöùc Di Laëc Voâ Minh Sanh Ra Tham Duïc: Ignorance Boà Taùt (Töø Thò Boà Taùt)—Unconquerable, produces desires invincible, unsurpassable; especially applied to Voâ Minh Söû: Moät trong 10 söû. Voâ minh coù Maitreya. theå sai söû con ngöôøi löu chuyeån trong luaân hoài ** For more information, please see Ajita in sanh töû—One of the ten lictors, messengers, or Sanskrit/Pali-Vietnamese Section. misleaders, i.e. of ignorance, who drives Voâ Ngaõ: Anatma or Nairatmyam (skt)— beings into the chain of transmigration. Egolessness, no-self, not self, non-ego, or the Voâ Minh Taïng: Kho chöùa voâ minh, töø ñoù saûn emptiness of a self—Thuyeát Voâ Ngaõ coù hai sanh ra moïi thöù khoå ñau phieàn naõo—The ñaëc taùnh chính laø phaùp voâ ngaõ vaø nhaân voâ storehouse of ignorance, from which issues all ngaõ—The doctrine of no-self has two main illusion and misery. characteristics: selflessness of things (dharma- Voâ Minh Truï Ñòa: Ñòa thöù naêm trong naêm nairatmya) and selflessness of person truï ñòa voâ minh—The state of ignorance, the (pudgalanairatmya)—See Phaùp Voâ Ngaõ, and fifth of the five stages of ignorance. Nhaân Voâ Ngaõ. Voâ Moân Quan: Voâ Moân Quan, moät trong a) Thuyeát taát ñònh

chæ cho lyù thuyeát coù söï nhöõng taäp saùch thieàn noåi tieáng nhöùt cuûa Thieàn quyeát ñònh cuûa 'ñònh meänh,' hay Thieân toâng, do thieàn sö Hueä Khai (1183-1260) soaïn. meänh, hay thöôïng ñeá. Phaät giaùo chuû Voâ Moân Quan ñôn giaûn hôn Bích Nham Luïc vì tröông söï vaéng maët cuûa moät baûn ngaõ noù chæ coù boán möôi taùm coâng aùn vaø laø taùc thöôøng haèng baát bieán. Theo Kinh Duy Ma phaåm do moät ngöôøi bieân soaïn—Wu-Men- Caät, voâ ngaõ coù nghóa laø söï hieåu bieát chôn Kuan, one of the most famous Zen book of the chaùnh raèng thaân goàm nguõ uaån chöù khoâng Zen sect, compiled by Zen master Hui-K'ai coù caùi goïi laø "baûn ngaõ tröôøng toàn." Töù ñaïi (1183-1260). Wu-Men-Kuan is a simpler book chæ hieän höõu bôûi nhöõng duyeân hôïp. Khoâng than the preceding one (Pi-Yen-Lu), for it coù vaät chaát tröôøng toàn baát bieán trong thaân containts only forty-eight cases and is one naày. Khi töù ñaïi heát duyeân tan raõ thì thaân man's work—See Hueä Khai. naày laäp töùc bieán maát. Vì vaät chaát do töù ñaïi caáu thaønh, troáng roãng, khoâng coù thöïc chaát, Voâ Moân Toâng: Thieàn Toâng hay teân goïi khaùc neân con ngöôøi do nguõ uaån keát hôïp, cuõng cuûa Phaät Toâng (Phaät noùi taâm laø ñeä nhaát, taâm laø khoâng coù töï ngaõ vónh cöõu. Con ngöôøi thay toâng, voâ moân laø phaùp moân)—The unsectarian, ñoåi töøng giaây töøng phuùt. Theo giaùo lyù Tieåu Ch'an or meditative sect, so called because it Thöøa thì "Voâ Ngaõ" chæ aùp duïng cho loaøi claimed to derive its authority directly from ngöôøi, nhöng trong Phaät giaùo Ñaïi Thöøa thì the mind of Buddha. vaïn höõu ñeàu voâ ngaõ—Not-self, No-self, Voâ Moät: See Voâ Baát. Egolessness, Non-Personality, Non-self, or Voâ Moät Thöùc: Alaya-vijnana (skt)—Teân Non-ego—Determinism means the theory khaùc cuûa A Laïi Da Thöùc (taát caû caùc chuûng töû of being determined by fate, nature, or khoâng bò maát maùt neân goïi laø Voâ Moät)— god. Buddhism believes in the absence of Another name for Alaya-vijnana—See A Laïi a permanent, unchaging self or soul— Da Thöùc. Non-existence of a permanent self.

According to the Vimalakirti Sutra, the given by the Buddha is that all things are body consists of the five elements or selfless or egoless, which means that no skandhas, which together represent body things, men, animals and inanimate and mind, and there is no such so-called objects , both living and not living, have "self." Elements exist only by means of what we may call their original self or real union of conditions. There is no eternal being. Let us consider man. A man does and unchangeable substance in them. not have a core or a soul which he can When these come apart, so-called "body" consider to be his true self. A man exists, immediately disappears. Since the form but he cannot grasp his real being, he which is created by the four elements is cannot discover his own core, because the empty and without self, then the human existence of a man is nothing but an body, created by the unification of the five "existence depending on a series of skandhas, must also be empty and without causations." Everything that exists is there self. Human body is in a transforming because of causations; it will disappear process from second to second. In when the effects of the causation cease. Theravada, no-self is only applied to the c) Nhöõng laøn soùng treân maët nöôùc quaû laø hieän person; in the Mahayana, all things are höõu, nhöng coù

theå goïi moãi laøn soùng ñeàu coù regarded as without essence. töï ngaõ hay khoâng? Soùng chæ hieän höõu khi b) Theo Giaùo Sö Junjiro Takakusu trong coù gioù lay ñoäng. Moãi laøn soùng ñeàu coù Cöông Yeáu Trieát Hoïc Phaät giaùo, Ñöùc Phaät rieâng ñaëc tính tuøy theo söï phoái hôïp cuûa xem theá giôùi naày laø theá giôùi cuûa khoå ñau, nhöõng nhaân duyeân, cöôøng ñoä cuûa gioù vaø vaø Ngaøi ñaõ daïy nhöõng phöông phaùp ñoái trò nhöõng chuyeån ñoäng, phöông höôùng cuûa noù. Vaäy caùi gì ñaõ laøm theá giôùi naày trôû gioù, vaân vaân. Nhöng khi nhöõng taùc duïng thaønh khoå ñau? Lyù do ñaàu tieân nhö Ñöùc cuûa nhöõng nhaân duyeân ñoù chaám döùt, soùng Phaät ñaõ daïy, laø caùc phaùp ñeàu voâ ngaõ, seõ khoâng coøn nöõa. Cuõng vaäy, khoâng theå nghóa laø vaïn vaät, höõu tình hay voâ tình, taát naøo coù caùi ngaõ bieät laäp vôùi nhaân duyeân caû ñeàu khoâng coù caùi maø chuùng ta coù theå ñöôïc: The waves on the water’s surface goïi laø baûn ngaõ hay thöïc theå. Chuùng ta thöû certainly exist, but can it be said that a khaûo saùt con ngöôøi. Moät ngöôøi khoâng theå wave has its own self? Waves exist only xem tinh thaàn hay hoàn cuûa y laø moät thöïc while there is wind or current. Each wave ngaõ. Y hieän höõu nhöng khoâng theå naøo naém has its own characteristics according to the ñöôïc caùi thöïc theå cuûa y, khoâng theå tìm combination of causations, the intensity of thaáy ñöôïc tinh thaàn cuûa y, bôûi vì söï hieän the winds and currents and their directions, höõu cuûa con ngöôøi khoâng gì ngoaøi caùi etc. But when the effects of the causations ‘hieän höõu tuøy thuoäc vaøo moät chuoãi nhaân cease, the waves are no more. Similarly, duyeân.’ Moïi vaät hieän höõu ñeàu laø vì nhaân there cannot be a self which stands duyeân, vaø noù seõ tan bieán khi nhöõng taùc independent of causations. duïng cuûa chuoãi nhaân duyeân aáy chaám döùt: d) Khi con ngöôøi coøn laø moät hieän höõu tuøy According to Prof. Junjiro Takakusu in thuoäc moät chuoãi nhaân duyeân thì , neáu y coá The Essentials of Buddhist Philosophy, the gaéng trì giöõ laáy chính mình vaø nhìn moïi Buddha regarded this world as a world of vaät quanh mình töø quan ñieåm ñoäc toân ngaõ hardship, and taught the ways to cope with laø moät ñieàu thaät voâ lyù. Moïi ngöôøi phaûi töø it. Then what are the reasons which make boû caùi ngaõ cuûa mình, coá gaéng giuùp ñöõ keû it a world of hardship? The first reason, as khaùc vaø phaûi nhaän höùc caùi hieän höõu coäng

ñoàng, vì khoâng theå naøo con ngöôøi hoaøn of their own existence, nor is it possible to toaøn hieän höõu ñoäc laäp ñöôïc: As long as a preserve it forever. Even for one moment man is an existent depending on a series nothing can stay unchanged. Not only is it of causations, it is unreasonable for him to insecure in relation to space but it is also try to hold on to himself and to regard all insecure in relation to time. If it were things around him from the self-centered possible to discover a world which is point of view. All men ought to deny their spaceless and timeless, that would be a own selves and endeavor to help each world of true freedom, i.e., Nirvana. other and to look for co-existence, g) Neáu nhö nhöõng nhaø vaät lyù hieän ñaïi xaùc because no man can ever be truly nhaän, khoâng gian laø moät trong nhöõng soá independent. löôïng bieán ñoåi vaø thôøi gian laø töông ñoái e) Neáu moïi vaät ñeàu hieän höõu tuøy thuoäc vaøo thì theá giôùi cuûa khoâng gian thôøi gian naày moät chuoãi nhöõng nhaân duyeân thì

caùi hieän laø caùi nguïc tuø maø chuùng ta khoâng theå naøo höõu ñoù cuõng chæ laø tuøy thuoäc ñieàu kieän maø thoaùt ra ñöôïc, töùc laø chuùng ta ñaõ bò troùi thoâi; khoâng coù moät vaät chaát naøo trong vuõ buoäc trong voøng nhaân quaû roài vaäy: If, as truï naày coù theå tröôøng toàn hay töï taïi. Do ñoù the modern physicists assert, space is Ñöùc Phaät daïy raèng voâ ngaõ laø yeáu tính cuûa curved and time is relative, this world of vaïn vaät, vaø töø ñoù, ñöa ñeán moät lyù thuyeát space and time is our enclosed abode from nöõa laø vaïn vaät ñeàu voâ thöôøng, laø ñieàu which there is no escape; we are tied khoâng theå traùnh: If all things owe their down in the cycles of cause and effect. existence to a series of causations, their h) Khi naøo con ngöôøi chöa tìm ñöôïc caùi theá existence is a conditional one; there is no giôùi khoâng bò haïn cuoäc bôûi thôøi gian vaø one thing in the universe that is permanent khoâng gian, con ngöôøi vaãn phaûi laø moät taïo or independent. Therefore, the Buddha's vaät khoå ñau. Xaùc nhaän raèng con ngöôøi coù theory that selflessness is the nature of all theå ñaït ñöôïc caûnh giôùi ñoù, caûnh giôùi things inevitably leads to the next theory khoâng bò haïn cuoäc bôûi thôøi gian vaø khoâng that all things are impermanent (anitya). gian laø söù meänh cuûa Phaät Giaùo: As long as f) Haàu heát moïi ngöôøi ñeàu doác heát naêng löïc men cannot discover a world which is not vaøo vieäc gìn giöõ söï hieän höõu cuûa mình vaø limited by time and space, men must be nhöõng tö höõu cuûa hoï. Nhöng thöïc ra, creatures of suffering. To assert that such khoâng theå naøo tìm ñöôïc trung taâm hieän a state, unlimited in time and space, is höõu cuûa noù, cuõng khoâng theå naøo giöõ noù attainable by man is the message of ñôøi ñôøi ñöôïc. Khoâng vaät naøo laø khoâng Buddhism. bieán chuyeån, ngay caû trong moät saùt na. i) Leõ dó nhieân khoâng coù gì coù theå ñöôïc xem Khoâng nhöõng noù baát oån trong töông quan nhö laø khoâng gian voâ haïn vaø thôøi gian voâ vôùi khoâng gian, maø noù cuõng baát oån trong cuøng. Ngay caû vaät lyù hoïc ngaøy nay cuõng töông quan vôùi thôøi gian nöõa. Neáu ta coù nhìn nhaän caùi voâ taän cuûa thôøi gian vaø theå tìm ñöôïc moät theá giôùi khoâng coù khoâng khoâng gian. Tuy nhieân, Ñöùc Phaät ñaõ gian vaø thôøi gian, theá giôùi ñoù môùi thaät laø xöôùng thuyeát veà lyù töôûng Nieát Baøn hay theá giôùi töï do chaân thaät, töùc laø Nieát Baøn: tòch dieät, theo nguyeân taéc voâ thöôøng vaø voâ Men in general seem to be giving all of ngaõ. Nieát Baøn coù nghóa laø huûy dieät sinh töû, their energy to preserving their own huûy dieät theá giôùi duïc voïng, huûy dieät nhöõng existence and their possessions. But in ñieàu kieän thôøi gian vaø khoâng gian. Sau truth it is impossible to discover the core heát, Nieát Baøn coù nghóa laø caûnh giôùi cuûa

giaûi thoaùt vieân maõn. Voâ ngaõ hay khoâng coù 2) Vò Phaät môû cöûa Nieát baøn: The Buddha söï baát bieán, voâ thöôøng hay khoâng coù söï who unbarred the way to nirvana, which tröôøng toàn laø traïng huoáng thaät söï cuûa söï releases from all limitations. hieän höõu cuûa chuùng ta. Nieát Baøn theo 3) Baäc sieâu phaøm ñaõ chöùng ngoä chaân lyù nieát nghóa tieâu cöïc laø huûy dieät, nhöng theo baøn: the omnipresent one; the one who nghóa tích cöïc laø troøn ñaày, laø lyù töôûng cuûa realizes nirvana-truth. chuùng ta, aáy laø söï giaûi thoaùt troïn veïn: Of Voâ Ngaïi Quang: AÙnh saùng cuûa Ñöùc Phaät A course, there is no such thing as a limitless Di

Ñaø, khoâng bò che khuaát bôûi nuùi soâng, söông time. Even modern physical science does moác beân ngoaøi, cuõng khoâng bò che khuaát beân not recognize infinity in time and space. trong bôûi tham saân si maïn nghi taø kieán—The However, the Buddha brought forward his all pervasive light or glory of Amitabha ideal, Nirvana (extinction), following his Buddha. theories of selflessness and Voâ Ngaïi Quang Nhö Lai: Moät danh hieäu impermanence. Nirvana means extinction khaùc cuûa Ñöùc Phaät A Di Ñaø—Another title for of life and death, extinction of worldly Amitabha Buddha—See A Di Ñaø. desire, and extinction of space and time Voâ Ngaïi Trí: Trí thoâng ñaït cuûa Ñöùc Phaät— conditions. This, in the last analysis, The omniscience of the Buddha. means unfolding a world of perfect Voâ Ngheà Nghieäp: Without profession. freedom. Selflessness (no substance) and impermanence (no duration) are the real Voâ Nghi: Khoâng nghi ngôø—Undoubted— state of our existence; Nirvana (negatively Without doubt. extinction; positively perfection) is our Voâ Nghóa: ideal, that is, perfect freedom, quiescence. 1) Insignificance—Meaningless. Voâ Ngaïi: Apratihata (skt). 2) Ungrateful. 1) Töi taïi thoâng suoát, khoâng trôû ngaïi— Voâ Ngoân: Khoâng lôøi hay im laëng—Without Unhindered—Undoubted—Without words—Silent—Speechless. doubt—Without obstacle—Resistless— Voâ Ngoân Thoâng: Thieàn Sö Voâ Ngoân Thoâng Without resistance. (?-826)—Zen Master Voâ Ngoân Thoâng (?- 2) Töi taïi qua laïi khoâng trôû ngaïi: Permeating 826)—Sö laø moät trong nhöõng thieàn sö ngöôøi everywhere. Trung Hoa, nhöng noåi tieáng taïi Vieät Nam vaøo 3) Töi taïi thoâng dung thaønh ra moät theå, nhö cuoái theá kyû thöù taùm. Sö laø sô toå cuûa phaùi thieàn aùnh ñeøn giao thoa hoøa vaøo nhau: All Voâ Ngoân Thoâng ôû Vieät Nam. Tröôùc khi ñeán pervasive, dynamic omnipresence which Vieät Nam, coù ngöôøi khuyeân sö neân ñeán tìm enters everywhere without hindrance light gaëp Maõ Toå, nhöng khi ñeán nôi thì Maõ Toå ñaõ the light of a candle. vieân tòch. Sö tìm gaëp Baùch Tröôïng Hoaøi Haûi ** For more information, please see Töù Voâ xin laøm ñeä töû. Sau sö veà truï trì chuøa Hoøa An. Ngaïi. Sau ñoù sö sang Vieät Nam vaøo khoaûng naêm Voâ Ngaïi Ñaïo (Voâ Giaùn Ñaïo) The way of 820, truï taïi chuøa Kieán Sô, laøng Phuø Ñoång, tænh removing all obstacles, delusions or Baéc Ninh. Taïi ñaây sö dieän bích suoát maáy naêm intervention—The open or unhindered way. maø khoâng ai hay bieát, duy chæ coù Thieàn sö Voâ Ngaïi Nhaân: Caûm Thaønh, vò truï trì cuûa chuøa Kieán Sô bieát 1) Baäc khoâng coøn bò chöôùng ngaïi: The ñöôïc neân raát caûm phuïc vaø toân thôø laøm Thaày. unhindered one. Tröôùc khi thò tòch, ngaøi goïi Caûm Thaønh laïi caên daën: “Xöa Ñöùc Phaät xuaát hieän vì moät ñaïi söï

nhaân duyeân laø khai thò cho chuùng sanh ngoä Ts’an, from Seng-Ts’an to T’ao-Hsin, from nhaäp tri kieán Phaät. Tröôùc khi nhaäp Nieát Baøn, T’ao-Hsin to Hung-Jung, from Hung-Jung to Ngaøi ñaõ ñem Chaùnh Phaùp Nhaõn truyeàn trao laïi Hui-Neng, from Hui-Neng to Nan-Yueh-Huai- cho moät trong nhöõng ñaïi ñeä töû cuûa ngaøi laø Toân Jang, from Nan-Yueh-Huai-Jang to Ma-Tsu, giaû Ma Ha Ca Dieáp. Toå toå truyeàn nhau töø ñôøi from Ma-Tsu to Pai-Chang. I received the naày sang ñôøi khaùc. Ñeán Toå Ñaït Ma töø AÁn Ñoä mind-seal from Pai-Chang, and now I just want sang Trung Hoa truyeàn taâm aán cho Toå Hueä to transmit it to you. Please keep expanding Khaû,

roài Toå Hueä Khaû truyeàn cho Toå Taêng the Correct Dharma to the next generation.” Xaùn, Toå Taêng Xaùn truyeàn cho Toå Ñaïo Tín, Toå Zen Master Voâ Ngoân Thoâng passed away in Ñaïo Tín truyeàn cho Nguõ Toå Hoaèng Nhaãn, roài 826 AD. Luïc Toå Hueä Naêng, Toå Nam Nhaïc Hoaøi Voâ Ngoân Thuyeát Ñaïo: Loái thuyeát ñaïo Nhöôïng, Maõ Toå, Baùch Tröôïng. Toå Baùch khoâng lôøi cuûa Thoâng Giaùo; tröôøng phaùi daïy Tröôïng ñaõ truyeàn taâm aán cho ta. Nay oâng phaûi raèng noùi veà chö phaùp töùc laø noùi veà khoâng, vì ñôøi sau maø hoaèng döông Chaùnh Phaùp cho quaùn veà söï töôùng caùc phaùp töùc laø quaùn theá heä noái tieáp.” Sö thò tòch naêm 826 sau Taây khoâng—The way, or teaching, without speech; Lòch—He was one of the most outstanding the school which teaches that speaking of Chinese monks; however, he was famous in things is speaking of nothing, or the non- Vietnam in the end of the eightth century. He existent; the acquisition of truth through was the founder of the Voâ Ngoân Thoâng Zen contemplation without the aid of words. Sect in Vietnam. Before going to Vietnam, Voâ Ngoân Trí: Avacana-jnanam (skt)— someone recommended him to go to see Ma- Nonverbal knowledge—See Baát Ñoäng Trí. Tsu; however, when he arrived at Ma-Tsu’s Voâ Nguyeän: Wishlessness. Temple, Ma-Tsu already passed away. He Voâ Nhaân: Without cause—Without reason— came to see Pai-Chang and insisted to be his Causeless. disciple. Sometime later, he moved to stay at Hoøa An temple in Kuang-Chou. In 820, he Voâ Nhaân Ñaïo: Brutal—Cruel---Inhuman. came to Vietnam and stayed at Kien So Voâ Nhaát: Not one. Temple. There he sat in meditation with face Voâ Nhò Voâ Tam: Theo Kinh Phaùp Hoa, ñaïo to a wall for several years, but nobody knew Phaät chaúng phaûi Nhò thöøa, cuõng chaúng Tam his practice except Caûm Thaønh, the abbot of thöøa, maø chæ Nhaát Thöøa (trong möôøi phöông Kieán Sô Temple. Caûm Thaønh respected and coõi Phaät; chæ coù phaùp nhaát thöøa, khoâng coù hai honored him to be his master. Before passing cuõng khoâng coù ba, tröø Phaät thuyeát phöông away, he called Caûm Thaønh to his side and tieän)—According to the Lotus Sutra, Buddhism advised: “For the sake of a great cause, the is neither two nor three, but only one Vehicle. Buddha appeared, for the changing beings Voâ Nhieãm Taâm: Undeluded mind. from illusion into enlightenment. Before Voâ Nhieãm Thanh Tònh Taâm: Undeluded entering into Nirvana, he transmitted the right pure mind. Dharma eye treasury (something that contains Voâ Nhieät: Anavatapta (skt)—Khoâng coù söùc and preserves the right experience of reality) noùng—Heatless—No heat. to one of his great disciples, Maha-Kasyapa. Voâ Nhieät Thieân: Anavatapta (skt)—Taàng Patriarchs continued to transmit generation trôøi thöù hai cuûa Nguõ Tònh Cö Thieân trong Töù after generation. When Patriarch Bodhidharma Thieàn Thieân, coõi trôøi voâ phieàn voâ naõo— came to China from India, he transmitted the Anavatapta or Atapta heaven, without heat or Mind-seal to Hui-K’o, from Hui-K’o to Seng-

affliction, the second of the five pure-dwelling elements, and is therefore empty or relative heavens, in the fourth dhyana heaven. emptiness. In Mahayana Buddhism, al ** For more information, please see Nguõ Tònh phenomena including the self are empty in Cö Thieân (2). their very nature or absolute emptiness. Voâ Nhieät Trì:

Manasarovara or Manasa- Voâ Phaân Bieät: Nirvikalpa (skt)—Khoâng phaân saro-vara (skt)—A Naäu Ñaït Trì hay hoà laïnh bieät—Non-discriminating. quanh naêm. Ngöôøi ta noùi hoà naày naèm veà phía Voâ Phaân Bieät Haønh: Nirvikalpacara (skt)— nam nuùi Gandha-madana, laø nguoàn cuûa boán Nhöõng haønh ñoäng voâ phaân bieät—Deeds of con soâng Haèng Haø, AÁn Haø, soâng Tarim vaø non-discrimination. soâng Oxus—Excellent manasa lake, the lake Voâ Phaân Bieät Phaùp: Avikalpa (skt)—Non- without heat, cold lake, or lake of No Heat. It discriminating dharma—Caùi lyù thöïc töôùng cuûa is said to lie south of the Gandha-madana chö phaùp laø khoâng theå trình baøy ñöôïc baèng lôøi mountains, and is erroneously reputed as the noùi, ngoân ngöõ hay baèng suy nghó (ngoân ngöõ source of the four rivers Ganges, Indus, Sita ñaïo ñoaïn, taâm haønh taän dieät)—The absolute (Tarim River), and Oxus. dharma underlying all particular dharmas, Voâ Nieäm: Acinta (skt)—Thoughtlessness. which cannot be described by words or 1) Khoâng coù voïng nieäm: No thought—thoughts; the absolute as contrasted with the Without a thought—Without relative. recollection—Absence of false ideas or Voâ Phaân Bieät Taâm: Nirvikalpa-jnana (skt). thoughts; apart from thought. (A) Nghóa cuûa Voâ Phaân Bieät Taâm—The 2) Chaùnh Nieäm: Correct ideas or thoughts. meaning of Non-discriminating mind: Voâ Ôn: Thankless—Ungrateful. Taâm thöùc xa lìa vöùt boû caùi yù thöùc phaân Voâ Phaùp: Voâ Phaùp hay taùnh khoâng cuûa vaïn bieät (ñaït ñeán trí tueä bình ñaúng chaân höõu. Voâ phaùp coù nghóa laø söï hieåu bieát chôn thöïc)—A mind which is free from chaùnh veà taùnh khoâng cuûa nguõ uaån, khoâng phaûi particularization, especially from vì chuùng laø nguõ uaån, maø vì baûn chaát thaät cuûa affection and feelings—Passionless. vaïn phaùp laø khoâng. Theo Baùt Nhaõ Taâm Kinh, (B) Loaïi cuûa Voâ Phaân Bieät Taâm—Categories “Ngaøi Quaùn Töï Taïi Boà Taùt quaùn nguõ uaån giai of Non-discriminating mind: khoâng, ñoä nhaát thieát khoå aùch.” Theo Phaät giaùo 1) Voâ Phaân Bieät Taâm Voâ Laäu hay Chaân Tieåu Thöøa, ngaõ laø söï keát hôïp cuûa nguõ uaån hay Nhö: Voâ phaân bieät trí, töùc caùi trí theå hoäi nhieàu vaät chaát hôïp laïi maø thaønh, neân khoâng chaân nhö—Unconditioned or absolute thaät (ñaây laø caùi khoâng töông ñoái). Theo Phaät non-discriminating mind, or the mind free giaùo Ñaïi Thöøa, vaïn höõu giai khoâng, töø baûn from particularization (memory, reason, chaát ñaõ laø khoâng (ñaây laø caùi khoâng tuyeät self-consciousness) as in the bhutatathata. ñoái)—No-Dharma or the emptiness of all 2) Voâ Phaân Bieät Taâm Höõu Laäu: Taâm hieän phenomena. No-Dharma means true löôïng tö tính cuûa caûnh bao goàm trí nhôù do understanding that the five skandhas are suy nghó, lyù luaän vaø töï thöùc—Conditioned empty, not only because they are aggregates, as in dhyana. Particularization includes but by their very nature. According to the memory, reason, self-consciousness. Heart Sutra, “the Avalokitesvara Bodhisattva Voâ Phaân Bieät Trí: Avikalpajnana or illuminated the five skandhas and saw that Nirvikalpajnana (skt)—Non-discriminative they were empty. Thus he overcame all ills wisdom—Caùi trí voâ laäu khoâng phaân bieät. and sufferings.” In Theravada, the self is a Traïng thaùi maø chuû theå vaø ñoái töôïng khoâng coøn composite, or an aggregate of many other phaân bieät—The unconditioned or

mind, or non-discriminative wisdom chuùng ta nhaän bieát söï bieán hieän cuûa vaïn (knowledge), or the knowledge gained has no höõu, roài töø ñoù chaïy theo chuùng—Non- discrimination. The state where there is no Birth is a term used to describe the nature distinction between subject and object—See of Nirvana. In Mahayana Buddhism, No- Voâ Phaân Bieät Taâm (B) (1). Birth means the 'extinction' of the Voâ Phaân Bieät Xuaát Theá Gian Trí: discursive thinking by which we conceive Nirvikalpalokottarajnanam (skt)—Caùi trí xuaát of things as arising and perishing, forming theá gian voâ phaân bieät—Non-discriminative attachment to them. transcendental knowledge. 2) Theo trieát hoïc Trung Quaùn, Voâ Sanh laø Voâ Pheùp: Discourteous—Uncivilized— chaân lyù cuûa Nieát Baøn khoâng sanh khoâng Rude—Impolite. dieät, khoâng taùi sanh, hay khoâng coøn phaûi luaân hoài sanh töû—According to the Voâ Phi: See Voâ Baát. Madhyamaka philosophy, non-birth means Voâ Phieàn: Nirvana which is beyond birth and death 1) Khoâng coøn phieàn naõo: Free from trouble. or not subject to birth and death, or 2) Voâ Phieàn Thieân: Coõi trôøi Phaïm Phuï thöù 13 reincarnation. thuoäc Töù Thieàn Thieân—The thirteenth Voâ Sanh Baûo Quoác: Thieân ñaøng baát töû cuûa Brahmaloka, the fifth region of the fourth Phaät A Di Ña ø—The precious country beyond dhyana—See Töù Thieàn Thieân. birth-and-death—The immortal paradise of Voâ Phuùc: Unhappy—Unfortunate. Amitabha. Voâ Phöông: Voâ Sanh Chi Sanh: Sanh cuûa voâ sanh, nhö 1) No place—No where—Unlimited to place Ñöùc Phaät hoùa thaân thò hieän nôi coõi Ta Baø—A or method—Buddha's power. life that is without birth, an immortal life, a 2) To be at the end of one's resources— nirmanakaya, or transformation appearance of Without resource. a Buddha in the world. 3) Phaät Löïc: Buddha's power which is Voâ Sanh Dieät: There is no appearance and unlimited to place or method. disappearance—Without appearance and Voâ Quaù: Sinless—Have no sin. disappearance. Voâ Quaû: Effectless—Have no effect. Voâ Sanh Hoái: Thieàn quaùn töôûng leõ voâ sanh, Voâ Quang: Unilluminating. döùt caùc phieàn naõo, traùnh ñöôïc nhöõng tö töôûng Voâ Quang Phaät: Vò Phaät khoâng phaùt quang, sai traùi cuõng nhö aûo töôûng vaø maøn voâ minh che khoâng ñem aùnh saùng phaùp ñeå chieáu roïi nôi nôi laáp Trung ñaïo—To meditate to prevent wrong ñöôïc (Thanh Vaên Duyeân Giaùc hay Bích Chi thoughts and delusions that hinder the truth. Phaät)—An Unilluminating Buddha—A Useless Voâ Sinh Khôûi: Anabhinirvritti (skt)—Not Buddha who gives out no light. rising. Voâ Sanh: Anutpatti or Anutpanna (skt)— Voâ Sanh Moân: Giaùo thuyeát chaân lyù vöôït treân Unborn—Immortal—Not born—Uncreated— sanh töû taïo taùc, nhö chaân nhö; baát töû moân— Without being born or produced—No rebirth— The doctrine of reality as beyond birth or Not to be reborn—Non-appearance—The state creation, i.e. that of the bhutatathata; the gate without appearance—Exempt from rebirth. or school of immortality. 1) Töø "Voâ Sanh" ñöôïc duøng ñeå dieãn taû taùnh Voâ Sanh Nhaãn: An truï ôû caùi lyù khoâng sanh cuûa Nieát Baøn. Trong Phaät giaùo Ñaïi Thöøa, khoâng dieät maø khoâng ñoäng, töùc laø traïng thaùi Voâ Sanh coù nghóa laø söï chaám döùt doøng suy maø trong ñoù

khoâng coøn söï can thieäp naøo nöõa— töôûng lan man khoâng maïch laïc, qua ñoù

The patient rest in belief in immortality, or no Voâ Sanh Voâ Dieät: No birth no death. rebirth, the state in which interference do not Voâ Saéc: Arupa (skt)—Formless—Without arise. form of holding on to the illusion of ** For more information, please see Voâ Sanh contemplation. Phaùp Nhaãn in Vietnamese-English Section. Voâ Saéc Ñònh: Arupya (skt)—Coù boán ñaúng Voâ Sanh Phaùp: Luaät khoâng coøn sanh töû, hay chí hay söï taäp hôïp cuûa taâm trí thuoäc coõi voâ lyù chaân nhö vaø theå cuûa Nieát Baøn—The law of saéc—There are four mental collectednesses or no rebirth, or immortality, as the fundamental samapattis belonging to the World of No-Form law of the bhutatathata and the embodiment of (arupaloka)—See Töù Khoâng Xöù. nirvana. Voâ Saéc Giôùi: Arupadhatu or Arupaloka (skt). Voâ Sanh Phaùp Nhaãn: (A) Nghóa cuûa Voâ Saéc Giôùi—The meanings of Anutpattikadharmakshanti (skt)—Nhaãn ñaït Arupaloka: Treân coõi saéc giôùi, nôi chæ coù ñöôïc qua hieåu bieát raèng taát caû moïi hieän töôïng tinh thaàn thanh tònh, nôi khoâng coøn thaân ñeàu khoâng sanh. Söï hieåu bieát veà taùnh khoâng theå, khoâng coøn cung ñieän, khoâng coøn vaät vaø voâ sanh cuûa chö Boà Taùt, nhöõng vò ñaõ ñaït chaát. Coõi trôøi voâ saéc keùo daøi khoâng haïn ñöôïc Baùt Ñòa hay Baát Thoái Ñòa—Realization ñònh trong töù khoâng xöù. Coõi naày khoâng coù of the Dharma of non-appearance. Calm rest, vaät chaát cuûa saéc phaùp, maø chæ coøn thöùc as a Bodhisattva, in the assurance of no taâm truï nôi thieàn ñònh thaâm dieäu—The rebirth—Tolerance of non-birth (Insight into realm of formlessness—Being above the the non-arising of dharmas—Insight into the realm of form—Realm beyond form—The non-origination of dharmas—Insight into the formless realm of pure spirit, where there non-substantial nature of all phenomenal are no bodies, places, things. Its extent is existence). Tolerance that comes from the undefinable in the four empty regions (Töù knowledge that all phenomena are unborn— khoâng xöù)—The heavens without form, Insight into emptiness, the non-origination or immaterial, consisting only of mind in birthlessness of things or beings realized by contemplation. Bodhisattvas who have attained the eight (B) Coõi Voâ Saéc Giôùi—The boundaries of stages to Buddhahood. When a bodhisattva Arupaloka: See Töù Khoâng Xöù. realized this insight, he has attained the stage Voâ Saéc Haønh: Arupyacarin (skt)—Formless of non-retrogression. deeds—Nhöõng haønh ñoäng voâ hình saéc. Nghóa ** For more information, please see Baát khôûi chính xaùc cuûa thuaät ngöõ naày thaät khoù bieát. Coù phaùp nhaãn in Vietnamese-English Section. leõ noù nhaèm aùm chæ ñôøi soáng ôû coõi voâ saéc, hay Voâ Sanh Saùm: See Voâ Sanh Hoái. noù ñoàng nghóa vôùi voâ coâng duïng haïnh—The Voâ Sanh Taïng: Kinh ñieån luaän veà chaân nhö exact meaning of this term is difficult to know. nhö Trung Luaän—The scriptures which deal It may refer to the life in the world of no-form, with the absolute, e.g. the Madhyamika-sastra. or it is rrgarded as synonymous with Voâ Sanh Taâm: The mind of no rebirth. “Anabhogacarya.” Voâ Sanh Teá: The uncreate, or absolute; the Voâ Saéc Höõu: Existence in the formless or region of the eternal. immaterial realm—See Tam Höõu (B) (3). Voâ Sanh Thaân: Phaùp thaân haèng höõu—The Voâ Saéc Tham: Ham

muoán trong coõi voâ saéc Dharmakaya, the immortal one. giôùi, hay söï chaáp vaøo voïng töôûng trong thieàn Voâ Sanh Trí: Nirvana wisdom—See Thaäp quaùn—The desire in the world without form of Trí (A) (10). holding on to the illusion of contemplation.

