Việt-Anh [Vietnamese-English] Volume IV (Tu to Th) 2601-2840

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

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BUDDHIST DICTIONARY
VIEÄT-ANH
VIETNAMESE-ENGLISH
VOLUME FOUR (TU-Y)
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insight. For laypeople, “Tu” means to

TU mend your ways, from evil to wholesome (ceasing transgressions and performing good deeds). Tu AÙc: Huaân taäp nhöõng ñieàu aùc, ngöôïc laïi vôùi Tu: Abhyasa (p & skt). baûn taùnh aùc—To cultivate evil—Cultivated 1) Gia nhaäp vaøo giaùo ñoaøn ñeå trôû thaønh Taêng evil in contrast with evil by nature. só Phaät giaùo: To enter into religion—To Tu Baït: Teân cuûa phaùi “Khoå Haïnh Ngoaïi become a Buddhist monk. Ñaïo”—Name of an externally ascetic sect. 2) Phaùt trieån: Bhaveti (p)—To Tu Baït Ñaø La: Subhadra (skt)—Coøn goïi laø contemplate—To develop. Toâ Baït Ñaø La, teân cuûa vò Tyø Kheo ñeä töû cuoái 3) Söï phaùt trieån: Bhavana (p)— cuøng ñöôïc quy-y vôùi Phaät. OÂng laø moät ngöôøi Development. Baø La Moân, luùc ñoù ñaõ 120 tuoåi (oâng tôùi thaønh 4) Tu Boå: To maintain. Caâu Thi Na gaëp luùc Ñöùc Phaät saép nhaäp dieät, 5) Tu Chænh: To put in order. beøn xuaát gia vaø ñaéc ñaïo)—Name of the last 6) Tu Haønh: To cultivate—To observe or convert of the Buddha, a Brahmin, 120 years keep commandments—To practice. old at the time of convert. 7) Tu Söûa: To mend. Tu Boà Ñeà: Subhuti (skt)—Coøn goïi laø Tu Phuø 8) To drink at a draught (tu moät hôi). Ñeâ, Tu Phu Ñeâ, Tu Boå Ñeà, Tu Boå Ñeå, Taøu 9) Tu coù nghóa laø tu taäp hay thöïc taäp nhöõng dòch laø Khoâng Sinh, Thieän Hieän, Thieän Caùt, lôøi giaùo huaán cuûa Ñöùc Phaät, baèng caùch hay Thieän Nghieäp. OÂng laø moät trong möôøi ñeä tuïng kinh saùng chieàu, baèng aên chay hoïc töû lôùn cuûa Ñöùc Phaät. OÂng laø ñeä töû ñaàu tieân kinh vaø giöõ giôùi; tuy nhieân nhöõng yeáu toá lieãu ngoä “taùnh khoâng.” OÂng ñöôïc noåi baäc veà quan troïng nhaát trong “thöïc tu” laø söûa loøng bi maãn vaø chaúng bao giôø gaây chuyeän vôùi taùnh, laø loaïi tröø nhöõng thoùi hö taät xaáu, laø baát cöù ai. OÂng cuõng laø ngöôøi ñöông thôøi töø bi hyû xaû, laø xaây döïng ñaïo haïnh. Trong chuyeân thuyeát giaûng kinh Ma Ha Baùt Nhaõ— khi tuïng kinh ta phaûi hieåu lyù kinh. Hôn theá One of the ten great disciples of the Buddha. nöõa, chuùng ta neân thöïc taäp thieàn quaùn He is thought to have been first in his moãi ngaøy ñeå coù ñöôïc tueä giaùc Phaät. Vôùi understanding of Sunyata, or the

void. He was Phaät töû taïi gia, tu laø söûa ñoåi taâm taùnh, laøm pre-eminent in compassion and that he never laønh laønh döõ—“Tu” means correct our quarreled with anyone. He is the principal characters and obey the Buddha’s interlocutor in the Mahaprajnaparamita sutra. teachings. “Tu” means to study the law by Tu Boå: To maintain—Maintenance. reciting sutras in the morning and evening, being on strict vegetarian diet and Tu Chaân: Sucinta, Sucinti, or Sucitti (skt)— studying all the scriptures of the Buddha, Teân cuûa moät loaïi Trôøi—Name of a deva. keep all the precepts; however, the most Tu Chính: To amend—To rectify-- important factors in real “Tu” are to Amendment. correct your character, to eliminate bad Tu Chính AÙn: Amendment. habits, to be joyful and compassionate, to Tu Chöùng: To practice and experience. build virtue. In reciting sutras, one must Tu Coâng Ñöùc: To cultivate meritorious thoroughly understand the meaning. virtues. Furthermore, one should also Tu Daï Ma: Suyama or Yama (skt)—Coøn goïi practise meditation on a daily basis to get laø Tu Dieäm Ma, Tu Vieâm, Tu Vieâm Ma, Taøu

dòch laø Dieäu Thieän hay Dieäu Thôøi Phaân, teân but sometimes applied to the whole cuûa Tu Ma Thieân Vöông, vò cai quaûn cung trôøi Buddhist Canon. Daï Ma—The ruler of the Yama Heaven. Tu Ñaø: Sudra (skt)—Coøn goïi laø Thuû Ñaø La, Tu Di: See Sumeru Mountain in English- giai caáp thaáp nhaát trong boán giai caáp ôû AÁn Ñoä Vietnamese Section and Meru in Sanskrit/Pali- vaøo thôøi Ñöùc Phaät coøn taïi theá—The fourth and Vietnamese Section. the lowest caste in India at the time of the Tu Di Ñaøn: Tu Di Toïa—Phaät toïa—A kind of Buddha—See Töù Giai Caáp AÁn Ñoä (4). throne for a Buddha. Tu Ñaø Ban Na: See Srota-apanna in Tu Di Ñaûnh: Merukuta (skt)—Con trai thöù Sanskrit/Pali-Vietnamese Section. hai cuûa Phaät Ñaïi Thoâng Trí Thaéng coù teân laø TuTu Ñaø Hoaøn: Srotapanna (skt)—Thaùnh quaû Maät La Thieân hay A Suùc Beä Phaät—Second ñaàu tieân trong Töù Thaùnh Quaû. Trong quaû vò son of Mahabhijna Buddha, whose name is naày, duø chöa vöôït thoaùt khoûi voøng luaân hoài Abhirati—See Abhirati in Sanskrit/Pali- sanh töû, haønh giaû khoâng coøn bò thoái chuyeån vaø Vietnamese Section. chaéc chaén seõ ñaït quaû vò A La Haùn sau baûy laàn Tu Di Toïa: See Tu Di Ñaøn. taùi sanh giöõa coõi nhaân Thieân—This is the first Tu Di Trong Haït Caûi—Haït Caûi Trong step of the four before attaining Arhat Tu Di: Mount Sumeru contained in a Mustard Enlightenment. Although in this stage, the person is not yet free from the cycle of births Seed, and a Mustard Seed contained in Mount and deaths, he will never again regress in his Sumeru—See Sumeru Mountain in English- cultivated path and is guaranteed to reach Vietnamese Section. Arhathood after seven more times of rebirths Tu Di Töôùng: Merudhvaja (skt)—Teân cuûa vuõ among Heaven and Humans—See Töù Thaùnh truï cuûa Tu Di Ñaêng Vöông Phaät, ôû veà phöông Quaû in Vietnamese-English Section, and taây baéc, con trai thöù 12 cuûa Phaät Ñaïi Thoâng Srota-apanna in Sanskrit/Pali-Vietnamese Trí Thaéng—Name of the universe of Section. Merukalpa Buddha, in the northwest, twelfth Tu Ñaø Lyù Saù Na: Sudarsana (skt). son of Mahabhijna. 1) Thieän Kieán—Beautiful. Tu Döôõng: To cultivate. 2) Teân cuûa moät loaøi Daï Xoa: Name of a Tu Ña La: Sutra (skt)—Coøn goïi laø Toâ Ñaùt yaksa. Laõm,

Toá Ñaùt Laõm, Tu Ña La, Tu Ñan La—Tu Tu Ñaø Tu Ma: Sudhaman (skt)—Moät vò vua Ñoá Loä—Tu Ña Lan-Tu Ñan Lan Ña. ñöôïc ñeà caäp tôùi trong Ñaïi Trí Ñoä Luaän (theo 1) Xaâu laïi thaønh daây cho khoûi suùt ra: To Ñaïi Trí Ñoä Luaän, xöa coù vua Tu Ñaø Tu Ma, trì sew—To thread—To string together. giôùi tinh taán, thöôøng theo haïnh noùi thaät. Moät 2) Sôïi chæ hay sôïi daây: A thread, or a string. sôùm côõi xe vaøo vöôøn chôi thì gaëp moät vò Baø La 3) Xaâu laïi thaønh traøng hoa: Strung together Moân ñi tôùi xin boá thí. Vua nhaän lôøi vaø baûo ñôïi as a garland of flowers. ñoù khi vua trôû laïi seõ boá thí. Khi vua vaøo vöôøn 4) Kinh ñieån Phaät Giaùo, thöôøng giôùi thieäu laïi gaëp vua quyû hai caùnh laø Loäc Tuùc, töø khoâng baèng "Nhö Thò Ngaõ Vaên": Buddhist sutras, trung bay tôùi baét vua bay ñi. Ñeán nuùi quyû ôû, noù usually introduced by "Thus Have I ñaët vua trong 99 vò vua khaùc. Vua Tu Ñaø Tu Heard." Ma nöôùc maét nhö möa. Loäc Tuùc hoûi vua Tu Ñaø 5) Phaàn thöù nhaát trong Tam taïng, nhöng laém Tu Ma vì côù gì maø khoùc nhö treû nít, vua Tu Ñaø khi aùm chæ taát caû kinh Phaät: The Sutra- Tu Ma noùi: Ta khoâng sôï cheát, chæ sôï thaát tín pitaka, or the first portion of the Tripitaka, vôùi vò Baø La Moân, vaø noùi roõ lyù do cho Loäc Tuùc nghe. Loäc Tuùc beøn cho veà vaø heïn baûy ngaøy

sau phaûi trôû laïi. Vua veà nöôùc boá thí cho vò Baø coõi Phaïm Thieân thöù 16, vaø coõi Töù Thieàn Thieân La Moân vaø laäp thaùi töû leân laøm vua. Qua baûy thöù saùu—The heaven of beautiful appearance, ngaøy vua ñeán gaëp thaùi töû baûo laø ñeán kyø heïn the sixteenth Brahmaloka, and sixth of the gaëp Loäc Tuùc, thaùi töû khuyeân vua neân boû yù ñònh fourth Dhyana—See Phaïm Thieân, and Töù naày, nhöng vua ñoïc ngay baøi keä veà haïnh noùi Thieàn Thieân (4). thaät nhö sau: "Haïnh noùi thaät laø ñieàu raên thöù Tu Ñaït Naõ: Sudana (skt)—See Tu Ñaït (1). nhaát. Haïnh noùi thaät ñi leân thang trôøi. Noùi thaät Tu Ñaït Thieân: Sudrsas (skt)—See Thieän laø baäc ngöôøi lôùn lao. Haïnh noùi sai traùi ñi vaøo Hieän Thieân in Vietnamese-English Section. ñòa nguïc. Ta nay giöõ lôøi noùi thaät thaø boû tuoåi Tu Ñaéc Thieân Nhó: Moät loái giaûi thích töông thoï ñôøi mình, loøng khoâng hoái haän." Theá roài ñöông cho thieân nhó thoâng—Another vua ñeán nôi gaëp Loäc Tuùc, Loäc Tuùc nghe vua equivalent interpretation for deva-ear—See khôûi leân nieàm tònh tín, thaû ngay vua cuøng 99 Thieân Nhó Thoâng. vua khaùc trôû veà)—A king mentioned in the Tu Ñính: To amend—To rectify. Maha-Prajna-Paramita sastra. Tu Ñöùc: Tu ñöùc qua coâng phu, ngöôïc laïi vôùi Tu Ñaïo: baûn taùnh toát—Power of goodness attained by 1) Tu haønh theo phaùp moân cuûa toân giaùo: To practice, in contrast with natural capacity for practice the way—To cultivate the way of goodness (Taùnh ñöùc). religion—To be religious. 2) Töi tu taäp: The way of self-cultivation. Tu Giaø Ña: Sujata (skt & p)—Ngöôøi con gaùi 3) Con ñöôøng tu taäp: The way of practice. cuûa moät ñieàn chuû trong vuøng Senani gaàn thò 4) Ngoâi vò Thanh Vaên Thöøa töø Nhaát Lai ñeán traán Öu Laâu Taàn Loa trong thôøi Ñöùc Phaät coøn A La Haùn: In the Hinayana, the stage from taïi theá, nay laø laøng Urel caùch thò traán Gaya 6 Anagama to arhat. daäm trong quaän Gaya thuoäc tieåu bang Bihar 5) Moät trong thaäp ñòa Boà Taùt: In Mahayana, trong vuøng ñoâng baéc AÁn Ñoä. Naøng Tu Giaø Ña one of the bodhisattva stages. phaùt taâm höùa seõ daâng cuùng cho vò thaàn caây ña caïnh

nhaø moät böõa aên chaùo söõa neáu nhö naøng Tu Ñaït: sanh ñöôïc con trai. Loøng mong öôùc cuûa naøng 1) Sudana (skt)—Tieàn thaân cuûa Ñöùc Thích ñöôïc maõn nguyeän sau khi naøng haï sanh moät Ca Maâu Ni, khi ngaøi boû caû quyeàn haønh chaùu trai. Naøng sai ngöôøi haàu gaùi söûa soaïn nôi ngoâi baùu ñeå tu haïnh boá thí—Sakyamuni cho coâ ñeán leã baùi taï ôn. Khi ra ñeán nôi, ngöôøi as a prince in a former life (previous gaùi thaáy thaùi töû Só Ñaït Ña ngoài döôùi goác caây incarnation), when he forfeited the throne ña, töôûng Ngaøi laø vò thaàn caây hieän ra ñeå thoï by his generosity (almsgiving). nhaän leã vaät, beøn chaïy veà thoâng baùo cho Tu 2) Sudatta (skt)—Teân cuûa tröôûng giaû Caáp Coâ Giaø Ña. Tu Giaø Ña raát vui möøng, mang thöùc aên Ñoäc, ngöôøi nöôùc Xaù Veä, ñaõ daâng cuùng ñöïng trong baùt vaøng ñeán cuùng döôøng cho Ngaøi. ngoâi tònh xaù Kyø Thoï Caáp Coâ Ñoäc Vieân leân Ñaây laø böõa aên duy nhaát cuûa Ñöùc Phaät tröôùc khi Ñöùc Phaät—Well-given, interpreted as a Ngaøi chöùng ñaïo giaùc ngoä sau 49 ngaøy ngoài good giver, beneficient, known as thieàn ñònh döôùi coäi caây Boà Ñeà taïi laøng Boà Ñeà benefactor of orphans, etc. Name of Ñaïo Traøng (Phaät Ñaø Ca Da) trong tieåu bang Anathapindaka, who bestowed the Bihar, mieàn ñoâng baéc AÁn Ñoä—Daughter of a Jetavana vihara on the Buddha. land owner in the vilage of Senani near the Tu Ñaït Ña: Sudatta or Sudana (skt)—See Tu small city of Uruvela during the Buddha's Ñaït (2). time, present-day Urel village which is Tu Ñaït Leâ Xaù Na: Sudarsana (skt)—Coøn goïi situated six miles from the city of Gaya in the laø Thieän Kieán Thieân hay Thieän Quaùn Thieân,

Gaya district of the Bihar state in northeast images, monastery, pagoda, and personal India. Sujata made a promise to the God of the articles used by the Buddha. However, banyan tree near by that she would offer a Buddhists never pray to idols. meal of milk-rice to the God if she gave birth 2) Thôø cuùng Phaät, toå tieân, vaø cha meï quaù to a son. Her wish was fulfilled, the son was vaõng ñaùng ñöôïc khuyeán khích. Tuy nhieân, born, and she sent her maid to prepare the chöõ "thôø cuùng" töï noù ñaõ khoâng thích ñaùng place for the offering. Her maid, finding theo quan ñieåm cuûa ñaïo Phaät. Töø "Baøy toû Siddhartha sitting under the banyan, thought loøng toân kính" coù leõ thích hôïp hôn. Phaät töû that he was the tree-God present in person to khoâng neân muø quaùng thôø phuïng nhöõng thöù receive the offering. She brought the news to naày ñeán noãi queân ñi muïc tieâu chính cuûa Sujata, who in great joy, brought the food in a chuùng ta laø tu haønh. Ngöôøi Phaät töû quyø golden bowl and offered it to him. This was the tröôùc töôïng Phaät ñeå toû loøng toân kính ñaáng only meal of the Buddha previous to the night maø hình töôïng aáy töôïng tröng, vaø höùa seõ of his enlightenment after 49 days of his sitting coá gaéng ñaït ñöôïc nhöõng gì Ngaøi ñaõ ñaït 25 meditation under the Bodhi-Tree which is theá kyû tröôùc, chöù khoâng phaûi sôï Phaät, cuõng located in the Budha-Gaya village in the Bihar khoâng tìm caàu aân hueä theá tuïc töø hình state of northeast India. töôïng aáy—The worship of the Buddha, Tu Giaø Ñaø: Sugata (skt)—Tu Giaø Ña—Tu ancestors, and deceased parents, are Giaø Ñoä—Sa Giaø Ñaø—Toâ Yeát Ña—Sa Baø Yeát encouraged. However, the word "worship" Ña. itself is not appropriate from the Buddhist 1) Haûo Khöù:

Ngöôøi ñi ñuùng ñöôøng—One point of view. The term “Pay homage” who has gone the right way. should be more appropriate. Buddhists do 2) Thieän Theä: Moät trong nhöõng danh hieäu not blindly worship these objects and cuûa Ñöùc Phaät—One of the Buddha’s titles. forget their main goal is to practice. 3) Hoan Ngheânh: Svagata (skt)—Welcome. Buddhists kneel before the image of the Tu Haønh: Carya (skt). Buddha to pay respect to what the image (I) Nghóa cuûa Tu Haønh—The meanings of represents, and promise to try to achieve “Cultivation”—Tu taäp chaùnh phaùp— what the Buddha already achieved 25 Conduct—To observe and do—To centuries ago, not to seek worldly favours cultivate—To practice—To mend one’s from the image. Buddhists pay homage to ways—To cultivate oneself in right the image not because they are fear of the practice—To lead a religious life. Buddha, nor do they supplicate for worldly (II) Taàm quan troïng cuûa vieäc Tu Haønh trong gain. Phaät Giaùo—The importance of Practice in 3) Thöï c haønh laø khía caïnh quan troïng nhaát Buddhism: trong ñaïo Phaät. Ñem nhöõng lôøi Phaät 1) Phaät töû thöôøng coù truyeàn thoáng toân Phaät khuyeâ n daïy ra thöïc haønh trong ñôøi soáng kính Taêng, vaø baøy toû loøng toân kính vôùi xaù haèng ngaøy môùi thöïc söï goïi laø “tu haønh.” lôïi Phaät, nhöõng bieåu töôïng toân giaùo nhö Ñöùc Phaät thöôøng nhaéc nhôû töù chuùng raèng hình aûnh, tònh xaù hay töï vieän. Tuy nhieân, Phaät töû khoâng neân tuøy thuoäc vaøo ngöôøi Phaät töû chaúng bao giôø thôø ngaåu töôïng—It khaùc, ngay caû ñeán chính Ñöùc Phaät, ñeå is traditional for Buddhists to honour the ñöôïc cöùu ñoä. Trong thôøi Ñöùc Phaät coøn taïi Buddha, to respect the Sangha and to pay theá, coù nhieàu ñeä töû hay ngaém nghía veû homage the religious objects of veneration ñeïp cuûa Phaät, neân Ngaøi nhaéc nhôû töù chuùng such as the relics of the Buddha, Buddha raèng: “Caùc oâng khoâng theå nhìn thaáy Ñöùc

Phaät thaät söï baèng caùch ngaém nhìn veû ñeïp 2) Chaân khoâng mang giaøy: Never wear nôi thaân Phaät. Nhöõng ai nhìn thaáy giaùo lyù shoes. cuûa ta môùi thaät söï nhìn thaáy ta.”—The 3) Khoâng giöõ tieàn baïc; neáu coù ai cho thì giaûi most important aspect in Buddhism is to thích roài traû laïi: Never keep money; if put into practice the teaching given by the people offer money because they don’t Buddha. The Buddha always reminded his know, explain and return to them. disciples that Buddhists should not depend 4) Maëc aùo vaù: Wearing patched robes. on others, not even on the Buddha himself, 5) Chæ aên ñoà khaát thöïc: Eating only begged for their salvation. During the Buddha’s food. time, so many disciples admired the 6) Ngaøy chæ aên moät ngoï: Eating only a meal beauty of the Buddha, so the Buddha also a day at noon time. reminded his disciples saying: “You 7) Khoâng aên theâm hay aên saùi giôø: Not to eat cannot see the Buddha by watching the further food or eating in the afternoon. physical body. Those who see my teaching 8) Soáng nôi yeân tænh coâ lieâu: Living in see me.” secluded, solitary place. (III) Lôøi Phaät daïy veà Tu Haønh trong Kinh Phaùp 9) Soáng nôi troáng traûi: Living in the open. Cuù—The Buddha’s teachings on 10) Tham thieàn döôùi goác caây: Meditating Cultivation in the Dharmapada Sutra: under a tree. • Chuyeân laøm nhöõng vieäc khoâng ñaùng laøm, 11) Soáng baát cöù nôi naøo: Living in whatever nhaùc tu nhöõng ñieàu caàn tu, boû

vieäc laønh place. maø chaïy theo duïc laïc, ngöôøi nhö theá duø coù 12) Chæ ngoài chöù khoâng naèm: Sitting only, haâm moä keû khaùc ñaõ coá gaéng thaønh coâng, never lying down. cuõng chæ laø haâm moä suoâng—He who Tu Haønh Kieân Coá: Firmness in observing applies himself to that which should be Buddhist morality. avoided, not cultivate what should be Tu Haønh Lô Laø: To cultivate perfunctorily. cultivated; forgets the good, but goes after Tu Haønh Thoái Chuyeån: Regressive pleasure. It's only an empty admiration cultivation—Nhöùt nieân Phaät taïi tieàn, nhò nieân when he says he admires people who Phaät taïi Taây Thieân, tam nieân vaán Phaät yeáu exert themselves in meditation tieàn—In the first year of cultivation, the (Dharmapada 209). Buddha stands right before our eyes; the Tu Haønh Chaân Chaùnh Khoâng Theå Naøo second year he has already returned to the Töï Khinh Maø Khoâng Coá Gaéng Heát West; third year if someone inquires about the Mình: To cultivate earnestly we cannot look Buddha or request recitations, payment is down on ourselves and not to exert enough required before a few words are spoken or a efforts. few verses recited. Tu Haønh Giaùo Phaùp Vaø Thieàn Ñònh: To Tu Haønh Tinh Taán: To practice diligently. practise the Dharma and meditation. Tu Haønh Truï: Truï thöù ba trong thaäp truï— Tu Haønh Khoå Haïnh: Ascetic practices—Tu Bodhisattva's stage of conduct, the third of his haønh giôùi luaät thanh tònh thaân taâm, coù möôøi hai ten stages. ñieàu khoå haïnh—Practices of precepts to purify ** For more information, please see Thaäp Truï. one's body and mind. There are twelve ascetic Tu Haïnh Phoå Hieàn: To practice the deeds rules: of Samantabhadra—See Möôøi Ñaïi Nguyeän 1) Ñaàu chaúng ñoäi muû: Never wear a hat. cuûa Phoå Hieàn Boà Taùt.

Tu Hoaëc: Tö Hoaëc—Khi tu ñaïo döùt boû moïi khoâng coøn nghieäp naøo nöõa. Con ngöôøi ôû ñôøi nghi hoaëc, meâ muoäi tham, saân, si—Illusion, giaøu coù vaø thoâng minh, ngheøo heøn vaø ngu doát. such as desire, hate, etc., in practice or Moãi ngöôøi moãi khaùc, moãi ngöôøi moät hoaøn caûnh performance, i.e. in the process of attaining rieâng bieät sai khaùc nhau. Phaät töû tin raèng enlightenment. nguyeân nhaân chæ vì moãi ngöôøi taïo nghieäp rieâng ** For more information, please see Tö Hoaëc. bieät. Ñaây chính laø luaät nhaân duyeân hay nghieäp Tu Khoå Haïnh: Recluse—Ascetic quaû, vaø chính nghieäp taùc ñoäng vaø chi phoái taát practices—See Tu Haønh khoå haïnh. caû. Chính nghieäp nôi thaân khaåu yù taïo ra keát quaû, haïnh phuùc hay khoå ñau, giaøu hay ngheøo. Tu Kieân: Tu haønh kieân ñònh—Firmness in Nghieäp khoâng coù nghóa laø soá phaän hay ñònh observing or maintaining; established meänh. Neáu tin vaøo soá phaän hay ñònh meänh thì conviction, i.e. of the bodhisattva of the söï tu taäp ñaâu coøn caàn thieát vaø lôïi ích gì? Differentiated Teaching, that all phenomena in Nghieäp khoâng coá ñònh cuõng khoâng phaûi laø essence are identical. khoâng thay ñoåi ñöôïc. Con ngöôøi khoâng theå ñeå Tu La: Asura (skt)—A Tu La, loaïi quyû thaàn bò giam haõm trong boán böùc töôøng kieân coá cuûa thöôøng ñaùnh nhau vôùi trôøi Ñeá Thích—Demons nghieäp. Ngöôïc laïi, con ngöôøi coù khaû naêng vaø who war with Indra. nghò löïc coù theå laøm thay ñoåi ñöôïc nghieäp. Vaän Tu La Ñaïo: A Tu La ñaïo (thöôøng laø keû hay meänh cuûa chuùng ta hoaøn toaøn tuøy thuoäc vaøo kieám chuyeän gaây goã), moät trong luïc

ñaïo— haønh ñoäng cuûa chính chuùng ta; noùi caùch khaùc, Asura way, or destiny, one of the six paths. chuùng ta chính laø nhöõng nhaø kieán truùc ngoâi nhaø Tu La Quaân: Quaân binh cuûa A Tu La, ñaùnh nghieäp cuûa chính chuùng ta. Tu theo Phaät laø töï nhau vôùi trôøi Ñeá Thích—The army of Asuras, mình chuyeån nghieäp. Chuyeån nghieäp laø chaúng fighting on the asura battlefield against Indra. nhöõng phaûi boû moïi taät xaáu cuûa chính mình, maø Tu La Töûu: Sura (skt)—Röôïu Tu La, cuõng cuõng ñöøng quan taâm ñeán nhöõng haønh ñoäng xaáu ñöôïc dieãn dòch nhö laø A Tu La Töûu nghóa laø cuûa ngöôøi khaùc. Chuùng ta khoâng theå naøo ñoå loãi "khoâng coù röôïu." YÙ noùi caùi gì khoâng hieän cho ai khaùc veà nhöõng khoå ñau vaø baát haïnh cuûa höõu—Wine, spirits, but it is also interpreted as chính mình. Chuùng ta phaûi ñoái dieän vôùi cuoäc asura wine, i.e. the non-existent. soáng chöù khoâng boû chaïy, vì coù choã naøo treân Tu Laø Chuyeån Nghieäp: Duø muïc ñích toái quaû ñaát naày laø choã cho chuùng ta chaïy troán thöôïng cuûa ñaïo Phaät laø giaùc ngoä vaø giaûi thoaùt, nghieäp cuûa mình ñaâu. Vì theá chuùng ta phaûi Ñöùc Phaät cuõng daïy raèng tu laø coäi nguoàn haïnh chuyeån nghieäp baèng caùch tu taäp caùc haïnh laønh phuùc, heát phieàn naõo, heát khoå ñau. Phaät cuõng laø ñeå mang laïi haïnh phuùc cho chính mình, hôn laø moät con ngöôøi nhö bao nhieâu con ngöôøi khaùc, caàu xin hoaëc saùm hoái. Chuyeån nghieäp laø nhöng taïi sao Ngaøi trôû thaønh moät baäc giaùc ngoä thöôøng nhôù tôùi nghieäp, phaûi duøng trí tueä ñeå vó ñaïi? Ñöùc Phaät chöa töøng tuyeân boá Ngaøi laø phaân bieät thieän aùc, laønh döõ, töï do vaø troùi buoäc thaàn thaønh gì caû. Ngaøi chæ noùi raèng chuùng sanh ñeå traùnh nghieäp aùc, laøm nghieäp laønh, hay moïi loaøi ñeàu coù Phaät tính hay haït gioáng giaùc khoâng taïo nghieäp naøo caû. Chuyeån nghieäp coøn ngoä vaø söï giaùc ngoä ôû trong taàm tay cuûa moïi laø thanh loïc töï taâm hôn laø caàu nguyeän, nghi leã ngöôøi, roài nhôø rôøi boû ngai vò Thaùi Töû, cuûa caûi, cuùng kieán hay töï haønh xaùc. Ngoaøi ra, chuyeån vaø quyeàn löïc ñeå tu taäp vaø taàm caàu chaân lyù maø nghieäp coøn laø chuyeån caùi taâm heïp hoøi ích kyû Ngaøi ñaït ñöôïc giaùc ngoä. Phaät töû chuùng ta tu thaønh caùi taâm meán thöông roäng lôùn vaø thaønh khoâng phaûi mong caàu xin aân hueä, maø phaûi tu töïu taâm töø bi baèng caùch thöông xoùt chuùng sanh taäp theo göông haïnh cuûa Ñöùc Phaät, phaûi moïi loaøi. Noùi caùch khaùc, chuyeån nghieäp laø chuyeån nghieäp xaáu thaønh nghieäp laønh hay thaønh töïu töù voâ löôïng taâm, ñaëc bieät laø hai taâm

töø vaø bi. Phaät töû chaân thuaàn neân luoân nhôù raèng means we change the karma of ourselves; trong ñôøi naày ai cuõng phaûi moät laàn cheát, hoaëc changing our karmas by not only giving up our sôùm hoaëc muoän; khi cheát, khoâng ai mang theo bad actions or misdeeds, but also forgiving ñöôïc baát cöù thöù gì cuûa traàn tuïc, chæ coù nghieäp offences directed against us by others. We laønh hay nghieäp döõ do mình taïo ra seõ phaûi theo cannot blame anyone else for our miseries and mình nhö hình vôùi boùng maø thoâi—Although misfortunes. We have to face life as it is and the supreme goal of Buddhism is the supreme not run away from it, because there is no place Enlightenment and liberation, the Buddha also on earth to hide from karma. Performing good taught that Buddhist practice is the source of deeds is indispensable

for our own happiness; happiness. It can lead to the end of human there is no need of imploring favors from suffering and miseries. The Buddha was also a deities or simply showing repentance. man like all other men, but why could he Changing karma also means remembrance of become a Great Enlightened One? The karma and using wisdom to distinguish virtue Buddha never declared that He was a Deity. from evil and freedom from constraint so that He only said that all living beings have a we are able to avoid evil deeds, to do Buddha-Nature that is the seed of meritorious deeds, or not to create any deeds Enlightenment. He attained it by renouncing at all. Changing karma also means to purify his princely position, wealth, prestige and our minds rather than praying, performing power for the search of Truth that no one had rites, or torturing our bodies. Changing karma found before. As Buddhist followers, we also means to change your narrow-minded practice Buddhist tenets, not for entreating heart into a heart full of love and compassion favors but for for following the Buddha's and accomplish the four boundless hearts, example by changing bad karmas to good ones especially the hearts of loving-kindness and or no karma at all. Since people are different compassion. True Buddhists should always from one another, some are rich and remember that sooner or later everyone has to intelligent, some are poor and stupid. It can be die once. After death, what can we bring with said that this is due to their individual karma, us? We cannot bring with us any worldly each person has his own circumstances. possessions; only our bad or good karma will Buddhists believe that we reap what we have follow us like a shadow of our own. sown. This is called the law of causality or Tu Lôïi: Surya (skt)—Tu Lôïi Da. karma, which is a process, action, energy or 1) Maët Trôøi: The sun. force. Karmas of deeds, words and thoughts all 2) Teân cuûa moät loaøi Daï Xoa, nguôøi cai quaûn produce an effect, either happiness or maët trôøi: Name of a yaksa, the ruler of the miseries, wealth or poverty. Karma does not sun. mean "determinism," because if everything is Tu Lôïi Da: See Tu Lôïi (1). predetermined, then there would be no free Tu Luyeän: To cultivate and to train. will and no moral or spiritual advancement. Tu Ma Ñeà: Sumati (skt)—Coøn goïi laø Tu Ma Karma is not fixed, but can be changed. It Ñaàu, Taøu dòch laø Dieäu YÙ, Haûo YÙ, bieät danh cannot shut us in its surroundings indefinitely. cuûa coõi Taây Phöông Cöïc Laïc cuûa Ñöùc Phaät A On the contrary, we all have the ability and Di Ñaø—Of wonderful meaning, or wisdom, the energy to change it. Our fate depends entirely abode of Amitabha, his Pure Land. on our deeds; in other words, we are the architects of our karma. Cultivating in Tu Ma Ñeà Tröôûng Giaû Kinh: Kinh Ñöùc accordance with the Buddha's Teachings Phaät giaûng veà voâ thöôøng sau caùi cheát cuûa con trai gia ñình tröôûng giaû Tu Ma Ñeà (sau khi con

trai Tu Ma Ñeà tröôûng giaû trong thaønh Vöông tònh—A Buddha who is entirely pure, or very Xaù cheát, hai oâng baø tröôûng giaû buoàn raàu khoân placid. xieát, nhaân ñoù Phaät thuyeát Kinh Tu Ma Ñeà, noùi Tu Phöôùc: Nhöõng caùch thöïc haønh khaùc nhau veà taát caû caùc phaùp ñeàu voâ thöôøng ñeå khuyeán cho Phaät töû, nhö thöïc haønh boá thí, in kinh aán duï hoï tu)—A sutra about the impermanence of toáng, xaây chuøa döïng thaùp, trì trai giöõ giôùi, vaân life, preached by the Buddha after the

death of vaân. Tuy nhieân, taâm khoâng ñònh tónh, khoâng Sumati's son in Rajagaha. chuyeân chuù thöïc taäp moät phaùp moân nhöùt ñònh Tu Ma Na: Sumana (skt)—Coøn goïi laø Tu thì khoù maø ñaït ñöôïc nhaát taâm. Do ñoù khoù maø Maïn Na, laø teân moät loaøi hoa nhö hoa laøi lôùn vaõng sanh Cöïc Laïc—Sundry practices— raát thôm, caây cao töø 4 ñeán 5 boä Anh, xoøe ra Practices of blessing—Various practices for a xung quanh nhö caùi loïng, boâng maøu vaøng lôït—Buddhist such as practicing charity, distributing A plant 4 or 5 feet high with light yellow free sutras, building temples and stupas, flowers, the "great flowered jasmine." keeping vegeterian diet and precepts, etc. Tu Maïn Na: See Tu Ma Na. However, the mind is not able to focus on a Tu Mi: Beard and eyebrows (man). single individual practice and it is difficult to achieve one-pointedness of mind. Thus, it is Tu Mi Nam Töû: A man—To be a man. difficult to be reborn in the Pure Land. Tu Nhaãn: Boà Taùt tu taäp thaäp hoài höôùng vaø Tu Saùm: Pheùp tu saùm hoái (phaùt nguyeän trì Trung Quaùn thaáy raèng chö phaùp, söï lyù ñeàu tuïng saùm hoái moãi ngaøy, hoaëc tröôùc töôïng Phaät dung hoøa neân sanh tu nhaãn—Bodhisattvas who laøm leã aên naên saùm hoái. Trì tuïng saùm hoái roài practice the ten kinds of dedication and phaûi aên ôû cho chaân chính, khoâng phaïm ba meditation of the mean, have patience in all nghieäp thaân, khaåu, yù)—To undergo the things for they see that all things, phenomena discipline of penitence. and noumena, harmonize. Tu Nieát Maät Ñaø: Sunirmita or Nirmanarati Tu Só: Monk—Priest. (skt)—Teân cuûa coõi trôøi hay chö Thieân Laïc Tu Sinh: Do tu haønh maø coù ñöôïc (tu chöùng), Hoùa—Heavens or devas of joyful khaùc vôùi ñöôïc nhôø töï nhieân phaùp—That which transformation. is produced by cultivation, or observance. Tu Phaät: To practise Buddha's truth—Theo Tu Sôû Ñoaïn: Qua thöïc taäp caét ñöùt moïi aûo Thieàn sö Dogen thì tu Phaät laø hoïc laáy chính aûnh—To cut off illusion in practice or mình, hoïc laáy chính mình laø töï queân chính performance. mình, töï queân chính mình laø kinh qua vaïn Tu Taùnh: To cultivate the nature. phaùp, kinh qua vaïn phaùp laø buoâng boû thaân taâm Tu Taét: Con ñöôøng deã—Phaùp moân Tònh Ñoä mình vaø thaân taâm cuûa ngoaïi traàn—According döïa vaøo caû töï löïc laãn tha löïc töø chö Phaät vaø to Zen Master Dogen, to learn the Buddha's chö Boà taùt—Easy path of practice—The Pure truth is to learn ourselves, to learn ourselves is Land method which relies on both self-power to forget ourselves, to forget ourselves is to be and other-power, the power and assistance of experienced by the myriad dharmas, to be the Buddhas or Boddhisattvas. experienced by the myriad dharmas is to let Tu Taäp: To practice—To practice the path — our body-and-mind, and the body-and-mind of To practice the Dharma—To cultivate— external world fall away (Shobogenzo—Book Cultivation. 1 p. 34). Tu Taäp Baùt Thaùnh Ñaïo: To develop the Tu Phieán Ña Phaät: Susanta (skt)—Teân cuûa Noble Eightfold Path—Theo Töông Öng Boä Tu Phieán Ña Phaät, moät vò Phaät cöïc kyø thanh Kinh, Phaåm Taàm Caàu, Ñöùc Phaät ñaõ daïy raèng

ñeå tu taäp Baùt Thaùnh Ñaïo, caùc Tyø Kheo phaûi tu • Lieãu Tri Tam Höõu: The full understanding taäp phaùt trieån nhöõng phaùp sau ñaây—In the of all three kinds of existence. Connected Discourses of the Buddha, Chapter • Ñoaïn Dieät Tam Höõu: The

utter destruction Esanavaggo (Searches), the Buddha taught that of all three kinds of existence. in order to develop the Noble Eightfold Path • Ñoaïn Taän Tam Höõu: The abandoning of the Bhikkhus should develop the followings: all three kinds of existence. (A) Tam Caàu—Three searches: (E) Tam Khoå—Three kinds of suffering: • Thaéng Tri Tam Taàm Caàu: Direct • Thaéng Tri Tam Khoå: The direct knowledge of the three searches—See knowledge of all three kinds of Tam Chuûng Taàm Caàu. suffering—See Tam Khoå. • Lieãu Tri Tam Taàm Caàu: Parinna (p)—Full • Lieãu Tri Tam Khoå: The full understanding understanding of the three searches. of all three kinds of suffering. • Ñoaïn Dieät Tam Taàm Caàu: Parikkaya • Ñoaïn Dieät Tam Khoå: The utter destruction (p)—The utter destruction of the three of all three kinds of suffering. searches. • Ñoaïn Taän Tam Khoå: The abandoning of • Ñoaïn Taän Tam Taàm Caàu: Pahana (p)— all three kinds of suffering. The abandoning of the three searches. (F) Tam Hoang Vu—Three kinds of (B) Tam Kieâu Maïn—Three kinds of barrenness: arrogance: • Thaéng Tri Tam Hoang Vu: The direct • Thaéng Tri Tam Kieâu Maïn: The direct knowledge of all three kinds of knowledge of all three kinds of barrenness—See Tam Hoang Vu. arrogance—See Tam Kieâu Maïn. • Lieãu Tri Tam Hoang Vu: The full • Lieãu Tri Tam Kieâu Maïn: The full understanding of all three kinds of understanding of all three kinds of barrenness. arrogance. • Ñoaïn Dieät Tam Hoang Vu: The utter • Ñoaïn Dieät Tam Kieâu Maïn: The utter destruction of all three kinds of destruction of all three kinds of arrogance. barrenness. • Ñoaïn Taän Tam Kieâu Maïn: The • Ñoaïn Taän Tam Hoang Vu: The abandoning of all three kinds of abandoning of all three kinds of arrogance. barrenness. (C) Tam Laäu Hoaëc—Three taints: (G) Tam Caáu Nhieãm—Three stains: • Thaéng tri Tam Laäu Hoaëc: The direct • Thaéng Tri Tam Caáu Nhieãm: The direct knowledge of all three taints—See Tam knowledge of all three stains—See Tam Laäu Hoaëc. Caáu Nhieãm. • Lieãu Tri Tam Laäu Hoaëc: The full • Lieãu Tri Tam Caáu Nhieãm: The full understanding of all three taints. understanding of all three stains. • Ñoaïn Dieät Tam Laäu Hoaëc: The utter • Ñoaïn Dieät Tam Caáu Nhieãm: The utter destruction of all three taints. destruction of all three stains. • Ñoaïn Taän Tam Laäu Hoaëc: The • Ñoaïn Taän Tam Caáu Nhieãm: The abandoning of all three taints. abandoning of all three stains. (D) Tam Höõu—Three kinds of existence: (H) Tam Dao Ñoäng—Three kinds of troubles: • Thaéng Tri Tam Höõu: The direct • Thaéng Tri Tam Dao Ñoäng: The direct knowledge of all three kinds of knowledge of three kinds of troubles— existence—See Tam Höõu (B). See Tam Dao Ñoäng.

• Lieãu Tri Tam Dao Ñoäng: The full • Ñoaïn Taän Töù AÙch Phöôïc: The abandoning understanding of three kinds of troubles. of four bonds. • Ñoaïn Dieät Tam Dao Ñoäng: The utter (M) Töù Chaáp Thuû—Four kinds of clinging: destruction of three kinds of troubles. • Thaéng Tri Töù Chaáp Thuû: The direct • Ñoaïn Taän Tam Dao Ñoäng: The knowledge of four kinds of clinging—See abandoning of three kinds of troubles. Töù Chaáp Thuû. (I) Tam Thoï—Three Feelings: • Lieãu Tri Töù Chaáp Thuû: The full • Thaéng Tri Tam Thoï: The direct understanding of four kinds of clinging. knowledge of three feelings—See Tam • Ñoaïn Dieät Töù Chaáp Thuû: The utter Thoï. destruction of

four kinds of clinging. • Lieãu Tri Tam Thoï: The full understanding • Ñoaïn Taän Töù Chaáp Thuû: The abandoning of three feelings. of four kinds of clinging. • Ñoaïn Dieät Tam Thoï: The utter destruction (N) Töù Heä Phöôïc—Four knots: of three feelings. • Thaéng Tri Töù Heä Phöôïc: The direct • Ñoaïn Taän Tam Thoï: The abandoning of knowledge of four knots—See Töù Heä three feelings. Phöôïc. (J) Tam Khaùt AÙi—Three Cravings: • Lieãu Tri Töù Heä Phöôïc: The full • Thaéng Tri Tam Khaùt AÙi: The direct understanding of four knots. knowledge of three kinds of craving—See • Ñoaïn Dieät Töù Heä Phöôïc: The utter Tam Khaùt AÙi. destruction of four knots. • Lieãu Tri Tam Khaùt AÙi: The full • Ñoaïn Taän Töù Heä Phöôïc: The abandoning understanding of three kinds of craving. of four knots. • Ñoaïn Dieät Tam Khaùt AÙi: The utter (O) Nguõ Duïc—Five cords of sensual pleasure: destruction of three kinds of craving. • Thaéng Tri Nguõ Duïc: The direct knowledge • Ñoaïn Taän Tam Khaùt AÙi: The abandoning of five cords of sensual pleasure—See of three kinds of craving. Nguõ Duïc. (K) Töù Boäc Löu—Four floods: • Lieãu Tri Nguõ Duïc: The full understanding • Thaéng tri Töù Boäc Löu: The direct of five cords of sensual pleasure. knowledge of four floods—See Töù Boäc • Ñoaïn Dieät Nguõ Duïc: The utter destruction Löu. of five cords of sensual pleasure. • Lieãu Tri Töù Boäc Löu: The full • Ñoaïn Taän Nguõ Duïc: The abandoning of understanding of four floods. five cords of sensual pleasure. • Ñoaïn Dieät Töù Boäc Löu: The utter (P) Nguõ Trieàn Caùi—Five hindrances: destruction of four floods. • Thaéng Tri Nguõ Trieàn Caùi: The direct • Ñoaïn Taän Töù Boäc Löu: The abandoning of knowledge of five hindrances—See Nguõ four floods. trieàn Caùi. (L) Töù AÙch Phöôïc—Four bonds: • Lieãu Tri Nguõ Trieàn Caùi: The full • Thaéng Tri Töù AÙch Phöôïc: The direct understanding of five hindrances. knowledge of four bonds—See Töù AÙch • Ñoaïn Dieät Nguõ Duïc: The utter destruction Phöôïc. of five hindrances. • Lieãu Tri Töù AÙch Phöôïc: The full • Ñoaïn Taän Nguõ Duïc: The abandoning of understanding of four bonds. five hindrances. • Ñoaïn Dieät Töù AÙch Phöôïc: The utter (Q) Nguõ Thuû Uaån—Five aggregates subject destruction of four bonds. to clinging:

• Thaéng Tri Nguõ Thuû Uaån: The direct • Ñoaïn Taän Thaát Tuøy Mieân: The knowledge of five aggregates subject to abandoning of seven underlying clinging—See Nguõ Thuû Uaån. tendencies. • Lieãu Tri Nguõ Thuû Uaån: The full Tu Taäp Caên Laønh: To cultivate good roots. understanding of five aggregates subject Tu Taäp Ñaïo Ñöùc: Cultivation of morality. to clinging. Tu Taäp Ñaïo Ñöùc Vaø Tinh Thaàn: To • Ñoaïn Dieät Nguõ Thuû Uaån: The utter cultivate moral and spiritual growths. destruction of five aggregates subject to Tu Taäp Löïc: Löïc ñaït ñöôïc qua quaù trình tu clinging. taäp—The power acquired by the practice of all • Ñoaïn Taän Nguõ Thuû Uaån: The abandoning good conduct—The power of habit. of five aggregates subject to clinging. (R) Nguõ Haï Phaàn Keát—Five lower fetters: Tu Taäp Moät Mình: To ordain oneself • Thaéng Tri Nguõ Haï Phaàn Keát: The direct Tu Taäp Thieàn: Tu taäp Thieàn goàm coù ba caáp knowledge of five lower fetters—See Nguõ vaø moãi caáp coù boán caùch—To practice Haï Phaàn Keát. meditation consists of three grades and each • Lieãu Tri Nguõ Haï Phaàn Keát: The full grade has four kinds, to make the total of

understanding of five lower fetters. twelve ways. • Ñoaïn Dieät Nguõ Haï Phaàn Keát: The utter 1-4) Töù Thieàn Saéc Giôùi: Rupadhatu (skt)— destruction of five lower fetters. Four form-realm-meditations—Saéc Giôùi • Ñoaïn Taän Nguõ Haï Phaàn Keát: The Thieàn laáy Saéc Giôùi Thieân laøm ñoái töôïng— abandoning of five lower fetters. The four form-realm-meditations have the (S) Nguõ Thöôïng Phaàn Keát—Five higher form-heaven as their objective—See Töù fetters: Thieàn Thieân. • Thaéng Tri Nguõ Thöôïng Phaàn Keát: The 5-8) Töù Thieàn Voâ Saéc Giôùi: Arupadhatu direct knowledge of five higher fetters— (skt)—Four formless-realm-meditations— See Nguõ Thöôïng Phaàn Keát. Voâ Saéc Giôùi Thieàn laáy Voâ saéc Giôùi Thieân • Lieãu Tri Nguõ Thöôïng Phaàn Keát: The full laøm ñoái töôïng. Theo truyeàn thuyeát, Ñöùc understanding of five higher fetters. Phaät tu taäp Voâ saéc thieàn vôùi Arada • Ñoaïn Dieât Nguõ Thöôïng Phaàn Keát: The Kalama, moät nhaø tu khoå haïnh ñaõ ñaït ñöôïc utter destruction of five higher fetters. traïng thaùi Thöùc Voâ Bieân; vaø vôùi Udraka • Ñoaïn Taän Nguõ Thöôïng Phaàn Keát: The Ramaputra, moät nhaø tu khoå haïnh khaùc ñaõ abandoning of five higher fetters. ñaït ñöôïc traïng thaùi cao nhaát laø Phi töôûng (T) Thaát Tuøy Mieân—Seven underlying phi phi töôûng xöù ñònh. Cuoái cuøng Ñöùc Phaät tendencies: ñaõ vöôït qua caùc thaày mình, vaø, khoâng coøn • Thaéng Tri Thaát Tuøy Mieân: The direct gì ñeå hoïc hoûi nöõa, Ngaøi töï daán böôùc treân knowledge of seven underlying con ñöôøng cuûa mình, maëc cho nhöõng lôøi tendencies—See Thaát Tuøy Mieân. yeâu caàu noàng haäu cuûa hai nhaø tu khoå haïnh • Lieãu Tri Thaát Tuøy Mieân: The full kia, môøi Ngaøi ôû laïi ñeå daïy cho caùc ñoá ñeä understanding of seven underlying cuûa hoï—Four formless-realm-meditations tendencies. have the formless heaven as their • Ñoaïn Dieät Thaát Tuøy Mieân: The utter objective. It is a well-known fact that in destruction of seven underlying the Buddha’s career he practiced the tendencies. formless dhyana with Arada Kalama, and ascetic who attained the mental state of

boundless consciousness, and Udraka Tu Tieân: Tu theo Laõo giaùo, nghóa laø luyeän Ramaputra, another ascetic who reached “Tröôøng sanh.” Tuy nhieân, Phaät töû chôn thuaàn the highest stage of being neither chuùng ta ai cuõng bieát raèng chö Tieân treân coõi conscious nor unconscious. Finally, the trôøi ñeàu coù thoï maïng, khi heát phöôùc baùo vaãn would-be Buddha surpassed his teachers phaûi traàm luaân—To practice Taoism means to and, having found no more to learn from regard the preservation of the body and mind them, went his own way in spite of their as an ideal, to be reborn in the Celestial realm eager requests to stay and train their with a definite life-span, once one’s blessings respective pupils—See Töù Khoâng Xöù. end one may be fallen down into the evil 9-12) Töù Voâ Löôïng Thieàn: Apramana-dhyana paths. (skt)—Voâ löôïng thieàn hoaøn toaøn gioáng Tu Tính: Tu chænh reøn luyeän thaân taâm ñeå trôû nhö thieàn cuûa heä thoáng Du Giaø. Vaán ñeà veà caùi baûn taùnh thanh tònh cuûa chuùng sanh beân naøo vay möôïn beân naøo, chuùng ta (Phaät taùnh)—To cultivate the nature; the khoâng theå noùi ñöôïc. Caû hai ñeàu mang chaát natural proclivity. Phaät giaùo—The measureless-meditations Tu Tính Baát Nhò Moân: Tu tính chaúng phaûi are exactly identical with those of the hai moân

(tu laø tu chænh reøn luyeän thaân taâm, Yoga system. Which one is indebted to the tính laø caùi baûn tính voán thanh tònh hay Phaät other we cannot say. Both look quite taùnh cuûa chuùng sanh, hai leõ aáy chaúng khaùc Buddhistic—See Töù Voâ Löôïng Taâm. nhau neân goïi laø tu tính baát nhò moân)—The • Töø: Matri (skt)—Benevolence—Ban vui identity of cultivation and the cultivated. cho ngöôøi—To give joy to others. Tu Tænh: To improve—To mend one's ways. • Bi: Karuna (skt)—Mercy—Cöùu khoå—To remove the suffering of others. Tu Tònh Ñoä Ít Bò Ma Caûnh Nhôø Coù • Hyû: Mudita (skt)—Cheerfulness—Vui Thaàn Löïc Cuûa Chö Phaät; Traùi Laïi, söôùng haïnh phuùc—To keep oneself happy. Ngöôøi Tu Thieàn Gaëp Nhieàu Ma Caûnh Vì • Xaû: Upeksa (skt)—Indifference. Chæ Nöông Vaøo Töï Löïc: Those who Tu Taäp Thieän Taâm: To cultivate a good practice Reciting Amitabha Buddha's name heart—To plant a good heart. seldom encounter demonic occurrences owing Tu Thaân: To improve oneself. to the Buddhas' powers; Zen practitioners, on Tu Thieàn Luïc Dieäu Moân: Saùu cöûa huyeàn the contrary, face many demonic occurrences dieäu trong tu taäp thieàn ñònh, ña phaàn laø thöïc because they rely only on their strength (self- taäp thôû—The six mysterious gates or ways of power). practicing meditation, consisting mostly of Tu Vieän: Nunnery—Convent—Monastery. breathing exercises. Tu Xuaát: To abandon the Buddhist order. ** For more information, please see Luïc Dieäu Tuù: Theâu treân vaûi—To embroider. Moân. Tuù Dieäu: Nhò thaäp baùt tuù vaø thaát dieäu—The Tu Thieän: Tu taäp thieän phaùp, ñoái laïi vôùi baåm twenty-eight constellations and seven taùnh thieän—To cultivate goodness—The luminaries. goodness that is cultivated, in contrast with Tuù Lôïi Maät Ña: Suryamitra (skt)—Thaàn natural goodness. Maët Trôøi—The sun-god. Tu Thieän Ñeà: Subhuti (skt)—See Tu Boà Ñeà Tuù Naêng: Thaàn Tuù vaø Hueä Naêng, hai vò toå in Vietnamese-English Section. cuûa Phaät Giaùo Nam vaø Baéc Trung Hoa sau Tu Thö: To write books. Nguõ Toå Hoaèng Nhaãn—Shen-Hsiu and Hui-

Neng, the two patriarchs of South and North If only no thought arises, will the whole world Chinese Buddhism after the fifth patriarch reveal itself. Hung-Jen. Once the six sense-organs agitate, it will be **For more information, please see Thaàn Tuù, clouded. and Hueä Naêng. Trying to eliminate afflictions simply worsens Tuù Phaät: Böùc hình Phaät ñöôïc theâu treân vaûi— the ailment, Embroidered picture of a Buddha. Hoping to reach true nature is equally wrong. Tuù Taøi Tröông Chuyeát: Zhang-Juo Hsiu- Just live in accordance with circumstances, Ts'ai—Moät hoâm Tuù Taøi Tröông Chuyeát ñeán Nirvana and samsara are just the real flowers. tham vaán Thieàn Sö Thaïch Söông. Sö hoûi: "OÂng Tuø: teân gì?" Tröông Chuyeát ñaùp: "Daï con teân 1) (a): Stagnant (water). Tröông Chuyeát." Sö lieàn noùi: "Trong ñaây caùi 2) (n): Prison—Jail—Gaol. xaûo coøn khoâng coù, huoáng laø caùi chuyeát (vuïn Tuø Haõm: To live shut up. vaèn)." Tuù Taùi Tröông Chuyeát boãng tænh ngoä vaø Tuø Tuùng: Not having enough room (space) laøm baøi keä: for action. "Quang minh tòch chieáu bieán haø sa Tuï: Samasa (skt)—Tuï hoïp—Assemble— Phaøm Thaùnh haøm linh coäng ngaõ gia Collect—An assemblage. Nhaát nieäm baát sanh toaøn theå hieän Tuï Chuùng: To assemble—To gather. Luïc caên taøi ñoäng bò vaân giaø Tuï Ñeá: Samudaya

(skt)—Dieäu Ñeá thöù nhì Phaù tröø phieàn naõo truøng taêng beänh trong Töù Dieäu Ñeá, töùc "taäp ñeá," hay khoå ñau Thuù höôùng chan nhö toång thò taø phieàn naõo gaây ra bôûi duïc voïng—The second of Tuøy thuaän chuùng duyeân voâ quaùi ngaïi the four dogmas, that of "accumulation," i.e. Nieát Baøn sanh töû ñaúng khoâng hoa." that suffering is caused by the passions—See (Saùng soi laëng leõ khaép haø sa Töù Dieäu Ñeá. Phaøm Thaùnh haøm linh chung moät nhaø Moät nieäm chaúng sanh toaøn theå hieän Tuï Hoïp: Tuï taäp—To cluster—To flock Saùu caên vöøa ñoäng bò che loøa (meet—come) together—To assemble. Muoán tröø phieàn naõo caøng theâm beänh Tuï Maït: Theá giôùi hieän töôïng hay caùc phaùp voâ Höôùng ñeán chaân nhö thaûy ñeàu taø thöôøng ñöôïc ví vôùi boït nöôùc, coù ñoù roài maát Tuøy thuaän caùc duyeân khoâng quaùi ngaïi ñoù—The phenomenal world likened to Nieát Baøn sanh töû thaûy khoâng hoa). assemble scum, or bubbles. One day Zhang-Juo Hsiu-Ts'ai came to Tuï Taäp: See Tuï Hoïp. interview Master Shih-Shuang-Qing-Chu. Tuaân: Tuaân theo: To obey—To follow—To Shih-Shuang asked: "What is your name?" observe—To comply with—To accord with. Zhang-Juo said: "Venerable, my name is Tuaân Haønh: To carry out—To execute—To Zhang-Juo." Shih-Shuang then said: "Here, the perform. skillful does not even exist let alone the Tuaân Leänh: To obey an order. clumsy ('Juo' in Chinese means 'clumsy')." Tuaân Maïng: To obey a command. Zhang-Juo instantly got awakened and composed the following verse: Tuaân Theo: See Tuaân. "The brilliant light silently shines throughout Tuaân Thuû: To follow—To observe—To obey themyriad worlds, and keep, e.g. the rules. Saints, human beings, and living creatures are Tuaán Kieät: Talented man. all living under one roof. Tuaán Phaùp: Severe laws.

Tuaán Tuù: Refined—Elegant. h) Nhaø Sa Di: Nôi ñeå caùc vò Sa Di tham vaán Tuaàn: veà thieàn—Room for Sramanera or novice 1) Theo hay thaùp tuøng: To follow—To accord monks to ask and practice meditation. with. Tuaàn Giaùo: See Tuaàn Tích. 2) Thôøi gian 10 ngaøy hay 10 naêm: A period Tuaàn Hoûa: See Tuaàn Canh. of ten days and/or ten years—A decade. Tuaàn Hoaøn: Pradaksina (skt)—Ñi voøng vai 3) Thôøi gian 7 ngaøy: A period of seven phaûi höôùng veà ñaáng toân quyù—Moving around days—Week. so that the right shoulder is towards the object 4) Moät voøng—Round. of reverence—To circulate. 5) Tuaân theo: To accord with—According Tuaàn Kieåm: Patrol and control. to—To follow. Tuaàn Leã: A week. 6) Tuaàn haønh—Patrol—To go on patrol—To Tuaàn Lieâu: Tuaàn haønh phoøng oác trong töï wander about—To inspect. vieän—To inspect all the buildings of a Tuaàn AÙn: Tuaàn haønh vaø ghi nhaän nhöõng than monastery. phieàn trong töï vieän—To patrol and receive any Tuaàn Nhaät: Ten days. complaints. Tuaàn Phoøng: Patrol. Tuaàn Binh: Soldier on patrol. Tuaàn Phuïc: Submissive. Tuaàn Canh: Ngöôøi canh tuaàn hoûa hoaïn veà ñeâm—To patrol as night-watchman, or Tuaàn San: Weekly newspaper. guarding against fire. Tuaàn Sau: Next week. Tuaàn Döông Haïm: Cruiser. Tuaàn Thaùm: Reconnaisance. Tuaàn Ñôn: The ten days' account in a Tuaàn Thaân Quaùn: Thaân Nieäm Xöù Quaùn— monastery. Thieàn quaùn chi tieát veà söï baát tònh cuûa thaân Tuaàn Ñöôøng: (quaùn thaân baát tònh töø ñaàu tôùi chaân, 36 boä phaän 1) Canh tuaàn töï vieän—To patrol, or ñeàu laø baát tònh), moät trong töù nieäm xöù—The

circumambulate the hall. meditation which observes the body in detail 2) Nhaø Taêng—A monk's halls: and considers its filthiness, one of the four a) Nhaø Truï Trì: Nôi uoáng traø vaø ngoài thieàn— foundations of mindfulness. The tea hall. Tuaàn Tích: Tuaàn Giaùo—Caàm gaäy ñi du hoùa b) Nhaø Ñaïi Chuùng: Nôi hoïp chuùng tuïng hay ñi giaûng ñaïo caùc nôi—To walk about with nieäm—The assembly hall. a metal staff, i.e. to teach. c) Nhaø Thuû Toïa: Nôi ngoài thieàn—The Tuaàn Tieåu: See Tuaàn Haønh. meditating hall. Tuaàn Töï: Theo thöù töï—To follow in order. d) Nhaø Duy Na: Nôi duøng vaøo caùc ngaøy Tuaát: Giôø Tuaát töø 7 ñeán 9 giôø toái—The "Su" Thaùnh Tieát—Room for supervisor of hour from 7 to 9 P.M. monks. Tuùc: e) Nhaø Tham Ñaàu: Nôi duøng cho khaùch 1) Chaân: Foot—Leg. Taêng—Room for guest monks. 2) Ñaày ñuû: Enough—Full. f) Nhaø Ñoâ Töï: Nhaø kho—The storage. 3) Choã truù nguï qua ñeâm: A halting place g) Nhaø Thænh Khaùch Thieâu Höông: Nôi uoáng where one passes the night—Stay. traø cuûa khaùch Taêng—Tea Room for guest 4) Xöa kia: Former—Early. monks. Tuùc Baùo: Quaû baùo caûm öùng töø nghieäp nhaân ôû ñôøi tröôùc, hay haäu quaû cuûa nhöõng haønh ñoäng

trong tieàn kieáp—The consequence of deeds ngaï quyû, suùc sanh, laên loùc luaân hoài, ñoù laø tuùc done in former existence. meänh)—Previous life or lives. Tuùc Caên: Coäi caên ñöôïc vun troàng trong tieàn Tuùc Maïng Löïc: Khaû naêng cuûa Phaät, bieát kieáp—The root of one's present lot planted in tröôùc luaân hoài sanh töû trong quaù khöù—The previous existence. Buddha-power to know all previous Tuùc Chaáp: Baûn chaát thieän aùc chaáp tröôùc töø transmigrations. ñôøi tröôùc vaø ñöôïc löu laïi trong taâm cho ñeán ñôøi Tuùc Maïng Minh: Tueä giaùc nhìn thaáy nhöõng naày—The character acquired in a previous ñieàu kieän sanh töû trong tieàn kieáp cuûa mình vaø existence and maintained. cuûa ngöôøi. Tueä giaùc cuûa moät vò A La Haùn—Tuùc Chaáp Khai Phaùt: Quaû hieän taïi do Insight into the mortal conditions of self and nhöõng thieän caên ñaõ gieo troàng töø trong tieàn others in previous lives—The knowledge of kieáp ñeán nay môùi naåy nôû—The present the arhat of his own and other previous fruition of the meritorious character developed transmigrations. in previous existence. Tuùc Maïng Thoâng: Purvanivasanusmrti Tuùc Chænh: Grave and correct. (skt)—Moät trong luïc thoâng, khaû naêng nhìn thaáy Tuùc Daï: Nghæ laïi ñeâm tröôùc trong caùc cuoäc vaø nhôù laïi tieàn kieáp cuûa mình vaø cuûa ngöôøi. leã—To stay the night, the previous night Ñaây laø trí hueä cuûa moät vò Phaät—The Divine before any special services or ceremony. knowledge—One of the six transcendental powers, can remember past lives—Knowledge Tuùc Dieäu: Hai möôi taùm choøm sao vaø thaát ñaïi of former past lives of one's own and of huøng tinh—The twenty-eight constellations others—Buddha-knowledge of all forms of and seven luminaries. previous existence of self and others—See Tuùc Duyeân: Nhaân duyeân truyeàn laïi töø tieàn Luïc Thoâng. kieáp—Causation or inheritance from previous Tuùc Meänh: See Tuùc Maïng. existence. Tuùc Kî: Ñeâm tröôùc ngaøy leã thoï trai—The Tuùc Meänh Löïc: Moät trong Thaäp Löïc cuûa Nhö Lai—One of ten Buddha-powers—See night before a fast day. Thaäp Löïc (9). Tuùc Löï Thieàn Sö: Zen Master Tuùc Löï— Tuùc Meänh Minh: See Tuùc Maïng Minh. Thieàn sö Vieät Nam,

queâ taïi Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Thoâng Thieàn, vaø laø phaùp töû Tuùc Meänh Thoâng: See Tuùc Maïng Thoâng. ñôøi thöù 14 doøng Thieàn Voâ Ngoân Thoâng. Veà Tuùc Muïc: Theo Keith trong Trung Anh Phaät sau, ngaøi truï taïi chuøa Thoâng Thaùnh ñeå daïy Hoïc Töø Ñieån, Tuùc Muïc laø teân cuûa vò Tieân thieàn. Nôi vaø luùc naøo ngaøi thò tòch vaãn chöa ai nhaân ñaàu tieân noùi veà thuyeát Nhaân Minh. Taùc roõ—A Vietnamese Zen master from North phaåm cuûa oâng goàm naêm quyeån—According to Vietnam. He was a disciple of Zen master Keith in The Dictionary of Chinese Buddhist Thoâng Thieàn, and became the dharma heir of Terms, this is the name of Aksapada Gotama, the fourteenth generation of the Wu-Yun- to whom is ascribed the beginning of logic; his T'ung Zen Sect. Later, he stayed at Thoâng work is seen in five books of aphorism on the Thaùnh Temple to teach Zen. His whereabout Nyaya. and when he passed away were unknown. Tuùc Nghieäp: Nghieäp tieàn kieáp—Former Tuùc Maïng: Tieàn kieáp hay cuoäc soáng ôû nhöõng karma, the karma of previous existence. ñôøi tröôùc (Phaät cho raèng ngöôøi ñôøi ñeàu coù cuoäc Tuùc Nguyeän: Nguyeän voïng töø trong tieàn soáng trong ñôøi quaù khöù, hoaëc laø trôøi, ngöôøi, kieáp—A vow made in a former existence.

Tuùc Nguyeän Löïc: Löïc taùc duïng cuûa nguyeän Tuùc Truï Tuøy Nieäm Trí Chöùng Thoâng: voïng voá coù trong tieàn kieáp—The power of an Phaät trí bieát ñöôïc tieàn kieáp cuûa chính mình vaø ancient vow. chuùng sanh—The Buddha-knowledge of the Tuùc Nhaân: Nghieäp nhaân, caû thieän laãn aùc, ñaõ former incarnations of himself and others. gieo troàng töø nhieàu ñôøi tröôùc—Good or evil Tuùc Tröïc: To attend at all time. cause in previous existence. Tuùc Vöông Hoa: Naksatra-raja- Tuùc Phuùc: Phuùc ñöùc thieän caên ñôøi tröôùc hay sankusumitabhijna (skt)—Moät vò Boà Taùt trong phuùc nghieäp tieàn kieáp—Happy karma from Kinh Dieäu Phaùp Lieân Hoa—King of the star- previous existence. flower, a bodhisattva in the Wonder Lotus Tuùc Taùc: Nhöõng haønh ñoäng hay taùc nghieäp Sutra. trong tieàn kieáp—Deeds of a former life. Tuùc Vöông Hyù: Naksatra-raja-vikridita Tuùc Taùc Ngoaïi Ñaïo: Moät trong nhöõng giaùo (skt)—Tuùc Vöông Hyù laø vua cuûa choøm sao nhò phaùi ngoaïi ñaïo tìm giaûi thoaùt baèng caùch töï khoå thaäp baùt tuù, moät loaïi tam ma ñòa trong Kinh haïnh ñeå giaûi thoaùt nhöõng tröøng phaït vaø chöôùng Dieäu Phaùp Lieân Hoa—The play of the star- nghieäp tieàn kieáp—One of the ascetic sect who king, or king of the constellations, one of the sought release from penalties from the deeds samadhi in the Lotus sutra. of a former life by severe austerities now. Tuùc YÙ: YÙ nguyeän töø tröôùc—The former Tuùc Taäp: Nhöõng tu taäp, thöïc haønh, thoùi quen, intention or vow. hay haønh ñoäng trong tieàn kieáp—The practices, Tuïc: habits or deeds of or inherited from former 1) Traàn tuïc: Common—Ordinary—Usual—existence. Vulgar—Secular. Tuùc Theá: Tieàn kieáp hay vieäc soáng cheát cuûa 2) Tieáp tuïc: To continue—To join on—To moät ñôøi hoaëc nhieàu ñôøi tröôùc—A former add—Supplementary—A supplement. existence. Tuïc Danh: Nickname. Tuùc Thieän: Nhöõng thieän caên gieo troàng trong Tuïc Ñeá: Theá ñeá—Samvrti-satya (skt)— tieàn kieáp—Good deeds done in previous Ordinary categories in contrast with categories existence. of reality (chaân ñeá)—Common or ordinary Tuùc Traùi: Nhöõng

nôï naàn hay toäi loãi chöa traû statement, as if phenomena were real—See trong tieàn kieáp (tuy nhieân, chöa chuoác khoå Nhò Ñeá. quaû, ñeán ñôøi naày môùi thaáy hieän ra caùc baùo Tuïc Giôùi: Giôùi daønh cho Phaät töû taïi gia (nguõ öùng, khoå duïng. Ngöôøi ta thöôøng noùi "tieàn oan giôùi hay baùt giôùi, coøn goïi laø höõu laäu giôùi, ñoái tuùc traùi," nghóa laø nhöõng oan traùi töø xöa, hay laïi vôùi ñaïo cuï giôùi hay cuï tuùc giôùi cuûa ngöôøi oaùn thuø nôï naàn naêm cuõ)—The unrepaid debts xuaát gia)—The common commandments for from or sins of former incarnations. the laity, in contrast with commandments for Tuùc Truù: Purva-nivasa (skt)—Nôi truù nguï monks and nuns. trong tieàn kieáp—Former abidings or Tuïc Hình: Veû traàn tuïc cuûa ngöôøi taïi gia— habitations. Ordinary appearance. (the laity). Tuùc Truù Thoâng: Tuùc truù tuøy nieäm trí chöùng Tuïc Luïy: Troubles of the world. thoâng—The Buddha knowledge of the former Tuïc Löu: Nhöõng nguyeân taéc hay tö töôûng incarnations of himself and others. traàn tuïc, ñoái laïi vôùi söï chaân thöïc—The Tuùc Truï: Purva-nivasa (skt)—Nôi truù nguï common flow or run—Common principles, or cuûa nhöõng tieàn kieáp—Former abidings, or axioms; normal unenlightened ideas, in habilitations. contrast with reality.

Tuïc Meänh: Pheùp caàu ñaûo cho cuoäc soáng tieáp "trí." Thoâng ñaït khoâng lyù voâ vi thì goïi laø tuïc baèng Thaàn Phan Nguõ Saéc—Prayer for "tueä."—Prajna is often interchanged with continued life, for which the flag of five wisdom. Wisdom means knowledge, the colours is displayed. science of the phenomenal, while prajna Tuïc Meänh Thaàn Phan: See Tuïc Meänh. more generally to principles or morals. ** For more information, please see Tam Hueä. Tuïc Ngaõ: Giaû ngaõ (ñoái laïi vôùi chaân ngaõ hay thöïc ngaõ) bao goàm nguõ uaån—The popular idea Tueä AÁn: Trí AÁn—Trí tueä cuûa Nhö Lai kheá of the ego or soul (false ego—giaû ngaõ), hôïp vôùi thöïc töôùng cuûa caùc phaùp, ñoù laø quyeát composed of the five skandhas (this is to be ñònh khoâng thay ñoåi—Wisdom sign or seal distinguished from the true ego). which never changes. Tuïc Ngöõ: Proverb. Tueä Caên: Moät trong nguõ caên, caên coù theå quaùn ñaït chuùng sanh ñeå naåy sinh ra ñaïo lyù—The Tuïc Nhaân: Grhastha (skt)—Nga La Sa Tha— root or organ of wisdom, one of the five Ngöôøi tu taïi gia—An ordinary householder— organs. An ordinary man—The laity. Tuïc Phaùp Ñeá: The worldly truth, in contrast Tueä Cöï: Ngoïn ñuoác trí tueä—The torch of wisdom. with the superior truth (Thaéng phaùp ñeá). Tuïc Taèn: Rude—Rough—Coarse. Tueä Ñaêng: Ngoïn ñeøn saùng trí tueä phaù tan toái taêm haéc aùm—The lamp of wisdom. Tuïc Tæu: Obscene. Tueä Ñaêng Vöông: Vò vua ñaõ boá thí maùu thòt Tuïc Traàn: Buïi baëm cuûa phaøm tuïc, noùi veà taát mình ñeå cöùu ngöôøi—A king who gave his flesh caû caùc vieäc cuûa theá gian—Common dust, and blood to save the lives of others. earthly pollution—The world. Tueä Giaùc: Panna (p)—Prajna (skt)—Hueä hay Tuïc Trí: Caùi trí thieån caän cuûa phaøm phu hay trí hueä Baùt Nhaõ—Wisdom—See Baùt Nhaõ, and thöôøng trí, do bôûi aûo töôûng toâ veû laøm meâ môø Tueä in Vietnamese-English Section. baûn taâm (trí hieåu bieát tuïc ñeá hay trí höõu laäu taïp Tueä Giaûi: Trí tueä coù theå giaûi thích taát caû vaïn nhieãm)—Common or worldly wisdom, which höõu—The function of wisdom—To explain all by its illusion blurs or

colours the mind, things. blinding it to reality. Tuïc Truyeàn: Tradition. Tueä Giaûi Thoaùt: Caùc vò A La Haùn chæ ñaéc ñöôïc tueä chöùng giaûi thoaùt, chæ thích giaùc ngoä Tueá: Vatsara (skt)—Naêm—A year. ñaïo lyù, chöù khoâng thích taùc duïng coâng ñöùc cuûa Tueá Daï: See Phaân Tueá. söï vieäc, neân chæ ñoaïn ñöôïc kieán tö phieàn naõo Tueä: Prajna or Jnana (skt). hay chöôùng ngaïi cuûa trí tueä voâ laäu, chöù khoâng 1) Taùc duïng phaân bieät söï lyù: Wisdom, lìa boû ñöôïc chöôùng ngaïi cuûa thieàn ñònh, ví nhö discernent or understanding—The power ngöôøi thích truy caàu tìm hieåu chöù khoâng thích to discern things and their underlying haønh trì—The escape by or into wisdom, i.e. of principles. the arhat who overcomes the hindrances to 2) Quyeát ñoaùn nghi ngôø: The power to wisdom or insight, but not the practical side of decide the doubtful. abstraction, better able to understand than to 3) Tueä laø söï caáu taïo cuûa Chaùnh Kieán vaø do. Chaùnh Tö Duy: Right Understanding and Tueä Hoïc: Moät trong tam hoïc, quaùn chieáu Right Thought constitute wisdom. chaân lyù ñeå caét ñöùt phieàn naõo—One of the 4) Trí vaø tueä thöôøng coù chung nghóa; tuy three studies, the study of wisdom—See Tam nhieân thoâng ñaït söï töôùng höõu vi thì goïi laø Hoïc.

Tueä Huyeãn: Trí tueä vaø söï huyeãn aûo— Tueä Nhaãn: Tueä nhaãn laø moät trong thaäp Wisdom-illusion—Wisdom conjuring, the nhaãn—One of the ten kinds of patience, kaleidoscope of wisdom. wisdom-patience. Tueä Khaû: Hui-K'o—See Hueä Khaû. Tueä Nhaät: See Hueä Nhaät. Tueä Khaûi: See Hueä Khaûi. Tueä Phöôïc: Söï troùi buoäc cuûa ngu si meâ muoäi Tueä Kieám: Trí tueä coù theå caét ñöùt moïi phieàn laøm vaån ñuïc göông saùng trí tueä—The bond of naõo neân goïi laø kieám hueä—The sword of ignorance and stupidity which fetters the wisdom which cuts away illusion. wisdom mirror. Tueä Kieán: Söï thaáy bieát baèng trí tueä—Wise Tueä Quaùn: Hui-Kuan—See Hueä Quaùn. view, or insight into wisdom, the views of Tueä Sieâu: Hui-Ch'ao—See Hueä Sieâu. wisdom. Tueä Soá: Traïng thaùi taâm, ñoái laïi vôùi taâm— Tueä Kính: Trí tueä coù theå thaáy moïi söï vieäc Mental conditions in contrast to mind itself. neân goïi laø tueä kính—The mirror of wisdom. Tueä Taïng: Tueä Laâm: Hui-Lin—See Hueä Laâm. 1) Luaän Taïng ghi cheùp vaø giaûi thích veà Tueä Tueä Löïc: See Hueä Löïc. Hoïc—Wisdom-store, the Abhidharma Tueä Löu: Doøng trí tueä coù khaû naêng taåy saïch Pitaka, which embodies the science of moïi caáu ueá—The living stream of wisdom able ascertaining the meaning of the sutras. to cleanse all impurity. 2) Tam Taïng Kinh Ñieån: The whole of the Tripitaka. Tueä Meänh: Wisdom-life—See Hueä Meänh. Tueä Minh: Hsuan-Lang—See Huyeàn Lang. Tueä Thaân: Moät trong nguõ phaàn phaùp thaân, laø thaân ñaõ ñöôïc thaønh töïu töø voâ laäu trí tueä— Tueä Muïc: Con maét trí tueä—The eye of Wisdom body, one of the five divisions of the wisdom. Dharmakaya, which is the embodiment of Tueä Naêng: Hui-Neng—See Hueä Naêng. inherent wisdom. Tueä Nghóa: Hieåu bieát thöïc nghóa cuûa chaân lyù ** For more information, please see Nguõ Phaàn baèng trí tueä—The apprehension of the Phaùp Thaân. meaning of reality through wisdom. Tueä Thoï: Tieáng caùc vò tyø kheo lôùn goïi caùc tyø Tueä Nghieäp: Thöïc haønh thieän nghieäp baèng trí kheo nhoû—A term to address to a monk by his tueä—Practical goodness

resulting from superior. wisdom—Undertaking and doing. Tueä Tònh: Hui-Ching—See Hueä Tònh. Tueä Nguyeät: See Hueä Nguyeät. Tueä Trung Thöôïng Só Traàn Tung (1230- Tueä Nhaõn: Prajnacakshus or Jnanacakshus 1297): OÂng teân thaät laø Traàn Tung, sanh naêm (skt)—Con maét trí tueä thaáy vaïn höõu giai 1230, laø con caû cuûa Traàn Lieãu. OÂng laø chaùu khoâng. Vôùi con maét naày, Boà Taùt neùm caùi nhìn keâu vua Traàn Thaùi Toâng baèng chuù—Thuôû vaøo taát caû nhöõng caùi kyø dieäu vaø baát khaû tö thieáu thôøi oâng baåm chaát thoâng minh thuaàn haäu. nghì cuûa caûnh giôùi taâm linh, thaáy taän hoá thaúm Trong thôøi chieán ñaáu vôùi quaân Moâng Coå, oâng saâu xa nhaát cuûa noù—The wisdom eye that sees ñaõ hai laàn laøm töôùng caàm quaân deïp giaëc. Khi all things as unreal. With the wisdom-eye, a thaùi bình, oâng lui veà aån tu taïi Phong aáp Vaïn Bodhisattva takes in at a glance all the Nieân. Taïi ñaây oâng tu thieàn vôùi Thieàn sö Tieâu wonders and inconceivabilities of the spiritual Dao. OÂng soáng ñôøi ñôn giaûn, khoâng chaïy theo realm to its deepest abyss. theá löïc chaùnh trò. OÂng soáng an nhaøn töï taïi trong theá giôùi nhieãu nhöông vaø khoâng bò dính maéc vaøo baát cöù thöù gì. Theo oâng thì neáu khoâng

tham thì khoâng laøm toäi. Chính vì theá maø caû Tueä Vaân: Maây trí tueä maø Nhö Lai duøng ñeå Taêng laãn tuïc ñeàu ñeán hoïc Thieàn vôùi oâng. Vua baûo hoä hay che chôû chuùng sanh—The clouds Traàn Thaùnh Toâng toân oâng laø Tueä Trung of wisdom with which the Tathagata covers all Thöôïng Só vaø göûi Thaùi Töû Traàn Khaâm (sau beings. naày laø vua Traàn Nhaân Toâng) ñeán hoïc Thieàn Tueä Vieân Maõn: Anna (p)—Ajnata (skt)—Trí vôùi oâng—His real name was Traàn Tung, he tueä cao nhaát—Trí tueä kieän toaøn—Tueä taâm was born in 1230, the eldest son of Traàn Lieãu. linh—Highest knowledge—Perfect He was a nephew of King Traàn Thaùi Toâng. He knowledge—Spiritual knowledge. was intelligent and well-behaved when he was Tueä Vieãn: See Vieãn Sö. very young. During the war time with the Tuûi Phaän: To deplore one’s lot. Mongolian, he had been a general twice, leading his troops against the invasive Tum Huùm: Narrow. Mongolian army to the victory. During the Tuùm Ruïm: See Tum Huùm. peace time, he retired to Van Nien hamlet, the Tuøm Lum: In confusion—In disorder. land rewarded by the king. He practiced Tuïm: To gather together by goups of several meditation under the instruction of Zen Master people. Tieâu Dao and was enlightened. He led a Tuïm Naêm Tuïm Baûy Taùn Gaåu: To gather simple life, not engaging in any competition together by groups of several people for idle for political power. He lived freely in his world talk. and did not have any idea of clinging to Tung: To throw—To fling—To cast—To toss anything. To him, no greed involved, no sins up. committed. Thus, laity and monks from all Tung Hoaønh: Vertical or horizontal—Free in over came to study Zen with him. King Traàn all directions. Thaùnh Toâng honored him with the respected title “Tueä Trung Thöôïng Só” (a highest Tung Hoâ: To cheer. intellect who always lives within his wisdom). Tung Taêng: To run here and there. The king also sent his young prince Traàn Tung Tích: Trail—Trace. Khaâm (later became King Traàn Nhaân Toâng) to Tuùng: come to study Zen with him. 1) To be short of money. Tueä Tuùc: Chaân tueä, moät trong hai chaân

maø 2) To tolerate evil doings. Ñöùc Phaät laáy ñeå du haønh khaép tam giôùi. Chaân Tuùng Ngaët: needy. coøn laïi laø “Phöôùc Tuùc.”—The leg of wisdom, Tuùng Quaãn: Needy—Hard pressed for one of the two legs that the Buddha used to money. travel in the three worlds. The other is the leg Tuùng Thieáu: To be in financial difficulties. of blessing or happiness. Tuùng Tieàn: To be pressed for (short of) Tueä Tö: See Hueä Tö. money. Tueä Uyeån: Hui-Yuan—See Hueä Uyeån. Tuøng: Tueä Uyeån AÂm Nghóa: See Hueä Uyeån AÂm 1) Caây tuøng: A pine. Nghóa. 2) Ñoàng yù: To agree with. Tueä Vaên: Moät vò sö Trung Hoa, nhò toå toâng 3) Phuï tuøng: Secondary. Thieân Thai—A Chinese monk, second 4) Theo: To follow—To arise from. patriarch of the T’ien-T’ai sect. 5) Tuøng hoïc: Followers. ** For more information, please see Thieân Thai Cöûu Toå.

Tuøng Duyeân Sanh: Pratyaya-mayam (skt)— talks. I understood it all, so I don’t want to To arise from condition—Consisting condition. see him.” Tuøng Duyeät Ñaåu Suaát: Tsung-Yueh-T’ou- • Hoøa Thöôïng Trí hoûi tieáp: “Töøng thaáy Hoøa Shuai—See Tuøng Duyeät Thieàn Sö. thöôïng Vaên ôû Ñoäng Sôn chaêng?” Tuøng Duyeät thöa: “Ngöôøi Quan Taây voâ naõo, Tuøng Duyeät Thieàn Sö: Thieàn sö Tuøng mang moät caùi quaàn vaûi khai nöôùc ñaùi, coù Duyeät Ñaåu Suaát sanh naêm 1044 taïi Caùm Chaâu, choã naøo hay?” Hoøa thöôïng Trí noùi ngay: baây giôø laø tænh Giang Taây—Zen master Tzong- “OÂng neân ñeán ngay choã khai nöôùc ñaùi aáy Yueh Tou-Shuai was born in 1044 in Kanmaø tham vaán.” Sö theo lôøi daïy cuûa Hoøa Chou, a place in modern Jiang-Xi province. thöôïng Trí, tìm ñeán yeát kieán Hoøa thöôïng • Sö laøm “thuû chuùng” ôû tu vieän Ñaïo Ngoä, Vaên vaø thaâm nhaän ñöôïc aùo chæ. Sö trôû laïi trong moät dòp höôùng daãn Taêng chuùng ñeán yeát kieán Hoøa thöôïng Trí. Trí hoûi: “Sau khi yeát kieán Hoøa Thöôïng Trí ôû Vaân Caùi. Sau thaáy ngöôøi Quan Taây ñaïi söï theá naøo?” Sö moät vaøi caâu ñaøm luaän, thieàn sö Trí ñaõ bieát thöa: “Neáu chaúng ñöôïc Hoøa Thöôïng chæ ñöôïc bieät taøi cuûa sö. Hoøa Thöôïng Trí beøn daïy, ñaõ luoáng qua moät ñôøi.” Sö beøn leã taï cöôøi baûo: “Xem thuû toïa khí chaát phi phaøm, Hoøa Thöôïng Trí maø lui ra—Zen master taïi sao thoát ra lôøi döôøng nhö keû say?” Sö Zhi continued to ask Tzong-Yueh: “Have ñoû maët xuaát moà hoâi thöa: “Cuùi mong Hoøa you seen Zen master Tung-Shan Wen?” Thöôïng chaúng tieác töø bi.” Hoøa thöôïng Trí Tzong-Yueh said: “Kuan-Hsi’s disciples laïi duøng lôøi chaâm chích theâm. Sö môø mòt, don’t have any brains. If you put on a lieàn xin nhaäp thaát tham vaán rieâng vôùi Hoøa cotton garment that smells like piss, what Thöôïng. Hoøa thöôïng Trí hoûi: “OÂng ñaõ good is it?” Zhi said: “You should go and töøng thaáy Hoøa thöôïng Phaùp Xöôùng practice at that place that smells like piss.” chaêng?” Sö thöa: “Coù töøng xem ngöõ luïc Following Zhi’s instructions, Tzong-Yueh cuûa Ngaøi, töï hieåu roõ, chöù khoâng mong went and practiced with Zen master Wen thaáy.”—Tzong-Yueh was the head monk at Tung-Shan, and deeply realized his at Tao-Wu Monastery, and on one great teaching. Later Tzong-Yueh occasion he led a group of monks on a returned to see Zen master Zhi. Zhi asked: journey to visit Zen master Yun-Kai Zhi. “Now that you’ve seen Kuan-Xi’s After only a few sentences of disciples, what about the great matter?” conversation, Zhi knew that Tzong-Yueh Tzong-Yueh said: “Had it not been

for possessed special ability. Zhi laughed and your instructions, it would have slipped said: “I observe that your breath is past me my entire life.” Tzong-Yueh then unusual. Why is it that when you speak bowed and retreated. your breath is like that of a drunkard?” • Moät laàn sö thöôïng ñöôøng thuyeát phaùp: Tzong-Yueh’s face became flushed and he “Tai maét moät beà trong, ôû yeân trong hang broke out in sweat, and he said: “I hope vaéng, gioù thu vaøo coå tuøng, traêng thu sanh the master won’t spare your compassion.” soâng bieác. Thieàn Taêng khi aáy laïi caàu chôn, Zhi continued to talk to Tzong-Yueh, hai con khæ ñoät boán ñuoâi duoãi.” Noùi xong goading him. Tzong-Yueh was flushed and sö beøn heùt leân moät tieáng—One time he didn’t understand. He asked to have a entered the hall to address the monks, private interview with Zhi. In the abbot’s saying: “When a person’ eyes and ears are room, Zhi asked Tzong-Yueh: “Have you clear, then he resides in a remote ever seen Zen master Fa-Chang?” Tzongmountain valley. The autumn wind rustles Yueh said: “I have read the record of his

the ancient pines and the autumn moon beginning of summer. The four seasons reflects from the cold waters. A patch- pass like a shuttle. Before you know it, a robed monk who reaches that place must red-faced baby has turned into an old go still further to realize the truth, for this white-hair. You must truly exert yourself is still just two apes with four tails hanging and use extraordinary effort. Cultivate down.” After saying this the master your own field, and don’t steal someone shouted. else’s seedings. Applying yourself in this • Moät laàn khaùc sö thöôïng ñöôøng thuyeát way, your cultivation will certainly result phaùp: “Ñaåu Suaát troïn khoâng bieän bieät, laïi in finally seeing the white ox on snow keâu ruøa ñen laø traïnh, khoâng theå noùi dieäu mountain.” baøn huyeàn, chæ bieát khua moâi ñoäng löôõi, • Vaøo muøa ñoâng naêm 1091, sau khi taém goäi, khieán cho Thieàn Taêng trong thieân haï xem sö hoïp Taêng chuùng laïi noùi keä: thaáy trong maét moät gioït maùu, chôù coù ñoåi “Boán möôi taùm naêm, saân laøm hyû ngöôøi tieáu ngaïo yeân Haø ñoù Thaùnh phaøm gieát saïch, chaêng? Sö im laëng giaây laâu noùi: “Thoåi leân Chaúng phaûi anh huøng, moät baûn thaêng bình nhaïc, mong ñöôïc sanh Long An ñöôøng trôn.” bình chöa heát saàu.”Another time Tou- Noùi xong sö ngoài yeân thò tòch, ñöôïc vua Shuai entered the hall to address the ban danh hieäu “Chôn Tònh Thieàn Sö.” monks, saying: “I can’t differentiate In the winter of 1091, after bathing, the anything. I see a hard-shelled turtle and I master assembled the monks and recited mistakenly call it soft-shelled. I can’t talk this verse: any wondrous talk, or speak about truth. I “After forty-eight years, just flap my lips and drum my tongue. Sacred and mundane are completely When all the monks in the world see me, killed off, they laugh so hard in derision that their Although not heroic, tears turn to blood. Don’t I turn their The Longan road is slippery.” derision to happiness? Are you laughing at Upon finishing the verse, the master me now?” After a pause, the master said: passed away (still sitting). He received “I blow a light hearted tune on my flute posthumous title of “True Stillness Zen and it causes people to forget a lifetime of Master.” troubles.” Tuøng Ñòa Doõng Xuaát: • Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: 1) Nhaåy leân töø ñaát—To spring forth—To

“Môùi thaáy taân xuaân laïi sang ñaàu haï, boán burst from the earth--Springing out of the muøa döôøng teân saùng toái nhö thoi, boãng Earth. chôït maët hoàng trôû thaønh ñaàu baïc, caàn phaûi 2) Töïa cuûa chöông 15 trong Kinh Dieäu Phaùp noã löïc rieâng duïng tinh thaàn, caøy laáy vöôøn Lieân Hoa—The title of Chapter 15 in ruoäng cuûa mình, chôù phaïm luùa maï cuûa Lotus Sutra. ngöôøi, tuy nhieân nhö theá keùo caøy mang Tuøng Ñòa Doõng Xuaát Boà Taùt: Boà Taùt töø böøa, phaûi laø con traâu traéng ôû nuùi Tuyeát ñaát hieän leân (khi Ñöùc Phaät Thích Ca giaûng môùi ñöôïc. Haõy noùi loã muõi ôû choã naøo? Sö xong phaàn Tích Moân, böôùc qua phaàn Baûn Moân im laëng giaây laâu laïi noùi: “Baäy! Baäy!”— trong Kinh Phaùp Hoa thì voâ soá caùc vò Ñaïi Boà One day Zen master Tou-Shuai enterd the Taùt ñaõ töøng ñöôïc Ñöùc Thích Ca Nhö Lai giaùo hall to address the monks, saying: “Fist hoùa boãng töø döôùi maët ñaát hieän leân roài truï treân comes the new spring, and then it’s the khoâng trung, caùc vò ñoù goïi laø Baûn Hoùa Boà

Taùt)—Bodhisattvas who spring forth from the cuûa Sa-moân—Even if a man recites few earth when Sakyamuni Buddha expounded the sutras, but acts in accordance with the Lotus Sutra, Chapter 15. teaching, overcoming all lust, hatred and Tuøng Laâm: Pindavana (skt)—Khu röøng caây ignorance, with true knowledge and tuøng—Pine forest—A Clump of forest—A serene mind, clinging to nothing here and large assembly of monks—A monastery. hereafter, he shares the fruits of a Tuøng Phuïc: To submit. monastic life (Dharmapada 20). 3) Tuïng ñeán ngaøn caâu voâ nghóa, chaúng baèng Tuøng Taêng: Vò Taêng môùi xuaát gia—A half- moät caâu coù nghóa lyù, nghe xong taâm lieàn monk—A neophyte. thanh tònh—A recitation composed of a Tuøng Thaåm Trieäu Chaâu: See Trieäu Chaâu thousand words without sense, is no better Toøng Thaåm. than one single beneficial word upon Tuïng: Geya (skt)—Giaø Tha—Keä Ñaø—Keä hearing which one is immediately pacified Tha—Tuïng kinh—To recite (chant) prayers— (Dharmapada 100). To murmur, recite, intone, memorize by 4) Tuïng ñeán ngaøn caâu keä voâ nghóa, chaúng repeating in a murmur—Hymns, songs, verses, baèng moät caâu keä coù nghóa lyù, nghe xong stanzas, the metrical part of a sutra. taâm lieàn thanh tònh—One beneficial line Tuïng Giôùi Ba La Ñeà Moäc Xoa: To recite by hearing it one is immediately pacified Pratimoksa, usually twice a month for Bhikshu is better than a thousand verses with words and Bhikshuni. without sense (Dharmapada (101). Tuïng Giôùi Boà Taùt: To recite the Bodhisattva 5) Tuïng ñeán traêm caâu keä voâ nghóa, chaúng precepts. baèng moät phaùp cuù, nghe xong taâm lieàn Tuïng Kinh: To recite the Buddhist sutra—To thanh tònh—One single word of the intone sutras. Dharma by hearing it one is immediately Nhöõng lôøi Phaät daïy veà “Tuïng Kinh” trong pacified, is better than a hundred stanzas, Kinh Phaùp Cuù—The Buddha’s teachings on comprising senseless words (Dharmapada “Sutra Reciting” in the Dharmapada Sutra: 102). 1) Duø tuïng nhieàu kinh maø buoâng lung khoâng Tuïng Kinh Caàu An: To recite the Buddhist chòu thöïc haønh theo, thì chaúng höôûng ñöôïc sutra for peace and security. phaàn ích lôïi cuûa Sa-moân, khaùc naøo keû Tuïng Kinh Caàu Quoác Thaùi Daân An: chaên boø, chæ lo ñeám boø cho ngöôøi khaùc (ñeå Recitation for the welfare of the nation and the laáy coâng, chöù söõa thòt cuûa boø thì

khoâng security of the people. höôûng ñöôïc)—The heedless man even if Tuïng Kinh Ñaàu Naêm: New Year Mantra he can recite many sacred sutras, but fails Recitation. to act accordingly; he has no share in the Tuïng Kinh Hoa Nghieâm: Avatamsaka fruits of the monastic life, but is like a Sutra Recitation. cowherd who counts the cows of the Tuïng Kinh Quan Theá AÂm: Kuan Shi Yin master, but has none of his own Sutra Recitation. (Dharmapada 19). 2) Tuy tuïng ít kinh maø thöôøng y giaùo haønh Tuïng Nieäm: To pray and to meditate. trì, hieåu bieát chaân chaùnh, dieät töø tham saân Tuïng Trì: Assiduously recite. si, taâm hieàn laønh thanh tònh, giaûi thoaùt vaø Tuoåi: Age—Years of age. xaû boû theá tuïc, thì duø ôû coõi naày hay coõi Tuoåi Giaø: The decline of life—Old age. khaùc, ngöôøi kia vaãn höôûng phaàn ích lôïi

Tuoåi Giaø Cöù Chaïy Theo Thôøi Gian: Old monk who died and went to hell, but when age comes swiftly with the passage of months dying repented, prayed and was reborn the and years. deva. Tuoåi Giaø Söùc Yeáu: Old age and declining Tuøy Chuyeån Lyù Moân: Tuøy theo caên cô cuûa strength. ngöôøi nghe maø thuyeát phöông tieän (chöa ñöôïc Tuoåi Haïc: Very old. chö Phaät vaø chö Boà Taùt thuyeát giaûng), ñoái laïi vôùi Chaân Thöïc Lyù Moân tuøy theo baûn yù cuûa chö Tuoåi Thanh Xuaân: Youth. Phaät vaø chö Boà Taùt maø laøm saùng toû thöïc Tuoåi Thô: Childhood. nghóa—The sect or teaching of adaptable Tuoåi Treû: Youth. philosophies not revealed by the Buddhas and Tuoåi Xanh: Tender youth. Bodhisattvas, in contrast with the truth as Tuy: Though—In spite of—Although. revealed by them. Tuy Hai Maø Moät: Although two, they are Tuøy Cô: Tuøy theo cô hoäi hay caên cô, nhö giaùo really one. thuyeát cuûa Ñöùc Phaät thích hôïp vôùi caên cô cuûa Tuy Nhieân: However. moïi ngöôøi—According to opportunity, Tuy Theá: Nevertheless. capacity, or capability, i.e. the teaching of the Tuùy: Buddha according with the capacity of everyone. 1) Thuaàn Tuùy: Pure. 2) Say Röôïu: Drunk—Intoxicated. Tuøy Cô ÖÙng Bieán: To accommodate (adapt) Tuùy Töôïng: Con voi ñieân, gioáng nhö nhöõng oneself to circumstances. keû xaáu aùc khoù haøng phuïc—A mad elephant, Tuøy Duyeân: Chòu theo caùi duyeân maø söï vaät like evil hard to subdue. beân ngoaøi keùo tôùi gaây ra caûm xuùc cho töï theå, Tuøy: nhö soùng laø heä quaû cuûa gioù (nöôùc nhôø duyeân gioù thoåi maø sinh ra soùng)—According with 1) Tuøy thuoäc: To depend on. conditioning cause, or resulting from 2) Tuøy tuøng: To follow. conditioning cause, or circumstances as waves 3) Tuøy vôùi: To comply with. result from wind. 4) Tuøy theo: According to. Tuøy Caên Cô: According to the capacity or Tuøy Duyeân Baát Bieán: Baát bieán trong nhöõng haønh ñoäng tuøy duyeân, nhö theå cuûa chaân nhö laø capability—Phaùp Phaät thuyeát giaûng tuøy caên cô baát bieán, nhöng khi tieáp xuùc vôùi caùi duyeân thì trình ñoä cuûa töøng ngöôøi—The teaching of the naåy sinh ra voâ soá söï vaät khaùc nhau—Ever Buddha according with the capacity of changing in conditions yet immutable in everyone. essence—Adapting to conditions Tuøy Caàu: Tuøy theo söï caàu nguyeän cuûa chuùng fundamtentally unchanging. sanh—According to prayer. Tuøy Duyeân Chaân Nhö: Chaân nhö laø baûn theå Tuøy Caàu Boà Taùt: Boà taùt Quaùn AÂm Taàm cuûa vaïn vaät, laø chaân thöïc, nhö thöôøng, baát Thanh Cöùu Khoå—Bodhisattva (Kuan-Yin) who bieán, baát ñoäng, laïi laø choã döïa cho caùc söï

töôùng sees that all prayers are answered. cuûa nhaân duyeân (chaân nhö laø theå, vaïn vaät laø Tuøy Caàu Thieân Töû: Tuøy Caàu Töùc Ñaéc töôùng; theå vaø töôùng nöông nhau, khoâng bao Thieân Töû—Teân cuûa moät vò AÙc Taêng cheát ñi giôø xa lìa nhau), nhö nöôùc vaø soùng (nöôùc baát tuy bò ñoïa vaøo ñòa nguïc, nhöng tröôùc khi cheát bieán, nöông theo gioù ngoaïi duyeân, maø taïo hoái haän vaø caàu nguyeän, neân ñöôïc sanh leân coõi thaønh haøng haøng lôùp lôùp soùng)—The trôøi vôùi teân laø "Tuøy Caàu Ñaéc Thieân Töû"— bhutatathata in the relative or phenomenal Name of a deva who was formerly a wicked

conditions—The absolute in its phenomenal of their good roots (big as well as small relativity; and considered as immutable, the merits). bhutatathata, which is likened to the water as Tuøy Khaû Naêng: According to one's opposed to the waves. capability. Tuøy Duyeân Hoùa Vaät: Chuyeån hoùa chuùng Tuøy Kinh Luaät: Haønh ñoäng ñuùng theo luaät sanh tuøy theo ñieàu kieän hay hoaøn caûnh cuûa ñöôïc dieãn taû trong Luaät Taïng—According to hoï—To convert or transform people according the discipline as described in the sutras, i.e. the to their conditions, or to circumstances in various regulations for conduct in the Sutra- general. pitaka; according to the wisdom and insight as Tuøy Hình Haûo: Haûo Töôùng—Thaân Phaät coù described in the Vinaya-pitaka. ñuû töôùng haûo cuûa baäc ñaïi nhaân, töøng töôùng laïi Tuøy Loaïi: Tuøy theo chuûng loaïi. Ñöùc Phaät vaø coù moät soá veû ñeïp bieåu loä tuøy theo hình dung Boà Taùt tuøy theo chuûng loaïi chuùng sanh maø thò cuûa moãi töôùng—Excellent in every detail; the hieän thuyeát giaùo khaùc nhau—According to individual excellences of others united in the class or type. Buddhas and Bodhisattvas reveal Buddha. themselves in varying forms according to the ** For more information, please see Tam Thaäp need or nature of the beings whom they desire Nhò Haûo Töôùng Phaät. to save. Tuøy Hyû: Vui theo ñieàu thieän. Vui theo caùi vui Tuøy Loaïi Sanh: Chö Phaät vaø chö Boà Taùt cuûa ngöôøi (thaáy ngöôøi laøm vieäc thieän, loøng sanh vaøo ñieàu kieän cuûa nhöõng ngöôøi maø hoï mình hoan hyû vui söôùng theo)—To rejoyce in muoán cöùu ñoä—Buddhas and Bodhisattvas are all good—To rejoice in the welfare of others, born into the conditions of those they seek to or to do that which one enjoys, or to follow save. one's inclination. Tuøy Loaïi ÖÙng Ñoàng: See Tuøy Loaïi. Tuøy Hyû Coâng Ñöùc: Rejoice at others' merits Tuøy Mieân: and virtues—Ñaây laø haïnh nguyeän thöù naêm 1) Buoàn nguû: Ngaày ngaät—Yielding to sleep, trong Phoå Hieàn Thaäp Haïnh Nguyeän. Tuøy hyû sleepiness, drowsiness, comatose, one of coâng ñöùc laø phaùt taâm chöùng nhaát thieát trí maø the klesa, or temptations. sieâng tu coäi phöôùc, chaúng tieác thaân maïng, laøm 2) Theo toâng nghóa cuûa Höõu Boä Tieåu Thöøa, taát caû nhöõng haïnh khoù laøm, ñaày ñuû caùc moân "Tuøy Mieân" laø moät teân khaùc cuûa phieàn Ba La Maät, chöùng nhaäp caùc truù ñòa cuûa Boà naõo: Used by the Sarvastivadins as an Taùt, ñeán troïn quaû voâ thöôïng Boà ñeà, vaân vaân equivalent for klesa, the passions and bao nhieâu caên laønh aáy, duø nhoû duø lôùn, chuùng ta delusions. ñeàu tuøy hyû—This is the fifth of the ten 3) Theo toâng nghóa cuûa phaùi Duy Thöùc Ñaïi conducts and vows of Samantabhadra Thöøa, ñaây laø teân goïi chung cho chuûng töû Bodhisattva. Rejoice

at others' merits and cuûa "Phieàn Naõo Chöôùng" vaø "Sôû Tri virtues means from the time of our initial Chöôùng" (tham, saân, si, maïn, nghi, taø resolve for all wisdom, we should diligently kieán): Used by the school of consciousness cultivate accumulation of blessings without as the seed of klesa (greed, hatred, regard for their bodies and lives, cultivate all ignorance, pride, doubt, wrong views). the difficult ascetic practices and perfect the Tuøy Nghi: Tuøy theo muïc ñích yeâu caàu—For gates of various paramitas, enter bodhisattva whatever purpose it may serve—As suitable, grounds of wisdom and accomplish the proper, or needed. unsurpassed Bodhi of all Buddhas. We should completely follow along with and rejoice in all

Tuøy Nghóa: Tuøy theo yù nghóa—According to hay luaät leä thích hôïp cho moïi nôi—Rules intention, to meaning, or to the right. which are suitable to local conditions; or to Tuøy Ngoân Thuû Nghóa: conditions everywhere. Yatharutarthabhinivishta (skt)—Chaáp vaøo vaên Tuøy Saéc Ma Ni: Moät loaïi ngoïc mani khoâng töï maø cho raèng vaên töï hoaøn toaøn phuø hôïp vôùi yù coù maøu saéc rieâng, noù tuøy theo maøu saéc cuûa vaät nghóa—To cling to the letter as fully in soi vaøo noù maø hieän saéc töôùng cuûa mình—A accordance with the sense. precious stone that takes on the colour of its Tuøy Phaùi: Messenger. surroundings. Tuøy Phaùp Haønh: Nhöõng ngöôøi lôïi caên tu Tuøy Söùc: According to one's force. haønh baèng caùch nghieàn ngaãm vaø thöïc taäp giaùo Tuøy Taâm: According to mind or wish. lyù, ñoái laïi vôùi haïng ñoän caên chæ bieát tin vaøo Tuøy Taâm Chuùng Sanh Maø Hieän Thaân ngöôøi khaùc—The religious life which is Cöùu Ñoä: To appear in the world to save evolved from practicing the teaching of sentient beings in any physical form (any form others—Those who follow the truth by reason they wish). of intellectual ability, in contrast with the non- Tuøy Theo: According to. intellectual, who put their trust in others. Tuøy Thôøi: According to the situation ** For more information, please see Tuøy Tín (circumstances). Haïnh. Tuøy Thuaän: Tuøy Phaàn: Tuøy theo haïn phaän cuûa söùc löïc 1) Tin vaø thöïc taäp theo giaùo thuyeát cuûa Ñöùc maø hoaøn thaønh coâng vieäc ñaõ ñöôïc giao phoù— Phaät: To believe and follow the teaching According to the part assigned or expected; of the Buddha. according to lot or duty. 2) Tuøy thuaän theo ai: To accord with Tuøy Phaàn Giaùc: Giaùc ngoä töøng phaàn, moät someone—To follow someone—To obey. trong "töù giaùc" ñöôïc noùi ñeán trong Khôûi Tín Tuøy Thuoäc: To depend (rely) on. Luaän—Partial enlightenment, the third of the Tuøy Tín Haønh: Nhöõng ngöôøi ñoän caên tu four intelligences or apprehensions of the haønh baèng caùch tin vaøo giaùo lyù, ñoái laïi vôùi Awakening of Faith. nhöõng ngöôøi lôïi caên tu haønh baèng caùch thöïc ** For more information, please see Töù Giaùc. taäp giaùo lyù—The religious life which is Tuøy Phieàn Naõo: Tuøy Hoaëc—Phieàn naõo khôûi evolved from faith on the teaching of others. It leân bôûi phieàn naõo caên baûn, ñoái laïi vôùi phieàn is that of the unintellectual type, in contrast naõo caên baûn khôûi leân töø luïc caên—Sequent, or with those whose intelligence is sharp, their associated klesa-trials, or evils, either all of religious life is evolved from practice on the them as always dogging the foot-steps— teaching of others. Consequent afflictions resulting or arising from Tuøy Tình: Nhöõing boä hay

tuøy theo söï öôùc the fundamental afflictions, in contrast with nguyeän cuûa ngöôøi khaùc--Yielding to other afflictions arising from the six senses. people's wishes. ** For more information, please see Nhò Phieàn Naõo. Tuøy Tuïc Thuyeát: Samvritya-desana (skt)— Giaùo lyù töông ñoái—Relative teaching. Tuøy Phoøng: Tuøy theo nôi hay baát cöù nôi naøo—According to place; suitable to the place; Tuøy Tuøng: To accompany—To follow. in whatever place; wherever. Tuøy Töï: Tuøy theo baûn nguyeän cuûa chính Tuøy Phoøng Tyø Ni: Vinaya (skt)—Nhöõng mình—At one's own will--Voluntary luaät nghi thích hôïp vôùi ñieàu kieän ñòa phöông,

Tuøy Töï YÙ Ngöõ: Tuøy theo yù nghó cuûa mình thaêm vieán Hoøa Thöôïng Hö Vaân. Trong chuyeán maø thuyeát giaûng (coù ba loaïi: tuøy theo yù mình, du haønh naày oâng ñaõ thoï cuï tuùc giôùi taïi nuùi Phoå tuøy theo yù ngöôøi, tuøy theo yù cuûa mình vaø Ñaø. Vaøo naêm 1962, oâng ñeán ñònh cö taïi Myõ. ngöôøi)—Voluntary addresses, or remarks Muøa heø naêm 1968, oâng thuyeát giaûng kinh Thuû volunteered by the Buddha. Laêng Nghieâm cho chuùng hoäi trong 96 ngaøy. Tuøy Töôùng: Tieåu töôùng sanh, truï, dò, dieät cuûa OÂng cuõng giaûng nhöõng kinh khaùc nhö kinh vaïn höõu—The secondary state, i.e. birth, stay, Phaùp Hoa, Kim Cang, Hoa Nghieâm, Töù Thaäp change, and death, in all phenomena. Nhò Chöông, vaân vaân. OÂng cuõng xaây döïng ngoâi Vaïn Phaät Thaùnh Thaønh taïi Cöïu Kim Sôn tröôùc Tuøy Töôùng Giôùi: Tuøy thuaän theo hình töôùng khi oâng thò tòch vaøo naêm 1995—Hsuan-Hua vaø tuaân theo giaùo phaùp soáng tu cuûa Phaät, nhö (1918-1995), a famous Chinese Dharma nhuoäm aùo caïo toùc ñeå trôû thaønh moät Taêng Só—Master, Abbot of Gold Mountain Dhyana To follow the forms and discipline of the Monastery in California and Chairman of Sino- Buddha, i.e. become a monk. American Buddhist Association. At age 19 Tuøy Vieân: Attacheù. after his mother died, he took Sramanera Tuøy Xaù Lôïi: Vaisali (skt)—Theo Giaùo Sö ordination. After World War II, he traveled to Soothill trong trung Anh Phaät Hoïc Töø Ñieån, Nan-Hua monastery in Canton province to visit daân toäc Tuøy Xaù Lôïi laø daân toäc cuûa moät nöôùc Most Venerable Hsu-Yun. He received coäng hoøa coå Vaisali, trong soá nhöõng ñeä töû Phaät Bhikshu ordination at Mount P'u-T'o during ñaàu tieân—According to Professor Soothill in this journey. He settled in the United States in The Dictionary of Chinese-English Buddhist 1962. In summer 1968, he conducted a Terms, Licchavis were the people of the Surangama Sutra Assembly lasting 96 days. ancient republic of Vaisali who were among He also delivered lectures on other sutras as the earliest followers of sakyamuni. the Lotus Sutra, the Diamond Sutra, the Hua- Tuøy YÙù: Yen Sutra, the Sutra of the Forty-Two 1) Theo yù ai: At will—Following one's own Sections, etc. He established the City of Ten wishes. Thousand Buddhas Monastery before he 2) Teân cuõ cuûa "An Cö Kieát Haï": The old passed away in 1995. name for summer retreat or Vassa. Tuyeân Huaán: Information and training. Tuyeân AÙn: To deliver (pronounce) a Tuyeân Linh: Teân moät ngoâi chuøa coå noåi tieáng, sentence. toïa laïc trong aáp Taân Quôùi Ñoâng B, xaõ Minh Tuyeân Boá: To announce publicly or Ñöùc, huyeän Moû Caøy, tænh Beán Tre, Nam Vieät officially—To proclaim. Nam. Chuøa ñöôïc xaây döïng vaøo naêm 1861 vôùi Tuyeân Döông: To commend—To cite—To teân

Tieân Linh Töï. Naêm 1907, Hoøa Thöôïng praise. Nhö Trí (tuïc danh Leâ Khaùnh Hoøa) veà truï trì vaø Tuyeân Giaùm Ñöùc Sôn: See Ñöùc Sôn Tuyeân ñoåi teân chuøa thaønh Tuyeân Linh Töï vaøo naêm Giaùm. 1924. Hoøa Thöôïng Nhö Trí laø ngöôøi ñaàu tieân Tuyeân Hoùa: Hsuan-Hua (1918-1995)—Moät chuû xöôùng "Phong Traøo Chaán Höng Phaät Phaùp Sö Trung Hoa noåi tieáng taïi Myõ, oâng laø Giaùo" töø thaäp nieân 1920, ngaøi cho xuaát baûn taïp vieän chuû Thieàn Vieän Kim Sôn taïi California, chí Phaùp AÂm, laäp caùc tröôøng Phaät hoïc ñeå ñaøo chuû tòch hoäi Phaät Giaùo AÙ Myõ. Naêm 19 tuoåi, khi taïo Taêng Ni, trong ñoù chuøa Tuyeân Linh ra ñôøi meï oâng qua ñôøi, oâng xuaát gia vaø thoï giôùi Sa tröôùc nhaát. Trong chuøa coù hai taám baûng goã Di. Sau Theá Chieán thöù hai, oâng du haønh ñeán khaéc teân baèng chöõ Haùn nhöõng thí chuû ñaõ cuùng Nam Hoa töï vieän thuoäc tænh Quaûng Ñoâng ñeå ñaát vaø ñòa ñoà laäp chuøa trong ñôït truøng tu do Toå

Khaùnh Hoøa toå chöùc naêm 1941—Name of a wheel of fire, a circle yet not a circle, a simile famous ancient pagoda located in Taân Quôùi of the seeming but unreal, i.e. the unreality of Ñoâng B hamlet, Minh Ñöùc village, Moû caøy phenomena. district, Beán Tre province, South Vietnam. The Tuyeàn Laâm: Spring and forest. pagoda was built in 1861 with the name of Tuyeån: Tuyeån choïn—To select—To choose. Tieân Linh Töï. In 1907, Head of the pagoda, Tuyeån Ñöùc: To choose a virtuous man. Most Venerable Nhö Trí (his worldly name Tuyeån Höõu: Visvamitra or Kausila (skt)— was Leâ Khaùnh Hoøa) renamed it Tuyeân Linh Teân vò Baø La Moân maø thaùi töû Taát Ñaït Ña daõ Töï. He was the founder of the "Movement of hoïc chöõ hoài coøn nhoû—Name of Siddhartha's Improving Buddhism" in the 1920s. He also schoolmaster. had Phaùp AÂm Magazine published and established the Buddhist schools for Monks Tuyeån Löïa: See Tuyeån. and Nuns' Training of which the Buddhist Tuyeån Traïch: See Tuyeån. School of Tuyeân Linh Pagoda was first Tuyeát: Snow. opened. There are two wooden boards on Tuyeát Ñaäu Thieàn Sö: Zen master Xue- which one can read the name of the Buddhist T'ou—See Truøng Hieån Tuyeát Ñaäu Thieàn Sö. laymen written in Chinese characters. These Tuyeát Phong Thieàn Sö: Zen Master Xue- contributors donated lands and maps on the Feng Yi-Cun—See Nghóa Toàn Tuyeát Phong occasion of rebuilding the pagoda organized by Thieàn Sö. Patriarch Khaùnh Hoøa in 1941. Tuyeát Sôn: Ngoïn Hy Maõ Laïp Sôn, naèm veà Tuyeân Löu: Hoaèng hoùa giaùo phaùp—To phía baéc AÁn Ñoä—The snow mountains, the spread abroad—Widespread. Himalayas, northern India. Tuyeân Ngoân: To proclaim—To declare. Tuyeát Sôn Boä: Haimavatah (skt)—Tröôøng Tuyeân Phaùn: To pronounce (pass—deliver) a phaùi Tuyeát Sôn, moät trong naêm phaân chi cuûa sentence. Ñaïi Chuùng Boä. Qua teân goïi chuùng ta coù theå Tuyeân Theä: To be sworn in before bieát boä phaùi naày ban ñaàu hoaït ñoäng taïi vuøng someone—To take an oath. Tuyeát Sôn. Trong cuoán saùch noùi veà möôøi taùm Tuyeân Thuyeát: Dieãn thuyeát giaùo phaùp—To boä phaùi, Vasumitra ñaõ goïi Tuyeát Sôn Boä laø preach all over the place. thöøa keá cuûa Thöôïng Toïa Boä, nhöng moät soá hoïc Tuyeán: giaû khaùc thì laïi cho raèng phaùi naày laø moät 1) Ñöôøng: Line. nhaùnh cuûa Ñaïi Chuùng Boä. Cuõng gioáng nhö 2) Sôïi chæ: A thread. Nhaát Thieát Höõu Boä, phaùi naày cho raèng

Boà Taùt 3) Sôïi daây: A wire. khoâng coù ñòa vò gì cao troïng ñaëc bieät, nhöng khaùc vôùi Höõu Boä ôû choã hoï cho raèng chö Thieân Tuyeán Höông: OÁp nhang, loaïi chaùy chaäm vaø vaø quyû thaàn khoâng theå coù cuoäc soáng phaïm laâu taøn—Thread or string incense, slow- haïnh (brahmacharya), vaø nhöõng ngöôøi ngoaïi burning and prolonged. ñaïo khoâng theå coù ñöôïc quyeàn löïc sieâu nhieân—Tuyeàn: The Himalaya School, one of the five divisions 1) Con suoái: Spring. of the Mahasanghikah. The very name 2) Quay troøn: To revolve—To turn around— suggests that the Haimavatah school was To whirl. originally located in the Himalayan regions. Tuyeàn Ñaøi: Hell—Hades. Vasumitra, in his book on the Eighteen Sects, Tuyeàn Hoûa Luaân: Voøng löûa xoay troøn, aùm calls the Haimavatas the inheritors of the chæ söï khoâng thaät cuûa vaïn höõu—A whirling Sthaviravadins, but other scholars consider this

school as a branch of the Mahasanghikas. Like Tuyeät Ñaõi: Sieâu vieät, khoâng theå ñoái ñaõi ñöôïc the Sarvasivadins, the Haimavatas believed nöõa—Final—Supreme—Special. that the Bodhisattvas had no special eminence, Tuyeät Ñaõi Chaân Nhö: Chaân nhö laø sieâu vieät but unlike them, they said that the gods could tuyeät ñoái, lìa moïi giôùi haïn cuûa hieän töôïng— not live the holy life of brahmacharya and that Bhutatathata as absolute, apart from all heretics could not have miraculous powers— phenomena and limiting terms; or as being, in See Mahasamghika in Sanskrit/Pali- contrast to the bhutatathata as becoming. Vietnamese Section. Tuyeät Ñaïi: Superlatively great. Tuyeát Sôn Ñaïi Só: See Tuyeát Sôn Ñoàng Töû. Tuyeät Ñaúng: Beyond compare. Tuyeát Sôn Ñoàng Töû: Coøn goïi laø Tuyeát Sôn Tuyeät Ñeïp: Extremely beautiful. Ñaïi Só. Theo Kinh Baûn Sanh, ñaây laø vò Ñaïi Só Tuyeät Ñích: Beyond compare—Absolute— treû tuoåi treân nuùi Tuyeát, tieàn thaân cuûa Ñöùc Phaät Perfect. Thích Ca—According to the Sutra of the former lives of the Buddha, this is the great Tuyeät Ñænh: The highest point. man, or youth of the Himalayas, the Buddha in Tuyeät Ñoái: Vöôït ra ngoaøi söï so saùnh— a former incarnation. Absolute—Absolutely—Beyond compare— Tuyeát Sôn Haï: Himatala (skt)—Theo Eitel Supreme—Special—Outstanding—Tuyeät ñoái trong Trung Anh Phaät Hoïc Töø Ñieån, Tuyeát Sôn laø thöïc taïi cuûa nhöõng hieän töôïng. Tuyeät ñoái Haï laø moät vöông quoác coå ñöôïc moät ngöôøi luoân luoân coù baûn chaát ñoàng nhaát. Nieát baøn thuoäc doøng doõi Thích Ca cai trò vaøo khoaûng hoaëc thöïc taïi tuyeät ñoái khoâng phaûi laø thöù gì naêm 43 sau Taây Lòch. Vuøng naày coù leõ naèm veà ñöôïc taïo sanh hoaëc thaønh töïu. Theo trieát hoïc phía nam Kundoot and Issar, phía baéc cuûa Trung Quaùn, Nguyeät Xöùng cho raèng vôùi caùc Hindukush, nôi phaùt nguyeân cuûa soâng Oxus— baäc Thaùnh giaû thì Tuyeät Ñoái chæ laø söï im laëng, According to Eitel in The Dictionary of vì noù laø caùi gì baát khaû thuyeát hay baát khaû dieãn Chinese-English Buddhist Terms, this is an ñaït baèng lôøi. Coù raát nhieàu chöõ ñeå moâ taõ veà ancient kingdom ruled in 43 A.D. by a Tuyeät Ñoái—The Absolute is the Reality of the descendant of the Sakya family. Probably the appearances. The Absolute is always of region south of Kundoot and Issar, north of uniform nature. Nirvana or the Absolute Hindukush near the principal source of the

Reality is not something produced or achieved. Oxus. According to the Madhyamaka philosophy, Candrakirti, to the saints, the Absolute is just Tuyeát Söông: Snow and dew. silence, for it is inexpressible by speech. There Tuyeät: are many words used for the Absolute: 1) Caét ñöùt: Chaám döùt—To cut off—To • Chaân Nhö: Tathata (skt)—Nhö thò— terminate—To end—To sunder. Suchness. 2) Tuyeät ñoái: Khoâng coøn so saùnh ñöôïc nöõa— • Khoâng taùnh: Sunyata (skt)—Emptiness— Superlatively. Void. Tuyeät Caûnh: Very lovely landscape. • Nieát Baøn: Nibbana (p)—Nirvana (skt)—Tuyeät Chuûng: Extinct race. Nirvana. Tuyeät Dieät: To annihilate—To exterminate. • Baát nhò: Adraya (skt)—Non-dual. Tuyeät Dieäu: Admirable—Supreme excellent. • Baát sanh: Anutpanna (skt)—Unproduced. Tuyeät Duyeân: Non-conducting—Non- • Coõi voâ phaân bieät: Nirvikalpa (skt)—The conductive. realm of non-discrimination.

• Baûn theå cuûa phaùp: Dharmadhatu or Tuyeät Toäc: Extinct family. Dhamrata (skt)—Baûn chaát cuûa vaät toàn Tuyeät Traàn: To surpass everybody. höõu—The true nature of dharma or the Tuyeät Töï: Heirless. essence of being. Tuyeät Voïng: Hopeless—Desperate—In • Baát khaû dieãn ñaït: Anabhilapya (skt)—The despair—To look in the dark side of things. inexpressible. • Ñích thöïc nhö noù ñang laø: Tattva (skt)— Tuyeät Voâ AÂm Tín: Without news. Thatness. Tuyeät Vôøi: See Tuyeät Traàn. • Khoâng theå dieãn taû baèng ngoân töø hay hyù Tuyeät Xaûo: Very skilful. luaän: Nisprapanca (skt)—Free of verbalization and plurality. • Nhö thöïc: Yathabhuta (skt)—Caùi thöïc söï ñang laø—That which really is. • Chaân ñeá: Bhutata or Bhutatathata (skt)—

TÖ The true reality. • Chaân lyù: Satya (skt)—Truth. • Nhö Lai Taïng: Tathagata-garbha (skt)— The womb of Tathagatas. • Thöïc taïi maø ta phaûi töï theå nghieäm trong noäi taâm: Aparapratyaya (skt)—Reality Tö: which one must realize within oneself. 1) Boán: Four. Tuyeät Giao: To cut off all relations with. 2) Chuù taâm vaøo: To turn the attention to. Tuyeät Haûo: Excellent—Perfect---Very 3) Ñaàu tö: To invest capital. good—Extremely good. 4) Rieâng tö: Private—Secret—Selfish. Tuyeät Khoâng: Not at all—By no means. 5) Taâm sôû phaùp: Mental action or contents, Tuyeät Hoïc: Ngöøng hoïc, vöôït ra ngoaøi chuyeän mentality, intellection. hoïc—To cease study—Beyond the need of 6) Thöù tö: Fourth. study. 7) Tieàn voán: Funds 8) Tö duy: Sankhara (p)—Teân cuûa taâm sôû Tuyeät Khoâng: Not at all—By no means. phaùp (ñem caùi taùc duïng khieán taâm taïo taùc Tuyeät Loä: To encounter cul-de-sac. maø ñaët teân)—Thought—To think. Tuyeät Luaân: Excellent—Unequalled. Tö AÁn: AÁn rieâng cuûa nhaø sö, coù hình gioáng Tuyeät Maïng: To die. nhö soï ngöôøi ñeå nhaéc nhôû veà söï ngaén nguûi cuûa Tuyeät Muïc: As far as the eyes can see. cuoäc soáng—A monk's private seal, which Tuyeät Myõ: Excellent. should resemble a skull as reminder of the Tuyeät Nhieân: Never. brevity of life. Tuyeät Saéc: Peerless beauty. Tö Baûn: Capital. Tuyeät Taùc: Masterpiece. Tö Caùch: Aptitude—Manner. Tuyeät Taøi: Unequalled talent. Tö Caùch Cuûa Baäc Chôn Tu: The Tuyeät Thöïc: Ngöng khoâng aên—To cut off personality of the true cultivator. food—To cease to eat. Tö Chaát: Natural qualities. Tuyeät Tình: To break off friendship or love Tö Duïc: Evil desires. relationship with someone.

Tö Duy: To think—Thought—To reflect—To 3) Thieàn ñònh ñöôïc xem nhö moùn aên tinh consider or reflect on an object with thaàn cho taâm linh—Thought-food, or discrimination—See Thieàn. mental food, meditation as a kind of Tö Duy Nhò Nguyeân: Dualistic thoughts. mental food. 4) Thöïc phaåm cho thaân vaø taâm nhö ñoà aên, boá Tö Duy Tu: Thöïc taäp tö duy—The cultivation thí vaø trí tueä, vaân vaân: Supplies for body of ponderance. or soul, e.g. food, almsgiving, wisdom, etc. Tö Duyeân: Nhöõng ngoaïi duyeân vaät chaát caàn 5) Thöïc phaåm thuoäc tinh thaàn: Moral thieát cho moät vò Taêng nhö y aùo, thöïc phaåm, vaø provisions. phoøng oác—The material necessaries of a (II) Phaân Loaïi "tö löông"—Categories of monk, clothing, food, and shelter. Sambhara: Tö Ñaø Haøm: Sakrdagamin (skt)—See Töù (A) Nhò Chuûng Tö Löông: Two kinds of Thaùnh Quaû (2). spiritual provender—See Nhò Chuûng Tö Tö Ñaø Haøm Quaû: Sakrdagamiphala (skt)— Löông. Tình traïng coøn quay trôû laïi moät laàn nöõa—The Tö Löôïng: Suy tö vaø lyù luaän hay so saùnh— state of coming back once more—See Töù Thinking and measuring, or reasoning, Thaùnh Quaû (2). comparing. Tö Giaû: Theå cuûa tö hoaëc laø hö voïng voâ thöïc Tö Löôïng Naêng Bieán Thöùc: Mana (skt)— neân goïi laø tö giaû—Thought or its content as Maït Na Thöùc hay thöùc thöù baûy trong baùt illusion. thöùc—The seventh vijnana, intellection, Tö Hoaëc (Tu Hoaëc): Tö töôûng khôûi daäy qua reasoning. tieáp xuùc vôùi theá giôùi beân ngoaøi hay nhöõng thoùi ** For more information, please see Maït Na quen nhö tham, saân, si, vaân vaân—The illusion Thöùc. of thought—Thoughts arising through contact Tö Lyù Nha: Surya (skt). with the world or by habits such as desires, 1) Maët Trôøi: The sun. anger, infatuation, etc. 2) Thaàn maët Trôøi: The sun-deva. ** For more information, please see Tu Hoaëc. Tö Phaùp: Justice. Tö Hueä: Trí hueä ñaït ñöôïc do coâng phu tu taäp Tö Quyeàn: Personal rights. thieàn ñònh vaø giaùo lyù nhaø Phaät—The wisdom Tö Sinh: Nhöõng thöù caàn thieát trong ñôøi attained by meditating on the principles and soáng—Necessaries of life. doctrines of Buddhism. Tö Höõu: Private property. Tö Taøi Tröôùng: Baûn keâ khai taøi saûn cuûa töï vieän—Schedule of property of a monastery. Tö Ích: Private interest. Tö Taâm: Selfishness—Egoism. Tö Kieán: Personal opinion. Tö Theá Toïa Thieàn: Meditation posture— Tö Kyû: Always thinking of self—Selfish. The posture having eight features of Buddha Tö Lôïi: Self-interest—Personal interests. way of sitting: Tö Löï: Manyati (skt)—To reflect—To worry. 1) Thaân thaúng: Löng thaúng—Straight body— Tö Löông: Sambhara (skt). Straight Spine—Straight back—The body (I) Nghóa cuûa "tö löông"—The meanings of should be perpendicular with the floor. Sambhara: 2) Chaân baét treùo hoaëc chaân naày choàng leân 1) Chaát lieäu chuaån bò: Preparatory material. chaân kia: The legs should be crossed or 2) Muoán thöïc phaåm: To desire food. one over the other.

3) Baøn tay naøy naèm treân baøn tay kia, loøng nhöõng tö töôûng sinh dieät trong taâm. Baïn seõ baøn tay ngöõa leân, hai ngoùn caùi chaïm nhau, töø töø hieåu roõ baûn chaát cuûa nhöõng tö töôûng. caû hai baøn tay ñaëc saùt vaøo buïng vôùi hai Baïn phaûi bieát caùch laøm sao söû duïng nhöõng ngoùn caùi ngang ruùn: One hand on top of tö töôûng thieän vaø traùnh caùi nguy hieåm cuûa the other, both palms

upwards, the two nhöõng tö töôûng coù haïi. Muoán thanh tònh thumbs should be touching and the hands taâm thì tö töôûng cuûa baïn luùc naøo cuõng caàn placed close to the belly with the thumbs ñöôïc kieåm soaùt—In the Satipatthana at the level of the navel. Sutra, the Buddha explained His Way of 4) Ñaàu hôi ngaõ veà tröôùc traùnh bò khích ñoäng Enlightenment. Here, mental objects are taâm thaàn: The head should be slightly mindfully examined and observed as they inclined downwards to prevent mental arise within. The task here is to be aware excitement. of the thoughts that arise and pass away 5) Vai buoâng lôi nhöng thaúng moät caùch töï within the mind. You must slowly nhieân: Shoulders should be relaxed but understand the nature of thoughts. You straight, level and balanced. must know how to make use of the good 6) Raêng vaø moâi kheùp laïi moät caùch töï nhieân: thoughts and avoid the danger of the The teeth and lips should be closed harmful thoughts. Your thoughts need naturally. Not to open nor too tight closed. constant watching if the mind is to be 7) Löôõi chaïm vaøo beân trong thaønh raêng treân: purified. The tongue should touch the upper teeth (B) Phöông Caùch tænh thöùc veà nhöõng Tö which helps prevent dry mouth. Töôûng—Methods of mindfulness of 8) Maét nöûa nhaém nöûa môû traùnh sö loâi cuoán thoughts and mental states—Tænh Thöùc veà beân ngoaøi hay söï buoàn nguõ beân trong: The nhöõng Tö Töôûng—Mindfulness of eyes should be half-open (neither wide Thoughts. open nor completely closed) to prevent • Ngoài moät mình taäp trung taâm vaøo nhöõng tö distractions and or sleepiness. töôûng—To sit alone and concentrate the Tö Thoâng: To commit adultery. mind on the thoughts. Tö Tình: • Quan saùt nhöõng tö töôûng thieän vaø aûnh 1) Personal relationship. höôûng tinh thaàn cuûa chuùng: To watch the 2) To commit adultery. good thoughts and observe how they affect your mental state. Tö Traïch Löïc: Khaû naêng suy nghó löïa choïn • Quan saùt nhöõng tö töôûng coù haïi vaø thaáy nhöõng nguyeân taéc ñuùng ñaén—Power in chuùng laøm tinh thaàn xaùo troän theá naøo: To thought and selection of correct principles. watch the harmful thoughts and observe Tö Trang: Jewelry and money which a how they disturb your mental state. woman bring to the husband's family at • Ñöøng coá yù cöôõng laïi nhöõng tö töôûng, vì marriage. caøng cöôõng laïi baïn caøng phaûi chaïy theo: Tö Töôûng: Do not try to fight with the thoughts, for (A) Nghóa cuûa Tö Töôûng—The meanings of the more you try to fight them, the more "Thoughts"—Thoughts—Ideas—Theo you have to run with them. Kinh Satipatthana, Ñöùc Phaät ñaõ trình baøy • Haõy quan saùt nhöõng tö töôûng moät caùch voâ söï tænh thöùc veà con ñöôøng giaùc ngoä. Nôi tö vaø taïo cô hoäi ñeå vöôït qua chuùng. Söï ñaây ñoái töôïng tinh thaàn ñöôïc chuù taâm chuyeån ñoäng vöôït qua tö töôûng vaø kieán thaåm tra vaø quan saùt khi chuùng phaùt sinh thöùc mang laïi an laïc, hoøa hôïp vaø haïnh trong taâm. Nhieäm vuï ôû ñaây laø tænh thöùc veà

9) Arrogance: Coáng cao ngaõ maïn. phuùc. Chæ quan saùt nhöõng tö töôûng, töø töø 10) Stealing: Troäm caép. baïn seõ hieåu ñöôïc caùch kieåm soaùt nhöõng tö 11) Sexual misconduct: Taø daâm. töôûng toäi loãi vaø khuyeán khích caùc tö töôûng thieän: Simply observe the thoughts 12) Substance abuse: Huùt, uoáng hay chích dispassionately and so create the nhöõng chaát cay ñoäc. opportunity to go beyond

them. The 13) Double-tongued: Noùi löôõi hai chieàu. moving beyond all thoughts and 14) Harsh speech: Noùi lôøi ñoäc aùc. knowledge bring peace, harmony, and 15) Bad attitudes: Thaùi ñoä xaáu aùc. happiness. Simply observe these thoughts,16) Wrong discernments: Phaân bieät sai laàm. you will slowly come to understand how to17) Faithlessness: Khoâng coù nieàm tin. control evil thoughts and to encourage 18) Ignorance: Si meâ. good thoughts. 19) Thought of killing: Tö töôûng saùt sanh. • Trong sinh hoaït haèng ngaøy, coá gaéng quan20) Causing trouble: Gaây roái, etc. saùt tieán trình suy nghó cuûa baïn. Chæ quan Tö Vaán: To consult—To advise. saùt chöù ñöøng ñoàng nhaát vôùi tieán trình: In Töù: the course of your working day, try to 1) Boán: Catur (skt)—Four. observe your thinking process. Simply 2) Teân cuûa taâm sôû (quaùn): Vicara (p & skt). observe and do not identify with this • Doø xeùt: Investigation. process. • Caân nhaéc: Deliberation. Tö Töôûng Ngöng Ñoïng (Töôûng Tòch): • Quan saùt: xamination. Active thought has been put to rest. • Suy xeùt: Consideration. Tö Töôûng Phaân Bieät: Discriminatory • Taàm chaân lyù: Search for truth. thought—Thinking of percepts or concepts as • Tö duy bieän luaän: Discursive thinking. objective realities—Fixation on appearances Töù A Haøm: Boán boä kinh A Haøm—The Four while ignorant of essence. Agamas or four divisions of the Hinayana Tö Töôûng Taùn Loaïn: Conceptual scriptures: distractions. 1) Tröôøng A Haøm: Dirghagamas (skt)—22 Tö Töôûng Thanh Tònh: Pure thoughts. quyeån, taäp hôïp nhöõng kinh vaên daøi—Long Tö Töôûng Trieát Lyù: Philosophical thought. work scriptures—Cosmological, 22 books. 2) Trung A Haøm: Madhyamagamas (skt)—60 Tö Töôûng Töø Bi Vôùi Chuùng Sanh Moïi quyeån, taäp hôïp kinh vaên khoâng daøi khoâng Loaøi: Thoughts of compassion to all beings. ngaén—Middle Work—Metaphysical, 60 Tö Töôûng Voâ Haïi: Harmless thoughts. books. Tö Töôûng Xaáu Xa: Nhöõng yù nghó xaáu xa— 3) Taïp A Haøm: Samyuktagama (skt)—50 Evil thoughts—Negative thoughts—Negative quyeån, hoån hôïp cuûa caùc kinh A Haøm thoughts include khaùc—General on dhyana, trance, etc, 50 1) Resentment: Oaùn haän. books. 2) Greed: Tham lam. 4) Taêng Nhöùt A Haøm: Ekottarikagamas 3) Jealousy: Ganh tî. (skt)—51 quyeån, söu taäp soá cuûa phaùp 4) Anger: Saân giaän. moân—Numerical Arranged Subjects, 51 5) Wishing to harm others: Muoán haïi ngöôøi. books. 6) Wrong views: Taø kieán. Töù AÙc: The four evil directions—See Töù AÙc 7) Slander: Phæ baùng. Thuù or Töù Thuù. 8) Lying: Noùi doái.

Töù AÙc Ñaïo: The four evil destinies—See Töù (A) Boán nguoàn phaùt khôûi söï tham aùi—Four AÙc Thuù. sources of affection: Töù AÙc Thuù: Apaya (skt)—The four evil 1) AÊ n: Cho hay nhaän thöùc aên—The giving or destinies: receiving of Food. 1) Ñòc Nguïc: Hells. 2) Maë c : Cho hay nhaän quaàn aùo—The giving 2) Ngaï Quyû: Hungry ghosts. or receiving of Clothing. 3) Suùc Sanh: Animals. 3) ÔÛ : Cho hay nhaän choã ôû—The giving or 4) A Tu La: Asuras (which is sometimes evil receiving of bedding. sometimes good). 4) Quaø : Cho hay nhaän quaø—The giving or receiving of gifts. Töù AÙc Tyø Kheo: (B) Theo Kinh Phuùng Tuïng trong tröôøng Boä 1) Boán vò Tyø Kheo hung aùc ñaõ vöùt boû giaùo Kinh, coù boán aùi sanh—According to the phaùp cuûa Phaät Ñaïi Trang Nghieâm sau khi Sangiti Sutta in the Long Discourses of the Ngaøi

nhaäp Nieát Baøn—The four wicked Buddha, there are four arousals of craving: Bhiksus who threw over the teaching of 1) Do nhôn y phuïc maø vò Tyø Kheo khôûi leân their Buddha, Ta-Chuang-Yen after his loøng tham aùi: Craving arises in a monk Nirvana. because of robes. 2) Boán vò Tyø Kheo khoâng tuaân giaùo phaùp, 2) Do nhôn ñoà aên khaát thöïc maø vò Tyø Kheo nhöng nhôø thanh tònh laâu ñôøi neân ñöôïc khôûi leân loøng tham aùi: Craving arises in a sanh laøm boán vò Phaät ôû boán höôùng (A monk because of alms. Saám, Baûo Töôùng, Voâ Löôïng Thoï, Vi Dieäu 3) Do nhôn phoøng xaù maø vò Tyø Kheo khôûi Thanh)—Four disobedient bhiksus who leân loøng tham aùi: Craving arises in a monk through much purgation ultimately because of lodging. became the Buddhas of the four points of 4) Do nhôn höõu vaø phi höõu maø vò Tyø Kheo the compass. khôûi leân loøng tham aùi: Craving arises in a Töù AÙch: Four yokes or fetters—See Töù AÙch monk because of being and non-being. Phöôïc. Töù An Laïc: The four means of happy Töù AÙch Phöôïc: Theo Töông Öng Boä Kinh, contentment—See Töù An Laïc Haønh. Phaåm Taàm Caàu, coù boán AÙch Phöôïc— Töù An Laïc Haønh: Theo Kinh Phaùp Hoa, coù According to The Connected Discourses of the boán an laïc haïnh hay boán phöông caùch ñeå ñaït Buddha, Chapter Esanavago (Searches), there ñöôïc haïnh phuùc—According to The Lotus are four yokes or fetters: Sutra, there are four means of attaining to a 1) Duïc AÙch Phöôïc: Tham duïc—Yoke of happy contentment: Desire or sensuality. 1) Thaân An Laïc Haønh: An laïc baèng nhöõng 2) Höõu AÙch Phöôïc: Chaáp höõu—Yoke of thieän nghieäp cuûa thaân—To attain a happy Possession or existence. contentment by proper direction of the 3) Kieán AÙch Phöôïc: Taø kieán—Yoke of deeds of the body. Unenlightened or non-Buddhist views or 2) Khaåu An Laïc Haønh: An laïc baèng nhöõng wrong views. thieän nghieäp cuûa khaåu—To attain a happy 4) Voâ Minh AÙch Phöôïc: Si meâ—Yoke of contentment by the words of the mouth. Ignorance. 3) YÙ An Laïc Haønh: An laïc baèng nhöõng thieän Töù AÙi Khôûi: See Töù AÙi Sanh. nghieäp cuûa yù—To attain a happy Töù AÙi Sanh: contentment by the thoughts of the mind.

4) Theä Nguyeän An Laïc Haønh: An laïc baèng Töù Ba La Maät Boà Taùt: Boán vò nöõ Boà Taùt caùch giaûng daïy kinh phaùp—To attain a thaân caän cuûa Ñöùc Ñaïi Nhaät Nhö Lai ôû Kim happy contentment by the will to preach Cang Giôùi, ñeàu do Ñöùc Ñaïi Nhaät Nhö Lai löu all sutras. xuaát, moãi vò laø meï naêng sinh cuûa caùc vò Phaät ôû Töù AÂn: Boán troïng aân—Four Great Debts: boán höôùng—The four female attendants on 1) AÂn Tam Baûo: Nhôø Phaät môû ñaïo maø ta roõ Vairocana in the Vajradhatu, evolved from thaáu ñöôïc Kinh, Luaät, Luaän vaø deã beà tu him, each of them a mother of one of the four hoïc. Nhôø Phaùp cuûa Phaät maø ta coù theå tu trì Buddhas of the four quarters. giôùi ñònh hueä vaø chöùng ngoä. Nhôø chö 1) Kim Cang Ba La Maät Boà Taùt: Vajra- Taêng tieáp noái hoaèng ñaïo, soi saùng caùi ñaïo Paramita Bodhisattva. lyù chaân thaät cuûa Ñöùc Töø Phuï maø ta môùi coù 2) Baûo Ba La Maät Boà Taùt: Ratna-Paramita cô hoäi bieát ñeán ñaïo lyù—The debt to the Bodhisattva. Triple Jewel (Buddha, Dharma, Sangha). 3) Phaùp Ba La Maät Boà Taùt: Dharma- 2) AÂn cha meï Thaày toå: Nhôø cha meï sanh ta Paramita Bodhisattva. ra vaø nuoâi naáng daïy doã neân ngöôøi; nhôø 4) Nghieäp Ba La Maät Boà Taùt: Karma-

thaày toå chæ daïy giaùo lyù cho ta ñi vaøo chaùnh Paramita Bodhisattva. ñaïo. Boån phaän ta chaúng nhöõng phaûi cung ** For more information, please see Töù Phaät. kính, phuïng söï nhöõng baäc naày, maø coøn coá Töù Baùch: Boán traêm—Four hundred. coâng tu haønh caàu cho caùc vò aáy sôùm ñöôïc Töù Baùch Giôùi: Theo Kinh Döôïc Sö, Boà Taùt giaûi thoaùt—The debt to our parents and coù 400 giôùi luaät—Boán traêm giôùi—The four teachers. hundred disciplinary laws of a Bodhisattva, 3) AÂn thieän höõu tri thöùc: Nhôø thieän höõu tri referred to in the Medicine Buddha thöùc maø ta coù nôi nöông töïa treân böôùc (Bhaishajya-Guru) Sutra. ñöôøng tu taäp ñaày choâng gai khoù khaên— Töù Baùch Töù Beänh: Theo Ñaïi Trí Ñoä Luaän, The debt to our spiritual friends. coù boán traêm leõ boán beänh nôi thaân—According 4) AÂn chuùng sanh: Ta thoï ôn chuùng sanh raát to the Sastra on the Prajna Sutra, there are four lôùn. Khoâng coù ngöôøi thôï moäc ta khoâng coù hundred and four ailments of the body: nhaø ñeå ôû hay baøn gheá thöôøng duøng; khoâng 1) Moät traêm leõ moät beänh soát noùng gaây ra bôûi coù baùc oâng phu ta laáy gaïo ñaâu maø aên ñeå Ñòa Ñaïi—One hundred one fevers caused soáng; khoâng coù ngöôøi thôï deät, ta laáy quaàn by the Earth element. aùo ñaâu ñeå che thaân, vaân vaân. Ta phaûi luoân 2) Moät traêm leõ moät beänh soát noùng gaây ra bôûi sieâng naêng laøm vieäc vaø hoïc ñaïo, mong Hoûa Ñaïi: One hundred one fevers caused caàu cho nhöùt thieát chuùng sanh ñeàu ñöôïc by the Fire element. giaûi thoaùt—The debt we owe all sentient 3) Moät traêm leõ moät beänh reùt (laïnh) gaây ra beings. bôûi Thuûy Ñaïi: One hundred one chills Töù AÂn Hieáu Nghóa: See Phaät Giaùo Hoøa Haûo caused by the water element. (A). 4) Moät traêm leõ moät beänh reùt (laïnh) gaây ra Töù Ba: See Töù Ba La Maät Boà Taùt. bôûi Phong Ñaïi: One hundred one chills Töù Ba La Di: Töù Troïng—Töù Khí—Töù Cöïc caused by the Wind element. Troïng Caûm Ñoïa Toäi—See Töù Ñoïa. Töù Baûo: Four treasures. Töù Ba La Maät: The four paramitas—See Töù Baùt: Boán bình baùt baèng ñaù raát naëng ñöôïc Thöôøng Laïc Ngaõ Tònh. boán vò trôøi daâng hieán cho Phaät Thích Ca vaø ñöôïc ngaøi nhoài laïi thaønh moät moät caùch kyø dieäu

vaø duøng nhö moät bình baùt thöôøng—The four Töù Baát Khaû Khinh: Theo Kinh A Haøm, coù heavy stone begging-bowls offered to boán thöù chaúng theå khinh thöôøng—According to Sakyamuni by the four devas, which he the Agama Sutra, there are four things that miraculously combined into one as used as if may not be treated lightly: ordinary material. 1) Thaùi töû tuy coøn nhoû, nhöng töông lai seõ Töù Baùt Töôùng: Ba möôi hai töôùng toát cuûa laøm quoác vöông, neân chaúng theå khinh Phaät—The thirty-two marks of a Buddha—See thöôøng: A prince though young now, but Tam Thaäp Nhò Haûo Töôùng cuûa Phaät and he may become a king in the future, so not Dvatrimshadvara-Lakshana. to treat him lightly. Töù Baát Haønh Xöù Haïnh: Agata-gamanani 2) Raén tuy nhoû, nhöng noïc ñoäc coù theå laøm (p)—Theo Kinh Phuùng Tuïng trong Tröôøng Boä cheát ngöôøi, neân khoâng theå khinh thöôøng: Kinh, coù boán baát haønh xöù haïnh (haønh xöû sai A snake though small, but its venom can traùi)—According to the Sangiti Sutta in he kill people, so not to treat it lightly. Long Discourses of the Buddha, there are four 3) Tia löûa tuy nhoû, nhöng coù

theå ñoát chaùy nuùi ways of going wrong: röøng ñoàng coû lôùn, neân khoâng theå khinh 1) Tham duïc baát haønh xöù haïnh: Chanda (p)— thöôøng: A fire though tiny, but it may be One goes wrong through desire. able to destroy a big forest or meadow, so 2) Saân baát haønh xöù haïnh: One goes wrong not to treat it lightly. through hatred. 4) Sa Di tuy nhoû, nhöng coù theå thaønh baäc 3) Si baát haønh xöù haïnh: One goes wrong Thaùnh, neân khoâng theå khinh thöôøng: A through delusion. novice though a beginner, but he may 4) Boá uùy baát haønh xöù haïnh: One goes wrong become an arhat, so not to treat him through fear. lightly. Töù Baát Hoaïi Tín: Boán ñöùc tin khoâng hö Töù Baát Khaû Kyù Phuï: Boán thöù khoâng coøn hoaïi—The four objects of unfailing faith: ñöôïc giao phoù cho ñieàu gì nöõa caû—The four to 1) Tin Phaät: Believe in Buddha. whom one does not entrust valuables: 2) Tin Phaùp: Believe in the Dharma. 1) Ngöôøi Giaø: The old. 3) Tin Taêng Believe in the Sangha. 2) Caùi Cheát Gaàn Keà: Death is near. 4) Tin nôi Giôùi Luaät Phaät: Believe in Moral 3) Xa xoâi: The distant, lest one has precepts. immediate need of them. Töù Baát Hoaïi Tònh: The four objects of 4) Quyû quaùi: The evil, or the strong; lest the unfailing purity—See Töù Baát Hoaïi Tín. temptation be too strong for the last two. Töù Baát Khaû Ñaéc: Boán ñieàu khoâng theå ñaït Töù Baát Khaû Tö Nghì: Four inconceivables. ñöôïc—The four unattainables: (A) Trong Kinh Taêng Nhöùt A Haøm, coù boán 1) Thöôøng Thieáu Baát Khaû Ñaéc: Treû maõi ñieàu khoâng theå nghó baøn nôi chö Phaät—In khoâng giaø—Perpetual youth. the Ekottaragama, there are four 2) Voâ beänh Baát Khaû Ñaéc: Khoâng oám ñau indescribables—The four things of a bònh hoaïn—No sickness. Buddha which are beyond human 3) Tröôøng Thoï Baát Khaû Ñaéc: Soáng laâu—conception: Perennial life. 1) Theá giôùi baát khaû tö nghì: The world—The 4) Baát Töû Baát Khaû Ñaéc: Khoâng cheát—No Buddha's world is beyond human death. conception. 2) Chuùng sanh baát khaû tö nghì: The living beings—His teaching about living beings'

circumstances is beyond human heads, eleven heads, and so forth, until conception. there may be a hundred and eight heads, a 3) Thieân long baát khaû tö nghì: Dragons or thousand heads, ten thousand heads, or Nagas—His nagas are beyond human eighty-four thousand vajra heads; two conception. arms, four arms, six arms, eight arms, ten 4) Phaät ñoä caûnh giôùi baát khaû tö nghì: The arms, twelve arms, fourteen, sixteen, size of the Buddha-lands—The bound of eighteen arms, or twenty arms, twenty- his Buddha realm is beyond human four arms, and so forth until there may be conception. a hundred and eight arms, a thousand (B) Trong Kinh Thuû Laêng Nghieâm, ngaøi Quaùn arms, ten thousand arms, or eighty-four Theá AÂm Boà Taùt ñaõ baïch vôùi Ñöùc Theá Toân thousand mudra arms; two eyes, three veà boán thöù baát tö nghì: "Baïch Theá Toân! eyes, four eyes, nine eyes, and so forth Ngoaøi möôøi boán thöù voâ uùy, tu chöùng voâ until there may be a hundred and eight thöôïng ñaïo, laïi coù theå ñöôïc boán baát khaû tö eyes, a thousand eyes, ten thousand eyes, nghì, voâ taùc dieäu ñöùc."—In the Surangama or eighty-four thousand pure and precious Sutra, Avalokitesvara Bodhisattva eyes, sometimes compassionate, reported to the Buddha about the four sometimes awesome, sometimes in inconceivables:

“World Honored One! samadhi, sometimes displaying wisdom to Because I obtained perfect penetration rescue and protect living beings so that and cultivated to certification of the they may attain great self-mastery. unsurpassed path, I also became endowed 2) Hai laø bôûi toâi tu taäp vaên tö, thoaùt khoûi saùu with four inconceivable and and effortless traàn, nhö caùi tieáng vöôït qua töôøng, chaúng wonderful virtues.” bò ngaên ngaïi, neân toâi thaàn dieäu coù theå hieän 1) Moät laø do toâi tröôùc ñöôïc dieäu vaên taâm, moãi moãi hình, tuïng moãi moãi chuù, hình vaø taâm linh thoaùt boû vaên caên, kieán vaên giaùc chuù coù theå laáy voâ uùy ban cho caùc chuùng tri khoâng theå phaân caùch, thaønh moät vieân sanh. Cho neân möôøi phöông quoác ñoä nhieàu dung thanh tònh baûo giaùc, cho neân toâi coù nhö buïi nhoû ñeàu goïi teân toâi laø Thí Voâ UÙy: theå hieän ra nhieàu dieäu duïng, coù theå noùi voâ Second, because of hearing and bieân bí maät thaàn chuù; trong ñoù hoaëc hieän consideration, I escape the six defiling moät cho ñeán taùm vaïn boán ngaøn ñaàu, tay, objects, just as a sound leaps over a wall maét, hoaëc töø hoaëc uy, hoaëc ñònh, hoaëc tueä without hindrance. And so I have the ñeå cöùu hoä chuùng sanh ñöôïc töï taïi: First, as wonderful ability to manifest shape after soon as I obtained the miraculous wonder shape and to recite mantra upon mantra. of hearing the mind, the mind became These shapes and these mantras dispel the essential and the hearing was forgotten; fears of living beings. Therefore, therefore, there was no distinction throughout the ten directions, in as many between seeing, hearing, sensation, and lands as there are fine motes of dust, I am knowing. I achieved a single, perfect known as one who bestows fearlessness. fusion, pure precious enlightenment. For 3) Ba laø bôûi toâi tu taäp baûn dieäu vieân thoâng, this reason, I am able to manifest many thanh tònh baûn caên, neân ñi chôi caùc theá wonderful appearances and can proclaim giôùi, ñeàu khieán chuùng sanh boû traân baûo boundless secret spiritual mantras. For cuûa mình, caàu toâi thöông xoùt: Third, example, I may take appear one head, because I cultivated fundamental, three heads, five heads, seven heads, nine wonderful, perfect penetration and

purified the sense-organ, everywhere I go 2) Baát Khaû Tha Sinh: Phaùp chaúng do tha in any world I can make it so that living nhaân maø sanh ra—A thing is not produced beings renounce their physical and of another or of a cause without itself. material valuables and seek my sympathy. 3) Baát Khaû Baát Sinh: Baát Coäng Sanh—Phaùp 4) Boán laø toâi ñöôïc Phaät taâm, chöùng quaû hoaøn chaúng do coäng nhaân töï tha maø sanh—A toaøn, coù theå laáy caùc traân baûo ñem cuùng thing is not “not self-born” when it is time döôøng möôøi phöông Nhö Lai, vaø giuùp to produce the fruit of karma (of both 1 & chuùng sanh trong luïc ñaïo, khaép phaùp giôùi 2). caàu vôï ñöôïc vôï, caàu con ñöôïc con, caàu 4) Baát Khaû Baát Haï Sinh: Phaùp chaúng do voâ tam muoäi ñöôïc tam muoäi, caàu soáng laâu nhaân maø sanh ra, moät khi nghieäp nhaân ñuû ñöôïc soáng laâu, nhö vaäy cho ñeán caàu ñaïi ñaày laø choài ñaâm traùi troå—A thing is not Nieát Baøn ñöôïc ñaïi Nieát Baøn: Fourth, I “not born” when it is time to produce the obtained the Buddhas’ mind and was fruit of karma (of no cause). certified as having attained the ultimate Töù Baát Thaønh: Boán thöù baát thaønh

trong ba end, and so I can make offerings of rare möôi ba loãi cuûa nhaân minh—Four forms of treasures to the Thus Come Ones of the asiddha or incomplete statement, part of the ten directions and to living beings in the thirty-three fallacies in logic. six paths throughout the dharma realm. If Töù Baát Thoái: Theo Tònh Ñoä Toâng, coù boán they seek a spouse, they obtain a spouse. thöù baát thoái—According to the Pure-Land sect, If they seek children, they can have there are four kinds of Non-backslidings: children. Seeking samadhi, they obtain 1) Töø (1) ñeán (3), xin xem Tam Baát Thoái: samadhi; seekin long life, they obtain long From (1) to (3), please see Tam Baát Thoái. life, and so forth to the extent that if they 4) Khoâng thoái chuyeån töø nôi thanh tònh ñaõ ñaït seek the great Nirvana, they obtain great ñöôïc: Never receding from place or abode Nirvana. attained. Töù Baát Kieán: Boán ñieàu khoâng theå thaáy Töù Beänh: Boán beänh ñöôïc noùi ñeán trong Kinh ñöôïc—The four invisibles: Vieân Giaùc—The four ailments, or mistaken 1) Caù khoâng theå thaáy nöôùc: water to fish. ways of seeking perfection, mentioned in The 2) Ngöôøi khoâng thaáy khoâng khí hay gioù: Air Complete Enlightenment Sutra: or wind to man. 1) Taùc Beänh: sanh taâm taïo taùc (hay tu haønh 3) Keû meâ muoäi môø mòt khoâng theå thaáy ñöôïc ñeå caàu vieân giaùc laø taùc beänh vì taùnh vieân thöïc chaát cuûa vaïn phaùp: The nature of giaùc chaúng phaûi do taïo taùc maø ñöôïc)— things to the deluded. Works or effort (for the purpose to seek 4) Ngöôøi giaùc ngoä khoâng theå thaáy ñöôïc caùi perfection is an ailment). khoâng vì nhaân toá cuûa chính ngöôøi aáy vaø 2) Nhieäm Beänh: Tuøy duyeân nhieäm tính (phoù taùnh khoâng ñaõ vöôït ra ngoaøi yù nieäm: The maëc cho sanh töû ñeå caàu vieân giaùc thì goïi void to the enlightened, because he is in laø nhieäm beänh vì vieân giaùc chaúng phaûi do his own element, and the void is beyond tuøy duyeân)—Laissez-faire. conception. 3) Chæ Beänh: Chæ voïng töùc chaân (tòch nieäm Töù Baát Sinh: Four “not-born.” ñeå caàu vieân giaùc laø chæ beänh, vì vieân giaùc 1) Baát Khaû Töï Sinh: Phaùp chaúng töï thaân maø chaúng phaûi do chæ nieäm maø ñöôïc)— sanh ra—A thing is not born or not Cessation of all mental operation. produced of itself. 4) Dieät Beänh: Dieät phieàn naõo nôi thaân taâm ñeå caàu vieân giaùc goïi laø dieät beänh, vì taùnh

vieân giaùc chaúng phaûi do tòch dieät maø 2) Ngoân Töø Bình Ñaúng—Bình ñaúng veà ngoân ñöôïc)—Anniilation of all desire. töø nghóa laø taát caû chö Nhö Lai ñeàu noùi saùu Töù Bieân Toäi: Boán toäi naëng maø khi phaïm phaûi möôi boán aâm giai hay aâm thanh khaùc nhau Taêng Ni seõ vónh vieãn bò khai tröø khoûi giaùo maø ngoân ngöõ cuûa Phaïm Thieân phaùt aâm, vaø ñoaøn (trôû thaønh ngöôøi ôû beân ngoaøi Phaät nghóa laø ngoân ngöõ cuûa chö Nhö Lai nghe Phaùp)—Four serious sins of expulsion from the ra gioáng nhö aâm giai cuûa loaøi chim Ca order. Laêng Taàn Giaø: By “sameness in words” is 1) Daâm Duïc: Committing sexual intercourse. meant that all the Tathagatas speak in 2) Saùt Sanh: Killing. sixty-four different notes or sounds with 3) Troäm Caép: Stealing. the language of Brahma is pronounced, 4) Voïng Ngöõ: Lying. and that their language sounding like the Töù Bieän Taøi Voâ Ngaïi: See Töù Voâ Ngaïi in notes of Kalavinka bird is common to all Vietnamese-English Section. the Tathagatas. 3) Nghóa Bình Ñaúng—Bình ñaúng veà thaân Töù Binh:

Catur-angabalakaya (skt)—The four nghóa laø taát caû caùc Ñöùc Nhö Lai ñeàu divisions of a cakravarti's troops: khoâng khaùc bieät khi ñöôïc xeùt veà Phaùp 1) Töôïng Binh: Hastikaya (skt)—Elephants. Thaân (Dharmakaya), veà ñaëc tröng thuoäc 2) Kî Binh (Maõ Binh): Asvakaya (skt)— veà thaân theå hay saéc töôùng (rupalakshana), Horses. vaø caùc neùt cao ñeïp phuï hay haûo töôùng. 3) Xa Binh (Thieát Giaùp Binh): Rathakaya Tuy vaäy, chö Nhö Lai khaùc nhau khi ñöôïc (skt)—Chariot. nhìn bôûi chuùng sanh khaùc nhau maø chö vò 4) Boä Binh: Pattikaya (skt)—Foot. ñang ñieàu ngöï daïy baûo: By "sameness in Töù Bình Ñaúng: A fourfold sameness—Trong body" is meant that all the Tathagatas Kinh Laêng Giaø, Ñöùc Phaät daïy: "Ta noùi trong show no distinction as far as their chuùng hoäi giaùo lyù thaâm maät veà boán bình ñaúng Dharmakaya, their corporal features raèng xöa kia Ta ñaõ töøng laø Ñöùc Phaät Caâu Löu (rupalakshana) and their secondary marks Toân, Caâu Na Haøm Maâu Ni, hay Ca Dieáp." Boán of excellentce are concerned. They differ, loaïi bình ñaúng ñoái vôùi nhöõng ai tu taäp ñôøi soáng however, when they are seen by a variety phaïm haïnh—According to The Lankavatara of beings whom they have the special Sutra, the Buddha taught: "We talk of this in design to control and discipline. the assembly because of the secret teaching of 4) Phaùp Bình Ñaúng—Bình ñaúng veà chaân lyù fourfold sameness, that I was in ancient days coù nghóa laø taát caû chö Nhö Lai ñeàu ñaït the Buddha Krakucchanda, Kanakamuni, or cuøng moät söï theå chöùng nhôø vaøo ba möôi Kasyapa." Four sorts of sameness for those baûy phaàn chöùng ngoä: By "sameness in the who disicpline themselves in religious life. truth" is meant that all Tathagatas attain to 1) Danh Töï Bình Ñaúng—Bình ñaúng veà chöõ the same realization by means of the nghóa laø danh hieäu Phaät ñöôïc neâu nhö thirty-seven divisions of enlightenment. nhau cho heát thaûy chö Nhö Lai, khoâng coù Töù Bình Gia: Boán vò ñaïi hoïc giaû trong soá söï phaân bieät naøo trong chö vò trong phaïm naêm traêm vò A La Haùn, nhöõng ngöôøi ñaõ vieát ra vi cuûa chöõ PHAÄT: By "sameness in boä Luaän Vi Dieäu Phaùp—The four great letters" is meant that the title Budha is scholars among the 500 arhats who made the equally given to all Tathagatas, no Vibhasa-sastra, a critical commentary on the distinction being made among them as far Abhidharma. Their names are: as these letter BUDDHA go. 1) Theá Höõu: Vasumitra.