Voâ Sæ: Shameless. 1) Khoâng bò troùi buoäc: Not bound by any tie, Voâ Sæ Ñaïi Truøng: Moät sinh vaät to lôùn maø i.e. free from all influence of the passion- khoâng coù raêng, nhö coïp khoâng raêng (chæ laø voâ nature. duïng maø thoâi)—A toothless great creature, i.e. 2) Moät danh hieäu cuûa Ñöùc Phaät: An epithet a toothless tiger. of Buddha. Voâ Song: Peerless—Matchless. Voâ Soá: Asamkhyeya (skt)—Numberless—Innumerable—Numberless—Countless— Voâ Sôû: Khoâng coù thöù gì—Nothing—Nowhere. Exceedingly numerous. Voâ Sôû Baát Naêng: Khoâng coù gì laø khoâng laøm Voâ Soá Chuùng Sanh: Countless sentient ñöôïc, chæ Ñöùc Phaät—Nothing he cannot do, beings. omnipotent, the Buddha. Voâ Sôû Baát Trí: Khoâng coù nôi naøo laø khoâng Voâ Sö Giaû: Svayambhuva (skt)—Baäc töï hieän höõu, moät trong nhöõng danh hieäu cuûa Ñöùc ñeán ñöôïc, chæ Ñöùc Phaät—Nowhere he does not Phaät—Self-existing one, one of the epithets of reach. the Buddha. Voâ Sôû Ñaéc: Khi theå hoäi ñöôïc chaân lyù voâ Voâ Sö Trí: Giaùc ngoä töï ñaït, khoâng thaày chæ töôùng, thì trong loøng khoâng coù gì chaáp tröôùc— daïy. Ñaây laø trí hueä Phaät—Self-attained Nothing obtainable, the immaterial universal enlightenment—Wisdom attained without a reality behind all phenomena. teacher—Buddha's wisdom. Voâ Sôû Höõu: Avidyamana (skt)—Teân khaùc Voâ Taùc: Asamskrta (skt)—Voâ Vi hay söï taïo cuûa "Khoâng"—Non-existing—Nothing taùc khoâng coù nhaân duyeân—Phaùp khoâng nhôø existing—The immaterial. haønh ñoäng cuûa thaân khaåu yù—Not doing— Voâ Sôû Höõu Voïng TöôûngTòch Dieät Phaùp: Passive—Inactive, physically or mentally— Vikalpaviviktadharma (skt)—Caùi chaân lyù voâ Non-causative—Not creating—Uncreated— töôûng vaø taùch khoûi phaân bieät—Truth which is Not being produced—Not becoming. imageless and detached from discrimination. **For more information, please see Asamskrta Voâ Sôû Höõu Xöù: Xöù thöù ba cuûa Töù Khoâng in Sanskrit/Pali-Vietnamese Section. Xöù—The state of nothing or non-existence— Voâ Taùc Giôùi: Voâ Bieåu Giôùi—Theå cuûa ba The third region in the realm of formlessness. nghieäp (thaân khaåu yù) khoâng bieåu hieän maø chæ ** For more information, please see Töù Khoâng döïa vaøo nhaân duyeân luùc taùc giôùi neân khoâng Xöù (3). thaáy khoâng nghe—The tangible, invisible Voâ Sôû Höõu Xöù Ñònh: Akincanayatana moral law that influences the ordinand when (skt)—Thieàn ñònh ñi vaøo coõi voâ sôû höõu xöù— he receives visible ordination; i.e. the internal The contemplation of the state of nothingness, spiritual moral law and its influence; the or the immaterial, in which ecstasy gives place visible grace of which the visible ordination is to serenity. a sign. Voâ Sôû Quaùn: Quaùn veà söï thaät phi vaät chaát Voâ Taøi: Incapable. ñaèng sau moïi hieän töôïng—The contemplation Voâ Taøm: Ahrika (skt)—Khoâng thaáy xaáu hoå of the immaterial reality behind all khi laøm vieäc aùc (gaây ra toäi loãi töï xeùt khoâng phenomena. thaáy xaáu hoå goïi laø voâ taøm, laøm ñieàu xaáu xa Voâ Sôû Truï:

Apratisthita (skt)—Khoâng truï vaøo tröôùc maët ngöôøi khaùc maø khoâng thaáy theïn ñaâu—Non-abiding—No means of staying. thuøng goïi laø voâ quí)—Without shame— Voâ Sôû Tröôùc: Shameless.

Voâ Taøm Voâ Quí: No sense of shame or Voâ Taàm Voâ Töù Ñònh: Avitakko (p)—Traïng disgrace—Shameless. thaùi ñònh trong ñoù khoâng coøn lyù luaän xeùt Voâ Tang: Without evidence (trace). ñoaùn—Non reasoning and judgment. Voâ Taâm: Voâ Taän: Baát taän—Timeless— (I) Voâ taâm khoâng coù nghóa laø khoâng coù taâm, Inexhaustible—Without limit—Endless. voâ taâm coù nghóa laø caùi taâm khoâng vöôùng • Quyeàn Giaùo duøng töø "voâ taän" khi noùi veà maéc—Mindless—Unintentional— chaân lyù tuyeät ñoái: The temporal or Effortless action—Inconsciousness— functional teaching applied the term to Unconscious—Mind of non-existence— noumenal or absolute, being considered as Without thought, will or purpose—The infinite. real immaterial mind free from illusions— • Thöïc Giaùo duøng töø "voâ taän" khi noùi veà Voâ taâm does not mean that we don't have hieän töôïng voâ taän: The real or reliable a mind or have no mind, it does mean that teaching applied the term to the we have a mind which is free from phenomenal, being considerd as infinite. attachment to thoughts (free from self- Voâ Taän Duyeân Khôûi: Moät trong Töù Duyeân consciousness). Sanh, taát caû caùc phaùp cuøng nhau laøm duyeân, (II) Trong Thieàn Phaät giaùo, "Voâ Taâm" dieãn taû hay aûnh höôûng khoâng giôùi haïn cuûa moät vaät traïng thaùi taâm thöùc tröôùc khi nhò nguyeân bò treân moïi vaät vaø cuûa moïi vaät treân moät vaät (theo phaân chia bôûi tö töôûng—In Zen Buddhism, moät phaùp maø daáy leân muoân phaùp, duyeân muoân "No-Mind" describes a state phaùp maø daáy leân moät phaùp hay truøng truøng consciousness before the division into duyeân khôûi)—Unlimited causation—Unlimited duality created by thought takes place. influence of everything on all things and all (III) Chæ khi naøo trong taâm khoâng coøn moät vaät, things on everything, one of the Hua-Yen four aáy laø voâ taâm. Phaät daïy, trong tu taäp phaûi principal uses of conditional causation. laáy phaùp voâ taâm ñeå cheá ngöï voïng taâm— ** For more information, please see Duyeân Only when the mind is empty (does not Khôûi, Phaùp Giôùi Duyeân Khôûi, and Töù have anything); thus it is called "mind of Duyeân Khôûi. non-existence." The Buddha taught that in Voâ Taän Ñaêng: cultivation, practictioners should take this 1) Moät caây ñeøn laøm moài cho nhöõng caây ñeøn mind to tame the deluded mind. khaùc maø khoâng bao giôø heát: The one lamp Voâ Taâm Ñaïo Nhaân: Caùc baäc aån tu hay that is yet limitless in the lighting of other Thaùnh nhaân khoâng coøn nieäm töôùng, sôû caàu, maø lamps. chæ chuyeân taâm vaøo yeáu phaùp (Kinh Töù Thaäp 2) Ñem phaùp cuûa moät ngöôøi daãn daét vaø Nhò Chöông: "Cuùng döôøng Tam Theá Chö Phaät, truyeàn trao cho nhieàu ngöôøi maõi maø khoâng chaúng baèng cuùng döôøng moät vò voâ taâm ñaïo heát: The influence of one disciple may be nhaân)—The hermet or saint in ecstatic limitless and inexhaustible. contemplation, as with empty mind he 3) Kính cöù phaûn chieáu maõi khoâng heát: becomes the receptacle of mystic influences. limitless mirrored reflections. Voâ Taâm Tam Muoäi: Voâ taâm ñònh—Tam 4) Ñeøn treân baøn thôø cöù chaùy maõi khoâng

taøn: muoäi dieät boû heát nhöõng suy nghó phaân bieät— An altar light always burning. The samadhi in which active thought has 5) Theo Kinh Duy Ma Caät, Phaåm Boà Taùt, Ma ceased. Vöông giaû laøm Trôøi Ñeá Thích, ñem hieán moät muoân hai ngaøn thieân nöõ cho Boà Taùt Trì Theá—According to the Vimalakirti

Sutra, Chapter Bodhisattvas, a demon gave the girls.' pretended to be Indra, offered twelve • Khi aáy oâng Duy Ma Caät baûo caùc Thieân nöõ thousand goddesses (devakanya) to the raèng: "Ma ñaõ ñem caùc ngöôi cho ta roài, Bodhisattva Ruler of the World. nay caùc ngöôi ñeàu phaûi phaùt taâm Voâ • Ma vöông noùi vôùi Trì Theá: "Thöa Chaùnh thöôïng Chaùnh ñaúng Chaùnh giaùc. Roài oâng só! Xin ngaøi nhaän moät muoân hai ngaøn theo caên cô cuûa Thieân nöõ maø noùi Phaùp ñeå Thieân nöõ naày ñeå duøng haàu haï queùt cho phaùt yù ñaïo, vaø baûo raèng: "Coù phaùp töôùc."—The demon said to the Ruler of moân Voâ Taän Ñaêng."—At that time, the World Bodhisattva: "Bodhisattva, Vimalakirti said to the goddesses: "The please take these twelve thousand demon has given you to me. You can now goddesses who will serve you." develop a mind set on the quest of • Trì Theá noùi raèng: "Naày Kieàu Thi Ca! OÂng supreme enlightenment." Vimalakirti then ñöøng cho vaät phi phaùp naày, toâi laø keû Sa expounded the Dharma to them urging Moân Thích töû, vieäc aáy khoâng phaûi vieäc them to seek the truth. He declared: cuûa toâi."—The Ruler of the World "There is a Dharma called Inexhaustible Bodhisattva replied: "Sakra, please do not Lamp." make to a monk this unclean offering • Caùc thieân nöõ hoûi: "Theá naøo laø Phaùp Voâ which does not suit me." Taän Ñaêng?"—The goddesses asked him: • Noùi chöa döùt lôøi, boãng oâng Duy Ma Caät "What is the Inexhaustible Lamp ñeán noùi vôùi Trì Theá: "Ñaây chaúng phaûi laø Dharma?" Ñeá Thích, maø laø Ma ñeán khuaáy nhieãu oâng • OÂng Duy Ma Caät ñaùp: "Naøy caùc chò, coù ñaáy!" OÂng laïi baûo ma raèng: "Caùc vò Thieân Phaùp moân teân laø Voâ Taän Ñaêng, caùc chò nöõ naày neân ñem cho ta, nhö ta ñaây môùi neân hoïc. Voâ taän ñaêng laø ví nhö moät ngoïn neân thoï "Even before the Ruler of the ñeøn moài ñoát traêm ngaøn ngoïn ñeøn, choã toái World Bodhisattva had finished speaking, ñeàu saùng, saùng maõi khoâng cuøng taän. Nhö Vimalakirti came and said: "He is not theá ñoù caùc chò! Vaû laïi moät vò Boà Taùt môû Sakra; he is a demon who comes to disturb mang daãn daét traêm ngaøn chuùng sanh phaùt you." He then said to the demon: 'You can taâm Boà Ñeà, ñaïo taâm cuûa mình cuõng chaúng give me these girls and I will keep them." bò tieâu maát, tuøy noùi Phaùp gì ñeàu theâm lôïi • Ma sôï haõi nghó raèng: "Coù leõ oâng Duy Ma ích cho caùc Phaùp laønh, ñoù goïi laø Voâ Taän Caät ñeán khuaáy roái ta chaêng?" Ma muoán aån Ñaêng. Caùc chò daàu ôû cung ma maø duøng hình maø khoâng theå aån, raùng heát thaàn löïc, Phaùp moân Voâ Taän Ñaêng naày laøm cho voâ cuõng khoâng ñi ñöôïc. Lieàn nghe giöõa hö soá Thieân nöõ phaùt taâm Voâ thöôïng Chaùnh khoâng coù tieáng raèng: "Naày Ba Tuaàn! Haõy Ñaúng Chaùnh giaùc, ñoù laø baùo ôn Phaät, cuõng ñem Thieân nöõ cho oâng Duy Ma Caät thì laø laøm lôïi ích cho taát caû chuùng sanh."— môùi ñi ñöôïc. Ma vì sôï haõi, neân mieãn Vimalakirti replied: 'Sisters, there is a cöôõng cho—The demon was frightened, Dharma called the Inexhaustible Lamp and being afraid that Vimalakirti might which you should study

and practice. For give him trouble, he tried to make himself instance, a lamp can (be used to) light up invisible but failed, and in spite of his use hundreds and thousands of other lamps; of supernatural powers he could not go darkness will thus be bright and this away. Suddenly a voice was heard in the brightness will be inexhaustible. So, air, saying: 'Demon, give him the girls sisters, a Bodhisattva should guide and and then you can go.' Being scared, he convert hundreds and thousands of living

beings so that they all develop the mind Voâ Thaéng Quoác: Voâ Thaéng Quoác hay Taây set on supreme enlightenment; thus his Phöông Tònh Ñoä toïa laïc veà phía taây cuûa vuõ deep thought (of enlightening others) is, truï—The Unexcelled land—The Pure Land likewise, inexhaustible. His expounding located west of this universe. of the Dharma will then increase in all Voâ Thaàn: Atheistic—Ñoâi khi ngöôøi ta noùi excellent Dharmas; this is called the Phaät Giaùo laø "Voâ Thaàn" hay laø moät "toân giaùo Inexhaustible Lamp. Although you will be khoâng coù thaàn linh." Tuy nhieân, nhöõng lôøi Phaät staying at the demon's palace you should daïy veà "Luïc Ñaïo" ñaõ xua tan quan nieäm aáy, vì use this Inexhaustible Lamp to guide trong luïc ñaïo, Ñöùc Phaät ñaõ noùi roõ raøng coù chö countless sons and daughters of devas to Thieân, nhöng chö Thieân trong Phaät giaùo khoâng develop their minds set on supreme phaûi laø nhöõng vò Thaàn vôùi quyeàn naêng toái enlightenment, in order to repay your debt thöôïng saùng taïo vuõ truï, hay thöôûng phaït chuùng of gratitude to the Buddha, and also for the sanh. Theo Phaät giaùo, caùc vò thaàn coù theå ñöôïc benefit of all living beings.' toân thôø nhaèm cho nhöõng phöôùc laïc coù giôùi haïn • Baáy giôø caùc Thieân nöõ cuùi ñaàu ñaûnh leã cuûa traàn gian, nhöng chính caùc chö thieân naày döôùi chaân oâng Duy Ma Caät—The devas cuõng voâ thöôøng vaø taàm thöôøng, khoâng theå thoûa daughters bowed their heads at maõn cho vieäc caàu xin lieân heä tôùi giaûi thoaùt hay Vimalakirti's feet. Nieát Baøn, voán laø nhöõng thöù sieâu theá gian maø Voâ Taän Haûi: Phaät phaùp voâ taän ví nhö bieån chính hoï chöa bao giôø chöùng ñaéc. Baát quaù Phaät caû roäng lôùn—The Buddha-truth as giaùo chæ laø voâ thaàn trong yù nghó raèng Phaät giaùo inexhaustible as the ocean. pheâ baùc lyù thuyeát veà moät nguyeân nhaân "Ñaàu Voâ Taän Taïng: Ñöùc bao haøm voâ taän—The Tieân," moät Thöôïng ñeá saùng taïo—It is inexhaustible treasury. sometimes said that Buddhism is "atheistic" or Voâ Taän YÙ: Inexhaustible intention, or a "godless religion." However, the Buddha's meaning. teaching about "the six realms of existence" should surely disperse this notion. The Buddha Voâ Taän YÙ Boà Taùt: Teân cuûa ngaøi A Sai Maït states clearly that there exists a so-called "the Ñeå Boà Taùt maø Ñöùc Phaät noùi ñeán trong Kinh realm of gods" in Buddhism, but gods in Phaùp Hoa, Phaåm Quaùn Theá AÂm—Infinite Buddhism are not those with almighty powers Resolve Bodhisattva, name of Aksayamati, a who can create the universe, or who can bodhisattva to whom sakyamuni is supposed to reward or punish other creatures. According to have addressed the Avalokitesvara chapter in Buddhism, the gods may be worshipped for the Lotus Sutra. limited and worldly blessings but being Voâ Teá: Khoâng bieân teá—Unlimited— impermanent and worldly themselves, they Boundless. cannot grant prayers concerned with that Voâ Thanh Laäu: freedom or

Nirvana which is supermundane 1) Moät loaïi ñoàng hoà nöôùc khoâng gaây ra tieáng and which they have not gained. Buddhism is ñoäng: The silent clepsydra. only atheistic in the sense that it rejects as 2) Moät loaïi nhang ñöôïc laøm theo nhöõng maãu false the theory of First Cause, a Creator God. töï coå duøng chæ thôøi gian khi ñöôïc ñoát leân: Voâ Theå: Bodiless. Incense in the shape of ancient characters Voâ Thoï: Without love, craving, attachment. used to indicate the time. Voâ Thuûy: Khoâng coù caùi ban ñaàu, nhö maét Voâ Thaéng: Ajita (skt)—Invincible— xích luaân hoài sanh töû (ñôøi nay laø do caùi nhaân Unsurpassed. ñôøi tröôùc, ñôøi tröôùc laø do caùi nhaân ñôøi tröôùc

nöõa, cöù theá maø suy maõi leân seõ thaáy laø khoâng beginning is possible; for if there were a coù söï baét ñaàu)—Without beginning, as in the beginning it would be without a cause, chain of transmigration. which is impossible. Voâ Thuûy Dó Lai: Töø luùc hay tröôùc thôøi khôûi 3) Voïng Chaân Ñoàng Theå: Caên baûn voâ minh thuûy—From or before the very beginning. vaø chaân nhö ñeàu cuøng moät theå—Primal Voâ Thuûy Giaùn Caùch: See Voâ Thuûy Voâ ignorance is without beginning; and the Minh. bhutatathata is without beginning, the two terms connoting the same idea. Voâ Thuûy Khoaùng Kieáp: Luaân hoài sanh töû khoâng coù khôûi thuûy, maø traûi qua nhieàu nieân Voâ Thöùc: Unconsciousness. kieáp xa xoâi daèng daëc—Transmigration which Voâ Thöôøng: Anitya (skt)—Anicca (p)— has existed without beginning through vast Impermanence—Ephemeral. kalpas. 1) Voâ thöôøng nghóa laø khoâng thöôøng, khoâng Voâ Thuûy Khoâng: maõi maõi ôû yeân trong moät traïng thaùi nhaát 1) Voâ Thuûy vaø Khoâng: Without beginning ñònh maø luoân thay hình ñoåi daïng. Ñi töø and unreal. traïng thaùi hình thaønh, cao to, thaáp nhoû, tan 2) Taùnh “khoâng” khoâng coù khôûi thuûy: The raõ, vaân vaân, ñaïo Phaät goïi ñaây laø nhöõng “void” is without beginning, the abstract giai ñoaïn thay ñoåi ñoù laø thaønh truï hoaïi idea of without beginning. khoâng. Taát caû söï vaät trong vuõ truï, töø nhoû nhö haït caùt, thaân con ngöôøi, ñeán lôùn nhö Voâ Thuûy Voâ Bieân: Chaân lyù Phaät phaùp khoâng traùi ñaát, maët traêng, maët trôøi ñeàu naèm trong coù khôûi thuûy maø cuõng khoâng coù söï chaám döùt— ñònh luaät voâ thöôøng—Anitya is the state of The Buddha-truth is without beginning and not being permanent, of lasting or existing infinite. only for a short time, of changing Voâ Thuûy Voâ Chung: Without beginning and continually. Physical changes operating without end—Voøng sanh töû luaân hoài voâ thuûy from the state of formation, to that of voâ chung—The cycle of birth and death or development, decay and disintegration are transmigration is without beginning or end. exact manifestations of the law of Voâ Thuûy Voâ Minh: Caên Baûn Voâ Minh— transformation. All things in the universe, Nguyeân Phaåm Voâ Minh. from the small grain of sand, the human 1) Nguyeân Phaåm Voâ Minh: Hoaëc theå caên body, to the big one such as the earth, baûn cuûa luaân hoài sanh töû khoâng coù söï baét moon and sun are governed by the aove ñaàu (khoâng thaáu ñaït ñöôïc caùi lyù tính bình law, and as such, must come through these ñaúng phaùp giôùi). —Primal ignorance— four periods. This process of changes The period of unenlightenment or characterizes impermanence. ignorance without beginning. 2)

Moïi vaät treân ñôøi naày ñeàu phaûi thay ñoåi vaø 2) Giaùn Caùch Voâ Minh: Luaân hoài sanh töû hoaïi dieät; khoâng vaät gì thöôøng haèng duø chæ khoâng coù söï baét ñaàu; theo luaät nhaân quaû trong phuùt giaây, hay saùt na ngaén nguûi. Moïi thì taát caû caùc phaùp höõu vi ñeàu laø nhaân vaät, moïi hieän töôïng ñeàu phaûi qua giai duyeân sanh (quaû cuûa hieän taïi laø do nhaân ñoaïn sanh, truï, dò, dieät. Kinh Kim Cang cuûa thôøi tröôùc maø sanh ra), khoâng theå naøo daïy: “Nhöùt thieát höõu vi phaùp, nhö moäng, coù söï baét ñaàu—The period of huyeãn, baøo, aûnh, nhö loä dieäc nhö ñieän, öng transmigration which has no beginning; taùc nhö thò quaùn.” Nghóa laø haõy xem caùc since under the law of causality phaùp höõu vi, naøo khaùc chi boùng boït, ñieåm everything has a cause, therefore no söông, quaùn xem taát caû voâ thöôøng, sanh

sanh dieät dieät nhö tuoàng chôùp chaêng.” chuùng ta maø chuùng ta coøn khoâng theå giöõ Quaùn chieáu ñöôïc söï voâ thöôøng cuûa vaïn cho treû trung, maïnh khoûe maõi ñöôïc, maø höõu seõ giuùp chuùng ta khoâng bò troùi buoäc phaûi bò ñeán caùi thôøi chòu caùc moái khoå bôûi söï vaät cuûa theá gian—The sanh, giaø, beänh, cheát. Theá môùi bieát taát caû characteristics of Impermanence— söï vaät treân ñôøi naày ñeàu laø voâ thöôøng, giaû Everything in this world is subject to taïm, nhö moäng, nhö huyeãn, nhö boït nöôùc change and perish; nothing remains maø thoâi. Heát naéng laïi möa, heát möa trôøi constant for even a single ksatna or short taïnh, heát maïnh roài ñau, heát vui roài buoàn, moment. Everything, every phenomenon heát hôïp roài tan, heát vinh roài nhuïc, heát leân passes through a period of birth, maturity, xe roài xuoáng ngöïa, soâng daøi luùc phaúng transformation, and destruction. The laëng, luùc leân thaùc xuoáng gheành. Phaät töû Diamond Sutra taught: “Just examine the chôn thuaàn neân luoân bieát leõ voâ thöôøng, various conditioned dharma, it is no phaûi luoân coá gaéng tu taäp, phaûi coá gaéng different than a bubble or dwedrop; bieán caùc nghòch caûnh ruûi ro cuõng nhö caùc observe and realize everything is ñieàu trôû ngaïi cho mình vaø cho ngöôøi thaønh impermanent, births and deaths are like nhöõng hoaøn caûnh thuaän lôïi; phaûi luoân thöùc lightning flashes.” Contemplation on the tænh, boû meâ theo ngoä maø laäp taâm theâm impermanence of things will help us vöõng maïnh treân böôùc ñöôøng tu—Sincere prevent from being imprisoned by the Buddhists should always be awakened and things of the world. realize: “Nothing in this world lasts 3) Phaät töû chôn thuaàn neân luoân thöùc tænh forever.” In the end, everything is a part of raèng: “Muoân vaät ôû ñôøi voán khoâng beàn the cycle of “Formation, Existence, vöõng.” Chung quy cuõng naèm trong boán leõ Decadence, and Emptiness.” If there is “Thaønh, Truï, Hoaïi, Khoâng” maø thoâi. Heã birth, naturally, there will be existence for coù sanh ra, töùc nhieân laø coù truï nôi ñôøi moät a certain amount of time, then decay will thôøi gian naøo ñoù, keá ñeán bò hö hoaïi ñi vaøo come, and, in the end, return to dirt and keát cuoäc quy veà nôi caùt buïi. Do tænh ngoä sand. Because we are awakened to these nhö vaäy, chuùng ta môùi thaáy thuyeát “voâ conditions of life, we begin realizing the thöôøng” maø Ñöùc Phaät ñaõ töøng tuyeân daïy theory of “Impermanence” the Buddha trong kinh ñieån laø ñuùng. Bao nhieâu coâng taught in the sutras is accurate. No matter danh,

phuù quyù, thaønh ñaït trong quaù khöù, how much glory, wealth, or success was roát roài nhöõng thöù naày coù khaùc naøo moät achieved in the past, in the end, these giaác mô hoa. Phaät töû chôn thuaàn phaûi bieát accomplishments are not any different quyeàn bieán, tuøy duyeân, an nhaãn thì raát coù than a beautiful dream. Sincere Buddhists theå caùc nghòch caûnh, khoå naõo ñöôïc chuyeån should know how to adapt and make best bieán thaønh thuaän caûnh. Moïi vaät treân ñôøi of their situations, able cleverly to tolerate naày neáu ñaõ coù mang caùi töôùng höõu vi, aét and endure various conditions and coù ngaøy hoaïi dieät. Ñôøi ngöôøi cuõng theá, heã circumstances of life, then they may be coù sanh laø coù töû, tuy noùi traêm naêm, nhöng able to transform misfortunes, failures, so vôùi vuõ truï thì coù khaùc naøo aùnh ñieån and sufferings into blessings and chôùp, hay thoaùng töïa söông tan, nhö hoa happiness. Everything in life, if it has hieän trong göông, nhö traêng loàng ñaùy form characteristics, then, inevitably, one nöôùc, nhö hôi thôû mong manh, chöù naøo coù day it will be destroyed. A human life is beàn laâu? Taám thaân yeâu quyù nhöùt naày cuûa the same way, if there is life, there must

be death. Even though we say a hundred Voâ Thöôøng Ñieåu: Teân moät loaøi chim khoùc years, it passes by in a flash, like lightning tieáng voâ thöôøng (chim Ñoã Quyeân ôû coõi Minh streaking across the sky, like a flower's Ñoä)—The bird which cries of impermanence, blossom, like the image of the moon at the messenger of the shades, the goat sucker bottom of lake, like a short breath, what is Voâ Thöôøng Ñöôøng: See Nieát Baøn Ñöôøng. really eternal? Even our dear bodies, we Voâ Thöôøng Khaùnh: See Voâ Thöôøng Chung. are unable to maintain its youth, health, Voâ Thöôøng, Khoå, Khoâng, Voâ Ngaõ: and vitality forever because it must endure 1) Voâ Thöôøng: Impermanent. inevitable sufferings, deterioration, old 2) Khoå: Suffering. age, sickness, and death. Everything in life 3) Khoâng: Empty. is impermanent, artificial, dream-like, and 4) Voâ Ngaõ: Non-ego. transient like a bubble in water. After the sunshine, there is rain; after rain there is Voâ Thöôøng Thaân: The teporal body of the cessation; after health there is sickness; Buddha. after happiness there is sadness; after Voâ Thöôøng Vieän: Voâ Thöôøng Ñöôøng—Dieân being together there is being apart; after Thoï Ñöôøng—Nieát Baøn Ñöôøng—The nirvana success there is failure; after rise there is hall—See Nieát Baøn Ñöôøng. fall. Along the long river some stretch are Voâ Thöôøng Y: Nhö Lai laø choã döïa (choã y straight, others curve; sometimes it is quite nöông) cho heát thaûy chuùng sanh—The reliance peaceful, other times turbulent and of the impermanent, i.e. Buddha, upon whom chaotic. Sincere Buddhists should always mortals can rely. remember the impermanence of all things, Voâ Thöôïng: Anuttara (skt)—Unsurpassed— should always try to cultivate, should Excellent—Unexcelled—Supreme—Peerless. always turn your misfortunes and setbacks Voâ Thöôïng Boà Ñeà: Giaùc ngoä Boà Ñeà maø as well as obstacles into advantageous Phaät ñaõ ñaït ñöôïc—The supreme bodhi or situations; should always awaken, enlightenment of the Buddha. abandon ignorance to see the light of ** For more information, please see Tam enlightenment, and become more Chuûng Boà Ñeà. determined to solidify your mind to make Voâ Thöôïng Chaùnh Bieán Tri: Anuttara-

firm progress on your cultivated path. samyak-sambodhi (skt)—A Naäu Ña La Tam Voâ Thöôøng AÁn: Mudda-aniccam (p)—Voâ Mieäu Tam Boà Ñeà (Ñaïo khoâng coù caùi gì lôùn thöôøng aán laø moät trong tam phaùp aán—The hôn ñöôïc laø voâ thöôïng; ñaïo chaân chaùnh, khoâng mark of impermanence, one of the three phaùp naøo laø khoâng bieát ñöôïc goïi laø chaùnh bieán dharma-seals—See Tam Phaùp AÁn. tri)—Söï giaùc ngoä hoaøn toaøn vaø toái thöôïng. Voâ Thöôøng Choùng Qua, Soáng Cheát Ñaïi Toaøn trí thoâng hieåu chaân lyù chæ ñaït ñöôïc nôi Söï, Ñöøng Ñeå Thôøi Gian Luoáng Qua Voâ Phaät—Supreme perfect enlightenment or Ích: The wave of impermanence is swift, the wisdom—Unexcelled perfect enlightenment— issue of life and death is great, try not to let the The perfect wisdom which comprehends truth time pass by in vain (without any cultivation that is attained only by a Buddha. for yourself). Voâ Thöôïng Chaùnh Ñaúng Chaùnh giaùc: Voâ Thöôøng Chung: Chuoâng duøng ñeå ñaùnh Anuttara-samyaksambodhi (skt)—The leân khi coù ngöôøi laâm chung trong töï vieän—The supreme right and balanced state of Bodhi passing bell, or gong, for the dying. (truth)—The supreme balanced and right state of truth.