2) Dieäu AÂm: Ghosa. Töù Boä Luaät: See Töù Luaät Nguõ Luaän. 3) Phaùp Cöùu: Dharmatrata. Töù Boä Taêng: See Töù Chuùng. 4) Giaùc Thieân: Buddhadeva. Töù Boä Thaàn: Four kinds of Deities. Töù Boá Thí: Boán loaïi boá thí—Four kinds of Töù Boäc Löu: Four floods—Theo Kinh Phuùng dana or charity: Tuïng trong Tröôøng Boä Kinh, coù boán boäc löu 1) Buùt Thí: Thaáy ai phaùt taâm sao cheùp kinh (luõ luït)—According to the Sangiti Sutta in the ñieån lieàn phaùt taâm Boá Thí vieát ñeå giuùp Long Discourses of the Buddha, there are four duyeân cho hoï cheùp kinh—Giving of pens floods: to write the sutras. 1) Duïc Boâc Löu: Flood of sensuality. 2) Maëc Thí: Thaáy ngöôøi vieát kinh lieàn Boá Thí 2) Höõu Boäc Löu: Flood of becoming or Möïc ñeå giuùp thieän duyeân—Giving of ink. existence. 3) Kinh Thí: Boá Thí Kinh ñeå ngöôøi coù 3) Taø Kieán Boäc Löu: Flood of wrong views. phöông tieän

ñoïc tuïng—Giving of the 4) Voâ Minh Boäc Löu: Flood of ignorance. sutras themselves. Töù Boái: 4) Thuyeát Phaùp Thí: Boá Thí baèng caùch (A) Töù Chuùng—Boán haïng ñeä töû cuûa Phaät— Thuyeát phaùp cho ngöôøi nghe ñeå ngöôøi tu The four kinds of disciples—See Töù haønh giaûi thoaùt—Preaching the sutras for Chuùng. sentient beings so that they can cultivate (B) to liberate themselves. 1) Nhaân: Ngöôøi—Men. Töù Boà Taùt: Boán vò Boà Taùt—The four 2) Thieân: Trôøi—Devas. Bodhisattvas: 3) Long: Roàng—Nagas. 1) Quaùn Theá AÂm Boà Taùt: Avalokitesvara. 4) Quyû: Ghosts. 2) Di Laëc Boà Taùt: Maitreya. Töù Boån Chæ Quaùn: Boán quyeån kinh noùi veà 3) Phoå Hieàn Boà Taùt: Samantabhadra. thieàn quaùn cuûa toâng Thieân Thai—The four 4) Vaên Thuø Sö Lôïi Boà Taùt: Manjusri. books of T'ien-T'ai on meditation: Töù Boä: Boán quaû Thaùnh (Tu Ñaø Höôøn, Tö Ñaø 1) Ma Ha Chæ Quaùn: Maha-samadhi. Haøm, A Na Haøm, A La Haùn)—The four 2) Thieàn Ba La Maät: Dhyana-paramita. classes (srota-apanna, sakrdagamin, anagamin, 3) Luïc Dieäu Moân: Six Wonderful Gates to and arhat)—See Töù Ñaïo and Töù Thaùnh Quaû. Meditation. Töù Boä Chuùng: See Töù Chuùng. 4) Toïa Thieàn Chæ Yeáu: Guidelines for Töù Boä Ñeä Töû: Four classes of disciples—See Meditation. Töù Chuùng. Töù Boån Töôùng: Boán töôùng caên baûn—The Töù Boä Kinh: Boán boä kinh—Töø AÂn Ñaïi Sö four fundamental states: laáy boán boä kinh laøm baûn kinh cuûa Tònh Ñoä— 1) Sinh: Birth. The four sutras of the Pure Land, according to 2) Truï: Stay. Tz'u-EÂn: 3) Dò: Change. 1) Voâ Löôïng Thoï Kinh: The Infinite Life 4) Dieät: Extinction. Sutra. Töù Caù Ñaïi Thöøa: Boán toâng phaùi Ñaïi 2) Quaùn Voâ Löôïng Thoï Kinh: The Thöøa—The four Mahayanas—The four Great Contemplation on the Infinite Life Sutra. Schools: 3) A Di Ñaø Kinh: Amitabha Sutra. (A) 4) Coå AÂm Thanh Ñaø La Ni Kinh: The Drum 1) Hoa Nghieâm: Hua-Yen or Avatamsaka. Sound Dharani Sutra. 2) Thieân Thai: T'ien-T'ai.

3) Chaân Ngoân: Shingon—Esoteric—Cheân- increase, and not deteriorate virtues Yen. already arisen—Developing goodness that 4) Thieàn: Zen—Ch'an—Intuitive School. has already arisen (develop existing (B) good)—To increase merit when it was 1) Phaùp Töôùng: Mahayana-Dharmalaksana already produced—To encourage the School. growth and continuance of good deeds that 2) Tam Luaän: Madhyamika School of have already started. Here a monk rouses Nagarjuna. his will, makes an effort, stirs up energy, 3) Thieân Thai: T'ien-T'ai. exerts his mind and strives to maintain 4) Hoa nghieâm: Hua-Yen or Avatamsaka. wholesome mental states that have arisen, Töù Caên Boån Taùnh: See Töù Truïy Laïc Phaùp. not to let them fade away, to bring them to Töù Caên Boån Toäi: See Töù truïy Laïc Phaùp. greater growth, to the full perfection of development. Töù Chaùnh Caàn: Catvari-Samyakprahanani 3) Tinh taán ngaên ngöøa nhöõng ñieàu aùc chöa (skt)—Sammappadhana (p)—Töù YÙ Ñoaïn—Töù phaùt sanh—Endeavor to prevent evil from Chaùnh Ñoaïn—Boán pheùp sieâng naêng dieät tröø forming: Ñieàu döõ chöa sanh, phaûi tinh caàn toäi aùc vaø phaùt trieån ñieàu thieän—Four right laøm cho ñöøng sanh. ÔÛ ñaây vò Tyø Kheo (great) efforts (exertions)—Right effort of four khôûi leân yù muoán, coá gaéng, tinh taán, saùch kinds of restrain, or four essentials to be taâm, trì taâm vôùi muïc ñích khieán cho caùc aùc practiced vigilantly: phaùp töø tröôùc chöa sanh khoâng cho sanh— 1) Tinh

taán phaùt trieån nhöõng ñieàu thieän laønh Effort not to initiate sins not yet arisen—chöa phaùt sanh—Endeavor to start Preventing evil that hasn't arisen from performing good deeds: Ñieàu thieän chöa arising (to prevent any evil from starting sanh, phaûi tinh caàn laøm cho sanh. ÔÛ ñaây vò or arising)—To prevent demerit from Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh arising. Here a monk rouses his will, taán, saùch taâm, trì taâm vôùi muïc ñích khieán makes an effort, stirs up energy, exerts his cho caùc thieän phaùp töø tröôùc chöa sanh nay mind and strives to prevent the arising of cho sanh khôûi—Effort to initiate virtues unarisen evil unwholesome mental states. not yet arisen—Bringing forth goodness 4) Tinh taán döùt tröø nhöõng ñieàu aùc ñaõ phaùt not yet brought forth (bring good into sanh—Endeavor to eliminate already- existence)—To produce merit—To induce formed evil: Ñieàu döõ ñaõ sanh, phaûi tinh the doing of good deeds. Here a monk caàn döùt tröø ñi. ÔÛ ñaây vò Tyø Kheo khôûi leân rouses his will, makes an effort, stirs up yù muoán, coá gaéng, tinh taán, saùch taâm, trì energy, exerts his mind and strives to taâm vôùi muïc ñích khieán cho caùc aùc phaùp produce unarisen wholesome mental ñaõ sanh ñöôïc dieät tröø—Effort to eliminate states. sins already arisen—Putting an end to 2) Tinh taán tieáp tuïc phaùt trieån nhöõng ñieàu existing evil—To abandon demerit when it thieän laønh ñaõ phaùt sanh—Endeavor to arises—To remove any evil as soon as it perform more good deeds: Ñieàu thieän ñaõ starts. Here a monk rouses his will, makes sanh, phaûi tinh caàn khieán cho ngaøy caøng an effort, stirs up energy, exerts his mind phaùt trieån. ÔÛ ñaây vò Tyø Kheo khôûi leân yù and strives to overcome evil unwholesome muoán, coá gaéng, tinh taán, saùch taâm, trì taâm mental states that have arisen. vôùi muïc ñích khieán cho caùc thieän phaùp ñaõ sanh coù theå ñöôïc taêng tröôûng, ñöôïc quaûng Töù Chaùnh Ñoaïn: See Töù Chaùnh Caàn in ñaïi vieân maõn—Effort to consolidate, Vietnamese-English Section.

Töù Chaân Ñeá: See Töù Dieäu Ñeá and Töù Thaùnh 1) Ngoaïi ñaïo chaáp chaúng lyù nhò khoâng: Ñeá. Outsiders who do not accept either the Töù Chaáp: Boán thöù caâu chaáp—The four cause nor the dharma ideas of void. erroneous tenets: 2) Noäi ñaïo chaáp giöõ vaøo A Tyø Ñaït Ma Luaän (A) Boán thöù caâu chaáp cuûa ngoaïi ñaïo—The maø thöøa nhaän raèng coù nhaân khoâng, nhöng four tenets of the outsiders or non-khoâng coù phaùp khoâng (ñaõ chöùng lyù voâ Buddhists: ngaõ nhöng coøn chaáp vaøo phaùp höõu tính): 1) Taø Nhaân Taø Quaû: Ngoaïi ñaïo noùi raèng töù Insiders who hold the Abhidharma or ñaïi taïi thieân, thieân sanh ra vaïn vaät— Sarvastivadah tenet, which recognizes Heretical (dò giaùo) theory of causation— human impersonality, but not the Creation by a Creator. unreality of things. 2) Voâ Nhaân Höõu Quaû: Chaáp muoân vaät khoâng 3) Thaønh Thöïc Toâng laïi phaân bieät hai nghóa nhaân, töï nhieân maø coù (khoâng coù nhaân maø cuûa 'khoâng' nhöng laïi phaân bieät khoâng roõ coù quaû)—Effect independent of cause— raøng: Those who hold the Satyasiddhi Creation without a cause, or spontaneous tenet which discriminates the two generation. meanings of 'void' but not clearly. 3) Höõu Nhaân Voâ Quaû: Ñoaïn kieán cho raèng 4) Ñaïi Thöøa laïi chaáp vaøo cöùu caùnh thöïc chæ coù hieän taïi, chöù khoâng coù ñôøi sau, teá—Those in Mahayana who hold the

khoâng coù haäu quaû gì trong töông lai ñoái tenet of the ‘realists.’ vôùi vieäc laøm hieän taïi—Cause without Töù Chaáp Kim Cang: Boán vò Kim Cang Chuû effect—No future consequences as a cuûa töù ñaïi—The four Vajra-rulers of the four result of past or current karma. elements: 4) Voâ Nhaân Voâ Quaû: Taø kieán phuû nhaän heát 1) Ñòa Kim Cang Chuû ôû veà phía Ñoâng Nam: thaûy nhaân quaû, cho raèng khoâng coù nghieäp The Earth Vajra-ruler, of the Southeast. nhaân thieän aùc coù theå thuï quaû söôùng khoå— 2) Thuûy Kim Cang Chuû ôû veà phía Taây Nam: Neither cause nor effect—Rewards and The Water Vajra-ruler, of the Southwest. punishments are independent of morals. 3) Hoûa Kim Cang Chuû ôû veà phía Taây Baéc: (B) Boán loaïi chaáp maø Ngaøi Long Thoï ñaõ The Fire Vajra-ruler, of the Northwest. luaän—Four-phased system elucidated by 4) Phong Kim Cang Chuû ôû veà phía Ñoâng Master Nagarjuna: Baéc: The Wind Vajra-ruler, of the 1) Chaáp Höõu (chaáp coù): Attachment to Northeast. existence. Töù Chaáp Kim Cang Thaàn: See Töù Chaáp 2) Chaáp Voâ (chaáp khoâng): Attachment to Kim Cang. non-existence. Töù Chaáp Thuû: Theo Töông Öng Boä Kinh, 3) Chaáp Dieäc Höõu Dieäc Khoâng (chaáp coù caû Phaåm Taàm Caàu, coù boán loaïi Chaáp Thuû— hai): Attachment to both existence and According to The Connected Discourses of the non-existence. Buddha, Chapter Esanavaggo (Searches), 4) Chaáp Phi Höõu Phi Khoâng (chaáp khoâng coù there are four kinds of clinging: caû hai): Attachment to neither. 1) Duïc Chaáp Thuû: Clinging to sensual (C) Boán thöù chaáp tröôùc cho caû noäi laãn ngoaïi pleasure. ñaïo, Phaät töû laãn Baø La Moân—The four 2) Kieán Chaáp Thuû: Clinging to views. erroneoustenets of the insiders and 3) Giôùi Caám Chaáp Thuû: Clinging to rules and outsiders, Buddhists and Brahman: vows.

4) Ngaõ Luaän Chaáp Thuû: Clinging to a great continents of a world, east of Mount doctrine of self. Meru, semicircular in shape. The continent Töù Chaâu: Catur-dvipa (skt)—Theo khoa coå conquering spirits, semi-lunar in shape; its vuõ truï hoïc Phaät Giaùo, coù boán chaâu trong theá people having faces of similar shape. giôùi Ta Baø, töù höôùng xung quanh nuùi Tu Di— Töù Chi: The four limbs: Four Saha Continents or four great continents 1) Ñaàu: Head. of a world—According to ancient Buddhist 2) Mình: Trunk (body). cosmology, there are four inhabited continens 3) Tay: Arms. of every universe. They are land areas and 4) Chaân: Legs. situated in the four directions around Mount Töù Chieáng: Everywhere. Sumeru: Töù Chuû: Boán vò chuùa teå cuûa theá giôùi maø 1) Baéc Cu Loâ (Caâu Lö) Chaâu: Uttarakuru phaïm vi traûi töø Ñoâng, Nam, Taây, sang ñeán Baéc (skt)—Coøn goïi laø Uaát Ñan Vieät Chaâu— cuûa daõy Hy maõ Laïp Sôn—The four Lords of The Northern of the four continents of a the world, whose domain were supposed to world—See Uttarakuru in Sanskrit/Pali- stretch from East, South, West, to North of the Vietnamese Section. Himalayas: 2) Nam Thieäm Boä Chaâu: Jambudvipa (skt)— 1) Ñoâng Phöông Nhaân Chuû: The Lord of men Coøn goïi laø Chaâu Dieâm Phuø Ñeà—The in the East. Southern continent—See Jambudvipa in 2) Nam Phöông Töôïng Chuû: The Lord of Sanskrit/Pali-Vietnamese Section, and elephants in the South, the southern Nam Thieäm Boä Chaâu in Vietnamese- division of India. English Section. 3) Taây Phöông Baùu Chuû: The Lord of jewels 3) Taây Ngöu

Hoùa Chaâu: Godana, or precious things in the West. Aparagodana, or Avaragodanuyah (skt)— 4) Baéc Phöông Maõ Chuû: The Lord of horses Coøn goïi laø Coà Da Ni. Taây Ngöu Hoùa Chaâu in the North. hay Taây Luïc Ñòa, nôi maø traâu boø sinh saûn Töù Chuùng: Varga (skt)—Fourfold disciples raát ñoâng vaø ñöôïc duøng nhö tieàn teä; luïc ñòa (assemblies—groups—orders)—The assembly coù hình troøn vaø daân treân ñoù cuõng coù göông of monks, nuns, laymen and laywomen: maët hình troøn (ôû coõi naày daân soáng thoï ñeán (A) Töù Chuùng Taêng Giaø—The fourfold 500 tuoåi)—West Continent, where oxen Assembly in the order: are used as money; the western of the four 1) Tyø Kheo: Bhiksu (skt)—Monk—See Tyø continents of every world, circular in Kheo. shape and with circular-faced people. 2) Tyø Kheo Ni: Bhiksuni (skt)—Nuns—See 4) Ñoâng Thaéng Thaàn Chaâu: Purva-Videha Tyø Kheo Ni. (skt)—Coøn goïi laø Boå La Phöôïc Vó Neã Haï, 3) Öu Baø Taéc: Upasaka—Laymen—Male Phaát Baø Ñeà, hay Phaát Vu Ñaïi, moät trong devotees—See Öu Baø Taéc. boán ñaïi chaâu, chaâu naày ôû trong bieån Haøm 4) Öu Baø Di: Upasika—Lay women— Haûi, veà phía ñoâng nuùi Tu Di, hình baùn Female devotees—See Öu Baø Di. nguyeät. Luïc ñòa cheá ngöï ma quyû, coù hình (B) Töù Chuùng theo toâng Thieân Thai—The baùn nguyeät, daân treân ñoù cuõng coù khuoân fourfold assembly, according to the T'ien- maët hình baùn nguyeät (chu vi cuûa coõi naày T'ai sect: laø 21.000 do tuaàn, daân trong coõi naày coù 1) Phaùt Khôûi Chuùng: Chuùng hoäi maø Ngaøi Xaù thaân hình toát ñeïp hôn heát, vaø soáng thoï ñeán Lôïi Phaät ñaõ ba laàn cung thænh khieán cho 600 tuoåi)—East—The eastern of the four Ñöùc Theá Toân khôûi thuyeát Kinh Phaùp

Hoa—The assembly which, Sariputra enter into emptiness are asuras born from stirred the Buddha to begin his Lotus Sutra eggs; they belong to the destiny of ghosts. sermons. 2) Thai Sanh A Tu La: Womb-born asuras— 2) Ñöông Cô Chuùng: Chuùng hoäi nghe hieåu Thöù ôû coõi trôøi, maát ñöùc bò ñoïa vaøo choã Phaùp Hoa, töï mình thoï nhaän vaø haønh trì gaàn maët trôøi, maët traêng. A Tu La ñoù do nhöõng gì Phaät daïy trong ñoù—The pivotal thai sinh ra, thuoäc veà loaøi ngöôøi—Those assembly, those who were responsive to who have fallen in virtue and have been him. Those hearers of the Lotus who were dismissed from the heavens dwell in adaptable to its teaching, and received it. places near the sun and moon. They are 3) AÛnh Höôûng Chuùng: The reflection asuras born from wombs and belong to the assembly, those like Manjusri, who destiny of humans. reflected on or drew out the Buddha's 3) Hoùa Sanh A Tu La: Transformation-born teaching. asuras—Thöù A Tu La vöông gìn giöõ theá 4) Keát Duyeân Chuùng: Nhöõng chuùng sanh keát giôùi, söùc maïnh khoâng kinh sôï, hay tranh duyeân ñöôïc thaáy vaø nghe Phaät thuyeát quyeàn vôùi Phaïm Vöông, Trôøi Ñeá Thích vaø phaùp, neân nhaân duyeân chöùng ngoä cuûa hoï Töù Thieân Vöông. A Tu La ñoù do bieán hoùa seõ ñöôïc veà ñôøi sau naày—Those who only sinh ra, thuoäc veà coõi Trôøi—There are profited in having seen and heard a Asura kings who uphold the world with a Buddha, and therefore whose penetrating power and fearlessness. They enlightenment is delayed to a future life. fight for position with the Brahma Lord, (C) Töù Chuùng Xuaát Gia—The fourfold the god Sakra, and the four

heavenly assembly of a monastery: kings. These Asuras come into being by 1) Tyø Kheo: Bhiksu (skt)—Monk—See Tyø transformation and belong to the destiny Kheo. of gods. 2) Tyø Kheo Ni: Bhiksuni (skt)—Nun—See 4) Thuûy Sanh A Tu La: Water-born asuras— Tyø Kheo Ni. Thöù A Tu La ôû ñaùy bieån, döôùi hang nöôùc. 3) Sa Di: Sramanera (skt)—A novice monk— A Tu La ñoù do thaáp khí sinh, thuoäc veà suùc See Sa Di. sanh thuù—There is another baser category 4) Sa Di Ni: Sramanerika (skt)—A novice of asura. They have thoughts of the great nun—See Sa Di Ni. seas and live submerged in underwater Töù Chuûng A Tu La: Theo Giaùo Sö Soothill caves. During the day they roam in trong Trung Anh Phaät Hoïc Töø Ñieån, vaø theo emptiness; at night they return to their Kinh Thuû Laêng Nghieâm, quyeån Chín, coù boán watery realm. These Asuras come into loaïi A Tu La—According to Professor Soothill being because of moisture and belong to in The Dictionary of Chinese-English Buddhist the destiny of animals. Terms, and according to the Surangama Sutra, ** For more information, please see A Tu La. book Nine, there are four kinds of asura. Töù Chuûng AÂm Thanh Quaûng Ñaïi Cuûa 1) Noaûn Sanh A Tu La: Egg-born asuras or Ñöùc Nhö Lai: Theo Kinh Hoa Nghieâm, ghosts—Thöù nöông quyû ñaïo, duøng söùc hoä Phaåm Nhö Lai Xuaát Hieän (37), aâm thanh cuûa phaùp, thöøa thaàn thoâng maø vaøo hö khoâng. A Ñöùc Nhö Lai khoâng chuû khoâng laøm, khoâng coù Tu La ñoù do tröùng sanh ra, thuoäc veà quyû phaân bieät, chaúng phaûi nhaäp chaúng phaûi xuaát, thuù—Those in the path of ghosts who use chæ töø phaùp löïc coâng ñöùc cuûa Nhö Lai maø phaùt their strength to protect the dharma and sanh boán thöù aâm thanh quaûng ñaïi—According who can ride their apiritual penetrations to to The Flower Adornment Scripture, Chapter

Manifestation of Buddha (37),The voice of pass away. Nirvana is tranquil, Buddha is without master or maker, without unfabricated well-being, beyond all discrimination, not entering, not emerging, yet burning, extinguishing all inflaming producing four great voices from the power of afflictions." Having heard this, sentient the virtuous qualities of Buddha. beings diligently practice good principles, 1) AÂm thanh quaûng ñaïi thöù nhaát noùi, "Ñaïi and in the vehicle of listeners to Buddha's chuùng neân bieát taát caû haønh phaùp ñeàu laø voice attain the tolerance of conformity to khoå. Nhöõng laø ñòa nguïc khoå, suùc sanh khoå, the message. ngaï quyû khoå, khoâng phöôùc ñöùc laø khoå, 3) AÂm thanh quaûng ñaïi thöù ba noùi, "Ñaïi chaáp ngaõ vaø ngaõ sôû laø khoå (chaáp caùi toâi vaø chuùng neân bieát Thanh Vaên thöøa do lôøi caùi cuûa toâi), taïo nhöõng aùc haïnh laø khoå. ngöôøi khaùc maø ñöôïc toû ngoä, trí hueä heïp Muoán sanh leân coõi trôøi hay nhôn gian phaûi keùm. Laïi coù Ñoäc Giaùc thöøa toû ngoä chaúng gieo caên laønh, sanh trong nhôn thieân rôøi do thaày, ñaïi chuùng neân hoïc." Nhöõng ngöôøi khoûi caùc choã naïn." Chuùng sanh nghe xong thích thaéng ñaïo nghe lôøi naày xong lieàn boû boû lìa ñieân ñaûo tu nhöõng haïnh laønh, rôøi Thanh Vaên thöøa maø tu Ñoäc Giaùc thöøa: khoûi nhöõng choã naïn maø sanh leân coõi nhôn The third great voice says, "You should thieân: The first great voice says, "You all know that those in the vehicle of listeners should know that all conditioned states are follow the words of others to understand; miserable. There is

the misery of hells, the their knowledge and wisdom is narrow and misery of animality, the misery of hungry inferior. There is a higher vehicle called ghosthood, the misery of lack of virtue, the the vehicle of the individually awakened, misery of clinging to self and possessions, whose enlightenment does not depend on the misery of evildoing. If you want to be a teacher. You should learn it." Those born human or divine, you should plant inclined to a superior path, having heard roots of goodness. Born in the human this voice, give up the path of listeners and world or in a heaven, you will leave all cultivate the vehicle of the individually situations in which enlightenment is awakened. difficult." Sentient beings, having heard 4) AÂm thanh quaûng ñaïi thöù tö noùi, "Ñaïi this, give up error and perversity, practice chuùng neân bieát hôn haøng nhò thöøa coøn coù good actions, leave all difficulties behind, thaéng ñaïo goïi laø Ñaïi thöøa, laø choã tu haønh and are born in the human world or in cuûa Boà Taùt thuaän saùu moân Ba La Maät, heaven. chaúng döùt haïnh Boà Taùt, chaúng boû taâm Boà 2) AÂm thanh quaûng ñaïi thöù hai noùi, "Ñaïi Ñeà, ôû voâ löôïng sanh töû maø chaúng moûi chuùng neân bieát taát caû haønh phaùp traøn ñaày nhaøm, hôn haøng nhò thöøa, goïi laø Ñaïi thöøa, nhöõng khoå nhö hoøn saét noùng, haønh phaùp laø ñeä nhöùt thöøa, laø thaéng thöøa, laø toái thaéng voâ thöôøng, laø phaùp dieät maát. Nieát Baøn tòch thöøa, laø thöôïng thöøa, laø voâ thöôïng thöøa, laø tònh voâ vi an laïc lìa xa khoán khoå, tieâu saïch thöøa lôïi ích taát caû chuùng sanh." Neáu coù nhieät naõo." Chuùng sanh nghe xong sieâng chuùng sanh naøo loøng tin hieåu roäng lôùn, caên tu phaùp laønh, nôi Thanh Vaên thöøa ñöôïc khí maïnh leï, ñôøi tröôùc gieo caên laønh, ñöôïc tuøy thuaän aâm thanh nhaãn: The second thaàn löïc cuûa Ñöùc Nhö Lai gia hoä, coù chí great voice says, "You should know that nguyeän thuø thaéng mong caàu Phaät quaû, the myriad pains of all conditioned states nghe lôøi naày xong lieàn phaùt taâm Boà Ñeà are as searing as balls hot iron. (see Boà Ñeà Taâm): The fourth great voice Conditioned states are impermanent and says, "You should know that there is an

even higher path beyond the ranks of fluctuation. But if he begins to speculate on its these two vehicles, which is called the pervasive constancy, he could fall into error great vehicle, practiced by enlightening with four theories of pervasive permanence." beings, following the six transcendent 1) Moät laø ngöôøi ñoù nghieân cöùu cuøng toät taâm ways, not stopping enlightening practice, caûnh, tính chaát ñeàu khoâng coù nhaân. Tu taäp not relinquishing the determination for coù theå bieát trong hai vaïn kieáp, möôøi enlightenment, being in the midst of phöông chuùng sanh sinh dieät, ñeàu laø xoay infinite birth and death without getting sick vaàn, chaúng heà tan maát, roài chaáp cho laø of it. Going beyond the two vehicles of thöôøng: First, as this person throroughly individual liberation, it is called the Great investigates the mind and its states, he Vehicle, the foremost vehicle, the may conclude that both are causeless. preeminent vehicle, the supreme vehicle, Through his cultivation, he knows that in the highest vehicle, the unexcelled twenty thousand eons, as beings in the ten vehicle, the vehicle of benefiting all directions undergo endless rounds of birth sentient beings." If there are any sentient and death, they are never annihilated. beings whose resolve is

very great, whose Therefore, he speculates that the mind and faculties are strong and keen, who have its states are permanent planted roots of goodness in the past, who 2) Hai laø ngöôøi aáy nghieân cöùu cuøng toät caên are spiritually empowered by the nguyeân cuûa töù ñaïi, tính thöôøng truï. Tu taäp Buddhas, who have superior inclinations coù theå bieát trong boán vaïn kieáp möôøi and seek Buddhahood, once they have phöông chuùng sanh sanh dieät ñeàu laø haèng heard this voice they arouse the thöôøng, chaúng heà tan maát. Roài töø ñoù chaáp determination for enlightenment. cho laø thöôøng: Second, as this person Töù Chuûng Bieán Thöôøng: Four theories thoroughly investigates the source of the regarding pervasive permanence—Theo Kinh four elements, he may conclude that they Thuû Laêng Nghieâm, quyeån Chín, phaàn Thaäp are permanent in nature. Through his Haønh AÁm Ma, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A cultivation, he knows that in forty Nan veà boán thöù bieán thöôøng nhö sau: “OÂng A thousand eons, as living beings in the ten Nan! Caùc ngöôøi thieän nam trong tam ma ñòa, directions undergo births and deaths, their chính taâm yeân laëng saùng suoát. Ma chaúng tìm substances exist permanently and are ñöôïc choã tieän cuøng toät caên baûn cuûa 12 loaøi never annihilated. Therefore, he sinh. Xem xeùt traïng thaùi u thanh, thöôøng nhieãu speculates that this situation is permanent. ñoäng baûn nguyeân. Trong vieân thöôøng khôûi so 3) Ba laø ngöôøi ñoù nghieân cöùu cuøng toät luïc ño chaáp tröôùc. Nguôøi aáy bò ñaïo vaøo luaän boán caên, maït na chaáp thuï, trong taâm yù thöùc, veà thöù bieán thöôøng.”—According to the choã baûn nguyeân, tính haèng thöôøng. Tu taäp Surangama Sutra, book Nine, in the part of the coù theå bieát trong taùm vaïn kieáp taát caû ten states of the formation skandha, the chuùng sanh xoay vaàn chaúng maát, baûn lai Buddha reminded Ananda as follows: thöôøng truù, ñeán cuøng tính chaúng maát, roài “Ananda, in his practice of samadhi, the good chaáp cho laø thöôøng: Third, as this person person" mind is unmoving, clear, and proper thoroughly investigates the sixth sense and can no longer be distrubed by demons. He faculty, the manas, and the consciousness can thoroughly investigate the origin of all that grasps and receives, he concludes that categories of beings and contemplate the the origin of the mind, intelect, and source of the subtle, fleeting, and constant consciousness is permanent. Through his

cultivation, he knows that in eighty öông—Averting calamities from self and thousand eons, all living beings in the ten others. directions revolve in transmigration, this 2) Taêng Ích Phaùp: Tu phaùp ñeå taêng theâm origin is never destroyed and exists phuùc ñöùc trí tueä cho mình vaø ngöôøi— permanently. Investigating this Seeking good fortune for self and others. undestroyed origin, he speculates that it is 3) Kính AÙi Phaùp: Tu phaùp caàu ñaûo cho mình permanent. vaø ngöôøi ñöôïc chö Phaät vaø Boà Taùt aùi hoä— 4) Boán laø ngöôøi ñoù ñaõ cuøng toät caùi caên Seeking the love and protection of nguyeân cuûa töôûng, heát caùi sinh lyù, löu chæ Buddhas and Bodhisattvas for self and xoay vaàn; sinh dieät töôûng taâm, nay ñaõ döùt others. baët, töï nhieân thaønh caùi lyù baát sanh dieät. 4) Haøng Phuïc: Ñieàu Phuïc Phaùp, hay pheùp Nhaân taâm so ño chaáp tröôùc cho laø thöôøng. caàu ñaûo cho mình vaø

ngöôøi ñeå ñieàu phuïc Vì chaáp thöôøng, maø maát chaùnh bieán tri, oaùn ñòch hay aùc nhaân—Subduing enemies. ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà: Töù Chuûng Ñieân Ñaûo: Four upside-down Fourth, since this person has ended the theories—Theo Kinh Thuû Laêng Nghieâm, source of thoughts, there is no more quyeån Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc reason for them to arise. In the state of Phaät ñaõ nhaéc nhôû ngaøi A Nan veà boán thöù ñieân flowing, halting, and turning, the thinking ñaûo nhö sau: “Naày A Nan! Laïi caùc thieän nam, mind, which was the cause of production trong tam ma ñòa, chính taâm yeân laëng kieân coá. and destruction, has now ceased forever, Ma chaúng tìm ñöôïc choã tieän, cuøng toät caên baûn and so he naturally thinks that this is a cuûa 12 loaøi sinh. Xem caùi traïng thaùi u thanh, state of nonproduction and nondestruction. thöôøng nhieãu ñoäng baûn nguyeân. Trong töï vaø As a result of such reasoning, he tha, khôûi so ño chaáp tröôùc. Ngöôøi ñoù bò ñoïa speculates that this state is permanent. vaøo boán caùi thaáy ñieân ñaûo, moät phaàn voâ Because of these speculation of thöôøng, moät phaàn thöôøng luaän.”—In the permanence, he will lose proper and Surangama Sutra, book Nine, in the part of the pervasive knowledge, fall into ten states of the formation skandha, the externalism, and become confused about Buddha reminded Ananda about the four the Bodhi nature. upside-down theories as follows: “Ananda! Töù Chuûng Boá Thí: Boán loaïi boá thí—Four Further, in his practice of samadhi, the good kinds of dana or charity—See Töù Boá Thí. person’s mind is firm, unmoving, and proper Töù Chuûng Caên Boån Toäi: Töù Ba La Di and can no longer be distrubed by demons. He Toäi—Boán toäi caên baûn—The four deadly sins: can thoroughly investigate the origin of all 1) Saùt sanh: Killing. categories of beings and contemplate the 2) Troäm caép: Stealing. source of the subtle, fleeting, and constant 3) Ham muoán nhuïc duïc: Carnality. fluctuation. But if he begins to speculate about 4) Noùi doái: Lying. self and others, he could fall into error with Töù Chuûng Ñaøn Phaùp: Töù Chuûng Taát Ñòa—theories of partial impermanence and partial Töù Chuûng Thaønh Töïu Phaùp—Boán loaïi ñaøn permanence based on four distorted views.” phaùp cuûa Maät giaùo—The four kinds of altar- 1) Moät laø, ngöôøi ñoù quaùn saùt caùi taâm dieäu worship of the esoteric sect: minh, khaép caùc coõi möôøi phöông, traïm 1) Töùc Tai Phaùp: Tu phaùp tu tröø aùc söï cho nhieân, cho laø thaàn ngaõ hoaøn toaøn, töø ñoù mình vaø ngöôøi khoûi bò beänh hoaïn tai chaáp laø thaàn ngaõ khaép möôøi phöông, yeân laëng, saùng suoát, chaúng ñoäng. Taát caû chuùng

sanh trong thaàn ngaõ, taâm töï sinh töï cheát. löu ñoäng, neân chaáp laøm tính thöôøng. Caùc Thì tính caùch cuûa ngaõ taâm laø thöôøng. Coøn aám saéc, thuï, töôûng ñaõ heát, goïi laø voâ kia sinh dieät, thaät laø tính caùch voâ thöôøng— thöôøng. Vì so ño chaáp tröôùc moät phaàn voâ First, as this person contemplates the thöôøng, moät phaàn thöôøng nhö treân, neân wonderfully bright mind pervading the ten ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà Ñeà— directions, he concludes that this state of Fourth, knowing that the skandha of profound stillness is the ultimate spiritual thinking has ended and seeing the flowing self. Then he speculates , “My spiritual of the skandha of formations, this person self, which is settled, bright, and speculates that the continuous

flow of the unmoving, pervades the ten directions. All skandha of formations is permanent, and living beings are within my mind, and that the skandhas of form, feeling, and there they are born and die by themselves. thinking which have already ended are Therefore, my mind is permanent, while impermanent. Because of these those who undergo birth and death there speculations of impermanence and are truly impermanent." permanence, he will fall into externalism 2) Hai laø, ngöôøi ñoù chaúng quaùn saùt caùi taâm, and become confused about the Bodhi chæ xem xeùt khaép caû möôøi phöông haèng sa nature. quoác ñoä, thaáy caùi choã kieáp bò hö, goïi laø Töù Chuûng Haønh Nhaân: Boán loaïi haønh chuûng tính voâ thöôøng hoaøn toaøn. Coøn caùi nhaân—Four grades of earnest doers, who choã kieáp chaúng bò hö, goïi laø thöôøng hoaøn follow the bodhisattva discipline and attain to toaøn—Second, instead of contemplating the following: his own mind, this person contemplates in 1) Thaäp Truï: Ten Stages—See Thaäp Truï. the ten directions worlds as many as the 2) Thaäp Haïnh: Ten necessary activities— Ganges' sands. He regards as ultimately See Thaäp Haïnh. impermanent those worlds that are in eons 3) Thaäp Hoài Höôùng: Ten Dedications—See of decay, and as ultimately permanent Ten Kinds of Dedications Expounded by those that are not in eons of decay. the Buddhas of Past, Present and Future & 3) Ba laø, ngöôøi ñoù chæ quaùn saùt caùi ngaõ taâm Ten Kinds of Dedications of Roots of cuûa mình, tinh teá nhoû nhieäm, ví nhö vi traàn Goodness of Great Enlightening Beings. löu chuyeån möôøi phöông, tính khoâng dôøi 4) Thaäp Truï: Ten Grounds—See Thaäp Truï. ñoåi. Coù theå khieán thaân naày lieàn sinh lieàn Töù Chuûng Haïnh Phuùc: Trong Kinh Taêng dieät, maø noùi laø tính chaúng hoaïi, vaø goïi laø Nhöùt A Haøm, Ñöùc Phaät ñaõ giaûng veà boán loaïi ngaõ tính thöôøng—Third, this person haïnh phuùc cuûa ngöôøi cö só nhö sau—In the closely examines his own mind and finds it Anguttara Nikaya Sutra, the Buddha to be subtle and mysterious, like fine commented on the four kinds of bliss a layman motes of dust swirling in the ten directions, enjoy as follow: unchanging in nature. And yet it can cause 1) Haïnh phuùc coù vaät sôû höõu: Atthisukha his body to be born and then to die. He (p)—Haïnh phuùc cuûa ngöôøi coù vaät sôû höõu regards that indestructible nature as his nhôø söï noã löïc coá gaéng, nhôø söùc löïc cuûa permanent intrinsic nature, and that which chaân tay vaø moà hoâi, sôû höõu moät caùch hôïp undergoes birth and death and flows forth phaùp. Khi nghó nhö vaäy, ngöôøi kia caûm from him as impermanent. thaáy thoûa thích vaø maõn nguyeän. Ñoù laø 4) Boán laø, ngöôøi ñoù bieát töôûng aám heát, thaáy haïnh phuùc coù ñöôïc vaät sôû höõu—Herein a haønh aám coøn löu ñoäng. Haønh aám thöôøng clansman has wealth acquired by

energetic striving, amassed by strength of laëng kieân coá. Ma chaúng tìm ñöôïc choã tieän, arm, won by sweat, and lawfully gotten. cuøng toät caên baûn cuøa caùc loaøi sinh. Xem caùi At this thought, bliss and satisfaction come traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn to him. This is call the bliss of ownership. nguyeân. Trong phaän vò, khôûi so ño chaáp tröôùc. 2) Haïnh phuùc ñöôïc coù taøi saûn: Bhogasukha Ngöôøi ñoù bò ñoïa vaøo luaän boán thöù höõu (skt)—Ngöôøi kia taïo neân taøi saûn do nôi coá bieân."—In the Surangama Sutra, book Nine, in gaéng noã löïc. Baây giôø

chính mình thoï the part of the ten states of the formation höôûng taøi saûn aáy, hoaëc duøng noù ñeå gieo skandha, the Buddha reminded Ananda about duyeân taïo phöôùc. Khi nghó nhö vaäy, ngöôøi the four theories regarding finiteness as aáy caûm thaáy thoûa thích vaø maõn nguyeän. follows: “Ananda! Further, in his practice of Ñoù laø haïnh phuùc coù ñöôïc taøi saûn—Herein samadhi, the good person’s mind is firm, a clansman by means of wealth acquired unmoving, and proper and can no longer be by energetic striving, both enjoys his disturbed by demons. He can thoroughly wealth and does meritorious deeds. At this investigate the origin of all categories of thought, bliss and satisfaction come to him. beings and contemplate the source of the This is called the bliss of wealth. subtle, fleeting, and constant fluctuation. But if 3) Haïnh phuùc khoâng nôï naàn: Ananasukha he begins to speculate about the making of (skt)—Ngöôøi kia khoâng thieáu ai moùn nôï certain distinctions, he could fall into error lôùn nhoû naøo. Khi nghó nhö vaäy ngöôøi kia with four theories of finiteness.” caûm thaáy thoûa thích vaø maõn nguyeän. Ñoù laø 1) Moät laø ngöôøi ñoù taâm chaáp caùi sinh nguyeân haïnh phuùc khoâng mang nôï—Herein a löu duïng chaúng döùt. Chaáp quaù khöù vaø vò clansman owes no debt, great or small, to lai laø höõu bieân vaø chaáp töông tuïc laø voâ anyone. At the thought, bliss and bieân—First, this person speculates that the satisfaction come to him. This is called the origin of life flows and functions bliss of debtlessness. ceaselessly. He judges that the past and 4) Haïnh phuùc khoâng bò khieån traùch: the future are finite and that the continuity Anavajjasukha (p)—Baäc Thaùnh nhaân of the mind is infinite. khoâng bò khieån traùch veà thaân khaåu yù. Khi 2) Hai laø ngöôøi ñoù quaùn saùt trong taùm vaïn nghó nhö vaäy, ngöôøi aáy caûm thaáy thoûa kieáp thì thaáy chuùng sanh; nhöng tröôùc taùm thích vaø maõn nguyeän. Ñoù laø haïnh phuùc vaïn kieáp thì baët khoâng thaáy nghe gì caû. khoâng bò khieån traùch—Herein the Aryan Neân choã khoâng thaáy nghe thì cho laø voâ disciple is blessed with blameless action bieân, coøn choã thaáy nghe laïi cho laø höõu of body, blameless action of speech, bieân—Second, as this person contemplates blameless action of mind. At the thought, an interval of eighty thousand eons, he can bliss and satisfaction come to him. This is see living beings; but earlier than eighty called the bliss of blamelessness. thousand eons is a time of stillness in Töù Chuûng Hoä Ma: Four kinds of brazier— which he cannot hear or see anything. He See Hoä Ma (2). regards as infinite that time in which Töù Chuûng Höõu Bieân: Four theories nothing is heard or seen, and as finite that regarding finiteness—Theo Kinh Thuû Laêng interval in which living beings are seen to Nghieâm, quyeån Chín, phaàn Thaäp Haønh AÁm exist. Ma, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà boán 3) Ba laø ngöôøi ñoù chaáp caùi ngaõ khaép bieát thöù höõu bieân nhö sau: “Naày A Nan! Laïi caùc ñöôïc tính voâ bieân, taát caû moïi ngöôøi ñeàu bò thieän nam, trong tam ma ñòa, chính taâm yeân ngaõ bieát, maø ngaõ khoâng hay hoï coù tính

bieát rieâng, neân cho laø hoï khoâng coù tính voâ of the three mysteries. The figures, painted or bieân, hoï chæ laø tính höõu bieân—Third, this sculptured, show the mystery of the body of person speculates that his own pervasive the Buddha; the

letters show the mystery of knowledge is infinite and that all other speech of the Buddha; and the symbol people appear within his awareness. And indicates the “original vow,” or the thought of yet, since he himself has never perceived the Buddha. the nature of their awareness, he says they 1) Ñaïi Maïn Ñaø La: Maha-mandala (skt)—Laø have not obtained an infinite mind, but voøng troøn cuûa Ñöùc Phaät vaø caùc tuøy tuøng have only a finite one. ñöôïc trình baøy baèng hình aûnh hay tranh 4) Boán laø ngöôøi ñoù cuøng toät caùi haønh aám veõ, töùc trình baøy trong maët phaúng—The khoâng, do caùi choã sôû kieán, taâm loä tính xem Great Circle is the circle of the Buddha xeùt, so saùnh taát caû chuùng sanh, trong moät and his companions represented by thaân ñeàu coù moät nöûa sinh, moät nöûa dieät. pictures or painted figures, i.e., a plane Roõ bieát moïi vaät trong theá giôùi ñeàu moät representation. nöûa höõu bieân, moät nöûa voâ bieân. Vì so ño 2) Tam Ma Da Maïn Ñaø La: Samaya- chaáp tröôùc höõu bieân, voâ bieân, neân ñoïa laïc mandala (skt)—Voøng troøn cuûa cuøng hoäi ngoaïi ñaïo vaø meâ laàm tính Boà Ñeà—Fourth, chuùng naày ñöôïc bieåu thò baèng nhöõng duïng this person thoroughly investigates the cuï töôïng tröng cho moãi vò. Tam Ma da formations skandha to the point that it trong Phaïn ngöõ coù nghóa laø “baûn theä,” becomes empty. Based on what he sees, in nhöng ñöôïc trình baøy baèng vaät tieâu bieåu his mind he speculates that each and cho moãi vò caàm tay—The Symbol Circle is every living being , in its given body, is the circle of the same assembly half living and half dead. From this he represented by symbols or an article concludes that everything in the world is possessed by each. Samaya in Sanskrit half finite and half infinite. Because of means the “original vows,” but here it is these speculations about the finite and the represented by an article borne by each. infinite, he will fall into externalism and 3) Phaùp Maïn Ñaø La: Dharma-mandala become confused about the Bodhi nature. (skt)—Laø loïaï Maïn Ñaø La baèng vaên töï, Töù Chuûng Khoå: Four kinds of sufferings— trình baøy toaøn theå caùc Thaùnh giaû—The La See Töù Khoå. Circle is the circle of letters (bija-aksara) Töù Chuûng Lieân Hoa: Four kinds of lotus— representing all the saintly beings. See Lieân Hoa. 4) Kieát Ma Maïn Ñaø La: Karma-mandala (skt)—Laø Maïn Ñaø La baèng nhöõng hình Töù Chuûng Maïn Ñaø La: Theo Giaùo Sö aûnh ñieâu khaéc. ÔÛ Nhaät vaø caùc nöôùc Ñoâng Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc AÙ khoâng coù Maïn Ñaø La ñieâu khaéc, nhöng Phaät Giaùo, toâng Chaân Ngoân coù boán thöù Maïn voâ soá töôïng Phaät ôû Java ñöôïc xem nhö laø Ñaø La hay boán voøng troøn Maïn Ñaø La chæ ñònh thuoäc loaïi naày. Karma trong Phaïn ngöõ coù naêng löïc hieäu nghieäm cuûa tam maät. Nhöõng nghóa laø “nghieäp” hay “haønh ñoäng,” ôû ñaây hình aûnh, hình veõ, hay ñieâu khaéc cho thaáy thaân ñaëc bieät coù nghóa laø ngheä thuaät trình baøy maät cuûa Phaät; vaên töï laø maät ngöõ cuûa Phaät; vaø baèng vaät raén—The Artcraft Circle is the caùc vaät tieâu xí chæ cho baûn theä, töù maät yù cuûa circle of sculptured figures. In Japan and Phaät—According to Prof. Junjiro Takakusu in East Asian countries, there are no artcraft The Essentials of Buddhist Philosophy, the circles of sculptured figures, but the Shingon Sect has four kinds of Mandala. The multitude of Buddhistic images of Java is fourfold circle indicates the efficacious

said to be of this kind. Karma in Sanskrit si, cuõng khoâng laøm gì phuùc lôïi cho ngöôøi means “action” or “work,” here it khaùc: Here a man’s life benefits himself, especially means the artistic work of solid but not others (who works for his own representation. good, but not for the good of others). It is ** For more information, please see he who strives for the abolition of greed, Mandala in English-Vietnamese Section. hatred and delusion in himself, but does Töù Chuûng Nghieäp: Kammacatukkam (p)— not encourage others to abolish greed, Four types of karma—See Boán Loaïi Nghieäp. hatred and delusion, nor does he do Töù Chuûng Nhaân: Four types of persons— anything for the welfare of others. Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, 2) Loaïi ngöôøi haønh tha lôïi, khoâng haønh töï coù boán loaïi ngöôøi—According to the Sangiti lôïi. Ñaây laø loaïi ngöôøi chæ khuyeán khích Sutta in the Long Discourses of the Buddha, ngöôøi khaùc loaïi boû nhöõïc ñieåm vaø phuïc there are four types of persons: vuï hoï, nhöng khoâng töï ñaáu tranh ñeå loaïi (A) Boán loaïi ngöôøi thöù nhaát—The first four boû nhöõïc ñieåm cuûa chính mình (naêng types of persons: thuyeát baát naêng haønh): Here a man’s life 1) Loaïi ngöôøi töï mình laøm khoå mình vaø sieâng benefits others, but not himself (who naêng laøm khoå mình: Attan-tapo-hoti (p)— works for the good of others, but not for A certain man who torments himself or is his own good). It is he who encourages given to self-tormenting. others to abolish human weaknesses and 2) Loaïi ngöôøi laøm khoå ngöôøi khaùc vaø sieâng do some services to them, but does not naêng laøm khoå ngöôøi khaùc: Paran-tapo-hoti strive for the abolition of his own. (p)—A certain man who torments others 3) Loaï i ngöôøi khoâng haønh töï lôïi, maø cuõng or is given to torment others. khoâ ng haønh tha lôïi. Ñaây laø loaïi ngöôøi 3) Loaïi ngöôøi laøm khoå mình, sieâng naêng laøm khoâng ñaáu tranh ñeå loaïi boû nhöõïc ñieåm khoå mình; laøm khoå ngöôøi, vaø sieâng naêng cuûa chính mình, cuõng chaúng khuyeán khích laøm khoå ngöôøi: A certain man who ngöôøi khaùc loaïi boû nhöõïc ñieåm, cuõng torments himself, is given to self- khoâng phuïc vuï ngöôøi khaùc: Here a man’s tormenting; torments others, is given to life benefits neither himself nor others torment others. (who works neither for his own good nor 4) Loaïi ngöôøi khoâng laøm khoå mình, khoâng for the good of others). It is he who neither sieâng naêng laøm khoå mình; khoâng laøm khoå strives for the abolition of his own ngöôøi, khoâng sieâng naêng laøm khoå ngöôøi. weaknesses, nor does he encourage others Neân ngay cuoäc soáng hieän taïi, vò naày soáng to abolish others weaknesses, nor does he ly duïc, tòch tònh, thanh löông, an laïc thaùnh do any service to others. thieän: A certain man who torments neither 4) Loaï i ngöôøi haønh töï lôïi vaø haønh tha lôïi. himself nor others. Thereby he dwells in Ñaâ y laø loaïi ngöôøi phaán ñaáu loaïi boû nhöõng this life without craving, released, cool, tö töôûng xaáu trong taâm mình, ñoàng thôøi enjoying bliss, becomes as Brahma. giuùp ngöôøi khaùc laøm ñieàu thieän: Here a (B) Boán loaïi ngöôøi khaùc—Four more types of man’s life benefits both himself and others persons: (who works for his own good as well as for 1) Loaïi ngöôøi haønh töï lôïi, khoâng haønh tha the good of others). It is he who strives for lôïi. Ñaây laø loaïi

ngöôøi chæ phaán ñaáu loaïi boû the abolition of evil houghts from mind tham, saân si cho chính mình, maø khoâng and at the same time help others to be khuyeán khích ngöôøi khaùc loaïi boû tham saân good.

(C) Boán loaïi ngöôøi khaùc—Four more types of would look good in the process. It is an act persons: of a petty person. 1) Loaïi soáng trong boùng toái vaø höôùng ñeán 3) Haïng ngöôøi khoâng ai hoûi ñeán caùi xaáu cuûa boùng toái: Here a man who lives in keû khaùc, maø cöù noùi, huoáng chi laø coù hoûi! darkness and bounds for drakness. Ñaây laø loãi gieát haïi ngöôøi maø khoâng duøng 2) Loaïi soáng trong boùng toái, nhöng höôùng ñao kieám, raát laø toån haïi, chæ coù keû aâm ñeán aùnh saùng: Here a man who lives in hieåm aùc ñoäc môùi laøm nhö vaäy: Those who darkness, but bounds for the light. are not asked of others' unwholesome 3) Loaïi ngöôøi soáng trong aùnh saùng, nhöng deeds but speak of them anyway, let alone höôùng ñeán boùng toái: Her a man who lives if they were asked. These are people who in the light, but bounds for drakness. kill without weapons. This is to expose 4) Loaïi soáng trong aùnh saùng vaø höôùng ñeán other people's mistakes and aùnh saùng: Here a man who lives in the transgressions, or to ridicule others to light and bounds for the light. make one's self look good. Such an act is (D) Boán haïng ngöôøi khaùc—Four more types of a sign of wickedness and evil. people: 4) Haïng ngöôøi coù ai hoûi ñeán caùi xaáu cuûa 1) Haïng ngöôøi khoâng ai hoûi veà caùi toát cuûa mình thì che daáu, huoáng laø khoâng hoûi! mình maø cöù noùi, huoáng hoà chi laø coù hoûi! Ñaây laø loãi doái traù, xaûo quyeät, löøa gaït cho Ñaây laø loãi töï khoe khoang mình, raát laø toån ngöôøi ta töôûng mình laø baäc Thaùnh. Haïng ñöùc, chæ coù keû tieåu nhôn môùi laøm nhö vaäy, ngöôøi naày ñöôïc goïi laø ngöôøi khoâng bieát chöù baäc ñaïi tröôïng phu quaân töû ñöôïc khen taøm quí: Those who keep their cuõng khoâng caàn ai coâng boá ra: Those who unwholesome deeds hidden, lying about it are not asked by anyone of their when anyone asks about them, let alone if wholesome deeds, and yet they speak of these deeds were not asked, then certainly them voluntarily, let alone if someone did their wickedness would never be ask. This represents those who are revealed. This condition represents people constantly bragging and boasting himself who are pretenders, those who tricked or herself. Only a petty person would do others into believing they are saints. They such a thing because true greatness will be are people of no shame in self or before praised without having necessary to others. announce it to the world. (E) Boán loaïi ngöôøi khaùc—Four more types of 2) Haïng ngöôøi coù ai hoûi ñeán caùi toát cuûa persons: ngöôøi khaùc, thì chæ ngaäp ngöøng, baäp beï 1) Baát Ñoäng Sa Moân: Samana-acalo (p)— nhö con nít môùi hoïc noùi, huoáng hoà chi laø The unshakeable ascetic. khoâng hoûi! Ñaây laø loãi dìm che ñieàu toát cuûa 2) Thanh Lieân Hoa Sa Moân: The "Blue- ngöôøi, ñeå cho thaáy mình toát, loãi naày raát laø lotus" ascetic. toån phöôùc, chæ coù keû tieåu nhôn môùi laøm 3) Baïch Lieân Hoa Sa Moân: The "White- nhö vaäy: Those who when asked of lotus" ascetic. others' wholesome deeds, will speak 4) Dieäu Thieän Sa Moân: Samana-sukhumalo incompletely, sometimes incoherently (p)—The subly-perfect ascetic. much like a child who had just learned to Töù Chuûng Nhaäp Thai: Theo Kinh Töï Hoan speak, let alone

if they were not asked! Hyû trong Tröôøng Boä Kinh, coù boán loaïi nhaäp This condition represents people who hide thai—According to the Sampasadaniya Sutta in other people's wholesome deeds, so they

the Long Discourses of the Buddha, there are Töù Chuûng Phaät: Four types of the Buddha. four modes of rebirth: 1) Tam Taïng Phaät: Ngaøi ngoài döôùi goác caây 1) Coù loaïi khoâng bieát mình nhaäp, truù vaø xuaát Boà Ñeà cuûa xöù Ma Kieät Ñaø, duøng coû töôi buïng ngöôøi meï: One descends into the laøm ñeäm, döùt boû hoaëc kieán tö maø giaùc other's womb unknowing, stays there ngoä—The Buddha of the Tripitaka who unknowing, and leaves it unknowing. attained enlightenment on the base ground 2) Coù loaïi bieát mình nhaäp buïng ngöôøi meï, under the bodhi-tree. nhöng khoâng bieát mình an truù trong buïng 2) Thoâng Phaät: ÔÛ ngoâi nhaân vò ñaõ döùt boû kieát nguôøi meï vaø khoâng bieát mình ra khoûi buïng söû vaø nghi hoaëc , ngoài döôùi goác boà ñeà thaát ngöôøi meï: One enters the womb knowing, baûo cuûa xöù Ma Kieät Ñaø, duøng aùo trôøi laøm stays there unknowing, and leaves it ñeäm, döùt boû taâm tö maø thaønh chaùnh unknowing. giaùc—The Buddha on the deva robe under 3) Coù loaïi bieát mình nhaäp buïng ngöôøi meï, the bodhi-tree of the seven precious bieát mình an truù trong buïng ngöôøi meï, things. nhöng khoâng bieát mình ra khoûi buïng ngöôøi 3) Bieät Phaät: Döùt boû 12 phaåm voâ minh nhaäp meï: One enters the womb knowing, stays vaøo ngoâi vò Dieäu Giaùc, ngoài ôû chính toøa there knowing, but leaves it unknowing. ñaïi baûo hoa, döôùi goác caây boà ñeà thaát baûo 4) Coù loaïi bieát mình nhaäp buïng ngöôøi meï, cuûa Lieân Hoa Taïng theá giôùi, maø hieän baùo bieát mình an truù trong buïng ngöôøi meï vaø thaân vieân maõn, ñaây chính laø Ñöùc Tyø Loâ bieát mình ra khoûi buïng ngöôøi meï: One Giaù Na noùi ñeán trong Kinh Phaïm Voõng— enters the womb knowing, stays there The Buddha on the great precious Lotus knowing, and leaves it knowing. throne under the Lotus realm bodhi-tree. Töù Chuûng Nieäm Phaät: Four methods of This is the Vairocana mentioned in the Buddha Recitation—See Töù Moân Nieäm Phaät. Brahma Net Sutra. Töù Chuûng Oai Nghi: Four kinds of 4) Vieân Phaät: Döùt boû phaåm voâ minh maø demeanors—Oai nghi coù nghóa laø coát caùch vaø thaønh thanh tònh phaùp thaân, an truï coõi cöû chæ cuûa ngöôøi xuaát gia, caàn phaûi ñoan chaùnh thöôøng tòch quang, laáy hö khoâng laøm choã ñaøng hoaøng, ñuùng theo pheùp taéc, khieán cho ngoài, töùc laø Ñöùc Tyø Loâ Giaù Na noùi ñeán ngöôøi chung quanh khi nhìn thaáy phong caùch trong Kinh Hoa Nghieâm—The Buddha on cuûa mình thì töï nhieân sanh loøng kính phuïc. Coù the throne of space, in the realm of eternal boán loaïi oai nghi—Demeanors mean the rest and glory, where he is a Vairocana conducts and expressions of a religious figure mentioned in the Flower Adornment Sutra. in Buddhism. They must be power and act Töù Chuûng Phaät AÂm: Four voices of appropriately according to the Dharma Buddha—Theo Kinh Hoa Nghieâm, Phaåm Nhö teachings, so when those around them see their Lai Xuaát Hieän (37), chö ñaïi Boà Taùt bieát aâm demeanors these people will be respectful thanh cuûa Ñöùc Nhö Lai chaúng phaûi löôïng, automatically. There are four main demeanors: chaúng phaûi voâ löôïng, chaúng phaûi chuû, chaúng 1) Ñi: Walking. phaûi khoâng chuû, chaúng phaûi thò

giaùo, chaúng 2) Ñöùng: Standing. phaûi khoâng thò giaùo. Ví nhö theá giôùi luùc saép 3) Naèm: Lying down. hoaïi, khoâng chuû khoâng laøm, töï nhieân aâm thanh 4) Ngoài: Sitting. cuûa Ñöùc Nhö Lai phaùt ra boán thöù. Boán thöù aâm ** Cuï Tuùc Giôùi Tyø Kheo. thanh treân ñaây khoâng chuû, khoâng laøm, maø chæ Töù Chuûng Phaùp Giôùi: The four dharma- do thieän nghieäp cuûa chuùng sanh maø phaùt realms—See Töù Phaùp Giôùi. sanh—According to The Flower Adornment

Scripture, Chapter Manifestation of Buddha know the well-being of the third (37), great enlightening beings should know meditation stage has no flaws and that Buddha's voice is neither quantified nor surpasses the light-spund heaven." unquantified, neither has a master nor lacks a Hearing this, the sentient beings are master, neither communicates nor does not naturally able to achieve the third communicate. It is as when the world is about meditation stage, relinquish the body of to disintegrate, there is no master, no maker, the light-sound heaven, and are born in the yet it spontaneously emits four voices. These heaven of universal purity. voices have no master or maker, they are just 4) AÂm thanh thöù tö noùi, "Moïi ngöôøi neân bieát produced by the power of good practices of töù thieàn tòch tònh hôn Bieán Tònh Thieân." sentient beings. Chuùng sanh nghe xong töï nhieân ñöôïc 1) AÂm thanh thöù nhaát noùi, "Moïi ngöôøi neân thaønh töïu töù thieàn, boû thaân Bieán Tònh bieát sô thieàn an laïc, rôøi nhöõng loãi duïc Thieân sanh leân Quaûng Quaû Thieân: The nhieãm vöôït khoûi coõi duïc." Chuùng sanh fourth voice says, "You should know that nghe roài töï nhieân ñöôïc thaønh töïu sô thieàn, the tranquility of the fourth meditation boû thaân coõi duïc sanh leân Phaïm Thieân: The stage surpasses the heaven of universal first voice says, "You all should know that purity." Hearing this, the sentient beings the well-being of the first meditation are naturally able to achieve the fourth stage, free from the ills of desire, meditation stage, relinquish the body of surpasses the realm of desire." The the heaven of universal purity, and are sentient beings hearing this are naturally born in the heaven of vast results. able to accomplish the first meditation Töù Chuûng Phong Luaân: Four kinds of stage, reliquish the body of the realm of atmosphere—Ñaïi Thieân theá giôùi naày chaúng desire and be reborn in Brahma heaven phaûi do moät duyeân, chaúng phaûi do moät söï maø 2) AÂm thanh thöù hai noùi, "Moïi ngöôøi neân bieát ñöôïc thaønh töïu; phaûi do voâ löôïng duyeân, voâ nhò thieàn an laïc, khoâng giaùc, khoâng quaùn, löôïng söï môùi ñöôïc thaønh. Nhöõng laø noåi giaêng vöôït hôn Phaïm Thieân." Chuùng sanh nghe maây lôùn, tuoân xoái möa lôùn. Taát caû ñeàu do coäng xong töï nhieân ñöôïc thaønh töïu nhò thieàn, boû nghieäp cuûa chuùng sanh vaø thieän caên cuûa chö thaân Phaïm Thieân sanh leân coõi trôøi Quang Boà Taùt phaùt khôûi, laøm cho taát caû chuùng sanh AÂm Thieân: The second voice says, "You trong ñoù ñeàu tuøy sôû nghi maø ñöôïc thoï duïng. should know that the well-being of the Do voâ löôïng duyeân nhö vaäy môùi thaønh Ñaïi second meditation stage, without Thieân theá giôùi. Phaùp giôùi nhö vaäy khoâng coù reflection and rumination, surpasses the sanh giaû, khoâng coù taùc giaû, khoâng coù tri giaû, Brahma heaven." The sentient beings khoâng coù thaønh giaû, nhöng Ñaïi Thieân theá giôùi hearing this naturally manage to vaãn ñöôïc

thaønh töïu. Theo Kinh Hoa Nghieâm, accomplish the second meditation stage, Phaåm Nhö Lai Xuaát Hieän (38), coù boán thöù relinquish the body of Brahma heaven, phong luaân laøm sôû y—It is as a billion-world and are born in the light-sound heaven. universe is not formed just by one condition, 3) AÂm thanh thöù ba noùi, “Moïi ngöôøi neân bieát not by one phenomenon; it can be formed only tam thieàn an laïc khoâng loãi laàm, vöôït hôn by innumerable conditions, innumerable Quang AÂm Thieân.” Chuùng sanh nghe xong things. That is to say the rising and spreading töi nhieân ñöôïc thaønh töïu tam thieàn, boû thaân of great clouds and showering of great rain Quang AÂm Thieân sanh leân Bieán Tònh produce four kinds of atmosphere, Thieân: The third voice says, “You should continuously making a basis. All are produced

by the joint actions of sentient beings and by 1) Quaùn Nhaân Duyeân: To study the cause of the roots of goodness of enlightened beings, the sin, which lies in ignorance, or lack of enabling all sentient beings to get the use of clear understanding. what they need. Innumerable such causes and 2) Quaùn Quaû Baùo; To study its ineviatable conditions form the universe. It is such by the effect or its karma. nature of things, there is no producer or maker, 3) Quaùn Töi Thaân: To study oneself or no knower or creator, yet the worlds come to introspection. be. 4) Quaùn Nhö Lai Thaân: To tudy the 1) Naêng trì phong luaân, coù khaû naêng caàm giöõ Tathagata in his perfec character, and ñaïi thuûy: The holder, which can hold the saving power. great waters. Töù Chuûng Sanh Töû: Four kinds of rebirths 2) Naêng tieâu phong luaân, coù khaû naêng laøm dependent on present deeds—See Boán Loaïi tieâu ñaïi thuûy: The evaporator, which can Sanh Töû. evaporate the great waters. Töù Chuûng Taø Meänh: Coù boán thöù taø meänh— 3) Kieán laäp phong luaân, coù khaû naêng kieán laäp There are four improper ways of obtaining a taát caû xöù sôû: The structure, which sets up living on the part of a monk: all places. 1) Haï Khaåu Thöïc: Troàng troït, laøm vöôøn, cheá 4) Trang nghieâm phong luaân, coù khaû naêng thuoác hay laøm vieäc baèng tay chaân ñeå kieám laøm trang nghieâm vaø phaân boá caùc ñieàu soáng—To earn a livelihood by doing work thieän xaûo: The arrangement, which can with his hands. arrange and distribute all skillful and good 2) Ngöôõng Khaåu Thöïc: Laøm ngheà chieâm tinh deeds. hay ngöôùc leân trôøi xem tinh tuù, maët trôøi, Töù Chuûng Quaû Baùo: Coù boán loaïi baùo öùng— maët traêng, xem gioù möa saám seùt—To earn There are four kinds of retribution: a livelihood by astrology (looking up in 1) Thuaän Hieän Nghieäp Ñònh Quaû: Haønh ñoäng the sky to talk about stars). gaây ra baùo öùng töùc khaéc—Action to 3) Phöông Khaåu Thöïc: Luoàn cuùi nònh bôï receive retribution immediately. (nhöõng nhaø quyeàn theá giaøu coù ñeå ñöôïc hoï 2) Thuaän Hieän Nghieäp Baát Ñònh Quaû: Haønh ban cho aân hueä)—To earn a livelihod by ñoäng gaây baùo öùng trong ñôøi hieän taïi flattery (rich people or powerful people). (khoâng nhöùt ñònh thôøi gian)—Action to 4) Duy Khaåu Thöïc: Duøng chuù thuaät, boùi toaùn receive retribution in the present life. laønh döõ ñeå kieám côm aùo—To earn a 3) Thuaän Sinh Nghieäp: Haønh ñoäng gaây baùo livelihood by magic, spells, or by fortune- öùng trong ñôøi soáng keá tieáp—Action to telling. receive retribution in the life to come. Töù Chuûng Tam Muoäi: Theo Lieãu Dö Ñaïi 4) Thuaän Haäu Nghieäp:

Haønh ñoäng gaây baùo Sö, moät cao taêng trong toâng phaùi Tònh Ñoä öùng trong caùc ñôøi sau, khoâng nhöùt ñònh Trung Quoác, ngöôøi nieäm Phaät khi ñi ñeán choã thôøi gian—Action to receive retribution in tuyeät ñænh taän cuøng duy coù moät ñònh theå laø one of the lives following the next. nieäm Phaät tam muoäi. Ñaây laø caûnh hö linh saùng Töù Chuûng Quaùn Haønh: Theo Töø Bi Thuûy laëng, voïng giaùc tieâu tan, haønh giaû duy coøn truï Saùm, coù boán loaïi quaùn haønh, moät phöông phaùp taâm nôi töôùng haûo hoaëc hoàng danh cuûa Phaät. saùm hoái tu taäp ñeå laøm phöông tieän dieät toäi— Nhöng tuy noùi truï maø thaät ra voâ truï, vì aâm Four kinds of examination, a method of thanh saéc töôùng ñöông theå nhö huyeãn, chính ñoù repentance as a way to get rid of any sin: laø khoâng. Töôùng tam muoäi aáy nhö theá naøo? Khi haønh giaû chuyeân nhöùt nieäm Phaät, queân heát

thaân taâm ngoaïi caûnh, tuyeät caû thôøi gian khoâng express in words, and only when we attain it gian, ñeán luùc söùc löïc cöïc coâng thuaàn, ngay nôi do we experience it. Buddha Recitation ñöông nieäm traàn voïng boãng thoaït tieâu tan, taâm Samadhi is always the same state. However, theå böøng saùng, chöùng vaøo caûnh giôùi “Voâ nieäm the ancients distinguished four variants: voâ baát nieäm.” Caûnh aáy nhö hö khoâng maây tan, 1) Baùt Chu Tam Muoäi: Pratyutpanna trôøi xanh moät veû, nieäm, maø khoâng nieäm, Samadhi (skt)—Baùt Chu coù nghóa laø “Phaät khoâng nieäm maø nieäm, khoâng thaáy bieát môùi laø laäp.” Haønh trì moân tam muoäi naày coù ba söï thaáy bieát chaân thaät, coù thaáy bieát töùc laïc theo oai löïc phuø trôï: Oai löïc cuûa Phaät, oai löïc traàn. Ñeán ñaây thì nöôùc baïc non xanh ñeàu laø cuûa phaùp tam muoäi, vaø oai löïc coâng ñöùc chaân ñeá, suoái reo chim hoùt toaøn dieãn dieäu cuûa ngöôøi tu. Khi thöïc haønh Baùt Chu Tam thöøa, taâm quang bao haøm muoân töôïng maø Muoäi, phaûi laáy chín möôi ngaøy laøm moät khoâng truï moät phaùp, tòch maø chieáu, chieáu maø ñònh kyø. Trong thôøi gian aáy, ngaøy ñeâm tòch, ñeàu coøn ñeàu maát, tuyeät ñaõi vieân dung. haønh giaû chæ ñöùng hoaëc ñi, töôûng Ñöùc Phaät Caûnh giôùi tam muoäi ñaïi ñeå laø nhö theá, khoù taû A Di Ñaø hieän thaân ñöùng treân ñaûnh mình neân lôøi, duy chöùng môùi theå nghieäm ñöôïc. ñuû ba möôi hai töôùng toát, taùm möôi veû Nieäm Phaät tam muoäi vaãn laø moät theå, nhöng ñeå ñeïp; hay mieäng thöôøng nieäm danh hieäu ñi vaøo ñònh caûnh aáy, ngöôøi xöa ñaõ caên cöù theo Phaät, taâm thöôøng töôûng Phaät khoâng xen kinh, y nôi yù nghóa vaø oai nghi haønh trì maø chia hôû. Khi coâng thaønh trong tam muoäi haønh thaønh boán loaïi tam muoäi—According to Great giaû thaáy Ñöùc Phaät A Di Ñaø vaø chö Phaät Master Liu-Yu, a noted Chinese monk in the möôøi phöông hieän ra ñöùng tröôùc mình Pure Land School, when the practitioner khuyeán taán khen ngôïi. Baùt Chu Tam Muoäi assiduously recites the Buddha’s name with cuõng goïi laø “Thöôøng Haønh Ñaïo.” Ngöôøi tu one-pointedness of mind, oblivious to body, khi ñi, moãi böôùc moãi tieáng ñeàu khoâng rôøi mind and the external world, transcending time danh hieäu Phaät, ba nghieäp haønh trì khoâng and space, and when he has exerted the utmost giaùn ñoaïn nhö doøng nöôùc chaûy. Phaùp naày effort and reached the goal, right in the midst coâng ñöùc raát cao, song chæ baäc thöôïng caên of present thought, worldly delusions suddenly môùi kham tu

trì, haïng ngöôøi trung haï vaø disappear, the mind experiences sudden tinh löïc yeáu keùm khoâng theå thöïc haønh Enlightenment, attaining the realm of “No-noåi—When practicing this samadhi, the Thought, No No-Thought.” That realm is like cultivator has three powers to assist him: empty space, all clouds have dissipated, the the power of Amitabha Buddha, the power sky is all blue, reciting is not reciting, not of the samadhi and the power of his own reciting is reciting, not seeing and knowing is virtues. The unit of practice of this truly seeing and knowing, to see and to know samadhi should be ninety days. In that is to stray towards worldly dusts. At this stage, span of time, day and night the practitioner the silver water and green mountains are all just stands or walks around, visualizing Ultimate Truth, the babbling brooks and Amitabha Buddha appearing as a body singing birds all express the wonderful standing on the practitioner’s crown, Dharma. The light of the Mind encompasses replete with the thirty-two auspicious ten thousand phenomena but does not dwell on marks and the eighty beautiful any single dharma, still-but-illuminating, characteristics. He may also recite illuminating-but-still, existing and lost at the Amitabha Buddha’s name continuously, same time, all is perfect. The realm of samadhi while constantly visualizing Him. When is, in general, as just described. It is difficult to practice is perfected, the cultivator, in

samadhi, can see Amitabh Buddha and the Ví nhö hoa sen khi caùnh hoa quyeàn chöa Buddhas of the ten directions standing in nôû, maø göông sen thaät ñaõ thaønh, göông vôùi front of him, praising and encouraging caùnh ñoàng thôøi; nôi moät ñoùa hoa maø goàm him. Pratyupanna is also called the ñuû yù nghóa quyeàn vaø thaät vaäy. Noùi theo “Constantly Walking Samadhi.” As the toâng Tònh Ñoä thì töùc nieäm laø Phaät, töùc saéc practitioner walks, each step, each word is laø taâm; moät caâu nieäm Phaät goàm ñuû taát caû inseparable from the name of Amitabha ba ñeá, nhieáp caû thaät quyeàn. Neáu toû ngoä lyù Buddha. His body, speech and mind are naày maø nieäm Phaät, goïi laø tu haïnh Phaùp always practicing Buddha Recitation Hoa Tam Muoäi. Khi tu moân tam muoäi naày, without interruption, like a continuous haønh giaû duøng hai oai nghi ngoài vaø ñi maø flow of water. This method brings very thay ñoåi ñeå quaùn Phaät hoaëc nieäm Phaät, kyø lofty benefits, but only those of high cho ñeán khi naøo chöùng nhaäp vaøo chaùnh capacity have the endurance to practice it. ñònh. Phaùp nghi tu taäp naày laïi coù phaàn deã Those of limited or moderate capacities or hôn Nhaát Haïnh Tam Muoäi—This is one of lacking in energy cannot pursue this the sixteen samadhis explained in Chapter difficult practice. 24 of the Lotus Sutra. According to the 2) Nhaát Haïnh Tam Muoäi: Single-Practice T’ien-T’ai School, the ‘three truths’ Samadhi—Nhaát Haïnh coù nghóa laø chuyeân (emptiness, conditional existence, the nhaát veà moät haïnh. Khi tu moân tam muoäi Middle Way) perfectly fused, are naày, haønh giaû thöôøng ngoài vaø chæ chuyeân “Dharma,” while the Expedient and the nhaát quaùn töôûng, hoaëc nieäm danh hieäu True, being non-dual, are “blossom.” For Ñöùc A Di Ñaø. Laïi tuy chæ tu moät haïnh maø example, when the petals (the Expedient) ñöôïc dung thoâng troøn ñuû taát caû haïnh, neân of the lotus blossom are not yet opened, its “Nhaát Haïnh” cuõng goïi laø “Vieân Haïnh.”