** For more information, please see Auttara- Baøn)—According to the sastra on the Mha- samyak-sambodhi in Sanskrit/Pali-Vietnamese Prajna Sastra, the supreme dharma is the Section. nirvana. Voâ Thöôïng Chaùnh ñaúng Giaùc: See Voâ Voâ Thöôïng Phaùp Luaân: Nhö Lai thuyeát Thöôïng Chaùnh ñaúng Chaùnh giaùc in phaùp giaùo hoùa chö Boà Taùt—The supreme Vietnamese-English Section. Buddha's Dharma, the peaching or Voâ Thöôïng Dieäu Giaùc: Giaùc theå maø Nhö propagation. Lai sôû ñaéc laø khoâng ai hôn ñöôïc vaø khoâng theå Voâ Thöôïng Phaùp Vöông: Moät danh hieäu nghó baøn—The supreme mystic enlightenment. cuûa Ñöùc Nhö Lai—A title of Buddha. Voâ Thöôïng Ñaïo: Ñaïo maø Ñaáng Nhö Lai Voâ Thöôïng Phöôùc Ñieàn: The supreme chöùng ñaéc khoâng theå ai hôn ñöôïc—The garment of the field of blessedness, i.e. good supreme way or truth of the Buddha. works. Voâ Thöôïng Ñaêng: Ñeøn Nieát baøn xua tan Voâ Thöôïng Só: Voâ Thöôïng Só, moät trong boùng toái cuûa duïc voïng vaø aûo aûnh—The möôøi danh hieäu cuûa Phaät—The supreme supreme lamp—Nirvana lamp that disperse the master—The peerless nobleman, the Buddha, gloom of passion-illusion. one of the ten titles of the Buddha. Voï Thöôïng Giaùc: See Voâ Thöôïng Boà Ñeà. Voâ Thöôïng Taøm Quyù Y: Y aùo cuûa chö Voâ Thöôïng Giaùc Ngoä: Supreme Taêng Ni (khi maëc noù vaøo noù nhaéc nhôû ngöôøi enlightenment. maëc luoân bieát taøm quyù moãi khi laøm ñieàu sai Voâ Thöôïng Hueä: Trí hueä voâ thöôïng cuûa Ñöùc traùi)—The supreme garment of sensitiveness Phaät—The supreme wisdom, that of Buddha. to the shameful, the monk's robe. Voâ Thöôïng Löôõng Tuùc Toân: Ñaáng Hai Voâ Thöôïng Toân: The Peerless Honored Chaân Voâ Thöôïng—The Peerless Two-Legged One. Honored One. Voâ Thöôïng Thaéng Tröôûng Giaû: The Elder Voâ Thöôïng Nhaõn: Voâ thöôïng nhaõn coù theå Unsurpassed Victory. bieän bieät yù nghóa saâu kín beân trong cuûa vaïn Voâ Thöôïng Thöøa: The most supreme höõu—The supreme eye, able to discern the Vehicle—Mahayana—See Ñaïi Thöøa. inward significance of all things. Voâ Thöôïng Thöôïng: Voâ thöôïng thöôïng laø Voâ Thöôïng Nhaãn: chaân vò giaûi thoaùt, nhö

ñaáng Nhö Lai—Above 1) Phaùp Nhaãn hay trí hueä coù theå tieáp thuï the supreme, the supreme of the supreme, i.e. chaân lyù: Highest patient equanimity in Buddha. receiving the truth. Voâ Thöôïng Thöôïng Thöøa: Ñaïi Thöøa—The 2) Tin nôi lyù voâ thöôøng khoâng chuùt nghi ngôø: most supreme vehicle—See Ñaïi Thöøa. To believe the truth of permanence Voâ Tieàn Khoaùng Haäu: Unprecedented without doubt. Voâ Tính: Taát caû caùc phaùp khoâng coù thöïc theå Voâ Thöôïng Nieát Baøn: Quaû Nieát Baøn, khoâng cuûa rieâng noù neân goïi laø voâ tính—Without quaû naøo hôn ñöôïc, ñoái laïi vôùi nieát baøn Tieåu nature—Without characteristics or qualities, thöøa—The supreme nirvana, that of Mahayana absolute in itself—Absence of the mind or in contrast with the inferior nirvana of nature. Nothing has an independent nature of Hinayana. its own. Voâ Thöôïng Phaùp: Theo Trí Ñoä Luaän, Voâ Voâ Tính Höõu Tình: Moät trong naêm tính Thöôïng Phaùp coù nghóa laø Nieát Baøn (trong caùc ñöôïc Phaùp Töôùng Toâng noùi ñeán—One of the phaùp khoâng coù phaùp naøo hôn ñöôïc Nieát

five natures in the doctrine of the Ngaøi coù theå laøm baát cöù caùch naøo Ngaøi muoán, Dharmalaksana school—See Nguõ Tính (A) (5). vaø vì raèng Ngaøi khoâng coù truï xöù coá ñònh, neân Voâ Tình (a): Involuntary. Nieát Baøn cuûa Ngaøi ñöôïc goïi laø “Voâ Truï Xöù Voâ Tình (Chuùng Sanh): Inanimate. Nieát Baøn.”—The Buddha in Nirvana has a perfect freedom to live any where he pleases; Voâ Traïch Ñòa Nguïc: See Voâ Giaùn Ñòa he can act in whatever way he wishes and on Nguïc. that account he has no fixed abode and his Voâ Tranh: Khoâng caûi, khoâng dính daáp gì ñeán Nirvana is called the ‘Nirvana of No Abode.” moïi vaät, maø chæ an truï nôi “Khoâng Lyù.”—Voâ Tröôùc: Without strife, debate or contradiction; 1) Khoâng chaáp tröôùc ñoái vôùi söï vaät hay passionless; abiding in the “empty” or spiritual khoâng vöôùng maéc vaøo baát cöù thöù gì— life without debate, or without striving with Unattached—Free—Not in bondage to others. anything. Voâ Tranh Tam Muoäi: Thieàn ñònh an truï nôi 2) Teân cuûa Ngaøi Voâ Tröôùc, anh cuûa ngaøi khoâng lyù, khoâng tranh luaän vôùi keû khaùc—The Thieân Thaân Boà Taùt (Theá Thaân)—Name of samadhi in which there is absence of debate or Asanga, brother of Vasubandhu—Voâ disputation, or distinction of self and other. Tröôùc Boà Taùt, moät cö daân cuûa xöù Kieän Ñaø Voâ Traàn: Khoâng vöôùng buïi traàn hay khoâng La, nhöng haàu heát thôøi gian oâng soáng ôû vöôùng caùc phaùp cuûa tam giôùi—Dustless— Ayodhya, oâng soáng khoaûng theá kyû thöù tö Immaterial—Pure—Without an atom of the sau Taây Lòch, töùc khoaûng 1.000 naêm sau material or unclean. khi Phaät nhaäp dieät. Thaät ra hoï goàm coù ba Voâ Traàn Phaùp Giôùi: The immaterial realm anh em, trong ñoù, Voâ Tröôùc laø anh caû, out of which all things come. ngöôøi thöù hai laø Theá Thaân, coøn ngöôøi em Voâ Tri: uùt laø Virincivatsa. Ngöôøi ta noùi ngaøi laø 1) Söï ngu aùm khoâng bieát roõ söï lyù: Ignorant— ngöôøi ñaõ chuyeån hoùa vaø giuùp cho Theá Absence of perception. Thaân trôû thaønh Phaät töû Ñaïi thöøa. Ñaàu tieân 2) Chaân trí toái thöôïng tòch tónh, döùt boû moïi oâng laø ñeä töû cuûa phaùi Mahisasaka (tröôøng phaân bieät: Ultimate wisdom considered as phaùi naày taùch rôøi khoûi phaùi Vibhaiyavadin static, and independent of differentiation. vaøo khoaûng theá kyû thöù hai sau Taây Lòch), Voâ

Trí: Lacking wisdom. nhöng sau ñoù oâng saùng laäp phaùi Du Giaø Voâ Truï: Apratshthita (skt)—Vaïn höõu khoâng hay Maät Giaùo vôùi giaùo lyù caên baûn laø boä coù taùnh ñoäc laäp cuûa noù, chuùng khoâng coù söï Du Giaø Sö Ñòa Luaän do oâng tröôùc taùc, coù hieän höõu thaät söï nhö moät thöïc theå rieâng bieät, thuyeát noùi Phaät Di Laëc treân coõi Trôøi Ñaâu neân khoâng baùm víu vaøo ñaâu (chæ tuøy theo Suaát ñaõ thuyeát cho oâng ghi laïi boä luaän duyeân maø noåi leân)—Not abiding— naày. Coù theå noùi raèng hai anh em Voâ Tröôùc Impermanence—Things having no vaø Theá Thaân laø nhöõng nhaø tö töôûng coù ñaàu independent nature of their own, they have no oùc saùng taïo, ñaõ taïo neân ñieàu coù theå goïi laø real existence as separate entities thôøi kyø kinh ñieån cuûa trieát hoïc Phaät giaùo. Voâ Truï Tam Muoäi: Tam muoäi quaùn chieáu Caùc taùc phaåm quan troïng nhaát cuûa Voâ Tröôùc laø Ñaïi Thöøa Nhieáp Luaän chö phaùp laø taïm bôï vaø choùng phai môø—The (Mahayana-sampari-graha), Du Giaø Sö samadhi which contemplates all things as Ñòa Luaän (Yogacara-bhmi-sastra), Ñaïi temporal and evanescent. Thöøa Trang Nghieâm Kinh Luaän Voâ Truï Xöù Nieát Baøn: Phaät taïi Nieát Baøn töï (Mahayana-sutralankara), . Hai cuoán sau do toaøn veïn, muoán soáng baát cöù nôi naøo tuøy yù.

cuøng laø nhöõng cuoán saùch quan troïng nhaát seventeen bhumis and describes in detail xeùt veà maët ñaïo lyù vaø giaùo lyù. Cuoán Du the path of discipline according to the Giaø Sö Ñòa Luaän nguyeân baûn tieáng Phaïn Yogacara school. The Mahayana-ñöôïc Rahul-Sankrityayan tìm thaáy, ñöôïc sutralankara is the joint work of Asanga phaân ra laøm möôøi baûy ‘ñòa’ vaø moâ taû chi and his teacher Meitrayanatha. The tieát con ñöôøng giôùi luaät theo tröôøng phaùi Karikas were written by Maitreyanatha Duy Thöùc Du Giaø, laø moät coâng trình lieân and their commentary by Asanga. lieân keát giöõa Voâ Tröôùc vaø Thaày cuûa ngaøi Voâ Tröôùc Haønh: Caùc haønh vieân dung khoâng laø Maitreyanatha. Maitreyanatha thì vieát chöôùng ngaïi—Unfettered action, power to coøn Voâ tröôùc thì chuù giaûi—Asanga overcome all obstacles. Bodhisattva (a native of Gandhara, but ** For more information, please see Thaäp lived mostly in Ayodhya, presently Oudh), Haïnh (7). who lived a thousand years after the Voâ Tröôùc Thieân Thaân Toâng: Toâng Phaùp Nirvana, probably the fourth century A.D. Töôùng do hai ngaøi Voâ Tröôùc vaø Thieân Thaân Asanga and Vasubandhu were born in saùng laäp—The school of Asanga and Purusapura in the Gandhara country. They Vasubandhu, or Mahayana Dharmalaksana belonged to a Brahmin family of Kausika school. and were well versed in Brahminical ** For more information, please see learning. They were educated in Kashmir Asanga, and Vasubandhu in where they studied the Vibhasa-sastra. Sanskrit/Pali-Vietnamese Section; and They were in fact three brothers, of whom Asanga was the eldest. Vasubandhu was Phaùp Töôùng Toâng in Vietnamese- the second brother, while the youngest English Section. was called Virincivatsa. He is said to be Voâ Tö: Impartial. the one who helped converted Voâ Tö Caùch: Disqualification. Vasubandhu to Mahayana. He was the Voâ Tö Duy Bieän Luaän: Avicara (p)—Non first follower of the Mahisasaka school, discursive thinking. but founded the Yogacarya or Tantric Voâ Tö

Löï: Free from care—Free-minded. school with his Yogacarabhumi-sastra, Voâ Töï Tính: Asvabhava (skt)—Khoâng coù töï which is said to have been dictated to him tính. Taát caû caùc phaùp ñeàu laø nhaân duyeân phaùp by Maitreya in the Tusita heaven. We can chöù khoâng coù töï tính—Without self-nature— say that both Asanga and Vasubandhu are Without a nature of its own—No individual among creative thinkers who brought nature—No own nature—Not made out of about what may be called the classical age itself. All things are without individual nature of Buddhist philosophy. The most or independent existence, being composed of important works of Asanga are the elements which disintegrate. Mahayana-samparigraha, the Prakarana- aryavaca, the Yogacara-bhumi-sastra, and Voâ Töôùng: Na-vidyate, or Nirabhasa, or the Mahayana sutralankara. The last two Animitta, or Alakshana (skt)—Formlessness or works are most important from the ethical imagelessness or shadowlessness. and doctrinal points of view. The 1) Khoâng coù hình töôùng: Formless—Yogacara-bhumi-sastra, which in its Signlessness—Without appearance, form, original Sanskrit form has been discovered or sign—No marks or characteristics— by Rahul-Sankrityayan, is divided into Nothingness—Have no existence—Is not found—Does not occur.

2) Chaân lyù döùt tuyeät moïi töôùng—Absolute Voâ Töôùng Phaät: Phaät khoâng coù 32 töôùng haûo truth as having no differentiated ideas. hay 80 töôùng toát, nhö ngaøi Long Thoï--- 3) Nieát Baøn: Nirvana. Nirkasana Buddha—Alaksana Buddha—The ** For more information, please see Buddha without thirty two or eighty marks, i.e. Nirabhasa, and Animitta in Sanskrit/Pali- Nagarjuna. Vietnamese Section. Voâ Töôùng Phöôùc Ñieàn Y: AÙo caø sa. Y phuïc Voâ Töôùng Boà Ñeà: Töï chöùng ñaéc giaùc ngoä boà xuaát theá, xa lìa caùc töôùng höõu vi theá nhieãm— ñeà chöù khoâng hoïc nôi ai maø ñöôïc—The The garment of nothingness for cultivating the enlightenment of seclusion, obtained by field of blessing, i.e. the robe which separates oneself, or of nirvana, or of nothingness, or of the monk from earthly contamination. immateriality. Voâ Töôùng Tam Quy Y Giôùi: Trong Kinh Voâ Töôùng Ñaïo: Animittapatha or Phaùp Baøo Ñaøn, Luïc Toå Hueä Naêng daïy veà Voâ Animittadishthana (skt)—Voâ töôùng ñaïo hay voâ Töôùng Tam Quy-Y Giôùi nhö sau: “Naày thieän töôùng xöù, nghóa laø con ñöôøng hay choã ôû cuûa voâ tri thöùc! Quy y giaùc löôõng tuùc toân, quy y chaùnh töôùng—Abode of formlessness. ly duïc toân, quy y tònh chuùng trung toân. Töø ngaøy Voâ Töôùng Ñònh: Nirabhasa (skt)—Dònh nay trôû ñi xöng ‘Giaùc’ laøm thaày, laïi chaúng quy khoâng khôûi leân moät daáu hieäu naøo veà hình y taø ma ngoaïi ñaïo, duøng töï taùnh Tam Baûo aûnh—Concentration on the signless thöôøng töï chöùng minh, khuyeân thieän tri thöùc (imageless). quy y töï taùnh Tam Baûo. Phaät laø ‘Giaùc’ vaäy, Voâ Töôùng Gia Haïnh Chöôùng: The Phaùp laø ‘Chaùnh’ vaäy, Taêng laø ‘Tònh’ vaäy. Töï continuance of activity even in the formless taâm quy y Giaùc, taø meâ chaúng sanh, thieåu duïc world. tri tuùc hay lìa taøi saéc, goïi laø Löôõng Tuùc Toân. Voâ Töôùng Giaûi Thoaùt Moân: Nieát Baøn giaûi Töï taâm quy y Chaùnh, nieäm nieäm khoâng taø thoaùt, tam muoäi thöù nhì trong ba tam muoäi—kieán, vì khoâng taø kieán töùc laø khoâng nhôn ngaõ The nirvana type of liberation,

the second of coáng cao, tham aùi, chaáp tröôùc, goïi laø Ly Duïc the three samadhis. Toân. Töï taâm quy y Tònh, taát caû caûnh giôùi traàn ** For more information, please see Tam Tam lao aùi duïc, töï taùnh ñeàu khoâng nhieãm tröôùc, goïi Muoäi. laø Chuùng Trung Toân. Neáu tu haïnh naày, aáy laø töï quy y. Phaøm phu khoâng hieåu, töø saùng ñeán Voâ Töôùng Giôùi: See Ly Töôùng Giôùi. toái, thoï tam quy giôùi, neáu noùi quy y Phaät, Phaät Voâ Töôùng Haûo Phaät: ôû choã naøo? Neáu chaúng thaáy Phaät thì nöông vaøo 1) See Voâ Töôùng Phaät. choã naøo maø quy, noùi laïi thaønh voïng. Naày thieän 2) Öu Ba Cuùc Ña, vò toå AÁn Ñoä thöù tö: tri thöùc! Moãi ngöôøi töï quan saùt, chôù laàm duïng Upagupta, the fourth patriarch in India— taâm, kinh vaên roõ raøng, noùi töï quy y Phaät, chaúng See Nhò Thaäp Baùt Toå AÁn Ñoä. noùi quy y vôùi Phaät khaùc, töï Phaät maø chaúng Voâ Töôùng Laïc: Animittasukha (skt)—Söï an quy, thì khoâng coù choã naøo maø y ñöôïc. Nay ñaõ laïc cuûa voâ töôùng, hay caùi haïnh phuùc cuûa söï töï ngoä, moãi ngöôøi phaûi quy y töï taâm Tam Baûo, khoâng coù hình töôùng. Moät vò Boà Taùt seõ luoân trong thì ñieàu hoøa taâm taùnh, ngoaøi thì cung laøm cho mình höôûng ñuùng caùi haïnh phuùc voâ kính moïi ngöôøi, aáy laø töï quy y vaäy.”—In the töôùng vaø cuõng laøm cho ngöôøi khaùc an truù ñuùng Dharma Jewel Platform Sutra, the Sixth trong Ñaïi Thöøa—Bliss of formlessness. A Patriarch taught about the Precepts of the Bodhisattva will always make himself properly Triple Refuge That Has No Mark as follows: enjoy the bliss of formlessness, and will also “Good Knowing Advisors, take refuge with the make others properly abide in the Mahayana. enlightened, the honored, the doubly complete.

Take refuge with the right, the honored that is yourself, regulate your mind and nature; apart from desire. Take refuge with the pure, outside yourself, respect others. That is to take the honored among the multitudes. ‘From this refuge with yourself.” day forward, we call enlightenment our master Voâ Töôùng Saùm Hoái: Theá naøo goïi laø saùm? and will never again take refuge with deviant Theá naøo goïi laø hoái? Saùm laø saùm nhöõng loãi veà demons or outside religions. We constantly tröôùc, töø tröôùc coù nhöõng nghieäp aùc ngu meâ, enlighten ourselves by means of the Triple kieâu cuoáng, taät ñoá, vaân vaân, caùc toäi thaûy ñeàu Jewel of our own self-nature.’ Good Knowing saùm heát, haèng khoâng khôûi laïi, goïi ñoù laø saùm. Advisors, I exhort you all to take refuge with Hoái laø hoái nhöõng loãi veà sau, töø nay veà sau coù the Triple Jewel of your own nature: the nhöõng nghieäp aùc ngu meâ, kieâu cuoáng, taät ñoá, Buddha, which is enlightenment; the Dharma, vaân vaân, caùc toäi nay ñaõ giaùc ngoä, thaûy ñeàu which is right; and the Sangha, which is pure. haèng ñoaïn, laïi khoâng taïo laïi, aáy goïi laø hoái, neân When your mind takes refuge with goïi laø saùm hoái. Ngöôøi phaøm phu ngu meâ, chæ enlightenment, deviant confusion does not bieát saùm loãi tröôùc, chaúng bieát hoái loãi sau, do vì arise. Desire decreases, so that you know khoâng hoái neân toäi tröôùc chaúng dieät, loãi sau laïi contentment and are able to keep away from sanh. Toäi tröôùc ñaõ chaúng dieät, loãi sau laïi sanh, wealth and from the opposite sex. That is sao goïi laø saùm hoái ñöôïc—What is repentance called the honored, the doubly complete. and what is reform? Repentance is to repent of When your mind takes refuge with what is past errors, to repent so

completely of all bad right, there are no deviant views in any of your actions done in the past out of stupidity, thoughts. because there are no deviant views, confusion, arrogance, deceit, jealousy, and there is no self, other, arrogance, greed, love, other such offenses, that they never arise or attachment. That is called the honored that again. Reform is to refrain from such is apart from desire. When your own mind transgressions in the future. Awakening and takes refuge with the pure, your self-nature is cutting off such offenses completely and never not stained by attachment to any state of committing them again is called repentance defilement, desire or love. That is called the and reform. Common people, stupid and honored among the multitudes. If you cultivate confused, know only how to repent of former this practice, you take refuge with yourself. errors and do not know how to reform and Common people do not understand that, and refrain from transgressions in the future. so, from morning to night, they take the triple- Because they do not reform, their former refuge precepts. They say they take refuge errors are not wiped away, and they will occur with the Buddha, but where is the Buddha? If in the future. If former errors are not wiped they cannot see the Buddha, how can they away and transgressions are again committed, return to him? Their talk is absurd. Good how can that be called repentance and Knowing Advisors, each of you examine reform?" yourselves. Do not make wrong use of the Voâ Töôùng Toâng: Voâ Töôùng Ñaïi Thöøa—Voâ mind. The Avatamsaka Sutra clearly states that Töôùng Giaùo—Voâ Töôùng Khoâng Giaùo—Toâng you should take refuge with your own Buddha, Tam Luaän cho raèng "y tha vaïn phaùp duyeân not with some other Buddha. If you do not take sinh töùc khoâng" (trong khi Phaùp Töôùng Toâng refuge with the Buddha in yourself, there is no cho raèng "y tha vaïn phaùp duyeân sinh phi one you can rely on. Now that you are self- khoâng")—The San-Lun or Madhyamika school awakened, you should each take refuge with because of its "nihilism" the Triple Jewel of your own mind. Within

Voâ Töôùng Tri Thöùc: Nirabhasa-buddhi Voâ UÙy Sôn: Abhayagiri (skt)—Nuùi Voâ UÙy ôû (skt)—The shadowless (imageless) awareness. Tích Lan, vôùi moät töï vieän coå, nôi maø ngaøi Voâ Töôùng Voâ Löôïng: Caùi gì khoâng coù hình Phaùp Hieån ñaõ tìm thaáy 5.000 chö Taêng toøng tu töôùng vaø khoâng theå ño löôøng ñöôïc thì goïi laø trong ñoù—Mount fearless in Ceylon, with an "teá"—That which is without form and ancient monastery where Fa-Hsien found measurement is called "fine" or "impalpable." 5,000 monks. Voâ Töôùng Y: Y aùo khoâng coù hình töôùng beân Voâ UÙy Taïng: ngoaøi—The robe without form—AÙo caø sa 1) Kho chöùa ñöùc voâ uùy—The storehouse of khoâng coù hình töôùng, maø chæ maø moät maûnh vaûi fearlessness. vuoâng—The Kasaya is without form in the 2) Voâ UÙy Taïng laø teân cuûa moät vò sö Maät sense that is simple a square sheet of cloth. Giaùo: Name of a monk of the esoteric Voâ Töôûng: Asannasatto (p)—Asamjni (skt)— sect. Khoâng coøn suy töôûng—Without thought— Voâ UÙy Thí: Abhaya-dana (skt)—Moät trong Absence of thinking—Senseless—Not having tam thí, ñem caùi voâ uùy boá thí cho ngöôøi—full consciousness—Non-conscious—Non- Courage (unfearful—not dangerous—secure— perception. fearless—undaunted—peace—safety— Voâ Töôûng

Ñònh: Pheùp thieàn ñònh dieät taát caû security)-giving—The bestowing of confidence taâm töôûng—The concentration in which all by every true Buddhist, i.e. that none may fear thinking ceases, in the desire to enter avrha. him—Absence or removal of fear, one of the three forms of giving. Voâ Töôûng Giôùi: Voâ töôûng xöù, coõi trôøi thöù tö ** For more information, please see Tam Thí. trong Töù thieàn thieân, nôi maø moïi suy nghó vaø yù töôûng ñeàu ngöng baët—Brahmaloka, the fourth Voâ UÙy Thoï: Viradatta (skt)—Teân moät vò Phaät in the four dhyana, where thinking or töû taïi gia trong thôøi Phaät coøn taïi theá—“Hero- necessity for thought ceases. giver,” name of prominent layman, contemporary with Sakyamuni Voâ Töôûng Moân: Parinirvana. Voâ Töôûng Thieân: Asamjni-sattvah (skt)— Voâ Öông Soá Kieáp: Asankhyeya kalpa (skt)—Moät thôøi kyø thaät daøi—A period of The heaven above thought—Thoughtless numberless kalpas. Heaven—Nhöõng coõi trôøi saéc giôùi—A group of heavens in the world of matter. Voâ Öu: Khoâng lo aâu—Without sorrow— Ungrief—Not feeling or not causing sorrow. Voâ Tyû: Khoâng theå so saùnh ñöôïc— Nhöõng lôøi Phaät daïy veà “Voâ Öu” trong Kinh Incomparable—Without comparison---No Phaùp Cuù—The Buddha’s teachings on comparing. “Without sorrow” in the Dharmapada Sutra: Voâ Tyû Phaùp: Phaùp cao toät khoâng gì coù theå so 1) Haõy dieät meï (aùi duïc) vaø cha (kieâu caêng), saùnh ñöôïc—Incomparable truth or law. dieät hai doøng saùt-ñeá-lôïi, dieät Vöông quoác, Voâ Tyû Thaân: Thaân Phaät cao tuyeät khoâng gì luoân caû quaàn thaàn maø höôùng veà Baø-la- coù theå so saùnh ñöôïc—The incomparable body moân voâ öu—Let’s kill the mother of of the Buddha. craving, the father of arrogance, two Voâ UÙy: Abhaya or Vira, or nir-bhaya (skt)— warrior kings of wrong views of Khoâng sôï haõi, voâ sôû uùy—Courage— eternalism and nihilism. Let’s destroy the Dauntless—Fearless—Nothing or nobody to kingdom of senses and officials of fear—Fearlessness. attachments. Let’s turn to the Brahman of ungrief (Dharmapada 294).

2) Haõy dieät meï (aùi duïc) vaø cha (kieâu caêng), Voâ Vi: dieät hai doøng Baø-la-moân, dieät luoân hoå 1) Ñaây laø moät töø cuûa Laõo giaùo coù nghóa ñen töôùng “nghi” thöù naêm maø höôùng veà Baø-la- laø “khoâng laøm,” “khoâng gaéng söùc,” moân voâ öu—Let’s kill the mother of “khoâng göôïng eùp,” hay khoâng mieãn cöôõng craving, the father of arrogance, two taïo taùc. Noù khoâng aùm chæ söï baát ñoäng hay Brahaman kings of the wrong views of löôøi bieáng. Chuùng ta chæ khoâng neân gaéng eternalism and nihilism. Let’s destroy the söùc vì nhöõng vieäc khoâng chaân thaät, laøm official of Doubt and turn to the cho chuùng ta hoùa muø ñeán noãi khoâng thaáy ungrieving Brahman (Dharmapada 295). ñöôïc töï taùnh—This is a Taoist term has Voâ Öu Giaø Lam: Asokarama (skt)—Theo the literal meaning of “non-doing” or Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Voâ “non-striving” or “not making.” It does not Öu Giaø Lam laø moät tònh xaù nôi laàn keát taäp kinh imply inaction or mere idling. We are ñieån laàn thöù ba ñöôïc toå chöùc—According to merely to cease striving for the unreal Eitel in The Dictionary of Chinese-English things which blind us to our true self. Buddhist Terms, Asokarama, a vihara in 2) Asamskrta (skt)—Asankhata (p)— Pataliputra in which the “third synod was

Unproduced—Unconditioned. held." • Khoâng taùc ñoäng: Non-active—Inactive. Voâ Öu Thuï: A Thaâu Ca—A Thuaät Ca— • Thuï ñoäng: Passive. Ngöôøi ta noùi Ñöùc Phaät ñaûn sanh döôùi goác caây • Töï ñoäng: Spontaneous—Natural. naày—The tree under which Sakyamuni is said • Khoâng bò leä thuoäc vaøo nhaân: Uncaused— to have been born. Not subject to cause. Voâ Öu Vöông: Vua A Duïc—King Asoka— • Khoâng chuû yù: Without intention—Not See Asoka in Sanskrit/Pali-Vietnamese consecrated—Unadorned—Unpolished— Section. Not prepared. • Thoaùt khoûi söï cheá ngöï cuûa duïc voïng vaø Voâ Vaên: Khoâng caàn ñöôïc chæ daïy—Töï tin— caûm giaùc: Free from the passions or Untutored—Self-confident. senses. Voâ Vaên Tyø Kheo: Vò Tyø Kheo töø choái söï • Phaùp Tính: Dharma-nature. höôùng daãn cuûa moät vò Y Chæ Sö—A monk who • Phaùp Giôùi: Dharmadhatu. refuses instructions. • Nieát Baøn: Nirvana. Voâ Vaán: Khoâng ñôïi hoûi maø töï tình nguyeän ** For more information, please see (thuyeát phaùp)—Unasked—Not to ask. Asamskrta in Sanskrit/Pali- Voâ Vaán Töï Thuyeát: Udana (skt)—Moät trong Vietnamese Section. möôøi hai boä Kinh Tieáng Phaïn goïi laø Öu Ñaø Voâ Vi Khoâng: Asamskrta-sunyata (skt)—Taát Na, töùc laø "Voâ Vaán Töï Thuyeát" nghóa laø Phaät caû voâ phaùp laø phi vaät chaát neân khoâng theå naém töï thuyeát ñeå raên chuùng chöù khoâng phaûi traû lôøi baét ñöôïc—The immaterial character of the cho caâu hoûi naøo—Impromptu—Unsolicited— transcendent. One part of the scriptures spoken voluntarily Voâ Vi Nieát Baøn: and not in reply to questions or appeals, one of 1) Nieát Baøn baát sinh baát dieät, lìa moïi töôùng the twelve parts of the Buddhist scriptures. höõu vi: The realm of the eternal, Voâ Vaán Töï Thuyeát Kinh: Udana—Kinh unconditioned nirvana. Phaät töï noùi chöù khoâng phaûi traû lôøi cho nhöõng 2) Tònh Ñoä Moân hay Cöïc Laïc: The Pure caâu hoûi—Canon spoken voluntarily and not in Land. reply to questions—Impromptu—Unsolicited. Voâ Vi Nieát Baøn Giôùi: See Voâ Vi Nieát Baøn.

Voâ Vi Phaùp: Asamskrta dharma (skt)— Voâ Vi Xaù: Voâ vi Nieát Baøn hay nieát baøn laø Asankhata-dhamma (p)—Unconditioned or ngoâi nhaø yeân oån cuûa con ngöôøi—The nirvana unproduced dharma. home. (A) Nghóa cuûa Voâ Vi Phaùp—The meanings of Voâ Vò: Nih-svadu (skt)—Tasteless. Asamskrta dharma: Voâ Voïng: Hopeless. 1) Phaùp xa lìa nhaân duyeân taïo taùc hay khoâng Voâ Xoa La: Moksala (skt)—Voâ La Xoa— coøn chòu aûnh höôûng cuûa nhaân duyeân: Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Anything not subject to cause, condition or Voâ Xoa La laø moät cö daân cuûa thaønh Kustana, dependence. hoaèng hoùa taïi Trung Quoác qua dòch kinh vaø 2) Phaùp thöôøng haèng, khoâng thay ñoåi, vöôït giôùi thieäu caùch chuyeån ngöõ Phaïn vaøo khoaûng thôøi gian vaø sieâu vieät: Dharmas which are naêm 291 sau Taây Lòch—According to Eitel in out of time, eternal, inactive, unchanging, The Dictionary of Chinese-English Buddhist and supra-mundane. Terms, Moksala, a native of Kustana who 3) Nieát Baøn vaø hö khoâng ñöôïc xem nhö laø laboured in China as a translator and Voâ Vi Phaùp: Nirvana and space are introduced there a new alphabet for considered to be unconditioned dharmas. transliteration of Sanskrit around 291 A.D. (B) Theo Ñaïi Chuùng Boä coù ba loaïi voâ vi Voâ Y: Khoâng

nöông töïa vaøo ñaâu caû—Nothing phaùp—According to Sarvastivadins there on which to rely—Unreliable. are three categories of Asamskrta dharma: 1) Hö Khoâng: Akasa (skt)—Space or ether. Voâ Y Nieát Baøn: Nieát Baøn toái thöôïng—Final 2) Thöùc Dieät : Pratisamkhya-nirodha (skt)— nirvana. Conscious cessation of the contamination Voâ YÙ: YÙ töù khoâng hö voïng, ñaây laø choã cao toät of the passions. cuûa thieàn ñònh—Without objective, will, or 3) Voâ Thöùc Dieät: Apratisamkhya-nirodha intention—Absence of idea—Absence of (skt)—Unconscious or effortless cessation. objective thought, of will or intention—The Voâ Vi Phaùp Thaân: Asamskrta dharmakaya highest stage of dhyana. (skt)—Phaùp thaân maø Phaät sôû chöùng laø vónh Voâ YÙ Thöùc: Unconscious. haèng, khoâng chòu chi phoái bôûi luaät nhaân quaû Voâ Yeám Tuùc: hay xa lìa moïi nhaân duyeân taïo taùc (trong Tònh 1) Tham lam voâ ñoä (khoâng bao giôø bieát thoûa Ñoä Luaän: “Voâ Vi Phaùp Thaân laø phaùp tính thaân. maõn): Insatiable. Phaùp tính tòch dieät cho neân phaùp thaân voâ 2) Teân cuûa moät loaøi La Saùt Nöõ: Name of a töôùng)—The eternal body of Buddha not raksasi—See Rakchasas in Sanskrit/Pali- conditioned by any cause and effect. Vietnamese Section. Voâ Vi Sanh Töû: Hoùa thaân Boà taùt, khoâng do Voã Vai: To slap on the shoulder. sanh töû luaân hoài, hay söï soáng cheát cuûa Thaùnh Voã Veà: To comfort—To console. nhaân khoâng bò daáy leân bôûi nghieäp baùo höõu Voác: A handful. vi—The birth and death of saints, i.e. without Voäi: In a hurry—Hurried—Pressing. action and transformation—Effortless Voäi Vaøng: To hurry—To hasten—To make mortality—Transformation such as that of haste. Bodhisattva. Voán: Originally. Voâ Vi Töï Nhieân: Nivrtti (skt)—Töï nhieân vaø khoâng do nhaân maø coù—Causeless and Voàn Vaõ: To Show attention—To be attentive spontaneous. to someone. Voàng:

1) Curved—Arched. Vu Vô: Groundless—Vague—Baseless. 2) To bounce (voàng leân). Vuõ: 3) Rainbow. 1) Möa: Varsa (skt)—Rain—To rain. Vu Caùo: Vu baùng—To accuse falsely. 2) Vaàn vuõ—Dull with rain. Vu Lan Boàn: Ullambana (skt)—OÂ Lam Baø Vuõ An Cö: Varsas or Varsavasana (skt)— Noa. Muøa möa hay muøa an cö kieát haï—The rains, 1) Ñaûo Huyeàn hay treo ngöôïc. Nhöõng vong the rainy season, when was the summer nhaân bò treo ngöôïc thaät voâ cuøng khoå sôû retreat—See An Cö Kieát Haï. trong ñòa nguïc: May be another form of Vuõ Baõo: Rain and typhoon. Lambana, or Avalamba, meaning Vuõ Chuùng: Varsya (skt)—Caùc ñeä töû cuûa phaùi “hanging down,” “depending,” “support.” Soá Luaän—The disciples of Varsya, i.e. It is interpreted as “To hang upside down,” Varsaganya, a leader of the Sankhya school. or “to be in suspense,” referring to Vuõ Hoa: Möa hoa Trôøi—The rain down extreme suffering in purgatory. celestial flowers. 2) Vaøo ngaøy 15 thaùng baûy aâm lòch—Ullambana Basins—The 15th day of the 7th Vuõ Khaát: Caàu möa—To pray for rain. month Lunar calendar—Leã Vu Lan—Leã Vuõ Nhuïc: To disgrace—To dishonour. Giaûi Ñaûo Huyeân. Leã Xaù Toäi Vong Nhaân. Vuõ Phu: Strong and brutal man. Xuaát xöù cuûa ngaøy leã naøy laø töø chuyeän Vuõ Thieân: Heavenly rain—Möa trôøi. Muïc Lieân cöùu meï. Nhôø thieân nhaõn thoâng Vuõ Truï: Universe—Cosmos. maø Muïc Lieân bieát meï ñang ñoïa laøm ngaï Vuõ Truï Luaän: Cosmology. quyû neân muoán

tìm caùch cöùu meï, nhöng Vuõ Truï Luaän Cuûa Phaät Giaùo: Buddhist oâng khoâng bieát caùch. Muïc Lieân beøn tìm cosmology—Vuõ Truï Luaän cuûa Phaät Giaùo hoûi Phaät. Phaät noùi raèng chæ coù söï phoái hôïp khoâng phaûi chæ baøn ñeán söï hieän höõu cuûa voâ soá cuûa chö Taêng môùi coù theå giuùp meï oâng giaûi heä thoáng theá giôùi taäp hôïp thaønh nhöõng nhoùm thoaùt. Töø truyeàn thoáng naày môùi coù leä cuùng maø ta vaãn goïi laø caùc thieân haø, maø noù coøn ñeà döôøng thöïc phaåm vaø aùo quaàn leân chö caäp ñeán nhöõng khaùi nieäm roäng raõi veà thôøi gian Taêng Ni trong ngaøy Vu Lan—Festival of cuûa vuõ truï. Nhöõng baûn kinh Phaät coå xöa nhaát the hungry ghosts, celebrated on the noùi ñeán caùc thaønh kieáp vaø hoaïi kieáp vôùi nhöõng fifteenth day of the seventh month lunar khoaûng thôøi gian lôùn lao cuûa nhöõng thieân haø calendar. The origin of this ceremony is to aáy, chuùng daàn daàn hình thaønh nhö theá naøo vaø be found in the story of Maudgalyayana, sau moät thôøi kyø töông ñoái oån ñònh vaø coù ñôøi who thanks to his divine eye saw that his soáng trong caùc theá giôùi cuûa chính chuùng ñaõ toàn mother had been reborn as a hungry ghost, taïi roài taát nhieân phaûi suy taøn vaø huûy dieät nhö and he wanted to save her; however, he theá naøo. Taát caû ñeàu laø söï vaän haønh cuûa nhöõng didn't know what to do. He went back to quaù trình, bieán coá naày daãn ñeán bieán coá khaùc ask the Buddha the way to save his moät caùch hoaøn toaøn töï nhieân—Buddhist mother. The Buddha told him that only the cosmology not only takes into account the combined effort of all Buddhist monks existence of innumerable systems of worlds could help her escape her fate. From this grouped into what we should call galaxies, but tradition, developed the custom of offering has equally vast conceptions of cosmic time. food, clothes and so on to the clergy on The most ancient Buddhist texts speak of the Ullambana. various phases in the evolution and devolution Vu Vaï: See Vu Caùo.

over enormous time-periods of these galaxies, is pleasant; to revere the sages is pleasant how they gradually formed and how after a (Dharmapada 332). period or relative stability during which life 3) Giaø vaãn soáng ñöùc haïnh laø vui, thaønh töïu may be found on their worlds, how, inevitably chaùnh tín laø vui, ñaày ñuû trí tueä laø vui, having come into existence, they must in due khoâng laøm ñieàu aùc laø vui—To be virtue course decline and go to destruction. All this is until old age is pleasant; to have steadfast the working of processes, one vent leading faith is pleasant; to attain wisdom is quite naturally to another. pleasant; not to do evil is pleasant Vuï: (Dharmapada 333). 1) Business—Affair. Vui Buoàn: Joyous and sad. 2) Crop—Harvest (vuï muøa). Vui Chôi: To anuse (enjoy) oneself. 3) Spinning top (con vuï). Vui Daï: Satisfied—Content. 4) Case—Lawsuit (vuï kieän). Vui Ñuøa: To entertain (amuse) oneself. Vua A Duïc: See King Asoka. Vui Höôûng: To enjoy. Vua A Xaø Theá: See Ajatasatru. Vui Loøng: Satisfied—Content—Glad. Vua Ba Tö Naëc: King Prasenajit. Vui Maét: Pleasant to the eyes. Vua Taàn Baø Sa La: See Bimbisara. Vui Möøng: Joyful—Pleased—Full of joy. Vua Trôøi Ñao Lôïi: Cakra-deva-Indra (skt)— Vui Söôùng: Happy. Ñöôïc coi nhö laø Ñaáng Toái Cao trong Cô Ñoác. Vui Tai: Pleasant to the ears. OÂng trò vì cung trôøi thöù nhì, thöù nhaát vaø Ta baø theá giôùi—Trayastrimcas

Heaven's King—He Vui Taùnh: Cheerful—Joyful—Gay. is considered the God Almighty in Christianity. Vui Thích: Happy—Glad. He is the ruler of the second level of heaven, Vui Tính: See Vui taùnh. first level heaven and earth. Vui Töôi: gay—Cheerful. Vui: Merry—Happy—Joyful—Glad—Gay— Vui Veû: See Vui. Lively—Pleasant. Vuøi: To to hide (bury) in the ground. Nhöõng lôøi Phaät daïy veà Vui trong Kinh Phaùp Vuøi Daäp: To mistreat—To ill-treat—To Cuù—The Buddha's teachings on "Pleasant" in handle roughly. the Dharmapada Sutra: Vuøi Ñaàu: To be absorbed in—To give oneself 1) Gaëp baïn xa laâu ngaøy laø vui, sung tuùc phaûi up to. luùc laø vui, meänh chung coù ñöôïc thieän nghieäp laø vui, lìa heát thoáng khoå laø vui—It Vun: To earth up a tree. is pleasant to have friends when need Vun Boùn: To fertilize. arises. Enjoyment is pleasant when shared Vun Ñaép: See Vun. with one another. Merit is pleasant when Vun Troàng: To cultivate. life is at its end. Shunning of (giving up) Vun Töôùi: To earth and to water. all evil is pleasant (Dharmapada 331). Vuøn Vuït: Swiftly—Rapidly. 2) Ñöôïc kính döôõng meï hieàn laø vui, kính Vuïn: Pieces—Crumbs. döôõng thaân phuï laø vui, kính döôõng sa-moân laø vui, kính döôõng Thaùnh nhôn laø vui—To Vung: Cover—Lid (of a pot). revere the mother is pleasant; to revere Vung Tay: To stretch one's arms. the father is pleasant; to revere the monks Vuøng: District—Area—Zone—Region. Vuõng: Pool—Pond—Lagoon.

Vuõng Lieâm: Teân cuûa moät ngoâi chuøa thuoäc Vöøa Khoûi Baøo Thai Laïi Nhaäp Thai: As Phaät Giaùo Nguyeân Thuûy trong quaän Vuõng soon as sentient beings escape one womb, they Lieâm, tænh Vónh Long, Nam Vieät Nam. Ngöôøi enter another. ta noùi chuøa ñöôïc xaây döïng vaøo naêm 1339, ñaây Vöøa Kinh Ngaïc Vöøa Möøng Rôõ: Both laø moät trong nhöõng ngoâi chuøa coå nhaát trong shaken and joyful. tænh Vónh Long—Name of a temple of the Vöøa Loøng: Satisfied—Content—pleased. Theravada Buddhism in Vuõng Lieâm district, Vöøa Luùc: Just at the moment. Vinh Long Province, South Vietnam. The Vöøa Maét: Pleasant to the eyes. temple also called Sanghamangala. It is said that the temple was built in 1339, one of the Vöøa Phaûi: Moderate—Reasonable. oldest temples in Vinh Long Province. Vöøa Söùc: Withnone's capability (reach). Vuïng: Vöøa Taàm: Within one's reach. 1) Unskilled—Awkward—Clumsy— Vöøa Vaën: To fit exactly. Unhandy—Unskilful. Vöøa YÙ: Pleased—Content. 2) Secretly—On the sly (quiet). Vöïc: Vuïng Daïi: Silly—Foolish—Stupid. 1) Bieân ñòa: Limit—Frontier. Vuïng ÔÛ: To behave awkwardly. 2) Khu vöïc: Region. Vuïng Tính: To miscalculate. Vöïc Long: Dignaga, or Dinnaga (skt)—Coøn Vuïng Troäm: See Vuïn (2). goïi laø Ñaïi Vöïc Long, teân cuûa moät vò luaän sö Vuïng Veà: See Vuïn (1). noåi tieáng, tieáng Phaïn laø Traàn Na, taùc giaû cuûa boä Taân Nhaân Minh Hoïc, vaø cuõng laø vò toå cuûa Vuoâng: Square. tröôøng phaùi naày—A celebrated Buddhist Vuoâng Vaén: Perfectly square. philosopher, author of a famous treatise on Vuoát: To stroke (one's hair or face). logic. He was also the founder of this sect. Vuoát Ve: To caress. Vöïc Taâm: The limits of the mind, natural Vuoät: To break free—To lose—To escape. endowment. Vuoät Tay: To slip from one's fingers. Vöïc Thaúm: Abyss—Deep ravine. Vuùt: Very high—Very tall. Vöõng: Firm—Stable—Steadfast. Vuït: Vöõng Beàn: Lasting—Durable. 1) To strike with a whip.

Vöõng Buïng: Confident—Sure. 2) To throw something. Vöõng Chaõi: Steady—Firm—Stable—Fast. 3) Suddenly—Rapidly. Vöõng Chaéc: See Vöõng Chaõi. Vuït Nhôù: To remember suddenly. Vöõng Daï: Reassured—Confident. Vuït Queân: To forget just now. Vöõng Loøng: See Vöõng Daï. Vöøa YÙ: 1) Contented. Vöõng Vaøng: Certainty. 2) To fit perfectly (clothes)—To suit. Vöôn: To stretch oneself—To stretch one's 3) Just now (vöøa môùi). neck or arms. Vöøa Ñuû: Sufficient—Enough. Vöôøn: Garden. Vöøa Khít: Ti fit exactly. Vöôøn Laâm Tì Ni: Lumbini Park. Vöôøn Loäc Uyeån: The Deer Park—See Loäc Uyeån.

Vöông: Raja (skt)—King—Royal--Prince. Vöông Phaùp Kinh: Phaät Vò Thaéng Quang Vöông Coå: Ngöôøi Ñoâng Ñoâ ñôøi Toáng, laøm Thieân Töû Thuyeát Vöông Phaùp Kinh, ñöôïc Ngaøi quan tôùi chöùc Leã Boä Thò Lang vaøo cuoái theá kyû Nhaát Haønh bieân soaïn—A sutra on royal law thöù 11—Wang-Ku, name of a president of the (by I-Ching). board of Rites during the Sung dynasty, who Vöông Tam Muoäi: Tam Muoäi Vöông—Tam was also a devout Buddhist, end of eleventh Muoäi Vöông Tam Muoäi—Thuû Laêng nghieâm century. Ñònh—Loaïi Tam Muoäi thaéng dieäu nhöùt trong Vöông Nhöït: See Vöông Nhöït Höu. taát caû caùc thöù tam muoäi, cuõng laø teân khaùc cuûa Vöông Nhöït Höu: Thuû Laêng Nghieâm ñònh—The king of samadhi, 1) Ngöôøi Long Thö coøn goïi laø Hö Khoâng cö the highest degree of samadhi, obtained by só, ngöôøi ñôøi nhaø Taán, ñaäu Tieán Só nhöng invoking Buddha or sitting in meditation or khoâng ra laøm quan, chæ lo chuyeân chuù tu trance. Tònh Ñoä vaø trôû thaønh tín ñoà moä ñaïo vaø Vöông Thieän: Böõa tieäc hoaøng gia ñöôïc Phaät hoïc giaû, chuyeân tu tònh nghieäp Tònh Ñoä vaø noùi ñeán trong Kinh Phaùp Hoa, nhöõng ngöôøi ñoùi pheùp Quaùn AÂm. OÂng vieát quyeån "Long chaúng daùm aên cho ñeán khi naøo ñích thaân nhaø Thö Tònh Ñoä" khuyeân daïy ngöôøi veà pheùp vua ñeán keâu hoï aên, cuõng nhö Phaät quaû vaø lôøi tu Nieäm Phaät. Ñaây laø moät trong nhöõng keâu goïi cuûa Phaät—A royal feast referred to in quyeån saùch quan troïng haøng ñaàu trong the Lotus Sutra, where the hungry people vieäc hoaèng döông Tònh Ñoä (Long Thö laø feared to accept the King's feast till he came teân queâ cuûa oâng chöù khoâng phaûi laø Phaùp himself and called them, such as the feast of Danh hay teân oâng)—Wang-Jih-Hsiu, from Buddhahood and the Buddha's call. Lung-Shu, also known as Hsu-Khung, Vöông Tieân: Ngöôøi ñaõ ruùt lui khoûi theá giôùi lived during the Chin Dynasty (265-420 beân ngoaøi, vaø ñaït ñöôïc nguõ thoâng—A royal rsi, A.D.). He obtained his Doctorate Degree a sovereign who retires from the world and but chose not to take office as a mandarin. attains to the five transcendent powers. He became a devout and learned follower Vöông Xaù: Rajagrha (skt)—Kinh ñoâ cuûa of Amitabha and Kuan-Yin. He focused all vöông quoác Ma Kieät Ñaø maø baây giôø laø Rajgir his time to cultivate Pureland Buddhism. thuoäc bang Bihar mieàn Ñoâng Baéc AÁn, moät thôøi He wrote the book titled "Pureland laø kinh ñoâ cuûa nöôùc Ma Kieät Ñaø huøng maïnh. Dragon Poetry" teaching and advising Ngöôøi ta keå laïi laø vua Bình Sa Vöông ñaõ di others the cultivated path of Buddha chuyeån kinh ñoâ xa veà höôùng ñoâng vì hoûa tai Recitation. This Buddhist text was one of cuõng nhö caùc thieân tai khaùc. Thaønh Vöông Xaù the most important books in propagating ñöôïc

bao boïc chung quanh bôûi naêm ngoïn nuùi, Pureland Buddhism (Lung-Shu is his trong ñoù nuùi Linh Thöùu laø noåi tieáng nhöùt. hometown, not his Buddha name, nor his Vöông Xaù laø kinh thaønh töø thôøi Vua Bình Sa name). Vöông ñeán A Duïc. Caùc di tích cuûa thaønh phoá 2) Baùt Vöông Nhaät: Eight royal days—See coå khoâng coøn nhieàu. Nôi naày coù veû nhö ñaõ Baùt Vöông Nhaät. chòu nhieàu taøn phaù cuûa thôøi gian. Nhöõng pheá Vöông Phaùp: Chaùnh phaùp trò nöôùc maø Ñöùc tích cuûa noù vaãn coøn raõi raùc taïi laøng Rajgir, Phaät giaûng cho caùc haøng vua chuùa—The royal khoaûng 16 daäm Nam Taây Nam khu thò traán law, the law by which a king should rule his Bihar. Nhöõng pheá tích naày cho thaáy raèng ñaõ coù country. nhieàu tín ñoà cuûa caùc toân giaùo khaùc nhau sinh soáng taïi ñaây. Caùc di tích Phaät giaùo, ngoaïi tröø raát ít oûi töôïng coøn laïi raûi raùc,vaø khoâng phaûi

khoâng theå thaáy raèng caùc coâng trình kieán truùc visible monuments were denuded partly taïi ñaây ñaõ bò cöôùp phaù moät phaàn do bôûi söï haän through religious animosities. Even the thuø toân giaùo. Thaäm chí vieäc xaùc ñònh hang identification of the Sattapanni cave, the site Sattapanni , nôi toå chöùc Nghò Hoäi Phaät giaùo of the First Council, is not beyond doubt. ñaàu tieân, cuõng khoâng phaûi laø chaéc chaén. Thaønh Rajagrha was sacred to the Buddhists for more Vöông Xaù coù yù nghóa thieâng lieâng ñoái vôùi Phaät than one reason. Not only did the Buddha go töû vì nhieàu lyù do. Khoâng nhöõng Ñöùc Phaät ñaõ into a retreat several times in this famous city, nhieàu laàn ñeán an cö taïi thaønh phoá danh tieáng but it was also the place where Devadatta, his naày, maø ñaây coøn laø nôi maø ngöôøi anh em hoï wicked cousin, made several attempts on his cuûa Phaät laø Ñeà Baø Ñaït Ña ñaõ nhieàu laàn aâm life. Moreover, in this city, in the Sattapanni möu aùm haïi Ngaøi. Hôn nöõa, taïi thaønh phoá naày, cave of the Vaibhara hill, was held the first trong hang Sattapanni ñaõ dieãn ra Nghi Hoäi Keát Buddhist Council just after the parinirvana. Taäp Kinh Ñieån laàn thöù nhaát cuûa Phaät giaùo Rajagrha was also an active center of Jainism ngay sau khi Ñöùc Phaät nhaäp dieät. Vöông Xaù in ancient times, as it is now, and interesting coøn laø moät trung taâm hoaït ñoäng maïnh meõ cuûa remains of Jaina shrines and sculptures are still Kyø Na Giaùo, trong thôøi xöa cuõng nhö hieän nay, extant. A singular monument may be hieän vaãn coøn nhöõng di tích quan troïng cuûa caùc recognized in the cylindrical brick shrine, ñieän thôø vaø coâng trình ñieâu khaéc Kyø Na Giaùo. almost at the center of the old city. It is known Coù theå nhaän ra moät ñaøi kyû nieäm kyø laï nôi moät as Maniyar Matha, and was dedicated, ñieän thôø hình laêng truï baèng gaïch, gaàn nhö ôû according to local tradition, to the worship of ngay trung taâm thaønh phoá coå. Ngoâi ñieän naày Mani-naga, the guardian deity of the city of coù teân laø Maniyar Matha, vaø theo truyeàn Rajagrha. thuyeát ñòa phöông, noù ñöôïc daønh ñeå thôø cuùng ** For more information, please see Rajagriha Mani-naga, vò thaàn baûo hoä cuûa thaønh Vöông in Sanskrit/Pali-Vietnamese Section. Xaù—Rajagaha—Capital of ancient kingdom of Vöôùng Chaân: To entangle one’s feet in (a Magadha which is now Rajgir in the state of rope). Bihar in northeast India, once the capital of the Vöôùng Maéc: Greed—Anger—Afflictions— powerful State of Magadha. King Bimbisara is

Love-attachment—Delusion—Stupidity— said to have removed his capital here from Arrogance—Doubt—Improper views. Kusagrapura a little further eastward, because Vöôùng Maét: To block (obstruct) the view. of fire and other calamities. Rajagrha was Vöôùng Nôï: In debt. surrounded by five hills, of which Grdhrakuta (Vulture Peak) became the most famous. It Vöôùng Víu Vaøo: To be attached to. was the royal city from the time of Bimbisara Vöôûng: Vaát vöôûng—Unstable—Uncertain. until the time of Asoka. The remains of the Vöôïng: Thaïnh vöôïng—To prosper. ancient city are very few. The site appears to Vöôïng Vaän: Good luck. have suffered much at the hand of time. Its Vöôït: To surpass—To exceed—To go ruins are still extant at the village of Rajgir, beyond. some sixteen miles South Southwest of Bihar; Vöôït Qua: To overcome—To outdo. they form an object of pilgrimages for the Vöôït Qua Ba Coõi Ñeå Leân Ngoâi Baát Thoái Jains. The ruins indicate that the followers of different religious denominations lived here. Chuyeån: To transcend the triple realm and The Buddhist remains, except for a few attain the stage of non-regression. isolated images, it is not impossible that the

Vöôït Qua Luyeán AÙi: Muoán qua luyeán aùi

X chuùng ta neân tu taäp thieàn ñònh vaø quaùn töôûng raèng moät ngöôøi baïn hoâm nay coù theå trôû thaønh keû thuø ngaøy mai, do ñoù khoâng coù gì cho chuùng ta luyeán aùi—To overcome attachment—We should meditate or contemplate that a friend today may become an enemy tomorrow and Xa: therefore, there is nothing for us to attach to. 1) Khoaûng xa: Distant—Far—Far away. Vöôït Qua Söï Saân Haän: Theo thuyeát nhaø 2) Hoï xa: Far off in relation—Distant. Phaät, muoán vöôït qua saân haän chuùng ta phaûi 3) Mua baùn baèng tín duïng: To buy or sell on quaùn raèng moät con ngöôøi hay con thuù laøm cho credit. mình giaän hoâm nay coù theå ñaõ töøng laø baïn hay 4) Thöøa (xe coä): Car—Vehicle—Wheeled laø ngöôøi thaân, hay coù theå laø cha laø meï cuûa ta conveyance. trong moät kieáp naøo ñoù trong quaù khöù—To 5) Xa caùch: To separate—To part from. overcome anger—According to the Buddhist 6) Xa hoa: Extravagant. theory, in order to overcome anger, one must Xa Baùt La Baø: Teân cuûa moät loaøi thaàn— contemplate that a person or an animal which Name of a spirit. causes us to be angry today may have been our Xa Caùch: Far—Separated—far-off. friend, relative or even our father or mother in Xa Cöø: Musaragalva, or Musalagarbha a certain previous life. (skt)—Moät trong thaát baûo—Mother-of-pearl, Vöôït Quaù: To exceed—To go beyond one's or coral, one of the saptaratna. goal or right. ** For more information, please see Thaát Baûo. Vöôït Soâng: To cross a river. Xa Di: Sami (skt)—Teân cuûa caây Caâu Kyû—A Vöôït Thoaùt Tam Giôùi: See Find liberation leguminous tree associated with Siva. from the three worlds. Xa Ña: Santa (skt)—Pacified—At ease— Vöôït Troäi: To surpass. Ceased—Dead—Liberated. Vöùt Boû: To give up. Xa Ñeá: Teân cuûa moät hang ñoäng taïi AÁn Ñoä Vyõ: Tail—End. trong thôøi Ñöùc Phaät coøn taïi theá—The name of a cave, said to be Sataparna, or Saptaparnaguha during the Buddha's lifetime. Xa Gaàn: Far and near. Xa Hoa: Luxurious—Lavish. Xa Hôn: Farther. Xa Laï: Strange. Xa Laéc: Very far. Xa Lìa: Separated.