seeds (the True) are already formed; the Töø phaùp tam muoäi naày cho ñeán hai moân seeds and the petals exist simultaneously. sau, ba haïng caên cô ñeàu coù theå tu taäp Thus, in a single flower, the full meaning ñöôïc—Single-Practice means specializing of the True and the Expedient is in one practice. When cultivating this examplified. In Pure Land terminology, samadhi, the practitioner customarily sits we would say, “recitation is Buddha,” and concentrates either on visualizing “form is Mind,” and one utterance of the Amitabha Buddha or on reciting His name. Buddha’s name includes the “three Although he actually cultivates only one truths,” encompassing the True and the practice, in effect, he achieves proficiency Expedient. If we recite the Buddha’s in all other practices; consequently, single- name while understanding this principle, practice is also called “Perfected we are practicing the Lotus Blossom Practice.” This samadhi as well as the Samadhi. In cultivating this samadhi, the following two samadhis, can be put into practitioner alternates between sitting and practice by people of all capacities. walking while visualizing Amitabha 3) Phaùp Hoa Tam Muoäi: Lotus-Blossom Buddha or reciting His name, to the point Samadhi—Ñaây laø moät trong möôøi saùu where he enters samadhi. This technique moân tam muoäi trong kinh Phaùp Hoa, phaåm is somewhat easier than the Single-Dieäu AÂm Boà Taùt ñaõ traàn thuaät. Theo yù chæ Practice Samadhi described above. cuûa toâng Thieân Thai, thì ba ñeå vieân dung 4) Tuøy Töï YÙ Tam Muoäi: Following One’s laø “Phaùp,” quyeàn thaät khoâng hai laø “Hoa.” Inclinations Samadhi—Phaùp thöùc naày coù

nghóa laø tuøy taâm hoaëc ñi ñöùng, hoaëc naèm once more to Amitabha Buddha and ngoài, ñeàu nhieáp nieäm khoâng rôøi danh hieäu dedicates the merits of the whole day’s Ñöùc A Di Ñaø ñeå tu chöùng vaøo tam muoäi. practice toward rebirth in the Pure Land. If Haønh nghi ñaây laïi coøn coù teân laø “Löu he is distracted during practice, he should Thuûy Nieäm Phaät.” Ví nhö doøng nöôùc nôi resume recitation as soon as the soâng cöù lieân tuïc chaûy maõi, duø gaëp caây ñaù circumstances of the distraction have ngaên caûn, noù chæ doäi laïi roài tìm loái chaûy passed. This method is flexible and easy, tieáp. Thoâng thöôøng ngöôøi tu theo moân but the cultivator should minimize naày, cöù moãi buoåi khuya leã Phaät A Di Ñaø distracting conditions and have a good boán möôi taùm laïy, Quaùn AÂm, Theá Chí vaø deal of perseverance. Ñaïi Haûi Chuùng moãi danh hieäu ñeàu baûy Töù Chuûng Taùng: Four forms of burial—See laïy, keá quyø xuoáng saùm hoái. Roài töø ñoù cho Töù Taùng. ñeán toái, luùc ñi ñöùng naèm ngoài ñeàu nieäm Töù Chuûng Taâm Vöông: Catubbidha-citta Phaät, hoaëc laàn chuoãi ghi soá, hoaëc nieäm (p)—Four classes of consciousness—See Boán suoâng, ñeán tröôùc khi ñi nguû, laïi leã Phaät Loaïi Taâm Vöông. moät laàn nöõa vaø ñem coâng ñöùc tu trong Töù Chuûng Thieân: Boán loaïi chö Thieân—Four ngaøy, maø phaùt nguyeän hoài höôùng vaõng classes of devas: sanh. Trong khi haønh trì neáu coù tieáp xuùc 1) Töø 1 ñeán 3 cuõng gioáng nhö Tam Chuûng vôùi caùc duyeân, khi qua roài vaãn trôû laïi nieäm Thieân: From 1 to 3 are similar to that of Phaät. Phaùp tu naày tuy tuøy tieän deã daøng, the three classes of devas—See Tam nhöng phaûi kheùo traùnh bôùt duyeân vaø taâm Chuûng Thieân. beàn bó môùi mong

thaønh töïu—With this 4) Nghóa Thieân: Taát caû Boà Taùt töø Thaäp truï trôû technique, we walk or stand, lie down or leân coù theå ngoä giaûi ñöôïc thaâm nghóa cuûa sit up as we wish, constantly focussing our Ñaïi Thöøa—All Bodhisattvas above the thoughts and never abandoning the sacred ten stages. name Amitabha Buddha, attaining Töù Chuûng Thieàn Ñònh: Boán loaïi thieàn samadhi in the process. This practice is ñònh—Four kinds of dhyana: also called "Flowing Water Buddha (A) Recitation." It is like water continuously 1) Duïc thaàn tuùc: Chanda-rddhi-pada, desire, flowing in a river; if it encounters an or intensive longing, or concentration. obstacle such as a rock or a tree, it simply 2) Caàn thaàn tuùc: Virya-rddhi-pada—Energy bounces back and continues to flow or intensified effort. around it. Normally, the practitioner of 3) Taâm thaàn tuùc: Citta-rddhi-pada—Memory this method, early each morning, bows or intense holding on to the position forty-eight times to Amitabha Buddha, and reached. seven times each to the Bodhisattva 4) Quaùn thaàn tuùc: Mimamsa-rddhi-pada— Avalokitesvara, the Bodhisattva Meditation or survey, the state of dhyana. Mahasthamaprapta, and the Ocean-Wide (B) Theo Kinh Laêng Giaø—According to the Assembly. He then kneels down to seek Lankavatara Sutra: repentance. From then on until nightfall, 1) Quaùn Saùt Nghóa Thieàn: Thieàn ñònh nhaèm whether walking, standing, lying down, or quaùn saùt yù nghóa—Dhyana that surveys sitting up, he recites the Buddha's name, the meanings. either fingering the rosary or simply reciting. Before going to bed, he bows

2) Ngu Phu Haønh Thieàn: Thieàn ñònh do phaøm lyù toaøn theå tính cuûa taát caû hieän höõu, hôn laø phu thöïc haønh—Dhyana practiced by the trieát hoïc veà nguyeân khôûi. Theo thuyeát naày, ignorant. ngöôøi ta phaân bieät coù boán haïng vuõ truï— 3) Nhö Nhö Thöïc Phaùp Thieàn: Thieàn ñònh Buddhism holds that nothing was created döïa vaøo nhö nhö—Dhyana depending on singly or individually. All things in the suchness. universe, matter or mind, arose 4) Nhö Lai Thieàn: Thieàn ñònh tính thuaàn cuûa simultaneously, all things in its depending Nhö Lai—The Tathagata's pure Dhyana. upon one another, the influence of each Töù Chuûng Tín Taâm: Boán loaïi tín taâm theo mutually permeating and thereby making a Khôûi Tín Luaän—Four kinds of faith given in universe symphony of harmonious totality. If the Awakening of Faith—See Töù Tín Taâm in one item were lacking, the universe would not Vietnamese-English Section. be complete; without the rest, one item cannot Töù Chuûng Tònh Ñoä: Four kinds of Pure be. When the whole cosmos arrives at a Land—See Boán Coõi Tònh Ñoä. harmony of perfection, it is called the Töù Chuûng Toång Trì: Boán Loaïi Ñaø La Ni— "universe One and True," or the "Lotus Store." In this ideal universe all beings will be in Four kinds of Dharani: perfect harmony, each finding no obstruction in 1) Phaùp Ñaø La Ni: Phaùp Toång Trì—Dharma the existence and activity of another. Dharani. According to Prof. Junjiro Takakusu in The 2) Nghóa Ñaø La Ni: Nghóa Toång Trì— Essentials of Buddhist Philosophy, although Meaning Dharani. the idea of the interdependence and 3) Chuù Ñaø La Ni: Chuù Toång Trì (Phaät Giaùo simultaneous rise of all things is called the Taây Taïng)—Mantra Dharani

(Tibetan Theory of Universe Causation, the nature of Buddhism). the rise being universal, it is rather a 4) Nhaãn Ñaø La Ni: Nhaãn Toảng Trì—Patience philosophy of the totality of all existence than Dharani. a philosophy of origination. According to this Töù Chuûng Vuõ Truï: Ñaïo Phaät chuû tröông theory, four states of the universe are to be raèng khoâng coù caùi ñöôïc taïo ñoäc nhaát vaø rieâng distinguished: reõ. Vaïn höõu trong vuõ truï, taâm vaø vaät, khôûi leân Söï Phaùp Giôùi, theá giôùi cuûa ñôøi soáng hieän thöïc, ñoàng thôøi; vaïn höõu trong vuõ truï nöông töïa laãn hay theá giôùi kieän tính: The real, or the nhau, aûnh höôûng laãn nhau, vaø do ñoù taïo ra moät world of actual life, the factual world. baûn ñaïi hoøa taáu vuõ truï cuûa toaøn theå ñieäu. Neáu Lyù Phaùp Giôùi, theá giôùi lyù töôûng cuûa ñònh luaät thieáu moät, vuõ truï seõ khoâng toaøn veïn; neáu hay nguyeân lyù: The ideal, or the world of khoâng coù taát caû, caùi moät cuõng khoâng. Khi toaøn law or principle. theå vuõ truï tieán tôùi moät baûn hoøa aâm toaøn haûo, Lyù Söï Voâ Ngaïi Phaùp Giôùi, theá giôùi theå hieän lyù noù ñöôïc goïi laø “Nhaát Chaân Phaùp Giôùi,” vuõ truï trong söï; söï vaø lyù cuøng hoøa ñieäu: The idea cuûa caùi moät vaø caùi thöïc, hay “Lieân Hoa Taïng.” realized, or the world in which the Trong vuõ truï lyù töôûng ñoù, vaïn höõu seõ toàn taïi principle is applied in actual life, or the trong hoøa ñieäu toaøn dieän, moãi höõu khoâng fact and the principle harmonized. chöôùng ngaïi hieän höõu vaø hoaït ñoäng cuûa caùc Söï Söï Voâ Ngaïi Phaùp Giôùi, theá giôùi töông giao höõu khaùc. Theo Giaùo Sö Junjiro Takakusu hoøa ñieäu giöõa chính caùc söï, caùc hieän thöïc. trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, maëc duø Trong theá giôùi hieän thöïc, söï phaùp giôùi, chuû quan nieäm vieân dung vaø ñoàng khôûi laø vuõ truï, nghóa caù nhaân coù cô noåi baät; caïnh tranh, noù laø moät thuyeát phaùp giôùi duyeân khôûi, baûn xung ñoät, tranh luaän vaø tranh chaáp cuõng seõ tính cuûa hieän khôûi laø vuõ truï, noù laø moät thöù trieát

laøm roái loaïn söï hoøa ñieäu. Coi xung ñoät ego is permanent, the body is nhö chuyeän ñöông nhieân, laø ñöôøng loái cuûa impermanent. caùc neàn trieát hoïc xöa nay. Ñaïo Phaät döïng 4) Phi Thöôøng Phi Voâ Thöôøng Cuù: Ngoaïi ñaïo leân moät theá giôùi trong ñoù ñôøi soáng hieän cho raèng thaân coù khaùc neân laø phi thöôøng; thöïc ñaït tôùi choã hoøa ñieäu lyù töôûng: The ngaõ thì khoâng khaùc neân laø phi voâ thöôøng— real harmonized, or the world in which Neither permanent nor impermanent; that actuality attains harmony in itself. In the the body is impermanent, but the ego not actual world individualism is apt to impermanent. predominate, and competition, conflict, Töù Cuù Phaân Bieät: Catushkotika (skt)—Boán dispute and struggle too often will disturb caâu phaân bieät cuûa vaïn phaùp—The four terms the harmony. To regard conflict as natural of differentiation of all things (four points of is the way of usual philosophies. argumentation). Buddhism sets up a world in which actual (A) Töù Cuù Tam Luaän Toâng—The four points life attains an ideal harmony. of argumentation of the Madhyamika ** For more information, please see Töù Phaùp School: Giôùi. 1) Höõu: Höõu nhi baát khoâng. Neáu chuùng ta Töù Coõi: Four realms—See Boán Coõi. dieãn taû caâu traû lôøi, noù phaûi laø “Phaûi”— Töù Coå: Boán kim cang chuøy—The four-armed The existing. If we express our answer, it

svastika or thunderbolt. must be “Yes.” Töù Cuù: 2) Khoâng: Khoâng nhi baát höõu. Neáu chuùng ta 1) Keä boán caâu cuûa Phaät—Four lines of a dieãn taû caâu traû lôøi, noù phaûi laø “Khoâng Buddhist verse or gatha—The four terms, phaûi”—Non-existing. If we express our phrases or four line verses. answer, it must be “No.” 2) See Töù Cuù Phaân Bieät. 3) Dieäc Höõu Dieäc Khoâng: Vöøa Höõu vöøa Khoâng. Neáu chuùng ta dieãn taû caâu traû lôøi, Töù Cuù Chaáp: Catushkotika (skt)—Boán thöù noù phaûi laø “Vöøa phaûi vöøa khoâng phaûi”— caâu chaáp cuûa ngoaïi ñaïo—The four tenets held Both existing and non-existing. If we by various non-Buddhist schools: express our answer, it must be “Either yes 1) Thöôøng Cuù: Caâu Thöôøng—Ngoaïi ñaïo or no according to circumstances.” chaáp caùi ‘ngaõ’ trong quaù khöù töùc laø caùi 4) Phi Höõu Phi Khoâng: Chaúng phaûi coù maø ‘ngaõ’ trong hieän taïi, töông tuïc chaúng giaùn cuõng chaúng phaûi khoâng. Neáu chuùng ta ñoaïn, neân goïi laø thöôøng kieán hay thöôøng dieån taû caâu traû lôøi, noù phaûi laø “Vöøa khoâng cuù—The permanence of ego, i.e. that the phaûi, vöøa khoâng khoâng phaûi,” nghóa laø ego of past lives is the ego of the present. khoâng ñeà caäp ñeán caâu hoûi hay khoâng caàn 2) Voâ Thöôøng Cuù: Caâu Voâ Thöôøng—Ngoaïi phaûi traû lôøi—Neither existing nor Non- ñaïo cho raèng caùi ‘ngaõ’ ñeán ñôøi nay môùi existing. If we express our answer, it must sanh, chaúng phaûi sanh do caùi nhaân trong be “Neither yes nor no,” i.e., having quaù khöù, ñaây laø ñoaïn kieán hay voâ thöôøng nothing to do with the question or no use cuù—Its permanence, i.e. that the present answering. ego is of independent birth, not the result (B) Töù Cuù Thaønh Thaät Toâng—See Töù Cuù from the past causes. Phaân Bieät (A). 3) Dieäc Thöôøng Dieäc Voâ Thöôøng Cuù: Chaáp 1) Lyù: Noumenal. raèng ‘ngaõ’ thöôøng, ‘thaân’ voâ thöôøng (neáu 2) Söï: Phenomenal. chaáp nhö vaäy thì lìa thaân khoâng coù ngaõ)—Both permanent and impermanent, that the

3) Vöøa Lyù vöøa Söï: Both Noumenal and 3) Chaân Ngoân AÁn Kheá: Manual signs for the Phenomenal. Buddha true words—See AÁn Kheá. 4) Phi Lyù phi Söï: Neither Noumenal nor 4) Vaän Taâm: Vaän taâm thaønh Phaät—To Phenomenal. practice one’s mind toward the (C) Buddhahood. 1) Löôõng: Double. Töù Cöïc Troïng Caûm Ñoïa Toäi: Töù Ba La 2) Ñôn: Single. Di—Töù Troïng—Töù Khí—See Töù Ñoïa Laïc. 3) Vöøa Löôõng vöøa Ñôn: Both Double and Töù Daï Baùt Truù: The four hours of the night Single. and the eight hours of the day: 4) Phi Löôõng phi Ñôn: Neither Double nor (A) Töù Daï töø 7 giôø toái ñeán 3 giôø saùng—The Single. four hours of the night from 7:00 PM to Töù Cuù Suy Kieåm: Duøng boán caâu ñeå phaân 3:00 AM: loaïi chö phaùp—The four phrase classification 1) Giôø Tuaát (töø 7 ñeán 9 giôø toái): The hours of of all phenomena: the Dog from 7:00 PM to 9:00 PM. 1) Töï Nhaân: Self-caused. 2) Giôø Hôïi (töø 9 ñeán 11 giôø toái): The hours of 2) Tha Nhaân: Caused by another. the Pig from 9:00 PM to 11:00 PM. 3) Coäng Nhaân: Caused by both (self and 3) Giôø Tyù (töø 11 giôø toái ñeán 1 giôø saùng): The another). hours of the Rat from 11:00 PM to 1:00 4) Voâ Nhaân: Caused by neither. AM. ** For more information, please see Töù Baát 4) Giôø Söûu (töø 1 ñeán 3 giôø saùng): The hours Sinh. of the Buffalo (or the Ox) from 1:00 AM Töù Cuù Tam Luaän Toâng: Theo Tam Luaän to 3:00 AM. Toâng, töù cuù laø caên baûn

cuûa moïi luaän chöùng— (B) Baùt Truù töø 3 giôø saùng ñeán 7 giôø toái—The According to the San-Lun School, four points eight hours of the day from 3:00 AM to of argumentation are the bases of all 7:00 PM: arguments—See Töù Cuù Phaân Bieät (A). 1) Giôø Daàn (töø 3 ñeán 5 giôø saùng): The hours Töù Cuù Thaønh Ñaïo: Boán caâu thaønh ñaïo cuûa of the Tiger from 3:00 AM to 5:00 AM. moät vò A La Haùn, döïa vaøo voâ sinh trí maø tuïng 2) Giôø Meïo (töø 5 ñeán 7 giôø saùng): The hours ñoïc boán caâu keä naày—The swan-song of an of the Cat (or the Rabbit) from 5:00 AM to arhat, who has attained to the perfect life: 7:00 AM. Caùc laäu ñaõ heát, 3) Giôø Thìn (töø 7 ñeán 9 giôø saùng): The hours All rebirths are ended, of the Dragon from 7:00 AM to 9:00 AM. Phaïm haïnh ñaõ laäp; 4) Giôø Tî (töø 9 ñeán 11 giôø saùng): The hours The noble life established; of the Serpent from 9:00 AM to 11:00 AM. Vieäc laøm ñaõ xong. 5) Giôø Ngoï (töø 11 giôø saùng ñeán 1 giôø tröa): My work is accomplished. The hours of the Horse from 11:00 AM to Chaúng thuï höõu laäu. 1:00 PM. No further existence is mine. 6) Giôø Muøi (töø 1 ñeán 3 giôø tröa): The hours Töù Cuùng Döôøng: Four kinds of offerings. of the Goat from 1:00 PM to 3:00 PM. 1) Hôïp Chöôûng: Anjali (skt)—Salutation with 7) Giôø Thaân (töø 3 ñeán 5 giôø chieàu): The joined palms—See Anjali in Sanskrit/Pali- hours of the Monkey from 3:00 PM to 5:00 Vietnamese Section. PM. 2) Daâng Nöôùc Thôm: Argha (skt)—Offering of fragrant water.

8) Giôø Daäu (töø 5 giôø chieàu ñeán 7 giôø toái): baát ñaéc khoå, vaân vaân. Khoå ñeo theo nguõ The hours of the Cock from 5:00 PM to uaån nhö saéc thaân, söï caûm thoï, töôûng 7:00 PM. töôïng, hình aûnh, haønh ñoäng, tri thöùc)— Töù Daân: The four classes of people in the Suffering or the pain—The truth of feudal society: suffering—All existence entails 1) Só: Scholars. suffering—All existence is characterized 2) Noâng: Farmers. by suffering and does not bring 3) Coâng: Craftsmen. satisfaction. 4) Thöông: Merchants. 2) Taäp Ñeá: Samudhaya-satya (skt)—Söï thaät Töù Di Giôùi: Boán toäi Ba La Di—See Töù Ñoïa. veà caên nguyeân cuûa caùi khoå—The truth of accumulation. Töù Di Toäi: Boán toäi Ba La Di—See Töù Ñoïa. • Taäp Ñeá laø söï thaät roõ raøng veà nguoàn goác Töù Dieän Tyø Loâ Giaù Na: Boán maët cuûa Ñöùc cuûa nhöõng noãi khoå—Truth of the causes of Tyø Loâ Giaù Na, Phaùp thaân trí tueä cuûa Ngaøi— suffering: Theo giaùo lyù nhaø Phaät, tham aùi The four-faced Vairocana, his dharmakaya of laø nguyeân nhaân cuûa ñau khoå. Nhöõng duïc Wisdom. voïng xaáu xa naûy nôû töø nhöõng vieäc vuïn vaët Töù Dieäu Ñeá: Boán chaân lyù nhieäm maàu trong trong gia ñình, lan ra ngoaøi xaõ hoäi, vaø noå giaùo lyù nhaø Phaät, noùi roõ vì ñaâu coù khoå vaø con lôùn thaønh chieán tranh giöõa caùc chuûng toäc, ñöôøng giaûi thoaùt. Ngöôøi ta noùi Ñöùc Phaät Thích giöõa caùc quoác gia, hay giöõa nhöõng phe Ca Maâu Ni ñaõ giaûng baøi phaùp ñaàu tieân veà “Töù nhoùm cuûa caùc quoác gia treân theá giôùi— Dieäu Ñeá” trong vöôøn Loäc Uyeån, sau khi Ngaøi According to Buddhist tenets, craving or giaùc ngoä thaønh Phaät. Trong ñoù Ñöùc Phaät ñaõ desire is the cause of suffering. It creates trình baøy: “Cuoäc soáng chöùa ñaày ñau khoå, dissension in the family and society that nhöõng khoå ñau ñoù ñeàu coù nguyeân nhaân, degenerates into war between races, nguyeân nhaân cuûa nhöõng khoå ñau naày coù theå bò nations, and groups of nations in the world. huûy

dieät baèng con ñöôøng dieät khoå.”—Four • Ngu si laø nguyeân nhaân cuûa moïi caùi khoå Truths—The Four Noble Truths—The Four (söï ham soáng laøm cho chuùng sanh cöù maõi Philosophies—A fundamental doctrine of cheát ñi soáng laïi, heã ham soáng taát ham vui Buddhism which clarifies the cause of söôùng, ham quyeàn theá, ham taøi saûn, caøng suffering and the way to emancipation. ñöôïc caøng ham)—The truth of the origin Sakyamuni Buddha is said to have expounded of suffering or causes of suffering, or its the Four Noble Truths in the Deer Park in location—All sufferings are caused by Sarnath during his first sermon after attaining ignorance, which gives rise to craving and Buddhahood. The Buddha organized these illusions (craving or grasping the wrong ideas into the Fourfold Truth as follows: “Life things), i.e. craving for life, for pleasure, consists entirely of suffering; suffering has for power, for wealth; the more he earns, causes; the causes of suffering can be the more he wants. extinguished; and there exists a way to 3) Dieät Ñeá: Nirodha-satya (skt)—Chaân lyù extinguish the cause.” dieät khoå—Cöùu caùnh dieät khoå laø Nieát baøn 1) Khoå Ñeá: Duhkha-satya (skt)—Söï thaät veà tònh tòch (neáu chòu haï loøng tham xuoáng roài khoå—Moïi hieän höõu ñeàu coù baûn chaát khoå boû noù ñi, hay truïc noù ra khoûi mình thì goïi chöù khoâng mang laïi toaïi nguyeän (söï khoå laø dieät)—The truth of the cessation of voâ bieân voâ haïn, sanh khoå, giaø khoå, bònh suffering (its cessation)—The truth of khoå, cheát khoå, thöông yeâu maø phaûi xa lìa dissolution—Extinction of suffering— khoå, oaùn gheùt maø cöù gaëp nhau laø khoå, caàu

There is an end to suffering, and this state 1) Nghieäp Caûm Duyeân Khôûi: Giaùo lyù duyeân of no suffering is called Nirvana. khôûi cuûa Tieåu Thöøa, döôùi aûnh höôûng cuûa 4) Ñaïo Ñeá: Marga-satya (skt)—Chaân lyù veà nghieäp ñieàu kieän taùi sanh naåy sanh—The con ñöôøng dieät khoå, aáy laø thöïc haønh Baùt conditional causation of the Hinayana, i.e. Thaùnh ñaïo. Ñöùc Phaät ñaõ daïy raèng: “Baát under the influence of karma the cöù ai chaáp nhaän Töù Dieäu Ñeá vaø chòu haønh conditions of reincarnation arise—See trì Baùt Chaùnh Ñaïo, ngöôøi aáy seõ heát khoå vaø Duyeân Khôûi (III) (1). chaám döùt luaân hoài sanh töû.”—The truth of 2) Laïi Da Duyeân Khôûi: Thuûy giaùo cuûa Ñaïi the PATH that leads to the cessation of Thöøa, taát caû vaïn söï vaïn vaät ñeàu khôûi leân suffering (the way of cure)—The truth of töø A Laïi Da Thöùc hay Taøng Thöùc—The the right way—The way of such doctrine of the conditional causation of the extinction—To practice the Eight-fold Mahayana, that all things arise from the Noble Truths—Buddha taught: “Whoever Alaya or fundamental store—See A Laïi accepts the four dogmas, and practises the Da Thöùc, and Duyeân Khôûi (III) (2). Eighfold Noble Path will put an end to 3) Nhö Lai Taïng Duyeân Khôûi hay Chaân Nhö births and deaths. Duyeân Khôûi: Chung Giaùo cuûa Ñaïi Thöøa, Töù Duï: Boán daãn duï—The four metaphors of taát caû vaïn söï vaïn vaät ñeàu khôûi leân töø Nhö infinity: Lai Taïng hay chaân nhö—The doctrine of 1) Sôn Caân: The weight of all the mountains conditional causation of the advancing in pounds. Mahayana, that all things arise from the 2) Haûi Trích: The drops in the ocean. Tathagata-Garbha or Bhutatathata—See 3) Ñòa Traàn: The atoms of dust in the earth.

Nhö Lai Taïng, and Duyeân Khôûi (III) (3). 4) Khoâng Giôùi: The extent of space. 4) Phaùp Giôùi Duyeân Khôûi: Vieân Giaùo (tröø Töù Duïc: Four desires or passions: Ñoán Giaùo vì loaïi naày theo toâng chæ 'voâ 1) Tình Duïc: Bò loâi cuoán bôûi tình duïc— töôùng ly ngoân'), trong ñoù moät laø taát caû, taát Sexual love. caû laø moät—The doctrine of conditional 2) Saéc Duïc: Bò loâi cuoán bôûi saéc ñeïp— causation of Complete Mahayana, in Attractiveness or Sexual beauty. which one is all and all are one, each 3) Thöïc Duïc: Tham aên ngon—craving, or lust being a universal cause—See Phaùp Giôùi for good food. Duyeân Khôûi, and Duyeân Khôûi (III) (4). 4) Daâm Duïc (nhuïc duïc): Lust. Töù Döï Löu Höôùng Chi: Sotapattiyangani Töù Duy: Boán höôùng phuï—The four half (p)—Four factors of Stream-Attainment— points (corners) of the compass: Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, 1) Ñoâng Baéc: North-East. coù boán Döï Löu Quaû Chi—According to the 2) Taây Baéc: North-West. Sangiti Sutta in the Long Discourses of the 3) Ñoâng Nam: South-East. Buddha, there are four factors of Stream- 4) Taây Nam: South-West. Attainment: 1) Thieän nhaân thaân caän (ñi laïi vôùi thieän höõu Töù Duyeân Khôûi: See Töù Duyeân Sanh. tri thöùc): Sappurisa-samseva (p)— Töù Duyeân Sanh: Töù Duyeân Khôûi—Theo Association with good people. giaùo thuyeát toâng Hoa Nghieâm, coù boán loaïi 2) Dieäu Phaùp thính thoï (nghe Chaùnh Phaùp): duyeân khôûi—According to the doctrine of the Hearing the true Dharma. Hua-Yen sect, there are four principal uses of 3) Nhö lyù taùc yù: Thorough attention. conditional causation:

4) Phaùp tuøy phaùp haønh (thöïc haønh giaùo phaùp ñaùng toân troïng, ñaùng ñöôïc cuùng döôøng, lieân tuïc): Practicing of the Dharma in its ñaùng ñöôïc chaáp tay, laø phöôùc ñieàn voâ entirety. thöôïng ôû ñôøi—He is possessed of Töù Döï Löu Quaû Chi: Four characteristics of unwavering confidence in the Sangha, a Stream-Winner—Theo Kinh Phuùng Tuïng thus: "Well-directed is the Sangha of the trong Tröôøng Boä Kinh, coù boán Döï Löu Quaû Lord's disciples, of upright conduct, on the Chi—According to the Sangiti Sutta in the right path, on the perfect path; that is to Long Discourses of the Buddha, there are four say the four pairs of persons, the eight characteristics of a Stream-Winner: kinds of men. The Sangha of the Lord's 1) Thaønh Töïu Loøng Tin Tuyeät Ñoái Vôùi Phaät: disciples is worthy of veneration, an ÔÛ ñaây Thaùnh ñeä töû thaønh töïu loøng tin unsurpassed field of merit in the world." tuyeät ñoái vôùi Phaät, ñaây laø Theá Toân, baäc A 4) Thaønh Töïu Giôùi Ñöùc Ñöôïc Caùc Vò Thaùnh La Haùn, Chaùnh Ñaúng Giaùc, Minh Haïnh AÙi Moä: Vò naày thaønh töïu giôùi ñöùc ñöôïc Tuùc, Thieän Theä, Theá Gian Giaûi, Voâ caùc baäc Thaùnh aùi moä, khoâng bò hö hoaïi, Thöôïng Só, Ñieàu Ngöï Tröôïng Phu, Thieân khoâng bò tì veát, ñöôïc thöïc haønh lieân tuïc, Nhôn Sö, Phaät—Here, the Ariyan disciple khoâng bò khieám khuyeát, khieán con ngöôøi is possessed of unwavering confidence in töï taïi, ñöôïc baäc Thaùnh taùn thaùn, khoâng bò the Buddha, this: "This Blessed Lord is an nhieãm oâ, höôùng ñeán thieàn ñònh—He is Arahant, a fully-enlightened Buddha, possessed of morality dear to the Noble endowed with wisdom and conduct, the Ones, unbroken, without defect, unspotted, Well-Farer, Knower of the worlds, without inconsistency, liberating, praised incomparable Trainer of men to be tamed, by the wise,

uncorrupted, and conducive to Teachers of gods and humans, enlightened concentration. and blessed. Töù Ñaïi: Catudhatuvavatthana (p)— 2) Thaønh Töïu Loøng Tin Tuyeät Ñoái Vôùi Phaùp: Mahabhuta (skt)— Four tanmatra—Boán yeáu toá Vò naày thaønh töïu loøng tin tuyeät ñoái ñoái vôùi lôùn caáu taïo neân vaïn höõu. Boán thaønh phaàn naày Phaùp, ñaây laø Phaùp ñöôïc Ñöùc Theá Toân khoâng taùch rôøi nhau maø lieân quan chaët cheõ laãn kheùo leùo thuyeát giaûng, Phaùp aáy laø thieát nhau. Tuy nhieân, thaønh phaàn naày coù theå coù öu thöïc hieän taïi, vöôït ngoaøi thôøi gian, ñeán ñeå theá hôn thaønh phaàn kia. Chuùng luoân thay ñoåi maø thaáy, coù hieäu naêng höôùng thöôïng, chæ chöù khoâng bao giôø ñöùng yeân moät choã trong hai ngöôøi coù trí môùi töï mình giaùc hieåu—He is khoaûnh khaéc lieân tieáp. Theo Phaät giaùo thì vaät possessed of unwavering confidence in the chaát chæ toàn taïi ñöôïc trong khoaûng thôøi gian Dharma, thus: “Well-proclaimed by the cuûa 17 chaäp tö töôûng, trong khi caùc khoa hoïc Lord is the Dharma, visible here and now, gia thì cho raèng vaät chaát chæ chòu ñöïng ñöôïc 10 timeless, inviting inspection, leading phaàn 27 cuûa moät giaây. Noùi gì thì noùi, thaân theå onward, to be comprehended by the wise cuûa chuùng ta chæ laø taïm bôï, chæ do nôi töù ñaïi each one for himself.” hoøa hôïp giaû taïm laïi maø haønh, neân moät khi cheát 3) Thaønh Töïu Loøng Tin Tuyeät Ñoái Nôi Giaùo ñi roài thì thaân tan veà caùt buïi, caùc chaát nöôùc thì Ñoaøn: Vò aáy thaønh töïu loøng tin tuyeät ñoái töø töø khoâ caïn ñeå traû veà cho thuûy ñaïi, hôi noùng nôi chuùng Taêng. Chuùng Taêng ñeä töû cuûa taét maát, vaø hôi thôû hoaøn laïi cho gioù. Chöøng ñoù Theá Toân laø ñaày ñuû dieäu haïnh, ñaày ñuû tröïc thì thaàn thöùc seõ phaûi theo caùc nghieäp löïc ñaõ haïnh, ñaày ñuû nhö lyù haïnh, ñaày ñuû chaùnh gaây taïo luùc coøn sanh tieàn maø chuyeån vaøo trong haïnh; ñaây laø boán ñoâi taùm vò. Chuùng Taêng saùu neûo, caûi hình, ñoåi xaùc, tieáp tuïc luaân hoài ñeä töû cuûa Theá Toân naøy ñaùng cung kính, khoâng döùt—Four great elements of which all

things are made (produce and maintain life). nöôùc maét, nöôùc trong maùu, muõi daõi, taát caû These four elements are interrelated and caùc chaát nöôùc trong ngöôøi noùi chung). inseparable. However, one element may Khoâng gioáng nhö ñòa ñaïi, noù khoâng theå preponderate over another. They constantly naém ñöôïc. Thuûy ñaïi giuùp cho caùc nguyeân change, not remaining the same even for two töû vaät chaát keát hôïp laïi vôùi nhau. Sau khi consecutive moments. According to Buddhism, ta cheát ñi roài thì nhöõng chaát nöôùc naày matter endures only for 17 thought-moments, thaûy ñeàu caïn khoâ khoâng coøn nöõa, noùi while scientists tell us that matter endures only caùch khaùc chuùng hoaøn traû veà cho nöôùc— for 10/27th of a second. No matter what we say, Water, fluidity, or liquid. Unlike the earth a human body is temporary; it is created element it is intangible. It is the element artificially through the accumulation of the which enables the scattered atoms of four elements. Once death arrives, the body matter to cohere together. After death, deteriorates to return to the soil, water-based these water-based substances will dry up. substances will gradually dry up and return to In other words, they have returned to the great water, the element of fire is lost and water. the body becomes cold, and the

great wind no 3) Hoûa Ñaïi (Noaõn): Tjas (skt)—Tejo (p)— longer works within the body. At that time, the Löûa (nhöõng moùn gaây ra söùc noùng ñeå laøm spirit must follow the karma each person has aám thaân vaø laøm tieâu hoùa nhöõng thöù ta aên created while living to change lives and be uoáng vaøo). Hoûa ñaïi bao goàm caû hôi noùng reincarnated into the six realms, altering laïnh, vaø chuùng coù söùc maïnh laøm xaùc thaân image, exchange body, etc in the cylce of taêng tröôûng, chuùng laø naêng löôïng sinh khí. births and deaths—Four constituents: Söï baûo toàn vaø phaân huûy laø do thaønh phaàn 1) Ñòa Ñaïi (Kieân): Prithin (skt)—Pathavi naày.Sau khi ta cheát, chaát löûa trong ngöôøi (p)—Ñaát (toùc, raêng, moùng, da, thòt, xöông, taét maát, vì theá neân thaân xaùc daàn daàn thaän, tim, gan, buïng, laù laùch, phoåi, bao töû, laïnh—Fire or heat. Fire element includes ruoät, phaån, vaø nhöõng chaát cöùng khaùc). Ñòa both heat and cold, and fire element Ñaïi laø thaønh phaàn vaät chaát môû roäng hay possesses the power of maturing bodies, theå neàn cuûa vaät chaát. Khoâng coù noù vaät theå they are vitalizing energy. Preservation khoâng coù hình töôùng vaø khoâng theå choaùn and decay are due to this element. After khoaûng khoâng. Tính chaát cöùng vaø meàm laø death, the element of fire is lost and the hai ñieàu kieän cuûa thaønh phaàn naày. Sau khi body gradually becomes cold. chuùng ta cheát ñi roài thì nhöõng thöù naày laàn 4) Phong Ñaïi (Ñoäng): Vayu (skt)—Vayo löôït tan raõ ra thaønh caùt buïi, neân noù thuoäc (p)—Gioù (nhöõng chaát hôi thöôøng lay veà Ñòa Ñaïi—Earth—Solid matter. Prithin chuyeån, hôi trong bao töû, hôi trong ruoät, means the element of extension, the hôi trong phoåi). Gioù laø thaønh phaàn chuyeån substratum of matter. Without it objects ñoäng trong thaân theå. Sau khi ta cheát roài thì have no form, nor can they occupy space. hôi thôû döùt baët, thaân theå cöùng ñô vì phong The qualities of hardness and softness are ñaïi ñaõ ngöøng khoâng coøn löu haønh trong cô two conditions of this element. After theå nöõa—Air, wind, motion, or energy of death, these parts will decay and motion. Air element is the element of deteriorate to become soil. For this motion in the body. After death, breathing reason, they belong to the Great Soil. ceases, body functions become catatonic 2) Thuûy Ñaïi (Thaáp): Apas (skt)—Apo (p)— or completely rigid because the great Nöôùc (ñaøm, muû, maùu, moà hoâi, nöôùc tieåu, wind no longer works within the body.

Töù Ñaïi Baát Ñieàu: Boán yeáu toá lôùn khoâng hoøa 4) Cöûu Hoa Sôn: Choã ôû cuûa Ngaøi Ñòa Taïng hôïp vôùi nhau seõ khieán cho cô theå sanh ra 440 Boà Taùt—Chiu-Hua Shan, for Earth-Store thöù beänh hoaïn—The inharmonious working of Bodhisattva (Ti-Tsang), element Earth. the four elements in the body, which causes Töù Ñaïi Ñeä Töû: Boán ñeä töû lôùn cuûa Ñöùc the 440 ailments. Phaät—Four great disciples of the Buddha: Töù Ñaïi Boà Taùt Trong Kinh Phaùp Hoa: (A) Boán vò Boà Taùt lôùn trong Kinh Phaùp Hoa—Four 1) Sariputra: Xaù Lôïi Phaát (ñeä nhöùt trí hueä). Great Bodhisattvas of Lotus Sutra: 2) Mahamaudgalyayana: Ma Ha Muïc Kieàn (A) Lieân (ñeä nhöùt thaàn thoâng). 1) Di Laëc Boà Taùt: Maitreya. 3) Subhuti: Tu Boà Ñeà (ñeä nhöùt haïnh khoâng). 2) Vaên Thuø Sö Lôïi Boà Taùt: Manjusri. 4) Mahakasyapa: Ma Ha Ca Dieáp (ñeä nhöùt 3) Quaùn Theá AÂm Boà Taùt: Avalokitesvara. khoå haïnh). 4) Ñaïi Theá Chí Boà Taùt: Samantabhadra. (B) (B) 1) Ma

Ha Ca Dieáp: Mahakasyapa. 1) Thöôïng Haïnh: Visistacaritra. 2) Taân Ñaàu Lö: Pindola. 2) Voâ Bieân Haïnh: Anantacaritra. 3) La Haàu La: Rahula. 3) Tònh Haïnh: Visuddhacaritra. 4) Quaân Ñeà Baït Thaùn: Kaundinya. 4) An Laäp Haïnh: Supratisthitacaritra. Töù Ñaïi Ñeä Töû Phaät: See Töù Ñaïi Ñeä Töû. Töù Ñaïi Boä Chaâu: The four great continents Töù Ñaïi Haûi: Boán bieån lôùn ôû boán phía cuûa nuùi of the world—See Töù Chaâu. Tu Di, trong moãi bieån lôùn ñeàu coù moät ñaïi Töù Ñaïi Boä Kinh: Four great sutras: chaâu—The four great oceans in a world, 1) Hoa Nghieâm: Avatamsaka Sutra—The around Sumeru, in which are the four great Flower Ornament Scripture. continents. 2) Baûo Tích: Maharatnakuta. ** For more information, please see Töù Chaâu. 3) Baùt Nhaõ: Prajna. Töù Ñaïi Hoä Phaùp: The four great guardian 4) Nieát Baøn: Nirvana. devas of the four quarters: Töù Ñaïi Chaâu: The four great continents of 1) Kim Cang Voâ Thaéng Keát Hoä: South the world—See Töù Chaâu. Guardian deva. Töù Ñaïi Chuûng: See Töù Ñaïi. 2) Voâ UÙy Keát Hoä: East guardian deva. 3) Hoaïi Chö Boá Keát Hoä: North guardian Töù Ñaïi Danh Sôn: Boán ngoïn nuùi hay boán töï deva. vieän noåi tieáng beân Trung Quoác—The four 4) Nan Giaùng Phuïc Keát Hoä: West guardian famous hills or monasteries in China: deva. 1) Phoå Ñaø Sôn: Choã ôû cuûa Ñöùc Quaùn AÂm, tieâu bieåu cho Thuûy Ñaïi—P'u-T'o Shan, Töù Ñaïi Minh Vöông: Boán vò thieân vöông trò for Kuan-Yin, element water. vì boán höôùng, thöôøng hoä phaùp trong caùc töï 2) Nguõ Ñaøi Sôn: Choã ôû cuûa Ngaøi Vaên Thuø vieän—The four deva-kings of the four Sö Lôïi Boà Taùt, tieâu bieåu cho Phong Ñaïi— quarters, guardians in a monastery—See Töù Wu-T'ai Shan, for Manjusri (Weân-Shu), Thieân Vöông. element Wind. Töù Ñaïi Nguyeân Voâ Chuû: Trieäu Phaùp Sö, 3) Nga Mi Sôn: Choã ôû cuûa Ngaøi Phoå Hieàn, ñôøi Dieâu Taàn vaøo theá kyû thöù tö sau Taây Lòch, tieâu bieåu cho Hoûa Ñaïi—O-Mei Shan, for luùc gaàn tòch coù laøm baøi keä—The verse uttered Samantabhadra (P'u-Hsien), element by Chao Fa-Shih when facing death under the Fire. Yao-Ch'in Emperor, fourth century AD:

Töù ñaïi nguyeân voâ chuû, Töù Ñaïi Töù Vöông: Catur-maharajas or No master have the four elements, Lokapalas (skt)—Boán vò Thieân Vöông trò vì Nguõ uaån giai khoâng, quanh nuùi Tu Di, canh giöõ söï taán coâng cuûa aùc Unreal are the five skandhas, thaàn hay A-Tu-La, vì vaäy coù teân laø Hoä Theá Töù Khi ñaàu ñaùo baïch ñao, Thieân Vöông—The four deva-kings. Indra's When my head meets the white blade, external 'generals' who dwell each on a side Môùi bieát mình ñang xeû gioù Xuaân. of Mount Meru, and who ward off from the T'will be but slicing the spring wind. world the attacks of malicious spirits, or asuras, Töù Ñaïi Phaät Hoä Vieän: Nhoùm thöù möôøi ba hence they obtained their names as the four trong Thai Taïng Giôùi—The thirteen group of deva-kings or the guardians of the world—See the Garbhadhatu. Töù Thieân Vöông. Töù Ñaïi Phieàn Naõo: Four fundamental evil Töù Ñaïi Vöông Thieân: Catur-maharaja- passions—Boán thöù naày ñöôïc xem laø nhöõng kayikas (skt)—Boán coõi trôøi cuûa boán vò Thieân phieàn naõo caên baûn baét nguoàn töø kieán giaûi cho Vöông—The four heavens of the four deva- raèng thöïc söï coù moät baûn theå ñöôïc goïi laø ngaõ- kings--See Töù Thieân Vöông. linh hoàn thöôøng haèng—These four are Töù Ñaøn Phaùp: Four kinds of altar-worship—

regarded as the fundamental evil passions See Töù Chuûng Ñaøn Phaùp. originating from the view that there is really an Töù Ñao Lôïi Giao Hình: Söï giao hình (hay eternal substance known as ego-soul. giao hôïp) giöõa nhaát vaø nhò thieân, nhö giöõ Töù 1) Ngaõ Kieán: Atmadrishti (skt)—Tin vaøo söï Thieân Vöông vaø Ñao Lôïi Thieân—Copulation hieän höõu cuûa moät ngaõ theå—The belief in in the first and the second devalokas, i.e. the the existence of an ego-substance. four heavenly kings (catur-maharajas) and the 2) Ngaõ Si: Atmamoha (skt)—Söï meâ muoäi veà Trimyastrimsas: caùi nhaõ—Ignorance about the ego. 1) Tam Thieân giao hình baèng caùch oâm nhau: 3) Ngaõ Maïn: Atmamana (skt)—Kieâu maïn veà In the third, it is by embrace. caùi ngaõ—Conceit about the ego. 2) Töù Thieân giao hình baèng caùch naém tay: In 4) Ngaõ AÙi: Atmasukha (skt)—Töi yeâu thöông the fourth, by holding hands. mình—Self-love. 3) Nguõ Thieân giao hình baèng caùch cuøng cöôøi: Töù Ñaïi Sö: Boán vò sö ñöùng ñaàu trong töï vieän, In the fifth, by mutual smiling. ñöôïc nhaø vua chính thöùc boå nhieäm (döôùi thôøi 4) Luïc Thieân giao hình baèng caùch cuøng ngoù nhaø Ñöôøng)—The four monastic heads nhau: In the sixth, by a mutual look. imperially appointed during the T'ang dynasty. Töù Ñaûo: The four viparvaya (inverted or false Töù Ñaïi Thanh Vaên: Boán vò Thanh vaên vaøo beliefs)—See Töù Ñieân Ñaûo. thôøi Ñöùc Phaät—The four great sravakas—See Töù Ñaïo: Boán con ñöôøng hay boán caùch tu Töù Ñaïi Ñeä Töû. haønh daãn ñeán Nieát Baøn—The four modes of Töù Ñaïi Thieân Vöông: Catummaharajika progress or stages—The "Tao" or road means (p)—Goàm boán chi ñoái laïi vôùi boán höôùng; moãi the nirvana-road: höôùng ñöôïc ngöï trò bôûi nhöõng Ñaïi Thieân 1) Gia Haïnh Ñaïo: Ra söùc thöïc haønh tam hoïc Vöông vaø caùc aù thaàn—The Realm of the Four vò, tam hieàn, töù thieän caên ñeán tam tu giôùi Great Kings which has four divisions ñònh tueä. Giai ñoaïn naày lieân heä tôùi Thaùnh corresponding to the four directions (quarters); quaû döï löu Tu Ñaø Höôøn—Discipline or each is ruled over by its own guardian deity effort to cultivate from the four good roots and inhabited by a different class of demi to the three studies (morality, meditation gods--See Töù Thieân Vöông.

and wisdom). This stage associated with Phaät)—All Buddhas have the same title or the stage of a Srota-apanna. titles. 2) Voâ Giaùn Ñaïo: Haønh vi phaùt chaùnh trí ñoaïn 2) Ngöõ Ñaúng: Chö Phaät ba ñôøi ñeàu duøng moät tröø phieàn naõo sau khi coâng ñöùc gia haïnh thöù ngoân ngöõ maø giaûng thuyeát (Phaïn ñaõ thaønh töïu. Giai ñoaïn naày lieân heä tôùi Ngöõ)—All the Buddhas speak the same giai ñoaïn cuûa nhò Thaùnh Tö Ñaø Haøm— language (Sanskrit). Uninterrupted progress to the stage in 3) Phaùp Ñaúng: Chö Phaät ba ñôøi ñeàu ñöôïc ba which all delusion is banished. This stage möôi baûy phaåm trôï ñaïo nhö nhau—All associated with the stage of a Buddhas proclaim the same truth (thirty- Sakrdagamin. seven aids to enlightenment)—See Ba 3) Giaûi Thoaùt Ñaïo: Haønh vi sanh nhaát nieäm Möôi Baûy Phaåm Trôï Ñaïo. chaùnh trí vaø chöùng ngoä chaân lyù sau khi ñaõ 4) Thaân Ñaúng: Chö Phaät ba ñôøi ñeàu coù ba thaønh töïu voâ giaùn ñaïo. Giai ñoaïn naày lieân thaân (Phaùp, Baùo, Hoùa) nhö nhau—All heä tôùi giai ñoaïn cuûa Tam quaû A Na Buddhas have each the threefold body or Haøm—Liberation or freedom, reaching trikaya. the state of

assurance or proof and (B) knowledge of the truth. This stage 1) Chö Phaùp Töù Ñaúng Keå Caû Chaân Nhö: All associated with the stage of an Anagamin. things are equally included in the 4) Thaéng Tieán Ñaïo: Haønh vi ngaøy caøng taêng Bhutatathata. tieán ñeå taêng tröôûng ñònh tueä sau khi ñaõ 2) Phaùt Taâm Ñaúng: Lyù tính sôû y bình ñaúng, thaønh töïu giaûi thoaùt ñaïo. Giai ñoaïn naày neân taâm naêng phaùt cuõng bình ñaúng—The lieân heä tôùi giai ñoaïn thaønh töïu cuûa baäc A mind nature being universal, its field of La Haùn—Surpassing progress in dhyana- action is universal. wisdom. This stage associates with the 3) Ñaïo Ñaúng: Phaùt taâm bình ñaúng, neân ñaïo stage of an Arhat. sôû haønh cuõng bình ñaúng—The way or Töù Ñaùp: The Buddha's four methods of method is also universal. dealings with questions—See Töù Kyù. 4) Töø Bi Ñaúng: Ñaïo sôû haønh bình ñaúng, neân Töù Ñaït: Saindhava (skt)—Tieân Ñaø Baø—Boán ñöùc töø bi ñöôïc theå hieän ra khi ñaéc ñaïo thöù caàn thieát—The four neccesaries: cuõng bình ñaúng—The mercy of the 1) Muoái cho thöùc aên: Salt for food. Buddhas is universal for all. 2) Nöôùc ñeå röûa raùi: Water for washing. Töù Ñeá: Catvari-arya-satyani—Boán giaùo 3) Bình ñöïng nöôùc: A utensil or a vessel to thuyeát caên baûn cuûa Ñöùc Phaät Thích Ca, goàm contain water. coù khoå, taäp, dieät, ñaïo—The four dogmas or 4) Ngöïa ñeå laøm phöông tieän hoaèng hoùa: A noble truths—The primary fundamental horse for progress in spreading the doctrine of Sakyamuni, including suffering, the Buddha-truth. cause of suffering, the possibility of its cure or Töù Ñaúng: extinction, and the way to extinction. (A) Chö Phaät Töù Ñaúng: Töù Voâ Löôïng Taâm ** For more information, please see Töù Dieäu (Töø, Bi, Hyû, Xaû)—The four virtues which a Ñeá and Töù Thaùnh Ñeá, and Baùt Chaùnh Ñaïo Buddha out of his infinte heart manifest in Vietnamese-English Section. equally to all: Töù Ñeá Kinh: Kinh Töù Ñeá ñöôïc Ngaøi An Theá 1) Töï Ñaúng: Chö Phaät ba ñôøi ñeàu coù moät Cao soaïn, moät quyeån—The sutra of the four danh hieäu nhö nhau (ñeàu ñöôïc goïi laø dogmas, composed by An-Shih-Kao, one book.

Töù Ñeä Nhöùt Keä: Ñeä nhöùt nghóa keä boán caâu (D) Theo nieàm tin thoâng thöôøng cuûa Phaät giaùo, trong Trang Nghieâm Luaän—A verse from the nhöng bò truyeàn thoáng giaùo lyù nguyeân thuûy Chuang-Yen-Luan: choái boû—According to the common Söùc khoûe laø taøi saûn ñeä nhöùt, Buddhist belief, which denied by the early Health is the best wealth, Budhist doctrine: Tri tuùc laø giaøu coù ñeä nhöùt, 1) Voâ Thöôøng: Impermanent—Tröôùc heát Contentment the best riches, chuùng ta bò ñaùnh löøa bôûi nhöõng boä maët Tình baèng höõu laø lieân heä ñeä nhöùt, taïm bôï beân ngoaøi cuûa söï vaät. Chuùng Friendship the best relationship, khoâng loä veû laø ñang thay ñoåi, chöùng toû oån Nieát Baøn laø hyû laïc ñeä nhöùt. ñònh tröôùc caùc giaùc quan hay caùc caên si Nirvana the best joy. muoäi cuûa chuùng ta. Chuùng ta khoâng caûm Töù Ñieân Ñaûo: The four viparvaya—Four nhaän nhöõng quaù trình trong bieán dòch sinh inverted, upside-down, or false beliefs—Boán ñoäng maø chæ caûm nhaän nhöõng thöïc theå loái suy nghó ñieân ñaûo khieán cho chuùng sanh ñang tieáp tuïc toàn taïi nhö chuùng ta töôûng. xoay vaàn trong sanh töû. Trong boán ñieân ñaûo Söï töông töï, vì leõ noù cho thaáy moät chuoãi naày, moãi ñieân ñaûo ñeàu coù theå ñöôïc caûm thoï bieán dòch theo moät höôùng cho saün, neân theo ba

caùch—Four ways of upside-down thöôøng bò nhaän laàm laø söï gioáng y. Neáu söï thinking that cause one to resolve in the birth hieåu bieát sai laïc naày beùn reã vöõng chaéc and death. trong taâm ta, thì moïi söï chaáp thuû vaø ham (A) muoán söï vaät vaø con ngöôøi seõ ñöôïc hình 1) Thöôøng: Voâ thöôøng maø cho laø thöôøng; thaønh vaø chuùng seõ ñöôïc mang theo nhieàu thöôøng maø cho laø voâ thöôøng—Permanent phieàn muoän, vì nhìn söï vaät vaø con ngöôøi (Buddhist doctrine emphasizes that all is theo caùch naày thì chính laø nhìn chuùng qua impermanent. Only Nirvana is moät taám göông meùo moù. Ñaáy khoâng phaûi permanent—Mistaking the impermanent laø nhìn chuùng moät caùch duùng ñaén, ñaáy laø for the permanent. nhìn chuùng moät caùch ñieân ñaûo maø xem 2) Laïc: Khoå maø cho laø laïc; laïc thì laïi cho laø nhö laø thöôøng haèng vaäy—We are khoå—Joy (All is suffering. Only Nirvana deceived by the momentary exterior is joy—Mistaking what is not bliss for appearance of things. They do not appear bliss. to be changing; they appear to our 3) Ngaõ: Voâ ngaõ maø cho laø ngaõ; höõu ngaõ maø delusion-dulled sense as static. We do not cho laø voâ ngaõ—Self or personal (All is perceive processes in dynamic change but non-self or without a soul—Mistaking only as we think, entities which go on what is not self for self. existing. Similarity, due to a line of 4) Tònh: Baát tònh maø cho laø tònh; tình maø cho change in a given direction, is often laø baát tònh—Purity (All is impure. Only mistaken for sameness. If this Nirvana is pure—Mistaking what is misapprehension is firmly rooted in our impure for pure. mind, all sorts of attachments and cravings (B) for things and people, including 1) Tham: Greed. attachment to oneself will be formed and 2) Saân: Hatred. these bring them much sorrow, for to 3) Si: Stupidity. regard things and people in this way is to 4) Maïn: Pride. regard them as through a distorting glass.

It is not seeing them correctly, it is seeing by nature unsatisfactory and making it them invertedly as though permanent. appear the opposite. 2) Khoå: Sufering—Khoå ñau xuaát hieän moät 3) Voâ Ngaõ: Impersonal—Theo Phaät giaùo, caùch ñieân ñaûo thaønh ra laïc thuù. Nhö vaäy chuùng sanh keå caû con ngöôøi, coù laø do nhaân con ngöôøi phung phí nhieàu ñôøi soáng quyù duyeân hoøa hôïp, moät söï hoøa hôïp cuûa naêm baùu cuûa hoï vaøo “laïc thuù” naøy hay “laïc uaån (saéc, thoï, töôûng, haønh, thöùc). Khi naêm thuù” khaùc vì hoï khoâng bao giôø thoûa maõn uaån taäp hôïp thì goïi laø soáng, khi naêm uaån ñöôïc nhöõng gì hoï khao khaùt neân hoï bò ñaåy tan raõ thì goïi laø cheát. Ñieàu naày Ñöùc Phaät ñöa töø söï vieäc naøy sang söï vieäc khaùc. goïi laø “voâ ngaõ.”—Sentient beings “Laïc thuù” coù theå saûn sinh ra nhöõng caûm including human beings come into being thoï thoaûi maùi nhaát thôøi cuûa haïnh phuùc traàn under the law of conditioning, by the tuïc, nhöng chuùng luoân luoân ñöôïc noái tieáp union of five aggregates or skandhas baèng chaùn naûn, hoái tieác, mong caàu moät (material form, feeling, perception, mental caûm xuùc khaùc nöõa, bieåu thò söï vaéng boùng formation or dispositions, and cuûa moät thoûa maõn thaät söï. Nhöõng ai thích consciousness). When these aggregates thuù trong tham, saân, si hieån nhieân laø nhöõng are combined together, they sustain life; if keû ñang noã löïc moät caùch ñieân ñaûo ñeå they disintegrate, the body will die. This höôûng

thoï nhöõng gì khoâng theå höôûng thoï. the Buddha called “Impersonal.”—See Voâ Khoå ñau ñi lieàn vôùi baát cöù traïng thaùi naøo Ngaõ. coù tham, saân, si nhaäp vaøo. Khoâng theå 4) Baát Tònh: Impure. mong coù ñöôïc söï thoûa maõn khi coù söï vaän ** For more information, please Tam Ñieân haønh cuûa ba caên baûn baát thieän aáy, vì ba Ñaûo, Thaát Ñieân Ñaûo, and Baùt Ñieân Ñaûo in caên baûn naày luoân vaän haønh quanh nhöõng Vietnamese-English Section. gì voán töï baûn chaát ñaõ laø khoå ñau—The Töù Ñieàn: Boán maûnh ruoäng phöôùc ñieàn—The unsatisfactory invertedly appears to be four fields for cultivating happiness pleasant. Thus people fritter away much of (blessing)—See Töù phöôùc ñieàn: their precious lives on this or that 1) To animals: Nôi suùc sanh. ‘pleasure’ and as they never actually get 2) To the poor: Cho ngöôøi ngheøo. the satisfaction they crave for, so they are 3) To parents: Vôùi song thaân. driven on from one thing to another. 4) To the religion: Cho vieäc hoaèng döông ‘Pleasures’ may produce temporary chaùnh phaùp. feelings of ease, of worldly happiness, but Töù Ñònh: Töù Thieàn Thieân vaø Töù Thieàn töông they are always linked to succeeding öùng—The four dhyana havens of form, and the disappointment, regret, longing for some four degrees of dhyana corresponding to other emotion indicating an absence of them—See Töù Thieàn Thieân. real satisfaction. Those who actually Töù Ñoïa: Parajikas (skt)—Töù Ba La Di—Töù rejoice in Greed, Aversion or Delusion are Cöïc Troïng Caûm Ñoïa Toäi—Töù Khí—Töù of course, invertedly trying to enjoy what Troïng—Nhöõng toäi loãi maø chö Taêng Ni coù theå is not enjoyable. Dukkha is linked to any phaïm phaûi ñöôïc xeáp theo möùc ñoä naëng nheï. mental state into which the above Three Caùc loãi naëng nhaát ñöôïc xeáp döôùi tieâu ñeà Ba La roots enter. Nothing really satisfactory Di (Parajika), khieán phaûi bò truïc xuaát ra khoûi can be expected where they operate as Taêng Ni chuùng. Chöõ Parajika ñöôïc laáy töø goác they certainly do in turning round what is chöõ Baéc Phaïn Para vaø Jika coù nghóa laø ÑOÏA. Töù Ñoïa coù nghóa laø boán toäi Ba La Di thoaùi ñoïa

phaùp phaûi bò khai töø khoûi Taêng Chuùng. Theo False speaking—Falsity—See Noùi Doái, quan ñieåm xuaát gia cuûa Phaät giaùo thì nhöõng vi and Noùi Lôøi Ñaâm Thoïc. phaïm naày ñöôïc xem laø coù tính chaát nghieâm (B) Theo Maät Giaùo—According to the troïng. Baát cöù vò Taêng naøo, baát keå thöù baäc vaø Esoteric sect: thaâm nieân trong Giaùo Ñoaøn, heã phaïm phaûi moät 1) Xaû Chaùnh Phaùp: Pheá boû Chaùnh Phaùp— trong Töù Ba La Di naày seõ bò truïc xuaát khoûi Discarding the truth. Giaùo Ñoaøn. Moät khi bò truïc xuaát seõ khoâng bao 2) Xaû Boà Ñeà Taâm: Pheá boû Boà Ñeà taâm— giôø ñöôïc pheùp trôû laïi Giaùo Ñoaøn (baát cöù heä Discarding the Bodhi-mind. phaùi naøo trong Phaät Giaùo). Nhöõng vò naày seõ 3) Khan Laän Thaéng Phaùp: Ích kyû trong vieäc vónh vieãn bò ñoïa laïc. Vì theá maø Ñöùc Phaät truyeàn baù Chaùnh Phaùp—Being mean or khuyeán caùo chö Taêng Ni phaûi caån troïng ñöøng selfish in regard to the supreme law. ñeå vöôùng phaûi moät trong Töù Ba La Di naày— 4) Naõo Haïi Chuùng Sanh: Laøm toån haïi ñeán The four grave prohibitions or sins—The chuùng sanh—Injuring the living. offences that may be committed by monks and Töù Ñoïa Laïc Phaùp: See Töù Ñoïa. nuns have been classified according to their Töù Ñoaïn: Four cuts—See Töù Giôùi (D). gravity. The

worst offences grouped under the Töù Ñoaït Nieäm Phaät: Buddha Recitation and heading “Parajika,” which entailed the the Four Realizations—Theo Hoøa Thöôïng expulsion of the guilty from the community of Thích Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, monks and nuns. The word Parajika is derived moân nieäm Phaät vaõng sanh laø giaùo phaùp vieân from the Sanskrit root Para and Jika which ñoán Ñaïi thöøa bôûi ngöôøi tu laáy söï giaùc ngoä quaû means that makes DEFEAT. Four parajikas ñòa laøm ñieåm phaùt taâm ôû nhaân ñòa. Töø moät mean four causes of falling from grace and phaøm phu trong töù sanh luïc ñaïo, nhôø Phaät tieáp final excommunication or expulsion of a monk daãn maø leân ngoâi Baát Thoái, ñoàng haøng vôùi baäc or nun. According to the monastic point of thöôïng vò Boà Taùt; neáu chaúng phaûi chính mieäng view, these offences are regarded as very Phaät noùi ra, ai coù theå tin ñöôïc? Bôûi muoán vaøo serious in nature. Any monks, regardless of vò sô truï leân ngoâi Tín Baát Thoái, ngöôøi tu caùc their ranks and years in the Order, violate any giaùo moân khaùc phaûi traûi qua moät muoân kieáp one of these offences, are subject to expulsion maø moãi ñôøi ñeàu phaûi lieân tuïc tinh taán tu haønh. from the Order. Once they are expelled, they Neáu noùi ñeán vò Baát Thoái, Haïnh Baát Thoái, are never allowed to join the Order again. Nieäm Baát Thoái laïi coøn xa nöõa! Veà moân Tònh They are defeated forever. Therefore, the Ñoä, haønh giaû ñaõ tin Phaät löïc laïi duøng heát töï Buddha cautioned all monks and nuns not to löïc, taát muoân ngöôøi tu muoân ngöôøi vaõng sanh, indulge in any one of them: sieâu thoaùt khoûi luaân hoài khoâng coøn thoái (A) Theo Ñaïi Thöøa vaø Tieåu Thöøa—According chuyeån. Neáu duøng haïnh nieäm Phaät ñeå phaùt to the Mahayana and Hinayana: minh taâm ñòa, ngoä taùnh baûn lai, thì Tònh Ñoä 1) Saùt: Gieát haïi chuùng sanh—Vadha-himsa toâng khoâng khaùc vôùi caùc toâng phaùi kia. Coøn (skt)—Killing—See Saùt Sanh. duøng Tònh Ñoä ñeå vaõng sanh coõi Phaät thì Tònh 2) Ñaïo: Troäm Caép—Adattadana (skt)— Ñoä laïi coù phaàn ñaëc bieät hôn. Tònh Ñoä coù moân Stealing—See Troäm Caép. Töù Ñoaït maø caùc toâng khaùc khoâng coù. Chöõ 3) Daâm Duïc: Phaïm toäi thoâng daâm— “Ñoaït” coù nghóa laø thoâng suoát lyù theå. Bôûi toaøn Abrahmacarya (skt)—Adultery—Sexual theå phaùp giôùi laø nhaát taâm, ngöôøi vaø caûnh ñeàu immorality or bestiality—See Daâm. nhö huyeãn, neáu thaáy coù ngöôøi vaõng sanh, coù 4) Voïng: Voïng ngöõ hay noùi doái—caûnh ñeå sanh veà, laø coøn chaáp nhôn chaáp phaùp, Uttaramanusyadharma-pralapa (skt)— phaân bieät kia ñaây, neân goïi laø khoâng ñoaït, töùc

khoâng thoâng suoát lyù theå. Vaø traùi laïi, töùc laø phaùp-taùnh-thaân, môùi coù theå töï taïi trong moïi ñoaït. Coå ñöùc noùi: “Coù nieäm ñoàng khoâng nieäm. hoaøn caûnh. Chöøng ñoù duø truï nôi Ta baø hay Cöïc Khoâng sanh töùc laø sanh. Chaúng phieàn dôøi nöûa Laïc cuõng ñeàu laø Tònh Ñoä, laø duy taâm, laø giaûi böôùc. Thaân ñeán giaùc vöông thaønh” laø yù naày thoaùt caû. Baèng chaúng theá thì duø cho coù noùi vaäy. Ngöôøi vaø caûnh ñeàu ñoaït laø möùc cao tuyeät huyeàn noùi dieäu theá naøo vaãn khoâng khoûi söï hoân cuûa haønh giaû nieäm Phaät. Nhöng y theo ba kinh meâ khi caùch aám, roài tuøy nghieäp luaân hoài chòu Tònh Ñoä vaø Thieân Thaân

Luaän (Kinh Phaät khoå maø thoâi. Chính vì theá maø noùi raèng Tònh Ñoä Thuyeát A Di Ñaø, Voâ Löôïng Thoï, vaø Quaùn Voâ ñaëc bieät hôn caùc toâng phaùi khaùc. Ngöôøi tu theo Löôïng Thoï—Thieân Thaân Luaän, Töù Vaõng Sanh Tònh Ñoä cuõng neân nhôù lôøi coå ñöùc daïy veà "Töù Luaän hay Voâ Löôïng Thoï Kinh Luaän) thì neân Ñoaït"—According to Most Venerable Thích laáy "ngöôøi vaø caûnh ñeàu khoâng ñoaït" laøm toâng, Thieàn Taâm in The Pure Land Buddhism in môùi hôïp vôùi yù nghóa cuûa hai chöõ vaõng sanh. Theory and Practice, reciting the Buddha's Bôûi Ñöùc Nhö Lai bieát haøng phaøm phu ôû coõi name seeking rebirth in the Pure Land is a nguõ tröôïc, nhöùt laø vaøo thôøi maït phaùp naày, "perfect sudden" method in the Mahayana nghieäp chöôùng saâu naëng, neân Ngaøi laäp caûnh tradition, because the cultivator takes töôùng ñeå cho chuùng sanh y theo ñoù truï taâm tu Enlightenment in the "effect stage" as his point haønh, coøn khoù coù keát quaû noùi chi ñeán vieäc lìa of departure of awakening the mind in the töôùng? . Phaøm phu thôøi maït phaùp truï töôùng maø "causal stage." If it were not taught by tu taát haïnh nguyeän deã khaån thieát, keát quaû vaõng Sakyamuni Buddha Himself, who would sanh cuõng deã ñoaït thaønh. Khi veà Taây Phöông believe that a common mortal of the "Four chöøng aáy lo gì khoâng ñöôïc chöùng vaøo coõi voâ Ways of Birth and Six Paths" could reach the sanh voâ töôùng? Neáu chöa phaûi laø baäc thöôïng stage of non-retrogression, equal to the higher caên lôïi trí, voäi muoán caàu cao lìa töôùng tu haønh, level Bodhisattvas, thanks to Amitabha taát taâm khoâng nöông vaøo ñaâu ñeå sanh nieäm Buddha's power of "welcoming and khaån thieát, nguyeän ñaõ khoâng thieát laøm sao escorting"? After all, cultivators following ñöôïc vaõng sanh. Khoâng vaõng sanh thì laøm sao other methods would have to spend ten thoaùt ñöôïc caûnh luaân hoài khoå luïy? AÁy laø muoán thousand eons in diligent, continuous mau maø trôû thaønh chaäm, muoán cao traùi laïi cultivation to obtain such results. With the Pure thaáp, muoán kheùo hoùa ra vuïng. Nhieàu keû öa noùi Land method, since the cultivator has put his huyeàn lyù, thöôøng baùc raèng: "Nieäm Phaät caàu faith in the Buddha's power in addition to sanh laø chaáp töôùng ngoaøi taâm tìm phaùp, chaúng using all his "self power," every single roõ caùc phaùp ñeàu duy taâm." Nhöõng ngöôøi naày yù cultivator will be reborn in the Land of muoán dieäu huyeàn, nhöng kyø thaät laïi thaønh Ultimate Bliss, escape the cycle of Birth and thieån caän. Bôûi hoï khoâng roõ Ta Baø ñaõ duy taâm Death and achieve non-retrogression. If we thì Cöïc Laïc cuõng duy taâm, taát caû ñaâu ngoaøi were to use Buddha Recitation to discover the chaân taâm maø coù? Vaäy thì nieäm Phaät A Di Ñaø Mind-Ground and awaken to our Original laø nieäm Ñöùc Phaät trong taâm taùnh mình, veà Cöïc Nature, the Pure Land method would be no Laïc töùc laø veà nôi caûnh giôùi cuûa töï taâm, chôù different from other methods. However, when ñaâu phaûi ôû ngoaøi? Ta Baø vaø Cöïc Laïc ñeàu we rely on Buddha Recitation to seek rebirth khoâng ngoaøi taâm, thì ôû Ta Baø ñeå chòu söï ñieân in the Pure Land, the Pure Land method has ñaûo luaân hoài, bò ngoïn löûa nguõ tröôïc ñoát thieâu, unique characteristics. The Pure Land has four sao baèng veà Cöïc Laïc an vui, höôûng caûnh thanh statements explain the Four True Realizations löông töï taïi. Neân bieát ñuùng tö caûnh ñeå toân of Pure Land teachings.