Xa Lìa Ba Phaùp Chöôùng: To abandon the had slighted every member of the Order, high three things that hinder enlightenment. and low, and was arrogant in the extreme. The Xa Lôïi Da: Teân goïi nôi ôû cuûa caùc vò Baø La penelty imposed was complete social boycott. Moân—Name of the residence of Brahmins. When the punishment was announced to Channa, he was seized with profound Xa Lôïi Phaát: Sarputra (skt)—See Xaù Lôïi repentance and grief and was purged of all his Phaát. weaknesses. Soon after that, he became an Xa Ma Ñòa: Samatha (skt)—Xaù Ma Tha—Xa Arhat. Ma Ñaø—Xaù Ma Ñaø—Moät trong baûy teân goïi Xa Nhau: Far from each other. cuûa thieàn ñònh (thu nhieáp taâm vaøo moät duyeân, xa lìa moïi taùn loaïn; trong caùc caûnh nhieãm tònh Xa Quaù: Very far. maø taâm khoâng voïng duyeân)—One of the seven Xa Vôøi Thieáu Thöïc Teá: Far-fetched and names for dhyana. unrealistic. 1) Chæ: Quiet. Xa Xaêm: Distant—Remote. 2) Tòch tónh: Tranquility—Calmness of mind. Xa Xæ: Luxury—Unnecessary. 3) Naêng dieät duïc: Absence of passion— Xa Yeát La: Sakala (skt)—Kinh ñoâ coå cuûa Rest—Peace—Power to end passions. Takka cuûa toaøn vuøng Punjab. Theo Eitel trong Xa Maët Caùch Loøng: Out of sight, out of Trung Anh Phaät Hoïc Töø Ñieån, thì Xa Yeát La mind. laø vuøng baây giôø goïi laø laøng Sanga, vaøi daäm veà Xa Muø: Very far—Very far away. phía taây nam Amritsar, nhöng ñieàu naày khoâng Xa Naëc: Chandaka (skt)—Channa (p)—Ngöôøi chaéc—The ancient capital of Takka and under haàu caän cuûa thaùi töû Só Ñaït Ña. OÂng ñaõ ñaùnh xe Mihirakula of the whole Punjab; the Sagala of ñöa Thaùi töû Só Ñaït Ña rôøi cung ñieän trong ñeâm Ptolemy. According to Eitel in The Dictionary Ngaøi xuaát gia, ñeå vaøo röøng vaø baét ñaàu cuoäc of Chinese-English Buddhist Terms, Sakala is soáng khoâng nhaø ñeå tìm phöông cöùu nhaân loaïi. the place of present village of Sanga, a few Sau naày Xa Naëc cuõng trôû thaønh moät ñeä töû cuûa miles south-west of Amritsar, but this is Ñöùc Phaät. Tuy nhieân, trong Hoäi Nghò Keát Taäp doubtful. Kinh Ñieån laàn thöù nhaát, caùc Tyø Kheo ñaõ thoâng Xaù: qua hình phaït cao nhaát aùp duïng cho Xa Naëc vì 1) Nhaø nhoû hay choøi: A shelter—A cottage. oâng ñaõ toû ra xem thöôøng Taêng ñoaøn töø cao ñeán 2) Töø ñöôïc duøng ñeå xöng hoâ " cuûa toâi" moät thaáp vaø voâ cuøng ngaïo maïn. Hình phaït aùp duïng caùch khieâm nhöôøng: A term of humility laø seõ bò coâ laäp hoaøn toaøn veà maët xaõ hoäi. Khi for "my." hình phaït ñöôïc thoâng baùo thì Xa Naëc ñaõ toû ra 3) Truù nguï: To lodge. hoái haän, buoàn phieàn saâu saéc vaø ñaõ söûa chöõa 4) Xaù boû: To let go—To relinquish. heát moïi loãi laàm cuûa mình. Sau ñoù oâng ñaõ ñaéc Xaù Chaøo Ai: To salute someone with joined quaû A La Haùn—Channa, the servant of Prince hands. Siddhartha, the Buddha's charioteer or driver, Xaù Chi: Sasa, Sasi, Sasin, Sakti (skt). one who drove Prince Siddartha from his 1) Thieát Thi: Sasi (skt). father's palace into the forest on the night of • Theo Giaùo Sö Soothill trong Trung Anh his renunciation of the world, where he Phaät Hoïc Töø Ñieån, Thieát Thi (Sasa) laø teân entered the homeless life to seek salvation for cuûa moät loaøi thoû röøng (tieàn thaân cuûa Ñöùc mankind. Chandaka later became a disciple of Phaät), ñaõ quaêng mình vaøo löûa, ñeå laøm thöùc the Buddha. However, at the First Council, the aên cöùu vôùt nhöõng ngöôøi ñang ñoùi. Thoû ighest penalty was passed on him

because he ñöôïc Vua Trôøi Ñeá Thích ñöa vaøo trung

taâm cuûa maët traêng—According to Xaù La Baø Ca: Sravaka (skt). Professor Soothill in The Dictionary of 1) Ñeä töû töøng ñöôïc nghe lôøi Phaät daïy: A Chinese-English Buddhist Terms, sasa is a hearer, disciple, who has heard the voice hare, which threw himself itself into the of Buddha. fire to save starving people. It was 2) Nhöõng ñeä töû töøng theo beân Phaät thì goïi laø transferred by Indra to the center of the Ñaïi Thanh Vaên: All the personal disciples moon. of sakyamuni, the chief disciples being • Löïc cuûa khaåu vaø haønh: The power of called Mahasravakas. speech and action. 3) Baäc Thaùnh quaû thaáp nhaát, nhöõng baäc cao 2) Xaù Chi laø vôï cuûa moät chö Thieân, coù leõ laø hôn goàm Bích Chi Phaät, Boà Taùt, vaø Phaät: cuûa vua Trôøi Ñeá Thích: Sakti is the wife or The lowest degree of saintship, the other female energy of a deity, maybe of Indra. higher being Pratyeka-buddhas, 3) Xaù Chi laø boä phaän sinh duïc cuûa nöõ phaùi: bodhisattvas, and Buddhas—For more The female organ. information, please see Thanh Vaên and Xaù Chi Baùt Ñeâ: Sacipati (skt)—See Thieân Sravaka. Ñeá Thích. Xaù La Ma Naõ: Sramana (skt)—See Sa Moân Xaù Chæ: Indra (skt)—Teân cuûa hoaøng haäu vôï in Vietnamese-English Section and Sramanera vua Ñeá Thích—Name of Indra's chief consort in Sanskrit/Pali-Vietnamese Section. (wife). Xaù Laëc: Sataka (skt)—Xaù Tra Ca—Quaàn aùo Xaù Di: Sakya (skt)—Coù leõ ñaây laø moät trong maëc beân trong—An inner garment, or a skirt. naêm hoï cuûa Ñöùc Phaät—Probably one of the Xaù Laâu Giaø: Saluka (skt)—Moät loaïi thöïc five surnames of the Buddha. phaåm loûng laøm baèng reã sen—A kind of cooked Xaù Ña Ñeà Ba Ma Maâu Xaù Nam: liquid food made of lotus roots. Sastadeva-manusyanam (skt)—Thieân Nhaân Sö Xaù Lôïi: (baäc thaày cuûa coõi trôøi vaø ngöôøi), moät trong (A) Sari (skt)—Nhöõng tinh tuùy cuûa caùc baäc möôøi danh hieäu cuûa Phaät—Teacher of gods chaân tu. Theo kinh ñieån, sau khi hoûa thieâu, and men, one of the ten titles of a Buddha. Phaät ñaõ ñeå laïi 84.000 vieân xaù lôïi. Chuùng ** For more information, please see Thieân troâng gioáng nhö nhöõng vieân ngoïc thaïch. Nhaân Sö. Tuøy theo nghieäp cuûa moãi ngöôøi maø hoï Xaù Ña Tyø Sa: Satabhisa (skt)—Moät choøm nhìn thaáy xaù lôïi moät caùch khaùc nhau. Theo sao trong vuøng sao Baûo Bình—A constellation kinh ñieån thì trong quaù khöù coù raát nhieàu vò in the Aquarius. giaùc ngoä ñaõ ñeå laïi xaù lôïi. Sau khi Ñöùc Xaù Ñaàu Giaùn: Sardula-karna (skt)—Teân Phaät nhaäp Nieát Baøn, xaù lôïi cuûa Ngaøi ñöôïc nguyeân thuûy cuûa Ngaøi A Nan, ñöôïc dieãn dòch chia laøm taùm phaàn vaø giao cho taùm vöông laø "Loã tai coïp."—The original name of quoác xaây thaùp thôø (Sau khi Ñöùc Phaät nhaäp Ananda, interpreted as "Tiger's ears." Nieát Baøn, Ñaïi Ñöùc Ma Ha Ca Dieáp töø nuùi Xaù La: Sari or Sarika (skt). Kyø Xaø Quaät ñeán thaønh Caâu Thi Na laøm leã 1) Xaù Lôïi: Sari (skt)—See Xaù Lôïi. traø tyø töùc laø leã hoûa taùng cho Ñöùc Phaät. Sau 2) Teân cuûa loaøi chim "Baùch Thieät": Name of khi hoûa taùng xong, xaù lôïi cuûa Phaät ñöôïc a kind of bird. doøng Maït La trong thaønh Caâu Thi Na quaûn 3) Theû baøi baèng tre ñeå ñieåm danh chö Taêng thuû phuïng thôø, tuy nhieân, caùc vöông quoác trong töï vieän: Bamboo or wooden tallies keá caän ñem binh maõ ñeán tranh giaønh, do used in numbering monks in a monastery. ñoù moïi ngöôøi ñoàng yù chia xaù lôïi cuûa Ngaøi ra laøm 8

phaàn)—Relics or remains—The

Buddha's or his disciples' physical in the third district, Saigon City, South remains or relics—Objects left behind by Vietnam. It was built in 1956. The statue Buddha or other enlightened beings. It of sakyamuni Buddha was worshipped in comes from their merits and virtues in the Main Hall on the first floor, 31 meters Cultivation of the Way. The sutra states long and 15 meters wide. This statue was (the Buddha left behind 84,000 relics) cast in pink powder of stone by the School when the Budha was cremated, his body of Fine Art of Bien Hoøa in 1958. On the turned into 84,000 saris (relics). These are wall of the Main Hall, there are various like gems and depending on each paintings illustrating the Sakyamuni individual's karma, everyone can look at Buddha's lifetime. Formerly, Xaù Lôïi the same Sari but see completely different pagoda was intended to be the office of things. According to the sutras, other South Vietnam Association of Buddhist enlightened high ranking monks of the Studies. It was chosen as the place for past also left behind relics. After the holding the Congress of the Vietnam Buddha's nirvana, his relics were divided Buddhist Sangha from December 30, 1963 into eight parts and distributed to eight to January 1, 1964. The seven-storeyed kingdoms. tower was built in 1960. The great bell 1) Thaønh Caâu Thi Na: Kusinaga. was hung in the tower on October 17th, 2) Thaønh Ba baø: Pravari. 1961 under the honourable attestation of 3) Thaønh Giaù La: Carya. the late Most Venerable Thích Tònh Khieát. 4) Thaønh La Ma Giaø: Ramaya. Xaù Lôïi (Chim): Egrets—Moät loaïi coø traéng. 5) Thaønh Ca Tyø La Veä: Kapilavastu. Xaù Lôïi Phaát: Sariputra (skt)—Xa Lôïi Phaát— 6) Thaønh Tyø Löu Ñeà: Virupaksa. Xaù Lôïi Phaát Ña—Xaù Lôïi Töù—Xaù Lôïi Phuù Ña 7) Thaønh Tyø Xaù Ly: Vaisali. La—Xaù Lôïi Boå Ñaùt La—Moät trong möôøi ñeä 8) Xöù Ma Kieät Ñaø: Magadha. töû lôùn cuûa Phaät, oâng laø baäc ñeä nhöùt trí tueä (B) Teân moät ngoâi chuøa noåi tieáng naèm trong trong soá nhöõng ñeä töû A La Haùn cuûa Phaät. Ngaøi quaän ba, thaønh phoá Saøi Goøn, Nam Vieät Xaù Lôïi Phaát sanh taïi vuøng Nalandagrama, con Nam. Chuøa ñöôïc xaây vaøo naêm 1956. cuûa Sarika vaø Tisya, neân coù teân goïi Xaù Lôïi Chaùnh ñieän treân laàu moät daøi 31 meùt, roäng Phaát, laïi ñöôïc goïi theo teân cha laø Öu Baø Ñeà 15 meùt, coù toân trí töôïng Ñöùc Phaät Thích Xaù. Ngaøi noåi tieáng veà trí tueä vaø ña vaên. Ngaøi Ca Maâu Ni, töôïng do tröôøng Myõ Ngheä laø vò thò giaû ñöùng haàu beân phaûi Phaät Thích Ca. Bieân Hoøa thöïc hieän naêm 1958 baèng boät ñaù Caùc moân ñoà phaùi Vi Dieäu Phaùp thì cho raèng maøu hoàng. Treân töôøng chaùnh ñieän coù Ngaøi chính laø sô toå cuûa hoï. Teân ngaøi noåi baät nhöõng böùc tranh hoïa ñôøi soáng Ñöùc Phaät. trong moät soá kinh ñieån Phaät giaùo. Ngöôøi ta noùi Tröôùc kia chuøa Xaù Lôïi laø nôi ñaët truï sôû ngaøi thò tòch tröôùc thaày laø Phaät Thích Ca. Ngaøi cuûa Hoäi Phaät Hoïc Nam Vieät. Chuøa ñöôïc vaø Muïc Kieàn Lieân laø hai bieåu töôïng ñöùng beân choïn laøm nôi toå chöùc ñaïi hoäi Giaùo Hoäi caïnh Phaät khi nhaäp nieát baøn. Ngaøi thaønh Phaät Phaät Giaùo Vieät Nam, hoïp töø ngaøy 30 hieäu laø Hoa Quang Nhö Lai ôû coõi Ly Caáu Theá thaùng 12 naêm 1963 ñeán ngaøy 1 thaùng 1 Giôùi (ngaøi Xaù Lôïi Phaát nguyeân laø baïn cuûa naêm 1964. Thaùp baûy taàng cuûa chuøa ñöôïc Muïc Kieàn Lieân, caû hai laø hoïc giaû cuûa phaùi Luïc xaây töø naêm

1960. Ñaïi hoàng chung ñöôïc Sö Ngoaïi Ñaïo, hoïc vaán trí thöùc cao thaâm ñöôïc döïng leân ngaøy 17 thaùng 10 naêm 1961 döôùi moïi ngöôøi ñöông thôøi kính neå. Nhaân tín phuïc söï chöùng minh cuûa coá Hoøa Thöôïng Tònh giaùo nghóa cuûa Ñöùc Phaät, hai ngaøi cuøng ñem Khieát—Name of a famous pagoda located 200 ñeä töû ñoàng quy-y Phaät, thoï giôùi xuaát gia.

Veà sau hai Ngaøi phuï taù Ñöùc Phaät ñeå tuyeân giaùo chuû cuûa Kinh Hoa nghieâm)—The adorned giaùo, coâng nghieäp hoaèng hoùa cuûa hai ngaøi raát person of Vairocana. lôùn ñoái vôùi Phaät giaùo)—One of the ten major Xaù Veä: S(h)ravasti—See Xaù Veä Quoác. disciples of the Buddha, the foremost in Xaù Veä Quoác: Shravasti—Xaù Baø Ñeà—Thaát wisdom among his Arhat disciples. He was La Phaït—Thaát La Phaït Taát Ñeå—Thi La Baït born at Nalandagrama, the son of Sarika and Ñeà—Xaû La Baø taát Ñeá Da—Xaù Veä maø nay laø Tisya, hence known as Upatisya; noted for his Saheth-Maheth ôû Uttar Pradesh, kinh ñoâ cuûa wisdom and learning; he is the right-hand vöông quoác Kieàu Taát La. Trong thôøi Ñöùc Phaät, attendant on Sakyamuni. The followers of the Xaù Veä laø teân cuûa moät vöông quoác lôùn ôû AÁn Abhidharma count him as their founder and Ñoä, vöông quoác cuûa vua Ba Tö Naëc, cha cuûa other works are attributed, without evidence, Thaùi Töû Kyø Ñaø. Ngöôøi ta noùi ñaây laø thaønh phoá to him. He figures prominently in certain noåi tieáng veà ngöôøi vaø vaät (xöù vaên vaät hay xöù sutras. He is said to have died before his maø caùi gì cuõng coù), moät thaønh phoá trong vöông Master; he is represented as standing with quoác coå ôû vuøng baéc AÁn Ñoä, nam ngaïn soâng Maudgalyayana by the Buddha when entering Haèng, khoaûng 500 daäm veà phía taây baéc cuûa nirvana. He is to appear as Padmaprabha thaønh Ca Tyø La Veä, baây giôø laø Rapetmapet, Buddha. phía nam soâng Rapti. Chính nôi ñaây, thöông Xaù Lôïi Sa Baø: Sarsapa (skt). gia Caáp Coâ Ñoäc (Anathapindika) ñaõ cho xaây 1) Moät haït caûi—A mustard seed. moät tu vieän lôùn trong khu vöôøn mua laïi cuûa 2) Moät ñôn vò ño löôøng töông ñöông vôùi moät Thaùi Töû Kyø Ñaø baèng soá vaøng vôùi caùi giaù thaàn phaàn 10.816.000 do tuaàn: A unit which is thoaïi ñeå ñoùn tieáp Ñöùc Phaät. Caâu chuyeän mua equivalent to the 10,816,000th part of a laáy khu vöôøn vaø daâng taëng cho Ñöùc Phaät laø yojana. moät ñeà taøi ñöôïc yeâu chuoäng trong ngheä thuaät Xaù Lôïi Thaùp: Sarira-stupa (skt)—Thaùp ñaët Phaät giaùo thôøi tröôùc. Sau ñoù, nhieàu ñeàn ñaøi vaø xaù lôïi cuûa Ñöùc Phaät—A reliquary, or pagoda tu vieän ñaõ ñöôïc xaây döïng leân taïi ñaây vaø nôi for a relic of Buddha. naày vaãn tieáp tuïc laø moät trung taâm phoàn thònh Xaù Ma: Sama (skt). cuûa Phaät giaùo trong moät thôøi gian daøi. Ngöôøi ta 1) Yeân tònh: Calm—Quiet. noùi nöôùc Xaù Veä naèm trong Vöông Quoác Baéc 2) Moät teân khaùc cuûa caây Boà Ñeà: Another Kieàu Taát La, khaùc haún vôùi Vöông Quoác Nam name for the Bodhi-tree. Kieàu Taát La. Nöôùc Xaù Veä laø moät nôi an cö maø Xaù Ma Ñaø: See Xaù Ma. Ñöùc Phaät raát thích, trong ñoù coù ngoâi vöôøn Kyø Thoï noåi tieáng—Sravasti, modern Saheth- Xaù Ma Xa Na: Smasana (skt). Maheth in Uttar Pradesh, the capital of the 1) Nghóa trang hay loø hoûa taùng: A cemetery ancient kingdom of Kosala. During the time of or crematorium. Sakyamuni Buddha, Sravasti was the name of 2) Moät uï ñaù thaáp ñeå ñòa taùng caùc

nhaø sö a great kingdom in India, the kingdom of King (trong nhöõng xöù ôû phía Taây trung Quoác): Prasenajit, father of Prince Jeta. People said A low mound of stone under which the this was a city of famous things, or men, or the remains of monks are buried in countries famous city; it was a city and ancient kingdom west of China. in northern India, on the southern bank of the Xaù Na Thaân: Thaân Phaät Tyø Loâ Giaù Na—The Ganges River, about 500 miles northwest of body or person of Vairocana. Kapilavastu, now Rapetmapet, south of Rapti Xaù Na Toân Ñaëc: Locana (skt)—Thaân toân River. Even from the days of the Buddha, nghieâm ñaëc bieät cuûa Ñöùc Tyø Loâ Giaù Na (vò Sravasti was an active center of Buddhism and

it was here that the merchant Anathapindika Xaø Daï: Jaya (skt)—Cheá ngöï, daáu hieäu cuûa söï built a large monastery for the reception of the cheá ngöï—Conquering, a manual sign of Master (in the garden of Prince Jeta, and was overcoming. purchased at a fabulous price in gold). The Xaø Daï Ña: Jayata (skt)—Vò toå thöù 20 cuûa AÁn story of its purchase and its eventual Ñoä—The Indian twentieth patriarch—See Hai presentation to the Buddha was a favorite Möôi Taùm Toå AÁn Ñoä in Vietnamese-English theme in early Buddhist art. In later times, Section. shrines and monasteries arose on this sacred Xaø Dieãn Ñeá: Jayanta (skt)—Ngöôøi cheá ngöï—spot which continued to be a flourishing center Teân cuûa Thaàn Siva vaø caùc vò Thaàn khaùc— of the Buddhist faith for a long time. It is said Conqueror—Name of Siva and others. to have been in northern Kosala, distinct from Xaø Döôïc: Xaø döôïc hay thuoác raén laø teân cuûa the southern kingdom of that name. It was a töï vieän Sarpausadhi ôû Udyana, nôi maø trong favourite resort of Sakyamuni, the famous moät tieàn kieáp Ñöùc Phaät Thích Ca ñaõ hoùa ra Jetavana being there. moät con raén lôùn, boá thí thòt ñeå cöùu nhöõng ngöôøi Xaù Xaù Ca: Sasaka (skt)—A hare—A rabbit— ñang cheát ñoùi—Snake-medicine, name of the See Xaù Chi. Sarpausadhi monastery in Udyana, where Xaø: Sakyamuni in a former incarnation appeared 1) AÂm thanh—Sounds. as an immense snake, and by giving his flesh 2) Raén: Sarpa (skt)—Snake—Serpent. saved the starving people from death. Xaø Baø Leä: Jvala (skt)—Loaïi quyû mieäng phun Xaø Ña Giaø: Jataka (skt)—Xaø Ñaø—Xaø Ñaø ra löûa—Flame-mouth demon, a class of hungry Ca—Xaø Ñaø Giaø—Kinh Baûn Nguyeân—Kinh ghost. Baûn Khôûi—Kinh Baûn Sanh, goàm nhöõng caâu Xaø Da Boå La: Jayapura (skt)—Theo Trung chuyeän noùi veà tieàn thaân cuûa chö Phaät vaø chö Anh Phaät Hoïc Töø Ñieån, Xaø Da Boå La, moät Boà Taùt (thuï sinh thaønh voâ soá thaân hình, saéc thaønh phoá coå naèm trong khu Punjab, khoaûng 30 töôùng ñeå haønh Boà Taùt Ñaïo. Ñaây laø moät trong daäm veà phía taây baéc cuûa Lahore—According 12 boä kinh)—Stories of previous incarnations to Eitel in The Dictionary of Chinese-English of Buddhas and Bodhisattvas. Buddhist Terms, Jayapura, an ancient city in Xaø Ñaø Giaø: Jataka (skt)—See Xaø Ña Giaø. the Punjab, probably the present Hasaurah, 30 Xaø Ñeà: Jati (skt). miles north-west of Lahore. 1) Sanh—Birth—Production. Xaø Da Cuùc Ña: Jayagupta (skt)—Thaày cuûa 2) Teân cuûa moät vaøi loaïi thaûo moäc: Name of ngaøi Huyeàn Trang taïi thaønh Srughna—A several plants, e.g. marigold. teacher of Hsuan-Tsang in Srughna. Xaø Ñeà Thuû Na:

Jatisena (skt)—Teân cuûa moät Xaø Da Nhaân Ñaø La: Jayendra (skt)—Töï vò Baø La Moân, moät nhaø thoâng thaùi ñöôïc Phaät vieän Xaø Da Nhaân Ñaø La ôû Pravarasenapura, noùi ñeán trong Kinh Nieát Baøn, ngöôøi ñaõ chòu baây giôø laø Srinagar, thuoäc Kashmir—A quy-y Phaät sau khi nghe Phaät thuyeát giaûng—monastery of Pravarasenapura, now Srinagar, Name of a Brahman, an ancient sage Kashmir. mentioned in the Nirvana Sutra, who Xaø Da Teå Na: Jayasena (skt)—Moät hoïc giaû converted to Buddhism after hearing a Phaät giaùo noåi tieáng veà Kinh Veä Ñaø, ngöôøi preaching from the Buddha. mieàn taây AÁn Ñoä—A noted Buddhist scholar of Xaø Ñeà Xaø La: Jatijara (skt)—Sanh vaø laõo— the Vedas, a native of west India. Birth and decrepitude (aging). Xaø Haønh:

1) Ñi nhö raén ñi baèng buïng: To crawl, to go Xaø Quaät Sôn: Grdhrakuta (skt)—Vulture on the belly. Peak—See Grdhrakuta in Sanskrit/Pali- 2) Ñöùc Phaät noùi veà nhöõng Tyø Kheo coù "Xaø Vietnamese Section. Haønh" phaùp—The Buddha talked about Xaø Thaèng Ma: Caùi maø ta töôûng laø raén chæ laø those Bhiksus who crawl or go on the moät sôïi daây thöøng, kyø thaät khi ñaõ bieát ra thì belly as follow: môùi bieát thöïc töôùng cuûa daây thöøng chæ laø • Saùt sanh, tay thöôøng daáy maùu: Killing nhöõng sôïi ñay maø thoâi—The seeming snake, beings with their bloody hands. which is only a rope, and in reality hemp. • Haønh thaäp aùc: Practice ten evil deeds or Xaø Thaèng Ma Duï: Thí duï veà söï laàm töôûng actions—See Thaäp AÙc. sôïi daây laø con raén—The parable of the • Thaân Xaø Haønh: Practice evil actions. seeming snake—See Xaø Thaèng Ma. • Khaåu Xaø Haønh: Speak evil words. Xaø Theá: See Ajatasatru in Sanskrit/Pali- • YÙ Xaø Haønh: Their mind always bears evil Vietnamese Section. thoughts. Xaø Toùn: See Xvay Ton in Sanskrit/Pali- Xaø La: Jhapita (skt)—Traø Tyø—A monk's Vietnamese Section. funeral pyre. Xaø Tuùc: Chaân raén, yù noùi veà chuyeän khoâng Xaø Laïn Ñaït Na: Jalandhara (skt)—Vöông töôûng nhö loâng ruøa söøng thoû vaäy—Snake's quoác vaø thaønh phoá coå trong khu vöïc Punjab, legs, i.e. the non-existent, e.g. the turtle's hairs bay giôø laø Jalandar—An ancient kingdom and or the rabbit horns. city in the Punjab, the present Jalandar. Xaø Tyø: Jhapita (skt)—Traø Tyø—Burial and Xaø Laâu: Jarayu (skt)—Nhau cuûa thai nhi—A cremation. placenta—An after-birth. Xaø Vöông: Ajatasatru (skt)—A Xaø Theá—See Xaø Leâ: Acarya (skt)—See Acarya in Ajatasatru in Sanskrit/Pali-Vietnamese Sanskrit/Pali-Vietnamese Section. Section. Xaø Lôïi: Jala (skt)—Nöôùc—Water. Xaø Y Na: Jaina (skt)—Kyø Na Giaùo ñöôïc saùng Xaø Na Da Xaù: Jnanayasas (skt)—Ngöôøi xöù laäp bôûi Ni Kieàn Ñaø Nhaõ Töû, moät ngöôøi cuøng Ma Kieät Ñaø, laø thaày cuûa Da Xaù Quaät Ña vaø thôøi vôùi Ñöùc Phaät Thích Ca (kyø thaät giaùo phaùi Xaø Na Quaät Ña. OÂng ñaõ cuøng vôùi moät nhaø sö naày ra ñôøi sôùm hôn ñaïo Phaät moät chuùt. Lyù khaùc dòch saùu boä kinh sang Haùn vaên—A native töôûng cuûa giaùo phaùi naày gioáng nhö Phaät giaùo ôû of Magadha, teacher of Yasogupta and choã baùc boû quyeàn uy cuûa Pheä Ñaø vaø boán giai Jnanagupta, co-translator of six works, A.D. caáp cuûa xaõ hoäi AÁn Ñoä thôøi baáy giôø)—The 564-572. Jains, founded by Jnatrputra, a contemporary Xaø Na Quaät Ña: Jnanagupta (skt)—Moät vò of Sakyamuni. sö ngöôøi xöù Kieän Ñaø La, mieàn baéc AÁn Ñoä, Xaø Y Na Giaùo: Jain

(skt)—See Xaø Y Na. ngöôøi ñaõ dòch 43 boä kinh sang chöõ Haùn vaøo Xaû: Upeksa (skt). khoaûng nhöõng naêm 561-592 sau Taây Lòch (moät 1) Coøn goïi laø Moät Xa, noäi taâm bình ñaúng vaø vò Tyø Kheo ñôøi Traàn Tuøy, ngöôøi vuøng baéc AÁn khoâng coù chaáp tröôùc, moät trong nhöõng ñöùc Ñoä)—A native of Gabdhara, translated fortytính chính cuûa Phaät giaùo, xaû boû seõ ñöa ñeán three works into Chinese A.D. 561-592. traïng thaùi höûng hôø tröôùc nhöõng vui khoå Xaø Phaï La: Jvala (skt)—Quang minh hay aùnh hay ñoäc laäp vôùi caû hai thöù naày. Xaû ñöôïc saùng (coøn coù nghóa laø voâ töôùng baát sinh)— ñònh nghóa laø taâm bình ñaúng, nhö khoâng Shining—Light. phaân bieät tröôùc ngöôøi vaät, kyû bæ; xaû boû theá giôùi vaïn höõu, khoâng coøn bò phieàn naõo vaø

duïc voïng troùi buoäc. Xaû laø moät trong thaát Xaû Gia Khí Duïc: Ly gia caét duïc ñeå trôû thaønh giaùc phaàn hay thaát boà ñeà phaàn. Ñöùc Phaät moät vò Taêng—To leave home and cast off daïy: “Muoán ñöôïc vaøo trong caûnh giôùi giaûi desires, i.e. to become a monk. thoaùt thaäm thaâm cuûa caùc baäc Boà Taùt, Phaät Xaû Giaùc Phaàn: Upeksa-bodhyanga (skt)— töû tröôùc heát caàn phaûi xaû boû taát caû duïc laïc Abandonment—Xaû giaùc phaàn coøn laø moät trong cuûa nguõ duïc cuûa phaøm phu—Self- nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì sacrifice—Neglect—Abnegationt— nhôø ñoù maø chuùng ta coù theå töø boû nguõ duïc— Indifference—Abandoning—Relinquish— Abandonment is one of the most important Renounce—Equanimity—To let go— entrances to the great enlightenment; for with Neutral feeling. One of the chief Buddhist it, we can turn away from the five desires. virtues, that of renunciation, leading to a ** For more information, please see Thaát Boà state of iddifference without pleasure or Ñeà Phaàn in Vietnamese-English Section. pain, or independence of both. It is Xaû La Phaïn: Sarava (skt)—Bình söù—A defined as the mind in equilibrium, i.e. shard—An earthernware vessel. above the distinction of things or persons, Xaû Nhaát Thieát Coâng Duïng Haønh: of self or others; indifferent, having Sarvabhogavigata (skt)—Xaû boû heát moïi coâng abandoned the world and all things, and vieäc coù tính caùch duïng coâng—Discarding all having no affections or desirs. Upeksa is effortful works. one of the seven Bodhyangas. The Buddha taught: “If one wishes to penetrate Xaû Nieäm Thanh Tònh Ñòa: Ñòa thöù naêm into the profound realm of liberation of the trong cöûu ñòa tam giôùi trong ñeä töù Thieàn Maha-Bodhisattvas, Buddhists must first thieân—The Pure Land or heaven free from be able to let go of all of the five desires thinking, the fifth of the nine Brahmalokas in of ordinary people.”—See Thaát Boà Ñeà the fourth dhyana region. Phaàn. Xaû Taâm: Taâm vöùt boû taát caû, khoâng vöôùng 2) Theo Kinh Duy Ma Caät, khi ngaøi Vaên Thuø maéc, moät trong töù voâ löôïng taâm—The mind of Sö Lôïi Boà Taùt ñeán thaêm beänh cö só Duy renunciation, one of the four immeasurable Ma Caät, oâng coù hoûi veà loøng “xaû” nhö minds—See Töù Voâ Löôïng Taâm. sau—According to the Vimalakirti Sutra, Xaû Thaân: Hoaëc nhö baùo aân maø ñoát caùnh tay, when Manjusri Bodhisattva called on to ñoát thaân theå, hoaëc vì boá thí maø caét thòt xaû enquire after Upasaka Vimalakirti’s thaân—To sacrifice one’s life—Bodily health, Manjusri asked Vimalakirti about sacrifice, e.g. by

burning or cutting off a limb, “Upeksa” as follows: etc. • Vaên Thuø Sö Lôïi hoûi Duy Ma Caät: Xaû Thoï: Moät trong naêm traïng thaùi caûm thoï, “Sao goïi laø loøng xaû?”—Manjusri traïng thaùi trong ñoù con ngöôøi ñaõ xaû boû söï ñôùn asked Vimalakirit: “What should be ñau cuõng nhö laïc thuù—One of the five relinquish (upeksa) of a Bodhisattva?” vedanas or sensations, the state in which one • Duy Ma Caät ñaùp: “Nhöõng phöôùc baùo maø has abandon both pain and pleasure—The vò Boà Taùt ñaõ laøm, khoâng coù loøng hy state of renunciation or indifference to voïng.”—Vimalakirti replied: “In his work sensation—See Voâ Khoå Voâ Laïc Thoï, and Nguõ of salvation, a Bodhisattva should expect Thoïï. nothing (i.e. no gratitude or reward) in Xaû Voâ Löôïng Taâm: Upeksa (skt)—Hoaøn return.” toaøn xaû boû, moät trong töù voâ löôïng taâm cuûa chö Phaät—Complete abandonment, or absolute

indifference (renunciation of the mental Xaûo Minh: Silpasthana-vidya (skt)—See faculties), one of the four forms of unlimited, Coâng Xaûo Minh. or unsparing mind of all Buddhas—Limitless Xaûo Trí Tueä: The Buddha’s wisdom—See indifference—Giving up all things—See Töù Nhaát Thieát trí Trí. Voâ Löôïng Taâm. Xaõy Ñeán: To occur—To happen—To take Xaõ: place—To come about. 1) Laøng: A village—Clan—Society. Xaõy Ra Vì Tình Côø: To happen by mere 2) Thaàn Hoaøng: Gods of the land. chance Xaõ Ñaéc Ca: Jataka (skt)—Baûn Sanh Kinh noùi Xaèng Baäy: Foolishly—Wrongly. veà tieàn thaân cuûa chö Phaät vaø chö Boà Taùt (moät Xaâm Ñoaït: To seize—To ravish. trong 12 boä Kinh Phaät)—Previous births or incarnations, especially of Buddhas or Xaâm Laán: To invade—To conquer. Bodhisattvas. Xaâm Löôïc: See Xaâm Laán. Xaõ Ñaéc Ca Ma La: Jatakamala (skt)—Baûn Xaâm Nhaäp: To penetrate—To infiltrate. Sanh Man, hay teân cuûa caùc baøi taùn tuïng (taäp Xaâm Phaïm: To violate. hôïp caùc chuyeän veà söï tu khoå haïnh cuûa Ñöùc Xaâu Xeù: To tear to pieces. Phaät)—A garland of incarnation stories in Xaáu Buïng: Bad (ill)-intentioned. verse. Xaáu Hoaéc: Very ugly. Xaõ Giaø: Jagat (skt)—Taát caû chuùng sanh—All Xaáu Hôn: Worse. the living. Xaáu Hoå: Shameful—Ashamed. Xaõ Giao: Social relations. Xaáu Neát: To have a bad character. Xaõ Hoäi: Society. Xaáu Ngöôøi: To have an ugly appearance. Xaõ Luaän: Leading article. Xaáu Soá: Ill-fated. Xaùc Cheát: Corpse. Xaáu Tieáng: To have a bad name. Xaùc Nhaän: To confirm—To affirm—To be Xaáu Xa: Bad—Evil. affirmed. Xaáu Xí: Ugly. Xaøi: To expend—To spend Xaây: Xaøi Phí: To squander one’s money. 1) To build—To construct—To erect. Xao Ñoäng: See Xao Xuyeán. 2) To turn. Xao Laõng: To distract—To neglect. Xaây Chuøa Döïng Thaùp: To build temples Xao Xuyeán: Excited—Stirred. and to erect stupas. Xaùo Troän: Disturbance—To mix—To Xaây Döïng: See Xaây (1). confuse—To mix up. Xaây Ñaép: See Xaây (1). Xaùo Troän Xuùc Caûm: Emotional disturbance Xaây Löng: To turn one’s back on. Xaøo Xaïc: Noisy. Xaây Xaåm: To feel dizzy. Xaûo: Skilful—Clever. Xe: Chariot. Xaûo Dieäu Trí: Xeù: To tear (a sheet of paper). 1) Trí thoâng minh kheùo leùo: A skillful mind. Xeù Naùt: To tear up (to pieces). 2) Trí Hueä Phaät: The Buddha’s wisdom— See Nhaát Thieát Trí Trí. Xeû: Tu cut or saw up (wood). Xeû Möông: To dig a ditch. Xem: To watch—To see—To look at.

Xem Boùi: To consult a fortune-teller. 1) Not straight—Askew. Xem Chöøng: It sems that. 2) To tread under foot (daøy xeùo). Xem Khinh: To contemn—To scorn—To Xeûo: Cut off or out a piece—To excise. disdain. Xeùp: Small room. Xem Laïi: To see again. Xeïp: To be deflated. Xem Maët: To see the future bride before Xeïp Leùp: Completely deflated. deciding on the marriage. Xeïp Xuoáng: To become deflated. Xem Nhö: To regard—To consider. Xeùt: To judge—To examine—To audit. Xem Qua: To run (look) through--To look Xeùt Ñoaùn: To judge. over. Xeùt Hoûi: To examine. Xem Ra: See Xem Chöøng. Xeùt Mình: To examine one's conscience. Xem Sao: Xeùt Neùt: To examine closely. 1) To observe the stars. Xeùt Nghó Noâng Caïn: Shallow thinking. 2) To see what happens. Xeùt Vì: Considering that. Xem Sô Qua: To skim—To scan. Xeùt Xöû: See Xeùt Ñoaùn. Xem Thöôøng: To underestimate—To look Xeït: Shooting (stars). lightly—To disregard—Chuùng ta khoâng neân Xeâ: To shift—To move—To displace. xem thöôøng nhöõng vieäc xaáu nhoû nhö chaúng coù gì vì sau khi cheát quaû baùo phaûi traû khoâng thieáu Xeâ Dòch: See Xeâ. moät chi tieát naøo—One should never looks Xeâ Ra: To move away—To get out of one's lightly upon slight and small evils, considering way. them not be offenses; for after death Xeâ Xích: To move a little about. retribution in undergone in the most exact Xeá: To decline. detail. Xeà: To come near—To approach. Xem Tuoåi: To study the horoscope of a boy Xeä: To prolapse—To drop--Hagging. and a girl before deciding on the marriage. Xeách: Slant—Askew (eyes). Xem Töôùng: Phaùn ñoaùn con ngöôøi qua hình Xeành Xoaøng: Simple. dung töôùng maïo—To judge temperament and Xeáp: character from facial features or form of body. 1) To fold (up). Xem Xeùt: To examine—To see (look) into— 2) To set in order—To arrange. To consider. 3) Master—Supervisor—Manager. Xen: Xeáp Baèng: To sit cross-legged. 1) To insert. Xeáp Caùnh: To fold the wings. 2) To interfere—To intervene. 3) To interrupt. Xeáp Ñaët: To put in order—To arrange—To dispose. Xen Keû: To put between. Xeáp Ñoáng: To pile (heap) up. Xen Laãn: Intermingled. Xeáp Xoù: To put in a corner—To neglect. Xen Vaøo: To interfere—To intervene. Xeäp: See Xeïp. Xeùn: To trim—To cut down partially. Xeäp Xuoáng: See Xeïp xuoáng. Xeûn Leûn: Bashful—Shy. Xeäu Xaïo: Loose (teeth). Xeùo: Xí:

1) Caùnh: A wing—A fin. 3) Daây xích: Chain. 2) Caàu tieâu: Coøn goïi laø Taây Tònh hay Ñoâng 4) Xích laïi gaàn: To move nearer—To Tònh trong töï vieän—A privy, or cesspool. approach. 3) Côø Phöôùn: Banner—Flag. 5) Maøu ñoû: Kasaya (skt)—Red. 4) Chaùy Böøng: 6) Noùng: Hot. • (a) Effulgent (phoùng quang). 7) Phía Nam: South. • (n) Flame. 8) Thöôùc: Meter (Chinese)—Meter. • (v) To blaze—To burn. Xích Baïch Nhò Ñeá: Hai gioït tinh tuùy xích ñeá Xí Choã: To reserve a place (seat). (maùu huyeát cuûa meï) vaø baïch ñeá (tinh cuûa cha) Xí Di La: AÙo loâng—Feather robes. hoøa hôïp laïi vôùi nhau thaønh thai—The drops of Xí Do La: Keyura (skt)—Caùi kieàng ñeo coå—red and white, i.e. female and male sperm A necklace. which unite in conception. Xí Gaït: To cheat—To deceive. Xích Chaân: See Xích (5). Xí Thaïnh Quang Phaät: Teân cuûa moät vò Phaät Xích Chaâu: Red pearls. noåi tieáng phoùng quang röïc rôõ töø moãi loå chaân Xích Ñeá: Fire god. loâng—Name of a Buddha, noted for Xích Laïi: See Xích (3). effulgence, light streaming from every pore. Xích Mai Ñaøn: Moät loaïi caây duøng

laøm Xí Xaù Khaâm Baø La: Kesakambala (skt). nhang—A tree used for incense. 1) Phaùt y: AÙo toùc—A hair garment or Xích Mích: Petty quarrel—Bickering covering. Disagreement. 2) Teân cuûa vò ngoaïi ñaïo thöù naêm trong möôøi Xích Ngaïc Nhai Na: Chagayana (skt)—Moät vò ngoaïi ñaïo taïi AÁn Ñoä: Name of the fifth tænh vaø thaønh phoá coå cuûa xöù Tukhara, baây giôø of the ten heretical Indian schools. laø Chaganian—An ancient province and city of Xí Xoùa: To compromise—To let go. Tukhara, the present Chaganian. Xì Ra: To blow off—To escape—To leak out. Xích Nhaõn: Maét ñoû nhö ruøa—The red-eye, Xì Xaøo: To whisper. i.e. a turtle. Xì Xuïp: To eat (soup) noisily. Xích Nhuïc Ñoaøn: Moät khoái thòt ñoû hay quaû Xæ: Xaáp xæ—Approximately. tim—The red flesh lump, the heart. Xæ Maët: To shake (point shakingly) the Xích Quyû: Quyû ñoû trong ñòa nguïc, coù con ñaàu forefinger at someone's face. boø, coù con ñaàu ngöïa—The red demons of Xæ Vaû: To scold and curse. purgatory, one with the head of a bull, another with that of a horse, etc. Xò: Xuoâi xò—Bí xò—Sad—Confused (face). Xía: To chip in—To interfere. Xích Ra: To move aside. Xæa: Xích Saéc Xích Quang: red colored red light. 1) To pick (one's teeth). Xích Saét: Chain of iron. 2) To interfere. Xích Taâm: Red mind—The state of 3) To pay attention (take notice) to—Ñeám sincerity—The mind as it is—Loyalty— xæa. Faithfulness. Xæa Xoùi: See Xæ Maët. Xích Thaèng: Red thread—Bond of marriage. Xích: Xích Tö Tyø Baø Sa: Buddhayasas (skt)—Phaät 1) Coät laïi thaønh xaâu: To chain—To enchain. Ñaø Da Xaù, vò sö raâu ñoû ñeán Trung Quoác töø xöù 2) Cuøm: Shackles—Fetter. Thieân Truùc vaøo khoaûng naêm 407 sau Taây

Lòch—The red-moustached or bearded Xin Loãi: To apologize—To beg pardon—To Vibhasa, a name for Buddhayasas, came to ask to be excused—To make excuse. China around 407 A.D. Xin Nghæ Pheùp: To ask (request) for leave of Xieác: Circus. absence. Xieäc: See Xieác. Xin Thoâi: To resign—To send in one's Xieân: resignation. 1) Slanting—Inclined—Leaning---Oblique. Xin Tieàn: To ask for money. 2) To stab (pierce) through. Xin Vieäc: To ask for work—To apply for a Xieân Qua: To transpierce—To pierce job. through. Xin Xaêm: See Xin Keo. Xieân Xeïo: Crooked. Xin Xoû: To demand—To request—To ask for. Xieån Ñaø: Chandaka (skt)—See Xa Naëc in Xæn: Buûn xæn—Misery—Stingy. Vietnamese-English Section. Xinh: Pretty—Charming. Xieån Ñeà: Pheá boû Phaät phaùp—Abandon Xinh Ñeïp: See Xinh. Buddha-truth. Xinh Xaén: Cute—Lovely. Xieån Ñeà Tyø Kheo: Vò Tyø Kheo khoâng chòu Xính Vính: Very anxious. vaøo Nieát Baøn maø ôû laïi traàn theá ñeå teá ñoä chuùng sanh—Bhiksus who refuse to enter upon their Xòt: To spray. Buddhahood in order to save all beings Xíu: Tiny—Very small. Xieång Lieång: Crushing defeat. Xìu: To go down. Xieát: Xæu: To faint—To swoon. 1) To seize (xieát ñoà). Xo: Buoàn xo—Very sad. 2) To rub hard. Xoù: Corner. 3) To flow fast (water). Xoû: Xieâu: Inclined—Leaning—Aslant. 1) To thread (needle). Xieâu Baït: Phieâu baït—To have no fixed 2) To intervene—To interfere. home—To wander from place to place—To Xoû Laù: Roguish. drift. Xoû Muõi: To lead by the nose. Xieâu Laïc: To lose one's way—To go astray. Xoa: To rub. Xieâu Loøng: To be persuaded (allured). Xoa Boùp: To massage. Xieâu Veïo: See Xieâu. Xoa Daàu: To rub with oil. Xin: To demand—To ask for—To request— Xoa Dòu: To be placated. To

beg—To beseech. Xoa Tay: To rub one's hands together to Xin AÊn: To beg for food. express satisfaction. Xin Giöõ Giôùi Laø Lìa Boû Saùt Sanh: Take Xoùa Boû: To cross out—To annul. precepts to give up killing. Xoùa Nhoøa: To fade away. Xin Keo: To consult the oracles. Xoõa: To hang down—To fall. Xin Kieáu: Xoaïc: To spread wide apart. 1) To send excuse for not coming. Xoaøng Xónh: Mediocre. 2) To say good-bye. Xoay Quanh: To revolve. Xoay Tieàn: To find money.

Xoay Xôû: To be resourceful. 1) To have a steam bath. Xoaùy: To swirl—To whirl. 2) To exhale—To emit—To give out some gas. Xoaén: To attach oneself to—To hang on—To 3) To be the first footer (xoâng nhaø). cling to. 4) To rush—To dash (xoâng vaøo). Xoaén Xít: See Xoaén. Xoâng Khoùi (Höông): To smoke out a Xoùc Nöôùc: To draw out the water from the room—To fill a room with smoke or incense. drowning person. Xoáp: Spongy. Xoïc: Daøi xoïc—Very long. Xoäp: See Xoáp in Vietnamese-English Section. Xoi Boùi: Xoi moùi—To find fault with. Xu: Choát hay truïc cöûa—A pivot—An axis. Xoùm Gieàng: Neighborhood. Xu Höôùng: Tendency—Inclination. Xong: To accomplish—To end—To finish. Xu Theá: Tendency. Xong Chuyeän: To have done with something. Xu Thôøi: To be an opportunist. Xong Ñôøi: To pay the debt to nature—To Xu Yeáu: Nguyeân taéc—The pivot—Principles. have done with life. Xong Haún: To finish (accomplish—end) Xuù: 1) Muøi hoâi thoái: Stink—Stinking—Smell. completely. 2) Xaáu xa—Ugly—Disgraceful—Shameful. Xong Nôï: To get out of debt. Xuù Khaåu Quyû: Loaïi quyû hôi thôû vaø ñaàu toùc Xong Xuoâi: Ended—Finished. xuaát ra muøi hoâi thoái—Demons with stinking Xoïp: To contract—To shrink. breath, or hair. Xoùt: To itch—To have an irritating feeling in Xuù Muïc Thieân Vöông: Virupaksa (skt)— the skin. See Quaûng Muïc Thieân Vöông. Xoùt Thöông: Pity. Xuù Ngaï Quyû: See Phuù Ñôn Na in Xoùt Daï: To suffer. Vietnamese-English Section. Xoâ Ñoå: To overthrow—To push down. Xua Ñuoåi: To get rid of someone—To drive Xoâ Lui: To push back. away someone—To put away from the mind Xoâ Ngaõ: See Xoâ Ñoå. (something). Xoâ Tôùi: To push forward. Xuaân: Spring. Xoâ Vaøo: To push in. Xuaân Caûnh: Spring landscape (scenery). Xoå Loàng: To break free from the cage. Xuaån Ñoäng: Inconsiderate actions. Xoä: Wrong—Erroneous—Mistaken. Xuaãn Ngu: Ngu xuaãn—Stupid. Xoác: To lift—To raise. Xuaát: Bhavet (skt) Xoác Xeách: Careless—Untidy. 1) (v) To exit—To put forth—To go out—To Xoâi: come out—To come forth. 2) (adv) Beyond—Outside this world—Not 1) Steamed glutinous rice—Sticky rice. of this world—Of Nirvana character. 2) Xa xoâi—Distant—Remote—Far-away. Xoái: To pour water (liquid). Xuaát Dieäu Kinh: Avadanas (skt)—A Ba Ñaø Na—Kinh noùi veà nhöõng chuyeän ñaùng nhôù; Xoåi: Temporary. phaàn thöù saùu trong 12 phaàn cuûa kinh ñieån, Xoàm Xaøm: Hairy. choïn laáy yeáu nghóa cuûa caùc kinh, ñeå dieãn Xoåm: To squad down. thuyeát phoâ baøy cho ngöôøi sau—Stories of Xoâng: memorable deeds; the sixth of the twelve

sections of the canon, consisting of parables of La cuùi ñaàu laøm leã hoûi raèng: "Thöa ngaøi La comparisons. Haàu La, ngaøi laø con cuûa Phaät vì ñaïo boû Xuaát Ñaïo: Xuaát Gia—To leave the world ngoâi Chuyeån Luaân Thaùnh Vöông maø xuaát and enter the nirvana way. gia, vieäc xuaát gia ñoù coù nhöõng lôïi ích ** For more

information, please see gì?"— At the time of the Buddha, the sons Xuaát Gia. of the elders at Vaisali came to Rahula's Xuaát Ñaàu Loä Dieän: To make one's place and bowed to salute him, saying: appearance. "Rahula, you are the Buddha's son and left the throne to search for he truth; what Xuaát Ñònh: Ra khoûi traïng thaùi "Thieàn advantage derives from leaving home?" Ñònh"—To come out of the stage of dhyana • La Haàu La lieàn ñuùng theo Phaùp maø noùi söï (deep meditation)—To exit (emerge) from lôïi ích cuûa coâng ñöùc xuaát gia— Rahula meditation. then spoke of the advantage of earning Xuaát Ñoäi: Khaû naêng vöôït troäi hôn ñaïi merits that so derive. chuùng—Outstanding—Of outstanding ability— • Luùc ñoù, oâng Duy Ma Caät ñeán noùi vôùi La Egregious—Standing forth. haàu La raèng: "Thöa La Haàu La! Ngaøi Xuaát Ñoäi Ca Ñeå: Thaùng cuoái cuøng trong khoâng neân noùi caùi lôïi cuûa coâng ñöùc xuaát muøa an cö kieát haï, Taêng chuùng coâng boá phaân gia. Vì sao? Khoâng lôïi, khoâng coâng ñöùc, phaùt 'coâng ñöùc y' tröôùc khi ra khoûi ñoäi nguõ cuûa môùi thaät laø xuaát gia. Veà Phaùp höõu vi coù ñaïi chuùng—The public announcement of theå noùi laø coù lôïi, coù coâng ñöùc, coøn xuaát gia distribution of the kathina garment (coâng ñöùc laø phaùp voâ vi, trong Phaùp voâ vi khoâng lôïi, y) in the last month of the rainy season, i.e. of khoâng coâng ñöùc. La Haàu La! Vaû chaêng the coming forth of the monks from their xuaát gia laø khoâng kia, khoâng ñaây, cuõng retreat. khoâng ôû chính giöõa; ly saùu möôi hai moùn Xuaát Gia: Pravraj (skt). kieán chaáp, ôû nôi Nieát Baøn, laø choã nhaän (I) Nghóa cuûa "Xuaát Gia"—The meanings of cuûa ngöôøi trí, choã laøm cuûa böïc Thaùnh, Pravraj—"Xuaát gia" coù nghóa laø töø boû gia haøng phuïc caùc ma, khoûi nguõ ñaïo, saïch nguõ ñình ñeå gia nhaäp giaùo ñoaøn vaø trôû thaønh nhaõn, ñaëng nguõ löïc, laäp nguõ caên, khoâng Taêng só, ñoái laïi vôùi "taïi gia" coù nghóa laø cö laøm naõo ngöôøi khaùc, rôøi caùc taïp aùc, deïp só coøn ôû taïi gia ñình—Leaving Home— caùc ngoaïi ñaïo, vöôït khoûi giaû danh, ra khoûi Renunciation—Ordination—To leave buøn laày; khoâng bò raøng buoäc, khoâng ngaõ home and family or to get out of a family sôû, khoâng choã thoï, khoâng roái loaïn trong and to become a monk or a nun—To leave loøng, öa hoä trôï yù ngöôøi khaùc, tuøy thieàn one's home and family in order to join the ñònh, rôøi caùc loãi. Neáu ñöôïc nhö theá môùi Buddhist community to become a monk or thaät laø xuaát gia."—Vimalakirti came and nun, in contrast with "staying home" which said: "Rahula, you should not speak of the means the life of a layman—To enter advantage of earning merits that derive monkhood (monastic life or the order)— from leaving home. Why? Because home- Ordination in Buddhism is initiation into leaving bestows neither advantage nor the Buddhist Order (Sangha) in the good merits. Only when speaking of the presence of witnesses and self-dedication worldly (way of life) can you talk about to monastic life. advantage and merits. For home-leaving is • Thôøi Ñöùc Phaät coøn taïi theá, caùc tröôûng giaû above the worldly, and the transcendental töû ôû thaønh Tyø Xaù Ly ñeán choã ngaøi La Haàu is beyond advantage and merits. Rahula,

home-leaving is beyond thisness, thatness leaving.' and in between; is above the sixty-two • Baáy giôø ba möôi hai vò tröôûng giaû töû ñeàu wrong views, and abides in

(the state of) phaùt taâm Voâ thöôïng Boà ñeà—At that time, nirvana. It is praised by all wise men and all the thirty-two sons of the elders practiced by all saints. It overcomes all developed the anuttara-samyak-sambodhi demons, liberates from the five realms of mind. existence, purifies the five kinds of eyes, (II) Lôøi Phaät daïy veà "Xuaát Gia" trong Kinh helps realize the five spiritual powers and Phaùp Cuù—The Buddha's teachings on sets up the five spiritual faculties, releases "Pravraj" in the Dharmapada Sutra: from earthly grievances, keeps from 1) Chaúng phaûi do giôùi luaät ñaàu ñaø, chaúng varied evils (derived from a mixed mind), phaûi do nghe nhieàu hoïc roäng, chaúng phaûi frees from the unreality of names and do chöùng ñöôïc tam muoäi, chaúng phaûi do ôû terms, gets out of the mud (of defilement), rieâng moät mình, ñaõ voäi cho laø "höôûng relieves from all bondages, wipes our the ñöôïc caùi vui xuaát gia, phaøm phu khoâng bì duality of subject and object and all kòp."—Not only by mere morality and responsiveness and disturbances; it gives austerities, nor by much learning, nor even inner joy, protects all living beings, dwells by serene meditation, nor by secluded in serenity and guards against all wrongs. lodging, thinking "I enjoy the bliss of If all this can be achieved, this is true renunciation, which no common people home-leaving." can know." (Dharmapada 271). • Khi aáy oâng Duy Ma Caät baûo caùc tröôûng 2) Caùc ngöôi chôù voäi tin nhöõng ñieàu aáy khi giaû töû: "Caùc ngöôi nay ôû trong Chaùnh meâ laàm phieàn naõo cuûa caùc ngöôi chöa Phaùp neân cuøng nhau xuaát gia. Vì sao? tröø—Do not be confident as such until all Phaät ra ñôøi khoù gaëp."—Vimalakirti then afflictions die out (Dharmapada 272). said to the sons of the elders: "During this Xuaát Gia Nhaân: Ngöôøi ñaõ töø boû gia ñình ñeå period of correct Dharma you should leave trôû thaønh Taêng só hay Ni coâ. Coù saùu loaïi xuaát home to join the Sangha. Why? Because it gia—One who has left home and become a is very difficult to have the good fortune monk or a nun. There are six kinds of monks or of living in the Buddha-age." nuns: • Caùc tröôûng giaû töû noùi: "Thöa cö só, chuùng 1) Thaân xuaát gia: One who physically leaves toâi nghe Phaät daïy raèng cha meï khoâng cho, home, but spirit remains with wife and khoâng ñöôïc xuaát gia."—The sons of the family. elders replied: "Venerable Upasaka, we 2) Thaân Xuaát gia, Taâm taïi gia: One who have heard the Buddha said that once physically leaves home, but in spirit cannot leave home without the consent of remains with wife and family one's parents." 3) Taâm xuaát gia: One who leave home in • OÂng Duy Ma Caät noùi: "Phaûi, caùc ngöôi spirit and conduct. neáu phaùt taâm Voâ thöôïng Boà Ñeà, ñoù chính 4) Thaân taïi gia, taâm xuaát gia: One who laø xuaát gia, ñoù chính laø ñuû Giôùi Phaùp."— physically remains at home, but whose Vimalakirti said: 'Yes, it is so, but you will spirit goes forth. really leave home the moment you 5) Thaân taâm ñeàu xuaát gia: One who leave develop a mind set on the quest of home body and spirit. supreme enlightenment (anuttara-samyak- 6) Thaân taâm ñeàu taïi gia: One who, body and sambodhi) which completes your home- mind, refuses to leave home.

Xuaát Gia Nhaäp Ñaïo: To leave home and Xuaát Phaät thaân huyeát: Laøm chaûy maùu thaân enter the Way. Phaät, moät trong nguõ nghòch—To shed a Xuaát Gia

Nhöït: The day of renunciation. Buddha's blood, one of the five grave sins. Xuaát Giaû Haønh: Boà Taùt khôûi yù giaû quaùn maø Xuaát Sinh: nhaän sai bieät töôùng, ñeå giaùo hoùa laøm lôïi ích 1) Sanh ra: To be born—To produce. cho chuùng sanh—A bodhisattva's entry into 2) Xuaát chuùng sanh phaïn (côm gaïo hay thöïc time and space, or the phenomenal, for the phaåm cuûa töï vieän): Monastic food. sake of saving others. 3) Xuaát Phaïn Sinh Phaïn: Laáy ra moät phaàn Xuaát Haønh: To go out. côm trong böõa aên ñeå thí thöïc cho chuùng sanh trong böõa aên—Superior as bestowed Xuaát Hieän: in alms. 1) To appear—To become visible—To come into sight—To manifest—To reveal. Xuaát Thaùnh: The surpassing sacred truth, or 2) Chö Phaät vì ñaïi söï nhaân duyeân maø hieän ra the sacred immortal truth. nôi ñôøi hay laø 'hoùa thaân' cuûa Phaät nôi Xuaát Thaân: ñôøi—To be manifested—To appear (as 1) To come from a family. does a Buddha's temporary body or 2) To start (begin) life as…. nirmanakaya). Xuaát Theá: To leave the world—Beyond or 3) Öu Ñaø Di: Udayi (skt)—Öu Ñaø Di, moät outside this world—not of this world—Of trong nhöõng ñeä töû cuûa Phaät maø sau naày seõ nirvana character—To transcend the secular taùi sanh laøm Phoå Minh Nhö Lai—A world—To manifest oneself in the world (söï disciple of Buddha to be reborn as xuaát hieän cuûa Ñöùc Phaät nôi ñôøi). Samantaprabhasa. Xuaát Theá Boä: Xuaát Theá Gian Thuyeát Boä— 4) Con trai cuûa vua A Xaø Theá: A son of Xuaát Theá Gian Thuyeát Ngöõ Ngoân Boä— Ajatasatru. Lokottaravadinah (skt)—Moät trong möôùi taùm Xuaát Hueä: Dieäu hueä ñöa chuùng sanh ra khoûi toâng phaùi Tieåu Thöøa—An offshoot of the luaân hoài sanh töû—The wisdom of leaving Mahasanghikah division of the eighteen mortality, or reincarnations—The wisdom of Hinayana schools; the tenets of the schools are leaving the world. unknown, but the name as implied by the Xuaát Kyø: Kyø haïn ra khoûi noãi khoå ñau cuûa Chinese translation, suggests if not the idea of luaân hoài sanh töû—The going forth period, i.e. Adi-Buddha, yet that of supra-mundane nature. from the suffering of mortality; the appointed Xuaát Theá Boån Hoaøi: Boån yù xuaát theá cuûa time of going forth; the period of setting forth. Phaät nôi coõi Ta Baø—The aim cherished by the Xuaát Kyø Baát YÙ: Unexpectedly—Suddenly. Buddha in appearing in the world. Xuaát Leänh: To issue an order. Xuaát Theá Ñaïi Söï: Ñaïi söï nhôn duyeân maø Xuaát Ly: Ra khoûi sanh töû—To leave—To Ñöùc Phaät ñaûn sanh nôi ñôøi—The great work of come out from. the Buddha's appearing, or for which he appeared. Xuaát Ly Phieàn Naõo: Ra khoûi duïc voïng phieàn naõo, chöùng nhaäp Nieát Baøn—To leave Xuaát Theá Gian: Ñi ra ngoaøi voøng sinh töû cuûa the passions and delusions of life—Nirvana. coõi Ta baø—To go out of the world—The supramundane—The spiritual world. Xuaát Phaøm: Transcendent—Excelling— Outstanding. Xuaát Theá Gian Ñaøn: Supramundane dana. Xuaát Phaùt: To start—To originate. Xuaát Theá Gian Ñaïo: Xuaát theá gian phaùp— Phaùp moân ra khoûi theá gian; phaùp moân giaùc

ngoä—The way of leaving the world—The way Xuaát Theá Xaù: Nôi cö nguï cuûa ngöôøi xuaát theá of enlightenment—The spiritual law. (tònh xaù)—An abode away from the world—A Xuaát Theá Gian Giaùo: The teaching of monastery—A hermitage. Buddha-truth of other worldly happiness in Xuaát Theå: Xuaát theå cuûa caùc

phaùp—To put escaping from mortality. forth (come out) a body—External—The Xuaát Theá Gian Phaùp: See Xuaát theá gian components of a thing or matter. ñaïo. Xuaát Traàn: To leave the dusty world of Xuaát Theá Gian Thöøa: The Vehicle or passion and delusion. teaching for the attainment in lives outside this Xuaát Traän: To stand out from the class or world, in contrast with the ordinary vehicle or rank (i.e. to ask a question). teaching for the attainment of good fruit in the Xuaát Trieàn: Rôøi boû nhöõng phieàn tröôïc cuûa present life (Theá gian thöøa). traàn theá—To leave the dusty world of passion Xuaát Theá Gian Thöôïng Thöôïng Trí: and delusion. Jnanam-lokottaratam (skt)—Supreme supra- Xuaát Trieàn Chaân Nhö: Chaân nhö khoâng worldly knowledge—Xuaát theá gian thöôïng phieàn tröôïc, ñoái nghóa laïi vôùi taïi trieàn chaân thöôïng trí laø Nhö Lai trí thanh tònh coù ñöôïc nhö—The unfettered or free bhutatathata, as trong söï nhaän bieát veà nhaãn, tòch tònh tuyeät vôøi, contrast with fettered bhutatathata (Taïi trieàn vaø noù taïo ra yù nghóa tuyeät vôøi nhaát vöôït khoûi chaân nhö). moïi haønh ñoäng—Supreme supra-worldly ** For more information, please see knowledge is the Tathagata-knowledge which Nhò Chaân Nhö (D). is obtained in the Kshanti, tranquil and most Xuaát Trình: To show—To produce—To excellent, and it gives birth to the most exhibit (one's passport). excellent meaning which transcends all doings. Xuaát Tueä: Dieäu Tueä ñöa chuùng sanh ra khoûi Xuaát Theá Gian Trí: Jnanam-lokottaram voøng luaân hoài sanh töû—The wisdom of leaving (skt)—Supra-mundane, or spiritual wisdom, or mortality, or reincarnations—The wisdom of Super-worldly knowledge. leaving the world. Xuaát Theá Nghieäp: Nghieäp cuûa ngöôøi ñaõ Xuaát Töùc: Thôû ra—Xuaát Töùc Baát Trì Nhaäp— xuaát theá gian (Taêng Só)—The work or position (Phaät daïy, 'hôi thôû ra chaúng baûo ñaûm ñöôïc hôi of one who has quitted the world—The work thôû vaøo,' neân coá maø tu mau keûo treã)—To or position of a monk. breath out (the Buddha taught, 'there is no Xuaát Theá Phaùp: Phaùp xuaát theá gian (thöïc certainty that we will have a breath-in after the haønh phaùp naày seõ ra khoûi voøng luaân hoài sanh breath-out or breathing-out not waiting for töû)—Supramundane dharmas. breathing-in or we can be breathless at any Xuaát Theá Phuïc: Y phuïc cuûa ngöôøi tu xuaát time,' so we should take advantage of any theá—The garment of one who has left the time we have to cultivate). world. Xuaát Xuaát Theá Gian: Vöôït qua theá gian Xuaát Theá Quaû: Nhôø coâng haïnh xuaát theá tu phaùp, hay ôû treân ñòa thöù taùm cuûa Thaäp Ñòa— haønh maø ñaéc quaû Nieát Baøn—The fruit of Surpassing the supra-mundane, the stage of leaving the world—The result in another bodhisattvahood above the eighth ground— world—Nirvana. See Thaäp Ñòa Boà Taùt. Xuaát Theá Taâm: Voâ Laäu Taâm hay taâm Nieát Xuaát Xöù: Origin. Baøn—The nirvana, or other world-mind. Xuùc: Xuaát Theá Thuyeát Boä: See Xuaát Theá Boä.