True Realization suøng duy taâm tònh ñoä, phaûi laø baäc ñaõ chöùng means thorough comprehension of essence, or

noumenon. Since the whole Dharma Realm or without rebirth in that Land, how can they cosmos is only Mind, sentient beings and escape Birth and death? This is an instance of realms are illusory. If we conceive that there “haste makes watse,” climbing high but are sentient beings achieving rebirth in the landing low, wanting to be clever and ending Pure Land and that there are realms to go back up clumsy and awkward! Many who like to to, we are still attached to beings and dharmas voice lofty principles frequently reject the and are still making a distinction between Pure Land method in these terms: “To recite hwere and there. This is not True Realization, the Buddha’s name seeking rebirth in the Pure i.e., not a completed understanding of essence Land is to grasp at marks. Seeking the Dharma and noumenon. The reverse is called the True outside the Mind, failing to understand that all Realization. The ancients have summarized dharmas are Mind-Only.” These individuals, the idea in the following stanza: “Recitation is seeking the subtle and lofty, are in reality equal to non-recitation. No Birth is Birth. shallow and superficial! This is because they Having reached that stage do not bother to do not understand that if the Saha World is move even half a step. You have arrived at the Mind-Only, then the Western Pure Land is also Enlightened Capital City.” True realization of Mind-Only, and nothing can be found outside beings and realms is the ultimate goal of Pure the True Mind. Thus, to recite Amitabha Land practitioners. Nevertheless, the doctrine Buddha’s name is to recite the Buddha of our taught in the Three Pure Land sutras and own Nature and Mind; to be reborn in the Pure Commentary on Rebirth (not True Realization Land is to return to the realm of our own Mind, of Realms and Beings), which is consonant not to an outside realm! Since neither the Saha with seeking rebirth in the Pure Land. This is World nor the Pure Land is outside the Mind, because Sakyamuni Buddha knew that how can remaining in the Saha World, common mortals in this world of the Five enduring samsara, scorched and burn by the Turbidities, especially in this Dharma-Ending fire of the Five Turbidities, be compared with Age, would have heavy and deep karmic returning to the tranquil and blissful Pure Land, obstructions; establishing a realm of marks or the pure and cool realm of freedom? We the Pure Land, enabling them to anchor their should realize that the ones truly in a position minds and cultivate, would be difficult enough, to honor the Mind-Only Pure Land are those not to mention abandoning all marks! If who have attained the Dharma-Nature-Body, common human beings of this Dharma-Ending always free and at ease in all circumstances. Age cultivate while grasping at marks, i.e., the At that time, whether in the Saha World or in Pure Land, their Practice and Vows will be the Land of Ultimate Bliss, they are in a “pure more earnest and the final result of rebirth in land,” in the state of Mind-Only, in the state of the Pure Land is easier to achieve. Once liberation. Otherwise, though they may reborn in the Pure Land, why worry about not discourse endlessly on the mystery and attaining the state of No-Birth and No-Mark? loftiness of the Pure Land, they cannot escape For those who are not of the highest

capacity bewilderment and delusion in the “bardo or endowed with a sharp mind, hastening to stage,” and following their karma, revolving in achieve lofty goals and engaging in cultivation the cycle of Birth and Death! without marks leave the minds with no anchor. Chính vì theá maø noùi raèng Tònh Ñoä ñaëc bieät hôn Earnestness and sincerity are then difficult to caùc toâng phaùi khaùc. Ngöôøi tu theo Tònh Ñoä develop. If their Vows are not earnest, how luoân nhôù veà phaùp moân Töù Ñoaït Nieäm Phaät— can they achieve rebirth in the Pure Land, and Thus, the Pure Land method has unique

characteristics. Pure Land practitioners should but still have to be reborn—The Land of always remember the “Buddha recitation and Expediency—Land of Expedient the Four Realizations.” Liberation, inhabited by Arhats and lesser 1) Ñoaït caûnh chaúng ñoaït ngöôøi: True Bodhisattvas. realization of realm, not of beings—Sanh 3) Thöïc Baùo Voâ Chöôùng Ngaïi Ñoä: Nôi truï taát quyeát ñònh sanh, veà thaät khoâng coù veà— cuûa chö Boà Taùt saép thaønh Phaät—Realms Birth in the Pure Land is definitely birth; of permanent reward and freedom, for however, return to the Pure Land is, in those who have attained bodhisattva truth, no return. rank—The Land of Real Reward, 2) Ñoaït ngöôøi chaúng ñoaït caûnh: True inhabited by the highest Bodhisattvas. realization of beings, not of realms—Veà 4) Thöôøng Tòch Quang Ñoä: Nôi thöôøng truù taát quyeát ñònh veà, sanh khoâng thaät coù cuûa chö Phaät—Realm of eternal rest and sanh—return is definitely return; however, light (wisdom) and of eternal spirit birth is, in truth, No Birth. (dharmakaya), the abode of Buddhas; but 3) Caûnh ngöôøi ñeàu ñoaït: True realization of in reality all the others are included in this, both realms and beings—Veà thaät chaúng coù and are only separated for convenience’ veà, sanh cuõng thaät khoâng sanh—Return is, sake—The Land of Eternally Quiescent in reality, no return; birth is also, in truth, Light, in which Buddhas dwell. no birth. Töù Ñoä Gia Haønh: Boán möùc ñoä tieán tu trong 4) Caûnh vaø ngöôøi ñeàu khoâng khoâng ñoaït: Not Maät Giaùo (tröôùc kia muoán ñöôïc truyeàn thuï töù a true realization of realms and beings— ñoä gia haønh phaûi maát töø 800 ñeán 1000 ngaøy; Veà taát quyeát ñònh veà, sanh cuõng quyeát baây giôø giaûm xuoáng coøn 200 ngaøy)— ñònh sanh—Return is definitely return; Advancement in four degrees of the esoterics birth is definitely birth. (formerly extending over 800 or 1,000 days, Töù Ñoä: Theo Toâng Thieân Thai, coù Töù Phaät later contracted to 200): Ñoä—According to the T’ien-T’ai Sect, there 1) Thaäp Baùt Ñaïo: The eighteen ways. are four Buddha-ksetra, or realms: 2) Thai Taïng: Garbhadhatu. 1) Phaøm Thaùnh Ñoàng Cö Ñoä: Coõi Thaùnh 3) Kim Cang: Vajra. phaøm ñoàng cö—Coõi nöôùc trong ñoù haïng 4) Hoä Ma: Homa. Nhaân, Thieân, Thanh Vaên, Duyeân Giaùc, Boà Töù Ñoäc Xaø: Boán con raén ñoäc trong gioû aùm Taùt vaø Phaät cuøng ôû chung vôùi nhau—The chæ töù ñaïi trong thaân theå (taïo neân thaân theå con land of common residence of beings and ngöôøi)—Four poisonous snakes in a basket saints—Realms where all classes dwell which imply the four elements in a body (of (men, devas, Buddhas, disciples, non- which a man is formed): disciples)—Lands where saints (Buddhas 1) Ñaát: Earth. and Bodhisattvas) and ordinary people (six 2) Nöôùc: Water. lower and six upper worlds)

dwell 3) Löûa: Fire. together. 4) Gioù: Air. 2) Phöông Tieän Höõu Dö Ñoä: Choán vaõng sanh ** For more information, please see Töù Xaø. cuûa chö A-la-haùn vaø nhöõng vò Thaùnh coøn Töù Ñoäng Taâm: The four Buddhist Holy, keùm baäc Boà Taùt, nhöõng baäc ñaõ ñoaïn tröø Sacred Places, or Pilgrimage Sites in India— kieán tö phieàn naõo—Temporary realms, Theo truyeàn thoáng Phaät giaùo, haèng naêm Phaät where the occupants have got rid of the töû thöôøng haønh höông veà nhöõng trung taâm Phaät evils of unenlightened views and thoughts, giaùo ôû AÁn Ñoä vaø Neùpal coù lieân heä vôùi cuoäc

ñôøi cuûa Ñöùc Phaät. Theo Phaät Giaùo Nhìn Toaøn giaùc ngoä ñaïo quaû Toái Thöôïng Chaùnh Dieän cuûa Tyø Khöu Boà Ñeà, trong khi ngöï taïi Ñaúng Chaùnh Giaùc vaøo ngaøy traêng troøn röøng Long Thoï ôû Caâu Thi Na moät vaøi tieáng thaùng chaïp, luùc maët trôøi vöøa loù daïng treân ñoàng hoà tröôùc khi Ngaøi nhaäp dieät, Ñöùc Phaät vuøng trôøi phöông Ñoâng, luùc aáy Ngaøi vöøa luùc aáy ñaõ taùm möôi tuoåi, noùi vôùi Ñaïi Ñöùc A ba möôi laêm tuoåi: Buddhagaya or Bodhi Nan, vò thò giaû trung tín vaø quí meán nhaát cuûa Gaya in India, the most sacred place to all Ngaøi veà Töù Ñoäng Taâm. Phaät noùi: “Nhöõng Phaät the Buddhists in the world, where the töû thuaàn thaønh neân nhieät taâm ñeán vieáng vôùi Buddha became enlightened (the site of nhöõng caûm xuùc gôïi höùng.”—According to the the Buddha’s enlightenment) on the full Buddhist tradition, every year Buddhists often moon day of December as the sun rose in go on a pilgrim to the Buddhist centers in India a glowing eastern sky, at the the age of and Nepal associated with the life of the thirty-five—See Boà Ñeà Ñaïo Traøng in Buddha. According to The Spectrum of Vietnamese-English Section. Buddhism, written by Bhikkhu Bodhi, while 3) Nôi Ñöùc Phaät Thuyeát Phaùp Ñaàu Tieân— staying in the Sala Grove at Kusinara a few Sarnath, where the Buddha preached his hours before he attained parinirvana, the first sermon—Vöôøn Loäc Uyeån (Isipatana) Supreme Buddha, at the age of eighty, maø baây giôø goïi laø Sarnath, nôi Phaät addressing the Venerable Ananda, his most chuyeån Phaùp Luaân (thuyeát thôøi phaùp ñaàu dutiful and beloved attendant about the four tieân veà Töù Dieäu Ñeá) vaøo ngaøy traêng troøn holy places of Buddhism. The Buddha said: thaùng baûy: Isipatana or presently Sarnath “There are four places, Ananda, which in India, where the Buddha set in motion devotees should visit with feelings of the Wheel of the Dharma (preached his inspiration.” first sermon about the Four Noble Truths) 1) Nôi Ñöùc Phaät Ñaûn Sanh—Lumbini, the on the full moon day of Asalha (July)— birth-place of the Buddha—Vöôøn Laâm Tyø See Loäc Uyeån. Ni maø baây giôø laø Rummindei ôû Neù-Pal, 4) Nôi Ñöùc Phaät Nhaäp Dieät—Kusinagara, nôi Thaùi Töû Só Ñaït Ta (Phaät) ñaûn sanh. where the Buddha passed away—Caâu Thi Vöôøn naèm veà höôùng baéc caùch Ba La naïi Na nôi Phaät nhaäp dieät (luùc Ngaøi 80 tuoåi) moät traêm daëm Anh, vaø töø nôi ñaây ngöôøi ta trong röøng Ta La Song Thoï, naèm trong coù theå nhìn thaáy troïn veïn daõy nuùi Hy Maõ vuøng Uttar Pradesh khoaûng 120 daäm veà Laïp Sôn phuû tuyeát traéng phao: Lumbini phía Ñoâng Baéc cuûa Baranasi: Kusinara, Park, now is known as Rummindei in presently Kusinagara in Northern India Nepal which is the Birth Place of Prince where the

Buddha entered Nirvana (at the Siddhattha (the Buddha). Situated one age of eighty) under the Tala trees. It is in hundred miles north of Benares, the full Uttar Pradesh about 120 miles north-east range of the snow-crowned Himalayas can of Baranasi—See Kusinagara in be seen—See Lumbini in Sanskrit/Pali-Sanskrit/Pali-Vietnamese Section, and Vietnamese Section. Caâu Thi Na in Vietnamese-English 2) Nôi Ñöùc Phaät Thaønh Ñaïo—Buddha-Gaya Section. in India, where the Buddha attained Töù Ñöùc (Töù Phaùp): Enlightenment—Boà Ñeà Ñaïo Traøng ôû AÁn (A) Töù Ñöùc Nieát Baøn theo Phaät Giaùo, hay boán Ñoä nôi Phaät giaùc ngoä, moät thaùnh tích phaåm haïnh cao thöôïng cuûa Nhö Lai ñöôïc thieâng lieâng nhaát cuûa ngöôøi Phaät töû treân thuyeát giaûng trong Kinh Nieát Baøn (ñaây laø khaép theá giôùi vì chính nôi naày Phaät ñaõ boán phaåm haïnh roát raùo cuûa Ñöùc Nhö Lai,

coù boán ñöùc naày töùc laø ñaéc Ñaïi Baùt Nieát the Patriarchs of Zen Buddhism. The reason Baøn cuûa Ñaïi Thöøa)—The four nirvana there are Pureland Patriarchs is because in the virtues or characteristics in Buddhism, or generations following the death of a Great four noble qualities of the Buddha's life Master, various ordained and lay Buddhists expounded in the Nirvana Sutra: who cultivate Pureland Buddhism would come 1) Thöôøng Ñöùc: Theå cuûa Nieát Baøn thöôøng together and selected Great Masters who haèng baát bieán, khoâng sinh dieät— were considered the most extraordinary and Permanence (Eternity). distinguished in their contributions to the 2) Laïc Ñöùc: Laïc Ba La Maät—Theå cuûa Nieát Pureland Buddhism. There were four Baøn tòch dieät vónh an—Joy—The paramita characteristics they used to determine whether of joy. a Great Master was most 'distinguished.' 3) Ngaõ Ñöùc: Personality or Soul. 1) Veà phaàn kieán thöùc—With regard to 4) Tònh Ñöùc: Theå cuûa Nieát Baøn giaûi thoaùt knowledge and understanding: khoûi moïi caáu nhieãm—Purity. a) Phaûi laø baäc thoâng hieåu thaâm saâu caû toâng (B) Boán ñöùc maø Ñöùc Khoång Phu Töû ñaõ chæ laãn giaùo: The individual must be a person giaùo trong Khoång Hoïc cho moät ngöôøi ñaøn with a deep and profound grasp of the baø—The four virtues a good woman must purpose and teachings of Buddhism. possess in Confucian teaching: b) Phaûi giaûi ngoä Phaät phaùp ñeán möùc thöôïng 1) Coâng: Proper employment. thöøa: The person must be at the highest 2) Dung: Proper demeanor. level in having insights and understanding 3) Ngoân: Proper speech. of the Buddha Dharma. 4) Haïnh: Proper behavior. 2) Veà phaàn ñaïo haïnh—With regard to Töù Ñöùc Ba La Maät: The four transcendent religious conduct: paramitas—See Töù Ñöùc, and Töù Ñöùc Laïc a) Phaûi giöõ giôùi phaåm tinh nghieâm, hoaøn toaøn Bang. thanh tònh: Must maintain precepts purely Töù Ñöùc Laïc Bang: Theá giôùi an laïc coù ñuû in a most examplary manner. boán ñöùc Thöôøng, Laïc, Ngaõ, Tònh, ñoù laø coõi b) Phaûi tu haønh tinh taán: Must cultivate Nieát Baøn—The joyful realm—The nirvana diligently and with great vigor. realm—The abode or dharmakaya of the c) Laâm chung hieän roõ thoaïi töôùng vaõng sanh: Tathagata—See Töù Ñöùc. Upon death, demonstrate clear signs and characteristics of gaining rebirth to the Töù Ñöùc Truyeàn Thöøa Toå Tònh Ñoä: Theo Amitabha Buddha's Pureland. Hoøa Thöôïng Thích Thieàn Taâm trong Lieân 3)

Veà phaàn hoaèng hoùa—With regard to Toâng Thaäp Tam Toå, Tònh Ñoä khoâng coù söï propagating Pureland Teachings: truyeàn thöøa y baùt nhö chö vò Toå sö beân Thieàn a) Phaûi coù coâng lao lôùn trong vieâc tuyeân Toâng. Sôû dó coù chö Toå Tònh Ñoä laø do caùc vò döông phaùp moân Tònh Ñoä: Must have Taêng, Tuïc tu phaùp moân nieäm Phaät ñôøi sau hoïp made significant contributions in laïi choïn löïa ra nhöõng vò sieâu xuaát maø toân leân propagating Pureland Buddhism. laøm Toå. Söï sieâu xuaát ñoù ñöôïc bieåu loä qua "Töù b) Phaûi hoä trì chaùnh phaùp khoâng tieác thaân Ñöùc Truyeàn Thöøa Toå Tònh Ñoä" hay boán ñieåm meänh: Must protect the Proper Dharma chaùnh yeáu sau ñaây—According to Most Teachings without any reservation. Venerable Thích Thieàn Taâm in The Thirteen c) Phaûi khuyeán daét daãn ñaïo ñeán ngaøn muoân Patriarchs of Pureland Buddhism, Pureland ngöôøi nieäm Phaät: Must encourage and Buddhism's Patriarchs do not have a tradition of 'handed-down' of robe and bowl, similar to

guide up to hundreds and thousands of a) Noaõn Ñòa: The level of heat—Laáy Phaät people to practice Buddha recitation. giaùc ñeå duøng laøm taâm mình, döôøng nhö 4) Veà phaàn tröôùc taùc phieân dòch—With hieåu roõ Phaät giaùc maø kyø thaät chöa hieåu roõ. regard to literary works: Ví duï nhö khoang caây laáy löûa, löûa saép a) Phaûi coù tröôùc taùc bieân soaïn toái thieåu töø ba chaùy leân, maø chöa thaät söï chaùy. Ñaây goïi boä saùch khuyeán daïy hoaëc hoaèng tuyeân laø noaõn ñòa—When the enlightenment of a Tònh Ñoä trôû leân: Must have written a Buddha is just about to become a function minimum of three books teaching and of his own mind, it is on the verge of encouraging others or popularizing emerging but has not yet emerged, and so Pureland Buddhism. it can be compared to the point just before b) Phaûi coù khaû naêng phieân dòch vaø chuù sôù wood ignites when it is drilled to produce kinh ñieån ñeán möùc thöôïng thöøa: Must fire. Therefore, it is called 'the level of have the highest ability in translating and heat.' explaining the Sutra teachings. b) Ñænh Ñòa: Level of the summit—Laïi laáy Töù EÁ: Boán maøn che phuû—The four films or taâm mình thaønh ñöôøng loái ñi cuûa Phaät, things that becloud: döôøng nhö nöông maø chaúng phaûi nöông. 1) Möa Maây: Rain-clouds. Nhö leân nuùi cao, thaân vaøo hö khoâng, döôùi • Bieåu töôïng cuûa tham duïc: Emblematic of chaân coøn chuùt ngaïi. Goïi laø Ñænh Ñòa—He desire. continues on with his mind, treading where 2) Baõo Caùt: Dust-storms. the Buddhas tread, as if relying and yet • Bieåu töôïng cuûa saân haän: Emblematic of not. It is as if he were climbing a lofty hate. mountain, to the point where his body is in 3) Khoùi: Smoke. space but there remains a slight • Bieåu töôïng cuûa voâ minh: Emblematic of obstruction beneath him. Therefore it is ignorance. called 'the level of the summit.' 4) Nhaät Thöïc hay Nguyeät Thöïc: Asuras— c) Nhaãn Ñòa: Level of patience—Taâm vaø Eclipse of sun and moon. Phaät ñoàng nhau, thì kheùo ñöôïc trung ñaïo. • Bieåu töôïng cuûa ngaõ maïn coáng cao: Nhö ngöôøi nhaãn vieäc, chaúng phaûi mang söï Emblematic of pride. oaùn, maø cuõng chaúng phaûi vöôït haún söï aáy. Töù Gia Haïnh: Ñoù goïi laø nhaãn ñòa—When the mind and 1) The four good roots—See Töù Thieän Caên the Buddha are two and yet the same, he (B). has well obtained the middle way. He is 2) Theo Kinh Thuû Laêng Nghieâm, quyeån

like someone who endures something Taùm, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà töù when it seems impossible to either hold it gia haïnh nhö sau: “OÂng A Nan! Ngöôøi in or let it out. Therefore it is called ''he thieän nam ñoù, thaûy ñeàu thanh tònh, 41 taâm level of patience.'' gaàn thaønh boán thöù dieäu vieân gia haïnh.”— d) Theá ñeä nhaát ñòa: Level of being first in the According to the Surangama Sutra, book world—Soá löôïng tieâu dieät, trung ñaïo giöõa Eight, the Buddha reminded Ananda as meâ vaø giaùc, ñeàu khoâng coøn teân goïi. Ñaây follows: “Ananda! When these good men goïi laø theá ñeä nhaát ñòa—When numbers have completely purified these forty-one are destroyed, there are no such minds, they further accomplish four kinds designations as the middle way or as of wonderfully perfect additional confusion and enlightenment; this is called practices.” the ‘level of being first in the world.’

** For more information, please see Töù luoân luoân cuûng coá ñòa vò vaø quyeàn lôïi aên Thieän Caên. treân ngoài tröôùc cuûa hoï). Hoï taïo ra nhieàu Töù Giaùc: Boán thöù giaùc ngoä theo Ñaïi Thöøa huyeàn thoaïi ñeå cuûng coá ñòa vò cuûa mình. Khôûi Tín Luaän—The four intelligences or Theo Kinh Veä Ñaø thì haïng Baø La Moân ñôøi apprehensions mentioned in the Awakening of ñôøi noái nghieäp giöõ ñaïo coå truyeàn trong Faith (Khôûi Tín Luaän): saïch cuûa cha oâng, ngöôøi giaûng giaûi kinh 1) Boån Giaùc: Töï taùnh thanh tònh taâm cuûa heát Veä Ñaø, thaày daïy veà kieán thöùc toân giaùo, vaø thaûy chuùng sanh voán dó lìa voïng nieäm vaø chuû chaên hay laø gaïch noái giöõa con ngöôøi, coù ñöùc chieáu minh—The original theá giôùi vaø Thöôïng ñeá. Nhöõng vò naày phaûi apprehension. giöõ gìn tònh haïnh nhö aên chay, cöû röôïu, 2) Töông Töï Giaùc: Giaùc ñöôïc tri kieán vaø tö vaân vaân—One who observes ascetic hoaëc maø lìa ñöôïc chuùng—Resembling to practices. They created so many legends apprehension. to strengthen and consolidate their powers. 3) Tuøy Phaàn Giaùc: Töøng phaàn ñoaïn voâ minh, According to the Vedics, Brahmans were töøng phaàn giaùc chaân giaùo—Partial traditionally the custodians, interpreters, apprehension. and teachers of religious knowledge, and 4) Cöùu Caùnh Giaùc: Ñaõ ñoaïn heát caên baûn voâ as priests, acted as intermediaries minh, chöùng ñöôïc chaân giaùc cöùu caùnh— between humans, the world, and God. Enlightened apprehension. They were expected to maintain pure Töù Giai Caáp AÁn Ñoä: Boán giai caáp ôû AÁn Ñoä conduct and observe dietary rules, e.g. vaøo thôøi Ñöùc Phaät coøn taïi theá. Cheá ñoä giai caáp vegetarianism, abstinence from alcohol, baát bình ñaúng cuûa xaõ hoäi AÁn Ñoä thôøi baáy giôø etc. gaây neân aùp böùc, nghi kî, vaø thuø hieàm laãn nhau; • Hoï cho raèng Baø La Moân sanh ra töø mieäng töø ñoù phaùt sinh nhöõng phong traøo choáng ñoái vaø cuûa Phaïm Thieân: Brahman, born from the caûi caùch. Ñaây laø söï kieän khieán Phaät giaùo xuaát mouth of Brahma or Lord of the heavens. hieän. Ngoaøi boán giai caáp keå treân, coøn coù moät • Saùt Ñeá Lôïi sanh ra töø vai cuûa Phaïm haïng ngöôøi thuoäc giai caáp Chieân Ñaø La, bò caùc Thieân: Ksattriya, born from the shoulders giai caáp treân coi nhö giai caáp thaáp nhaát, gôøm of Brahma. nhôùp maø khoâng ai daùm ñuïng tôùi, bò ñoái xöû taøn • Pheä Xaù sanh ra töø hoâng cuûa Phaïm Thieân: nhaãn nhö thuù vaät—Four classes or castes in Vaisya, born from the flanks of Brahma. India at the time of the Buddha. The •

Thuû Ñaø La sanh ra töø baøn chaân cuûa Phaïm hierarchical structure of the Hindu old society Thieân: Sudra, born from the feet of resulted in oppression, suspicion, resentment Brahma. and hostility. From there sprung opposition 2) Saùt Ñeá Lôïi: Ksattriya (skt)—Giai caáp quyù movements and hostility. This is why toäc (giöõ quyeàn thoáng trò ñaát nöôùc veà quaân Buddhism had come out as a spiritual counter- söï vaø haønh chaùnh)—Military and ruling. force. Apart from these four castes, there is 3) Pheä Xaù: Vaisya (skt)—Giai caáp thöông still a fifth category of people called Candala, nhaân vaø ñòa chuû (hoï chuyeân buoân baùn vaø the lowest one, regarded by the other castes as laøm chuû caùc sôû ñaát)—Traders and untouchables who are mistreated and landlords. exploited: 4) Thuû Ñaø La: Sudra (skt)—Noâng noâ hay giai 1) Baø La Moân: Brahman (skt)—Giai caáp tu só caáp noâng daân vaø toâi moïi (hoï laø nhöõng tònh haïnh (hoï chuyeân veà leã nghi teá töï, hoï ngöôøi bò daân toäc Nhaõ Lôïi An—Aryan caäy vaøo theá löïc AÁn Ñoä Giaùo—Hinduism, chinh phuïc, sai khieán, vaø baét buoäc laøm noâ

leä cho ba giai caáp vöøa keå treân)—Farmers 3) Boà Taùt Thöøa Giaùo: Chæ vieäc Phaät thuyeát and serfs. Luïc Ñoä Ba La Maät—Bodhisattva and the Töù Giai Thaønh Ñaïo: Töù Giai Thaønh Phaät— Buddha's preaching of the six paramitas. Boán baäc ñeàu thaønh ñaïo hay vieäc thaønh ñaïo 4) Nhaát Phaät Thöøa Giaùo: Chæ Thöïc Giaùo— cuûa Tieåu Thöøa coù boán baäc—The four Buddhayana—The final or one vehicle. Hinayana steps for attaining Buddhahood: (B) Thieân Thai Töù Giaùo—The T'ien-T'ai four 1) Tam Kyø: The myriad deeds of the three vehicle teaching: asankhyeya kalpas. 1) Taïng Giaùo: Chính thoáng Tieåu thöøa—The 2) Traêm Kieáp: The continually good karma tripitaka doctrine or orthodox Hinayana. of a hundred great kalpas. 2) Thoâng Giaùo: The Intermediate or 3) Thaân cuoái cuøng ñoaïn töø phieàn naõo cuûa Interrelated doctrine, such as Hinayana- taùm ñòa döôùi: In the final body the cutting cum-Mahayana. off of the illusions of the lower eight 3) Bieät Giaùo: Bieät Giaùo nhö Nguyeân Thuûy states. Ñaïi Thöøa—The Differentiated or 4) Tam Thaäp Töù Taâm Ñoaïn Phi Töôûng Hoaëc: separated doctrine, such as Early Ba möôi boán taâm ñoaïn töø phi töôûng Mahayana. hoaëc—The taking of one's seat on the 4) Vieân Giaùo: Vieân giaùo hay toaøn giaùo ñöôïc bodhi-plot for final enlightenment, and the tìm thaáy trong Kinh Phaùp Hoa—The cutting off of the thirty-four forms of Perfect teaching or the last is being found delusive thought. in the final or complete doctrine of the Töù Giai Thaønh Phaät: The four Hinayana Lotus Sutra. steps for attaining Buddhahood—See Töù Giai (C) Hieåu Coâng Töù Giaùo: Do Nguyeân Hieåu ôû Thaønh Ñaïo. chuøa Haûi Ñoâng laäp ra—Founded by Yuan- Hsiao of the Hai-Tung monastery: Töù Giaùo: Boán giaùo—Four teachings, 1) Tam Thöøa Bieät Giaùo: Tieâu bieåu bôûi Töù doctrines or schools: Ñeá Duyeân Khôûi Kinh—The Differentiated (A) Quang Traïch Töù Giaùo cuûa Ngaøi Phaùp Vaân doctrine of Three Vehicles, represented ôû chuøa Quang Traïch ñôøi Löông möôïn ba by the Sutra of Arising Causes in the Four xe keà cöûa vaø traâu traéng lôùn ngoaøi ñöôøng Noble truths. trong nhaø löûa ñang chaùy ñöôïc Phaät noùi 2) Tam Thöøa Thoâng Giaùo: Tieâu bieåu bôûi ñeán trong Kinh Phaùp Hoa—The four Kinh Baùt Nhaõ (caû ba Thanh Vaên, Duyeân schools of Fa-Yun

of the Kuang-Chai Giaùc vaø Boà Taùt cuøng hoïc)—The monastery are the four vehicles referred Intermediate doctrine of the Three to in the burning house parable of the Vehicles, represented by the Prajna Sutra. Lotus Sutra: 3) Nhaát Thöøa Phaàn Giaùo: Tieâu bieåu bôûi Kinh 1) Thanh Vaên Thöøa Giaùo: Chæ vieäc Phaät Phaïm Voõng (Boà Taùt chaúng hoïc cuøng vôùi thuyeát phaùp Töù Ñeá—Sravaka and the Nhò Thöøa)—The Partial doctrine of the Buddha's preaching of the doctrine of the One Vehicle, represented by the Brahma Four Noble Truths. Net Sutra. 2) Duyeân Giaùc Thöøa Giaùo: Chæ vieäc Phaät 4) Nhaát Thöøa Maõn Giaùo: Tieâu bieåu bôûi Kinh thuyeát phaùp möôøi hai nhaân duyeân— Hoa Nghieâm—The complete doctrine of Pratyeka-buddha and the Buddha's the One Vehicle, represented by the preaching of the twelve nidanas. Flower-Adornment Sutra (Hua-Yen).

(D) Uyeån Coâng Töù Giaùo—The group of Hi- The school of neither Existence nor Void, Yuan: represented by the Madhyamika Sastra. 1) Meâ Chaân Dò Chaáp Giaùo: Phaøm phu ngoaïi Töù Giaùo Ñòa: Four stages of the four four ñaïo meâ muoäi veà chaân tính neân khôûi leân developments of the Buddha's own teaching— nhieàu dò chaáp—The school of unbelievers, See Töù Giaùo (B). who are misled and mislead. Töù Giaùo Nghi: Taùc phaåm saùu quyeån cuûa 2) Chaân Nhaát Phaàn Baùn Giaùo: Chæ Thanh Ngaøi Trí Khaûi cuûa Toâng Thieân Thai saùng taùc Vaên vaø Duyeân Giaùc, chæ chöùng ñöôïc moät taùc vaøo ñôøi nhaø Tuøy—A work of six books of phaàn söï (hieän töôïng) chaân nhö hay moät Chih-I of T'ien-T'ai, during the Suy dynasty. phaàn cuûa "tuøy duyeân baát bieán cuûa chaân Töù Giaùo Nguõ Thôøi: Thieân Thai Töù Giaùo nhö."—The school of sravakas and Nguõ Thôøi—The T'ien-T'ai doctrine of the four pratyeka-buddhas who know only the developments of the Buddha's own teaching phenomenal bhutatathata. (four main doctrinal schools) and the five 3) Chaân Nhaát Phaàn Maõn Giaùo: Boà Taùt sô periods of the above developments: taâm chæ chöùng ñöôïc moät phaàn lyù chaân nhö (A) Thieân Thai Töù Giaùo: The T'ien-T'ai four hay moät phaàn "baát bieán" maø chaúng ñöôïc developments of the Buddha's own "tuøy duyeân."—The school of the novitiate teaching—See Töù Giaùo (B). Bodhisattvas who know only the noumenal (B) Thieân Thai Nguõ Thôøi: The T'ien-T'ai five bhutatathata. periods of the Buddha's teaching—See 4) Chaân Cuï Phaàn Maõn Giaùo: Boà Taùt hieåu roõ Thieân Thai Nguõ Thôøi Baùt Giaùo and Nguõ caû hai "tuøy duyeân" vaø "baát bieán"—The Thôøi Giaùo. school of fully developed Bodhisattvas, Töù Giaùo Tam Maät: Thieân Thai Töù Giaùo who know both. Chaân Ngoân Tam Maät—The T'ien-T'ai's four (E) Long Thoï Töù Giaùo—Boà taùt Long Thoï open schools and the Shingon three esoteric duøng boán moân ñeå phaân taùch vaø giaûi thích teaching: Kinh Luaän—Nagarjuna's division of the (A) Thieân Thai Töù Giaùo: The T'ien T'ai four canon: open schools—See Töù Giaùo (B). 1) Höõu Moân: Chæ veà boä Kinh A Haøm (heát (B) Chaân Ngoân Tam Maät: The Shingon three thaûy nhaân quaû ñeàu thöïc höõu)—The school esoteric teachings: of existence, dealing with existence or 1) Chaân Ngoân Thaân Maät: The Shingon reality, represented by the Agama Sutra. esoteric teaching (special function) of the 2) Khoâng Moân: Tieâu bieåu bôûi Kinh Baùt Nhaõ body. (thuyeát veà chaân lyù khoâng thöïc töôùng ñeå 2) Chaân Ngoân Khaåu

Maät: The Shingon tröø boû taùnh chaáp tröôùc cuûa chuùng sanh)— esoteric teaching (special function) of the The school of Void, represented by the mouth. Prajna Sutra. 3) Chaân Ngoân YÙ Maät: The Shingon esoteric 3) Dieäc Höõu Dieäc Khoâng Moân: Tieâu bieåu bôûi teaching (special function) of the mind. Kinh Thaâm Maät (thuyeát veà tính khoâng töôùng höõu)—The school of both Existence Töù Giaùo Tam Quaùn: Thieân Thai Töù Giaùo and the Void, represented by the Sutra of Tam Quaùn—The T'ien-T'ai four main Secret and Profound Meaning. doctrinal divisions and its three kinds of 4) Phi Höõu Phi Khoâng Moân: Tieâu bieåu bôûi meditation: Trung Luaän (phaù boû caû höõu laãn khoâng)— (A) Thieân Thai Töù Giaùo: The T'ien-T'ai four main doctrinal divisions—See Töù Giaùo (B).

(B) Thieân Thai Tam Quaùn: The T'ien-T'ai 1) Ñoaïn Daâm—Cutting off lust: three kinds of meditation—See Tam a) Neáu caùc chuùng sanh trong caùc theá giôùi ôû Quaùn. luïc ñaïo, maø taâm chaúng daâm, thì khoâng bò Töù Giaùo Töù Moân: The four sects four sinh töû noái tieáp: If living beings in the six doors—See Töù Moân and Thieân Thai Tam paths of any mundane world had no Giaùo. thoughts of lust, they would not have to Töù Giôùi: follow a continual succession of births and (A) Töù Phaùp Giôùi—The realms—See Töù Phaùp deaths. Giôùi. b) A Nan! OÂng tu tam muoäi, goác ñeå ra khoûi (B) Theo Kinh Phuùng Tuïng trong Tröôøng Boä traàn lao, neáu taâm daâm chaúng tröø, thì khoâng Kinh, coù Töù Ñaïi—According to the theå ra ñöôïc: Ananda! Your basic purpose Sangiti Sutta in the Long Discourses of the in cultivating is to transcend the Buddha, there are four elements: wearisome defilements. But if you don't 1) Ñaát: Pathavi-dhatu (p)—Earth. renounce your lustful thoughts, you will 2) Nöôùc: Apo-dhatu (p)—Water. not be able to get out of the dust. 3) Löûa: Tejo-dhatu (p)—Fire. c) Duø coù ña trí, thieàn ñònh hieän tieàn, nhöng 4) Gioù: Vayo-dhatu (p)—Wind or Air. chaúng ñoaïn daâm, thì quyeát bò laïc veà ma (C) Boán loaïi giôùi luaät—Four stages in moral ñaïo: Even though one may have some development: wisdom and the manifestation of Zen 1) Giaûi Thoaùt Giôùi: Giôùi töø boû theá tuïc ñeå trôû Samadhi, one is certain to enter demonic thaønh tu só—Morality of release or paths if one does not cut off lust. deliverance from the world on becoming a d) Thöôïng phaåm laø ma vöông, trung phaåm laø monk. ma daân, haï phaåm laø ma nöõ: At best, one 2) Ñònh Coâng Giôùi: Khi nhaäp töù thieàn ñònh will be a demon king; on the average, one thì thaân sanh giôùi theå coù coâng naêng phoøng will be in the retinue of demons; at the ngöøa ñieàu sai vaø ngaên chaën ñieàu aùc— lowest level, one will be a female demon. Morality that arising from the four e) Caùc ma kia cuõng coù ñoà chuùng, ñeàu töï xöng meditations on the realms of form. mình thaønh voâ thöôïng ñaïo: These demons 3) Ñaïo Coäng Giôùi: Loaïi giôùi cuûa nhöõng baäc have their groups of disciples. Each says töø kieán ñaïo hay sô Boà Taùt trôû leân, chöùng of himself he has accomplished the ñöôïc ñaïo voâ laäu coù khaû naêng phoøng phi unsurpassed way. chæ aùc—Morality of those who are in or f) Sau khi toâi dieät ñoä, trong ñôøi maït phaùp, above the stage of beholding the truth (the phaàn nhieàu caùc ma daân aáy xí thònh trong first stage of Bodhisattva). ñôøi, hay laøm vieäc tham daâm, laøm baäc 4) Ñoaïn Giôùi: Loaïi giôùi giuùp haønh giaû ñoaïn thieän tri thöùc,

khieán caùc chuùng sanh laïc taän tham saân si ñeå thaønh ñaïo quaû— vaøo haàm aùi kieán, sai maát ñöôøng Boà Ñeà: Morality which help practictioners end After my extinction, in the Dharma- allmoral evil and cease all delusions. Ending Age, these hordes of demons will (D) Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, abound, spreading like wildfire as they Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà boán openly practice greed and lust. Calming to giôùi quan troïng—According to the be good knowing advisors, they will cause Surangama Sutra, the Buddha reminded living beings to fall into the pit of love Ananda about the four important and views and lose the way to Bodhi. precepts.

g) A Nan! OÂng daïy ngöôøi ñôøi tu tam ma ñòa, m) Nhö theá toâi noùi, goïi laø Phaät thuyeát. Noùi tröôùc heát phaûi ñoaïn daâm: Ananda! When chaúng ñuùng theá, töùc laø ma Ba Tuaàn you teach people in the world to cultivate thuyeát: What I have said here is the samadhi, they must first of all sever the Buddha's teaching. Any explanation mind of lust. counter to it is the teaching of Papiyan. h) AÁy goïi laø lôøi daïy roõ raøng thanh tònh, quyeát 2) Ñoaïn Saùt—Cutting off killing: ñònh thöù nhöùt cuûa Nhö Lai: This is the first a) A Nan! Neáu caùc chuùng sanh trong caùc theá clear and unalterable instruction on purity giôùi ôû luïc ñaïo, maø taâm chaúng saùt, thì given by the Thus Come Ones and the khoâng bò sanh töû noái tieáp: Ananda! If Buddhas of the past, World Honored Ones. living beings in the six paths of any i) Vì côù ñoù neáu chaúng ñoaïn daâm maø tu thieàn mundane world had no thoughts of killing, ñònh, ví nhö naáu caùt muoán thaønh côm, traûi they would not have to follow a continual qua traêm nghìn kieáp chæ thaáy caùt noùng maø succession of births and deaths. thoâi: Therefore, Ananda, if cultivators of b) A Nan! OÂng tu tam muoäi, goác ñeå vöôït Zen Samadhi do not cut off lust, they will khoûi traàn lao, neáu saùt taâm chaúng töø, thì be like someone who cooks sand in the khoâng theå ra khoûi ñöôïc: Ananda! Your hope of getting rice, after hundreds of basic purpose in cultivating samadhi is to thousands of eons, it will still be just hot transcend the wearisome defilements. But sand. if you do not remove your thoughts of j) Taïi sao? Bôûi vì caùt khoâng phaûi laø baûn killing, you will not be able to get out of nhaân cuûa côm: Why? It wasn't rice to the dust. begin with; it was only sand. c) A Nan! Duø coù ña trí, thieàn ñònh hieän tieàn, k) A Nan! Neáu oâng ñem caùi thaân daâm maø nhöng chaúng ñoaïn nghieäp saùt, thì quyeát caàu dieäu quaû cuûa Phaät, duø ñöôïc dieäu ngoä, laïc veà thaàn ñaïo: Ananda! Even though cuõng ñeàu laø daâm caên, caên baûn thaønh daâm, one may have some wisdom and the luaân chuyeån trong ba ñöôøng, quyeát chaúng manifestation of Zen Samadhi, one is ra khoûi: Ananda! If you seek the Buddha's certain to enter the path of spirits if one wonderful fruition and still have physical does not cease killing. lust, then even if you attain a wonderful d) Thöôïng phaåm laø ñaïi löïc quyû, trung phaåm awakening, it will be based in lust. With laøm phi haønh daï xoa, caùc quyû soaùi, haï lust at the source, you will revolve in the phaåm laø ñòa haønh la saùt. Caùc quyû thaàn aáy three paths and not be able to get out. cuõng coù ñoà chuùng, ñeàu töï toân mình thaønh l) Do ñöôøng loái naøo tu chöùng Nieát Baøn cuûa voâ thöôïng ñaïo: At best, a person will Nhö Lai? Quyeát khieán thaân taâm ñeàu

ñoaïn become a mighty ghost; on the average, cô quan daâm duïc, ñoaïn tính cuõng khoâng one will become a flying yaksha, a ghost coøn, môùi coù theå troâng mong tôùi Boà Ñeà cuûa leader, or the like; at the lowest level, one Phaät: Which road will you take to cultivate will become an earth-bound rakshasa. and be certified to the Thus Come One's These ghosts and spirits have their groups Nirvana? You must cut off the lust which of disciples. Each says of himself that he is intrinsic in both body and mind. Then has accomplished the unsurpassed way. get rid of even the aspect of cutting it off. e) Sau khi ta dieät ñoä, trong ñôøi maït phaùp, At that point you have some hope of nhieàu quyû thaàn aáy xí thònh trong ñôøi, töï attaining the Buddha's Bodhi. noùi: "AÊn thòt cuõng chöùng ñöôïc Boà Ñeà."— After my extinction, in the Dharma-

Ending Age, these hordes of ghosts and one another in a never-ending cycle. How spirits will aboud, spreading like wildfire can such people transcend the triple as they argue that eating meat will bring realm? one to the Bodhi Way. i) A Nan! OÂng daïy ngöôøi ñôøi tu tam ma ñòa, f) A Nan! Toâi khieán caùc Tyø Kheo aên nguõ phaûi ñoaïn nghieäp saùt sanh: Ananda! When tònh nhuïc, thòt ñoù ñeàu do toâi thaàn löïc hoùa you teach people in the world to cultivate sinh, vaãn khoâng maïng caên, vì raèng veà ñaát samadhi, they must also cut off killing. Baø La Moân, phaàn nhieàu aåm thaáp, laïi theâm j) AÁy goïi laø lôøi daïy roõ raøng, thanh tònh vaø nhieàu ñaù, neân caây coû vaø rau khoâng sinh. quyeát ñònh thöù hai cuûa Nhö Lai: This is the Toâi duøng thaàn löïc ñaïi bi giuùp, nhaân ñöùc töø second clear and unalterable instruction on bi lôùn, giaû noùi laø thòt. OÂng ñöôïc aên caùc purity given by the Thus Come Ones and moùn ñoù: Ananda! I permit the Bhikshus to the Buddhas of the past, World Honored eat five kinds of pure meat. This meat is Ones. actually a transformation brought into k) Vì côù ñoù, neáu chaúng ñoaïn saùt maø tu thieàn being by my spiritual powers. It basically ñònh, ví nhö ngöôøi bòt tai noùi to, muoán cho has no life-force. You Brahmans live in a ngöôøi ñöøng nghe. Nhu theá goïi laø muoán climate so hot and humid, and on such daáu laïi caøng loä: Therefore, Ananda, if sandy and rocky land, that vegetables will cultivators of Zen Samadhi do not cut off not grow. Therefore, I have had to assist killing, they are like one who stops up his you with spiritual powers and compassion. ears and calls out in a loud voice, Because of the magnitude of this kindness expecting no one to hear him. It is to wish and compassion, what you eat that tastes to hide what is completely evident. like meat is merely said to be meat; in l) Caùc Tyø Kheo thanh tònh cuøng caùc Boà Taùt fact, however, it is not. luùc ñi ñöôøng chaúng daãm leân coû töôi, huoáng g) Theá sau khi Nhö Lai dieät ñoä roài, caùc Thích chi laáy tay nhoå: Bhikshus and Bodhisattvas töû laïi aên thòt chuùng sanh?—After my who practice purity will not even step on extinction, how can those who eat the grass in the pathway; even less will they flesh of living beings be called the pull it up with their hand. disciples of Sakya? m) Theá naøo laø ñaïi bi khi laáy chuùng sanh h) Caùc oâng neân bieát: ngöôøi aên thòt ñoù, duø huyeát nhuïc ñeå laøm moùn aên: How can one ñöôïc taâm khai ngoä gioáng nhö tam ma ñòa, with great compassion pick up the flesh cuõng ñeàu bò quaû baùo ñaïi la saùt. Sau khi and blood of livign beings and proceed to cheát quyeát bò chìm ñaém bieån khoå sinh töû, eat his fill? chaúng phaûi

laø ñeä töû Phaät. Nhöõng ngöôøi n) Neáu caùc Tyø Kheo chaúng maëc caùc ñoà tô nhö vaäy gieát nhau, aên nhau, caùi nôï aên luïa cuûa ñoâng phöông, vaø nhöõng giaøy deùp, nhau vöôùng chöa xong thì laøm sao ra khoûi aùo, loâng, söõa, phoù maùt, bô cuûa coõi naày. Vò ñöôïc tam giôùi?—You should know that ñoù môùi thaät laø thoaùt khoûi theá gian. Traû laïi these people who eat meat may gain some caùi nôï tröôùc heát roài, chaúng coøn ñi trong ba awareness and may seem to be in coõi nöõa: Bhikshus who do not wear silk, samadhi, but they are all great rakshasas. leather boots, furs, or down from this When their retribution ends, they are country or consume milk, cream, or butter bound to sink into the biter sea of birth and can truly transcend this world. When they death. They are not disciples of the have paid back their past debts, they will Buddha. Such people as they kill and eat not have to re-enter the triple realm.

o) Taïi sao? Duøng moät phaàn thaân loaøi vaät, one is certain to enter a devious path if ñeàu laø trôï duyeân saùt nghieäp. Nhö ngöôøi aên one does not cease stealing. At best, one traêm thöù luùa thoùc trong ñaát, chaân ñi chaúng will be an apparition; on the average, one dôøi ñaát: Why? It is because when one will become a phantom; at the lowes wears something taken from a living level, one will be a devious person who is creature, one creates conditions with it, possessed by a Mei-Ghost. just as when people eat the hundred d) Caùc loaïi taø aáy cuõng coù ñoà chuùng, ñeàu töï grains, their feet cannot leave the earth. toân mình thaønh voâ thöôïng ñaïo: These p) Quyeát khieán thaân taâm khoâng nôõ aên thòt devious hordes have their groups of hay duøng moät phaàn thaân theå cuûa chuùng disciples. Each says of himself that he has sanh, toâi noùi ngöôøi ñoù thaät laø giaûi thoaùt: accomplished the unsurpassed way. Both physically and mentally one must e) Sau khi toâi dieät ñoä, trong ñôøi maït phaùp, avoid the bodies and the by-products of nhieàu loaøi taø mò aáy xí thònh trong ñôøi, daáu living beings, by neither wearing them nor dieám söï gian traù, xöng laø thieän tri thöùc. Hoï eating them. I say that such people have töï toân mình ñöôïc phaùp cuûa baäc thöôïng true liberation. nhaân, doái gaït nhöõng keû khoâng bieát, khuûng q) Toâi noùi nhö vaäy, goïi laø Phaät noùi. Noùi boá khieán ngöôøi kia maát caùi taâm, ñi ñeán khoâng ñuùng theá, töùc laø ma Ba Tuaàn ñaâu laøm nhaø cöûa cuûa ngöôøi bò hao toån: thuyeát: What I have said here is the After my extinction, in the Dharma-Buddha’s teaching. Any explanation Ending Age, these phantoms and counter to it is the teaching of Papiyan. apparitions will abound, spreading like 3) Ñoaïn Ñaïo—Cutting off stealing: wildfire as they surreptitiously cheat a) A Nan! Neáu caùc chuùng sanh trong caùc theá others. Calling themselves good knowing giôùi ôû luïc ñaïo, maø taâm chaúng thaâu ñaïo, thì advisors, they will each say that they have chaúng theo nghieäp aáy bò sanh töû töông tuïc: attained the superhuman dharmas. Ananda! If living beings in the six paths of Enticing and deceiving the ignorant, or any mundane world had no thoughts of frightening them out of their wits, they stealing, they would not have to follow a disrupt and lay watse to households continuous succession of births and deaths. wherever they go. b) A Nan! OÂng tu tam muoäi, coát ñeå thoaùt f) Toâi daïy caùc Tyø Kheo ñi caùc nôi khaát thöïc, khoûi traàn lao, neáu

caùi “thaâu taâm” chaúng khieán boû caùi tham, thaønh ñaïo Boà Ñeà: I töø thì quyeát khoâng theå ra khoûi ñöôïc: teach the Bhikshus to beg for their food in Ananda! Your basic purpose in cultivating an assigned place, in order to help them samadhi is to transcend the wearisome renounce greed and accomplish the Bodhi defilements. But if you do not renounce Way. your thoughts of stealing, you will not be g) Caùc oâng Tyø Kheo chaúng töï naáu chín maø able to get out of the dust. aên, taïm ôû ñôøi cho qua caùi soáng thöøa, ôû troï c) A Nan! Duø coù ña trí, thieàn ñònh hieän tieàn, , taïm ba coõi, chæ moät maët ñi qua, roài khoâng nhö chaúng ñoaïn ñaïo nghieäp, quyeát laïc veà trôû laïi (nhaát lai): The Bhikshus do not taø ñaïo. Thöôïng phaåm laøm loaøi tinh linh, prepare their own food, so that, at the end trung phaåm laøm loaøi yeâu mò, haï phaåm laøm of this life of transitory existence in the ngöôøi taø, bò maéc caùi yeâu mò: Ananda! triple realm, they can show themselves to Even though one may have some wisdom be once-returners who go and do not come and the manifestation of Zen Samadhi, back.

h) Theá naøo caùi ngöôøi giaëc, möôïn y phuïc cuûa khaùc. A Nan! OÂng daïy ngöôøi ñôøi tu tam toâi, buoân baøn phaùp cuûa Phaät ñeå nuoâi mình, ma ñòa, sau söï ñoaïn daâm, ñoaïn saùt, phaûi taïo caùc nghieäp, ñeàu noùi laø Phaät phaùp: How ñoaïn thaâu ñaïo: If one does not practice can thieves who put on my robes and sell any of these token renunciations of the the Thus Come One’s dharmas, saying body on the causal level, then even if one that all manner of karma one creates is realizes the unconditioned, one will still just the Buddhadharma? have to come back as a person to repay i) Trôû laïi cheâ ngöôøi xuaát gia, giöõ giôùi cuï tuùc one’s past debts exactly as I had to laø ñaïo tieåu thöøa: They slander those who undergo the retribution of having to eat have left the home-life and regard the grain meant for horses. Ananda! When Bhikshus who have taken complete you teach people in the world to cultivate precepts as belonging to the path of the samadhi, they must also cease stealing. small vehicle. m) AÁy goïi laø lôøi daïy roõ raøng, thanh tònh, j) Bôûi vaäy laøm nghi laàm voâ löôïng chuùng quyeát ñònh thöù ba cuûa Nhö Lai: This is the sanh, keû ñoù seõ bò ñoïa vaøo ñòa nguïc voâ third clear and unalterable instruction on giaùn: Because of such doubts and purity given by the Thus Come One and misjudgments, limitless living beings fall the Buddhas of the past, World Honored into the Unintermittent Hell. Ones. k) Neáu sau khi toâi dieät ñoä, coù oâng Tyø Kheo n) A Nan! Bôûi vaäy neáu chaúng ñoaïn thaâu ñaïo phaùt taâm quyeát ñònh tu tam ma ñeà, coù theå maø tu thieàn ñònh, ví nhö ngöôøi ñoå nöôùc ñoái tröôùc hình töôïng Phaät, nôi thaân phaàn, vaøo cheùn vôõ, muoán cho ñaày cheùn, duø traûi laøm moät caùi ñeøn, hoaëc ñoát moät ngoùn tay, qua nhieàu kieáp, khoâng bao giôø ñaày: vaø treân thaân ñoát moät neùn höông. Toâi noùi Therefore, Ananda, if cultivators of Zen ngöôøi aáy moät luùc ñaõ traû xong caùc nôï tröôùc Samadhi do not cease stealing, they are töø voâ thuûy, töø giaû luoân theá gian, thoaùt khoûi like someone who pours water into a caùc hoaëc laäu. Duø chöa lieàn nhaän roõ ñöôøng leaking cup and hopes to fill it. He may voâ thöôïng giaùc, ngöôøi aáy ñaõ quyeát ñònh continue for as many eons as there are taâm vôùi phaùp: I say that Bhikshus who fine motes of dust, but it still will not be after my

extinction have decisive resolve full in the end. to cultivate samadhi, and who before the o) Neáu caùc Tyø Kheo, ngoaøi y baùt ra, moät images of Thus Come Ones can burn a phaân moät taác cuõng chaúng neân chöùa ñeå. Ñoà candle on their bodies, or burn off a finger, aên xin ñöôïc, aên thöøa, ban laïi cho chuùng or burn even one incense stick on their sanh ñoùi. Giöõa chuùng nhoùm hoïp, chaép tay bodies, will in that moment, repay their leã baùi, coù ngöôøi ñaùnh vaø maéng, xem nhö debts from beginningless time past. They laø khen ngôïi. Quyeát ñònh thaân taâm, hai can depart from the world and forever be moùn ñeàu döùt boû. Thaân thòt coát huyeát, cho free of outflows. Though they may not chuùng sanh duøng: If Bhikshus do not store have instantly understood the unsurpassed away anything but their robes and bowls; enlightenment, they will already have if they give what is left over from their firmly set their mind on it. food-offerings to hungry living beings; if l) Neáu chaúng laøm chuùt nhaân nhoû moïn boû they put their palms together and make thaân nhö vaäy, duø thaønh ñaïo voâ vi, quyeát obeisance to the entire great assembly; if phaûi trôû laïi sinh trong coõi ngöôøi, ñeå traû nôï when people scold them they can treat it tröôùc. Nhö toâi aên luùa cuûa ngöïa aên khoâng as praise: if they can sacrifice their very

bodies and minds, giving their flesh, superior person. To their audiences they bones, and blood to living creatures. say that they have attained the fruition of p) Chaúng ñem quyeàn nghóa cuûa Phaät noùi, a Shrotaapanna, the fruition of a xoay laøm kieán giaûi cuûa mình, ñeå laàm keû sô Sakridagamin, the fruition of an hoïc. Phaät aán chöùng cho ngöôøi aáy ñöôïc Anagamin, the fruition of an Arhat, the chaân tam muoäi: If they do not repeat the Pratyeka Buddha vehicle, or the various non-ultimate teachings of the Thus Come levels of Bodhisattvahood up to and One as though they were their own including the ten grounds, in order to be explanations, misrepresenting them to revered by others and because they are those who have just begun to study, then greedy for offerings. the Buddha gives them his seal as having c) AÁy laø moät loaïi “tín baát cuï,” tieâu dieät gioáng attained true samadhi. Phaät, nhö ngöôøi laáy dao caét caây ña la: q) Toâi noùi nhö vaäy, goïi laø Phaät thuyeát. Noùi These Icchantikas destroy the seeds of chaúng ñuùng theá, goïi laø ma thuyeát: What I Buddhahood just as surely as a Tala tree have said here is the Buddha’s teaching. is destroyed. Any explanation counter to it is the d) Phaät ghi raèng ngöôøi aáy troïn maát caên laønh, teaching of Papiyan. khoâng coøn tri kieán, chìm ba bieån khoå, 4) Ñoaïn Voïng—Cutting off false speech: chaúng thaønh tam muoäi: The Buddha a) A Nan! Nhö caùc chuùng sanh trong moïi theá predicts that such people sever their good giôùi ôû luïc ñaïo, duø thaân taâm khoâng coù saùt, roots forever and lose their knowledge and ñaïo, daâm, ba haïnh aáy ñaõ vieân maõn. Neáu vision. Immersed in the sea of the three ñaïi voïng ngöõ thì tam ma ñòa chaúng ñöôïc sufferings, they cannot attain samadhi. thanh tònh, thaønh aùi kieán ma, maát gioáng e) Sau khi toâi dieät ñoä, khieán caùc vò Boà taùt cuûa Nhö Lai: Ananda! Though living cuøng A La Haùn neân öùng thaân sinh trong beings in the six paths of any mundane ñôøi maït phaùp, hieän caùc hình töôùng, ñeå ñoä world may not kill, steal, or lust either caùc

keû bò luaân chuyeån. Hoaëc laøm sa moân, physically or mentally, these three aspects cö só, nhaân vöông, teå quan, ñoàng nam, of their conducts thus being perfect, yet if ñoàng nöõ, cho ñeán daâm nöõ, quaû phuï, keû they tell lies, the samadhi they attain will caép, vaân vaân ñoàng söï vôùi ngöôøi ñôøi, taùn not be pure. They will become demons of thaùn Phaät thöøa. Khieán giuùp hoï thaân taâm love and views and will lose the seed of ñöôïc vaøo tam ma ñòa: I command the the Thus Come One. Bodhisattvas and Arhats to appear after b) Goïi laø: chöa ñöôïc noùi laø ñöôïc, chöa chöùng my extinction in response-bodies in the noùi laø chöùng. Hoaëc caàu ñöôïc toân quyù thöù Dharma-Ending Age, and to take various nhaát trong ñôøi. Nghóa laø tröôùc moïi ngöôøi forms in order to rescue those in the cycle noùi: “Toâi ñaõ chöùng sô quaû, nhò, tam quaû, A of rebirth. They should either become La Haùn, Duyeân Giaùc, Boà taùt tröôùc vaø sau Shramanas, elite-robed lay people, kings, Thaäp Ñòa.” Caàu cho ngöôøi leã baùi saùm hoái. ministers or officials, virgin youths or Tham nhöõng moùn cuùng döôøng: They say maidens, and so forth, even prostitutes, that they have attained what they have not widows, profligates, thieves, butchers, or attained, and what they have been dealers in contraband, doing the same certified when they have not been things as these kinds of people while they certified, perhaps they seek to be foremost praise the Buddha Vehicle and cause them in the world, the most vererated and to enter samadhi in body and mind.

f) Khoâng bao giôø noùi: “Toâi thaät laø Boà Taùt, themselves attained the dharmas of a thaät laø A La Haùn,” tieát loä maät nhaân cuûa superior person? Phaät, vaø khinh keû chöa hoïc: But they k) Theá naøo töï xöng ñöôïc phaùp thöôïng nhaân. should never say of themselves, ‘I am Ví duï ngöôøi ngheøo khoù, maïo xöng laø ñeá truly a Bodhisattva;’ or ‘I am truly an vöông, töï caàu laáy caùi cheát. Huoáng chi Arhat,’ or let the Buddha’s secret cause phaùp vöông, theá naøo laïi hö voïng? Nhaân leak out by speaking casually to those who ñòa chaúng chaân chính, keát quaû bò cong have not yet studied. queo. Caàu Phaät Boà Ñeà, nhö ngöôøi caén ruùn, g) Tröø ra khi cheát, bí maät coù di chuùc cho Phaùt khoâng theå naøo ñöôïc: That would be like a töû. Theá naøo laø ngöôøi noùi laùo meâ loaïn poor person falsely calling himself an chuùng sanh thaønh toäi voïng ngöõ?—How emperor; for that, he would be taken and can people who make such claims, other executed. Much less should one attempt to than at the end of their lives and then only upsurp the title of dharma king. When the to those who inherit the Teaching, be cause-ground is not true, the effects will doing anything but deluding and confusing be distorted. One who seeks the Buddha’s living beings and indulging in a gross false Bodhi in this way is like a person who tries claims? to bite his own navel. Who could possibly h) A Nan! OÂng daïy ngöôøi ñôøi tu tam ma ñòa, succeed? sau choùt phaûi ñoaïn tröø caùc ñaïi voïng ngöõ, l) Neáu caùc Tyø Kheo Taâm Thaúng nhö Daây aáy goïi laø lôøi daïy roõ raøng, thanh tònh, quyeát Ñaøn, taát caû chaân thaät, vaøo tam ma ñòa, ñònh thöù tö cuûa Nhö Lai: Ananda! When troïn khoâng bao giôø coù söï ma. Toâi aán you teach people in the world to cultivate chöùng ngöôøi aáy thaønh töïu Boà Ñeà voâ samadhi, they must also cease all lying. thöôïng trí giaùc. Noùi nhö toâi noùi, goïi laø This is the fourth clear and unalterable

Phaät thuyeát. Noùi chaúng ñuùng theá, töùc laø instruction on purity given by the Thus ma thuyeát: If Bhikshus' minds are as Come Ones and the Buddhas of the past, straight as lute strings, true and real in World Honored Ones. everything they do, then they can enter i) Bôûi vaäy, neáu chaúng ñoaïn ñaïi voïng ngöõ, samadhi and never be involved in the nhö laáy phaân ngöôøi khaéc thaønh hình höông deeds of demons. I certify that such chieân ñaøn, muoán ñöôïc muøi thôm, khoâng coù people will accomplish the Bodhisatvas' leõ aáy: Therefore, Ananda, one who does unsurpassed knowledge and not cut off lying is like a person who enlightenment. What I have said here is carves a piece of human excrement to the Buddha's teaching. Any explanation look like Chandana, hoping to make it counter to it is the teaching of Papiyan. fragrant. He is attempting the impossible. Töù Giôùi Hoái Quaù: Patidesaniya (skt)—Theo j) Toâi daïy Tyø Kheo raèng: Tröïc Taâm laø Ñaïo Toân Sö Minh Ñaêng Quang trong Luaät Nghi Traøng," vôùi boán uy nghi, trong taát caû haïnh, Khaát Só, chöõ Patidesaniya laø goác chöõ Baéc khoâng coù hö giaû: I teach the Bhikshus that Phaïn, coù nghóa laø phaùt loà xöng ra söï vi phaïm the straight mind is the Bodhimanda and luaät xuaát gia tröôùc Giaùo Hoäi. Boán giôùi Ba La that they should practice the four Ñeà Xaù Ni laø nhöõng vi phaïm maø hình phaït phaûi awesome deportments in all their ñöôïc Giaùo Hoäi quyeát ñònh—According to Most activities. Since they should be devoid of Honorable Master Minh Ñaêng Quang in The all falseness, how can they claim to have Rules for Mendicant Bhiksus, the word Patidesaniya is a Sanskrit word means a

confession of an offence or some sort of Thieäm Chaâu) beân Taây Taïng—The four rivers transgression of monastic rules which ought to in India which reputed to arise out of a lake in be confessed before the Order, and the Tibet, Anavatapta: punishments for these offences are decided by 1) Haèng Haø: Soâng Haèng, phaùt nguoàn töø phía the Order. ñoâng hoà, chaûy ra bieån phía ñoâng nam— 1) Caám chaúng ñau maø aên nhôø ñoà cuûa Tyø Ganges, originated from the east of the Kheo Ni xa laï: A monk should not eat or lake, then flows to the sea in the partake of solid food or soft food, having southeast. accepted it with his own hand from the 2) AÁn Haø: Tín Ñoä—Taân Ñaàu—Phaùt nguoàn hand of a nun who is not a relation. phía Nam hoà, chaûy ra bieån phía Taây 2) Caám chaúng töø choái Tyø Kheo Ni noùi vôùi thí Nam—Sindhu (Indus), originated from the chuû ñaõi côm cho mình (khi thí chuû môøi chö South of the lake, then flows to the sea in Taêng ñeán nhaø thieát ñaõi Trai Taêng. Neáu coù the Southwest. moät vò Tyø Kheo Ni ñeán beân baûo thí chuû 3) Phoïc Xoâ: Phoïc Xoa, phaùt nguoàn töø phía ñem ñeán cho chö Taêng moùn caø ri, moùn Taây hoà, chaûy ra bieån phía Taây Baéc— côm, vaân vaân. Vò Taêng phaûi quôû traùch Vaksu (Oxus), originated from the West of ngay vò Tyø Kheo Ni aáy "Ni sö neân ñöùng the lake, flows to the sea in the Northwest. qua moät beân khi chö Taêng ñang thoï duïng." 4) Tyû-Ña: Tö Ñaø, phaùt nguoàn töø phía Baéc hoà, Neáu khoâng laø phaïm phaûi toäi Ba La Ñeà Xaù chaûy ra bieån höôùng Ñoâng Baéc—Tarim, Ni): When a householder invites a monk originated from the North of the lake, then to come to the family. If a nun comes to be flows to the sea in the Northeast. standing as though giving directions, Töù Haûi: Boán bieån quanh nuùi Tu Di—The four saying: "Here give curry, give cooked rice

oceans around Mount Sumeru. here," that nun should be rebuked by the Töù Haûi Luaän Chuû: Toân hieäu cuûa nhaø sö monk, saying: "Stand aside, sister, while Kính Thoaùt ñôøi Tuøy—Honorific title of the the monks eat." If not, the monk violates monk Ching-T'o of the Suy dynasty. the Patidesaniya. Töù Haøm: The four agami sutras—See Töù A 3) Caám xin maõi moät nhaø, laøm cho ngöôøi ta Haøm. ngheøo tuùng: A monk should not keep Töù Haønh: Four kinds of progress—Theo Kinh begging for foods at the same house to Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán cause them to be poor because of their loaïi haønh—According to the Sangiti Sutta in continuous offerings. the Long Discourses of the Buddha, there are 4) Caám sö aån cö ôû choã nguy hieåm, ñeå coù söï four kinds of progress: nguy haïi cho thí chuû khi ñem côm tôùi cho (A) mình: A monk should not reside in those 1) Khoå Haønh Trì Chöùng: Painful progress jungle lodgings that are dangerous and with slow comprehension. frightening for donators who travel to offer 2) Khoå Haønh Toác Chöùng: Painful progress foods and drinks. with quick comprehension. Töù Giôùi Nhieáp Trì: Töù ñaïi laø phaàn vaät chaát 3) Laïc Haønh Trì Chöùng: Pleasant progress trì giöõ chö phaùp—The four elements (earth, with slow comprehension. water, fire, wind) are the substance and 4) Laïc Haønh Toác Chöùng: Pleasant progress upholders of all things. with quick comprehension. Töù Haø: Boán con soâng ôû AÁn Ñoä noåi tieáng cuøng (B) Boán loaïi haønh khaùc—Four more kinds of phaùt nguoàn töø hoà A Na Baø Ñaùp Ta (trung boä progress:

1) Baát Kham Nhaãn Haønh: Akkhama-patipada existences, never thought of cultivation, (p)—Progress with impatience. and thus creating infinite occasions for 2) Kham Nhaãn Haønh: Khama-patipada (p)— hate, ill-will, and wrong-doing. Even Patient progress. though in this life I have committed no 3) Ñieàu Phuïc Haønh: Dama-patipada (p)— violations, the fruits of evil deeds in the Controlled progress. past are to be gathered now. Neither gods 4) Tòch Tònh Haønh: Sama-patipada (p)— nor men can fortell what is coming upon Calm progress. me. I will submit myself willingly and Töù Haønh Töôùng: Boán haïnh töôùng trong patiently to all the ills that befall me, and I quaùn töôûng hay thieàn quaùn—To meditate upon will never bemoan or complain. In the the implications or disciplines of: sutra it is said not to worry over ills that 1) Khoå: Pain or suffering. may happen to you, because I thoroughly 2) Khoâng: Unreality, or emptiness. understand the law of cause and effect. 3) Voâ Thöôøng: Impermanence. This is called the conduct of making the 4) Voâ Ngaõ: Non-ego. best use of hatred and turned it into the Töù Haïnh: Boán haïnh—The four disciplinary service in one's advance towards the Path. processes: 2) Tuøy Duyeân Haïnh—To obedient to karma: (A) Chuù ng sanh ñeàu do duyeân nghieäp maø 1) Boà Ñeà: Enlightenment. chuyeån thaønh, chöù chaúng coù caùi 'toâi.' Moïi 2) Phuùc Ñöùc hay Thieän nghieäp: Good deeds. noãi khoå vui ñeàu do nhaân duyeân sanh. Neáu 3) Trí Tueä: Wisdom. nay ñöôïc quaû baùo toát, höôûng ñuû vinh döï, 4) Leã Baùi: Worship. aáy laø do nhaân laønh thuôû tröôùc caûm neân, (B) Theo Sô Toå Boà Ñeà Ñaït Ma—According to nay môùi ñöôïc vaäy. Heã duyeân heát thì laïi the first patriarch Bodhidharma: hoaøn khoâng, möøng vui noãi gì? Ñöôïc maát gì 1) Baùo Oaùn Haïnh—How to requite

hatred? ñeàu tuøy theo duyeân, nhöng taâm ngöôøi thì Baùo oaùn haïnh nghóa laø gì? Ngöôøi tu haønh khoâng vì vaäy maø ñöôïc theâm hay bôùt maát khi gaëp caûnh khoå neân töï nghó nhö vaày: "Ta caùi gì. Neáu thaáu ñaùo ñöôïc nhö vaäy thì gioù töø bao kieáp tröôùc buoâng lung khoâng chòu vui chaúng ñoäng, laëng leõ maø thuaän ñaïo, tu haønh, naëng loøng thöông gheùt, gaây toån neân noùi laø tuøy thuaän theo duyeân nghieäp haïi khoâng cuøng. Ñôøi nay tuy ta khoâng vaäy—Being obedient to karma, there is phaïm loãi, nhöng nghieäp döõ ñaõ gieo töø not 'self' (atman) in whatever beings that tröôùc nay keát traùi chín, ñieàu aáy naøo phaûi are produced by the interplay of karmic do trôøi hoaëc ngöôøi taïo ra ñaâu, vaäy ta ñaønh conditions; pain and pleasure we suffer nhaãn nhuïc chòu khoå, ñöøng neân oaùn traùch are also the results of our previous action. chi ai. Nhö kinh ñaõ noùi 'gaëp khoå khoâng If I am rewarded with fortune, honor, etc., buoàn.' Vì sao vaäy? Vì ñaõ thaáu suoát luaät this is the outcome of my past deeds nhaân quaû vaäy. Ñaây goïi laø haïnh traû oaùn ñeå which, by reason of causation, affect my tieán böôùc treân ñöôøng tu taäp."—What is present life. When the force of karma is meant by 'How to requite hatred?' Those exhausted, the result I am enjoying now who discipline themselves in the Path will disappear; what is then the use of should think thus when they have to being joyful over it? Gain or loss, let us struggle with adverse conditions: "During accept karma as it brings us the one or the the innumerable past eons I have other; the spirit itself knows neither wandered through multiplicity of increase nor decrease. The wind of

gladness does not move it, as it is silently 4) Xöùng Phaùp Haïnh—To be in accord with in harmony with the Path. Therefore, his is the Dharma: Caùi lyù thanh tònh cuûa töï taùnh called 'being obedient to karma.' goïi laø phaùp. In hieåu lyù aáy thì moïi hình 3) Voâ Sôû Caàu Haïnh—Not to seek after töôùng hoùa thaønh khoâng. Khoâng nhieãm anything:Ngöôøi ñôøi maõi maõi ñaém meâ, vieäc khoâng tröôùc, khoâng bæ khoâng thöû. Kinh gì cuõng tham tröôùc, theá goïi laø caàu. Baäc trí noùi: 'Phaùp khoâng coù chuùng sanh, haõy lìa ngoä leõ chaân, chuyeån ngöôïc theá tuïc, neân an chuùng sanh caáu. Phaùp khoâng coù töôùng ngaõ, taâm truï nôi voâ vi, thaân hình tuøy nghi maø haõy lìa ngaõ caáu.' Baäc trí ví nhö tin hieåu vaän chuyeån. Muoân vaät ñeàu laø khoâng, coù gì ñöôïc vaäy thì tuøy xöùng theo phaùp maø haønh. vui maø caàu ñöôïc. Heã coù coâng ñöùc thì lieàn Boån theå cuûa phaùp voán khoâng tham laän cho coù haéc aùm ñuoåi theo. ÔÛ laâu trong ba coõi neân daàu ñem thaân maïng vaø cuûa caûi ra maø khaùc naøo nhö trong nhaø löûa. Coù thaân coù boá thí vaãn khoâng hoái tieác. Thaáu roõ ba caùi khoå, ñöôïc gì maø vui? Thoâng suoát ñöôïc vaäy khoâng thì khoâng coøn yû laïi vaø chaáp tröôùc. aét buoâng heát söï vaät, döùt töôøng, chaúng caàu. Chæ caàn gaïn tröø traàn caáu, tuøy nghi maø giaùo Kinh noùi: 'Coøn caàu coøn khoå. Heát caàu môùi hoùa chuùng sanh, nhöng khoâng maéc phaûi ñöôïc vui. Xeùt bieát khoâng caàu môùi thöïc laø hình töôùng, theá töùc laø töï haønh, ñaõ lôïi ngöôøi ñaïo haïnh neân noùi laø haïnh khoâng caàu laïi theâm trang nghieâm ñaïo Boà Ñeà. Boá thí mong—By 'not seeking after anything' is ñaõ vaäy thì naêm ñoä Baùt Nhaõ khaùc cuõng theá. meant this: "Men of the world, in eternal Vì döùt tröø voïng töôûng maø haønh phaùp tu luïc confusion, are attached everywhere to one ñoä, nhöng thaät

khoâng gì goïi laø haønh caû, thing or another, which is called seeking. neân noùi laø haïnh tuøy xöùng theo phaùp—By The wise, however, understand the truth ‘being in accord with the Dharma; is and are not like the vulgar. Their minds meant that the reason in its essence is pure abide serenely in the uncreated while the which we call the Dharma, and that this body turns about in accordance with the reason is the principle of emptines in all laws of causation. All things are empty that is manifested, as it is above and there is nothing desirable and to be defilements and attachments, and as there sought after. Wherever there is nothing is no ‘self’ or ‘other’ in it. Says the sutra: merit of brightness there follows the ‘In the Dharma there are no sentient demerit of darkness. The triple world beings, because it is free from the stains of there one stays too long is like a house on being; in the Dharma there is no Self fire; all that has a body suffers, and who because it is free from the stain of would ever know what is rest? Because selfhood. When the wise understand this the wise are thoroughly acquainted with truth and believe in it, their conduct will this truth, they get neer attached to be in accordance with the Dharma. As the anything that becomes, their thoughts are Dharma in essence has no desire to quieted, they never seek. Says the sutra: possess, the wise are ever ready to ‘Wherever there is seeking, there you practise charity with their body, life, have sufferings; when seeking ceases you property, and they never begrudge, they are blessed. Thus we know that not to never know what in ill grace means. As seek is verily the way to the truth. they have a perfect understanding of the Therefore, one should not seek after threefold nature of emptiness they are anything.” above partiality and attachment. Only because of their will to cleanse all beings

of their stains, they come among them as on the individual practitioner’s good roots of them, but they are not attached to the and conditions. form. This is known as the inner aspect of 2) Nhöõng vò laáy nieäm Phaät laøm chaùnh, tuïng their life. They , however, know also how kinh laøm phuï, goïi laø Giaùo Tònh. Veà phaàn to benefit others, and again how to clarify kinh giaùo, coù ngöôøi thích tuïng kinh Kim the path of enlightenment. As with the Cang hay Di Ñaø; coù vò thích tuïng Hoa virtue of charity, so with the other five Nghieâm hay Phaùp Hoa, hoaëc phaåm Phoå virtues in the Prajnaparamita. That the Moân hay Phoå Hieàn Haïnh Nguyeän chaúng wise practise the six virtues of perfection haïn: The second category comprises those is to get rid of confused thoughts, and yet whose main practice is Buddha Recitation they are not conscious of their doings. This with Sutra Recitation as an ancillary is called ‘being in accord with the practice. They are said to practice Sutra Dharma.’ Recitation-Pure Land. As for the sutras Töù Haïnh Nieäm Phaät: Four practices of chanted, some prefer the Diamond Sutra Buddha Recitation—Sôû thích vaø caên tuùc cuûa or the Amitabha Sutra, while others prefer chuùng sanh vaãn thöôøng sai bieät, cho neân tuy the Avatamsaka Sutra or Lotus Sutra, or ñoàng tu haïnh nieäm Phaät, söï haønh trì khoâng else individual chapters, such as the khoûi coù söï khaùc bieät nhau. Vì theá, treân ñöôøng “Avalokitesvara Chapter” in the Lotus Tònh Ñoä, coå nhaân ñaõ khaùi öôùc chia thaønh boán Sutra (chapter 25), or the Chapter on haïnh laø Thieàn Tònh, Giaùo

Tònh, Maät Tònh vaø Samantabhadra's Practices and Vows in Thuaàn Tònh—Sentient beings usually differ in the Avatamsaka Sutra (chapter 40). preferences and innate capacities. Therefore, 3) Nhöõng vò laáy nieäm Phaät laøm chaùnh, trì chuù although they may engage in the common laøm phuï, ñoù laø tu veà Maät Tònh. Trong söï practice of Buddha Recitation, they are bound trì chuù, moãi ngöôøi laïi öa thích rieâng moãi to differ somewhat in their practice. For this moân ñaø la ni nhö Ñaïi Bi, Chuaån Ñeà, Vaõng reason, ancient masters have summarized four sanh, Coâng Ñöùc Baûo Sôn, Vaên Thuø Nguõ types of practice: Zen-Pure Land; Sutra Thanh thaàn chuù, Luïc Töï Ñaïi Minh chaân Recitation-Pure Land; Esotericism-Pure Land; ngoân, hoaëc caùc ñaø la ni khaùc: The third Exclusive Pure Land Practice. category is composed of those who 1) Nhöõng vò nieäm Phaät laøm chaùnh, tham engage in Buddha Recitation as their thieàn laøm phuï, thuoäc veà haïnh Thieàn Tònh. primary practice and Mantra Recitation as Ñaây cuõng laø loái thieàn tònh song tu, nhöng an ancillary one. They follow the practice laïi laáy söï vaõng sanh Tònh Ñoä laøm yeáu of Esotericism-Pure Land. The mantras ñieåm chung cuoäc, coøn vieäc thaáy taùnh ngoä vary with the practitioner and include such ñaïo chæ thuoäc phaàn tuøy duyeân: The first dharani as the Great Compassion Mantra, category of cultivators comprises those the Thousand-Armed Avalokitesvara who engage primarily in Buddha Dharani, the Rebirth Dharani, etc. Recitation but practice Zen as well. They 4) Nhöõng vò chæ chuyeân nieäm Phaät, khoâng are said to practice Zen-Pure Land, also xen taïp moân naøo khaùc, thuoäc veà caùc haønh called dual practice of Zen and Pure Land. giaû tu haïnh Thuaàn Tònh. Trong ñaây caùc vò Here, rebirth in the Pure Land is the caên cô cao thì theo Thaäp Luïc Quaùn, coøn principal goal, while seeing the True ñaïi ña soá chæ chuyeân veà haïnh trì danh: The Nature and becoming enlightened to the fourth category of cultivators comprises Way is a secondary matter which depends those who practice Buddha Recitation

diligently and exclusively without 2) Hoa Ma Ha Maïn Ñaø La: Sen traéng lôùn— cultivating other methods. Within this Mahamadara—Large white lotuses. group, those of high capacities practice the 3) Hoa Maïn Thuø Sa: Sen ñoû nhoû— sixteen Meditations as taught in the Manjusaka—Small red lotuses. Meditation Sutra, while the great majority 4) Hoa Ma Ha Maïn Thuø Sa: Sen ñoû lôùn— only practice oral recitation of the Mahamanjusa—Large red lotuses. Buddha's name. (B) • Hoøa Thöôïng Thieän Ñaïo chæ daïy chuyeân tu 1) Hoa Phaân Ñaø Lôïi: Sen traéng— nieäm Phaät ñeå tieáp daãn haøng trung vaø haï Pundarika—White lotuses. caên. Ñaây laø loái daïy veà chuyeân tu nieäm 2) Hoa Öu Baùt La: Sen xanh—Utpala—Blue Phaät: The Pure Land Patriarch Shan-Tao lotuses. taught diligent Buddha Recitation alone, 3) Baùt Ñaëc Ma: Sen hoàng—Padma—Red which is designed to help those of limited lotuses. or moderate capacities and belng to the 4) Caâu Vaät Ñaàu: Sen vaøng—Kumuda—exclusive Pure Land practice. Yellow lotuses. • Vónh Minh Thieàn Sö beân Trung Hoa, Töù Hoùa Phaùp: See Töù Voâ Ngaïi. ngoaøi vieäc nieäm möôøi muoân caâu nieäm Töù Hoaëc: See Töù phieàn naõo. Phaät, coøn tu caùc haïnh khaùc, taát caû goàm Töù Hoaèng Theä Nguyeän: Boán phoå nguyeän 108 moân. Loái naày duøng ñeå khuyeán

taán caùc lôùn cuûa Phaät vaø Boà Taùt—The four universal baäc thöôïng thöôïng caên, thuoäc veà “Vieân vows of a Buddha or Bodhisattva (four Tu.”: Master Yung-Ming’s method, magnanimous Vows or four all-encompassing totalling of 108 in all, aims specifically to vows): encourage those of the highest capacity, (A) Theo Phaät Giaùo Ñaïi Thöøa—According to and belongs to the Perfect Practice. the Mahayana Buddhism: Töù Heä Phöôïc: Theo Töông Öng Boä Kinh, 1) Chuùng sanh voâ bieân theä nguyeän ñoä: Phaåm Taàm Caàu, coù boán Heä Phöôïc—According Nguyeän cöùu ñoä heát thaûy chuùng sanh— to The Connected Discourses of the Buddha, Vow to save all living beings without Chapter Esanavaggo (Searches), there are four limits—Sentient beings are numberless knots: (countless), I vow to save them all. 1) Tham Thaân Heä Phöôïc: The bodily knot of 2) Phieàn naõo voâ taän theä nguyeän ñoaïn: covetousness. Nguyeän ñoaïn taän heát thaûy phieàn naõo duïc 2) Saân Thaân Heä Phöôïc: The bodily knot of voïng—Vow to put an end to all passions ill-will. and delusions, though inumerous— 3) Giôùi Caám Thuû Heä Phöôïc: The bodily knot Afflictions (annoyances) are inexhaustible of distorted grasp of rules and vows. (endless), I vow to end (cut) them all. 4) Chaáp Chaân Lyù Heä Phöôïc: Chaáp ñaây laø 3) Phaùp moân voâ löôïng theä nguyeän hoïc: chaân lyù—The bodily knot of adherence to Nguyeän hoïc heát voâ löôïng phaùp moân— dogmatic assertion of truth. Vow to study and learn all methods and Töù Hoa: Boán loaïi hoa—The four divine means without end—Schools and flowers: traditions are manifold, I vow to study (A) them all—The teachings of Dharma are 1) Hoa Maïn Ñaø La: Sen traéng nhoû— boundless, I vow to learn them all. Mandara—Small white lotuses. 4) Phaät ñaïo voâ thöôïng theä nguyeän thaønh: Nguyeän chöùng thaønh Phaät ñaïo voâ

thöôïng—Vow to become perfect in the thoughts: and these thoughts are ‘living supreme Buddha-law—The Buddha-Way beings’ The self-nature of each one of (Truth) is supreme (unsurpassed) , I vow to them must take itself across. That is true complete (realize) it. crossing over. What is meant by ‘the self- (B) Theo Luïc Toå Hueä Naêng—According to nature taking across?’ It is to take across the Sixth Patriarch Hui-Neng: by means of right views the living beings • I vow to take across the limitless living of deviant views, affliction, and delusion beings of my own mind. within your own mind. Once you have • I vow to cut off the inexhaustible right views, use Prajna Wisdom to destroy afflictions of my own mind. the living beings of delusion, confusion, • I vow to study the immeasurable Dharma- and falsehood. Each one takes itself doors of my own nature. across. Enlightenment takes confusion • I vow to realize the supreme Buddha Way across, wisdom takes delusion across, of my own nature. goodness takes evil across. Such crossong 1) Töï taâm chuùng sanh voâ bieân theä nguyeän over is a true crossing. ñoä, töï taâm phieàn naõo voâ bieân theä nguyeän 2) Laïi phieàn naõo voâ bieân theä nguyeän ñoaïn, ñoaïn, töï taùnh phaùp moân voâ taän theä nguyeän ñem töï taùnh Baùt Nhaõ trí tröø hö voïng tö hoïc, töï taùnh Voâ Thöôïng Phaät ñaïo theä töôûng taâm aáy vaäy—Further, ‘I vow to cut nguyeän thaønh.” Naày thieän tri thöùc! Caû off the inexhaustible afflictions.’ That is to thaûy ñaâu chaúng noùi: “Chuùng sanh voâ bieân use the Prajna Wisdom of your own self- theä nguyeän

ñoä, noùi theá aáy, vaû laïi khoâng nature to cast out the vain and false phaûi laø Hueä Naêng ñoä.” Naày thieän tri thöùc! thoughts in your mind. Chuùng sanh trong taâm, choã goïi raèng taâm taø 3) Laïi phaùp moân voâ taän theä nguyeän hoïc, phaûi meâ, taâm cuoáng voïng, taâm baát thieän, taâm töï thaáy taùnh cuûa mình, thöôøng haønh chaùnh taät ñoá, taâm aùc ñoäc, nhöõng taâm nhö theá troïn phaùp, aáy goïi laø chôn hoïc—Further, ‘I vow laø chuùng sanh, moãi ngöôøi neân töï taùnh töï to study the immeasurable Dharma-door.’ ñoä, aáy goïi laø chôn ñoä. Sao goïi laø töï taùnh You must see your own nature and always töï ñoä? Töùc laø trong taâm nhöõng chuùng sanh practice the right Dharma. That is true taø kieán, phieàn naõo, ngu si, meâ voïng, ñem study. chaùnh kieán maø ñoä. Ñaõ coù chaùnh kieán beøn 4) Laïi voâ thöôïng Phaät ñaïo theä nguyeän thaønh, söû duïng trí Baùt Nhaõ ñaùnh phaù nhöõng ñaõ thöôøng hay haï taâm haønh nôi chôn chuùng sanh ngu si meâ voïng, moãi moãi töï chaùnh, lìa meâ, lìa giaùc, thöôøng sanh Baùt ñoä, taø ñeán thì chaùnh ñoä, meâ ñeán thì ngoä Nhaõ tröø chôn tröø voïng, töùc thaáy ñöôïc Phaät ñoä, ngu ñeán thì trí ñoä, aùc ñeán thì thieän ñoä, taùnh, lieàn ngay nôi lôøi noùi, lieàn thaønh Phaät ñoä nhö theá goïi laø chôn ñoä—Good ñaïo, thöôøng nhôù tu haønh, aáy laø phaùp Knowing Advisors, did all of you not just nguyeän löïc--Further, ‘I vow to realize the say, “I vow to take across the limitless supreme Buddha Way,’ and with humble beings? What does it mean? You should mind to always practice the true and remember that it is not Hui-Neng who proper. Separate yourself from both takes them across. Good Knowing confusion and enlightenment, and always Advisors, the ‘living beings’ within your give rise to Prajna. When you cast out the mind are deviant and confused thoughts, true and the false, you see your nature and deceitful and false thoughts, unwholesome realize the Buddha-way at the very thoughts, jealous thoughts, vicious moment it is spoken of. Always be

mindful; cultivate the Dharma that 1) Sinh: Coming into existence. possesses the power of this vow.” 2) Truï: Abiding. Töù Hoái: See Nguõ Hoái (A) boû ñi phaàn ñaàu 3) Dò: Change. (Saùm Hoái)—See Nguõ Hoái (A) and omit the 4) Dieät: Extinction. first. Töù Keát: Samyojana (skt)—Thaân Heä Phöôïc— Töù Hueä: Boán loaïi trí hueä—Four kinds of Theo Thanh Tònh Ñaïo, coù boán maáu keát laøm wisdom: ngaên che söï phaùt trieån. Sôû dó goïi laø keát vì (A) Taùn Tueä—Trí tueä coù ñöôïc töø taùn taâm—chuùng buoäc keát caùi thaân taâm lyù vaøo caùi thaân Wisdom obtained from the scattering vaät lyù—According to The Path of Purification, mind: there are four knots or bonds which hinder free 1) Sinh Ñaéc Tueä: Baåm sinh trí tueä—Wisdom development. They are so called because they received by birth or nature. tie the mental body and the material body. 2) Vaên Tueä: Trí tueä do nghe vaø trau doài maø 1) Tham Keát: The bodily tie of covetousness. coù—Wisdom by hearing or being taught. 2) Saân Keát: The bodily tie of ill-will. 3) Tö Tueä: Trí tueä ñaït ñöôïc do suy tö maø 3) Giôùi Caám Thuû Keát: The bodily tie of coù—Wisdom by thoughts. adherence to rites and rituals. (B) Ñònh Tueä—Trí tueä coù ñöôïc töø ñònh taâm— 4) Taø Giaûi Keát: Cho raèng caùi mình giaûi thích Wisdom obtained from the mind of môùi laø söï thaät—The bodily tie of concentration: misinterpreting (that this only is the truth). 4)

Tu Tueä: Trí tueä do thieàn ñònh maø coù— ** For more information, please see Töù EÁ and Wisdom by dhyana meditation. Töù Phöôïc. Töù Höôùng: Boán Thaùnh quaû trong Tieåu Töù Khí: Töù Ba La Di—Töù Troïng—Töù Cöïc Thöøa—The four stages in Hinayana sanctity: Troïng Caûm Ñoïa Toäi—Boán toäi Ba La Di ñöa 1) Tu Ñaø Hoaøn: Srota-Apanna (skt). ñeán vieäc bò khai töø khoûi giaùo ñoaøn—The four 2) Tö Ñaø Haøm: Sakrdagamin (skt). parajika sins resulting in excommunication— 3) A Na Haøm: Anagamin (skt). See Töù Ñoïa. 4) A La Haùn: Arhan (skt). Töù Khoâ Töù Vinh: Khi Ñöùc Phaät nhaäp dieät, ** For more information please see Töù Thaùnh boán trong taùm caây Ta La bò heùo khoâ, coøn boán Quaû (B). caây khaùc vaãn töôi, ñaây laø daáu hieäu cuûa boán Töù Höõu: See Töù Höõu Vi Töôùng. phaùp bò hoaïi dieät, trong khi boán phaùp khaùc tieáp Töù Höõu Laäu: Four principal poisonous tuïc höng thònh—When the Buddha died, four outflows. of the eight sala-trees surrounding him are said 1) Duïc Laäu: Kama (skt)—Söï ham muoán— to have withered, while the other four Lust. continued in full leaf, a sign that a four 2) Höõu Laäu: Bhava (skt)—Söï baùm víu laáy doctrines were to perish and the other four ñôøi soáng—Clinging to life. were to flourish. 3) Kieán Laäu: Drishti (skt)—Kieán giaûi phaøm (A) Töù Khoâ: Boán phaùp bò hoaïi dieät—The four phu—Ordinary speculation. doctrines that were to perish: 4) Voâ Minh Laäu: Avidya (skt)—Ignorance. 1) Khoå: The suffering. ** For more information, please see Asrava 2) Khoâng: The void. in Sanskrit/Pali-Vietnamese Section. 3) Voâ Thöôøng: Impermanence. 4) Voâ Ngaõ: Impermanence. Töù Höõu Vi Töôùng: Boán loaïi höõu vi töôùng— (B) Töù Vinh: Boán phaùp tieáp tuïc höng thònh—The four forms of activity: The four doctrines (the transcendent

bodhisattva doctrines) that were to meditator who has mastered the fifth fine- flourish: material jhana based on a “kasina” object 1) Thöôøng: Permanence. spreads out the counterpart sign of the 2) Laïc: Joy. “kasina” until it becomes immeasurable in 3) Ngaõ: Personality. extent. The he removes the “kasina” by 4) Tònh: Purity. attending only to the space it pervaded, Töù Khoâng: See Töù Khoâng Xöù. contemplating it as “infinite space.” The Töù Khoâng Ñònh: See Töù Khoâng Xöù. expression “base of infinite space,” strictly speaking, refers to the concept of infinite Töù Khoâng Thieân: See Töù Khoâng Xöù. space which serves as the object of the Töù Khoâng Xöù: Catur-arupya (skt)—Brahmafirst immaterial-sphere consciousness. lokas (skt). This is the state or heaven of boundless Töù Voâ Saéc, Töù Voâ Saéc Giôùi, Töù Khoâng Ñònh, space, where the mind becomes void and hay Töù Khoâng Thieân theo quan ñieåm Phaät vast like space. Existence in this stage Giaùo Ñaïi Thöøa—The four Immaterial or may last 20,000 great kalpas. Formless Heavens, arupa-dhatu, above the Thöùc Voâ Bieân Xöù: Vijnanananantyayatanam eighteen brahmalokas, according to the (skt)—Sau khi ñaït ñöôïc traïng thaùi “Khoâng point of views of Mahayana Buddhism: Voâ Bieân Xöù,” haønh giaû tieáp tuïc gom taâm Khoâng Voâ Bieân Xöù: Akasanantya-yatanam vaøo sô thieàn voâ saéc cho ñeán luùc phaùt trieån (skt)—Hö Khoâng Xöù—Khoâng xöù ñaàu tieân nhò thieàn voâ saéc, hay khi caùi taâm vöôït khoûi trong Töù Khoâng Xöù. Khi caùi taâm ñöôïc caùi khoâng gian voâ bieân maø taäp trung vaøo taùch khoûi caûnh giôùi hình vaø chaát, ñöôïc ñaëc söï voâ bieân cuûa thöùc. Ñaây laø coõi trôøi

voâ taän bieät ñöa thaúng ñeán khoâng gian voâ bieân thì trí nôi maø khaû naêng hieåu bieát vaø thaåm noù ñöôïc goïi laø ñang truù trong khoâng voâ thaáu laø voâ taän. Thoï meänh trong coõi trôøi bieân xöù. Ñeå ñaït ñeán coõi naày, haønh giaû ñaõ naày coù theå keùo daøi ñeán 40.000 ñaïi kieáp— ñaït tôùi taàng thieàn thöù naêm trong saéc giôùi After attaining the state of the base of coù theå trau doài thieàn voâ saéc, baét ñaàu gom infinite space, meditator continues to taâm vaøo ñieåm saùng phaùt ra töø ñeà muïc hay concentrate on this state of “infinite ñoái töôïng (kasina), cho ñeán khi naøo ñieåm space” until he takes as object the saùng aáy lôùn daàn ñeán bao truøm toaøn theå consciousness of the base of infinite khoâng gian. Ñeán ñaây haønh giaû khoâng coøn space, and contemplates it as “infinite thaáy gì khaùc ngoaøi aùnh saùng naày, cuøng consciousness” until the second khaép moïi nôi. Töø ngöõ Khoâng Voâ Bieân Xöù immaterial absorption arises, or when the hay khoâng gian ñaày aùnh saùng naày khoâng mind going beyond infinite space is coù thöïc, khoâng phaûi laø moät thöïc taïi, maø concentrated on the infinitude of chæ laø moät khaùi nieäm (khoâng gian phaùt huy consciousness it is said to be abiding in the töø ñoái töôïng). Ñaây laø coõi trôøi voâ bieân nôi Vijnananantya. This is the state or heaven maø taâm trôû neân vaéng laëng vaø voâ taän nhö of boundless knowledge. Where the hö khoâng. Thoï meänh trong coõi trôøi naày coù powers of perception and understanding theå daøi ñeán 20.000 ñaïi kieáp—The first of are unlimited. Existence in this stage may the four immaterial jhanas. When the last 40,000 great kalpas. mind, separated from the realm of form Voâ Sôû Höõu Xöù: Akincanyatanam (skt)—Ñeà and matter, is exclusively directed towards muïc cuûa taàng thieàn voâ saéc thöù ba laø infinite space, it is said to be abiding in the “khoâng coù gì heát,” nôi ñaây haønh giaû phaûi Akasanantya-yatanam. To reach this, a

chuù yù vaøo söï vaéng maët cuûa “thöùc” trong (intuitive wisdom). Existence in this stage nhò thieàn voâ saéc. Khi maø taâm cuûa haønh giaû may last to 80,000 great kalpas. vöôït khoûi caû caùi caûnh giôùi cuûa thöùc maø Töù khoâng xöù hay boán caûnh trôøi voâ saéc, laø quaû thaáy khoâng coù choã naøo rieâng ñeå truù, thì noù cho nhöõng haønh giaû ñaéc ñöôïc boán baäc ñaït ñöôïc caùi ñònh goïi laø “Khoâng bieát choã thieàn voâ saéc—Four formless realms which naøo ñeå hieän höõu.” Ñaây laø coõi trôøi voâ höõu are the fruits of practitioners who have nôi khoâng coøn söï phaân bieät. Thoï meänh reached the four arupa jhanas: trong coõi trôøi naày coù theå keùo daøi ñeán Khoâng Voâ Bieân Thieân: Akasanancayatana 60.000 ñaïi kieáp—The third immaterial (p)—The infinity of space. attainment has its object the present non-Taâm thieän ñeo níu trong traïng thaùi “khoâng voâ existence or voidness. Meditators must bieân thieân”—Moral or wholesome give attention to the absence of that consciousness dwells in the infinity of consciousness in the second immaterial- space. sphere consciousness. When the mind Thöùc Voâ Bieân Thieân: Vinnanancayatana (p)— going even beyond the realm of The infinity of consciousness. consciousness finds no special resting Taâm thieän ñeo níu trong traïng thaùi “thöùc voâ abode, it acquires the concentration called bieân thieân”—Moral or wholesome “knowing nowhere to be.” This is the state consciousness dwells on the infinity of or heaven of

nothing or non-existence. consciousness. Where the discriminative powers of mind Voâ Sôû Höõu Thieân: Akincannayatana (p)— are subdued. Existence in this stage may Nothingness. last 60,000 great kalpas. Taâm thieän ñeo níu trong traïng thaùi "voâ sôû höõu Phi Töôûng Phi Phi Töôûng Xöù: Naivasam- thieân"—Moral or wholesome jnanasanjnayatanam (skt)—Goïi laø "Phi consciousness dwells on nothingness. Töôûng Phi Phi Töôûng Xöù" vì ôû traïng thaùi Phi Töôûng Phi Phi Töôûng Thieân: N'eva sanna naày, "töôûng" khoâng theå ñöôïc bao goàm maø n'asannayatana (p)—Neither perception, cuõng khoâng theå bò loaïi tröø. maø cuõng khoâng nor non-perception. coù "khoâng töôûng." Baûn chaát cuûa caùi ñònh Taâm thieän ñeo níu trong traïng thaùi "phi töôûng naày laø khoâng ôû trong caûnh giôùi hoaït ñoäng phi phi töôûng thieân"—Moral or cuûa taâm thöùc maø cuõng khoâng ôû ngoaøi caûnh wholesome consciousness dwells in the giôùi aáy. Ñaây laø coõi trôøi voâ töôûng, nôi chæ neither perception nor non-perception. coøn trí tröïc giaùc chöù khoâng coøn suy töôûng Töù Khoå: Boán noãi khoå cuûa con ngöôøi—Four nöõa. Thoï meänh trong coõi trôøi naày coù theå miseries—Four universal sufferings—The four keùo daøi ñeán 80.000 ñaïi kieáp—This fourth afflictions that are the lot of every man: and final immaterial attainment is so 1) Sanh khoå: Birth is suffering. called because it cannot be said either to 2) Giaø khoå: Old age is suffering. include perception or to exclude 3) Bònh khoå: Disease (illness) is suffering. perception. The nature of this 4) Cheát khoå: Death is suffering. concentration is neither in the sphere of ** For more information, please see Baùt Khoå. mental activities nor out of it. This is the Töù Khôûi (Töù AÙi Sanh): Boán thöù laøm khôûi state or heaven of neither thinking nor not daäy aùi duïc cho chö Taêng Ni—Four sources of thinking which may resemble a state of affection for a bhiksu or bhiksuni: intuition. The realm of consciousness or 1) Food: AÊn. knowledge without thought is reached 2) Clothes: Maëc.

3) Bedding: ÔÛ. trong giai ñoaïn naày khoâng thöù gì coù theå 4) Gifts: Quaø caùp. toàn taïi ñöôïc. Ñaây laø giai ñoaïn hoaøn toaøn Töù Kieân Tín: Boán nieàm tin khoâng hoaïi hoaïi dieät—Kalpa of annihilation— dieät—The four firm or indestructible beliefs: Annihilation or the succeeding void, 1) Kieân tín nôi Phaät: Firm belief in the during which nothing exists, or the final Buddha. annihilation. 2) Kieân tín nôi Phaùp: Firm belief in the Law. Töù Kim Cang: The four maharajas—See Töù 3) Kieân tín nôi Taêng: Firm belief in the Order Thieân Vöông. (Sangha). Töù Kinh Veä Ñaø: Boán boä kinh Veä Ñaø ôû AÁn 4) Kieân tín nôi giôùi luaät: Firm belief in the Ñoä—Four Veda Sutras in India—The four commandments. Vedas: Töù Kieáp (Töù Traïng): Theo Caâu Xaù Luaän, 1) Ñoäc Tuïng Veä Ñaø: Goàm nhöõng baøi ca tuïng coù boán traïng thaùi hay boán kieáp, moãi kieáp goàm thaàn thaùnh—Rig Veda. 20 tieåu kieáp qua caùc thôøi kyø thaønh, truï, hoaïi, 2) Ca Vònh Veä Ñaø: Goàm nhöõng baøi ca trong khoâng—According to the Kosa Sastra, there khi haønh leã—Sama Veda. are four kalpas or epochs, or periods of time, 3) Teá Töï Veä Ñaø: Nhöõng baøi nghò thöùc teá each consisting of twenty small kalpas, during leã—Yajur Veda. which worlds go through formation, existing, 4) Nhöông Tai Veä Ñaø: Goàm nhöõng baøi chuù destruction, and annihilation: ñeå caàu nguyeän—Atharva Veda. 1) Thaønh Kieáp:

Vivarta-kalpa (skt)—Thaønh Töù Kính: Theå töôùng boån giaùc coù boán nghóa kieáp goàm 20 tieåu kieáp trong luùc caùc theá töông töï nhö moät caùi kính—The four giôùi vaø chuùng sanh ñöôïc thaønh laäp—Kalpa resemblances between a mirror and the of formation—Formation or completion bhutatathata in the Awakening of Faith: which consists of twenty small kalpas 1) Nhö Thöïc Khoâng Kính (Khoâng Chaân during which worlds and the beings on Nhö): Theå cuûa chaân nhö baûn lai khoâng tòch them are formed. leân moïi voïng töôùng, gioáng nhö khoâng kính 2) Truï Kieáp: Vivarta-siddha (skt)—Truï kieáp lìa moïi theå ngoaïi vaät—The bhutatathata, trong ñoù maët trôøi maët traêng moïc leân, giôùi like the mirror, is independent of all tính phaân bieät, anh huøng khôûi daäy, boán beings. giai caáp ñöôïc thaønh laäp, vaø cuoäc soáng xaõ 2) Nhaân Huaân Taäp Kính (Baát Khoâng Chaân hoäi tieán hoùa—Kalpa of existing—Existing Nhö): Giaùo theå chaân nhö coù ñuû voâ löôïng or abiding or existence, sun and moon rise, ñöùc tính, laø nhaân cuûa tònh phaùp, gioáng nhö sexes are differentiated, heroes arise, four theå tính cuûa göông, coù khaû naêng theå hieän castes are formed, social life evolves. muoân vaïn hình töôïng—The bhutatathata, 3) Hoaïi Kieáp: Samvarta kalpa (skt)—Hoaïi like a mirror, reveals all objects. kieáp goàm 64 tieåu kieáp trong ñoù löûa, nöôùc 3) Phaùp Xuaát Ly Kính (Theå Chaân Nhö): Giaùc vaø gioù taøn phaù taát caû moïi thöù, ngoaïi tröø Töù theå chaân nhö chaân giaùm trong phieàn naõo Thieàn Thieân—Kalpa of destruction or cuûa chuùng sanh, goïi laø Nhö Lai Taïng, nay decay—Destruction consists of sixty-four lìa khoûi moïi tieàm caáu phieàn naõo, thuaàn small kalpas when fire, water and wind nhöùt trong saùng gioáng nhö tònh kính (taám destroy everything except the Fourth göông trong lau chuøi thì saïch buïi baëm)— Dhyana. The bhutatathata, like a mirror, is not 4) Khoâng Kieáp: Samvarta-siddha kalpa hindered by objects. (skt)—Söï huûy dieät keá tieáp bôûi khoâng kieáp,

4) Duyeân Huaân Taäp Kính (Duïng Chaân Nhö): 3) Loaïi Kyù Taâm Thöù Ba—The third way of Luùc giaùc theå chaân nhö lìa khoûi trieàn phöôïc teaching Dhamma in regard to telling of thì coù voâ bieân dieäu duïng, nhöng do huaân thought: Coù loaïi khoâng toû loä baèng hình taäp voïng taâm cuûa chuùng sanh töø beân ngoaøi töôùng, cuõng khoâng toû loä sau khi nghe tieáng hay huaân taäp ngoaïi duyeân nhö göông saùng phaùt ra bôûi nhaân, phi nhaân hay chö Thieân, treân ñaøi maø thu duïng—The bhutatathata, maø töï toû loä sau khi nghe tieáng roõ raøng vaø like a mirror, serves all beings. hôïp lyù, phaùt ra töø söï suy taàm, tö duy—One Töù Kyù: Boán phöông phaùp Phaät traû lôøi caâu tells neither by a visible sign nor by a hoûi—The Buddha's four methods of dealing sound uttered, but by applying one's mind with questions: and attending to something conveyed by 1) Traû lôøi thaúng: Direct answer. sound (the rest remains the same as in Töù 2) Traû lôøi baèng caùch phaân bieät: Kyù Taâm 1). Discriminating answer. 4) Loaïi Kyù Taâm Thöù Tö—The fourth way of 3) Traû lôøi baèng caùch hoûi laïi: Questioning in teaching Dhamma in regard to telling of return. thought: Coù loaïi khoâng töï toû loä baèng hình 4) Giöõ im laëng: Remaining silent. töôùng, cuõng khoâng töï toû loä sau khi nghe Töù Kyù Taâm: Theo Kinh Töï Hoan Hyû trong tieáng phaùt ra töø nhaân, phi nhaân vaø chö Tröôøng Boä Kinh, coù boán loaïi

kyù taâm sai Thieân, cuõng khoâng töï toû loä sau khi nghe khaùc—According to the Sampasadaniya Sutta tieáng roõ raøng vaø hôïp lyù phaùt ra töø söï suy in the Long Discourses of the Buddha, there taàm vaø tö duy, nhöng khi chöùng ñöôïc ñònh, are four ways of teaching Dhamma in regard khoâng taàm, khoâng töù, coù theå bieát ñöôïc taâm to the telling of thought: ngöôøi khaùc vôùi taâm cuûa mình: “Tuøy yù 1) Loaïi Kyù Taâm Thöù Nhaát—The first way of nguyeän hôïp yù haønh cuûa vò naày, vò naày seõ teaching Dhamma in regard to telling of höôùng ñeán taâm naày. Neáu coù toû loä nhieàu ñi thought: Coù haïng töï loä baèng hình töôùng, nöõa, thôøi söï toû loä laø nhö vaäy, khoâng phaûi noùi raèng: “YÙ cuûa ngöôi theá naày, yù cuûa gì khaùc.”—One tells, not by any of the ngöôi laø nhö vaäy, khoâng phaûi gì khaùc.”—above mentioned means in 1, 2, and 3, but One tells by a visible sign by saying: “This when one has attained a state of mental is what you think, this is in your mind, you concentration without thinking and thought is like this.” An however much pondering, by divining another’s thoughts one declares, it is so and not otherwise. in one’s mind, and one says: “As far as so- 2) Loaïi Kyù Taâm Thöù Hai—The second way and-so’s mind-force is directed, so his of teaching Dhamma in regard to telling of thoughts will turn to that thing.” thought: Coù loaïi khoâng töï toû loä baèng hình Töù Laïc Phaùp: See Töù Ñoïa. töôùng, nhöng töï toû loä sau khi nghe tieáng Töù Lieân Hoa: Four kinds of lotus—See Lieân phaùt ra bôûi ngöôøi, phi nhaân, hay chö Hoa. Thieän: “YÙ cuûa ngöôi laø nhö theá, yù cuûa Töù Lieäu Giaûn: ngöôi laø nhö vaäy, taâm cuûa ngöôi laø nhö (A) Boán caùch caân nhaéc trong giaùo töôùng cuûa theá naày. Neáu coù toû loä nhieàu ñi nöõa, thì söï toâng Laâm Teá—A summary of Lin-Chi toû loä laø nhö vaäy, khoâng phaûi gì khaùc.”— school, an offshoot of the Ch’an: One tells not by a visible sign, but through 1) Chuû Quan: Boû ngöôøi chaúng boû caûnh— hearing a sound made by humans, non- Subjective. humans, or devas (the rest remains the 2) Khaùch Quan: Boû caûnh chaúng boû ngöôøi— same as in Töù Kyù Taâm 1). Objective.

3) Caû Chuû Quan laãn Khaùch Quan: Boû caû men; in the future one will become ngöôøi laãn caûnh—Both subjective and Buddha and Patriarch. objective. 4) Voâ Thieàn Voâ Tònh Ñoä, thieát saøng tinh 4) Chaúng Chuû Quan chaúng Khaùch Quan: ñoàng truï. Vaïn kieáp döõ Thieân sanh, moät caù Chaúng boû ngöôøi chaúng boû caûnh—Neither nhôn y hoå (Khoâng Thieàn khoâng Tònh Ñoä, subjective nor objective. giöôøng saét coät ñoàng löûa. Muoân kieáp laïi (B) Trong thôøi Ñaïi Sö Dieân Thoï, ngöôøi ñôøi ngaøn ñôøi, chaúng coù nôi nöông töïa): coøn ñang bò phaân vaân, ngôø vöïc giöõa Thieàn Without Zen and without Pureland, iron toâng vaø Tònh Ñoä, chöa bieát phaûi tu moân beds and copper poles await. In tens and naøo ñeå ñöôïc keát quaû chaéc chaén, neân ngaøi thousands of lifetimes, having nothing to Dieân Thoï ñaõ laøm baøi keä TÖÙ LIEÄU GIAÛN lean on. ñeå so saùnh vôùi Thieàn Toâng—During the Töù Linh: Boán linh vaät—The four time of Den Suu, many Buddhists were supernatural creatures: skeptical and unclear about the 1) Long: Dragon. differences between Zen and Pureland, 2) Laân: Unicorn. not knowing which tradition to practice to 3) Quy: Tortoise. obtain guaranteed results; therefore, Den- 4) Phuïng: Phoenix. Suu wrote a poem entitled “Four Töù Loaïi Chuùng Sanh: See Four

Kinds of Clarifications" to make comparisons. Sentient Beings in English-Vietnamese 1) Höõu Thieàn Voâ Tònh Ñoä, thaäp nhaân cöûu Section. thaùc loä. AÁm caûnh nhöõïc hieän tieàn, mieát Töù Loâ: Boán loaïi hoûa loø hay baøn thôø cuûa Maät nhó tuøy tha khöù (Coù Thieàn khoâng Tònh Ñoä, Giaùo, moãi thöù ñeàu coù hình theå khaùc nhau— möôøi ngöôøi chín laïc ñöôøng. AÁm caûnh khi The four furnaces, or altars of the esoteric cult, hieän ra, chôùp maét ñi theo noù): Having Zen each differing in shape: but not having Pureland, nine out of ten 1) Ñòa Loâ: Loø ñaát hình vuoâng—Earth cultivators will be lost. When life images furnace, square in shape. flash before death, in a split second, must 2) Thuûy Loâ: Loø nöôùc hình troøn—Water follow that karma. furnace, round in shape. 2) Voâ Thieàn Höõu Tònh Ñoä, vaïn tu vaïn nhôn 3) Hoûa Loâ: Loø löûa hình chöõ nhaät—Fire khöù. Ñaûn ñaéc kieán Di Ñaø, haø saàu baát khai furnace, triangular in shape. ngoä (Khoâng Thieàn coù Tònh Ñoä, muoân tu 4) Phong Loâ: Loø gioù hình baùn nguyeät—Wind muoân thoaùt khoå. Vaõng sanh thaáy Di Ñaø, lo furnace, half-moon in shape. gì khoâng khai ngoä): Without Zen but Töù Luaân: Theo Caâu Xaù Luaän, coù töù luaân taïo having Pureland, thousand cultivators, neân theá giôùi—According to the Kosa Sastra, thousand find liberation. Gain rebirth, there are four wheels on which the earth rests: witness Amitabha Buddha, what worry is (A) Ñaïi Ñòa Töù Luaân—The four wheels on there for not becoming awakened! which the earth rests: 3) Höõu Thieàn Höõu Tònh Ñoä, do nhö ñaùi giaùc 1) Hö Khoâng Luaân: The Space wheel. hoã. Hieän theá vi nhaân sö, lai sanh taùc Phaät 2) Thuûy Luaân: The Water wheel—See Thuûy Toå (Coù Thieàn coù Tònh Ñoä, nhö theâm söøng Luaân. maõnh hoå. Hieän ñôøi laøm thaày ngöôøi, veà sau 3) Phong Luaân: The Wind (Air) wheel. thaønh Phaät Toå): Having Zen and having 4) Kim Luaân: The Metal wheel. Pureland, is similar to giving horns to a (B) Boán hình töôïng cuûa töù luaân—Four images tiger. Present life one will be the master of with wheels:

1) Maøu vaøng quan heä tôùi vaøng hay kim Literature. Vasubandhu prefers Vasumitra's loaïi—Yellow associated with metal or opinion (3) as the best of the four arguments gold. though he was not entirely satisfied with it. 2) Maøu traéng vôùi nöôùc: White with water. 1) Luaän chöùng cuûa Phaùp Cöùu, baøn veà sai bieät 3) Maøu ñoû vôùi löûa: Red with fire. giöõa phaåm loaïi hay keát quaû, nhö moät thoi 4) Maøu ñen vôùi gioù: Black with wind. vaøng coù theå ñöôïc laøm thaønh ba thöù ñoà (C) Töù Phaät Luaân—The four dhyani-buddhas: duøng, nhöng moãi thöù vaãn giöõ y baûn chaát 1) Kim Cang Luaân vôùi A Suùc Beä Phaät: cuûa vaøng: Dharmatrata's argument from Vajra-Wheel with Aksobhya Buddha. the difference of kind or result, as a gold 2) Baûo Luaân vôùi Baûo Töôùng Phaät: Ratna- piece may be made into three different Wheel with Ratnasambhava Buddha. articles, yet each retains the real nature of 3) Phaùp Luaân vôùi A Di Ñaø Phaät: Dharma- gold. Wheel with Amitabha Buddha. 2) Luaän chöùng cuûa Dieäu AÂm, baøn veà sai bieät 4) Yeát Ma Luaân vôùi Nam Phaät: töôùng daïng hay kieän toá, nhö cuøng moät Amoghasiddhi. coâng vieäc coù theå ñaït ñeán ñöôïc baèng ba (D) Töù Luaân cuûa Töù Thieân Vöông—The four nhaân coâng khaùc nhau: Shosa's argument wheels of the Cakravartin kings: from the

difference of mark or factor as 1) Kim Luaân (vaøng): Gold wheel. the same service can be obtained from 2) Ngaân Luaân (baïc): Silver wheel. three different employees. 3) Ñoàng Luaân: Copper wheel. 3) Luaän chöùng cuûa Theá Höõu, baøn veà sai bieät 4) Thieát Luaân (saét): Iron wheel. nhieäm vuï hay vò trí, nhö trong keá toaùn, Töù Luaân Vöông: Boán loaïi Töù Thieân cuøng moät con soá coù theå ñöôïc duøng ñeå dieãn Vöông—The four kinds of Cakravartin kings— taû ba giaù trò khaùc nhau, ví duï nhö moät ñôn See Töù Luaân (D). vò soá coù theå laø moät hay chæ cho 10, hay cho Töù Luaän: Boán boä luaän noåi tieáng—The four 100 (1 meùt=10 deci-meùt=100 centi-meùt). famous sastras: Theo luaän chöùng naày thì ta coù theå ñöa ra 1) Trung Quaùn Luaän (boán quyeån): nhieàu giaù trò khaùc nhau cho moãi moät trong Pranyamula-sastratika by Nagarjuna ba thôøi (quaù khöù, vò laïi, vaø hieän taïi): vò lai (Long Thoï), four books. laø giai ñoaïn chöa hieän haønh, hieän taïi laø 2) Baùch Luaän (hai quyeån): Sata-sastra by giai ñoaïn ñang hieän haønh thöïc söï, vaø quaù Devabodhisattva, two books. khöù laø giai ñoaïn maø hieän haønh ñaõ chaám 3) Thaäp Nhò Moân Luaän (moät quyeån): döùt. Do bôûi nhöõng sai bieät veà giai ñoaïn, Dvadasanikaya-mukha-sastra by neân ba thôøi phaân ly roõ reät, vaø taát caû caùc Nagarjuna, one book. phaùp trong ñoù ñeàu laø nhöõng thöïc theå coù 4) Ñaïi Trí Ñoä Luaän (100 quyeån): thöïc. Do ñoù coù coâng thöùc “Tam Theá Thöïc Mahaprajnaparamita-sastra by Nagarjuna, Höõu, Phaùp Theå Haèng Höõu” (ba giai ñoaïn one hundred books. cuûa thôøi gian ñeàu coù thöïc vaø do ñoù thöïc theå cuûa taát caû caùc phaùp ñeàu lieân tuïc laø Töù Luaän Chöùng: Boán luaän chöùng maø ngaøi thöïc höõu): Vasumitra’s argument from the Theá Thaân ñaõ trích daãn töø neàn vaên hoïc Luaän difference of function or position in Taïng. Trong ñoù Theá Thaân taùn ñoàng quan ñieåm accounting where the same numeral may cuûa Theá Höõu (3) laø hôïp lyù nhaát trong soá boán be used to express three different values, luaän chöùng, duø oâng khoâng hoaøn toaøn thoûa maõn for instance, the numeral one may by 1 or vôùi noù—The four arguments which the index of 10 or of 100 (1 meter=10 Vasubandhu quoted from the Exegetic

decimeters=100 centimeters). According dynasty, its doctrines based on those four to this argument, it is possible to give sastras composed by Nagarjuna and different values to each of the three Devabodhisattva. As the Madhyamika School periods of time, the future is the stage is much inclined to be negativistic idealism, which has not come to function, the there arose the more positive Four-Treatise present is the actually functioning stage, School or Shih-Lun which adds a fourth text by and the past is the stage in which the Nagarjuna, namely, the Prajnaparamita Sastra function has come to an end. Owing to the in which we see that he establishes his differences in stages, the three periods are monistic view much more affirmatively than in distinctly separate, and all things or any other text. Because all being from elements in them are real entities. Hence Nagarjuna’s hand, the general trend of the formula: “The three periods of time, metaphysical argument is much the same. are real and so is the entity of all elements However, as the Madhyamika School carried at any instant.” the day, the Four Treatise School gave way to 4) Luaän chöùng cuûa Giaùc Thieân, sai bieät veà

it and soon disappeared from the arena of quan ñieåm hay töông quan; nhö moät ngöôøi Sunyata controversy. ñaøn baø coù theå cuøng moät luùc vöøa laø con gaùi, ** For more information, please see Töù Luaän, laø vôï vaø baø meï, tuøy theo söï töông quan and Tam Luaän Toâng. vôùi meï, vôùi choàng hay vôùi con cuûa mình: Töù Luaät Nguõ Luaän: Boán Luaät Naêm Luaän— Buddhadeva' argument from the The four Vinaya and the five Sastras: difference of view or relation, as a woman (A) Boán Luaät—The four Vinaya or can at once be daughter, wife, and mother disciplinary regulations: according to the relation she holds to her 1) Thaäp Tuïng Luaät: Boä Thaäp Tuïng Luaät mother, her husband, and her child. ñöôïc Ngaøi Phaät Nhöôïc Ñaø La ñôøi Haäu ** For more information, please see Nhaát Taàn dòch ra Hoa Ngöõ goàm 61 quyeån— Thieát Höõu Boä (B). Sarvastivada-version, translated into Töù Luaän Toâng: Töù Luaän Toâng ñöôïc thaønh Chinese in 61 books by Punyatara. laäp vaøo ñôøi nhaø Tuøy, chuû thuyeát döïa treân boä 2) Töù Phaän Luaät: Boä Töù Phaän Luaät ñöôïc Töù Luaän ñöôïc soaïn bôûi Ngaøi Long Thoï vaø Ñeà Ngaøi Phaät Ñaø Da Xaù ñôøi Dieâu Taàn dòch ra Baø Boà Taùt. Vì luùc aáy Tam Luaän Toâng quaù Hoa Ngöõ 60 quyeån—Dharmagupta's thieân troïng veà duy taâm luaän phuû ñònh, neân naûy version, translated into Chinese by leân moät phaùi tích cöïc laø Töù Luaän Toâng, baèng Buddhayasas in 60 books. caùch theâm vaøo moät taùc phaåm thöù tö cuûa Ngaøi 3) Taêng Kyø Luaät: Boä Taêng Kyø Luaät ñöôïc Long Thoï, ñoù laø Ñaïi Trí Ñoä Luaän, trong ñoù Ngaøi Phaät Ñaø Baït Ñaø La ñôøi Ñoâng Taán chuùng ta thaáy raèng oâng thieát laäp quan ñieåm dòch ra Hoa ngöõ, 40 quyeån—Samghika- "Nhaát Nguyeân" cuûa mình moät caùch xaùc quyeát version or Mahasamghika-version, hôn trong baát cöù taùc phaåm naøo khaùc. Vì Tam translated into Chinese in 40 books by Luaän hay Töù Luaän ñeàu töø tay Ngaøi Long Thoï, Buddhabhadra. neân khuynh höôùng toång quaùt cuûa nhöõng luaän 4) Nguõ Boä Luaät: Sa Di Taéc Boä Hoøa Heâ Nguõ chöùng sieâu hình cuõng gaàn gioáng nhau. Tuy Phaàn Luaät (Mahisasaka-nikaya- nhieân, khi Tam Luaän Toâng chieám öu theá hôn, pancavargavinaya)—Boä Nguõ Boä Luaät do Töù Luaän toâng ñaønh nhöôïng boä vaø maát haún Ngaøi Phaät Ñaø Thaäp ñôøi Toáng dòch ra Hoa khoûi moâi tröôøng tranh luaän taùnh khoâng—The ngöõ, 30 quyeån—Mahisasaka-version, Four-Sastra Sect, which formed during the Sui

translated into Chinese in 30 books by Wrong views, or the ilusion of seeing Buddhajiva. things as they seem, not as they really are. (B) Nguõ Luaän—The five sastras: 2) Duïc Löu: Suy töôûng duïc voïng hay caùc 1) Tì Ni Maãu Luaän: hoaëc cuûa duïc giôùi—Desires, or thinking of 2) Ma Ñaéc Laëc Giaø Luaän: desires. 3) Thieän Kieán Luaän: 3) Höõu Löu: Suy töôûng veà söï coù cuûa ñôøi soáng 4) Taùt Baø Ña Luaän: hay uûa baùo sinh töû chaúng maát—Samsaric 5) Minh Lieãu Luaän: existence, or thinking of existence or life. Töù Löïc: 4) Voâ Minh Löu: Suy töôûng meâ muoäi hay voâ (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä minh cuûa tam giôùi—Ignorance, or Kinh, coù boán löïc—According to the Unenlightened thinking or condition. Sangiti Sutta, there are four powers: Töù Ly AÙch: Four unyokings—Theo Kinh 1) Tinh taán löïc: Energy. Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán ly 2) Nieäm löïc:

Mindfulness. aùch—According to the Sangiti Sutta in the 3) Ñònh löïc: Concentration. Long Discourses of the Buddha, there are four 4) Tueä löïc: Wisdom. unyokings: (B) Boán loaïi löïc giuùp ta ñaït ñöôïc giaùc ngoä— 1) Ly Duïc AÙch: Unyoking from sensuality. Four powers for attaining enlightenment: 2) Ly Höõu AÙch: Unyoking from becoming. 1) Töï löïc: Töï mình tinh taán duõng maõnh phaùt 3) Ly Kieán AÙch: Unyoking from wrong taâm Boà Ñeà—Independent personal power. views. 2) Tha löïc: Do löïc giaùo giôùi cuûa ngöôøi khaùc 4) Ly Voâ Minh AÙch: Unyoking from taùc ñoäng vaøo neân phaùt taâm Boà Ñeà— ignorance. Power derived from others. Töù Ma: Trong Phaät giaùo, ma noùi veà nhöõng 3) Nhaân Löïc: Nhôø thieän nghieäp löïc töø quaù chöôùng ngaïi cho vieäc giaùc ngoä. Coù boán loaïi khöù maø ñôøi nay phaùt taâm Boà Ñeà: Power of ma chính—In Buddhism, demons refer to past good karma. obstructions of enlightenment—There are four 4) Phöông Tieän Löïc: Do löïc töø hoaøn caûnh major sources of distraction and delusion: beân ngoaøi hay töø nhöõng phöông tieän thieän 1) Ma nguõ uaån: The demons of the mind- xaûo maø phaùt taâm Boà Ñeà: Power arising body clusters (form, sensation, perception, from environment. condition, consciousness). Töù Löông Döôïc: The four good physicians 2) Ma phieàn naõo: The demons of afflictions. or medicines—See Töù Thaùnh Haønh and Töù Y 3) Ma töû: The demons of death. (A). 4) Ma thieân: The demons of heaven—Wish Töù Löu: Boán doøng suy töôûng, töùc nhöõng thöù to be in the realm of desire and thus phieàn naõo khieán chuùng sanh troâi daïc, chìm blocks transmundane goodness. ñaém trong doøng thaùc luaân hoài sanh töû—Four Töù Ma Thaát: Sima (skt)—Bieät truï cuûa chö currents that carry the thinking along. These Taêng Ni vaø khaùch thaäp phöông—A boundary, are the defilements that sweep away the a separate dwelling or dwellings for monks and wholesome dharmas and cause sentient beings visitors. to drift and drown in the torrential stream of Töù Maõ: Boán loaïi ngöïa ñeå ví vôùi boán loaïi Tyø Samsara: Kheo—Four kinds of horses, likened to four 1) Kieán Löu: Taø kieán hay nhöõng suy töôûng classes of monks: aûo aûnh hay kieán hoaëc cuûa tam giôùi— 1) Loaïi ngöïa hay nhaát: Loaïi cöù theo boùng soi maø dong ruoåi, nhanh chaäm taû höõu tuøy theo

yù chuû—The first ones are those that 1) Höõu Moân: Tam taïng Giaùo cho raèng theá respond to the shadow of the whip. giôùi hieän töôïng coù thaät—The phenomenal 2) Loaïi ngöïa thöù nhì: Roi chaïm loâng ñuoâi, world is real. xeùt yù ngöôøi cöôõi maø theo yù ñoù—The 2) Khoâng Moân: Thoâng giaùo cho raèng theá giôùi second ones are those that respond to the hieän töôïng khoâng coù thaät—The lightest touch of the whip. phenomenal world is unreal. 3) Loaïi ngöïa thöù ba: Roi voït chaïm vöøa phaûi 3) Dieäc Höõu Dieäc Khoâng Moân: Bieät giaùo cho laø laøm theo yù chuû—The third ones are raèng theá giôùi hieän töôïng cuõng laø höõu maø those that respond to the mild application cuõng laø khoâng—The phenomenal world is of the whip. both real and unreal. 4) Loaïi ngöïa thöù tö: Phaûi laáy vuøi saét ñaâm 4) Phi Höõu Phi Khoâng Moân: Vieân giaùo cho vaøo thaân thaáu ñeán taän xöông môùi chòu laøm raèng theá giôùi hieän töôïng chaúng phaûi höõu theo yù chuû—The fourth ones are those maø cuõng chaúng phaûi khoâng—The that need the spur to bite the bone. phenomenal

world is neither real nor Töù Meâ: See Töù Chaáp. unreal. Töù Minh: Four Shingon emblems, aids to ** For more information, please see Yoga-possession by a Buddha or Bodhisattva: Thieân Thai Tam Giaùo. 1) Caâu Minh: A hook, for summoning. Töù Moân Du Quaùn: Ñöùc Phaät Thích Ca khi 2) Taùc Minh (saùch minh): A cord, for leading. coøn laø Thaùi Töû Taát Ñaït Ña, do chôi thaêm boán 3) Toûa Minh: A lock, for firmly holding. cöûa thaønh maø nhìn thaáy boán caûnh khoå—The 4) Linh Minh: A bell, for the resultant joy. four distresses observed during his wandering Töù Minh Gia: Phaùi chính thoáng cuûa toâng by the Buddha when he was a prince: Thieân Thai—Ssu-Ming school in the direct line 1) Sanh: Birth. of T'ien-T'ai. 2) Laõo: Old age. 3) Beänh: Sickness—Diseases. Töù Minh Sôn: Daõy nuùi ôû Ninh Phuï nôi coù theå 4) Töû: Death. thaáy ñöôïc Töù Minh—A mountain range in Ningpo perfecture where the four emblems are Töù Moân Maät Giaùo: Boán giai ñoaïn tu haønh clearly seen: trong Maät toâng—The four stages in esoteric 1) Nhöït Sôn: The Sun. symbolism: 2) Nguyeät Sôn: The Moon. 1) Phaùt Taâm: Xuaát Gia—The stage of 3) Tinh Sôn: The Stars. Initiation. 4) Ñaïi Huøng Tinh Sôn: The Constellations. • Ñoâng Khai: Lieân heä vôùi phöông Ñoâng— Associated with the East. Töù Minh Toân Giaû: Phaùp Tri Leã ñôøi nhaø • Xuaân OÂn: Lieân heä vôùi muøa Xuaân aám aùp— Toáng, ôû nuùi Töù Minh hoaèng truyeàn chaùnh phaùp Associated with the warm season. cuûa toâng Thieân Thai, coù hieäu laø Toân Giaû Töù 2) Tu Haønh: The stage of development. Minh—Chih-Li of the Sung dynasty is known • Nam Tu Haønh: Lieân heä vôùi phöông as the honoured one of the Ssu-Ming. Nam—Associated with the South. Töù Minh Vöông: Boán vò thieân vöông hoä • Thò Haï Nhieät: Lieân heä vôùi muøa Haï noùng phaùp trong caùc töï vieän—The four deva kings nöïc—Associated with the hot season. of the four quarters (guardians in a 3) Boà Ñeà: Giaùc ngoä ñaïo Boà Ñeà—The stage monastery)—See Töù Thieân Vöông. of enlightenment. Töù Moân: Boán moân—The four doors, or • Taây Ngoä: Lieân heä vôùi phöông Taây— schools of thought, or theories: Associated with the West.

• Thu Laõnh Lieân heä vôùi muøa Thu maùt meõ— neân nieäm Phaät caàu sanh veà theá giôùi aáy ñeå Associated with the season of coolness. khoâng coøn bò luaân hoài, möôïn caûnh duyeân 4) Nieát Baøn: The stage of Nirvana. thaéng dieäu ñeå tieáp tuïc tu haønh mau tieán • Baéc Nieát Baøn: Lieân heä vôùi phöông Baéc— leân Phaät quaû. Nieäm Phaät tinh chuyeân cuõng Associated with the North. toû ngoä nhö beân Thieàn toâng, nhöng ñieåm • Nhaäp Ñoâng Haøn: Lieân heä vôùi Ñoâng muøa chaùnh yeáu cuûa moân nieäm Phaät laø caàu vaõng laïnh leõo—Associated with the cold sanh, coøn toû ngoä ñöôïc bao nhieâu cuõng season. thuoäc veà thöù yeáu. Cho neân phaùp Thaät Töù Moân Nieäm Phaät: Four methods of Töôùng Nieäm Phaät luaän veà choã cöùu caùnh Buddha Recitation—Theo Hoøa Thöôïng Thích maø vaãn nhieáp thuoäc Tònh Ñoä. Nhöng neáu Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, nieäm noùi ñeán phöông tieän vaõng sanh thì phaùp Phaät khoâng chæ chuyeân veà mieäng nieäm, maø naày vaãn chöa chính thöùc thuoäc veà Tònh coøn duøng taâm ñeå töôûng nieäm. Cho neân trong Ñoä, nhö yù nghóa trong tam kinh Tònh Ñoä moân nieäm Phaät, ngoaøi phöông phaùp "Trì Danh maø Ñöùc Phaät ñaõ ñeà xöôùng. Coù leõ vì

vaäy Nieäm Phaät" coøn coù ba phaùp moân khaùc— maø chö toå beân Tònh Ñoä toâng chæ ñeà caäp ñeå According to Most Venerable Thích Thieàn cho roäng theâm veà nghóa lyù Tònh Ñoä, maø Taâm in Pure Land Buddhism in Theory and khoâng roäng tuyeân hoùa ñeå khuyeân ngöôøi tu Practice, Buddha Recitation does not consist of chaêng?—'Real Mark' or 'Self-Nature' oral recitation alone, but also includes Buddha Recitation. This entails contemplation and meditation. Therefore, penetrating the Mind's foremost meaning, within the Pure Land School, in addition to oral reciting our own original Buddha Nature. recitation, there are three other methods. They It is to contemplate the Real Mark Dharma are: Body of the Buddhas, resulting in 1) Thaät Töôùng Nieäm Phaät: Thaät töôùng nieäm attainment of True Thusness Samadhi. Phaät laø nhaäp vaøo ñeä nhaát nghóa taâm, nieäm This method is really a Zen practice; taùnh Phaät baûn lai cuûa chính mình. Ñaây however, since the realm revealed by the chính laø quaùn phaùp thaân thaät töôùng cuûa meditational mind is the Pure Land, it also Phaät, keát quaû seõ chöùng ñöôïc 'Chaân Nhö qualifies as a Pure Land practice. This Tam Muoäi.' Phöông phaùp naày thuoäc veà method is not for those of limited or thieàn ñònh, nhöng caûnh giôùi do taâm thieàn moderate capacities. If the practitioner is hieån loä laïi laø 'Tònh Ñoä.' Phaùp naày khoâng not of the highest capacity, he cannot goàm thaâu nhöõng baäc trung hay haï caên, neáu become enlightened and enter into it. For khoâng phaûi laø baäc thöôïng thöôïng caên, taát this reason, few Pure Land teachers khoâng theå ngoä nhaäp. Vì theá trong Tònh Ñoä promote it and the proponents of the Toâng ít coù ngöôøi ñeà xöôùng, maø phaàn method are found chiefly within the Zen hoaèng hoùa laïi thuoäc veà caùc vò beân Thieàn tradition. Incidentally, I would venture to toâng. Theo thieån yù, khi coøn ñi treân ñoaïn say here that while we are still treading ñöôøng haønh trì chöa ñaït ñeán ñòa vò vieân the path of practice, not having reached giaùc, thì taát caû caùc phaùp moân ñeàu laø the sage of Perfect Enlightenment, all phöông tieän, nieäm Phaät cuõng laø phöông Dharma methods are expedients. Buddha tieän, maø tham thieàn cuõng laø phöông tieän. Recitation is an expedient and so is Zen. Theo tam kinh Tònh Ñoä, Ñöùc Thích Toân According to the three Pure Land sutras, môû phöông tieän chæ baøy coõi Cöïc Laïc cuûa Buddha Sakyamuni provided the Ñöùc Phaät A Di Ñaø, khuyeân chuùng höõu tình expedient teaching of the Western Pure

Land, and urged sentient beings to recite perfected, the cultivator will always Amitabha Buddha's name seeking rebirth visualize the Pure Land before him. there. Within this method, they can escape Whether his eyes are open or closed, his Birth and Death, avail themselves of that mind and thoughts are always coursing wonderful, lofty realm to pursue through the Pure Land. At the time of cultivation, and swiftly attain Buddhahood. death, he is assured of rebirth there. The Diligent Buddha Recitation also leads to virtues obtained through this method are Awakening, as in Zen; however, the immense and beyond imagination, but principal goal of the Pure Land School is since the object of meditation is too rebirth in the Land of Ultimate Bliss, profound and subtle, few practictioners while the degree of Awakening achieved can achieve it. This is because, in general, is a secondary consideration. Thus, the the

method presents five difficulties. Very goal of Real Mark Buddha Recitation falls few can avoid all five pitfalls. Thus upon within Pure Land teachings. However, reflection, this method also belongs to the from the standpoint of an expedient category of difficult Dharma doors: leading to rebirth in the Land of Ultimate a) Neáu ñoän caên, taát khoù thaønh töïu: With dull Bliss, it does not trully qualify as a Pure capacities, one cannot easily succeed. Land method within the meaningof the b) Neáu taâm thoâ thieån, taát khoù thaønh töïu: With Three Pure Land sutras taught by Buddha a crude mind, one cannot easily succeed. Sakyamuni. This is, perhaps, the reason c) Neáu khoâng bieát kheùo duøng phöông tieän why Pure Land Patriarchs merely referred xoay chuyeån trong khi tu, taát khoù thaønh to it to broaden the meaning of Buddha töïu: Without knowing how to use Recitation, but did not expound it widely. expedient skillfully and flexibly during 2) Phaùp Quaùn Töôûng Nieäm Phaät: Quaùn töôûng actual practice, one cannot easily succeed. nieäm Phaät laø chieáu theo Kinh Quaùn Voâ d) Neáu ghi nhaän aán töôïng khoâng saâu, taát khoù Löôïng Thoï ñeå quaùn töôûng y baùo chaùnh thaønh töïu: Without the ability to baùo nôi coõi Cöïc Laïc. Trong kinh naày coù remember images clearly, one cannot daïy 16 pheùp quaùn, neáu quaùn haïnh ñöôïc easily succeed. thuaàn thuïc, thì luùc môû maét hay nhaém maét e) Neáu tinh löïc yeáu keùm, taát khoù thaønh töïu: haønh giaû ñeàu thaáy caûnh Cöïc Laïc hieän tieàn, With low energy, one cannot easily taâm thaàn daïo chôi nôi coõi tònh, khi maïng succeed. chung quyeát ñònh seõ vaõng sanh. Coâng ñöùc 3) Quaùn Töôïng Nieäm Phaät: Quaùn töôïng nieäm cuûa phaùp naày lôùn lao khoâng theå nghó baøn, Phaät laø phöông thöùc ñem moät böùc töôïng nhöng vì caûnh quaùn quaù vi teá saâu maàu, Phaät A Di Ñaø ñeå tröôùc maët, ghi nhaän moïi neân ít ngöôøi haønh trì ñöôïc thaønh töïu. Bôûi neùt cuûa böùc töôïng aáy, roài quaùn töôûng cho ñaïi ñeå coù naêm ñieàu khoù, ít coù ngöôøi ñöôïc ñeán khi duø khoâng coù töôïng, luùc môû maét ñaày ñuû, neân pheùp quaùn töôûng naày thuoäc hay nhaém maét ñeàu thaáy hình töôïng Phaät veà moân khoù haønh trì—Contemplation by hieän roõ tröôùc maét. Phöông phaùp naày cuõng Thought Recitation. This entails khoù, vì caàn phaûi coù tinh löïc maïnh, kyù öùc meditation on the features of Buddha saâu, vaø trí phöông tieän kheùo. Ñaõ coù ngöôøi Amitabha and His Land of Ultimate Bliss, aùp duïng caùch thöùc naày, nhöng vì khoâng in accordance with the Meditation Sutra kheùo duøng phöông tieän thay ñoåi, neân bò hö (the sutra teahces a total of 16 hoûa xoâng leân, mang chöùng nhöùc ñaàu khoù contemplations). If this practice is trò. Tuy nhieân, xeùt laïi duøng pheùp quaùn

töôïng ñeå vaõng sanh, khoâng thaáy noùi trong Thích Toân ñaõ ñeà xöôùng, hieän ñang ñöôïc kinh ñieån. Ñaây chæ laø caùch thöùc phuï giuùp thoâng duïng nhöùt—Oral Recitation. In this cho söï trì danh hieäu Phaät, ñeå haønh giaû taâm method, the practitioner recites, aloud or khoâng taùn loaïn, deã ñöôïc chaùnh nieäm maø silently, either “Nam Mo Amitabha thoâi. Neáu ngöôøi tu vôùi loøng thaønh tín, cuõng Buddha” or “Amitabha Buddha.” The coù theå ñöôïc caûm öùng, tieâu toäi nghieäp sanh short form (Amitabha Buddha) has the phöôùc hueä, töø nôi hình töôïng giaû maø thaáy advantage of easily focussing the ñöôïc Phaät töôùng thaät vaø ñöôïc

vaõng sanh— cultivator's mind, while the longer version Contemplation of an Image Recitation. In facilitates development of a truly earnest, this method, the practictioner faces a respectful mind conducive to a response. statue of Amitabha Buddha and impresses This method, taught by Sakyamuni all the features of that statue in his Buddha in the Shorter Amitabha Sutra, is memory, contemplating to the point the dominant form of Pure Land practice where, even in the absence of a statue, at the present time. and whether his eyes are open or closed, ** For more information, please see Thaäp he clearly sees the image of Amitabha Chuûng Trì Danh. Buddha. This method is also difficult, Töù Moân Tam Muoäi: See Töù Chuûng Tam because it requires a great deal of energy, Muoäi. a faithful memory and skillful use of Töù Moân Tri Kieán Phaät: Four divisions of expedients. There are cases of individuals the Enlightened Knowledge—Theo Kinh Phaùp who have practiced it in an inflexible way Baûo Ñaøn, Luïc Toå Hueä Naêng ñaõ daïy: "Naày and have developed headaches difficult to thieän tri thöùc! Neáu hay nôi töôùng maø lìa töôùng, cure. Moreover, upon examination, this nôi khoâng maø lìa khoâng thì trong ngoaøi chaúng method of seeking rebirth in the Pure meâ. Neáu ngoä ñöôïc phaùp naày, moät nieäm taâm Land is not mentioned in the Buddhist khai, aáy laø khai Tri Kieán Phaät. Phaät töùc laø sutras. It is merely a technique to assist in giaùc, phaân laøm boán moân: Khai giaùc tri kieán, thò the practice of Buddha Recitation, so that giaùc tri kieán, ngoä giaùc tri kieán, nhaäp giaùc tri the practitioner can harness his mind and kieán. Neáu nghe khai thò lieàn hay ngoä nhaäp töùc achieve right thought. Still, if we practice laø giaùc tri kieán, chôn chaùnh xöa nay maø ñöôïc this method in a pure, devoted frame of xuaát hieän. Caùc oâng deø daët chôù hieåu laàm yù kinh, mind, we can obtain a response, eradicate nghe trong kinh noùi khai thò ngoä nhaäp roài töï our bad karma, develop virtue and cho laø Tri Kieán cuûa Phaät, chuùng ta thì voâ phaàn. wisdom, and, through an illusory statue of Neáu khôûi caùi hieåu naày töùc laø cheâ bai kinh, huûy Amitabha Buddha, awaken to His True baùng Phaät vaäy. Phaät kia ñaõ laø Phaät roài, ñaõ ñaày Marks and achieve rebirth in the Pure ñuû tri kieán, caàn gì phaûi khai nöõa. Nay oâng phaûi Land. tin Phaät tri kieán ñoù chæ laø töï taâm cuûa oâng, laïi 4) Trì Danh Nieäm Phaät: Trì danh nieäm Phaät khoâng coù Phaät naøo khaùc; vì taát caû chuùng sanh laø phöông phaùp nieäm ra tieáng hay nieäm töï che phuû caùi quang minh, tham aùi traàn caûnh, thaàm boán hoaëc saùu chöõ hoàng danh "Nam ngoaøi thì duyeân vôùi ngoaïi caûnh, trong taâm thì Moâ A Di Ñaø Phaät." Trì boán chöõ "A Di Ñaø laêng xaêng, cam chòu loâi cuoán, lieàn nhoïc Ñöùc Phaät" ñöôïc ñieåm lôïi laø deã nhieáp taâm; neáu Theá Toân kia töø trong tam muoäi maø daäy, duøng trì ñuû saùu chöõ thì ñöôïc ñieåm lôïi laø deã phaùt bao nhieâu phöông tieän noùi ñeán ñaéng mieäng, khôûi söï kính thaønh cô caûm. Phöông phaùp khuyeân baûo khieán caùc oâng buoâng döùt chôù naày trong Kinh Phaät Thuyeát A Di Ñaø, Ñöùc höôùng ra ngoaøi tìm caàu thì cuøng Phaät khoâng

hai, neân noùi khai Phaät tri kieán. Toâi cuõng vision, what is the use of his opening to it khuyeân taát caû caùc ngöôøi neân thöôøng khai tri again? You should now believe that the kieán Phaät ôû trong taâm cuûa mình. Ngöôøi ñôøi do Buddha's knowledge

and vision is simply your taâm taø, ngu meâ taïo toäi, mieäng thì laønh taâm thì own mind, for there is no other Buddha. But, aùc, tham saân taät ñoá, sieåm nònh, ngaõ maïn, xaâm because living beings cover their brilliance phaïm ngöôøi haïi vaät, töï khai tri kieán chuùng with greed and with the love or states of sanh. Neáu ngay chaùnh taâm, thöôøng sanh trí defilement, external conditions and inner hueä, quaùn chieáu taâm mình, döøng aùc laøm laønh, disturbance make slaves of them. That troubles aáy laø töï khai tri kieán Phaät. Caùc oâng phaûi moãi the World-Honored One to rise from Samadhi, nieäm khai tri kieán Phaät, chôù khai tri kieán and with various reproaches and expedients, chuùng sanh. Khai tri kieán Phaät töùc laø xuaát theá, he exhorts living beings to stop and rest, not to khai tri kieán chuùng sanh töùc laø theá gian. Neáu seek outside themselves, and to make oâng chæ nhoïc nhaèn chaáp vieäc tuïng nieäm laøm themselves the same as he is. That is called coâng khoùa thì naøo khaùc con traâu ly meán caùi ‘Opening the knowledge and vision of the ñuoâi cuûa noù!”—According to the Dharma Buddha.’ I, too, am always exhorting all Jewel Platform Sutra, the Sixth Patriarch people to open to the knowledge and vision of taught: “Good Knowing Advisors! If you can the Buddha within their own minds. The mind live among marks and yet be seaprate from it, of worldly people are deviant. Confused and then you will be confused by neither the deluded, they commit offenses. Their speech internal nor the external. If you awaken to this may be good, but their minds are evil. They Dharma, in one moment your mind will open are greedy, hateful, envious, given over to enlightenment. The knowledge and vision of flattery, deceit, and arrogance. They oppress the Buddha is simply that. The Buddha is one another and harm living creatures, thus enlightenment. There are four divisions: they open not the knowledge and vision of 1) Opening to the enlightened knowledge Buddha, but that of living beings. If you can and vision; with an upright mind constantly bring forth 2) Demonstrating the enlightened knowledge wisdom, contemplating and illuminating your and vision; own mind, and if you can practice the good and 3) Awakening to the enlightened knowledge refrain from evil, you, yourself will open to and vision; and the knowledge and vision of the Buddha. In 4) Entering the enlightened knowledge and every thought you should open up the vision. knowledge and vision of the Buddha; do not If you listen to the opening and demonstrating open up to the knowledge and vision of living of the Dharma, you can easily awaken and beings. To be open to the knowledge and enter. That is the enlightened knowledge and vision of the Buddha is transcendental; to be vision, the original true nature becoming open to the knowledge and vision of living manifest. Be careful not to misinterpret the beings is mundane. If you exert yourself in Sutra by thinking that the opening, recitation, clinging to it as a meritorious demonstrating, awakening, and entering of exercise, how does that make you different which it speaks is the Buddha’s knowledge and from a yak who loves his own tail?” vision and that we have no share in it. To Töù Nghi: Theo Thöôïng Toïa Thích Haûi Quang explain it that way would be to slander the trong Thô Gôûi Ngöôøi Hoïc Phaät, coù boán thöù Sutra and defame the Buddha. Since he is nghi—According to Venerable Thích Haûi already a Buddha, perfect in knowledge and

Quang in the Letters to Buddhist Followers, • Nghi raèng thaân do phaùp hay do chaúng phaûi there are four types of doubts: phaùp taïo ra—Doubting that the body was 1) Nghi veà Thaân—Doubts of the body: created by dharma or not dharma. a) Nghi raèng trong quaù khöù mình ñaõ töøng coù • Nghi raèng thaân naày do nghieäp hay chaúng thaân hay khoâng?—Doubting that whether do nghieäp taïo ra—Doubting that this body in the past one had a body or not? was created by karma or not karma. b) Nghi raèng trong hieän taïi thaân naày coù thaät • Nghi raèng thaân naày do phieàn naõo taïo ra— söï hieän höõu hay khoâng?—Doubting that Doubting that this body was created by whether at the present this body really afflictions. exists or not? • Nghi raèng thaân naày coù phaûi do cha meï taïo c) Nghi raèng trong töông lai coù ñaàu thai hay ra hay khoâng—Doubting that whether this khoâng?—Doubting that whether in the body was created by parents or not. future one will have another body or not 3) Nghi veà Ngaõ—Doubts of Self: (one will be reincarnated or not)? a) Nghi raèng Ngaõ töø ñaâu sanh ra vaø seõ ñi veà d) Nghi raèng trong quaù khöù vaø vò lai thaân ta ñaâu?—Doubting where does the Self laø nam hay nöõ?—Doubting that in the past come from and where will it go? and in the future, whether one will have a b) Nghi raèng neáu coù caùi Ngaõ, thì Ngaõ aáy laø male's or female's body? saéc hay chaúng phaûi saéc?—Doubting if 2) Nghi veà Maïng-Doubts of Life: there is a Self, then does that Self have a) Nghi raèng coù thaân coù maïng hay coù thaân form or doesn't have form? khoâng maïng?—Doubting that whether c) Nghi raèng neáu coù Ngaõ thì caùi Ngaõ aáy laø there is life and body or there is body but töông hay chaúng phaûi laø töông?— no life? Doubting if there is Self, then does that b) Nghi raèng thaân cuøng maïng naày laø thöôøng Self have characteristics or doesn't it have hay voâ thöôøng?—Doubting that life and characteristics? body are permanent or impermanent? d) Nghi raèng caùi Ngaõ ôû trong thaân hay ôû c) Nghi raèng thaân cuøng maïng naày do ai taïo ngoaøi thaân?—Doubting whether the Self ra?—Doubting about who created this life exists within the body or outside the body? and body, such as: e) Nghi raèng caùi Ngaõ ôû trong taâm hay ôû trong • Trôøi Töi Taïi taïo ra?—Was created by maét?—Doubting whether the Self exists Isvaradeva (God of Free-Will). within the mind or within the eyes? • Theo luaät tieán hoùa taïo ra—Was created f) Nghi raèng caùi Ngaõ ôû ñôøi quaù khöù thuoäc through time or evolution. gioáng naøo (laø thuù, hay laø ngöôøi vaø noù haønh • Töi nhieân sanh ra—Was naturally created. xöû ra sao)?—Doubting about what type of • Do ñôøi taïo ra—Was created by the nature the Self in the past (was it an animal, a of life. human, and how did it behave, etc)? • Do caùt buïi taïo ra. Nghi raèng neáu thaân naày g) Nghi veà caùi Ngaõ ñôøi vò lai thuoäc gioáng khoâng do caùt buïi taïo ra thì taïi sao khi tan naøo?—Doubting about what will be the raõ roái thì thaân aáy laïi hoaøn veà caùt buïi— type of the Self in the future? Was created from the soil. Doubting that 4) Nghi veà Toäi—Doubts about if the body was not formed from the soil, Transgressions: then how come once it deteriorates it a) nghi raèng saùt sanh coù phaïm toäi hay returns to the soil? khoâng?—Doubting if killing living things

(animals) is considered transgressions or sangiti Sutta in the Long Discourses of the not? Buddha, there are four kinds of resolve: b) Nghi raèng uoáng röôïu hay nhöõng chaát cay 1) Tueä Thaéng Xöù: Gaining wisdom. ñoäc coù phaïm hay khoâng phaïm toäi?— 2) Ñeá Thaéng Xöù: Gaining truth. Doubting if drinking alcohol or other 3) Xaû Thaéng Xöù: Gaining relinquishment. substances is considered a transgression or 4) Chæ Töùc Thaéng Xöù: Gaining tranquility. not? Töù Nguyeät: Asadha (skt)—Thaùng thöù tö— c) Nghi raèng toäi ta töï taïo hay vì ngöôøi khaùc The fourth month. maø gaây taïo?—Doubting one's Töù Nguyeät Baùt Nhaät: Ngaøy taùm thaùng tö, transgressions are created by the ngaøy Ñaûn Sanh cuûa Ñöùc Phaät—The eighth of individual or created by someone else? the fourth moon, the Buddha's birthday. d) Nghi raèng neáu gaây taïo toäi roài thì thaân naày Töù Nhaõn: Boán löïc thò giaùc cuûa chö Boà Taùt, seõ thoï baùo hay Ngaõ naày seõ thoï baùo?— cuõng gioáng nhö Nguõ Nhaõn ngoaïi tröø phaàn cuoái Doubting if transgressions are created will cuøng laø Phaät Nhaõn—The four powers of sight one reap the retribution or will the Self of Bodhisattvas. They are similar to the that reap those retributions? (five powers of sight of) a Buddha, except the Töù Nghieäp: Four kinds of kamma—Theo last one, the Buddha-eye—See Nguõ Nhaõn. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Töù Nhaân Duyeân: Theo Kinh Laêng Giaø, coù boán loaïi nghieäp—According to the Sangiti boán nhaân duyeân—According to the Sutta in the Long Discourses of the Buddha, Lankavatara Sutra, there are four Causations there are four kinds of kamma: (Hetupratyaya): 1) Haéc Nghieäp Haéc Baùo: Kanha-vipakam 1) Nhaân Duyeân: Hetupratyaya-hetu (skt)— (p)—Black kamma, or evil deeds with Luaät toång quaùt veà nhaân duyeân—The black results. general law of causation. 2) Baïch Nghieäp Baïch Baùo: Sukka-vipakam 2) Thöù Ñeä Duyeân: Samanantara-hetu (skt)— (p)—Bright kamma with bright result. Ñeä Voâ Giaùn Duyeân—Ñieàu kieän ñieàu 3) Haéc Baïch Nghieäp, Haéc Baïch Baùo: Kanha- ñoäng söï dieãn tieán cuûa caùc söï kieän—sukka-vipakam (p)—Black-and-bright Condition governing the succession of kamma with black-and-bright result. events. 4) Phi Haéc Phi Baïch Nghieäp, Phi Haéc Phi 3) Sôû Duyeân Duyeân: Alambana-hetu (skt)— Baïch Baùo, ñöa ñeán söï taän dieät caùc nghieäp: Ñieàu kieän trôû thaønh moät ñoái töôïng cuûa Akanham-asukkam (p)—Kamma that is nhaän thöùc—Condition becoming an object neither black nor bright, with neither black of cognition. nor bright result, leading to the destruction 4) Taêng Thöôïng Duyeân: Karana-hetu (skt)— of kamma. Ñieàu kieän toái cao—The supreme Töù Ngung Töù Haïnh Boà Ñoùa: Boán vò nöõ thò condition. giaû cuûa Ngaøi Ñaïi Nhaät Nhö Lai treân Kim Cang Töù Nhaân Quaùn Theá: Boán haïng ngöôøi quaùn Giôùi—The four female attendants on saùt veà theá gian hay boán caùch nhìn veà nhaân Vairocana in the Vajradhatu—See Töù Ba La theá—The world from four points of view: Maät Boà Taùt. 1) Phaøm phu höôûng thuï voâ taâm chaúng chuùt Töù Nguyeän: Töù Thaéng Xöù—Four kinds of giaùc tri: Men thoughtlessly view the world resolve—Theo Kinh Phuùng Tuïng trong Tröôøng as pleasure place to live. Boä Kinh, coù boán nguyeän—According to the 2) Thanh vaên Duyeân giaùc nhìn theá gian khoù chòu nhö nhìn caên nhaø löûa ñang röïc chaùy:

Sravakas and pratyeka-buddhas uneasily 3) Nhaân Nhaát: Ngöôøi chæ y theo Phaät tri kieán view the world as a burning house. maø tu haønh, ngöôøi ñoù chæ laø Boà Taùt—Its 3) Boà Taùt nhìn theá gian laø khoâng nhö moät men all and only as bodhisattvas. ñoùa hoa troáng roãng hay hoa khoâng: 4) Lyù Nhaát: Lyù sôû chöùng chæ laø moät lyù thöïc Bodhisattvas view the world as an empty töôùng cuûa caùc phaùp—Its one ultimate truth flower. of the reality of all existence. 4) Giaùc taâm töùc Phaät (chö Phaät quan saùt thaáy Töù Nhaät: Catvarah-suryah (skt)—Boán maët tam giôùi chæ laø taâm): Buddhas view the trôøi (trong Phaät giaùo)—The four suns (in world as mind (all things being for or of Buddhism): intelligent mind). 1) Maõ Minh Boà Taùt: Asvaghosa. Töù Nhaäp Thai: Four ways of descent into the 2) Ñeà Baø Boà Taùt: Devabodhisattva. womb—Theo Kinh Phuùng Tuïng trong Tröôøng 3) Long Thoï Boà Taùt: Nagarjuna. Boä Kinh, coù boán caùch nhaäp thai—According to 4) Cöu Ma La Baït Ñaø: Kumaralabdha. the Sangiti Sutta in the Long Discourses of the Töù Nhieáp Boà Taùt: Töù Chuùng Boà Taùt—Chæ Buddha, there are four ways of descent into boán vò Boà Taùt trong Kim Cang Giôùi vôùi boán the womb: ñöùc hoùa tha —The four Bodhisattvas in the 1) Khoâng tænh giaùc nhaäp maãu thai, khoâng tænh Vajradhatu whose office is to convert or giaùc truù maãu thai, khoâng tænh giaùc xuaát transform the living: maãu thai: One descends into the mother’s 1) Kim Cang caâu Boà Taùt: The Bodhisattva womb unknowing, stays there unknowing, with the Hook. and leaves it unkmowing. 2) Kim Cang Saùch Boà Taùt: The Bodhisattva 2) Tænh giaùc nhaäp maãu thai, khoâng tænh giaùc with the Rope. truù maãu thai, khoâng tænh giaùc xuaát maãu 3) Kim Cang Toûa Boà Taùt: The Bodhisattva thai: One enters the womb knowing, stays with the Chain. there unknowing, and leaves it unknowing. 4) Kim Cang Kinh Boà Taùt: The Bodhisattva 3) Tænh giaùc nhaäp maãu thai, tænh giaùc truù maãu with the Bell. thai, khoâng tænh giaùc xuaát maãu thai: One Töù Nhieáp Phaùp: Catvari-samgraha-vastuni enters the womb knowing, stays there (skt)—Boán phaùp ñeå daãn daét chuùng sanh—Four knowing, and leaves it unknowing. elements of popularity—Four ways of leading 4) Tænh giaùc nhaäp maãu thai, tænh giaùc truù maãu human beings to emancipation. Also called thai, tænh giaùc xuaát maãu thai: One enters four means of integration, four integrative the womb knowing, stays there knowing, methods, four means of integration, four leaves it knowing. attractions, four Dharmas of attraction, or four Töù Nhaát: Theo toâng Thieân Thai giaûi thích qua all-embracing virtues—Töù nhieáp phaùp laø cöûa Kinh Phaùp Hoa, coù boán thöù duy nhaát— ngoõ vaøo haøo quang cuûa chö phaùp, vì khi soáng According to the T’ien-T’ai sect in the Lotus vôùi töù nhieáp phaùp chuùng ta bieát chaáp nhaän tha sutra, there are four “ones” or four kinds of nhaân vaø sau khi giaùc ngoä boà ñeà, chuùng ta saún unity: saøng chia xeû vôùi tha nhaân nhöõng gì mình chöùng 1) Giaùo Nhaát: Giaùo thuyeát chæ duy coù Nhaát ngoä (ñaây laø boán pheùp maø chö Phaät vaø chö Boà Phaät Thöøa—Its teaching of one vehicle. taùt tuøy duøng ñeå thaâu nhieáp laáy caùi taâm cuûa 2) Haønh Nhaát: Chæ chuyeân nhaát thöïc haønh chuùng sanh, laøm cho hoï thaân aùi vôùi mình ñeå theo Boà Taùt ñaïo—Its sole bodhisttva mình coù cô hoäi daïy ñaïo lyù cho hoï)—The four

procedures. elements of sociability is a gate of Dharma illumination; for with them we accept all living

beings and after we have attained the truth of • Vò Tyø Kheo tu taäp duïc thaàn tuùc, caâu höõu bodhi, we bestow upon all living beings the vôùi tinh taán thöïc hieän Duïc Thieàn Ñònh— Dharma: Strong aspiration or will—Sufficience of 1) Boá Thí Nhieáp: Dana (skt)—Charity—Cho desire—Strong aspiration—Intensive nhöõng thöù maø ngöôøi khaùc caàn (chuùng sanh longing. Here a monk develops naøo thích cuûa thì thí cuûa, chuùng sanh naøo CONCENTRATION OF INTENTION thích phaùp thì thí phaùp) haàu giuùp hoï coù accompanied by effort of the will power. ñöôïc yeâu thöông vaø hieåu thoâng chaân lyù— 2) Nieäm Nhö YÙ Thaàn Tuùc (Taâm Thaàn Tuùc): Giving, charity, or generosity—Giving Citta-rddhi-pada (skt). unsparingly what others need in order to • Mong muoán ghi nhôù phaûi thöïc haønh chaùnh lead them to love and receive the truth. phaùp: Endeavor to remember to practice 2) AÙi Ngöõ Nhieáp: Priyavacana (skt)—Kindly correct dharmas. talk—Tuøy theo caên taùnh cuûa chuùng sanh • ÔÛ ñaây vò Tyø Kheo tu taäp taâm thaàn tuùc caâu maø duøng lôøi leõ toát laønh ñeå daãn daét hoï vaøo höõu vôùi tinh taán thöïc hieän Taâm Thieàn con ñöôøng ñaïo ñöùc—Kind speech, or Ñònh—Intense concentration or pleasant words—Affectionate speech— thoughts—Sufficience of concentration— Kind communication—Kind words which Intense concentration—Memory or help beings love and receive the truth. intense holding on to the position reached. 3) Lôïi Haønh Nhieáp: Artha-carya (skt)— Here a monk develops concentration of Useful deeds—Khôûi thieän haønh veà thaân consciousness accompanied by effort of khaåu yù ñeå laøm lôïi cho ngöôøi khaùc ñeå hoï the thought power. nhieáp thuï chaân lyù—Beneficial action— 3) Tinh Taán Nhö YÙ Thaàn Tuùc (Caàn Thaàn Useful conduct, or beneficial action— Tuùc): Virya-rddhi-pada (skt). Conduct profitable to others—Beneficial • Tinh taán thöïc chöùng thaàn thoâng: Effort to conduct which helps others love and realize magic. receive the truth. • ÔÛ ñaây vò Tyø Kheo tu taäp caàn thaàn tuùc caâu 4) Ñoàng Söï Nhieáp: Samana-arthata (skt)— höõu vôùi tinh taán thöïc hieän Tinh Taán Thieàn Engaging in the same work—Tuøy söï öa Ñònh—Vigor or exertion—Sufficience of thích cuûa chuùng sanh maø cuøng hôïp taùc laøm energy—Vigor—Intensified effort. Here a vieäc vôùi nhau ñeå giuùp daãn daét hoï ñi vaøo monk develops concentration of energy chaân lyù—Cooperation, or comaradeship accompanied by strenuous efforts. and accommodation—Like work—Sharing 4) Tö Duy Nhö YÙ Thaàn Tuùc (Quaùn Thaàn a common aim—Cooperation with and Tuùc): Mimamsa-rddhi-pada (skt). adaptation of oneself to others, to lead • Mong muoán nhieáp taâm vaøo moät ñeà muïc: them into the truth. Meditation on one subject. Töù Nhö Thöïc Quaùn: A meditation method • ÔÛ ñaây vò Tyø Kheo tu taäp quaùn thaàn tuùc on the four good roots—See Töù Thieän Caên. caâu höõu vôùi tinh taán thöïc hieän Tö Duy Töù Nhö YÙ Tuùc: Rddhipada (skt)—Iddhipada Thieàn Ñònh—Intense contemplation or (p)—Töù Thaàn Tuùc—Boán ñieàu neân bieát ñuû— meditation—Investigation—Suffience of Four Sufficiences: contemplation—The state of dhyana— 1) Duïc Nhö YÙ Thaàn Tuùc: Duïc Thaàn Tuùc: Intense

contemplation. Here a monk Chanda-rddhi-pada (skt). develops concentration of investigation • Mong muoán phaùt trieån thaàn thoâng nhö yù: accompanied by effort of deep thinking. Desire to develop magic.