1) Muùc (ñoà aên): To scoop up—To get out Xuùc Ñoäc: Söï ñoäc haïi cuûa xuùc chaïm, töø aùm chæ with a spoon or bowl. ñaøn baø—The poison of touch, a term applied to 2) Tieáp xuùc: Sparsa (skt)—Taùt Ba La Sa— woman. Moät trong luïc traàn, cuõng laø moät trong 12 Xuùc Ñoäng: To be moved (touched— nhaân duyeân—Contact—Touch—To strike affected). against—Collision—The quality of Xuùc

Giaùc: Tactile or touch sensation. tangibility, feeling and sensation, one of Xuùc Kim Cang: See Baát Tònh Phaãn Noä. the six gunas or objects, one of the twelve nidanas. Xuùc Laïc: Söï vui thích trong khi ñuïng chaïm 3) Xuùc: Phassa (p)—Theo Vi Dieäu Phaùp cuûa nhau (thaân theå trai gaùi tieáp xuùc ñuïng chaïm vôùi Tyø Kheo Boà Ñeà, töø "Phassa" laáy töø ñoäng nhau maø sanh ra caûm giaùc vui thích khoaùi töø "phusati," coù nghóa laø xuùc chaïm; tuy laïc)—The pleasure produced by touch. nhieân, khoâng neân hieåu chæ laø söï xuùc chaïm Xuùc Leã: Phuû phuïc ñaàu leân gheá hay xuoáng vaät lyù suoâng vaøo moät vaät theå hay thaân. ngaïch cöûa, ñeå toû loøng toân kính—To prostrate Xuùc coøn phaûi ñöôïc hieåu nhö laø moät yeáu toá one's head to a stool, or footstool, in tinh thaàn—The wood "phassa" is derived reverence. from the verb "phusati," meaning "to Xuùc Nhaân: Nhaân gaây ra bôûi söï xuùc chaïm— touch," however, contact should not be Touch, or sensation cause. understood as the mere physical impact of Xuùc Phaïm: To give offence to someone—To the object on the bodily faculty. It is, offend. rather, the mental factor by which Xuùc Phaïm Danh Döï Cuûa Ai: To wound consciousness mentally touches th object someone's honour. that has appeared, thereby initiating the Xuùc Thöïc: Moät trong boán loaïi thöïc phaåm. entire cognitive event. One of the four nutriments or four kinds of Xuùc Caûnh: To be moved at the sight food. (scenery). a) Ñoà aên baát tònh vì bò tay chaân chaïm vaøo: Xuùc Chæ: Ngoùn tay thöù tö vaø thöù naêm (ngoùn Food made unclean by being touched, or ñeo nhaãn vaø ngoùn uùt), theo phong tuïc AÁn Ñoä, handled; any food soiled, or unclean. laø nhöõng ngoùn duøng ñeå röûa raùi sau khi ñi veä b) Caûm xuùc vui söôùng laøm cho mình no nhö sinh, vì vaäy hai ngoùn naày ñöôïc xem nhö baát ñaõ aên roài (nghe haùt, xem kòch, v, v. laøm tònh, khoâng ñöôïc chaïm vaøo thöùc aên—The cho thaân taâm thoaûi maùi vui söôùng): The fourth and fifth fingers of the left hand, which food of sensation, or imagination, mentally in Indian custom, are used at stool, the unclean conceived. fingers (not to be used to pick up or to prepare **For more information, please see Töù Thöïc. food). Xuùc Tieán: To push on. Xuùc Chung: Ñaùnh chuoâng (loaïi chuoâng Xuùc Traàn: Phassarammana (p)—The tactile lôùn)—To strike a bell. object—Moät trong luïc traàn, thaân caên tieáp xuùc Xuùc Duïc: Moät trong nguõ duïc, duïc voïng daáy vôùi caûnh (traàn), laøm huyeãn hoaëc yù thöùc cuûa leân töø söï xuùc chaïm (thaân theå trai gaùi tieáp xuùc con ngöôøi ñeán möùc laøm nhô baån caû chaân tính ñuïng chaïm vôùi nhau moät caùch coá yù vaø vui (traàn)—The medium or quality of touch, one of thích, khieán daáy leân trong ngöôøi loøng ham the six gunas. muoán tình duïc)—Desire awakened by touch, one of the five kinds of desire. **For more information, please see Nguõ Duïc.

Xuùc Ueá: Chaïm vaøo vaät baát tònh vaø trôû thaønh Xuy Mao: Kieám "Xuy Mao" coù theå cheû ñoâi baát tònh—To touch anything unclean and moät chieác loâng ñang rôi—Name of a sharp become unclean. sword, that would sever a falling feather. Xueà Xoøa: Easy-going. Xuy Phaùp Loa: Thoåi loa phaùp. Ví vieäc Phaät Xueå: Capable. thuyeát phaùp nhö thoåi tuø vaø hieäu leänh cho ba Xui: quaân vaäy—The blow the conch of the Law, the 1) Out of luck—Unlucky—Unfortunate. Buddha's teaching. 2) To urge—To induce—To excite—To Xuy Quang: To blow out a light.—A blown-

persuade—To tempt. out light. Xui Baûo: To advise. Xuyeân: Xui Giuïc: See Xui (2). 1) Con suoái: A stream—A mountain stream. 2) Tænh Töù Xuyeân: Ssu-Ch'uan province in Xui Khieán: To bring about—To cause. China. Xui Neân: See Xui khieán. 3) Maëc (quaàn aùo): To wear. Xung Ñoät: Conflict 4) Xuyeân qua (duøi): To bore—To pierce—To Xui Ngaàm: To incite in an underhand way. thread. Xuùi: See Xui. Xuyeân Nhó Khaùch: Moät töø maø ngöôøi Trung Xuùi Quaåy: Unlucky. Hoa duøng ñeå goïi Toå Boà Ñeà Ñaït Ma—A term Xuùm: To gather together—To assemble—To which Chinese used to call Bodhidharma—See meet. Xuyeân Nhó Taêng. Xuùm Laïi: To gather together—To crowd Xuyeân Nhó Taêng: Sö Taêng AÁn Ñoä phaàn around someone. nhieàu ñeo voøng nôi tai. Toå Boà Ñeà Ñaït Ma Xung: Noåi xung—To fly into a rage—To get ñöôïc ngöôøi Trung Hoa goïi laø Xuyeân Nhó into a fury (passion—temper). Khaùch—Pierce-ear monks, many of the Indian Xung Ñoät: Struggle—Conflict. monks wore ear-rings. Bodhidharma was called (by the Chinese) the ear-pierced guest. Xung Gan: To be angry (in a temper). Xuyeân Qua: To go through—To pass through Xung khaéc: Disagreeing with—Incompatible. something. Xung quanh: About—Round—Around. Xuyeân Sôn: To pierce a mountain by tunnel. Xung thieân: To ascend to the sky. Xuyeân Taïc: To distort the truth. Xung yeáu: Important ground. Xuyeân Thanh: Trans-sonic. Xuùng Xính: Ample (clothes). Xuyeân Thaáu: To penetrate. Xuøng Xình: See Xuùng Xính. Xuyeân Thí Ngaï Quyû: Cuùng thí nhöõng ngaï Xuoâi: Easy—Favourable. quyû cheát ñuoái nôi thaùc gheành—Making Xuoâi Doøng: Down stream—With the current. offerings at the streams to the hungry ghosts of Xuoáng: To go (get—come) down—To the drowned. descend—To lower—To drop. Xuyeân Tænh Taàm Thuûy: Khoan gieáng tìm Xuoáng AÂm Phuû: To go to hell—To die. nöôùc, nöôùc töø töø ñöôïc phaùt hieän, cuõng gioáng Xuoáng Gioïng: To lower the tone. nhö ngöôøi ta töø töø tìm ra ñöôïc Phaät taùnh cuûa Xuoáng Lònh: To give an order. mình—To bore a well and gradually discover Xuoáng Loã: To pass away—To die. water, likened to the gradual discovery of the Buddha-nature . Xuy: Thoåi—To blow—To puff—To praise.

Xuyùt Cheát: To escape death by a hair's Xöng Phaät: Nieäm hoàng danh moät vò Phaät— breath. To invoke a Buddha. Xuyùt Nöõa: A little more. Xöng Taùn: To praise. Xuyùt Xoaùt: Almost—Nearly. Xöng Toäi: To confess one's sins. Xöù: Xöng Tuïng: To praise. 1) Nôi choán: Place. Xöng YÙ Hoa: Coøn goïi laø hoa "ñeïp yù," ñöôïc 2) Truù nguï: To dwell—To abide. Sir Aurel Stein cho raèng ñaây laø loaïi "ñaïi Xöù Baát Thoaùi: Nôi khoâng coøn thoaùi lui trôû hoaøng" daïi (loaïi hoa ñeïp yù, coøn goïi laø Tu Maïn laïi nöõa—Not to fall away from the status Na hay Tu Maït Na, coù nghóa laø thieän nhieáp yù attained. hay hoa "ñeïp yù," maøu vaøng traéng, höông raát Xöû: thôm, caây khoâng lôùn, cao khoaûng döôùi möôøi boä 1) Ñoái xöû: To behave towards someone—To Anh, taøn laù xoøe ra nhö caùi loïng)—The soma treat. plant, suggested by Sir Aurel Stein as possibly 2) Xeùt xöû: To condemn—To judge—To try. wild rhubarb. Xöû Ñoaùn: To judge and decide. Xöùng: Correspondent to (with)— Xöû Hoøa: To conciliate—To settle the Commensurate with—Suitable. difference with no one loss—To reconcile. Xöùng Hôïp: To be suitable. Xöû Phaït: To punish according to

the law. Xöùng Phaùp Haïnh: Haïnh naày ñöôïc aùp duïng Xöû Söï: To behave. cho caû Tònh Ñoä laãn Thieàn Toâng—True Thusness Dharma—The practice being in Xöû Trí: To act—To resolve. accord with the Dharma. This practice is Xöû Trò: To punish. applied in both the Pure Land and the Zen Xöa Kia: Formerly. sects: Xöa Nay: Formerly and today. 1) Tònh Ñoä Xöùng Phaùp: Taâm cuûa haønh giaû Xöng: Tònh Ñoä phaûi luoân taäp trung vaøo luïc töï Di 1) Keâu goïi: To call—To invoke. Ñaø—True Thusness Dharma for the Pure 2) Nhaän toäi: To confess. Land. Practitioners' mind should always Xöng Danh: focus on the words "Amitabha Buddha." 1) Nieäm hoàng danh moät vò Phaät, ñaëc bieät laø 2) Thieàn Toâng Xöùng Phaùp: Taâm cuûa haønh Phaät A Di Ñaø: To invoke the Buddha's giaû nhaø Thieàn luùc naøo cuõng nhö taâm Phaät, name, especially that of Amitabha. töø ñi, ñöùng, naèm, ngoài, khoâng rôøi chaùnh 2) Töï noùi teân mình ra: To say one's name. nieäm. Haønh giaû duø chæ rôøi chaùnh nieäm moät Xöng Danh Chaùnh Haønh: Coøn goïi laø choác, thì choác aáy ngöôøi naày chaúng khaùc Chaùnh Ngöõ Haønh—See Baùt Chaùnh Ñaïo (3). moät thaây ma—True Thusness Dharma for Xöng Danh Taïp Haønh: Tín ngöôõng nhieàu the Zen—Zen cultivators' mind should always be in accord with the Thusness, vò Phaät thay vì chæ trung thaønh vôùi Ñöùc Phaät A whether they are walking, standing, Di Ñaø, nghóa laø khoâng chuyeân tuïng nieäm danh reclining, or sitting, without leaving the hieäu Ñöùc A Di Ñaø, maø nieäm hoàng danh chö "Mindfulness." Phaät, chö Boà Taùt, vaø ngay caû chö toå saùng laäp ra caùc toâng phaùi—To worship a variety of Xöùng Vôùi: To be correspondent to (with) Buddhas, etc., instead of cleaving to Amitabha something. alone. Xöøng: To rise—To raise. Xöûng: very light.

Xöûng Vöûng: To feel dizzy. Xöôùng Tòch: Nieäm Nieát Baøn, nhö ngöôøi ta Xöôïc: Hoãn xöôïc—Impolite—Insolent. noùi Ñöùc Phaät ñaõ laøm luùc Ngaøi thò tòch—To cry Xöông: Bone. or to call on Nirvana, as the Buddha is said to Xöông Boïc Da: The body was reduced to have done at his death. almost a skeleton. Xöôùng Y: Coøn goïi laø Coâ Y, hoaëc Coâ Xöôùng, nghóa laø khi trong haøng Tyø Kheo coù vò thò tòch, Xöông Xöông: Slightly. ñem phaân phoái y aùo cuûa vò naày cho chuùng Tyø Xöôùng: Kheo coù maët goïi laø Xöôùng Y (khi moät vò Tyø 1) Ca haùt: To sing. Kheo thò tòch, di vaät cuûa vò naày ñöôïc chia laøm 2) La lôùn leân: To cry out. hai loaïi khinh troïng khaùc nhau. Vaøng baïc, Xöôùng Ca: See Xöôùng. ruoäng vöôøn, nhaø cöûa laø cuûa quyù hay troïng vaät, Xöôùng Danh: ñöôïc ñöa vaøo haøng vaät thöôøng truï; coøn y aùo caø 1) Keâu teân—To call on, or to cry out, the sa chuùng Taêng ñeàu coù goïi laø thöôøng vaät, ñöôïc name. phaân phoái cho chuùng Taêng coù maët baèng caùch 2) Nieäm hoàng danh cuûa Phaät: To call on the goïi chö Taêng laïi ñeå thænh baùn nhöõng thöôøng name of Buddha. vaät naày)—To cry for sale the robes of a Xöôùng Ñaïo: Thuyeát phaùp vaø daãn daét chuùng deceased monk. sanh—To preach to people and lead them to conversion. Xöôùng Ñaïo Sö: 1) Ngöôøi thuyeát phaùp: A preacher. 2) Vò Taêng thuû toøa trong phaùp hoäi: Vò naày xöôùng ñoïc kinh vaên ñeå daãn chuùng trong

Y caùc buoåi leã—The president of a monastic assembly. Xöôùng Hoïa: Unison. Xöôùng Hoàng Danh Chö Phaät: To call on the names of the Buddhas. Xöôùng Khôûi: To take

the initiative in doing Y: 1) Chöõa laønh: To heal. something. 2) Gioáng y: Identical—Same. Xöôùng Leã: Bieåu baïch trong phaùp hoäi (caùc sö 3) Haén (y): He—Him. ñaêng leã ñaøn xöôùng ñoïc baøi vaên nguõ hoái, nguõ 4) Vastra (skt)—Phaï Taùt Ñaùt—Töø duøng ñeå ñaïi nguyeän)—To announce the ceremonial chæ aùo caø sa, töø nguõ (naêm) ñieàu cho ñeán duty. nhò thaäp nguõ (25) ñieàu—A monk's robe, Xöôùng Nghò: To propose. from five to twenty-five pieces. Xöôùng Thöïc: Chuùc phuùc cho chuùng sanh 5) Quaàn aùo cho pheùp maëc ñeå laøm vieäc trong trong caùc böõa aên—To give the blessing at töï vieän: The permissive clothing for the meals. manual work of the monastery. 6) Y theo: Y nöông—To depend—To rely on—To follow. ** For more information, please see Tam Y. Y Baùo (Y Quaû): Hoaøn caûnh vaø ñieàu kieän beân ngoaøi, toát hay xaáu, maø chuùng ta bò leä thuoäc

vaøo do nghieäp ñôøi tröôùc, nhö xöù sôû, gia ñình, Y Chính: Y baùo vaø chính baùo, haäu quaû cuûa vaø vaät sôû höõu, vaân vaân, ngöôïc laïi vôùi chaùnh nghieäp quaù khöù cuûa chuùng sanh—Two forms baùo cuûa ñôøi naày—The dependent condition or of karma resulting from one's past. material environment, good or bad, on which a 1) Y Baùo: Heát thaûy moïi söï vaät theá gian maø person depends on condition, environment or thaân taâm ta nöông töïa vaøo nhö quoác ñoä, results from former karma, e.g. country, gia ñình, taøi saûn, vaân vaân thì goïi laø Y family, possessions, etc., in contrast with being Baùo—All dependent conditions or the resultant person of this life (chaùnh baùo). environments, i.e. country, family, Y Baùo Chaùnh Baùo: See Chaùnh Baùo Y Baùo. possessions, etc—See Y Baùo, and Nhò Y Baùo Thieân: The Vajradeva in the Baùo. Vajradhatu group who guards the unborn child. 2) Chaùnh Baùo: Quaû baùo do nghieäp cuûa quaù Y Baûo: See Y Chaâu. khöù maø thaân taâm ta thuï nhaän goïi laø Chaùnh Baùo—The resultant person of this life— Y Baùt: Robe (cassock) and alms-bowl. See Chaùnh Baùo, and Nhò Baùo. Y Boà Taéc: Upasaka (skt)—A male lay Y Dieäp Baø La: Isvara (skt). member of the Buddhist temple—See Öu Baø 1) Töï taïi thieân vöông vaø caùc thieân vöông Taéc. khaùc nhö Quan AÂm: King, sovereign; Siva Y Ca Ba Ñeà La Na: Moät danh hieäu cuûa Nhö and others; interpreted by self-existing, Lai ñöôïc dieãn giaûng nhö laø Toái Thöôïng Thieân independent; applied to Kuan-Yin and Vöông—A title of a Tathagata, interpreted as other popular deities. the Supreme Deva-King. 2) Moät vò sa moân ôû Taây AÁn hoïc roäng veà Tam Y Chaâu: Theo lôøi Phaät daïy trong Kinh Phaùp Taïng kinh ñieån: A sramana of the West of Hoa, phaåm thöù saùu veà Thoï Kyù: "Haït ngoïc India, learned in the Tripitaka. minh chaâu trong aùo, thí duï noùi veà moät chaøng Y Ñeá Muïc: Ityuktas (skt)—Boån söï thuyeát, cuøng töû, coù haït minh chaâu trong cheùo aùo mình moät trong möôøi hai boä kinh Phaät—The maø khoâng bieát, neân cöù lang thang cuøng khoå Buddha's discourses arsing out of events maõi."—According to the Buddha's teaching in (personal events or Jataka stories, one of the the Lotus Sutra, the sixth chapter of Prediction: twelve classes of Buddhist liturature). "The pearl in the garment, i.e. a man starving Y Ñòa: Loaïi ñònh laáy thaân laøm choã sôû y—The yet possessed of a priceless pearl in his ground on which one relies; the body on which garment, of which he was unaware." sight, hearing, etc., depend; the degree of Y Chæ: Nöông döïa

hay döøng truï laïi (nôi coù löïc samadhi attained. coù ñöùc)—To depend and rest upon. Y Heïn: To keep one's appointment. Y Chæ Sö: Acarya (skt)—Y Chæ A Xaø Leâ— Y La Baø Na: Airavana (skt). Thaày giaùo thoï cuûa caùc Tyø Kheo vöøa môùi ñöôïc 1) Teân loaïi voi chuùa maø vua trôøi Ñeá Thích thoï giôùi ñeå daïy doã vaø nhaéc nhôû trong vieäc tu côõi: Indra's elephant. haønh—Master of a new or junior monk. 2) Teân loaïi caây Y-La: A tree named Y Chæ Thaäm Thaâm: Phaùp theå chaân nhö maø Airavana. Nhö Lai ñaõ chöùng ngoä, bao truøm khaép phaùp 3) Teân cuûa khu vöôøn Laâm Tyø Ni, nôi maø giôùi, laøm choã döïa cho heát thaûy chö phaùp—The ngöôøi ta noùi Ñöùc Phaät ñaõ ñöôïc ñaûn sanh: profundity on which all things depend, i.e. the Name of a park, i.e. Lumbini, where the bhutatathata; also the Buddha. Buddha is said to have been born.

Y La Baø Na Long Töôïng Vöông: See Y ñöôïc baèng vaên töï (ly ngoân chaân nhö)—The La Baø Na (1). bhutathata in its expressible form, as Y La Baùt: Elapattra (skt). distinguished from it as inexpressible. 1) Teân cuûa Y La Baùt Long vöông (treân ñaàu ** For more information, please see Nhò Chaân coù loaïi caây raát hoâi thuùi), huûy hoaïi giôùi Nhö. caám cuûa Phaät laøm toån haïi caây y-la: Name Y Nguyeân: Intouched—Intact. of a naga, or dragon-king, who breaks the Y Nhö: Identical—In conformity with. Buddha's commandments. Y Ni Dieân: Aineva (skt)—Y Neâ Dieân—EÂ Ni 2) Teân cuûa moät nôi trong xöù Taxila: Name of Dieân—Nhaân Ni Dieân—Con höôu—A deer— a place in Taxila. An antelope. Y La Baùt Long Vöông: See Y La Baùt (1). Y Noäi: The under robe. Y La Baït Ñeà Haø: Eravati (skt). Y Phaùp: Y aùo vaø giaùo phaùp cuûa Phaät—The 1) Loaøi roàng hay voi: See Y La Baø Na (1). robe and the Buddha-truth. 2) Loaøi roàng baûo hoä bieån caû hay soâng hoà: A Y Phaùp Baát Y Nhaân: Nöông vaøo phaùp chöù naga-guardian of a sea or lake (who had khoâng nöông vaøo ngöôøi, moät trong boán pheùp plucked a herb wrongfully in a previous nöông vaøo ñeå hieåu thaáu Phaät Phaùp—To rely incarnation, been made into a naga and upon the dharma, or truth itself, and not upon now begged the Buddha that he might be the false interpretations of men, one of the reborn in a higher sphere). four basic principles for thorough Y Lan: Airavana or Eravana (skt). understanding Buddhism. 1) Teân cuûa moät loaøi caây coù boâng raát ñeïp ** For more information, please see Töù Y nhöng muøi raát thuùi, muøi coù theå toûa ñi xa Phaùp. tôùi 40 daäm: Name of a tree with beautiful Y Phuïc Thieân: Y Phuïc Thieân (maøu ñen) flowers of nauseous scent which spreads trong nhoùm Kim Cang Giôùi, ngöôøi baûo hoä thai its odour for 40 miles. nhau cuûa moät ñöùa treû chöa sanh; treân tay caàm 2) Y Lan ñöôïc duøng ñeå ví vôùi phieàn naõo (duïc cung vaø teân—The Vajradeva in the Vajradhatu voïng vaø aûo töôûng): Typifying the passions group who guards the placenta and the unborn and delusions. child; his colour is black and he holds a bow Y Laïn Naõ Baùt Phaït Ña: Irina-Parvata or and arrow. Hiranya-Parvata (skt)—Moät vöông quoác coå Y Phuïc Tuøy Nieäm Nguyeän: Lôøi nguyeän ñöôïc ghi nhaän coù ngoïn nuùi löûa gaàn kinh ñoâ maø cuûa Ñöùc Phaät A Di Ñaø, nguyeän raèng chö Thieân baây giôø laø Monghir—An ancient kingdom nhôn trong coõi nöôùc cuûa Ngaøi ñeàu töùc thôøi coù noted for a volcano near its capital, the present ñaày ñuû y

aùo ñeïp ñeõ nhö yù nguyeän—The vow Monghir. of Amitabha that all the devas and men in his Y Leâ Sa Baøn Ñoà Ca: Y Leâ Sa Chöôûng Noâ— realm shall instantly have whatever beautiful Irsyapandaka (skt)—Thaùi giaùm—Eunuchs or clothing they wish. impotent save when stirred by jealousy. Y Phöông: Toa thuoác—A prescription. Y Lôøi: To keep one's promise. Y Phöông Luaän: Luaän veà y phöông— Y Ngoân: Chaân Nhö (theå tính cuaû chö phaùp laø Discussion on medicine. thöôøng nhö)—The bhutatathata in its ** For more information, please see Nguõ expressible form. Minh. Y Ngoân Chaân Nhö: Chaân nhö dieãn taû baèng vaên töï, phaân bieät vôùi chaân nhö khoâng dieãn taû

Y Phöông Minh: Cikitsa (skt)—Hieåu bieát veà nineteenth generation of Vinitaruci Zen Sect, y phöông laø moät trong nguõ minh—Medicine, he stayed at Ñaïi Bi Temple. When he was old, one of the five studies or sciences. he moved to Yeân Laõng village to preach ** For more information, please see Nguõ Dharma until he passed away in 1213. Minh. Y Sö Ca: Y Sa: Y Xaù Na—Isa (skt)—Master—Lord. (A) Isika (skt). Y Sa Ñaø La: Isadhara (skt)—Daõy nuùi thöù hai 1) Muõi teân—An arrow—A dart. trong baûy daõy bao quanh nuùi Tu Di, ñöôïc laøm 2) Troøng maét voi: Elephant's eye-ball. bôûi baûy baùu, bieån roäng 42,000 do tuaàn, ñaày (B) Rsigiri (skt)—Moät ngoïn ñoài cao trong nhöõng boâng hoa thôm ngaùt. Noù ñöôïc ñònh thaønh Vöông Xaù—A high hill at nghóa nhö laø—The second of the seven Rajagrha. concentric circles surrounding Sumeru which is Y Taêng Giaø Leâ: The double robe—A large made of seven precious things, and its sea, robe. 42,000 yojanas wide, is filled with fragrant Y Tha: Dependent on or trusting to someone flowers. It is defined as: or something else—Dependent or trusting on a) Trì Truïc: Holding the axis or axle. another, not on self. b) Xa Truïc: The axle-tree. Y Tha Khôûi Tính: Paratantra (skt)—Khoâng c) Töï Taïi Trì: Sovereign control. coù taùnh ñoäc laäp, chæ nöông nhau maø thaønh— Y Sa Na: Isana (skt). Not having an independent nature—Not a 1) Höõu: Possessing. nature of its own, but constituted of 2) Tuï Laïc: A settled place—Locality. elements—See Tam Töï Tính Töôùng. Y Saùt Ni: Iksani or Iksana (skt)—Theo Caâu Y Tha Taâm: The mind in a dependent state Xaù Luaän thì ñaây laø moät loaïi chuù thuaät maø (that of the Buddha in incarnation). ngöôøi luyeän coù theå bieát ñöôïc nhöõng yù nghó Y Tha Töï Taùnh: Paratantra (skt)—Vaïn höõu trong taâm ngöôøi khaùc—According to the Kosa nöông nhau maø thaønh chöù khoâng coù töï taùnh— Sastra, this is a kind of magic mode of reading The nature of being dependent on constructive another's thoughts. elements and without a nature of its own—See Y Sôn Thieàn Sö: Zen Master Y Sôn (?-Tam Töï Tính Töôùng. 1213)—Thieàn sö Vieät Nam, queâ ôû Ngheä An, Y Thaân: Thaân laø choã nöông töïa cho loaøi höõu Baéc Trung Vieät. Luùc 30 tuoåi, ngaøi xuaát gia vôùi tình, cuõng laø choã döïa cho caùc phaàn nhö maét, moät vò sö giaø trong laøng. Sau ñoù, ngaøi ñeán tai, muõi, löôõi, vaân vaân—The body on which Thaêng Long hoïc thieàn vôùi Quoác Sö Vieân one depends, or on which its parts depend, i.e Thoâng. Sau khi trôû thaønh phaùp töû ñöøi thöù 19 eyes, ears, nose, tongue, etc. doøng Thieàn Tyø Ni Ña Löu Chi, ngaøi truï taïi Y Theo: According to—In conformity with. chuøa Ñaïi Bi. Luùc cao tuoåi, ngaøi dôøi veà laøng Y Thoâng: Moät thöù thoâng löïc y nöông vaøo

Yeân Laõng ñeå tieáp tuïc hoaèng hoùa Phaät giaùo cho döôïc löïc hay chuù thuaät maø theå hieän, moät trong ñeán khi ngaøi thò tòch vaøo naêm 1213—A nguõ thoâng—One of the five magical powers, Vietnamese Zen master from Ngheä An, North the magical powers which depend upon drugs, of Central Vietnam. At the age of thirty, he left spells, etc. home and became a disciple of an old monk in ** For more information, please see Nguõ the village. Later, he arrived at Thaêng Long to Thoâng. study Zen with the National Teacher Vieân Thoâng. After he beame the dharma heir of the

Y Thöôûng Na Boå La: Isanapura (skt)—Moät 1) Baäc vua trong caùc thaày thuoác: The vöông quoác coå ôû Mieán Ñieän—An ancient Medicine King. kingdom in Burma. 2) Phaät ñöôïc taùn thaùn nhö laø baäc Y Vöông Y Toïa Thaát: AÙo, choã ngoài vaø choã nguï cuûa chöõa laønh moïi khoå ñau phieàn naõo cho Ñöùc Nhö Lai—The robe, throne, and abode of chuùng sanh: The Buddha as healer of the tathagata sufferings. Y Töû: Baøi keä taåy ñoäc cho nhöõng ñöùa con cuûa Y Xaù Na: See Y Sa. vò Ñaïi Phu trong Kinh Phaùp Hoa—The parable Y Xaù Na Haäu: Isani (skt)—Vôï cuûa thaàn Y of the healing of his poisoned sons by the Xaù Na—Wife of Siva. doctor in the Lotus Sutra. Y Xaù Na Thieân: Isana (skt). Y Töï Tam Ñieåm: 1) Chö thieân trong coõi trôøi duïc giôùi thöù saùu: 1) Chæ chöõ “Y” trong Phaïn ngöõ ñöôïc hình The deva of the sixth desire-heaven. thaønh töø ba ñieåm, chaúng doïc chaúng ngang, 2) Ma Heâ Thuû La Thieân: Mahesvara (skt). maø coù quan heä ba goùc, neân duøng ñeå ví vôùi 3) Maët trôøi laø moät hình thöùc cuûa thaàn Siva: taùnh baát nhaát baát dò, phi tieàn phi haäu cuûa The sun as a form of Siva. söï vaät: Refers to a specific Sanskrit sign 4) Vieän chuû cuûa beân ngoaøi Kim Cang Vieän of “Y” which means neither across nor trong nhoùm Kim Cang giôùi: Head of the upright, being a triangular shape, and external Vajra-hall of the Vajradhatu. indicating neither unity nor difference, 5) Thaàn Siva ba maét nhieàu söøng: Siva with neither before nor after. his three firece eyes and horns. 2) Trong Kinh Nieát Baøn, duøng ñeå ví vôùi ba YÙ: Mano (p)—Mana (skt)—Maït Na—The ñöùc Phaùp thaân, Baùt Nhaõ, vaø Giaûi Thoaùt mind or thoughts—Trung taâm tö töôûng, cuøng caàn thieát cho vieäc ñi ñeán nieát baøn—The moät möùc ñoä vôùi giaùc quan, nhöng döôùi trí tueä Nirvana Sutra applies the three parts (trong Duy Thöùc Luaän, Ñöùc Phaät ñaõ noùi veà söï which are necessary to complete the khaùc bieät cuûa Taâm, YÙ, vaø Thöùc. Tö töôûng taäp nirvana: khôûi laø Taâm, tö töôûng suy tính laø YÙ, tö töôûng a) Phaùp Thaân: Dharmakaya. lieãu bieät hay hieåu roõ vaïn höõu laø Thöùc)—The b) Baùt Nhaõ: Prajna. mind as the center of thought, which is placed c) Giaûi Thoaùt: Vimoksa (skt). on the same level as the senses, below prajna: 3) Lieân heä vôùi ba maét cuûa Ma Heâ Thuû La—It 1) YÙ: Manas or the intellectual function of associated with the three eyes of Siva: consciousness. a) Khi nhìn ngang thì chuùng tieâu bieåu cho 2) Nhöõng ñònh nghóa khaùc cuûa YÙ—Other löûa: When considered across they definitions for manas: represent fire. • YÙ: Will. b) Khi nhìn doïc thì chuùng tieâu bieåu cho nöôùc: • Taâm: Mind. When considered upright they represent • Taâm Löïc: All mental powers. water. • Thöùc: Consciousness. c) Khi nhìn toång theå chuùng bieåu hieän cho söï • Söï thoâng minh: Intellect—Intelligence. giaûi

thoaùt: When considered totally they • Söï hieåu bieát: Understanding. represent vimoksa. • Söï nhaän bieát: Perception. Y Vai Traùi: The upper robe. • Löông taâm: Conscience. Y Vöông: 3) YÙ laø thöùc thöù saùu trong saùu thöùc (maét, tai, muõi, löôõi, thaân, yù): Manas, the sixth of the sadayatanas or six means of perception

(sight, hearing, smell, taste, touch, and YÙ Ñònh: Sancetana (p)—YÙ ñònh—YÙ muoán— mind). YÙ nghó—Intetion—Purpose—Thought-- 4) Coá yù: Intent—Opinion. Volition. 5) Nöôùc YÙ: Italy. YÙ Ñònh Laøm Vieäc Gì: Intention or desire to YÙ An Laïc Haønh: See YÙ An Laïc Haïnh. make or do or perform something. YÙ An Laïc Haïnh: Theo Kinh Phaùp Hoa, ñaây YÙ Ñoaïn: Samyak-prahana (skt)—Idea laø moät trong töù an laïc haïnh. YÙ xa lìa loãi laàm ñeå severance. ñöôïa an laïc vui veû—According to The Lotus YÙ Ñoà Chính Trò: Political whims. Sutra, the calmly joyful life of the mind, one of YÙ Giaûi: the four means of attaining to happy 1) Söïc giaûi thích cuûa yù thöùc: Intellectual contentment. explanation. ** For more information, please see Töù An 2) Söï giaûi thoaùt cuûa taâm töôûng: Liberation of Laïc Haïnh (3). the mind or thought. YÙ Caên: Manayatanam (p)—Indriya or Mana- YÙ Giôùi: Manodhatu (skt)—The realm of mind. indriya (skt)—Mana-yatana (p). YÙ Hoïc: Caùi hoïc baèng taâm cuûa Thieàn Toâng. • Tri giaùc: The perception of thinking. Thieàn hoïc chuù troïng vaøo yù nghieäp baèng thieàn • Naêng löïc tö duy: Faculty of thinking. taäp hôn laø saùch vôû, coøn coù teân laø Phaät Taâm • Caên cuûa taâm: The organ of mind. Toâng—Zen—Mental learning, learning by • YÙ caên, moät trong Luïc Caên, coù söï nhaän meditation rather than from books, the special thöùc cuûa tö duy hay taâm suy nghó (caûnh sôû cult of the Ch'an or Intuitional school, which is ñoái cuûa maét, tai, muõi, löôõi, thaân laø do saéc also called the School of the Buddha-mind. phaùp töù ñaïi ñaát, nöôùc, löûa, gioù hình thaønh; trong khi caûnh sôû ñoái vôùi yù caên laø taâm YÙ Hoäi: To comprehend—To understand. phaùp nghóa laø ñoái vôùi phaùp caûnh thì naåy YÙ Höôùng: Inclination—Tendency. sinh ra yù thöùc)—Thought, the mind-sense, YÙ Kieán: Ideas, concepts, views, thoughts, the sixth of the senses, the perception of opinion. thinking or faculty of thinking or the YÙ Kieán Sai Laàm: Erroneous idea. thinking mind. YÙ Laïc: Manobhirama or Asaya (skt)—A Theá ** For more information, please see Luïc Caên Da—A Xa Daõ. and Luïc Nhaäp in Vietnamese-English 1) YÙ ñöôïc thoûa maõn vui veû: Joy of mind, the Section. mind satisfied and joyful. YÙ Chí: Free will (intent). 2) YÙ Laïc Giôùi: Nôi maø Ngaøi Muïc Kieàn Lieân YÙ Chí Baát Phaân: The will is undevided. seõ thaønh Phaät—The realm foretold for YÙ Chí Maïnh Meõ: To be form and stable in Maudgalyayana as a Buddha. his determination. YÙ Löïc: YÙ Chí Saét Ñaù: An iron-will 1) Naêng löïc cuûa yù: Mental power or YÙ Ñaïi Lôïi: Italy. intention. 2) Muïc ñích ñaït ñeán giaùc ngoä Boà Ñeà: The YÙ Ñòa: YÙ laø thöùc thöù saùu, laø nôi chi phoái toaøn purpose to attain bodhi or enlightenment. thaân, laø nôi phaùt sanh ra vaïn höõu—The stage of intellectual consciousness, being the sixth YÙ Maõ: Taâm yù cuûa con ngöôøi dong ruoåi nhö vijnana, the source of all concepts. con ngöïa, chaïy töø choã naày qua choã khaùc, khoâng ngöøng nghæ (ñuoåi theo ngoaïi caûnh khoâng döøng laïi ôû moät choã)—The mind as a

horse, ever running from one thing to moves in two ways; the Vijnana taking in what another—The mind like a horse and the heart is presented is either good or not-good. like a monkey—Restless and intractable. YÙ Nieäm: Manaketa (skt)—Söi nhaän thöùc hay YÙ Maõ Taâm Vieân: YÙ nhö con ngöïa dong ruoåi, hieåu ñieàu gì—Idea—Concept—Notion— taâm nhö con khæ chuyeàn caây—Horse-will, Mental perception. monkey-mind—The restless will and the YÙ Nieäm Taùn Loaïn: Unfocussed mind. mischievous intellect—See YÙ Maõ. YÙ Nieäm Vaõng Sanh: YÙ nieäm vaõng sanh YÙ Muoán: Cetana (p)—Cikirshaka (skt)—YÙ baèng töôûng nhôù hay baèng caùch tuïng nieäm hoàng ñònh hay yù muoán laøm ñieàu gì—Wish—Intent— danh Ñöùc Phaät A Di Ña ø—Intention to enter the Will—Intention—Volition—Desire to make or Pure Land by thought, remembrance or do or perform anything. invocation of Amitabha. YÙ Nghó: Thought. YÙ Phaãn Thieân: Moät loaïi Trôøi yù phaãn boác leân YÙ Nghóa: Significance—Meaning—Sense. gaây neân toäi nghieäp, khi cheát bò ñoïa xuoáng laøm YÙ Nghóa Ñuùng Nhöùt: The truest sense. ngöôøi (thöôøng truï taïi meù nuùi Tu Di)—A deva YÙ Nghieäp: Mana-kamma (p)—Mana-karman who sinned and was sent down to be born (skt)—Mental action—Nghieäp taïo taùc bôûi yù among men. (nghieäp khôûi ra töø nôi yù caên hay haønh ñoäng YÙ Sinh: See YÙ Sinh Thaân. cuûa taâm), moät trong tam nghieäp thaân khaåu yù. YÙ Sinh Hoùa: See YÙ Sinh Thaân. So vôùi khaåu nghieäp thì yù nghieäp khoâng maõnh YÙ Sinh Thaân: Manomayakaya (skt)—The lieät vaø thuø nghòch baèng, vì yù nghó chæ môùi phaùt will-body—YÙ Thaønh Thaân—YÙ Sinh Hoùa— ra ôû trong noäi taâm maø thoâi chöù chöa loä baøy, töùc Thaân cuûa caùc vò Boà Taùt töø baäc sô ñòa trôû leân, laø chöa thöïc hieän haønh ñoäng, cho neân khoù laäp laø thaân vì yù muoán cöùu ñoä chuùng sanh maø ñaéc thaønh nghieäp hôn laø khaåu nghieäp—The nhö yù thuï sinh (yù sinh thaân laø söï sinh thaân baèng function of mind or thought—One of the three yù töôûng ví nhö yù chuyeån ñoäng nhanh choùng kinds of karma (thought, word, and deed). khoâng coù gì trôû ngaïi)—A body mentally Compared to the karma of the mouth, karma of produced or produced at will. Bodhisattvas the mind is difficult to establish, thought has from the first stage upwards are able to take just risen within the mind but has not take any form at will to save sentient beings. appearance, or become action; therefore, YÙ Tam: Ba aùc thuoäc veà taâm (tham duïc, saân transgressions have not formed. khueå, ngu si)—The three evils belong to ** For more information, please see Tam intellect (lobha—desire, dvesa—dislike, Nghieäp. moha—delusion). YÙ Ngoaïi: Unexpected. ** For more information, please see Thaân Tam YÙ Ngoân: Khaåu Töù YÙ Tam. 1) Tö töôûng vaø lôøi noùi: Thought and words. YÙ Thaønh: YÙ Sinh hay do naêng löïc cuûa yù maø 2) Lôøi noùi trong yù thöùc: Mental words, words thaân ñöôïc thaønh laäp—Mentally evolved, or within the intellectual consciousness. evolved at will—See YÙ Sinh Thaân. YÙ Nguyeän: Wish. YÙ Thaønh Thaân: See YÙ Sinh Thaân. YÙ Nhaãn: The patience of the mind. YÙ Thaønh Thieân: Chö Thieân xa lìa khoûi vieäc YÙ Nhò: Meaning. aên uoáng ôû coõi saéc vaø voâ saéc giôùi, maø chæ toàn YÙ Nhò Bieân Thuû Töôùng: YÙ vaän haønh theo taïi baèng yù thöùc (loaïi Trôøi khoâng sinh ra baèng hai caùch, yù

thöùc nhaän laáy trong nhöõng gì ñöôïc tinh cha huyeát meï, maø chæ nhôø sôû duïc cuûa yù)— toû ra, hoaëc thieän hoaëc baát thieän—Manas Devas independent of nourishment of the

realm of form and formlessness, who live only develops during sleep (dream minds) and also in the realm of mind. during death process. **For more information, please see YÙ Sinh YÙ Thöùc Voâ Cuøng Vi Teá: Very subtle Thaân. mental consciousness. YÙ Thuû: The direction of mind or will. YÙ Töù: Idea—Thought. YÙ Thuûy: Luùc vaøo ñònh thì taâm yù trôû neân bình YÙ Vò: Significant. laëng nhö maët nöôùc yeân tònh—The mind or will YÙ Vieân: Taâm khoù uoán naén nhö taâm con khæ— to become calm as still water, on entering The mind as intractable as a monkey. samadhi. ** For more information, please see YÙ Maõ. YÙ Thöùc: Mano-vinnana (p)—Manovijnana YÙ Xa: Coã xe taâm thöùc hay moät söï töôûng (skt)—Consciousness—Knowing or thought töôïng—The mind vehicle, the vehicle of faculty—Moät trong saùu thöùc, yù thöùc khoâng tuøy intellectual consciousness, the imagination. thuoäc vaøo baát cöù caên naøo, nhöng leä thuoäc vaøo YÙ Xöù: YÙ xöù hay taâm, moät trong luïc xöù hay söï lieân tuïc cuûa taâm. YÙ thöùc chaúng nhöõng nhaän thaäp nhò xöù—The mind-sense, the mind, the bieát caû saùu ñoái töôïng goàm saéc, thanh, höông, sixth of the six senses or the twelve entrance. vò, xuùc vaø caùc hieän töôïng trong quaù khöù, hieän ** For more information, please see Luïc taïi vaø ngay caû vò lai. YÙ thöùc seõ cuøng ta löõ haønh Nhaäp, and Thaäp Nhò Nhaäp in Vietnamese- töø kieáp naày qua kieáp khaùc, trong khi naêm thöùc English Section. tröôùc chæ laø nhöõng taâm taïm thôøi. YÙ thöùc coøn laø YÛ: moät trong naêm uaån—Awareness— 1) YÛ la: Thöù luïa xinh ñeïp—A kind of soft Consciousness—The faculty of mind—Mental and pretty silk. consciousness—Discrimination and 2) YÛ vaøo—To rely on—To depend on—To comprehension consciousness—Consciousness accord with—Dependent. of mind or thought—One of the six vijnanas, a mind which does not depend on any of the five YÛ Ñòa: See Y Ñòa. sense faculties, but on the immediately YÛ Giaøu: To rely on one’s wealth. preceding continuum of mind. Mental YÛ Laïi: To depend on—To lean on—To rely consciousness apprehends not only objects on. (form, sound, taste, smell, touch) in the present YÛ Ngoân: Noùi chuyeän daâm oâ—Sexual talk. time, but it also apprehends objects in the past YÛ Ngöõ: Taïp Ueá Ngöõ—Nhöõng ngoân töø haøm yù and imagines objects even in the future— daâm oâ baát chaùnh—Obscene or lewd words and Mental consciousness will go with us from one speech—See Thaäp AÙc Nghieäp. life to another, while the first five YÛ Quyeàn: Powerful—To rely on one’s power. consciousnesses are our temporary minds. YÛ Taøi: To rely on one’s talent. Consciousness is also one of the five skandhas—See Baùt Thöùc, and Nguõ Uaån. YÛ Tha: YÛ laïi hay tin töôûng vaøo ngöôøi hay vaät khaùc, chöù khoâng tin töôûng nôi chính mình— YÙ Thöùc Ñaïo Ñöùc: Moral consciousness. Dependent on or trusting to someone or YÙ Thöùc Thoâ Thieån: Gross mental something else; trusting on another, not on consciousness—All mental consciousness or self. conceptual thought which functions during the YÛ Tha Khôûi Taùnh: Khoâng coù töï taùnh, maø laø daytime is a gross mental consciousness. taäp hôïp cuûa nhieàu

yeáu toá—Not having an YÙ Thöùc Vi Teá: Subtle mental independent nature, not a nature of its own, but consciousness—Subtle mental consciousness constituted of elements.

YÛ Tha Taâm: Taâm trong traïng thaùi leä thuoäc, to raise a corpse and with it to cause the death leä thuoäc vaøo Phaät hay caàu Phaät ñeå ñöôïc taùi of an enemy. sanh vaøo moät coõi cao hôn—The mind in a Yeám Haân: dependent state, that of the Buddha in a higher 1) Teân cuûa hai taâm sôû ñoái nghòch nhau, chaùn state of incarnation. gheùt vaø haân hoan—Disgusted with and YÛ Tha Thaäp Duï: Theo Kinh Duy Ma caät, söï rejoicing in. khoâng thöïc cuûa phaùp höõu vi ñöôïc ví vôùi töï thaân 2) Yeám ly ueá ñoä, haân caàu Tònh Ñoä (vui caàu): bieåu hieän trong möôøi thí duï—According to The Detest and want to leave the defilement of Vimalakirti Sutra, the unreality of dependent the samsara; seek rebirth in the Pure Land. or conditioned things, e.g. the body or self, Yeám Ly: Chaùn gheùt vaø lìa boû theá söï—To illustrated in ten comparisons: weary of the world and abandon it. 1) Nhö boït bieån: Sea water foam. Yeám Ly Ueá Ñoä: Chaùn gheùt söï oâ tröôïc cuûa 2) Nhö bong boùng nöôùc: Water bubble. coõi Ta Baø—Detest and want to leave the 3) Nhö aùnh löûa laäp loøe: Twinkling flame. defilement of the Samsara—See Haân Caàu 4) Nhö thaân caây maõ ñeà: Plantain. Tònh Ñoä. 5) Nhö AÛo: Illusion. Yeám Mò: Vetala (skt)—See Yeám Ñaûo Quyû. 6) Nhö moäng: Dream. Yeám Theá: 7) Nhö boùng: Shadow. 1) Chaùn ñôøi: Chaùn gheùt theá gian—To hate or 8) Nhö aâm höôûng: Echo. distrust mankind—To avoid human 9) Nhö maây: Cloud. society—Weary of the world. 10) Nhö aùnh ñieån chôùp: Lightning. 2) Choái boû theá nhaân: To renounce the world. YÛ Tha Töï Taùnh: Moät trong ba taùnh, tuøy 3) Qua ñôøi: To pass away—To die. thuoäc vaøo nhöõng yeáu toá khaùc maø kieán laäp chöù Yeåm: Che daáu—To cover with the hand, to khoâng coù töï taùnh cuûa chính mình—One of the screen, or to shut up. three natures, dependent on constructive Yeåm Ñoä: Laáp ñaát laïi hay choân ngöôøi cheát— elements and without a nature of its own. To inter, or to bury. YÛ Vieân: Taùnh leä thuoäc hay phaùp höõu vi vaø Yeåm Mò Quyû: Cöu Baøn Traø—Kumbhanda taùnh vieân maõn hay phaùp voâ vi cuûa chôn nhö— (skt)—Moät loaøi aùc thaàn chuyeân huùt heát sinh Dependent and perfect, i.e. the dependent or löïc cuûa sinh vaät, keå caû con ngöôøi—A type of conditioned nature, and the perfect nature of evil god that sucks the life energy from living the unconditioned bhutatathata. creatures, including humans. Yeám: Yeåm Saéc: Che maët ngöôøi cheát—To cover the 1) Chaùn gheùt: Teân cuûa taâm sôû ñoái laïi vôùi form, or face, i.e. the death of the Buddha, or a “haân”—Disgusted with, satiated; in noted monk, referring to the covering of the contrast with delight, or joy. face. 2) Meät moûi: Weary of. Yeåm Thaát: Ñoùng chaët cöûa ñeå ngoài thieàn nhö Yeám Caàu: Chaùn gheùt nhöõng khoå sôû cuûa theá Ñöùc Phaät ñaõ laøm—To shut oneself in a room, gian maø tìm caàu giaûi thoaùt—Weary of the as did the Buddha for meditation. miseries of earth and seking deliverance. Yeåm Trôï: To support. Yeám Ñaûo Quyû: Vetala (skt)—Moät loaøi quyû nhaäp traøng, hieän ñeán döïng ñöùng thaây ma daäy Yeåm Voïng: Hopeful. ñeå saùt haïi keû thuø—A demon appealed in order Yeân: 1) Yeân bình: Peaceful—Calm—Quiet—Still.

2) Yeân ngöïa: Saddle. Terms, Gachi is an ancient kingdom between 3) Khoùi: Smoke—Tobacco—Opium. Balkh and Bamian, about Rui. Yeân Caùi: Khoùi phuû, maøn khoùi nhang—A Yeát Daêng Yeát La: Kajinghara or Kajingala smoke cover, i.e. a cloud or smoke of incense or Kajughira (skt)—Vöông quoác Yeát Daêng Yeát like a canopy. La maø gia ñình hoaøng toäc bò tieâu dieät vaøo Yeân Hoa: Smoke and flower. khoaûng naêm 400 sau Taây Lòch. Nhöõng pheá tích Yeân Loøng: To be easy in one's mind. kinh ñoâ cuûa vöông quoác naày haõy coøn taïi laøng Kadjeri, gaàn Farakhabad, thuoäc tænh Agra—A Yeân OÅn: See Yeân (1). kingdom whose ruling family was extinct in Yeân Phaän: To be content with one's lot. 400 AD. The ruin of the capital are situated at Yeán: the village of Kadjeri, near Farakhabad, in the 1) Böõa tieäc—A banquet. province of Agra. 2) Deã chòu: At ease. Yeát Ñaø Boá Ñaûm Na: Kataputana (skt)—See 3) Nghæ ngôi: To repose. Kieát Ñaø Boá Ñaûm Na. Yeán Maëc: Yeân bình vaø traàm maëc—Peaceful Yeát Ñeá: Gati (skt)—See Yeát Ñeå. and silent. Yeát Ñeå: Gati (skt)—Moät con soá thaät cao—A Yeán Tòch: Yeân laëng maø thò tòch, chæ caùi cheát particular high number. nheï nhaøng nhö naèm nguû vaäy—To enter into Yeát Ñòa Laïc Ca: Khandiraka (skt)—See Kieát rest, to die peacefully as if in a sleep. Ñòa Laïc Ca. Yeán Toïa: Ngoài hay toïa thieàn (theo Thieân Yeát Kieán: To have an interview with a higher Thai Duy Ma Kinh Sôù, yeán toïa nhö ruøa ruùt vaøo ranking official. mai, thuù vaät khaùc khoâng laøm haïi ñöôïc. Bieát co ruùt luc thöùc thì ma luïc traàn khoâng theå gaây Yeát La La: Kalala (skt)—See Yeát La Lam. phieàn naõo ñöôïc)—To sit in meditation. Yeát La Lam: Kalala (skt)—Yeát La La—Ca Yeát: La La—Thai nhi trong giai ñoaïn baûy ngaøy 1) Giôû leân—To lift up—To uncover. ñaàu—The human embryo during the first 2) Yeát thò: To make known—To publish. seven days. Yeát Baøn Ñaø: Khavandha (skt)—Theo Eitel Yeát La Naõ Toâ Phaït Laëc Na: Karnasuvarna trong Trung Anh Phaät Hoïc Töø Ñieån, Yeát Baøn (skt)—Moät vöông quoác coå cuûøa Gundwana Ñaø laø moät vöông quoác vaø thaønh phoá coå, baây trong vuøng Gangpoor, phía Nam AÁn Ñoä (moät giôø laø Kartchou, veà phía ñoâng nam cuûa hoà soá caùc nhaø sö ôû ñaây tu theo phaùi Chaùnh Löôïng Sirikol—According to Eitel in The Dictionary Tieåu Thöøa cuûa Ñeà Baø Ñaït Ña, khoâng aên phoù of Chinese-English Buddhist Terms, saûn laøm baèng söõa boø)—An ancient kingdom of Khavandha is an ancient kingdom and city, Gundwana, the region about Gangpoor, south modern Kartchou, south-east of the Sirikol of India. Lake. Yeát La Xaù: Kalasa (skt)—Bình ñöïng nöôùc— Yeát Boá La: Karpura (skt)—See Kieát Boá La. A water-pot—Pitcher—Jar. Yeát Chöùc: Gachi (skt)—Theo Eitel trong Yeát Laïc Ca Löu Ñaø: Krakucchanda (skt)— Trung Anh Phaät Hoïc Töø Ñieån, Yeát Chöùc laø Caâu Löu Toân Coå Phaät—A Buddha of previous moät vöông quoác coå naèm giöõa Balkh vaø age of the world. Bamian, vaøo khoaûng Rui—According to Eitel Yeát Lan Ñaït Ca: Kalandaka (skt)—Moät loaøi in The Dictionary of Chinese-English Budhist chim ôû AÁn Ñoä—A species of bird in India.

Yeát Laïp Baø: Karaphu or Kalahu (skt)—Yeát ** For more information, please see Garuda in Laïp Phöôïc—A particular higher number. English-Vietnamese Section. 1) Moät soá cao ñaëc bieät: A particular high Yeát Ma: number. 1) Nghieäp: Taùc nghieäp

daãn ñeán nhöõng ñieàu 2) Tieåu yeát Laïp Baø: Ten quintillion (one kieän trong töông lai—Karma (skt)— hundred million billion trilion=1030). Action—Work—Deed—Performance— 3) Ñaïi Yeát Laïp Baø: One hundred quintillion Service—Duty—religious action—Moral (1032 =Ten thousand million billion duty—Deeds or character as the cause of trillion). future conditions. Yeát Laêng Giaø: Kalinga (skt)—Ca Laêng Giaø. 2) Moät buoåi hoïp hay nghi thöùc tuyeân caùo thuï 1) Moät vöông quoác coå naèm veà phía Ñoâng giôùi, saùm hoái, hay truïc xuaát ra khoûi giaùo Nam cuûa Kosala, nôi ñaøo taïo vaø nuoâi ñoaøn nhöõng ngöôøi phaïm toái "baát khaû döôõng nhöõng toâng phaùi taø giaùo, baây giôø laø hoái."—A meeting of the monks for the Kalingapatnam—An ancient kingdom purpose of ordination, or for the southeast of Kosala, a nursery of heretical confession of sins and absolution, or for sects, the present Kalingpatnam. expulsion of the unrepentant. 2) Ca Laêng Taàn Giaø: Moät loaïi chim coù gioïng ** For more information, please see Karma in hoùt raát hay—Name of Kalavinka, a Sanskrit/Pali-Vietnamese Section, and species of bird which sings very well. Nghieäp in Vietnamese-English Section. Yeát Lôïi Ha Baït Ñeå: Grhapati (skt). Yeát Ma AÁn: Hình aûnh noùi leân bieåu töôïng tu 1) Tröôûng laõo: An elder. haønh cuûa moät vò Boà taùt—An image showing 2) Cö só: Householder. the symbol of a bodhisattva's activity. 3) Ñòa chuû: Proprietor—Landlord. Yeát Ma Ñaø Na: Karmadana (skt)—Duy Yeát Lôïi Sa Baùt: Ñoàng tieàn naëng khoaûng 176 Na—Vò sö laøm vieäc taïp dòch trong chuøa—The haït (1 haït=0,0648 grams)—A coin weighing director of duties in a monastery. around 176 grains (11.41grams). Yeát Ma Hoäi: Thaønh Thaân Hoäi—Caên Baûn Yeát Lôïi Vöông: Kaliraja (skt)—Laø moät tieàn Hoäi. kieáp cuûa Kieàu Traàn Nhö, khi laøm vua oâng ñaõ 1) Hoäi taêng chuùng trong sinh hoaït töï vieän: An töøng caét tay chaân cuûa moät vò aån só khi nhöõng assembly for monastic duty thöù thieáp cuûa oâng bò laïc vaøo leàu cuûa vò aån só 2) Nhoùm trung taâm cuûa Kim Cang giôùi Maïn naày. OÂng ñaõ chuyeån sang quy-y Tam Baûo vì söï Ñaø La: The central group of the nhaãn nhuïc ñeán laïnh luøng cuûa vò aån só, ngöôøi ta vajradhatu Mandala. tieân ñoaùn sau naày oâng trôû thaønh ñeä töû Phaät—A ** For more information, please see Thaønh former incarnation of Kaundinya, when as king Thaân Hoäi. he cut off the hands and feet of Ksanti-rsi Yeát Ma Taêng: because his concubines had strayed to the 1) Moät chuùng goàm boán vò Tyø Kheo trôû leân: A hermit's hut. Converted by the hermit's monastery assembly, usually composed of indifference, it was predicted that he would four or more monks. become a disciple of Buddha. 2) Vò Taêng Yeát Ma Thieàn taäp hay vò Taêng Yeát Loä Traø: Garuda (skt)—Ca Laâu La— höôùng daãn buoåi toïa thieàn: A monk on duty Chim thaàn thoaïi maø Tyø Ni Thieân trong huyeàn in a meditation. thoaïi AÁn Ñoä cöôõi—The mytical bird on which Visnu rides.

Yeát Ma Thaân: Hình töôïng, moät töø ñöôïc duøng quyû nôi haï giôùi—A kind of ill-smelling demon bôûi Maät Giaùo—An image, a term used by the or a preta in the lower region. esoterics. Yeát Tyø Ca La: Kalavinka (skt)—Yeát Tyø Giaø Yeát Nhaõ Cuùc Xa: Kanyakubja (skt)—Nöôùc La—Ca Laêng Taàn Giaø—Teân moät loaøi chim—thaønh Khuùc Nöõ, ôû mieàn Trung AÁn Ñoä. Thaønh Name of a species of bird. phoá

lôùn sau Ayodhya, gaàn Ayodha maø baây giôø Yeát Tyø Giaø La: See Yeát Tyø Ca La. laø Oudh—“Hump-backed maidens.” An Yeâu: ancient city and kingdom of Central India. In 1) Caùi eo: The waist—Middle. antiquity this city ranks next to Ayodhya in 2) Thöông yeâu: To love. Oudh 3) Yeâu ma: Spirit—Ghost. Yeát Ni Ca: Kanaka (skt)—See Kieát Ni Ca. Yeâu AÙc: Wicked—Cruel. Yeát Noâ Boäc: Kanabhuj (skt)—See Kieát Noâ Yeâu Baïch: Boäc. 1) Maøu traéng (khoâng bò nhuoäm): A white, or Yeát Só La: Khattika (skt)—See Yeát Só Na. undyed. Yeát Só Na: Khattika (skt)—Yeát Xó La—Giaø 2) Tang phuïc: Khaên taêng—Sash worn in Hy Na—Caåu Nhaân—Theo Du Giaø Luaän, mourning. ngöôøi Yeát Só Na thuoäc giai caáp Chieân ñaø la, Yeâu Caàu: To request—To require—To ask. ngöôøi coù caên baûn xaáu aùc, nöông chaáp theo caùi Yeâu Chuoäng: To esteem—To love. aùc—According to the Yogacara, Khattika, a Yeâu Daáu: To love—To cherish. Candala, always attached to the bad deeds.. Yeâu Ma: See Yeâu (2). 1) Ñoaùn Nguïc Quan: Quan coi nguïc—Lictors Yeâu Meán Tha Nhaân: To cherish others. in hades. 2) Ngöôøi naáu thòt choù: Caåu Nhaân—Dog- Yeâu Meán Töi Thaân: Self-cherishing. cookers. Yeâu Quí: Beloved—Dear. 3) Ngöôøi baùn thòt heo: Butchers. Yeâu Saùch: To require—To demand. 4) Thôi Saên: Hunters. Yeâu Taø: See Yeâu (2). 5) Nhöõng keû soáng baèng ngheà gieát vaø baùn thòt Yeâu Thöông: Love—Buddha taught: “Love thuù vaät: Those who live by killing and is the only way to destroy hatred. Hatred selling animals. cannot be defeated with more hatred. 6) Ngöôøi thuoäc giai caáp haï tieän: Persons of Yeâu Y: Caùi cuûng—A skirt—Shorts. very low classes. Yeáu: Yeát Söông Na: Kasanna (skt)—Theo Eitel 1) Yeáu ñuoái: Feeble—Weak. trong Trung Anh Phaät Hoïc Töø Ñieån, Yeát 2) Troïng yeáu: Essential—Important— Söông Na, moät vöông quoác coå khoaûng 300 Necessary—Strategic—Need—Want. daäm taây nam Kharismiga, baây giôø laø Karshi— Yeáu Chæ: Nghóa lyù hay muïc tieâu quan troïng According o Eitel in The Dictionary of vaø thieát yeáu—The important meaning or aim. Chinese-English Buddhist Terms, Kasanna, an ancient kingdom 300 miles southwest of Yeáu Dieäu: Phaät phaùp thieát yeáu vaø vi dieäu— Kharismiga, on the Oxus, the present Koorshi Essential and mystic nature (of Buddha truth). or Karshi. Yeáu Ñaïo: See Yeáu Loä. Yeát Tra Boá Ñaûm Na: Kataputana (skt)— Yeáu Ñuoái: Frailty—Delicate—Feeble— Moät loaïi Xuù Quyû (coù muøi hoâi thuùi) hay ngaï Weak. Yeáu Ñuoái Cuûa Con Ngöôøi: Human frailty

Yeáu Haønh: Phöông phaùp tu taäp quan troïng— Coøn nöôùc coøn taùt: While there is life, there is

The essential mode of action, or conduct. hope.

Yeáu Heøn: To be weakling.

Thôøi gian troâi qua khoâng bao giôø trôû laïi: Make

Yeáu Keùm: Weak and frail hay while the sun shines.

Yeáu Loä: Yeáu Ñaïo—The essential or strategis way.

Nuï cöôøi baèng möôøi thang thuoác boå: It is a poor

Yeáu Moân: Essential door, or opening. heart that never rejoices.

Yeáu Ngoân: Important, or essential words.

Yeáu ÔÙt: See Yeáu (1).

Yeáu Söùc: Weak.

Yeáu Theá: To be in a bad position.

Yeáu Toá: Factor—Element.

Yeáu Toá Tinh Thaàn: Mental factors

Yeáu Toá Vaät Chaát: Physical factors (elements).

Yeáu Vaên: Nhöõng vaên baûn troïng yeáu—The important text or texts.

Yeåu: Ma thuaät—Magical—To bewitch.

Yeåu Ñieäu: Graceful.

Yeåu Thoâng: Naêng löïc bieán hình ñoåi daïng thaønh caây coû hay thuù vaät—The power to change miraculously into trees and animals.

** For more information, please see Nguõ

Thoâng.

Chaâm Ngoân Tuïc Ngöõ—Precepts and Proverbs:

Nhaát ngoân kyù xuaát, töù maõ nan truy: A word spoken is past recalling. Chöa hoïc boø ñaõ lo hoïc chaïy: To try to run before one can walk. Sanh söï, söï sanh: He that seeks trouble never misses. Chöa neám ñaéng cay khoâng hieåu heát ngoït ngaøo: Neáu anh muø daét anh loøa thì caû hai cuøng xuoáng Who has never tasted bitter, knows not what is hoá: If the blind leads the blind, both shall fall sweet. into the ditch. Choù suûa khoâng caén: Barking dogs seldom bite. Ngaøy mai khoâng bao giôø ñeán: Tomorrow never comes.

Chín ngöôøi möôøi yù: So many men, so many Thaät thaø laø thöôïng saùch: Honesty is the best minds. policy.

Choù daïi coù muøa, ngöôøi daïi quanh naêm: He Theá gian khoâng ít thì nhieàu, boãng döng ai deã who is born a fool is never cured. ñaët ñieàu cho ai: Where there is a smoke, there Cheâ deã laøm khoâng deã: Criticism is easy but is a fire. setting to work is not easy. Thôøi giôø nhö theå thoi ñöa, noù ñi ñi maõi khoâng Caâu traû lôøi goïn nhaát laø haønh ñoäng: The chôø ñôïi ai: Time and tide wait for no man. shortest answer is doing. Thoùi quen khoâng ñeán moät laàn: Once is no custom. Caùi gì cuõng bieát laø khoâng bieát gì caû: To know everything is to know nothing. Khoâng ai tin keû noùi doái duø coù luùc haén noùi söï thaät: A liar is not believed even when he Phoøng beänh hôn chöõa beänh: Prevention is speaks the truth. better than cure. Khoâng coù caùi gì cuûa chuùng ta caû, ngoaïi tröø thôøi Thì giôø laø vaøng baïc: time is gold. giôø: Nothing is ours, but time. Khoâng gì ñoäc baèng caùi löôõi: There is no venom like that of the tongue.

Quaân töû aån hình, tieåu nhaân loä töôùng: A fool always rushes to the fore.

Saùm hoái laø toát, nhöng ñöøng phaïm loãi thì toát hôn: Repentance is good, but innocence is better.

Soáng sao cheát vaäy: As we live, so shall we end.

Löûa thöû vaøng, hoaïn naïn thöû ngöôøi: Fire proves gold, adversity proves men.

Caùi löôõi khoâng xöông nhieàu ñöôøng laéc leùo: Words pay no debt.

Löôõõi saéc hôn dao: Words hurt more than swords.

Maát traâu môùi lo laøm chuoàng: To lock the stable after the horse is stolen.

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