Töù Nieäm Chaâu: Boán loaïi nieäm chaâu—The rivers, and political systems, are four classes of “prayer-beads.” constantly changing from moment to 1) Haï phaåm: Lower, numbering 27. moment. This is called impermanence in 2) Trung phaåm: Middle, numbering 54. each moment. Everything passes through a 3) Toái thaéng phaåm: Superior, numbering 108. period of birth, maturity, transformation, 4) Thöôïng phaåm: Most superior, numbering and destruction. This destruction is called 1.080. impermanence in each cycle. To see the Töù Nieäm Truù: The four basic subjects of impermanent nature of all things, we must Buddhist meditation—Theo Thieàn Sö Thích examine this closely. Doing so will Nhaát Haïnh trong phaàn giaûi Kinh Baùt Ñaïi Nhaân prevent us from being imprisoned by the Giaùc, thì ñoaïn kinh noùi veà ñieàu giaùc ngoä thöù things of this world. nhaát laø ñoaïn kinh thuyeát minh veà pheùp “Töù 2) Khoå Khoâng: Ngöôøi AÁn Ñoä xöa coù quan Nieäm Truù.” Töù nieäm truù laø boán pheùp thieàn nieä m veà töù ñaïi, cho raèng baûn chaát cuûa söï quaùn caên baûn cuûa ñaïo Phaät, laø söï nhôù nghó vaät laø ñaát hay yeáu toá raén chaéc, nöôùc hay thöôøng tröïc veà boán ñaëc tính cuûa thöïc höõu: voâ yeáu toá löu nhuaän, löûa hay yeáu toá nhieät thöôøng, khoå khoâng, voâ ngaõ vaø baát tònh. Neáu löôïng, vaø gioù hay yeáu toá naêng löïc, goïi chuùng ta bieát quaùn saâu vaøo nhöõng thöù naày moät chung laø töù ñaïi. Baäc giaùc ngoä thaáy raèng vì caùch caàn maãn thì coù theå daàn daàn thoaùt ly ñöôïc söï vaät laø do töù ñaïi keát hôïp, cho neân khi coù theá giôùi sinh töû—According to Zen Master söï ñieàu hoøa cuûa töù ñaïi thì coù söï an laïc, Thích Nhaát Haïnh in the explanation of the first coøn khi thieáu söï ñieàu hoøa aáy thì coù söï Awakening in the Sutra On The Eight thoáng khoå. Vaïn vaät vì do töù ñaïi keát hôïp, Realizations of the Great Beings, the first khoâng phaûi laø nhöõng caù theå toàn taïi vónh awakening explains and clarifies the four basic cöõu, cho neân vaïn vaät coù tính caùch hö subjects of Buddhist meditation: huyeãn, troáng roãng. Vaïn vaät vì voâ thöôøng, impermanence, suffering, no-self, and neân khi bò raøng buoäc vaøo vaïn vaät, ngöôøi ta impurity. If we always remember and meditate cuõng bò söï voâ thöôøng laøm cho ñau khoå. on these four principles of reality, we will Vaïn vaät vì troáng roãng cho neân khi bò raøng gradually be released from the round of birth buoäc vaøo vaïn vaät, ngöôøi ta cuõng bò söï and death (samsara). troáng roãng laøm cho ñau khoå. Nhaän thöùc 1) Voâ Thöôøng hay baûn chaát voâ thöôøng cuûa ñöôïc söï coù maët cuûa khoå ñau laø khôûi ñieåm vaïn höõu: Impermanence or the cuûa söï tu ñaïo. Ñoù laø chaân lyù thöù nhaát cuûa impermanent nature of all things—Moïi Töù Dieäu Ñeá. Maát yù thöùc veà söï coù maët cuûa vaät treân theá gian naày bieán ñoåi trong töøng khoå ñau, khoâng quaùn nieäm veà tính caùch giaây töøng phuùt, ñoù goïi laø saùt na voâ thöôøng. khoå ñau cuûa vaïn höõu thì deã bò loâi keùo theo Moïi vaät treân theá gian, keå caû nhaân maïng, vaät duïc, laøm tieâu moøn cuoäc ñôøi mình trong nuùi soâng vaø cheá ñoä chính trò, vaân vaân, ñeàu söï ñuoåi theo vaät duïc. Thaáy ñöôïc khoå ñau phaûi traûi qua nhöõng giai ñoaïn sinh, truï, dò, môùi coù cô

hoäi tìm ra nguyeân nhaân cuûa khoå dieät. Söï tieâu dieät naày ñöôïc goïi laø “Nhaát kyø ñau ñeå maø ñoái trò—The ancient people of voâ thöôøng.” Phaûi quaùn saùt ñeå thöôøng India said that all things are composed of xuyeân nhìn thaáy tính caùch voâ thöôøng cuûa four elements: earth, water, fire, and air. moïi söï vaät, töø ñoù traùnh khoûi caùi aûo töôûng Acknowledging this, Buddhas and veà söï mieân vieãn cuûa söï vaät vaø khoâng bò söï Bodhisattvas understand that when there is vaät loâi keùo raøng buoäc—All things in this a harmonious relationship among the four world, including human life, mountains, elements, there is peace. When the four

elements are not in harmony, there is töû—The nature of our bodies. Buddhism suffering. Because all things are created teaches that human beings’ bodies are by a combination of these elements, composed of five aggregates, called nothing can exist independently or skandhas in Sanskrit. If the form created permanently. All things are impermanent. by the four elements is empty and without Consequently, when we are caught up in self, then human beings' bodies, created the things of the world, we suffer from by the unification of the five skandhas, their impermanent nature. And since all must also be empty and without self. things are empty, when we are caught up Human beings’ bodies are involved in a by things, we also suffer from their transformation process from second to emptiness. Awareness of the existence of second, minute to minute, continually suffering leads us to begin to practice the experiencing impermanence in each way of realization. This is the first of the moment. By looking very deeply into the Four Noble Truths. When we lose five skandhas, we can experience the awareness of and do not meditate on the selfless nature of our bodies, our passage existence of suffering in all things, we can through birth and death, and emptiness, easily be pushed around by passions and thereby destroying the illusion that our desires for worldly things, increasingly bodies are permanent. In Buddhism, no- destroying our lives in the pursuit of these self is the most important subject for desires. Only by being aware of suffering meditation. By meditating no-self, we can can we find its cause, confrint it directly, break through the barrier between self and and eliminate it. other. When we no longer are separate 3) Voâ Ngaõ: Selflessness—Tính caùch voâ ngaõ from the universe, a completely cuûa töï thaân. Ñaïo Phaät daïy raèng con ngöôøi harmonious existence with the universe is ñöôïc naêm yeáu toá keát hôïp neân, goïi laø nguõ created. We see that all other human uaån: vaät chaát, caûm giaùc, tö töôûng, haønh beings exist in us and that we exist in all nghieäp vaø nhaän thöùc. Neáu vaät chaát laø do töù other human beings. We see that the past ñaïi caáu thaønh, troáng roãng, khoâng coù thöïc and the future are contained in the present chaát thì con ngöôøi, do nguõ uaån keát hôïp, moment, and we can penetrate and be cuõng khoâng coù töï ngaõ vónh cöõu, hay moät completely liberated from the cycle of chuû theå baát bieán. Con ngöôøi thay ñoåi töøng birth and death. giaây töøng phuùt, cuõng traûi qua saùt na voâ 4) Baát Tònh: Impurity—Tính chaát baát tònh thöôøng vaø nhaát kyø voâ thöôøng. Nhôø nhìn cuûa thaân taâm—Baát tònh coù nghóa laø khoâng saâu vaøo nguõ uaån cho neân thaáy “Nguõ aám tinh saïch, khoâng thaùnh thieän, khoâng ñeïp voâ ngaõ, sinh dieät bieán ñoåi, hö nguïy khoâng ñeõ. Ñöùng veà caû hai phöông

dieän sinh lyù vaø chuû" vaø ñaùnh tan ñöôïc aûo giaùc cho raèng taâm lyù, con ngöôøi laø baát tònh. Ñaây khoâng thaân naày laø moät baûn ngaõ vónh cöõu. Voâ Ngaõ phaûi laø moät caùi nhìn tieâu cöïc hay bi quan, Quaùn laø moät ñeà taøi thieàn quaùn quan troïng maø chæ laø caùi nhìn khaùch quan veà con vaøo baäc nhaát cuûa ñaïo Phaät. Nhôø Voâ Ngaõ ngöôøi. Thaáy ñöôïc söï caáu taïo cuûa cô theå, töø Quaùn maø haønh giaû thaùo tung ñöôïc bieân toùc treân ñænh ñaàu, cho ñeán maùu, muû, ñaøm, giôùi giöõa ngaõ vaø phi ngaõ, thaáy ñöôïc hoøa phaân, nöôùc tieåu, nhöõng vi khuaån aån naùo ñieäu ñaïi ñoàng cuûa vuõ truï, thaáy ta trong trong ruoät vaø nhöõng beänh taät cöù chöïc saún ngöôøi vaø ngöôøi trong ta, thaáy quaù khöù vaø ñeå phaùt sinh, ta thaáy phaàn sinh lyù cuûa ta vò lai trong hieän taïi, vaø sieâu vieät ñöôïc sinh quaû laø baát tònh. Phaàn sinh lyù ñoù cuõng laø

ñoäng löïc thuùc ñaåy ta ñi tìm söï thoûa maõn (I) Boán ñoái töôïng thieàn quaùn ñeå truï taâm hay duïc laïc, do ñoù neân kinh goïi thaân theå laø nôi boán caùch Thieàn theo Phaät giaùo ñeå dieät tröø tích tuï cuûa toäi loãi. Coøn phaàn taâm lyù? Vì aûo töôûng vaø ñaït thaønh giaùc ngoä. Phaät giaùo khoâng thaáy ñöôïc söï thaät veà voâ thöôøng, khoå Tieåu thöøa goïi nhöõng phöông phaùp naày laø khoâng vaø voâ ngaõ cuûa söï vaät cho neân taâm "nghieäp xöù" (kammatthana), laø moät trong ta thöôøng trôû thaønh naïn nhaân cuûa tham nhöõng phöông phaùp tö duy phaân bieät. Coù voïng thuø gheùt; do tham voïng vaø thuø gheùt loái boán möôi phaùp Thieàn nhö vaäy ñöôïc maø chuùng ta taïo ra bieát bao toäi loãi, cho lieät keâ trong Thanh Tònh Ñaïo Luaän neân kinh noùi "taâm laø nguoàn suoái phaùt sinh (Visuddhi-Magga) bao goàm Töù Voâ Löôïng ñieàu aùc."—Impurity is the nature of our Taâm, Möôøi Baát Tònh, Boá Voâ Saéc, Möôøi bodies and minds. Impurity means the Bieán Xöù, Möôøi Nieäm, Moät Töôùng vaø Moät absence of an immaculate state of being, Töôûng—Four meditations, or four one that is neither holy nor beautiful. From foundations of Mindfulness, or four the psychological and physiological objects on which memory or thought standpoint, human beings are impure. This should dwell. Four types of Buddhist is not negative or pessimistic, but an meditation for eradicating illusions and objective perspective on human beings. If attaining enlightenment. Hinayana calls we examine the constituents of our bodies these practices 'basis of action' from the hair on our head to the blood, (kammathana) which is one of the modes pus, phlegm, excrement, urine, the many of analytical meditation. Some forty such bacteria dwelling in the intestines, and the meditations are given in the Visuddha- many diseases present waiting for the Magga: four 'measureless meditations, ten opportunity to develop, we can see clearly impurities, four formless states, ten that our bodies are quite impure and universals, ten remembrances, one sign, subject to decay. Our bodies also create and one mental reflex: the motivation to pursue the satisfaction of our desires and passions. That is why the 1) Thaân Nieäm Xöù (Quaùn Thaân Baát Tònh): sutra regards the body as the place where Quaùn vaø toaøn chöùng ñöôïc thaân naày baát misleads gather. Let us now consider our tònh—Meditation and full realization on psychological state. Since we are unable the impurity of the body. to see the truth of impermanence, • Baûn chaát cuûa thaân taâm chuùng ta laø baát suffering, and the

selfless nature of all tònh, chöù khoâng ñeïp maø cuõng chaúng Thaùnh things, our minds often become the victims thieän. Theo quan ñieåm taâm sinh lyù thì thaân of greed and hatred, and we act wrongly. theå con ngöôøi laø baát tònh. Ñieàu naày khoâng So the sutra says, “The mind is the source coù nghóa tieâu cöïc hay bi quan. Khaùch quan of all confusion.” maø noùi veà thaân theå con ngöôøi, neáu chuùng ** For more information, please see Töù Nieäm ta xem xeùt cho kyõ thì seõ thaáy raèng söï keát Xöù. thaønh cuûa thaân naày töø toùc, maùu, muû, phaân, Töù Nieäm Truï: Smrty-upasthana (skt)—Four nöôùc tieåu, ruoät, gan, bao töû, vaân vaân, laø abodes of mindfulness—Four foundations of hang oå cuûa vi khuaån, laø nhöõng nôi maø mindfulness (in Theravada)—See Töù Nieäm beänh taät chôø phaùt trieån. Thaät vaäy, thaân Xöù in Vietnamese-English Section. chuùng ta baát tònh vaø bò hoaïi dieät töøng phuùt Töù Nieäm Xöù: Four kinds of mindfulness. töøng giaây. Quaùn thaân caáu ueá baát tònh, phuû nhaän yù nghó veà “tònh.” ÔÛ ñaây vò Tyø Kheo

quaùn thaân treân thaân, tinh caàn, tænh giaùc, • Chuùng ta kinh qua nhöõng caûm thoï toát vaø chaùnh nieäm ñeå nhieáp phuïc tham saân treân xaáu töø nguõ quan. Nhöng caûm thoï toát chaúng ñôøi—Kaya-smrtyupasthana (skt)—The bao laâu chuùng seõ tan bieán. Chæ coøn laïi nature of our bodies and minds are impure nhöõng caûm thoï xaáu laøm cho chuùng ta khoå which is neither holy nor beautiful. From ñau phieàn naõo: We experience good and psychological and physiological bad feelings from our five senses. But standpoint, human beings are impure. This good feelings never last long; and sooner is not negative or pessimistic. Objectively or later they will disappear. Only bad speaking, if we examine the constituents feelings remain from which we will suffer. of our bodies from the hair, blood, pus, • Khoâng coù thöù gì treân coõi ñôøi naày hieän höõu excrement, urine, intestines, liver, and rieâng leõ, ñoäc laäp hay tröôøng cöûu. Vaïn höõu stomach, etc., they are dwelling places for keå caû thaân theå con ngöôøi chæ laø söï keát hôïp many bacteria. Many diseases are cuûa töù ñaïi ñaát, nöôùc, löûa, gioù. Khi boán thöù awaiting for the opportunity to develop. In naày lieân hôïp chaët cheû thì ñöôïc yeân vui, ví fact, our bodies are impure and subject to baèng coù söï truïc traëc laø khoå. Quaùn thoï thò decay. The body as an abode of khoå ñeå phuû nhaän yù nghó veà “laïc.” ÔÛ ñaây vò mindfulness—Contemplation of the Tyø Kheo quaùn thoï treân caùc caûm thoï; thoï impurity of the body, or to contemplate the thò khoå, töø ñoù tinh caàn, tænh giaùc, chaùnh body as impure. Midfulness of the body as nieäm ñeå nhieáp phuïc tham saân treân ñôøi— impure and utterly filthy (consider the Vedana-smrtyupasthana (skt)—Nothing in body is impure). This negates the idea of the universe can exist independently or “Purity.”—Here a monk abides permanently. All things including bodies contemplating body as body, ardent, of human beings are composed of four clearly aware and mindful, having put elements: earth, water, fire, and air. When aside hankering and fretting for the world. there is a harmonious relationship among • Nhö treân ta thaáy khi quaùn thaân thì thaân these four elements, there is peace. When naày laø baát tònh. Noù bò coi nhö laø moät caùi the four elements are not in harmony, tuùi da ñöïng ñaày nhöõng raùc röôõi dô baån, vaø there is suffering.

Feelings as an abode of chaúng bao laâu thì noù cuõng bò tan raõ. Vì vaäy mindfulness, or to contemplate all feelings chuùng ta khoâng neân luyeán chaáp vaøo thaân or sensations lead to suffering, or naày: As we see above, through mindfulness of feeling as the cause of contemplation we see that our body is not suffering. Sensation or consciousness as clean. It is viewed as a skinned bag always resulting in suffering (receiving is containing dirty trash, that will soon be self-binding. Consider feelings or the disintegrated. Therefore, we must not senses as a source of suffering). This become attached to it. negates the idea of "Joy." Here a monk 2) Thoï Nieäm Xöù (Quaùn thoï thò khoå): Quaùn abides contemplating feelings as feelings, vaø toaøn chöùng ñöôïc nhöõng caûm thoï laø xaáu ardent, clearly aware and mindful, having xa, duø laø caûm thoï khoå ñau, vui söôùng hay put aside hankering and fretting for the trung tính—Meditation and full realization world. on the evils of sensations, no matter they 3) Taâm Nieäm Xöù (Quaùn Taâm Voâ Thöôøng): are painful, joyous, or indifferent Quaùn vaø toaøn chöùng ñöôïc taâm laø voâ sensations. thöôøng—Meditation and full realization on the evanescence or impermanence of

mind and thoughts (contemplating the smrtyupasthana (skt)—Everything has no impermanence of the thought)—Voâ real nature, they are only a combination of thöôøng laø baûn chaát chính yeáu cuûa vaïn höõu. the four elements, and each element is Vaïn höõu keå caû thaân taâm con ngöôøi voâ empty and without a self of itself, thus thöôøng, töøng giaây töøng phuùt bieán ñoåi. Taát everything is without a self. Dharmas (real caû ñeàu phaûi traûi qua tieán trình sinh truï dò things and phenomena) as an abode of dieät. Quaùn taâm voâ thöôøng, phuû nhaän yù mindfulness, or mindfulness of dharmas as nghó veà "thöôøng." ÔÛ ñaây vò Tyø Kheo quaùn dependent, without self-entity, or to taâm treân taâm, tinh caàn, tænh giaùc, chaùnh contemplate all things as being dependent, nieäm ñeå nhieáp phuïc tham saân treân ñôøi— without self-nature or self-identity—All Citta-smrtyupasthana (skt)—phenomena lack self-nature—There is no Impermanence is the key nature of all such thing as an ego—Things in general as things. From moment to moment, all things being dependent and without a nature of in this universe, including human's bodies their own (things are composed and and minds are in constant transformation. egoless—consider everything in the world Everything passes through a period of as being a consequence of causes and birth, maturity, transformation and conditions and that nothing remains destruction. Mind as an abode of unchanged forever). This negates the idea mindfulness, or mindfulness of the mind as of "Personality." Here a monk abides impermanent, or to contemplate the mind contemplating monf-objects as mind- as impermanent—Ordinary mind is objects, ardent, clearly aware and mindful, impermanent, merely one sensation after having put aside hankering and fretting for another (mind is everchanging—consider the world. the mind to be a constant state of flux). ** For more information, please see Töù Nieäm This negates the idea of "Permanence." Truù. Here a monk abides contemplating mind (II) Kinh Töù Nieäm Xöù—Satipatthana Sutta: as mind, ardent, clearly aware and Theo Kinh Trung A Haøm hay Kinh Trung mindful, having put aside hankering and Boä—According to the

Majjhima Nikaya: fretting for the world. • Toâi nghe nhö vaày. Moät thuôû noï Theá Toân ôû 4) Phaùp Nieäm Xöù (Quaùn phaùp voâ ngaõ): Quaùn xöù Caâu Laâu, Kieàm Ma Saét Ñaøm laø ñoâ thò vaø toaøn chöùng vaïn phaùp voâ ngaõ— cuûa xöù Caâu Laâu. Roài Theá Toân goïi caùc Tyø Meditation and full realization on the Kheo: “Naøy caùc Tyø Kheo.” Caùc Tyø Kheo transiency selflessness of all elements vaâng ñaùp Theá Toân: “Baïch Theá Toân!” Theá (contemplating that all the dharmas are Toân thuyeát nhö sau: Thus, I have heard. without their own nature)—Vaïn phaùp On one occasion, the Blessed One was khoâng coù thöïc töôùng, chuùng chæ laø söï keát living in the Kuru country at a town of the hôïp cuûa töù ñaïi, vaø moãi ñaïi khoâng coù töï Kurus named Kammasadhamma. There taùnh, khoâng theå ñöùng rieâng leõ, neân vaïn He addressed the Bhikkhus thus: phaùp voâ ngaõ. Quaùn phaùp voâ ngaõ, chuùng “Bhikkhus.” “Venerable sir,” they replied. chæ nöông töïa vaøo nhau ñeå thaønh laäp, töø The Blessed One said: ñoù phuû nhaän yù nghó veà “Ngaõ.” ÔÛ ñaây vò • Naày caùc Tyø Kheo, ñaây laø con ñöôøng ñoäc Tyø Kheo quaùn phaùp treân caùc phaùp, tinh nhaát ñöa ñeán thanh tònh cho chuùng sanh, caàn, tænh giaùc, chaùnh nieäm ñeå nhieáp phuïc vöôït khoûi saàu naõo, dieät tröø khoå öu, thaønh tham saân treân ñôøi—Dharma- töïu chaùnh trí, chöùng ngoä Nieát Baøn. Ñoù laø

Töù Nieäm Xöù—Bhikkhus, this is the direct Naøy caùc Tyø Kheo, ôû ñaây, Tyø Kheo ñi ñeán path for the purification of beings, for khu röøng, ñi ñeán goác caây, hay ñi ñeán ngoâi surmounting (overcoming) sorrow and nhaø troáng, vaø ngoài kieát giaø, löng thaúng vaø lamentation, for the disappearance of pain an truù trong chaùnh nieäm tröôùc maët. Vò aáy and grief, for the attainment of the true thôû voâ tænh giaùc laø mình ñang thôû voâ; vò aáy Way, for the realization of Nibbana, thôû ra tænh giaùc laø mình ñang thôû ra. Thôû namely, the four foundations of voâ moät hôi daøi, vò aáy yù thöùc raèng: “Toâi mindfulness. ñang thôû voâ moät hôi daøi.” Thôû ra moät hôi • Theá naøo laø boán? Naày caùc Tyø Kheo, ôû ñaây daøi, vò aáy yù thöùc raèng: “Toâi ñang thôû ra Tyø kheo soáng quaùn nieäm thaân theå treân moät hôi daøi.” Thôû voâ moät hôi ngaén, vò aáy thaân theå, nhieät taâm, tænh giaùc, chaùnh nieäm yù thöùc raèng: “Toâi ñang thôû voâ moät hôi ñeå cheá ngöï tham öu ôû ñôøi; soáng quaùn ngaén.” Thôû ra moät hôi ngaén, vò aáy yù thöùc nieäm caûm thoï treân caùc caûm thoï, nhieät taâm, raèng: “Toâi ñang thôû ra moät hôi ngaén.” tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham öu Caûm giaùc toaøn thaân, toâi seõ thôû voâ,” vò aáy ôû ñôøi; soáng quaùn nieäm taâm thöùc treân taâm taäp; “caûm giaùc toaøn thaân, toâi seõ thôû ra,” vò thöùc, nhieät taâm, tænh giaùc, chaùnh nieäm ñeå aáy taäp; “An tònh toaøn thaân, toâi seõ thôû voâ,” cheá ngöï tham öu ôû ñôøi; soáng quaùn phaùp vò aáy taäp; “An tònh toaøn thaân, toâi seõ thôû treân caùc phaùp (hay ñoái töôïng cuûa taâm thöùc ra,” vò aáy taäp. Naøy caùc Tyø Kheo, nhö nôi caùc ñoái töôïng taâm thöùc), nhieät taâm, ngöôøi thôï quay hay hoïc troø ngöôøi thôï quay tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham öu thieän xaûo khi quay daøi, tueä tri: “Toâi quay ôû ñôøi—What are the four? Here, daøi” hay khi quay ngaén, vò aáy yù thöùc raèng: Bhikkhus, a Bhikkhu abides contemplating “Toâi quay ngaén.” Cuõng vaäy, naøy caùc Tyø the body as a body, ardent, fully aware, Kheo, Tyø Kheo thôû voâ daøi, yù thöùc

raèng: and mindful, having put away “Toâi ñang thôû voâ daøi.” Thôû ra daøi, yù thöùc covetousness (envy) and grief for the raèng: “Toâi ñang thôû ra daøi.” Thôû voâ ngaén, world. He abides contemplating feelings yù thöùc raèng: “Toâi ñang thôû voâ ngaén.” Thôû as feelings, ardent, fully aware, and ra ngaén, yù thöùc raèng: “Toâi ñang thôû ra mindful, having put away covetousness ngaén.” Vò aáy taäp: “Toâi coù yù thöùc roõ reät veà and grief for the world. He abides troïn caû hôi thôû maø toâi ñang thôû vaøo.” Vò contemplating mind as mind, ardent, fully aáy taäp: “Toâi coù yù thöùc roõ reät veà troïn caû hôi aware, and mindful, having put away thôû maø toâi ñang thôû ra.” Vò aáy taäp: “Toâi covetousness (envy) and grief for the ñang thôû vaøo vaø laøm cho söï ñieàu haønh world. He abides contemplating mind- trong thaân theå toâi trôû neân an tònh.” Vò aáy objects as mind-objects, ardent, fully taäp: “Toâi ñang thôû ra vaø laøm cho söï ñieàu aware, and mindful, having put away haønh trong thaân theå toâi trôû neân an tònh.”— covetousness (envy) and grief for the An now, Bhikkhus, does a Bhikkhu abide world. contemplating the body as a body? Here a Bhikkhu, gone to the forest or to the root QUAÙN THAÂN—CONTEMPLATION OF of a tree or to an empty hut, sit down; THE BODY having folded his legs crosswise, set his a) Tænh Thöùc Veà Hôi Thôû—Mindfulness of body erect, and established mindfulness in Breathing: front of him, ever mindful he breathes in, • Vaø naày caùc Tyø Kheo, theá naøo laø Tyø Kheo mindful he breathes out. Breathing in long, soáng quaùn nieäm thaân theå treân thaân theå? he understands: “I breathe in long;” or

breathing out long, he understands: “I and vanishing factors. Or else mindfulness breathe out long.” Breathing in short, he that ‘there is a body’ is simply established understands: “I breathe in short;” or in him to the extent necessary for bare breathing out short, he understands: “I knowledge and mindfulness. And, he breathe out short.” He trains thus: “I shall abides independent, not clinging to breathe in experiencing the whole body of anything in the world. That is how a breath;” he trains thus: “I shall breathe out Bhikkhu abides contemplating the body as experiencing the whole body of breath.” a body. He trains thus: “I shall breathe in b) Töù Oai Nghi—The Four Postures: tranquilizing the bodily formation;” he • Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo ñi, yù trains thus: “I shall breathe out thöùc raèng: “Toâi ñang ñi.” Khi ñöùng, yù thöùc tranquilizing the bodily formation.” Just as raèng: “Toâi ñang ñöùng.” Khi ngoài, yù thöùc a skilled turner or his apprentice, when raèng: “Toâi ñang ngoài.” Khi naèm, yù thöùc making a long turn, understands: “I make raèng: “Toâi ñang naèm.”Thaân theå ñöôïc xöû a long turn;” or when making a short turn, duïng nhö theá naøo, vò aáy yù thöùc thaân theå understands: “I make a short turn;” so too, nhö theá aáy—Again, Bhikkhus, when breathing in long, a Bhikkhu understands: walking, a Bhikkhu understands: “I am “I breathe in long,” he trains thus: “I shall walking;” when standing, he understands: breathe out tranquilizing the bodily “I am standing;” when sitting, he formation.” understands: “I am sitting;” when lying • Nhö vaäy, khi vò aáy soáng quaùn nieäm thaân down, he understands: “I am lying down;” theå treân noäi thaân; hay soáng quaùn nieäm or he understands accordingly however his thaân theå treân ngoaïi thaân; hay soáng quaùn body is disposed. nieäm thaân theå treân caû noäi

thaân laãn ngoaïi • Vò aáy soáng quaùn nieäm thaân theå treân noäi thaân; hay vò aáy soáng quaùn nieäm taùnh sanh thaân; hay vò aáy soáng quaùn nieäm thaân theå khôûi treân thaân theå; hay soáng quaùn nieäm treân ngoaïi thaân; hay vò aáy soáng quaùn nieäm taùnh dieät taän treân thaân theå; hay soáng quaùn thaân theå treân caû noäi thaân laãn ngoaïi thaân; nieäm taùnh sanh dieät treân thaân theå. Hoaëc hay vò aáy soáng quaùn nieäm taùnh sanh khôûi ngöôøi aáy quaùn nieäm: "Coù thaân ñaây," vò aáy treân thaân theå; hay vò aáy soáng quaùn nieäm an truù chaùnh nieäm nhö vaäy, vôùi hy voïng taùnh dieät taän treân thaân theå; hay vò aáy soáng höôùng ñeán chaùnh trí, chaùnh nieäm. Vaø vò aáy quaùn nieäm taùnh sanh dieät treân thaân theå. khoâng nöông töïa, khoâng chaáp tröôùc vaät gì "Coù thaân ñaây," vò aáy an truù trong chaùnh treân ñôøi. Naày caùc Tyø Kheo, nhö vaäy laø Tyø nieäm nhö vaäy, vôùi hy voïng höôùng ñeán Kheo soáng quaùn nieäm thaân theå treân thaân chaùnh trí, chaùnh nieäm. Vaø vò aáy soáng theå—In this way, he abides contemplating khoâng nöông töïa, khoâng chaáp tröôùc moät the body as a body internally, or he abides vaät gì treân ñôøi naày. Naøy caùc Tyø Kheo, nhö contemplating the body as a body vaäy laø Tyø Kheo soáng quaùn nieäm thaân theå externally , or he abides contemplating the treân thaân theå—In this way, he abides body as a body both internally and contemplating the body as a body externally. Or else, he abides internally, externally, and both internally contemplating in the body its arising and externally. And he abides factors, ot he abides contemplating in the independent, not clinging to anything in body its vanishing factors, or he abides the world. That too is how a Bhikkhu contemplating in the body both its arising abides contemplating the body as a body.

c) Hoaøn Toaøn Tænh Thöùc—Full Awareness: Bhikkhu abides contemplating the body as • Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo khi a body. böôùc tôùi böôùc lui, bieát roõ vieäc mình ñang d) Thaân Ueá Tröôïc—Foulness of the Body laøm; khi ngoù tôùi ngoù lui, bieát roõ vieäc mình Parts: ñang laøm; khi co tay, khi duoãi tay, bieát roõ • Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo quan vieäc mình ñang laøm; khi maëc aùo Taêng Giaø saùt thaân naày, töø goùt chaân trôû leân vaø töø ñænh Leâ, mang baùt, mang y, bieát roõ vieäc mình toùc trôû xuoáng, bao boïc bôûi moät lôùp da vaø ñang laøm; khi aên, uoáng, nhai, neám, bieát roõ chöùa ñaày nhöõng vaät baát tònh khaùc nhau. vieäc mình ñang laøm; khi ñaïi tieåu tieän, bieát Trong thaân naày: "Ñaây laø toùc, loâng, moùng, roõ vieäc mình ñang laøm; khi ñi, ñöùng, ngoài, raêng, da, thòt, gaân, xöông, thaän, tuûy, tim, nguû, thöùc, noùi, im laëng, bieát roõ caùc vieäc gan, hoaønh caùch moâ, laù laùch, phoåi, ruoät, mình ñang laøm—Again, Bhikkhus, a maøng ruoät buïng, phaân, maät, ñaøm, muû, Bhikkhu is one who acts in full awareness maùu, moà hoâi, môõ, nöôùc maét, môõ da, nöôùc when going forward and returning; who mieáng, nöôùc muû, nöôùc ôû khôùp xöông, nöôùc acts in full awareness when looking ahead tieåu." Naøy caùc Tyø Kheo, cuõng nhö moät and looking away; who acts in full bao ñoà, hai ñaàu troáng ñöïng ñaày caùc loaïi awareness when flexing and extending his haït nhö gaïo, luùa, ñaäu xanh, ñaäu lôùn, meø, limbs; who acts in full awareness when gaïo ñaõ xay roài. Moät ngöôøi coù maét, ñoå caùc wearing his robes and carrying his outer hoät aáy ra vaø quan saùt: "Ñaây

laø hoät gaïo, robe and bowl; who acts in full awareness ñaây laø hoät luùa, ñaây laø ñaäu xanh, ñaây laø when eating , drinking, consuming food ñaäu lôùn, ñaây laø meø, ñaây laø hoät luùa ñaõ xay and tasting; who acts in full awareness roài." Cuõng vaäy, naày caùc Tyø Kheo, moät Tyø when walking, standing, siting, falling Kheo quan saùt thaân naày döôùi töø baøn chaân asleep, waking up, talking and keeping trôû leân treân cho ñeán ñaûnh toùc, bao boïc bôûi silent. da vaø chöùa ñaày nhöõng vaät baát tònh khaùc • Nhö vaäy, vò aáy soáng quaùn nieäm thaân theå nhau. Trong thaân naày: "Ñaây laø toùc, loâng, treân noäi thaân; hay soáng quaùn nieäm thaân moùng, raêng, da, thòt, gaân, xöông, tuûy, thaän, theå treân ngoaïi thaân; hay soáng quaùn nieäm tim, gan, hoaønh caùch moâ, laù laùch, phoåi, thaân theå treân caû noäi thaân laãn ngoaïi thaân. ruoät, maøng ruoät, buïng, phaân, maät, ñaøm, Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi muû, maùu, moà hoâi, môõ, nöôùc maét, môõ da, treân thaân theå; hay soáng quaùn nieäm taùnh nöôùc mieáng, nöôùc muû, nöôùc ôû khôùp xöông, dieät taän treân thaân theå; hay soáng quaùn nieäm nöôùc tieåu."—Again, Bhikkhus, a Bhikkhu taùnh sanh dieät treân thaân theå. "Coù thaân reviews this same body up from the soles ñaây," vò aáy an truù chaùnh nieäm nhö of the feet and down from the top of the vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, hair, bounded by skin, as full of many chaùnh nieäm. Vaø vò aáy soáng khoâng nöông kinds of impurity thus: "In this body there töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. are head-hairs, body-hairs, nails, teeth, Naøy caùc Tyø Kheo, nhö vaäy laø Tyø Kheo skin, flesh, sinews, bones, bone-marrow, soáng quaùn nieäm thaân theå treân thaân theå—In kidneys, heart, liver, diaphragm, spleen, this way, he abides contemplating the lungs, large intestines, small intestines, body as a body internally, externally, and contents of the stomach, feces, bile, both internally and externally. And, he phlegm, pus, blood, sweat, fat, tears, abides independent, not clinging to grease, spittle, snot, oil of the joints, and anything in the world. That too is how a urine." Just as though there were a bag

with an opening at both ends full of many body, however it is placed, however sorts of grain, such as hil rice, red rice, disposed, as consisting of elements thus: beans, peas, millet, and white rice, and a "In this body there are the earth element, man with good eyes were to open it and the water element, the fire element, and review it thus: "This is hill rice, this is red the air element." Just as though a skilled rice, these are beans, these are peas, this butcher or his apprentice had killed a cow is millet, this is white rice;" so too, a and was seated at the crossroads with it Bhikkhu reviews this same body… as full cut up into pieces; so too, a Bhikkhu of many kinds of impurity thus: "In this reviews this same body as consisting of body there are head-hairs and urine." elements thus: "In this body there are the • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå earth element, the water element, the fire treân noäi thaân; hay soáng quaùn nieäm thaân element and the air element." treân ngoaïi thaân; hay soáng quaùn nieäm thaân • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå theå treân caû noäi thaân laãn ngoaïi thaân. Hay vò treân noäi thaân; hay soáng quaùn nieäm thaân aáy soáng quaùn nieäm taùnh sanh khôûi treân theå treân ngoaïi thaân; hay soáng quaùn nieäm thaân theå; hay soáng quaùn nieäm taùnh dieät thaân theå treân caû noäi thaân laãn ngoaïi

thaân. taän treân thaân theå; hay soáng quaùn nieäm Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi taùnh sanh dieät treân thaân theå. “Coù thaân treân thaân theå; hay soáng quaùn nieäm taùnh ñaây,” vò aáy an truù chaùnh nieäm nhö vaäy, dieät taän treân thaân theå. Hay soáng quaùn vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm taùnh sanh dieät treân thaân theå. “Coù nieäm. Vaø vò aáy soáng khoâng nöông töïa, thaân ñaây, vò aáy an truù chaùnh nieäm nhö khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, caùc Tyø Kheo, nhö vaäy laø Tyø Kheo soáng chaùnh nieäm. Vaø vò aáy soáng khoâng nöông quaùn nieäm thaân theå treân thaân theå—In this töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. way he abides contemplating the body as Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo a body internally, externally, and both soáng quaùn nieäm thaân theå treân thaân theå—In internaly and externally... And, he abides this way, he abides contemplating the independent, not clinging to anything in body as a body internally, externally, and the world. That too is how a Bhikkhu both internally and externally... And he abides contemplating the body as a abides independent, not clinging to body—See# 5. anything in the world. That too is how a e) Thaân Töù Ñaïi—Elements of the Body: Bhikkhu abides contemplating the body as • Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo quan a body saùt thaân naày veà caùc vò trí caùc giôùi vaø söï f-n) Cöûu Quaùn Veà Nghóa Ñòa—The Nine saép ñaët caùc giôùi: “Trong thaân naày coù ñòa Charnel Ground Contemplations: ñaïi, thuûy ñaïi, hoûa ñaïi, vaø phong ñaïi.” Naày • Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö caùc Tyø Kheo, nhö moät ngöôøi ñoà teå thieän thaáy moät thi theå bò quaêng boû trong nghóa xaûo, hay ñeä töû cuûa moät ngöôøi ñoà teå gieát ñòa moät ngaøy, hai ngaøy, ba ngaøy, thi theå moät con boø, ngoài caét chia töøng phaàn taïi aáy tröông phoàng leân, xanh ñen laïi, naùt thoái ngaõ tö ñöôøng. Cuõng vaäy, naày caùc Tyø ra. Tyø Kheo quaùn nieäm- thaân theå aáy nhö Kheo, Tyø Kheo quaùn saùt thaáy thaân naày veà sau: ‘Thaân naày taùnh chaát laø nhö vaäy, baûn vò trí caùc giôùi: “Trong thaân naày coù ñòa ñaïi, taùnh laø nhö vaäy, khoâng vöôït khoûi taùnh thuûy ñaïi vaø phong ñaïi.”—Again, chaát aáy.”—Again, Bhikkhus, as though he Bhikkhus, a Bhikkhu reviews this same were to see a corpse thrown aside in a

charnel ground, one, two, or three days • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå dead, bloated, livid, and oozing matter, a treân noäi thaân; hay soáng quaùn nieäm thaân Bhikkhu compares this same body with it theå treân ngoaïi thaân; hay soáng quaùn nieäm thus: “This body too is of the same nature, thaân theå treân caû noäi thaân laãn ngoaïi thaân. it will be like that, it is not exempt from Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi that fate.” treân thaân theå; hay soáng quaùn nieäm taùnh • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå dieät taän treân thaân theå. Hay soáng quaùn treân noäi thaân; hay soáng quaùn nieäm thaân nieäm taùnh sanh dieät treân thaân theå. “Coù theå treân ngoaïi thaân; hay soáng quaùn nieäm thaân ñaây, vò aáy an truù chaùnh nieäm nhö thaân theå treân caû noäi thaân laãn ngoaïi thaân. vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi chaùnh nieäm. Vaø vò aáy soáng khoâng nöông treân thaân

theå; hay soáng quaùn nieäm taùnh töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. dieät taän treân thaân theå; hay soáng quaùn nieäm Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo taùnh sanh dieät treân thaân theå. “Coù thaân soáng quaùn nieäm thaân theå treân thaân theå— ñaây,” vò aáy an truù chaùnh nieäm nhö vaäy, That too is how a Bhikkhu abides vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh contemplating the body as a body. nieäm. Vaø vò aáy soáng khoâng nöông töïa, • Naày caùc Tyø Kheo, laïi nöõa, Tyø Kheo nhö khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày thaáy moät thi theå bò quaêng boû trong nghóa caùc Tyø Kheo, nhö vaäy laø Tyø Kheo soáng ñòa, vôùi caùc boä xöông coøn lieân keát vôùi quaùn nieäm thaân theå treân thaân theå—In this nhau, coøn dính thòt vaø maùu, coøn ñöôïc noái way, he abides contemplating the body as lieàn bôûi caùc ñöôøng gaân…, vôùi caùc boä a body internally, externally, and both xöông coøn lieân keát vôùi nhau, khoâng coøn internaly and externally. And, he abides dính thòt, nhöng coøn dính maùu, coøn ñöôïc independent, not clinging to anything in caùc ñöôøng gaân coät laïi vôùi nhau…, vôùi caùc the world. That too is how a Bhikkhu boä xöông khoâng coøn dính thòt, khoâng coøn abides contemplating the body as a body. dính maùu, khoâng coøn ñöôïc caùc ñöôøng gaân • Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö coät laïi vôùi nhau, chæ coøn coù xöông khoâng thaáy moät thi theå bò quaêng boû trong nghóa dính laïi vôùi nhau, raõi raùc choã naày choã kia. ñòa, bò caùc loaøi quaï aên, hay bò caùc loaøi ÔÛ ñaây laø xöông tay, ôû ñaây laø xöông chaân, dieàu haâu aên, hay bò caùc chim keân keân aên, ôû ñaây laø xöông oáng, ôû ñaây laø xöông baép hay bò caùc loaøi choù aên, hay bò caùc loaøi giaû veá, ôû ñaây laø xöông moâng, ôû ñaây laø xöông can aên, hay bò caùc loaøi doøi boï ruùc ræa. Tyø soáng, ôû ñaây laø xöông ñaàu. Tyø Kheo aáy Kheo quaùn chieáu söï thöïc aáy vaøo thaân theå quaùn nieäm thaân aáy nhö sau: “Thaân naày cuûa chính mình: “Thaân naày taùnh chaát laø taùnh chaát laø nhö vaäy, baûn taùnh laø nhö vaäy, nhö vaäy, baûn chaát laø nhö vaäy, khoâng vöôït khoâng vöôït khoûi taùnh taùnh chaát aáy.”— khoûi taùnh chaát aáy.”—Again, as though he Again, as though he were to see a corpse were to see a corpse thrown aside in a thrown aside in a charnel ground, a charnel ground, being devoured by crows, skeleton with flesh and blood, held hawks, vultures, dogs, jackals, or various together with sinews… a fleshless kinds of worms, a Bhikkhu compares this skeleton smeared with blood, held same body with it thus: “This body too is together with sinews… a skeleton without of the same nature, it will be like that, it is flesh and blood, held together with not exempt from that fate.” sinews.. disconnected bones scattered in all directions, here a hand-bone, there a

foot-bone, here a shin-bone, there a thigh- theå treân ngoaïi thaân; hay soáng quaùn nieäm bone, here a hip-bone, there a back-bone, thaân theå treân caû noäi thaân laãn ngoaïi thaân. here a rib-bone, there a breast-bone, here Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi an arm-bone, there a shoulder-bone, here treân thaân theå; hay soáng quaùn nieäm taùnh a neck-bone, there a jaw-bone, here a dieät taän treân thaân theå. Hay soáng quaùn tooth, there the skull, a Bhikkhu compares nieäm taùnh sanh dieät treân thaân theå. “Coù this same body with it thus: “This body too thaân ñaây, vò

aáy an truù chaùnh nieäm nhö is of the same nature, it will be like that, it vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, is not exempt from that fate." chaùnh nieäm. Vaø vò aáy soáng khoâng nöông • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. treân noäi thaân; hay soáng quaùn nieäm thaân Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo theå treân ngoaïi thaân; hay soáng quaùn nieäm soáng quaùn nieäm thaân theå treân thaân theå—In thaân theå treân caû noäi thaân laãn ngoaïi thaân. this way he abides contemplating the body Hay vò aáy soáng quaùn nieäm taùnh sanh khôûi as a body internally, or he abides treân thaân theå; hay soáng quaùn nieäm taùnh contemplating the body as a body dieät taän treân thaân theå. Hay soáng quaùn internally, or he abides contemplating the nieäm taùnh sanh dieät treân thaân theå. "Coù body as a body externally, or he abides thaân ñaây, vò aáy an truù chaùnh nieäm nhö contemplating the body as a body both vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, internally and externally. Or else he chaùnh nieäm. Vaø vò aáy soáng khoâng nöông abides contemplating in the body its töïa, khoâng chaáp tröôùc moät vaät gì treân ñôøi. arising factors, or he abides contemplating Naày caùc Tyø Kheo, nhö vaäy laø Tyø Kheo in the body its vanishing factors, or he soáng quaùn nieäm thaân theå treân thaân theå— abides contemplating in the body both its That too is how a Bhikkhu abides arising and vanishing factors. Or else contemplating the body as a body. mindfulness that 'there is a body' is simply • Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö established in him to the extent necessary thaáy moät thi theå bò quaêng boû trong nghóa for bare knowledge and mindfulness. And ñòa, chæ coøn toaøn xöông traéng maøu voû he abides independent, not clinging to oác..., chæ coøn moät ñoáng xöông laâu hôn ba anything in the world. That too is how a naêm..., chæ coøn laø xöông thoái trôû thaønh Bhikkhu abides contemplating the body as boät. Tyø Kheo aáy quaùn nieäm thaân aáy nhö a body. sau: "Thaân naày taùnh chaát laø nhö vaäy, baûn taùnh laø nhö vaäy, khoâng vöôït khoûi taùnh QUAÙN THOÏ—CONTEMPLATION OF taùnh chaát aáy."—Again, Bhikkhus, as FEELING though he were to see a corpse thrown • Naày caùc Tyø Kheo, nhö theá naøo laø Tyø aside in a charnel ground, bones bleached Kheo soáng quaùn nieäm caûm thoï treân caùc white, the color of shells; bones heaped caûm thoï? Naày caùc Tyø Kheo, ôû ñaây Tyø up, more than a year old; bones rotted and Kheo khi caûm giaùc laïc thoï, vò aáy yù thöùc crumbled to dust, a Bhikkhu compares this raèng: "Ta ñang coù moät caûm thoï khoaùi laïc." same body with it thus: "This body too is Moãi khi coù moät caûm thoï ñau khoå, vò aáy yù of the same nature, it will be like that, it is thöùc raèng: "Ta ñang coù moät caûm thoï ñau not exempt from that fate." khoå." Moãi khi coù moät caûm thoï khoâng • Nhö vaäy vò aáy soáng quaùn nieäm thaân theå khoaùi laïc cuõng khoâng ñau khoå, vò aáy yù treân noäi thaân; hay soáng quaùn nieäm thaân thöùc raèng: "Ta ñang coù moät caûm thoï

khoâng khoaùi laïc cuõng khoâng ñau khoå." an unworldly neither-painful-nor-pleasant Khi coù moät caûm thoï khoaùi laïc vaät chaát, vò feeling." aáy yù thöùc raèng: "Ta ñang coù moät caûm thoï • Nhö vaäy vò aáy soáng quaùn nieäm caûm thoï khoaùi laïc vaät chaát." Khi coù moät caûm thoï treân caùc

noäi thoï; hay soáng quaùn nieäm caûm khoaùi laïc tinh thaàn, vò aáy yù thöùc raèng: “Ta thoï treân caùc ngoaïi thoï; hay soáng quaùn caûm ñang coù moät caûm thoï khoaùi laïc tinh thaàn.” thoï theå treân caû noäi thoï laãn ngoaïi thoï. Hay Khi coù moät caûm thoï khoå ñau vaät chaát, vò vò aáy soáng quaùn nieäm taùnh sanh khôûi treân aáy yù thöùc raèng: “Ta ñang coù moät caûm thoï caùc thoï; hay soáng quaùn nieäm taùnh dieät taän khoå ñau vaät chaát.” Khi coù moät caûm thoï treân caùc thoï. Hay soáng quaùn nieäm taùnh khoå ñau tinh thaàn, vò aáy yù thöùc raèng: “Ta sanh dieät treân caùc thoï. “Coù thoï ñaây, vò aáy ñang coù moät caûm thoï khoå ñau tinh thaàn.” an truù chaùnh nieäm nhö vaäy, vôùi hy voïng Khi coù moät caûm thoï vaät chaát khoâng khoaùi höôùng ñeán chaùnh trí, chaùnh nieäm. Vaø vò aáy laïc cuõng khoâng khoå ñau, vò aáy yù thöùc raèng: soáng khoâng nöông töïa, khoâng chaáp tröôùc “Ta ñang coù moät caûm thoï vaät chaát khoâng moät vaät gì treân ñôøi. Naày caùc Tyø Kheo, nhö khoaùi laïc cuõng khoâng ñau khoå.” Khi coù vaäy laø Tyø Kheo soáng quaùn nieäm caûm thoï moät caûm thoï tinh thaàn khoâng khoaùi laïc treân caùc caûm thoï—In this way he abides cuõng khoâng khoå ñau, vò aáy yù thöùc raèng: contemplating feelings as feelings “Ta ñang coù moät caûm thoï tinh thaàn khoâng internally, or he abides contemplating khoaùi laïc cuõng khoâng khoå ñau.”—And feelings as feelings externally, or he how, Bhikkhus, does a Bhikkhu abide abides contemplating feelings as feelings contemplating feelings as feelings? Here, both internally and externally. Or else he when feeling a pleasant feeling, a abides contemplating in feelings their Bhikkhu understands: “I feel a pleasant arising factors, or he abides contemplating feeling;” when feeling a painful feeling, in feelings their vanishing factors, or he he understands: “I feel a painful feling;” abides contemplating in feelings both their when feeling a neither-painful-nor- arising and vanishing factors. Or else, pleasant feeling, he understands: “I feel a mindfulness that ‘there is feeling’ is neither-painful-nor-pleasant feeling.” simply established in him to the extent When feeling a worldly pleasant feeling, necessary for bare knowledge and he understands: “I feel a worldly pleasant mindfulness. And, he abides independent, feling;” when feeling an unworldly not clinging to anything in the world. That pleasant feling, he understands: “I feel an is how a Bhikkhu abides contemplating unworldly pleasant feeling;” when feeling feelings as feelings. a worldly painful feeling, he understands: “I feel a worldly painful feeling;” when QUAÙN TAÂM—CONTEMPLATION OF feeling an unworldly painful feeling, he MIND understands: “I feel an unworldly painful • Naày caùc Tyø Kheo, nhö theá naøo laø Tyø feeling;” when feeling a worldly neither- Kheo soáng quaùn nieäm taâm thöùc nôi taâm painful-nor pleasant feeling, he thöùc? Naày caùc Tyø Kheo, moäi khi nôi taâm understands: “I feel a worldly neither- thöùc coù tham duïc, vò aáy yù thöùc raèng taâm painful-nor-pleasant feeling;” when thöùc cuûa mình ñang coù tham duïc. Moãi khi feeling an unworldly neither-painful-nor- taâm thöùc khoâng coù tham duïc, vò aáy yù thöùc pleasant feeling, he understands: “I feel raèng taâm thöùc cuûa mình khoâng coù tham duïc. Moãi khi trong taâm thöùc mình coù saân

haän, vò aáy yù thöùc raèng taâm thöùc cuûa mình unaffected by delusion. He understands ñang coù saân haän. Moãi khi taâm thöùc cuûa contracted mind as contracted mind, and mình khoâng coù saân haän, vò aáy yù thöùc raèng distracted mind as distracted mind. He taâm thöùc cuûa mình ñang khoâng coù saân haän. understands exalted mind as exalted mind, Moãi khi taâm thöùc mình coù si meâ, vò aáy yù and unexalted mind as unexalted mind. He thöùc raèng taâm thöùc cuûa mình ñang si meâ. understands surpassed mind as surpassed Moãi khi taâm thöùc cuûa mình khoâng coù si mind, and unsurpassed mind as meâ, vò aáy yù thöùc raèng taâm thöùc cuûa mình unsurpassed mind. He understands ñang khoâng coù si meâ. Moãi khi taâm thöùc concentrated mind as concentrated mind, mình coù thu nhieáp, vò aáy yù thöùc raèng taâm and unconcentrated mind as thöùc cuûa mình ñang coù thu nhieáp. Moãi khi unconcentrated mind. He understands taâm thöùc mình taùn loaïn, vò aáy yù thöùc raèng liberated mind as liberated mind, and taâm thöùc cuûa mình ñang taùn loaïn. Moãi khi unliberated mind as unliberated mind. taâm thöùc mình trôû thaønh khoaùng ñaït, vò aáy • Nhö vaäy vò aáy soáng quaùn nieäm taâm thöùc yù thöùc raèng taâm thöùc cuûa mình ñang trôû treân noäi taâm; hay soáng quaùn nieäm taâm thaønh khoaùng ñaït. Moãi khi taâm thöùc mình thöùc treân caû noäi taâm laãn ngoaïi taâm. Hay vò trôû neân haïn heïp, vò aáy yù thöùc raèng taâm aáy soáng quaùn nieäm taùnh sanh khôûi treân thöùc cuûa mình ñang trôû neân haïn heïp. Moãi taâm thöùc; hay soáng quaùn nieäm taùnh dieät khi taâm thöùc mình ñaït ñeán traïng thaùi cao taän treân taâm thöùc. Hay soáng quaùn nieäm nhaát, vò aáy yù thöùc raèng taâm thöùc cuûa mình taùnh sanh dieät treân taâm thöùc. “Coù taâm ñaây, ñang ñaït ñeán traïng thaùi cao nhaát. Moãi khi vò aáy an truù chaùnh nieäm nhö vaäy, vôùi hy taâm thöùc mình khoâng ñaït ñeán traïng thaùi voïng höôùng ñeán chaùnh trí, chaùnh nieäm. Vaø cao nhaát, vò aáy yù thöùc raèng taâm thöùc mình vò aáy soáng khoâng nöông töïa, khoâng chaáp khoâng ñaït ñeán traïng thaùi cao nhaát. Moãi khi tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø taâm thöùc mình coù ñònh, vò aáy yù thöùc raèng Kheo, nhö vaäy laø Tyø Kheo soáng quaùn taâm thöùc cuûa mình ñang coù ñònh. Moãi khi nieäm taâm thöùc treân caùc taâm thöùc—In this taâm thöùc mình khoâng coù ñònh, vò aáy yù thöùc way he abides contemplating mind as raèng taâm thöùc cuûa mình ñang khoâng coù mind internally, or he abides ñònh. Moãi khi taâm thöùc mình giaûi thoaùt, vò contemplating mind as mind externally, or aáy yù thöùc raèng taâm thöùc cuûa mình ñang he abides contemplating mind as mind giaûi thoaùt. Moãi khi taâm thöùc mình khoâng both internally and externally. Or else, he coù giaûi thoaùt, vò aáy yù thöùc raèng taâm thöùc abides contemplating in mind its arising cuûa mình ñang khoâng coù giaûi thoaùt—An factors, or he abides contemplating in how, Bhikkhus, doeas a Bhikhu abide mind its vanishing factors, or he abides contemplating mind as mind? Here a contemplating in mind both its arising and Bhikhu understands mind affected by lust vanishing factors. Or else mindfulness that as mind affected by lust, and mind ‘there is mind’ is simply established in him unaffected by lust as mind unaffected by to the extent necessary for bare lust. He understands mind affected by hate knowledge and mindfulness. And he as mind

affected by hate, and mind abides independent, not clinging to unaffected by hate as mind unaffected by anything in the world. That is how a hate. He understands mind affected by Bhikkhu abides contemplating mind as delusion as mind affected by delusion, and mind. mind unaffected by delusion as mind

QUAÙN PHAÙP—CONTEMPLATION OF sanh khôûi, vò aáy yù thöùc ñöôïc söï baét ñaàu MIND-OBJECTS sanh khôûi aáy. Khi moät nieäm saân haän ñaõ (A) Naêm Trieàn Caùi—The Five Hindrance: sanh khôûi, nay ñöôïc ñoaïn dieät, vò aáy yù Naày caùc Tyø Kheo, theá naøo laø Tyø Kheo thöùc ñöôïc söï ñoaïn dieät aáy. Khi moät nieäm soáng quaùn nieäm phaùp treân caùc phaùp? Naày saân haän ñaõ ñöôïc ñoaïn dieät vaø töông lai caùc Tyø Kheo, ôû ñaây Tyø Kheo soáng quaùn khoâng coøn sanh khôûi nöõa, vò aáy yù thöùc nieäm phaùp treân caùc phaùp ñoái vôùi naêm ñöôïc nhö vaäy—There being ill-will in him, trieàn caùi (naêm moùn ngaên che). Vaø naày caùc a Bhikkhu understands: “There is ill-will Tyø Kheo, theá naøo laø caùc Tyø Kheo soáng in me;” or there being no ill-will in him, he quaùn nieäm phaùp treân caùc phaùp ñoái vôùi understands: “There is no ill-will in me;” naêm trieàn caùi?—An how, Bhikkhus, does a and he also understands how there comes Bhikkhu abide contemplating mind-objects to be the arising of unarisen ill-will, and as mind-objects? Here a Bhikkhu abides how there comes to be the abandoning of contemplating mind-objects as mind-arisen ill-will, and how there comes to be objects in terms of the five hindrances. the future non-arising of abandoned ill- And how does a Bhikkhu abide will. contemplating mind-objects as mind- 3) Khi noäi taâm coù hoân traàm thuïy mieân (meâ objects in terms of the five hindrances? muoäi vaø buoàn nguû), vò aáy yù thöùc ñöôïc söï 1) Naày caùc Tyø Kheo, ôû ñaây noäi taâm Tyø Kheo hoân traàm thuïy mieân aáy. Khi noäi taâm coù aùi duïc, vò aáy yù thöùc raèng noäi taâm cuûa khoâng coù hoân traàm thuïy mieân, vò aáy yù thöùc mình ñang coù aùi duïc. Khi noäi taâm khoâng ñöôïc noäi taâm cuûa mình ñang khoâng coù hoân coù aùi duïc, vò aáy yù thöùc raèng noäi taâm cuûa traàm thuïy mieân. Khi hoân traàm vaø thuïy mình khoâng coù aùi duïc. Vaø vôùi aùi duïc chöa mieân chöa sanh nay baét ñaàu sanh khôûi, vò sanh nay sanh khôûi, vò aáy yù thöùc ñöôïc söï aáy yù thöùc ñöôïc söï ñang sanh khôûi aáy. Khi ñang sanh khôûi aáy. Khi moät nieäm aùi duïc hoân traàm vaø thuïy mieân ñaõ sanh nay ñöôïc ñaõ sanh, vò aáy yù thöùc ñöôïc söï ñaõ sanh khôûi ñoaïn dieät, vò aáy yù thöùc ñöôïc söï ñang ñoaïn aáy. Khi aùi duïc ñang ñöôïc ñoaïn dieät, töông dieät aáy. Khi hoân traàm vaø thuïy mieân ñaõ lai khoâng sanh khôûi nöõa, vò aáy yù thöùc nhö ñöôïc ñoaïn dieät vaø töông lai khoâng theå vaäy—Here, there being sensual desire in sanh khôûi nöõa, vò aáy yù thöùc ñöôïc ñieàu him, a Bhikkhu understands: “There is ñoù—There being sloth and torpor in him, a sensual desire in me;” or there being no Bhikkhu understands: “There are sloth and sensual desire in him, he understands: torpor in me;” or there being no sloth and “There is no sensual desire in me;” and he torpor in him, he understands: “There are also understands how there comes to be no sloth and torpor in me;” and he also the arising of unarisen sensual desire, and understands how there comes to be the how there comes to be the abandoning of arising of unarisen sloth and torpor, and arisen sensual

desire, and how there how there comes to be the abandoning of comes to be the future non-arising of arisen sloth and torpor, and how there abandoned sensual desire. comes to be the future non-arising of 2) Khi noäi taâm coù saân haän, vò aáy yù thöùc raèng abandoned sloth and torpor. noäi taâm mình ñang coù saân haän. Khi noäi 4) Khi noäi taâm coù traïo hoái (söï dao ñoäng baát taâm khoâng coù saân haän, vò aáy yù thöùc raèng an vaø hoái haän), vò aáy yù thöùc raèng mình noäi taâm mình ñang khoâng coù saân haän. Khi ñang coù dao ñoäng baát an vaø hoái haän. Khi moät nieäm saân haän chöa sanh nay baét ñaàu noäi taâm khoâng coù dao ñoäng baát an vaø hoái

haän, vò aáy yù thöùc raèng noäi taâm mình ñang treân caùc ngoaïi phaùp; hay soáng quaùn nieäm khoâng coù söï dao ñoäng baát an vaø hoái haän. phaùp treân caû noäi phaùp laãn ngoaïi phaùp. Hay Khi dao ñoäng baát an vaø hoái haän sanh khôûi, vò aáy soáng quaùn nieäm taùnh sanh khôûi treân vò aáy yù thöùc raèng noäi taâm mình ñang sanh caùc phaùp; hay soáng quaùn nieäm taùnh dieät khôûi dao ñoäng baát an vaø hoái haän. Khi dao taän treân caùc phaùp. Hay soáng quaùn nieäm ñoäng baát an vaø hoái haän ñaõ sanh nay ñöôïc taùnh sanh dieät treân caùc phaùp. “Coù phaùp ñoaïn dieät, vò aáy yù thöùc ñöôïc söï ñoaïn dieät ñaây, vò aáy an truù chaùnh nieäm nhö vaäy, vôùi aáy. Vôùi dao ñoäng baát an vaø hoái haän ñaõ hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm. ñöôïc ñoaïn dieät, töông lai khoâng coøn sanh Vaø vò aáy soáng khoâng nöông töïa, khoâng khôûi nöõa, vò aáy yù thöùc ñöôïc nhö vaäy— chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø There being restlessness and remorse in Kheo, nhö vaäy laø Tyø Kheo soáng quaùn him, a Bhikkhu understands: “There are nieäm phaùp treân caùc phaùp— In this way he restlessness and remorse in me;” or there abides contemplating mind-objects as being no restlessness and remorse in him, mind-objects internally, or he abides he understands: “There are no restlessness contemplating mind-objects as mind- and remorse in me;” and he also objects externally, or he abides understands how there comes to be the contemplating mind-objects as mind- arising of unarisen restlessness and objects both internally and externally. Or remorse, and how there comes to be the else he abides contemplating in mind- abandoning of arisen restlessness and objects their arising factors, or he abides remorse, and how there comes to be the contemplating in mind-objects their future non-arising of abandoned vanishing factors, or he abides restlessness and remorse. contemplating in mind-objects both their 5) Khi noäi taâm coù nghi, vò aáy yù thöùc ñöôïc noäi arising and vanishing factors. Or else taâm cuûa mình ñang coù nghi. Khi noäi taâm mindfulness that ‘there are mind-objects’ khoâng coù nghi, vò aáy yù thöùc ñöôïc noäi taâm is simply established in him to the extent mình ñang khoâng coù nghi. Khi noäi taâm vôùi necessary for bare knowledge and nghi chöa sanh nay ñang sanh khôûi, vò aáy mindfulness. And he abides independent, yù thöùc ñöôïc söï sanh khôûi aáy. Vôùi nghi ñaõ not clinging to anything in the world. That sanh nay ñöôïc ñoaïn dieät, vò aáy yù thöùc is how a Bhikkhu abides contemplating ñöôïc söï ñoaïn dieät aáy. Vôùi nghi ñaõ ñöôïc mind-objects as mind-objects in terms of ñoaïn dieät, töông lai khoâng sanh khôûi nöõa, the five hindrances. vò aáy yù thöùc ñöôïc nhö

vaäy—There being doubt in him, a Bhikkhu understands: (B) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng “There is doubt in me;” or there being no quaùn nieäm phaùp treân caùc phaùp ñoái vôùi nguõ doubt in him, he understands: “There is no uaån. Naày caùc Tyø Kheo, theá naøo laø Tyø doubt in me;” and he also understands how Kheo soáng quaùn phaùp treân caùc phaùp ñoái there comes to be the arising of unarisen vôùi naêm thuû uaån? Naày caùc Tyø Kheo, Tyø doubt, and how there comes to be the Kheo quaùn chieáu nhö sau: Again, abandoning of arisen doubt, and how there Bhikkhus, a Bhikkhu abides contemplating comes to be the future non-arising of mind-objects as mind-objects in terms of abandoned doubt. the five aggregates affected by clinging. • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân And how does a Bhikkhu abide caùc noäi phaùp; hay soáng quaùn nieäm phaùp contemplating mind-objects as mind-

objects in terms of the five aggregates arising and vanishing factors. Or else affected by clinging? Here a Bhikkhu mindfulness that ‘there are mind-objects’ understands: is simply established in him to the extent 1) Ñaây laø saéc (hình theå), ñaây laø saéc taäp (söï necessary for bare knowledge and phaùt sinh ra hình theå), ñaây laø saéc dieät—mindfulness. And he abides independent, Such is material form, such its origin, such not clinging to anything in the world. That its disappearance. is how a Bhikkhu abides contemplating 2) Ñaây laø thoï, ñaây laø thoï taäp, ñaây laø thoï mind-objects as mind-objects in terms of dieät—Such is feeling, such its origin, such the five aggregates. its disappearance. 3) Ñaây laø töôûng, ñaây laø töôûng taäp, ñaây laø (C) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng töôûng dieät—Such is perception, such its quaùn nieäm phaùp treân caùc phaùp ñoái vôùi saùu origin, such its disappearance. noäi ngoaïi xöù. Naày caùc Tyø Kheo, theá naøo 4) Ñaây laø haønh, ñaây laø haønh taäp, ñaây laø haønh laø Tyø Kheo soáng quaùn phaùp treân caùc phaùp dieät—Such are the formations, such their ñoái vôùi saùu noäi ngoaïi xöù?—Again, origin, such their disappearance. Bhikkhus, a Bhikkhu abides contemplating 5) Ñaây laø thöùc, ñaây laø thöùc taäp, ñaây laø thöùc mind-objects as mind-objects in terms of dieät—Such is consciousness, such its the six internal and external bases. And origin, such its disappearance. how does a Bhikkhu abide contemplating • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân mind-objects as mind-objects in terms of caùc noäi phaùp; hay soáng quaùn nieäm phaùp the six internal and external bases? treân caùc ngoaïi phaùp; hay soáng quaùn nieäm 1) Vò aáy yù thöùc veà maét vaø ñoái töôïng cuûa maét phaùp treân caû noäi phaùp laãn ngoaïi phaùp. Hay laø hình saéc vaø veà nhöõng raøng buoäc taïo neân vò aáy soáng quaùn nieäm taùnh sanh khôûi treân do maét vaø hình saéc. Vò aáy yù thöùc veà nhöõng caùc phaùp; hay soáng quaùn nieäm taùnh dieät raøng buoäc chöa sanh nay ñang phaùt sanh. taän treân caùc phaùp. Hay soáng quaùn nieäm Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ phaùt taùnh sanh dieät treân caùc phaùp. “Coù phaùp sanh nay ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà ñaây, vò aáy an truù chaùnh nieäm nhö vaäy, vôùi nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm. lai khoâng sanh khôûi nöõa—Here a Bhikkhu Vaø vò aáy soáng khoâng nöông töïa, khoâng understands the

eye, he understands chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø forms, and he understands the fetter that Kheo, nhö vaäy laø Tyø Kheo soáng quaùn arises dependent on both; and he nieäm phaùp treân caùc phaùp ñoái vôùi nguõ understands how there comes to be the uaån—In this way, he abides contemplating arising of the unarisen fetter, and how mind-objects as mind-objects internally, or there comes to be the future non-arising of he abides contemplating mind-objects as the abandoning fetter. mind-objects externally, or he abides 2) Vò aáy yù thöùc veà tai vaø ñoái töôïng cuûa tai laø contemplating mind-objects as mind- aâm thanh vaø veà nhöõng raøng buoäc taïo neân objects both internally and externally. Or do tai vaø aâm thanh. Vò aáy yù thöùc veà nhöõng else he abides contemplating in mind- raøng buoäc chöa sanh nay ñang sanh khôûi. objects their arising factors, or he abides Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ sanh, contemplating in mind-objects their nay ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà vanishing factors, or he abides nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông contemplating in mind-objects both their lai khoâng coøn sanh khôûi nöõa—Here a

Bhikkhu understands the ear, he taän. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ understands sounds, and he understands ñöôïc ñoaïn dieät, töông lai khoâng coøn sanh the fetter that arises dependent on both; khôûi nöõa—Here a Bhikkhu understands and he understands how there comes to be the body, he understands tangibles, and he the arising of the unarisen fetter, and how understands the fetter that arises there comes to be the future non-arising of dependent on both; and he understands the abandoning fetter. how there comes to be the arising of the 3) Vò aáy yù thöùc veà loå muõi vaø ñoái töôïng cuûa unarisen fetter, and how there comes to be muõi laø muøi höông vaø nhöõng raøng buoäc taïo the future non-arising of the abandoning neân do loå muõi vaø muøi höông. Vò naày yù fetter. thöùc veà nhöõng raøng buoäc chöa phaùt sanh 6) Vò aáy yù thöùc veà ñoái töôïng cuûa yù laø tö nay ñang sanh khôûi. Vò aáy yù thöùc veà töôûng vaø veà nhöõng raøng buoäc taïo neân do yù nhöõng raøng buoäc ñaõ phaùt sanh vaø ñang laø tö töôûng. Vò aáy yù thöùc veà nhöõng raøng ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà nhöõng buoäc chöa sanh khôûi nay ñang sanh khôûi. raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông lai Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ sanh khoâng coøn sanh khôûi nöõa—Here a khôûi ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà Bhikkhu understands the nose, he nhöõng raøng buoäc ñaõ ñoaïn dieät, töông lai understands odours, and he understands khoâng coøn sanh khôûi nöõa—Here a the fetter that arises dependent on both; Bhikkhu understands the mind, he and he understands how there comes to be understands mind-objects, and he the arising of the unarisen fetter, and how understands the fetter that arises there comes to be the future non-arising of dependent on both; and he understands the abandoning fetter. how there comes to be the arising of the 4) Vò aáy yù thöùc veà caùi löôõi vaø ñoái töôïng cuûa unarisen fetter, and how there comes to be löôõi laø vò neám vaø nhöõng raøng buoäc taïo the future non-arising of the abandoning neân do caùi löôõi vaø vò neám. Vò aáy yù thöùc veà fetter. nhöõng raøng buoäc chöa phaùt sanh nay ñang • Nhö vaäy vò aáy soáng

quaùn nieäm phaùp treân phaùt sanh. Vò aáy yù thöùc veà nhöõng raøng caùc noäi phaùp; hay soáng quaùn nieäm phaùp buoäc ñaõ phaùt sanh nay ñang ñöôïc ñoaïn treân caùc ngoaïi phaùp; hay soáng quaùn nieäm dieät. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ phaùp treân caû noäi phaùp laãn ngoaïi phaùp. Hay ñöôïc ñoaïn dieät, töông lai khoâng coøn sanh vò aáy soáng quaùn nieäm taùnh sanh khôûi treân khôûi nöõa— Here a Bhikkhu understands caùc phaùp; hay soáng quaùn nieäm taùnh dieät the tongue, he understands flavours, and taän treân caùc phaùp. Hay soáng quaùn nieäm he understands the fetter that arises taùnh sanh dieät treân caùc phaùp. “Coù phaùp dependent on both; and he understands ñaây, vò aáy an truù chaùnh nieäm nhö vaäy, vôùi how there comes to be the arising of the hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm. unarisen fetter, and how there comes to be Vaø vò aáy soáng khoâng nöông töïa, khoâng the future non-arising of the abandoning chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø fetter. Kheo, nhö vaäy laø Tyø Kheo soáng quaùn 5) Vò aáy yù thöùc veà thaân vaø ñoái töôïng cuûa nieäm phaùp treân caùc phaùp ñoái vôùi saùu noäi thaân laø söï xuùc chaïm. Vò aáy yù thöùc veà ngoaïi xöù—In this way he abides nhöõng raøng buoäc chöa sanh khôûi nay ñang contemplating mind-objects as mind- ñöôïc sanh khôûi. Vò aáy yù thöùc veà nhöõng objects internally, or he abides raøng buoäc ñaõ sanh khôûi ñang ñöôïc ñoaïn contemplating mind-objects as mind-

objects externally, or he abides enlightenment factor In me; and also contemplating mind-objects as mind- understands how there comes to be the objects both internally and externally. Or arising of the unarisen mindfulness else he abides contemplating in mind- enlightenment factor, and how the arisen objects their arising factors, or he abides mindfulness enlightenment factor comes contemplating in mind-objects their to fulfilment by development.” vanishing factors, or he abides 2) Khi noäi taâm coù traïch giaùc chi (giaùm ñònh contemplating in mind-objects both their ñuùng sai thieän aùc). Vò aáy yù thöùc laø mình arising and vanishing factors. Or else ñang coù söï phaân ñònh ñuùng sai thieän aùc. Vò mindfulness that ‘there are mind-objects’ aáy quaùn chieáu raèng taâm mình ñang coù söï is simply established in him to the extent giaùm ñònh ñuùng sai thieän aùc. Khi khoâng coù necessary for bare knowledge and söï giaùm ñònh, vò aáy yù thöùc laø mình ñang mindfulness. And he abides independent, khoâng coù söï giaùm ñònh. Vò aáy yù thöùc veà not clinging to anything in the world. That moät söï giaùm ñònh chöa sanh nay ñang sanh is how a Bhikkhu abides contemplating khôûi. Vò aáy yù thöùc veà moät söï giaùm ñònh ñaõ mind-objects as mind-objects in terms of sanh khôûi nay ñang thaønh töïu vieân maõn— the six internal and external bases. Here, there being the investigation-of- states enlightenment factor in him, a (D) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng Bhikkhu understands: “There is the quaùn nieäm phaùp treân phaùp ñoái vôùi thaát investigation-of-states enlightenment giaùc chi. Naày caùc Tyø Kheo, theá naøo laø Tyø factor in me;” or there being no Kheo soáng quaùn phaùp treân phaùp ñoái vôùi investigation-of-states enlightenment thaát giaùc chi?—Again, Bhikkhus, a factor in him, he understands: “There is no Bhikkhu abides contemplating mind-

investigation-of-states enlightenment objects as mind-objects in terms of the factor In me; and also understands how seven enlightenment factors. And how there comes to be the arising of the does a Bhikkhu abide contemplating mind- unarisen investigation-of-states objects as mind-objects in terms of the enlightenment factor, and how the arisen seven enlightenment factors? investigation-of-states enlightenment 1) Khi noäi taâm coù nieäm giaùc chi (yeáu toá factor comes to fulfilment by chaùnh nieäm), vò aáy yù thöùc laø mình coù development." chaùnh nieäm. Vò aáy quaùn chieáu raèng taâm 3) Khi noäi taâm coù tinh taán giaùc chi, vò aáy yù mình ñang coù chaùnh nieäm. Khi khoâng coù thöùc laø mình ñang coù söï tinh chuyeân. Vò chaùnh nieäm, vò aáy yù thöùc raèng taâm mình aáy quaùn chieáu raèng taâm mình ñang coù söï khoâng coù chaùnh nieäm. Vò aáy yù thöùc veà tinh chuyeân. Khi noäi taâm khoâng coù söï tinh chaùnh nieäm chöa sanh khôûi nay ñang sanh chuyeân, vò aáy yù thöùc raèng taâm mình khoâng khôûi. Vò aáy yù thöùc veà chaùnh nieäm ñaõ phaùt coù söï tinh chuyeân. Vò aáy yù thöùc veà moät söï sanh nay ñang thaønh töïu vieân maõn—Here, tinh chuyeân chöa sanh khôûi nay ñang sanh there being the mindfulness enlightenment khôûi. Vò aáy yù thöùc veà söï tinh chuyeân ñaõ factor in him, a Bhikkhu understands: sanh khôûi nay ñang ñi ñeán thaønh töïu vieân "There is the mindfulness enlightenment maõn—Here, there being the energy factor in me;" or there being no enlightenment factor in him, a Bhikkhu mindfulness enlightenment factor in him, understands: "There is the energy he understands: "There is no mindfulness enlightenment factor in me;" or there

being no energy enlightenment factor in and also understands how there comes to him, he understands: "There is no energy be the arising of the unarisen tranquility enlightenment factor in me;" and also enlightenment factor, and how the arisen understands how there comes to be the tranquility enlightenment factor comes to arising of the unarisen energy fulfillment by development. enlightenment factor, and how the arisen 6) Khi noäi taâm coù ñònh giaùc chi, vò aáy yù thöùc energy enlightenment factor comes to laø mình ñang coù ñònh. Khi noäi taâm khoâng fulfilment by development. coù ñònh, vò aáy yù thöùc laø mình ñang khoâng 4) Khi noäi taâm coù hyû giaùc chi, vò aáy yù thöùc laø coù ñònh. Khi ñònh chöa sanh khôûi, nay mình ñang coù an vui. Vò aáy quaùn chieáu ñang sanh khôûi, vò aáy yù thöùc nhö vaäy. Khi raèng taâm mình ñang an vui. Khi noäi taâm ñònh ñaõ sanh khôûi, nay ñang ñi ñeán thaønh khoâng coù an vui, vò aáy yù thöùc laø mình ñang töïu vieân maõn, vò aáy cuõng yù thöùc nhö khoâng coù an vui. Vò aáy yù thöùc veà nieàm an vaäy—Here, there being the concentration vui chöa sanh khôûi, nay ñang sanh khôûi. Vò enlightenment factor in him, a Bhikkhu aáy yù thöùc veà nieàm an vui ñaõ sanh khôûi, understands: "There is the concentration nay ñang ñi ñeán thaønh töïu vieân maõn— enlightenment factor in me;" or there Here, there being the rapture being no concentration enlightenment enlightenment factor in him, a Bhikkhu factor in him, he understands: "There is no understands: "There is the rapture concentration enlightenment factor in enlightenment factor in me;" or there me;" and also understands how there being no rapture enlightenment factor in comes to be the

arising of the unarisen him, he understands: “There is no rapture concentration enlightenment factor, and enlightenment factor In me; and also how the arisen concentration understands how there comes to be the enlightenment factor comes to fulfillment arising of the unarisen rapture by development. enlightenment factor, and how the arisen 7) Khi noäi taâm coù xaû giaùc chi, vò aáy yù thöùc laø rapture enlightenment factor comes to mình ñang buoâng xaû. Vò aáy quaùn chieáu laø fulfillment by development. taâm mình coù buoâng xaû. Khi noäi taâm khoâng 5) Khi noäi taâm coù khinh an giaùc chi, vò aáy yù coù söï buoâng xaû, vò aáy yù thöùc laø taâm mình thöùc taâm mình ñang coù khinh an (nheï ñang khoâng coù söï buoâng xaû. Vò aáy yù thöùc nhoõm). Vò aáy quaùn chieáu raèng taâm mình veà söï buoâng xaû chöa sanh khôûi, nay ñang ñang coù khinh an. Khi noäi taâm khoâng coù sanh khôûi. Vò aáy yù thöùc veà söï buoâng xaû ñaõ khinh an, vò aáy yù thöùc raèng noäi taâm mình sanh khôûi, nay ñang ñi ñeá söï thaønh töïu khoâng coù söï khinh an. Vò aáy yù thöùc veà söï vieân maõn—Here, there being the khinh an chöa sanh khôûi, nay ñang sanh equanimity enlightenment factor in him, a khôûi. Vò aáy yù thöùc veà söï khinh an ñaõ sanh Bhikkhu understands: “There is the khôûi, nay ñang ñi ñeán thaønh töïu vieân equanimity enlightenment factor in me;” maõn—Here, there being the tranquility or there being no equanimity enlightenment factor in him, a Bhikkhu enlightenment factor in him, he understands: “There is the tranquility understands: “There is no equamity enlightenment factor in me;” or there enlightenment factor in me;” and also being no tranquility enlightenment factor understands how there comes to be the in him, he understands: “There is no arising of the unarisen equanimity tranquility enlightenment factor In me; enlightenment factor, and how the arisen

equanimity enlightenment factor comes to kieän laø ñau khoå, vò aáy quaùn nieäm ñaây laø fulfillment by development. ñau khoå. Khi söï kieän laø nguyeân nhaân taïo thaønh ñau khoå, vò aáy quaùn nieäm ñaây laø • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân nguyeân nhaân taïo thaønh söï ñau khoå. Khi söï caùc noäi phaùp; hay soáng quaùn nieäm phaùp kieän laø söï chaám döùt khoå ñau, vò aáy quaùn treân caùc ngoaïi phaùp; hay soáng quaùn nieäm chieáu ñaây laø söï chaám döùt khoå ñau. Khi söï phaùp treân caû noäi phaùp laãn ngoaïi phaùp. Hay kieän laø con ñöôøng ñöa ñeán söï chaám döùt vò aáy soáng quaùn nieäm taùnh sanh khôûi treân khoå ñau, vò aáy quaùn nieäm ñaây laø con caùc phaùp; hay soáng quaùn nieäm taùnh dieät ñöôøng daãn ñeán söï chaám döùt khoå ñau.”— taän treân caùc phaùp. Hay soáng quaùn nieäm Again, Bhikkhus, a Bhikkhu abides taùnh sanh dieät treân caùc phaùp. “Coù phaùp contemplating mind-objects as mind- ñaây, vò aáy an truù chaùnh nieäm nhö vaäy, vôùi objects in terms of the Four Noble Truths. hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm. And how does a Bhikkhu abide Vaø vò aáy soáng khoâng nöông töïa, khoâng contemplating mind-objects as mind- chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø objects in terms of the Four Noble Truths? Kheo, nhö vaäy laø Tyø Kheo soáng quaùn Here a Bhikkhu understands as it actually nieäm phaùp treân caùc phaùp ñoái vôùi thaát giaùc is: “This is suffering;” he understands as it chi—In this way he abides contemplating actually is: “This is the origin of mind-objects

as mind-objects internally, or suffering;" he understands as it actually is: he abides contemplating mind-objects as "This is the cessation of suffering;" he mind-objects externally, or he abides understands as it actually is: "This is the contemplating mind-objects as mind- way leading to the cessation of suffering." objects both internally and externally. Or else he abides contemplating in mind- • Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân objects their arising factors, or he abides caùc noäi phaùp; hay soáng quaùn nieäm phaùp contemplating in mind-objects their treân caùc ngoaïi phaùp; hay soáng quaùn nieäm vanishing factors, or he abides phaùp treân caû noäi phaùp laãn ngoaïi phaùp. Hay contemplating in mind-objects both their vò aáy soáng quaùn nieäm taùnh sanh khôûi treân arising and vanishing factors. Or else caùc phaùp; hay soáng quaùn nieäm taùnh dieät mindfulness that 'there are mind-objects' taän treân caùc phaùp. Hay soáng quaùn nieäm is simply established in him to the extent taùnh sanh dieät treân caùc phaùp. "Coù phaùp necessary for bare knowledge and ñaây, vò aáy an truù chaùnh nieäm nhö vaäy, vôùi mindfulness. And he abides independent, hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm. not clinging to anything in the world. That Vaø vò aáy soáng khoâng nöông töïa, khoâng is how a Bhikkhu abides contemplating chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø mind-objects as mind-objects in terms of Kheo, nhö vaäy laø Tyø Kheo soáng quaùn the seven enlightenment factors. nieäm phaùp treân caùc phaùp ñoái vôùi Töù Dieäu Ñeá—In this way he abides contemplating (E) Laïi nöõa, naøy caùc Tyø Kheo, vò Tyø Kheo mind-objects as mind-objects internally, or soáng quaùn nieäm phaùp treân caùc phaùp ñoái he abides contemplating mind-objects as vôùi Töù Dieäu Ñeá. Naøy caùc Tyø Kheo, theá mind-objects externally, or he abides naøo laø Tyø Kheo soáng quaùn phaùp treân caùc contemplating mind-objects as mind- phaùp ñoái vôùi boán söï thaät cao quyù? Naày caùc objects both internally and externally. Or Tyø Kheo, ôû ñaây Tyø Kheo yù thöùc: "Khi söï else he abides contemplating in mind-

objects their arising factors, or he abides Kheo, khoâng caàn gì ñeán nöûa thaùng, moät vò contemplating in mind-objects their Tyø Kheo naøo tu taäp Töù Nieäm Xöù naày nhö vanishing factors, or he abides vaäy trong voøng baûy ngaøy, vò aáy coù theå contemplating in mind-objects both their chöùng moät trong hai quaû vò sau ñaây: Moät arising and vanishing factors. Or else laø chöùng ñöôïc Chaùnh Trí trong hieän taïi, mindfulness that 'there are mind-objects' hay neáu coøn höõu dö baùo, thì chöùng quaû is simply established in him to the extent Baát Hoaøn—Bhikkhus, if anyone should necessary for bare knowledge and develop these four foundations of mindfulness. And he abides independent, mindfulness in such a way for seven years, not clinging to anything in the world. That one of two fruits could be expected for is how a Bhikkhu abides contemplating him: either final knowledge here and now, mind-objects as mind-objects in terms of or if there is a trace of clinging left, non- the Four Noble Truths. return. Let alone seven years, Bhikkhus. If anyone should develop these four (F) Naày caùc Tyø Kheo, vò naøo tu taäp Töù Nieäm foundations of mindfulness in such a way Xöù naày nhö vaäy trong baûy naêm, vò aáy coù for six years, for five years, for four years, theå chöùng moät trong hai quaû sau ñaây: Moät

for three years, for two years or for one laø chöùng Chaùnh Trí ngay trong hieän taïi, year, one of two fruits could be expected hay neáu coøn höõu dö baùo, thì cuõng ñaït for him: either final knowledge here and ñöôïc quaû vò Baát Hoaøn (khoâng coøn taùi sanh now, or if there is a trace of clinging left, nöõa). Naày caùc Tyø Kheo, khoâng caàn gì ñeán non-return. Let alone one year, Bhikkhus. baûy naêm, moät vò Tyø Kheo naøo tu taäp Töù If anyone should develop these four Nieäm Xöù naày nhö vaäy trong saùu naêm, foundations of mindfulness in such a way trong naêm naêm, trong boán naêm, trong ba for seven months, for six months, for five naêm, trong hai naêm, trong moät naêm, vò aáy months, for four months, for three months, coù theå chöùng moät trong hai quaû vò sau ñaây: for two months, for one monthor for half a Moät laø chöùng ñöôïc Chaùnh Trí trong hieän month, one of two fruits could be expected taïi, hay neáu coøn höõu dö baùo, thì chöùng quaû for him: either final knowledge here and Baát Hoaøn. Naày caùc Tyø Kheo, khoâng caàn gì now, or if there is a trace of clinging left, ñeán moät naêm, moät vò Tyø Kheo naøo tu taäp non-return. Töù Nieäm Xöù naày nhö vaäy trong voøng baûy thaùng, vò aáy coù theå chöùng moät trong hai (G) Naày caùc Tyø Kheo, ñaây laø con ñöôøng ñoäc quaû vò sau ñaây: Moät laø chöùng ñöôïc Chaùnh nhaát ñöa ñeán thanh tònh cho chuùng sanh, Trí trong hieän taïi, hay neáu coøn höõu dö vöôït khoûi saàu naõo, dieät tröø khoå öùu, thaønh baùo, thì chöùng quaû Baát Hoaøn. Naày caùc Tyø töïu Chaùnh Trí, chöùng ngoä Nieát Baøn. Ñoù laø Kheo, khoâng caàn gì ñeán baûy thaùng, moät vò Boán Nieäm Xöù. Theá Toân thuyeát giaûng nhö Tyø Kheo naøo tu taäp Töù Nieäm Xöù naày nhö vaäy. Caùc Tyø Kheo aáy hoan hyû, tín thoï lôøi vaäy trong voøng saùu thaùng, trong naêm daïy cuûa Theá Toân—Bhikkhus, this is the thaùng, trong boán thaùng, trong ba thaùng, direct path for the purification of beings, trong hai thaùng, trong moät thaùng, trong nöûa for surmounting (overcoming) sorrow and thaùng, vò aáy coù theå chöùng moät trong hai lamentation, for the disappearance of pain quaû vò sau ñaây: Moät laø chöùng ñöôïc Chaùnh and grief, for the attainment Trí trong hieän taïi, hay neáu coøn höõu dö (achievement) of the true Way, for the baùo, thì chöùng quaû Baát Hoaøn. Naày caùc Tyø realization of Nibbana, namely, the four

foundations of mindfulness. That is what vieäc mình ñang laøm; khi ñaïi tieåu tieän, bieát the Blessed One said. The Bhikkhus were roõ vieäc mình ñang laøm; khi ñi, ñöùng, ngoài, satisfied and delighted in the Blessed nguû, thöùc, noùi, im laëng, bieát roõ caùc vieäc One’s words. mình ñang laøm—Again, Bhikkhus, a Töù Nieäm Xöù Quaùn: Smrty-upasthana Bhikkhu is one who acts in full awareness (skt)—See Töù Nieäm Xöù. when going forward and returning; who Töù Oai Nghi: Four forms of behavior. acts in full awareness when looking ahead (A) Töù oai nghi hay boán pheùp taéc Baùt Nhaõ and looking away; who acts in full phaûi ñöôïc Taêng Ni thöïc haønh moãi ngaøy— awareness when flexing and extending his Four instances of prajna which a monk or limbs; who acts in full awareness when nun should practise everyday—Four wearing his robes and carrying his outer respect-inspiring forms of demeanour. robe and bowl; who acts in full awareness 1) Oai Nghi Ñi: Respect-inspiring of when eating , drinking, consuming food, Walking. and tasting;

who acts in full awareness 2) Oai Nghi Ñöùng: Respect-inspiring of when walking, standing, siting, falling Standing. asleep, waking up, talking, and keeping 3) Oai Nghi Naèm: Respect-inspiring of Lying silent. down. Töù Oaùn: Boán loaïi thuø oaùn—The four 4) Oai nghi Ngoài: Respect-inspiring of enemies: Sitting. 1) Phieàn Naõo Ma: The passions and delusion (B) Ñöùc Phaät daïy veà Töù Oai Nghi trong Kinh maras. Nieäm Xöù—The Buddha taught about the 2) Töû Ma: Death maras. Four Postures in the Satipatthanasutta: 3) AÂm Ma: The five skandhas maras. a) Naøy caùc Tyø Kheo, Tyø Kheo ñi, yù thöùc 4) Thieân Töû Ma: The supreme mara-king. raèng: "Toâi ñang ñi." Khi ñöùng, yù thöùc Töù Phaïm Chí: Boán vò phaïm chí quyeát troán töû raèng: "Toâi ñang ñöùng." Khi ngoài, yù thöùc thaàn, nhöng ñeàu thaát baïi—The four raèng: "Toâi ñang ngoài." Khi naèm, yù thöùc Brahmacarins who resolved to escape death, raèng: "Toâi ñang naèm."Thaân theå ñöôïc xöû and yet failed: duïng nhö theá naøo, vò aáy yù thöùc thaân theå 1) Troán töû thaàn baèng caùch leân non: To nhö theá aáy—Bhikkhus, when walking, a escape death by going to the mountain. Bhikkhu understands: "I am walking;" 2) Troán töû thaàn baèng caùch xuoáng bieån: To when standing, he understands: "I am escape death by going to the sea. standing;" when sitting, he understands: "I 3) Troán töû thaàn baèng caùch bay leân trôøi: To am sitting;" when lying down, he escape death by flying into the air. understands: "I am lying down;" or he 4) Troán töû thaàn baèng caùch ñi vaøo phoá chôï: To understands accordingly however his body escape death by going to the market place. is disposed. Töù Phaïm Ñöôøng: Boán caùch ñaït tôùi quaû vò A b) Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo khi La Haùn, gioáng nhö trong Töù Phaïm truï, chæ tröø böôùc tôùi böôùc lui, bieát roõ vieäc mình ñang phaàn thöù tö laø 'baûo hoä tha nhaân' thay vì 'voâ laøm; khi ngoù tôùi ngoù lui, bieát roõ vieäc mình löôïng xaû.'—The four ways of attaining ñang laøm; khi co tay, khi duoãi tay, bieát roõ arhatship, which are the same as in the four vieäc mình ñang laøm; khi maëc aùo Taêng Giaø noble states, except that the last of the four is Leâ, mang baùt, mang y, bieát roõ vieäc mình 'protection of others' instead of 'unlimited ñang laøm; khi aên, uoáng, nhai, neám, bieát roõ indifference'—See Töù Phaïm Truï.

Töù Phaïm Truï: Boán choã truï cao thöôïng—The 4) Chöùng phaùp: Chöùng trong lôøi nguyeän thöù four noble states: 11 cuûa Phaät A Di Ñaø—Realization or 1) Voâ Löôïng Töø: Unlimited Love. proof of the eleventh of Amitabha's 2) Voâ Löôïng Bi: Unlimited pity. vows—See Töù Thaäp Baùt Nguyeän (11). 3) Voâ Löôïng Hyû: Unlimited joy. (E) Theo Kinh Phaùp Hoa, Ñöùc Phaät traû lôøi 4) Voâ Löôïng Xaû: Unlimited indifference. Ngaøi Phoå Hieàn sau khi Ñöùc Phaät dieät ñoä ** For more information, please seeTöù Voâ thì nhöõng ngöôøi tu trì theo Kinh Phaùp Hoa Löôïng Taâm. seõ ñöôïc nhöõng gì—The Lotus Sutra, the Töù Phaùp: Four dharmas. Buddha told Fu-Hsien (Samantabhadra) (A) Kinh Taâm Ñòa Quaùn: how the Lotus to be possessed after the 1) Giaùo phaùp: The teaching of the Buddha. Buddha's demise: 2) Lyù phaùp: The principles or meaning. 1) Ñöôïc Chö Phaät Hoä Nieäm: Protection of 3) Haønh phaùp: The practice. the Buddhas. 4) Quaû phaùp: The fruits or rewards. 2) Troàng Caùc Coäi Ñöùc: Cultivation of virtue. (B) Kinh Taâm Ñòa Quaùn: 3) Nhaäp Chaùnh Ñònh: Entry

into correct 1) Baát xaû Boà ñeà taâm: Chaúng boû Boà Ñeà dhyana. taâm—Never losing the bodhi-mind. 4) Phaù t Taâm Cöùu Ñoä Heát Thaûy Chuùng Sanh: 2) Baát xaû thieän tri thöùc: Chaúng boû thieän tri having a mind to save all creatures. thöùc—Never losing good-knowing (F) Theo Kinh Phuùng Tuïng trong Tröôøng Boä advisors. Kinh, coù moät chuoãi Töù Phaùp ñaõ ñöôïc Ñöùc 3) Baát xaû kham nhaãn: Chaúng boû kham Phaät giaûng daïy—According to the Sangiti nhaãn—Never losing perseverance in Sutta in the Long Discourses of the progress. Buddha, there are sets of Four Things 4) Baát xaû a-luyeän-nhaõ (nôi tu haønh tòch tænh): which were perfectly proclaimed by the Chaúng boû ñôøi soáng tònh haïnh—Never Buddha: losing the monastic forest life (aranyaka). (i) Töù Nieäm Xöù—Four foundations of (C) Kinh Ñaïi Thöøa Kyù Phaùp: mindfulness—See Töù Nieäm Xöù. 1) Tín: Faith. (ii) Töù Chaùnh Caàn: Sammappadhana (p)—The 2) Giaûi: Liberty. four great efforts—See Töù Chaùnh Caàn. 3) Haïnh: Deeds or action. (iii) Töù Thaàn Tuùc: Iddhipada (p)—Four roads 4) Chöùng: Realization. to power—See Töù Nhö YÙ Tuùc. (D) Theo Tònh Ñoä—Pure Land sect: (iv) Töù Thieàn: Four Jhanas—See Töù Thieàn. 1) Giaùo phaùp: Giaùo phaùp cuûa Phaät trong Kinh (v) Töù Tu Taäp Thieàn Ñònh: Samadhi-bhavana Voâ Löôïng Thoï—The teaching of the (p)—Four concentrative meditations—See Buddha in the Infinite Life Sutra. Töù Tu Taäp Thieàn Ñònh. 2) Haønh phaùp: Thöïc haønh lôøi nguyeän thöù 17 (vi) Töù Voâ Löôïng Taâm—Four boundless cuûa Phaät A Di Ñaø—The practice of the states—See Töù Voâ Löôïng Taâm. seventeenth of Amitabha's vows—See Töù (vii) Töù Thieàn Voâ Saéc—Four formless Thaäp Baùt Nguyeän (17). jhanas—See Töù Thieàn Voâ Saéc. 3) Tín phaùp: Tin vaøo lôøi nguyeän thöù 18 cuûa (viii) Töù Y Chæ: Four supports—See Töù Y Chæ. Ñöùc A Di Ñaø—Faith in the eightteenth of (ix) Töù Thaùnh Chuûng: Four Ariyan lineages— Amitabha's vows—See Töù Thaäp Baùt See Töù Thaùnh Haønh. Nguyeän (18). (x) Töù Tinh Caàn: Four efforts—See Töù Tinh Caàn.

(xi) Töù Trí: Four knowledges—See Töù Trí (A). Löu. (xii) Boán Trí Khaùc—Four more knowledges— (xxxii) Töù AÙch: Four yokes—See Töù AÙch. See Töù Trí (B). (xxxiii) Töù Ly AÙch: Four unyokings—See Töù (xiii) Töù Döï Löu Höôùng Chi—Four factors of Ly AÙch. Stream-Attainment—See Töù Döï Löu (xxxiv) Töù Heä Phöôïc: Four ties—See Töù Höôùng Chi. Phöôïc. (xiv)Töù Döï Löu Quaû Chi—Four (xxxv) Töù Thuû: Four clingings—See Töù characteristics of a Stream-Winner—See Thuû. Töù Döï Löu Quaû Chi. (xxxvi)Töù Sanh: Four kinds of generations— (xv) Töù Sa Moân Quaû: Four fruits of the ascetic See Töù Sanh. life—See Töù Thaùnh Quaû (B). (xxxvii) Töù Nhaäp Thai: Four ways of descend (xvi) Töù Giôùi: Four elements—See Töù Giôùi into the womb—See Töù Nhaäp Thai. (B). (xxxviii)Boán Phöông Caùch ñöôïc Töï Theå Môùi: (xvii) Töù Thöïc: Four nutriments—See Töù Attabhava-patilabha (p)—Four ways of Thöïc. getting a new personality—See Boán (xviii) Töù Thöùc Truù: Four stations of Phöông Caùch Ñöôïc Töï Theå Môùi. consciousness—See Töù Thöùc Truù. (xxxix) Töù Cuùng Döôøng Thanh Tònh: (xix) Töù Baát Haønh Xöù Haïnh: Agata-gamanani Dakkhina-visuddhiyo (p)—Four (p)—Four ways of going wrong—See Töù purifications of offerings—See Töù Cuùng Baát Haønh Xöù Haïnh. Döôøng Thanh Tònh. (xx) Töù AÙi

Sanh: Four arousals of craving— (xl) Töù Nhieáp Phaùp: Samgaha-vatthuni See Töù AÙi Sanh. (p)—See Töù Nhieáp Phaùp. (xxi) Töù Haønh: Four kinds of progress—See (xli) Töù Phi Thaùnh Ngoân: Four un-Ariyan Töù Haønh (A). modes of speech—See Töù Phi Thaùnh (xxii) Boán Haønh Khaùc: Four more kinds of Ngoân. progress—See Töù Haønh (B). (xlii) Boán Phi Thaùnh Ngoân Khaùc: Four (xxiii) Töù Phaùp Tuùc: Four ways of Dhamma— more un-Ariyan modes of speech—See See Töù Phaùp Tuùc. Töù Phi Thaùnh Ngoân (B). (xxiv) Töù Phaùp Thoï: Four ways of undertaking (xliii) Töù Thaùnh Ngoân: Four Ariyan modes Dhamma—See Töù Phaùp Thoï. of speech—See Töù Thaùnh Ngoân. (xxv) Töù Phaùp Uaån: Four divisions of (xliv) Boán Thaùnh Ngoân Khaùc: Four more Dhamma—See Töù Phaùp Uaån. Ariyan modes of speech—See Töù Thaùnh (xxvi) Töù Löïc: Four powers—See Töù Löïc (A). Ngoân (B). (xxvii) Töù Nguyeän: Four kinds of resolve— (xlv) Boán Thaùnh Ngoân Khaùc: Four more See Töù Nguyeän. Ariyan modes of speech—See Töù Thaùnh (xxviii) Boán Caùch Traû Lôøi Caâu Hoûi: Four ways Ngoân (C). of answering questions—See Boán Caùch (xlvi) Boán Thaùnh Ngoân Khaùc: Four more Traû Lôøi Caâu Hoûi. Ariyan modes of speech—See Töù Thaùnh (xxix) Töù Nghieäp: Four kinds of kamma—See Ngoân (D). Töù Nghieäp. (xlvii)Boán Loaïi Ngöôøi: Four types of (xxx) Boán Phaùp Caàn Phaûi Chöùng Ngoä: Four persons—See Töù Chuûng Nhaân (A). things to be realized—See Boán Phaùp (xlviii) Boán Loaïi Ngöôøi Khaùc: Four more types Caàn Phaûi Chöùng Ngoä. of persons—See Töù Chuûng Nhaân (B). (xxxi) Töù Boäc Löu: Four floods—See Töù Boäc (xlix) Boán Loaïi Ngöôøi Khaùc: Four more types

of persons—See Töù Chuûng Nhaân (C). means “something separated.” This is the (l) Boán Loaïi Ngöôøi Khaùc: Four more types of world of reality, the factual, practical persons—See Töù Chuûng Nhaân (D). world, or the phenomenal realm, Töù Phaùp AÁn: The seal or impression of the phenomenal world. The Dharma Realm of four dogmas: Phenomena, or the realm of events 1) Khoå: Suffering. (specifics). It represents the Realistic 2) Voâ Thöôøng: Impermanence. Doctrine of Hinayana. 3) Voâ Ngaõ: Non-ego. 2) Lyù phaùp giôùi: Caùch nhìn Phaùp Giôùi nhö laø 4) Nieát Baøn: Nirvana. söï hieån hieän cuûa nhaát taâm (ekacitta) hay Töù Phaùp Baûn Maït: See Töù Phaùp Boån Maït. moät baûn theå cô baûn (ekadhatu). Ñaây laø theá giôùi theå taùnh noùi veà caùc phaùp saéc vaø taâm Töù Phaùp Baát Hoaïi: Boán phaùp chaúng hö cuûa chuùng sanh tuy coù sai khaùc nhöng hoaïi—The four imperishables: cuøng chung moät theå taùnh. Ñaây laø theá giôùi 1) Chính Thuï Taâm: The correctly receptive cuûa lyù taéc. Noù ñöôïc Tam Luaän Toâng vaø heart. Phaùp Töôùng Toâng chuû xöôùng, daïy raèng lyù 2) Kim Cang: The diamond. taùch rôøi vôùi söï—The idea of looking at the 3) Xaù Lôïi cuûa Phaät: The relics of a Buddha. Dharmadhatu as a manifestation of one 4) Cung Ñieän Quang AÂm Thieân: Abhasvaras spirit (ekacitta) or one elementary (skt)—The palace of the devas of light and substance (ekadhatu). This is the sound. noumenal realm, or noumenal world. The Töù Phaùp Boån Maït: The alpha and omega in Dharma Realm of Noumena, or the realm four laws or dogmas: of principles. This is the world of principle 1) Taát caû caùc haønh ñeàu voâ thöôøng: Nothing is or theorical world. It is represented by the permanent. Sam-Lun and

Dharmalaksana Schools 2) Taát caû caùc haønh ñeàu khoå: All things which teach that principle is separate from involve suffering. facts. 3) Taát caû caùc haønh ñeàu voâ ngaõ: There is no 3) Lyù söï voâ ngaïi phaùp giôùi: Caùch nhìn Phaùp personality. Giôùi nhö laø moät theá giôùi trong ñoù taát caû 4) Nieát Baøn vónh tòch: Nirvan is eternal rest. nhöõng hieän höõu rieâng bieät cuûa noù (vastu) ** For more information, please see Töù Phaùp coù theå ñoàng nhaát ñöôïc vôùi moät taâm laø sôû AÁn. y. Phaùp Giôùi naày khoâng coù trôû ngaïi giöõa lyù Töù Phaùp Giôùi: Töù Chuûng Phaùp Giôùi—Theo vaø söï vì lyù do söï maø hieån baøy, söï nhôø lyù toâng Hoa Nghieâm, coù boán phaùp giôùi— maø thaønh töïu. Khôûi Tín vaø Thieân Thai According to the Hua-Yen school, there are toâng chuû tröông nhaát theå giöõa söï vaø lyù, Four Dharma Realms: nghóa laø theá giôùi cuûa lyù taéc vaø thöïc taïi 1) Söï phaùp giôùi: Caùch nhìn phaùp giôùi nhö laø ñöôïc hôïp nhaát, hay theá giôùi lyù töôûng ñöôïc moät theá giôùi cuûa nhöõng vaät theå caù bieät, theå ngoä—The idea of looking at the trong ñoù chöõ giôùi (dhatu) coù nghóa laø caùi Dharmadhatu as a world where all its phaân bieät. Ñaây laø theá giôùi cuûa thöïc taïi, theá particular existences (vastu) are giôùi hieän töôïng, hay theá giôùi hieän töôïng, identifiable with one underlying spirit. caùc phaùp saéc vaø taâm cuûa chuùng sanh. Söï This Dharmadhatu is the interdepence of phaùp giôùi bieåu hieän cho giaùo lyù duy thöïc phenomenal and noumenal realm—The cuûa Tieåu Thöøa—The idea of looking at world in which phenomena are identical the Dharmadhatu as a world of individual with noumena—The Dharma Realm of objects, in which case the term “dhatu”

non-obstructions of noumena and giao töông caûm caàn phaûi ñöôïc taïo ra. Moät phenomena (principles and specifics)— theá giôùi lyù töôûng nhö vaäy ñöôïc goïi laø “söï The realm of principles against events söï voâ ngaïi phaùp giôùi.”—The idea of perfectly fused in unimpeded freedom. looking at the Dharmadhatu as a world The Awakening of Faith and the T’ien- where each one of its particular objects is T’ai School believe the identity of fact and identifiable with every other particular principle. That means the world of object, with whatever lines of separation principle and reality united, or the ideal there may be between them all removed. world realized. This is the world of all realities or 4) Söï söï voâ ngaïi phaùp giôùi: Caùch nhìn Phaùp practical facts interwoven or identified in Giôùi nhö laø moät theá giôùi trong ñoù moãi moät perfect harmony. It is to say phenomena vaät theå rieâng bieät cuûa noù ñoàng nhaát vôùi are also interdependent—The world in moïi vaät theå rieâng bieät khaùc, maø taát caû which phenomena interpenetrate one nhöõng giôùi haïn phaân caùch giöõa chuùng thaûy another without hindrances—The Dharma ñeàu bò boâi boû. Ñaây laø theá giôùi cuûa taát caû Realm of non-obstruction of phenomena thöïc taïi ñöôïc keát deät laïi hay ñöôïc ñoàng and phenomena—The realm of events nhaát trong nhòp ñieäu toaøn veïn, nghóa laø taát against events (specifics and specifics) caû moïi hieän töôïng ñeàu töông öùng thoâng perfectly fused in unimpeded freedom. It dung nhau, moät töùc nhieàu, lôùn chöùa nhoû. represents by the Hua-Yen School which Ñaây laø chuû tröông cuûa toâng Hoa Nghieâm, teaches that all distinct facts or realities theo ñoù taát caû nhöõng söï thaät hay thöïc taïi dò will, and ought to,

form a harmonious bieät nhaát thieát phaûi taïo thaønh moät toaøn theå whole by mutual penetration and mutual nhòp nhaøng do söï töông dung töông nhieáp identification so as to realize the ideal ñeå chöùng ngoä theá giôùi lyù töôûng laø “nhaát world of “One-True.” According to Prof. nhö.” Theo Giaùo Sö Junjiro Takakusu Junjiro Takakusu in The Essentials of trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Buddhist Philosophy, it should not be ñem thöïc haønh maø thích öùng lyù thuyeát difficult to make practice adapted to khoâng phaûi laø ñieàu khoù khaên, nhöng tai theory, but such being the evil of men, haïi ôû choã laø con ngöôøi , keû thì quaù thieân some make too much of theory while veà lyù thuyeát, ngöôøi laïi quaù troïng thöïc others make too much of practice. So a haønh. Do ñoù caàn phaûi coù moät giaûi phaùp rational solution becomes necessary. höõu lyù. Laïi nöõa, trong theá giôùi thöïc teá, Moreover, in the world of realities (fact), thöïc haønh thöôøng choáng laïi thöïc haønh, söï practice often goes against practice, fact kieän choáng laïi söï kieän, coâng taùc choáng laïi against fact, business, agains business, coâng taùc, caù theå choáng laïi caù theå, ñaúng individual against individual, class against caáp choáng laïi ñaúng caáp, quoác gia choáng class, nation against nation. Such is the laïi quoác gia. Ñoù laø saéc thaùi cuûa theá giôùi caù feature of the world of individualism and nhaân chuû nghóa, roài töø ñoù toaøn theå theá thus the whole world goes to pieces. Mere giôùi hoùa ra phaân chia thaønh maûnh vuïn vaët. collectivism or solidarity will not prevent Chuû nghóa taäp theå hay tinh thaàn töông trôï the evil of life. To harmonize such a state khoâng ngöøng, vaãn chöa ñuû ñeå ngaên chaän of being and to make all things go aùc tính cuûa ñôøi soáng. Ñeå hoøa ñieäu moät smoothly, the world of mutual reliance or traïng thaùi sinh toàn nhö vaäy vaø ñeå ñöa taát interdependence ought to be created. Such caû vaïn vaät ñeán choã nhu hoøa, theá giôùi töông

an ideal world is called “the fact and fact 4) Coù Phaùp Thoï, hieän taïi laïc vaø töông lai quaû world perfectly harmonized.” baùo laïc: There is the way that is pleasant ** For more information, please see Töù in the present and brings pleasant future Chuûng Vuõ Truï. results. Töù Phaùp Tam Nguyeän: Boán phaùp vaø ba Töù Phaùp Tuùc: Four ways of Dhamma—Theo nguyeän—The four dharmas and three vows: Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù (A) Töù Phaùp: The four dharmas—See Töù boán phaùp tuùc—According to the Sangiti Sutta Phaùp. in the Long Discourses of the Buddha, there (B) Tam Nguyeän: are four ways of Dhamma: 1) Nguyeän thöù 17 trong 48 lôøi Nguyeän cuûa 1) Voâ Tham Phaùp Tuùc: Way of Dhamma Phaät A Di Ñaø—See Töù Thaäp Baùt Nguyeän without hankering. (17). 2) Voâ Saân Phaùp Tuùc: Way of Dhamma 2) See Töù Thaäp Baùt Nguyeän (18). without enmity. 3) See Töù Thaäp Baùt Nguyeän (11). 3) Chaùnh Nieäm Phaùp Tuùc: Way of Dhamma Töù Phaùp Thí: Moùn quaø cuûa Phaät veà töù with right mindfulness. phaùp—The Buddha’s gift of the four laws or 4) Chaùnh Ñònh Phaùp Tuùc: Way of Dhamma dogmas: with right concentration. 1) Chö Phaùp Voâ Thöôøng: All things are Töù Phaùp Uaån: Four divisions of Dhamma— impermanent. Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, 2) Chö Thoï Thò Khoå: All sentient beings coù boán phaùp uaån—According to the Sangiti existence is suffering. Sutta in the Long Discourses of

the Buddha, 3) Chö Phaùp Voâ Ngaõ: There is no essential there are four divisions of Dhamma: personality. 1) Giôùi Uaån: Morality. 4) Khoâng: Taát caû vaät chaát ñeàu trôû veà daïng 2) Ñònh Uaån: Concentration. khoâng—All form or matter returns to the 3) Coâng Ñöùc Uaån: Merit. void. 4) Giaûi Thoaùt Uaån: Liberation. Töù Phaùp Thoï: Four ways of undertaking Töù Phaàn: Phaùp Töôùng Toâng chia duïng cuûa Dhamma—Theo Kinh Phuùng Tuïng trong taâm vöông vaø taâm sôû cuûa taùm thöùc ra laøm boán Tröôøng Boä Kinh, coù boán Phaùp Thoï— phaàn—The Dharmalaksana school divides the According to the Sangiti Sutta in the Long function of cognition into four parts: Discourses of the Buddha, there are four ways 1) Töôùng Phaàn: Caûnh sôû hieän trong taâm of undertaking Dhamma: (töôùng maïo noåi leân khi taâm khôûi)—Mental 1) Coù Phaùp thoï, hieän taïi khoå vaø töông lai quaû phenomena. baùo khoå: Dukkha-vipakam (p)—There is 2) Kieán Phaàn: Khaû naêng phaân bieät caûnh sôû the way that is painful in the present and hieän ra trong taâm hay töôùng phaàn— brings painful future results. Discriminating such phenomena. 2) Coù Phaùp Thoï, hieän taïi khoå vaø töông lai 3) Töï Chöùng Phaàn: Löïc taïo ra khaû naêng phaân quaû baùo laïc: Sukha-vipakam (p)—There is bieät—The power that discriminates. the way that is painful in the present and 4) Chöùng Töï Chöùng Phaàn: Baèng chöùng hay brings pleasant future results. söï baûo ñaûm cho löïc taïo ra khaû naêng phaân 3) Coù Phaùp Thoï, hieän taïi laïc vaø töông lai quaû bieät caûnh sôû trong taâm—The proof or baùo khoå: There is the way that is pleasant assurance of that power. in the present and brings painful future Töù Phaàn Gia: Phaùp Töôùng Toâng chia Thöùc results. Taâm ra laøm boán phaàn—The Dharmalaksana

divides the cognition-mind into four parts— 4) Baéc Phöông Vi Dieäu Thanh Phaät: See Töù Phaàn. Amoghasiddhi or Sakyamuni Buddha in Töù Phaàn Luaät: Four-division Vinaya of the the North. Dharmagupta school (Tröôøng Phaùi cuûa Ngaøi Töù Phaät Ñoä: The four Buddha-ksetra or Ñaøm Voâ Ñöùc)—See Luaät Töù Phaàn. realms—See Töù Ñoä. Töù Phaàn Phaùp Töôùng: Four functions of Töù Phaät Tri Kieán: Theo Kinh Phaùp Hoa, coù cognition: boán Tri Kieán Phaät—According to the Lotus (A) Sutra, there are four purposes of the Buddha's 1) Töôùng phaàn: Mental phenomena. appearing, that the Buddha's knowledge might 2) Kieán phaàn: Discriminating such be: phenomena. 1) Khai: Revealed—Khai Phaät tri kieán— 3) Töï chöùng phaàn: The power that Opening the knowledge and vision of the discriminates. Buddha. 4) Chöùng töï chöùng phaàn: The proof or 2) Thò: Proclaimed—Thò Phaät tri kieán— assurance of that power. Demonstrating the knowledge and vision ** For more information, please see Töù Phaàn. of the Buddha. (B) 3) Ngoä: Understood—Giaùc ngoä Phaät tri 1) Tín: Faith. kieán—Awakening to the knowledge and 2) Haønh: Action. vision of the Buddha. 3) Giaûi: Liberty. 4) Nhaäp: Entered—Nhaäp Phaät tri kieán— 4) Chöùng: Assurance or realization. Entering into the knowledge and vision of Töù Phaàn Taêng Giôùi: See Töù Phaàn Taêng the Buddha. Giôùi Boån. Töù Phi Thaùnh Ngoân: Four un-Ariyan modes Töù Phaàn Taêng Giôùi Boån: Nhöõng giôùi luaät of speech—Theo Kinh Phuùng Tuïng trong ruùt ra töø Töù Phaàn Luaät keøm theo keä vaên, ñöôïc Tröôøng Boä Kinh, coù boán thöù khoâng phaûi laø lôøi ñoïc leân trong ngaøy tuïng giôùi—Commandments

noùi cuûa caùc baäc Thaùnh—According to the extract from the four-division Vinaya with Sangiti Sutta in the Long Discourses of the verses, for uses on days when the discipline is Buddha, there are four un-Ariyan modes of recited--See Luaät Töù Phaàn. speech: Töù Phaàn Taâm Phaùp: Four parts of function (A) of cognition—See Töù Phaàn, and Töù Phaàn Phaùp 1) Voïng ngöõ: Lying. Töôùng. 2) Löôõng thieät: Slander. 3) AÙc khaåu: Abuse or rude words. Töù Phaàn Thöùc: See Boán Phaàn Cuûa Thöùc. 4) YÛ ngöõ: Iddle gossip. Töù Phaàn Toâng: See Luaät Toâng. (B) Boán Phi Thaùnh Ngoân Khaùc—Four more Töù Phaät: Boán Phaät ôû boán phöông—Four of un-Ariyan modes of speech: the five Dhyani-Buddhas—The four regional 1) Khoâng thaáy noùi thaáy: Claiming to have Buddhas: seen known what one has not seen. 1) Ñoâng Phöông A Saám Phaät: Aksobya in the 2) Khoâng nghe noùi nghe: Claiming to have East. heard, known one has not heard. 2) Nam Phöông Baûo Töôùng Phaät: Ratnaketu 3) Khoâng nghó noùi nghó: Claiming to have Buddha in the South. sensed, known one has not sensed. 3) Taây Phöông Voâ Löôïng Thoï Phaät: 4) Khoâng bieát noùi bieát: Claiming to have Amitabha Buddha in the West. known, known one has not known.

(C) Boán Phi Thaùnh Ngoân Khaùc—Four more (B) un-Ariyan modes of speech: 1) Tham duïc: Desire. 1) Thaáy noùi khoâng thaáy: Claiming not to 2) Saân haän: Resentment—Dust-storms of have seen, known what one has seen. hate. 2) Nghe noùi khoâng nghe: Claiming not to 3) Taø giôùi: Heretical morality. have heard, known what one has heard. 4) Chaáp ngaõ: Egoism. 3) Nghó noùi khoâng nghó: Claiming not to have (D) Theo Kinh Phuùng Tuïng trong Tröôøng Boä sensed, known what one has sensed. Kinh, coù boán heä phöôïc—According to the 4) Bieát noùi khoâng bieát: Claiming not to have Sangiti Sutta in the Long Discourses of the known, known what one has known. Buddha, there are four ties (gantha): Töù Phi Thöôøng Keä: See Töù Voâ Thöôøng Keä. 1) Tham Thaân Heä Phöôïc: Kaya-gantha (p)— Töù Phieàn Naõo: Töù Hoaëc—Boán phieàn naõo The body tie of hankering (abhijjha). gaây ra bôûi ngaõ chaáp hay boán loaïi caên baûn 2) Saân Thaân Heä Phöôïc: Vyapada (p)—Tie of phieàn naõo thöôøng xuyeân töông öùng vôùi Maït Na ill-will. Thöùc (thöùc thöù baûy)—Four delusions in 3) Giôùi Caám Thuû Thaân Heä Phöôïc: Silabbata- reference to the ego: paramasa (p)—Attachment to rite and 1) Ngaõ Si Phieàn Naõo: Voâ Minh—Ignorance ritual. in regard to the ego. 4) Thöû Thöïc Chaáp Thaân Heä Phöôïc: Idam- 2) Ngaõ Kieán Phieàn Naõo: Ngaõ Chaáp— sacca-bhinivesa (p)—Dogmatic fanaticism Holding to the ego idea. Töù Phöông: 3) Ngaõ Maïn Phieàn Naõo: Kieâu caêng ngaïo 1) Hình vuoâng: A square. maïn—Self-esteem—Egoism. 2) Four directions—The four cardinal 4) Ngaõ AÙi Phieàn Naõo: Ngaõ tham—Self- points—The four quarters of the compass: seeking or desire arising from belief in a) Ñoâng phöông, nôi Trôøi Ñeá Thích ngöï trò: ego. East, ruled by Indra. Töù Phöôùc Ñieàn: Four fields for cultivating b) Taây phöông, nôi Phaï Roâ Noõa Long Vöông happiness: ngöï trò: West, ruled by Varuna. 1) Thuù Ñieàn: Phöôùc ñieàn nôi suùc sanh—To c) Nam phöông, nôi Daï Ma Thieân ngöï trò: animal—The field of felicity in animals. South, ruled by Yama—See Yama. 2) Khoå Ñieàn:--Phöôùc ñieàn nôi ngöôøi ngheøo: d) Baéc phöông, nôi ngöï trò cuûa Tyø Sa Moân To the poor—The field of felicity in the Thieân Vöông: North, ruled by poor.

Vaisramana. 3) AÂn Ñieàn: Phöôùc ñieàn nôi song thaân—To 3) parents—The field of felicity in parents. a) Phöông Ñoâng Baéc, nôi Y Xaù Ni ngöï trò: 4) Ñöùc Ñieàn: Phöôùc ñieàn nôi caùc baäc hieàn Northeast, ruled by Isana. Thaùnh hay nôi vieäc hoaèng phaùp: To the b) Phöông Ñoâng Nam, nôi Hoä Ma ngöï trò: religion—The field of felicity in religion. Southeast, ruled by Homa. c) Phöông Taây Nam, nôi ngöï trò cuûa Nieát Lyù Töù Phöôïc: The four bandhana or bonds: Ñeå. (A) d) Phöông Taây Baéc, nôi ngöï trò cuûa Phaï Roâ 1) Tham duïc: Desire. Noõa Long Vöông: Northwest, ruled by 2) Chaáp thuû: Possession or existence. Varuna. 3) Si meâ: Maây muø voâ minh—Ignorance— Smoke of ignorance. Töù Phöông Ñaïi Töôùng: Boán Ñaïi töôùng hoä 4) Taø kieán: Unenlightened views. phaùp ôû boán phöông. Moãi ñaïi töôùng ñeàu coù 500

ñoà ñeä cai quaûn 28 boä quyû thaàn—The four Thaùnh Quaû. generals or guardians of the Law. Each has Töù Quí: Boán muøa—The four seasons: 500 followers and twenty-eight companies of 1) Xuaân: Spring. demons and spirits: 2) Haï: Summer. 1) Baéc Phöông Taùn Chi Ñaïi Töôùng. 3) Thu: Autumn (Fall). 2) Ñoâng phöông Laïc Duïc Ñaïi Töôùng. 4) Ñoâng: Winter. 3) Nam phöông Ñaøn Ñeá Ñaïi Töôùng. Töù Sa Moân Quaû: Four fruits of the ascetic 4) Taây Phöông Thieän Hieän Ñaïi Töôùng. life—See Töù Thaùnh Quaû. ** For more information, please see Töù Sanh: Chatur-Yoni (skt)—Theo Kinh Töù Thieân Vöông. Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán Töù Phöông Töù Phaät: Boán vò Phaät ôû boán loaïi taùi sanh coù theå coù ñoái vôùi nhöõng sanh linh phöông—The four Buddhas of the four trong saùu ñöôøng (taát caû chuùng sanh ñeàu ñöôïc regions: sanh ra döôùi boán hình thöùc ñeå ñi vaøo trong luïc 1) Ñoâng phöông, theá giôùi Höông Tích coù A luïc ñaïo luaân hoài)—According to the Sangiti Suùc Beä Phaät: East, the world of abundant Sutta in the Long Discourses of the Buddha, fragrance where reigns Aksobhya Buddha. there are four forms of birth by which the 2) Nam phöông, Hoan Hyû theá giôùi coù Baûo beings of the six modes of existence can be Töôùng Phaät: South, the world of pleasure reborn (all births take place in four forms and where reigns Ratnaketu Buddha. in each case causing a sentient being to enter 3) Taây phöông, Hoan Laïc theá giôùi coù Voâ one of the six gati or paths of transmigration): Löôïng Thoï Phaät: West, the world of 1) Thai Sanh: Jarayuja (skt)—Loaøi sanh töø restfulness or joyful comfort where reigns baøo thai, nhö loaøi coù vuù, loaøi ngöôøi, traâu Amitabha Buddha. boø, coïp beo, vaân vaân (phuùc sanh nhö loaøi 4) Baéc phöông, Lieân Hoa Trang Nghieâm theá ngöôøi ôû trong thai meï thaønh theå roài sau giôùi coù Vi Dieäu Thanh Phaät hay Thích Ca môùi sanh ra)—Womb-born or Birth from Maâu Ni Phaät: North, the world of Lotus the womb—Viviparous, as is the case Adornment where reigns Amoghasiddhi with mammals, people, cows, tigers, etc. Buddha or Sakyamuni. 2) Noaûn Sanh: Andaja (skt)—Loaøi sanh töø Töù Quaû: See Töù Thaùnh quaû in Vietnamese- tröùng, nhö loaøi chim; loaøi naày ôû trong English Section. tröùng taïo thaønh hình theå, ñuùng ngaøy thì Töù Quaû Danh Hieäu Sa Moân: Boán danh tröùng vôõ ra, nhö loaøi gaø vòt, chim, ngoãng, hieäu aùm chæ boán böïc sa moân—The four titles vaân vaân—Egg-born, or birth from eggs— applied to four grades of sramanas: Oviparious,

as is the case with chicken, 1) Hoaøng Lam Hoa Sa Moân: Baäc Thaùnh giaû goose, birds, etc. cuûa quaû Tu Ñaø Hoaøn—Yellow and Blue 3) Thaáp Sanh: Samsvedaja (skt)—Loaøi sanh Flower Sramanas. töø nôi aåm thaáp, nhö coân truøng döïa vaøo choã 2) Phaân Ñaø Lôïi Hoa Sa Moân: Baäc Thaùnh giaû aåm thaáp maø sanh ra; loaøi naày do söùc noùng cuûa quaû Tö Ñaø Haøm—Lotus Sramanas. laïnh hoøa hieäp maø sanh ra, ôû choã aåm thaáp, 3) Nhu Nhuyeãn Sa Moân: Baäc Thaùnh giaû cuûa nöông theo chaát öôùt maø thoï hình sanh theå quaû A Na Haøm—Meek Sramanas. nhö caùc loaøi coân truøng, böôùm, saâu boï, caù, 4) Nhu Nhuyeãn Trung Nhu Nhuyeãn Sa Moân: toâm, vaân vaân—Moist and Wet Conditions Baäc Thaùnh giaû cuûa quaû A La Haùn—Ultra Born or, spawn-born, or birth from Meek Sramanas. moisture (wetness)—Moisture or water- ** For more information, please see Töù

born, as is the case with worms, fishes, (A) Boán nuùi theo Kinh Nieát Baøn—According shrimps, etc. to the Nirvana Sutra, there are four 4) Hoùa Sanh: Anpapaduka (skt)—Opapatika- closing-in mountains: yoni (p)—Khoâng nöông töïa vaøo ñaâu, 1) Sanh: Birth. khoâng nöông theo chuûng toäc, cuõng chaúng 2) Laõo: Old age. nhôø nhaân duyeân cuûa cha meï, maø chæ döïa 3) Beänh: Sickness. vaøo nghieäp löïc maø khôûi sanh nhö loaøi voøi 4) Töû: Death. hoùa thaønh ruoài, böôùm bôûi saâu maø hoùa sanh (B) Boán nuùi theo Kinh A Haøm—Four closing- ra, hay chuùng sanh trong chö thieân, ñòa in mountains, according to the Agama nguïc vaø sô kieáp chuùng sanh. Ngöôøi ta noùi Sutra: nhöõng chuùng sanh naày, ngay khi chaám döùt 1) Laõo: Old age. ñôøi tröôùc thì laäp töùc hoùa thaân tuøy theo 2) Beänh: Sickness. nghieäp löïc, chöù khoâng nhôø söï trôï giuùp cuûa 3) Töû: Death. cha meï hay baát cöù taùc nhaân naøo khaùc— 4) Hoaïi Dieät: Decay. Born (birth) by transformation, or (C) Boán nuùi theo Kinh Taêng Nhaát A Haøm— spontaneous rebirth. Metamorphosis, as is Four closing-in mountains, according to the case with maggot transforms into fly, the Ekottaragama (Agama Sutra moths from the chrysalis, caterpillar Increased by One): becomes butterfly, or deities and superior 1) Laõo: Old age. beings of the Pure Land. It is said that such 2) Beänh: Sickness. beings, after the end of their previous 3) Töû: Death. lifetime, suddenly appear in this fashion 4) Voâ Thöôøng: Impermanence. due to their karma, without the help of Töù Söï: Boán ñieàu caàn thieát cho Taêng só—The parents or any other intermediary agency. four necessaries of a monk: Töù Sanh Baùch Kieáp: Chæ ngöôøi tu theo 1) AÊn: Thöùc aên—Food. Duyeân Giaùc Thöøa, nhanh nhaát cuõng phaûi boán 2) Maëc: Quaàn aùo—Clothing. ñôøi môùi ñöôïc ñaïo quaû (Voán Lieáng Thanh Vaên, 3) ÔÛ: Ngoïa cuï—Bedding—Dwelling— Gia Haønh Thanh Vaên, Voán Lieáng Duyeân Giaùc, Mat—Couch—Bed—Sleeping garments. Nhaäp Kieán Ñaïo), coøn chaäm nhaát thì phaûi traûi 4) Bònh: Thuoác men—Medicine—Herbs. qua traêm kieáp tu haønh môùi ñöôïc ñaïo quaû— Töù Söï Cuùng Döôøng: Boá thöù ñoà cuùng döôøng Boán ñôøi traêm kieáp—A pratyeka-buddha cho moät vò Taêng—The four offerings or method of obtaining release, by intensive provisions for a monk—See Töù Söï. effort, at the shortest in four rebirts, at the Töù Söï Cuùng Döôøng Thanh Tònh: longest in a hundred kalpas. Dakkhina-visuddhiyo (p)—Fours purifications Töù Sanh Luïc Thuù: Töù sanh luïc

ñaïo—The of offerings—Theo Kinh Phuùng Tuïng trong four forms of birth and the six forms of Tröôøng Boä Kinh, coù boán söï cuùng döôøng thanh transmigrations: tònh—According to the Sangiti Sutta in the (A) Four forms of birth—See Töù sanh in Long Discourses of the Buddha, there are four Vietnamese-English Section. purifications of offerings: (B) Six forms of transmigrations—See Luïc 1) Coù söï cuùng döôøng, ngöôøi cuùng döôøng Ñaïo in Vietnamese-English Section. thanh tònh, nhöng ngöôøi nhaän cuùng döôøng Töù Sôn: laïi khoâng thanh tònh: There is the offering purified by the giver, but not by the recipient.

2) Coù söï cuùng döôøng, ngöôøi nhaän cuùng döôøng 2) Khoå maø cho laø laïc: Considering what is thanh tònh, nhöng ngöôøi cuùng döôøng laïi really suffering to be joy. khoâng thanh tònh: There is an offering 3) Voâ ngaõ maø cho laø töï ngaõ: Considering purified by the recipient, but not by the what is not self to be a self. giver. 4) Baát tònh maø cho laø tònh: Considering what 3) Coù söï cuùng döôøng, caû ngöôøi cuùng döôøng is impure to be pure. vaø ngöôøi nhaän cuùng döôøng ñeàu khoâng Töù Taø Meänh: See Töù Chuûng Taø Meänh. thanh tònh: There is an offering not Töù Taùn: Scattered in different directions. purified by both the giver and the Töù Taùng: Boán loaïi toáng taùng ma chay—Four recipient. kinds of burial: 4) Coù söï cuùng döôøng, caû ngöôøi cuùng döôøng 1) Thuûy Taùng: Neùm xaùc cheát xuoáng nöôùc—vaø ngöôøi nhaän ñeàu thanh tònh: There is an Water-burial or casting a corpse into the offering purified by both the giver and the water—See Thuûy Taùng. recipient. 2) Hoûa Taùng: Jhapita (skt)—Cremation or Töù Söï Kinh: Kinh noùi veà boán phöông phaùp Fire-burial—See Hoûa Taùng. chuaån bò cuûa Boà Taùt—The Sutra of the Four 3) Ñòa Taùng: Ground-burial. Methods of a bodhisattva's preparation: 4) Laâm Taùng: Mai taùng trong röøng, baèng 1) Giaûng kinh phaùp: Preaching the Law. caùch ñem neùm thi theå ngöôøi cheát vaøo röøng 2) Vaøo giôùi: Into complete moral self- cho thuù aên thòt—Forest burial—Buried in control. the forest—To cast the corpse into a forest 3) Vaøo ñònh: Entry into meditation. to be eaten by animals. 4) Vaøo hueä cuõng nhö coù nhöõng lyù luaän saùng Töù Taïng: Boán Taïng kinh ñieån—The fourfold suoát: Into wisdom and into clear canon. discernment or clear reasoning. 1-3) From one to three, see Tam Taïng. Töù Söï Phaùp Moân: Gaàn gioáng nhö Töù Söï 4) Taïp Taïng: Miscellaneous collection. Kinh, Töù Söï Phaùp Moân laø boán caùch chuaån bò Töù Taùnh: Boán chuûng taùnh hay boán gia caáp xaõ cuûa Boà Taùt tröôùc khi giaûng kinh—Almost the hoäi AÁn Ñoä—The four Indian classes, castes or same as the four methods of a bodhisattva's clans, which are born respectively from the preparation, the four methods of a mouth, shoulders, flanks, and feet of Brahma: bodhisattva's preparation for preaching the 1) Baø La Moân: Haïng tu tònh haïnh (hoaëc xuaát Law: hoaëc taïi gia), sanh töø mieäng cuûa Phaïm 1) Vaøo thieàn: Entry into meditation. Thieân Vöông—Brahmana—Priestly, born 2) Vaøo hueä: Entry into wisdom. from the mouth of Brahma. 3) Vaøo giôùi töï cheá: Entry into complete 2) Saùt Ñeá Lôïi: Doøng doõi vua chuùa, sanh töø moral self-control. vai cuûa Phaïm Thieân Vöông, ñôøi ñôøi cha 4) Nhaän thöùc saùng suoát: Entry into clear truyeàn con noái cai trò ñaát nöôùc—Ksatriya discernment or reasoning (Bieän taøi). (skt)—Military and

ruling, born from the Töù Taø: See Töù Chaáp. shoulders of Brahma. Töù Taø Kieán: Boán loaïi taø kieán—Four Inverted 3) Pheä xaù (Tyø xaù): Taàng lôùp thöông nhaân, (wrong) views: sanh töø hoâng söôøn cuûa Phaïm Thieân 1) Voâ thöôøng maø cho laø thöôøng haèng: Vöông—Vaisya (skt)—Traders, born from Considering what is really impermanence the flanks of Brahma. to be permanence. 4) Thuû Ñaø la: Noâng daân vaø noâ leä, sanh töø chaân cuûa Phaïm Thieân Vöông—Sudra

(skt)—Serfs—Farmers, born from the feet 3) Ñoái Trò Taát Ñaøn: Diagnostic treatment of of Brahma. their moral diseases. Töù Taùnh Haïnh: Boán taùnh haïnh cuûa moät vò 4) Ñeä Nhöùt Nghóa Taát Ñaøn: Giaûng thuyeát veà Boà taùt—The four kinds of conduct natural to a lyù nhöùt thöïc trung ñaïo, khieán cho chuùng bodhisattva: sanh döùt boû meâ hoaëc, chöùng ngoä chaân lyù. 1) Töï taùnh haïnh: Boà Taùt voán dó hieàn laønh, Ñaây coøn laø taøi kheùo thuyeát giaûng cuûa Ñöùc hieáu kính cha meï, kính tín sa moân ñuû möôøi Phaät—The perfect and highest truth, the ñieàu thieän—Conduct arises from his highest universal gift of Buddha, his native goodness. teaching which awakens the highest 2) Nguyeän taùnh haïnh: Boà Taùt thuaän theo saùu capacity in all beings to attain salvation. Ba La Maät maø tu haønh—His vow-nature is Töù Thaùnh: in accordance with the six paramitas. (A) Boán Thaùnh—Four saints—The four sagely 3) Thuaän taùnh haïnh: Boà Taùt thuaän taùnh tu Dharma Realms—Four kinds of holy men: haønh—Bodhisattva's compliant nature. 1) Thanh Vaên: Nhöõng vò tu taäp Töù Dieäu Ñeá, 4) Chuyeån taùnh haïnh: Nhôø coâng haïnh tu ñeä töû tröïc tieáp cuûa Phaät—Hearers—Sound haønh maø chuyeån phaøm thaønh Thaùnh— Hearers. A direct disciple of the Buddha. Bodhisattva's transforming nature (powers 2) Duyeân Giaùc: Pratyeka buddhas—Moät vò of conversion or salvation). thaønh Phaät nhôø tu taäp 12 nhaân duyeân; hay Töù Taâm: Boán taâm—Four minds moät vò Phaät töï giaùc ngoä, chöù khoâng giaûng 1) The heart of kindness: Taâm töø. daïy keû khaùc—Individual Illuminates— 1) The heart of pity: Taâm bi. Independently awakened—Those 2) The heart of joy: Taâm hyû. enlightened to conditions; a Buddha for 3) The heart of indifference: Taâm xaû. himself, not teaching others. ** For more information, please see Töù Voâ 3) Boà Taùt: Bodhisattvas (skt)—Moät ngöôøi Löõïng Taâm. giaùc ngoä hay moät vò Phaät töông lai— Töù Taàm Tö Quaùn: Boán phaùp taàm tö quaùn Enlightened Beings—A person who has cuûa Phaùp Töôùng Toâng—Four contemplations the state of bodhi, or a would-be-Buddha. of the Dharmalaksana: 4) Phaät: Buddhas—Ngöôøi ñaõ ñaéc voâ thöôïng 1) Danh: Danh cuûa saéc—The terms used. chaùnh ñaúng chaùnh giaùc—Ngöôøi chuyeån 2) Nghóa: Döïa vaøo danh maø noùi roõ caùi theå Phaùp luaân. Moät vò Phaät khoâng ôû trong cuûa saéc—The meaning of the things or voøng möôøi coõi theá gian naày, nhöng Ngaøi phenomena. thò hieän giöõa loaøi ngöôøi ñeå giaûng daïy giaùo 3) Töï tính: Theå tính töï thaân cuûa chö phaùp— lyù cuûa mình neân moät phaàn Ngaøi ñöôïc keå The nature of the things. trong Töù Thaùnh—One who has attained 4) Sai bieät: Chuûng loaïi khaùc nhau trong theå the supreme right and balanced state of (cuûa ngöôøi khaùc vôùi cuûa chö thieân)—Their bodhi—One who turns the wonderful differentiation. Dharma-wheel. A Buddha is not inside the

circle of ten realms, but as he advents Töù Taát Ñaøn: Boán loaïi thaønh töïu—The four among men to preach his doctrine he is kinds of siddhanta: now partially included in the “Four 1) Theá Giôùi Taát Ñaøn: Mundane or ordinary Saints.” modes of expression. ** For more information, please see Töù 2) Caù Vò Nhôn Taát Ñaøn: Individual Thaùnh Quaû (B) in Vietnamese-English treatment, adapting his teaching to the Section. capacity of his hearers.

(B) Boán vò ñaïi ñeä töû cuûa Ngaøi Cöu Ma La 4) Ñaïo Thaùnh Ñeá: Con ñöôøng dieät khoå laø con Thaäp—Four chief disciples of ñöôøng chaám döùt duïc voïng—Marga (skt)— Kumarajiva: The way to end all sufferings—Marga is 1) Ñaïo Sinh: Tao-Sheâng. the way that procures cessation—The 2) Taêng Trieäu: Seâng-Chao. doctrine of the path that leads to the 3) Ñaïo Dung: Tao-Jung. extinction of passion. 4) Taêng Dueä: Seâng-Jui. Töù Thaùnh Haønh: Ariya-vamsa (p)—Töù (C) Thaùnh Chuûng—Töù Y—Töù Löông Döôïc—Theo 1) Phaät A Di Ñaø: Amitabha Buddha. Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù 2) Quaùn Theá AÂm Boà taùt: Ñöùng beân traùi cuûa boán Thaùnh chuûng—According to the Sangiti Phaät A Di Ñaø—Avalokitesvara—Kuan-Sutta in the Long Discourses of the Buddha, Yin, standing on the left side of Amitabha there are the four holy ways: Buddha. 1) Baèng loøng maëc ñoà baù naïp töø vaûi raùch: ÔÛ 3) Ñaïi Theá Chí Boà Taùt: Tieâu bieåu cho trí tueä ñaây vò Tyø Kheo töï baèng loøng vôùi baát cöù cuûa Phaät A Di Ñaø, ñöùng beân phaûi cuûa Phaät loaïi y naøo, taùn thaùn söï baèng loøng vôùi baát A Di Ñaø—Mahasthamaprapta, cöù loaïi y naøo, khoâng coá yù tìm caàu y moät representing the Buddha-wisdom of caùch khoâng xöùng ñaùng, khoâng buoàn aùo Amitabha, he is standing on the right sight naõo neáu khoâng ñöôïc y; nhöng khi ñöôïc y of Amitabha. vò naày khoâng nhieãm tröôùc, khoâng say meâ, 4) Ñaïi Haûi Chuùng Boà taùt: The Bodhisattva of khoâng coù phaïm toäi, vò naày duøng y, thaáy the Great Congregation. caùc nguy hieåm vaø bieát roõ söï giaûi thoaùt. Vì Töù Thaùnh Chuûng: See Töù Thaùnh Haønh and töï baèng loøng vôùi baát cöù loaïi y naøo neân vò Töù Y (A). aáy khoâng khen mình cheâ ngöôøi. ÔÛ ñaây vò Töù Thaùnh Ñeá: Töù Dieäu ñeá—The four Noble naày kheùo leùo, tinh caàn, tænh giaùc, chaùnh Truths nieäm. Vò Tyø Kheo naày ñöôïc goïi laø moät vò 1) Khoå Thaùnh Ñeá: Khoå laø chuyeän khoâng ñaõ trung thaønh vôùi Thaùnh chuûng theo traùnh khoûi cuûa chuùng sanh—Duhkha- truyeàn thoáng nguyeân thuûy quaù khöù— Aryasat (skt)—Suffering is the lot of the Wearing rags from dust-heaps—Here a six states of existence—Misery is a monk is content with any old robe, praises necessary attribute of sentient beings. such contentment, and does not try to 2) Taäp Thaùnh Ñeá: Nguyeân nhaân chaùnh gaây obtain robes improperly or unsuitably. He ra ñau khoå chaát choàng laø duïc voïng— does not worry if he does not get a robe, Samudya (skt)—The aggregation of and if he does, he is not full of greedy, suffering by reason of the passions—The blind desire, but makes use of it, aware of accumulation of misery is caused by the such dangers and wisely aware of its true passions (customs and habits that lead to purpose. Nor is he conceited about being sufferings). thus content with any old robe, and he 3) Dieät Thaùnh Ñeá: Trieät tieâu duïc voïng vaø does not disparage others. And one who is nhöõng heä quaû cuûa noù ñeå chaám döùt

ñau thus skilful, not lax, clearly aware and khoå—Nirodha (skt)—The extinction mindful, is known as a monk who is true to (cessation) of desire and its consequences, the ancient, original Ariyan lineage. and the leaving of the suffering—The 2) Baèng loøng vôùi ñoà khaát thöïc nhaän ñöôïc: A extinction of passion is possible. monk is content with any alms-food he may get (similar as in 1).

3) Baèng loøng ngoài döôùi goác caây hay moät 4) Bieát noùi bieát: Stating that one has known, phoøng xaù cuõ kyõ: A monk is content with known what one has known. any old lodging-place or sitting under trees Töù Thaùnh Quaû: Phala (skt). (similar as in 1). (A) Boán quaû vò Thaùnh trong Phaät giaùo Ñaïi 4) Hoaøn toaøn buoâng boû theá söï: Entire thöøa—The four kinds of holy men in withdrawal from the world or fond of Mahayana: abandoning (similar as in 1). 1) Thanh Vaên: Sravakas. ** For more information, please see Töù Y (A). 2) Duyeân Giaùc: Pratyeka-buddhas. Töù Thaùnh Ngoân: Four Ariyan modes of 3) Boà Taùt: Bodhisattvas. speech—Theo Kinh Phuùng Tuïng trong tröôøng 4) Phaät: Buddhas. Boä Kinh, coù boán Thaùnh ngoân—According to (B) Boán quaû vò Thaùnh cuûa Thanh Vaên trong the Sangiti Sutta in the Long Discourses of the Phaät giaùo Tieåu thöøa hay Töù Quaû Sa Buddha, there are four Ariyan modes of Moân—The four rewards—Four degrees of speech: saintliness: (A) a) Ba Baäc Höõu Hoïc—Three stages requiring 1) Ly voïng ngöõ: Retraining from lying. study: 2) Ly löôõng thieät: Refraining from 1) Tu Ñaø Hoaøn: Srota-apanna (skt)—slandering. Sotapatti (p)—Döï löu—Nhaäp Löu— 3) Ly aùc khaåu: Refraining from abusing or Nghòch Löu—Quaû vò Döï Löu ñaàu tieân— using rude words. Haønh giaû ñang trong tö theá thaáy ñöôïc Ñaïo. 4) Ly yû ngöõ: Refraining from iddle gossip. Ngöôøi aáy vaãn coøn phaûi baûy laàn sanh töû (B) Boán Thaùnh Ngoân Khaùc—There are four nöõa—The Path of Stream-Entry—The more Ariyan modes of speech: fruit of Stream-entry—Stream-enterer— 1) Khoâng thaáy noùi khoâng thaáy: Stating that The first fruit of “Stream Winner”—One one has not seen, known what one has not who has entered the stream—The position seen. of the way of seeing. He still has to 2) Khoâng nghe noùi khoâng nghe: Stating that undergo seven instances of birth and one has not heard, known what one has death. not heard. 2) Tö Ñaø Haøm: Sakrdagamin (skt)— 3) Khoâng nghó noùi khoâng nghó: Stating that Sakadagami (p)—Once-return—Nhöùt one has not sensed, known what one has Lai—Quaû vò thöù nhì “Nhaát Lai”—Haønh not sensed. giaû ñang trong tö theá tu Ñaïo. Ngöôøi aáy 4) Khoâng bieát noùi khoâng bieát: Stating that vaãn coøn phaûi sanh thieân moät laàn hay moät one has not known, known what one has laàn nöõa trôû laïi trong coõi ngöôøi—The Path not known. of Once-returner—The second fruit of (C) Boán Thaùnh Ngoân Khaùc—Four more “Once-Returner”—The state of returning Ariyan modes of speech: only once again, or once more to arrive, or 1) Thaáy noùi thaáy: Stating that one has seen, be born—One who is still subject to “One- known what one has seen. return.”—The position of the way of 2) Nghe noùi nghe: Stating that one has heard, cultivation. He still has to undergo “one known what one has heard. birth” in the heavens or “once return” 3) Nghó noùi nghó: Stating that one has sensed, among people. The second grade of known what one has sensed. arahatship involving only

one rebirth.

3) A Na Haøm: Anagami (skt & p)—Non- knowledge of the enlightened beings at return—Baát Lai—Quaû vò thöù ba “Baát this level is limited to a World System, Lai”—Haønh giaû cuõng ñang trong tö theá tu which includes the six unwholesome Ñaïo. Ngöôøi aáy khoâng coøn trôû laïi sinh töû paths, four great continents, Sumeru trong coõi Duïc giôùi nöõa—The Path of Non- Mountain, six Heavens of Desires, First Returner—The third fruit of “Never Dhyana Heaven. returned”—The state which is not subject 2) Nhò Quaû Tö Ñaø Haøm—The second fruit of to return—One who is not subject to Sakadagami Enlightenment: Söï thaáy bieát returning—The position of the Way of cuûa caùc baäc naày giôùi haïn trong moät tieåu Cultivation. He no longer has to undergo thieân theá giôùi, goàm 1000 tieåu theá giôùi— birth and death in the Desire realm. The perception and knowledge of these b) Quaû Vò Thöù Tö laø Quaû Vò Voâ Hoïc—The beings are limited to a Small World fourth stage is no longer learning: System, consisting of 1,000 World 4) A La Haùn: Arahant (skt)—Arahatta (p)— Systems. ÖÙng Cuùng—Baát Sanh—Giai ñoaïn thöù tö 3) Tam Quaû A Na Haøm—The third fruit of vaø cuõng laø giai ñoaïn cuoái cuøng trong Anagami Enlightenment: Söï thaáy bieát cuûa Thaùnh quaû (ÖÙng Cuùng) trong ñoù moïi trieàn caùc baäc naày bao haøm trong moät trung phöôïc nhieãm caáu ñeàu bò nhoå taän goác— thieân theá giôùi, goàm moät ngaøn tieåu thieân Haønh giaû trong giai ñoaïn naày khoâng coøn theá giôùi—The perception and knowledge caàn phaûi “hoïc” hay “thöïc taäp” nöõa. Ngöôøi of these beings include a Medium World aáy khoâng coøn phaûi sanh töû nöõa. A La Haùn System, consisting of 1,000 Small World laø vò ñaõ ñaït ñöôïc cöùu caùnh toái thöôïng cuûa Systems. dôøi soáng Phaät giaùo—The Path of 4) Töù Quaû A La Haùn—The fourth fruit of Arahantship—The fourth and final stage Arahat Enlightenment: Söï thaáy bieát cuûa of sainthood (Worthy of offerings) in caùc baäc naày goàm thaâu moät Ñaïi Thieân Theá which all fetters and hindrances are Giôùi, töùc goàm moät ngaøn trung thieân theá severed and taints rooted out—The giôùi, 84.000 kieáp veà tröôùc vaø 84.000 kieáp position of the Way of Cultivation without veà sau. Quaù nöõa thì khoâng hieåu thaáu—The need of study and practice. He no longer perception and knowledge of these beings has to undergo birth and death. Arahant is encompass a Great World System, he who has attained the highest end of the consisting of 1,000 Medium World Buddhist life. Systems or one billion World Systems. (B) Töù Thaùnh Quaû Tieåu Thöøa theo quan nieäm They are able to know clearly and cuûa Tònh Ñoä Toâng cuûa AÁn Quang Ñaïi perfectly 84,000 kalpas in the past and Sö—The four degrees of Hinayanist 84,000 kalpas into the future. Beyond that, saintliness considered by the Pure Land’s they cannot fully perceive. aspects from the Great Master Yin-Kuang: Töù Thaùp: Boán thaùp thieâng—The four sacred 1) Sô Quaû Tu Ñaø Hoaøn—The first fruit of stupas: Srotapanna Enlightenment: Söï thaáy bieát roõ (A) Töù Thaùp Thieân Truùc—The four stupas in raøng cuûa caùc baäc naày giôùi haïn trong phaïm India: vi cuûa moät tieåu theá giôùi, goàm chuùng sanh 1) Thaùp Phaät Ñaûn sanh trong thaønh Ca Tyø La trong luïc ñaïo, boán ñaïi chaâu, nuùi Tu Di, Veä: The stupa at the place of Buddha’s saùu coõi trôøi duïc giôùi, vaø moät coõi sô

birth in Kapilavastu. Thieàn—The clear perception and

2) Thaùp Phaät Thaønh Ñaïo ôû Ma Kieät Ñaø: The boán thöøa, taâm ngöôøi töï coù nhöõng sai stupa at the place of Buddha's bieät."—The Master said, "Contemplate enlightenment in Magadha. only your own original mind and do not be 3) Thaùp Phaät Chuyeån Phaùp Luaân ôû Ba La attached to the marks of external dharmas. Naïi: The stupa at the place of Buddha's The Dharma doesn't have four vehicles; it first preaching in Benares. is people's minds that differ." 4) Thaùp Phaät Nhaäp Nieát Baøn trong thaønh • Toå noùi theâm: "Thöøa laø nghóa haønh, khoâng Caâu Thi Na: The stupa at the place of phaûi ôû mieäng tranh, oâng phaûi töï tu chôù coù Buddha's parinirvana in Kusinagara. hoûi toâi, trong taát caû thôøi, töï taùnh töï nhö."— (B) Töù Thaùp nôi Cung Trôøi Ñao Lôïi—The The Master added: "Vehicles are methods four stupas which located in the heavens of practice, not subjects for debate. of the Trayastrimsas gods: Cultivate on your own and do not ask me, 1) Thaùp Thôø Toùc ôû phöông Ñoâng: The stupa for at all times your own self-nature is for his hair in the east. itself 'thus." 2) Thaùp Thôø Moùng ôû phöông Nam: The stupa 1) Tieåu Thöøa: Thaáy nghe tuïng ñoïc aáy laø Tieåu for his nails in the South. thöøa—Cultivating by seeing, hearing, and 3) Thaùp Thôø Baùt ôû phöông Taây: The stupa reciting is the small vehicle. for his begging bowl in the West. 2) Trung Thöøa: Ngoä phaùp hieåu nghóa aáy laø 4) Thaùp Thôø Raêng ôû phöông Baéc: The stupa Trung thöøa—Cultivating by awakening to for his teeth in the North. the Dharma and understanding the Töù Thaéng Xöù: Four kinds of resolve—See meaning is the middle vehicle. Töù Nguyeän. 3) Ñaïi Thöøa: Y phaùp tu haønh aáy laø Ñaïi Töù Thaëng: Four vehicles. thöøa—Cultivating in accord with Dharma (I) Trong Kinh Phaùp Hoa, Phaät coù noùi ñeán is the great vehicle. boán coå xe—The four vehicles which the 4) Toái Thöôïng Thöøa: Muoân phaùp troïn thoâng, Buddha mentioned in the Lotus Sutra: muoân phaùp ñaày ñuû, taát caû khoâng nhieãm, 1) Xe Deâ: The goat cart. lìa caùc phaùp töôùng, moät cuõng khoâng ñöôïc 2) Xe Höu: The deer cart. goïi laø Toái thöôïng thöøa—To penetrate the 3) Xe Traâu: The Ox cart. ten thousand dharmas entirely and 4) Ñaïi Baïch Ngöu: Great White Bullock cart. completely while remaining without (II) Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù defilement, and to sever attachment to the Baûy—According to the Dharma Jewel marks of all the dharmas with nothing Platform Sutra, Chapter Seventh: whatsoever gained in return: that is the • Moät hoâm Sö Trí Thöôøng hoûi Toå raèng: Supreme Vehicle. "Phaät noùi phaùp ba thöøa, laïi noùi Toái thöôïng ** For more information, please see Töù Xa. thöøa, ñeä töû chöa hieåu, mong ngaøi chæ Töù Thaân Caän: Boán vò Boà Taùt hoä trì boán Phaät daïy."—One day Chih-Ch'ang asked the ôû boán phöông trong naêm Phaät cuûa Kim Cang Master, "The Buddha taught the dharma of Giôùi—The four Bodhisattvas associated with the three vehicles and also the Supreme the five dhyani-buddhas in the Vajradhatu. Vehicle. Your disciple has not yet Töù Thaân: Boán thaân Phaät—The four kayas or understood that and would like to be bodies: instructed." (A) Theo Kinh Laêng Giaø—According to the • Toå baûo: "OÂng xem nôi baûn taâm mình, chôù Lankavatara Sutra: coù chaáp töôùng beân ngoaøi. Phaùp khoâng coù 1) Hoùa Phaät: Nirmakaya—Phaùp thaân.

2) Coâng Ñöùc Phaät: Sambhogakaya—Baùo Buddha made while still engaged in thaân. Bodhisattva practice as Bodhisattva 3) Trí hueä Phaät: Sambhogakaya—Baùo thaân. Dharmakara. According to Longer 4) Nhö nhö Phaät: Dharmakaya—Hoùa thaân. Amitabha Sutra, Bodhisattva Dharmakara (B) Theo Duy Thöùc Luaän—According to the wished to create a splendid Buddha land sastra on the Consciousness: in which he would live when he attained 1) Töï Tính Thaân: Phaùp Thaân—Nirmakaya. Buddhahood. Also according to Amitabha 2) Tha Thuï Duïng Thaân: Baùo Thaân— Sutra (The Sutra of Infinite Life), Sambhogakaya. Amitabha Buddha is foremost. This is 3) Töï Thuï Duïng Thaân: Baùo Thaân— because of the power of his vows. This Sambhogakaya. power is so great that when you 4) Bieán Hoùa Thaân: Hoùa Thaân—Dharmakaya. singlemindedly recite “Nam Mo Amitabha (C) Theo toâng Thieân Thai—According to the Buddha,” after death you can be reborn in T’ien-T’ai Sect: the Western Pure Land, and become a 1) Phaùp Thaân: Nirmakaya. Buddha from there. All you need to do is 2) Baùo Thaân: Sambhogakaya. recite the Buddha’s name. 3) ÖÙng Thaân: Sambhogakaya. b) Theä nguyeän cuûa Boà Taùt Phaùp Taïng, vò Boà 4) Hoùa Thaân: Dharmakaya. Taùt saép thaønh Phaät, hay ngay caû Ñöùc Phaät Töù Thaàn Tuùc: Rddhipada (skt)—Boán thaàn Thích Ca Maâu Ni, ñöôïc bieåu loä ñaày ñuû tuùc—The four steps to supernatural powers (or baèng 48 lôøi nguyeän, trong ñoù lôøi nguyeän making the body independent of ordinary or thöù 12 vaø 13 noùi veà Voâ Löôïng Quang vaø natural law)—See Töù Nhö YÙ Tuùc in Voâ Löôïng Thoï: “Neáu ta khoâng chöùng Vietnamese-English Section. ñöôï c Voâ Löôïng Quang vaø Voâ Löôïng Thoï, Töù Thaäp: Catvarimsat (skt)—Forty. ta seõ khoâng thaønh Phaät.” Khi Ngaøi thaønh Phaät, Ngaøi coù theå taïo neân coõi Phaät tuøy yù. Töù Thaäp Baùt Nguyeän: Moät Ñöùc Phaät, leõ dó nhieân laø truï taïi “Nieát (A) Lòch söû vaø ñaïi cöông cuûa 48 lôøi nguyeän— Baøn Voâ Truï,” vaø do ñoù coù theå ôû baát cöù nôi History and overview of the forty-eight naøo vaø khaép caû moïi nôi. Nguyeän cuûa Ngaøi vows: laø laäp neân coõi Cöïc Laïc cho taát caû chuùng a) Boán möôi taùm lôøi nguyeän cuûa Phaät A Di sanh moïi loaøi. Moät quoác ñoä lyù töôûng trang Ñaø trong Kinh Voâ Löôïng Thoï. Ngaøi ñaõ theä nghieâm baèng baûo vaät, coù caây quyù, coù ao nguyeän khi coøn laø Boà Taùt Phaùp Taïng. quyù, ñeå tieáp daãn nhöõng thieän tín thuaàn Theo tröôøng kinh A Di Ñaø, Boà Taùt Phaùp thaønh. Nguyeän thöù 18 ñöôïc xem laø quan Taïng nguyeän taïo coõi Phaät nôi ñoù ngaøi seõ troïng nhaát, höùa cho nhöõng ai y chæ hoaøn ngöï khi thaønh Phaät. Theo Kinh Voâ Löôïng toaøn nôi Phaät löïc vôùi troïn taám loøng thanh Thoï, Ñöùc Phaät A Di Ñaø laø toái yeáu vì söùc tònh vaø chuyeân nieäm Phaät hieäu, seõ ñöôïc maïnh nôi nhöõng lôøi nguyeän cuûa Ngaøi. Söùc thaùc sinh veà coõi Cöïc Laïc naày. Nguyeän thöù maïnh naày vó ñaïi ñeán noãi ai nhaát taâm nieäm 19, nguyeän tieáp daãn tröôùc giôø laâm chung “Nam Moâ A Di Ñaø Phaät,” khi laâm chung cho nhöõng ai coù nhieàu coâng ñöùc. Nguyeän coù theå vaõng sanh Cöïc Laïc, vaø thaønh Phaät thöù 20 noùi raèng nhöõng ai chuyeân nieäm töø nôi coõi nöôùc naày. Chæ caàn nieäm Hoàng danh hieäu Ngaøi vôùi yù nguyeän thaùc sanh Danh Phaät laø ñöôïc—The forty-eight vows vaøo nôi quoác ñoä cuûa Ngaøi thì seõ ñöôïc nhö of Amitabha that he would not enter

into yù: The vow, original to Dharmakara, the his final nirvana or heaven, unless all would-be Buddha, or even to Sakyamuni beings share it. The vows which Amitabha

Buddha himself, is fully expressed in the trong nöôùc sau khi thoï chung, coøn phaûi traûi forty-eight vows in the text. Vows qua ba neûo döõ, xin chaúng giöõ laáy ngoâi numbered 12 and and 13 refer to the chaùnh giaùc—I shall not attain supreme Infinite Light and the Infinite Life. “If he enlightenment if any sentient beings, cannot get such aspects of Infinite Light especially the devas and humans from my and Life, he will not be a Buddha.” If he land would fall to the three miserable becomes a Buddha he can constitute a planes (realms) of existence in other Buddha Land as he likes. A Buddha, of lands. course, lives in the ‘Nirvana of No 3) Taát Giai Kim Saéc Nguyeän (nguyeän heát Abode,’ and hence he can live anywhere thaûy chuùng sanh ñeàu maøu vaøng roøng): Neáu and everywhere. His vow is to establish toâi ñöôïc laøm Phaät, maø trôøi, ngöôøi trong the Land of Bliss for the sake of all nöôùc chaúng heäch nhö maøu vaøng y heát caû beings. An ideal land with adornments, ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc—I ideal plants, ideal lakes for receiving all shall not attain supreme enlightenment if pious aspirants. The eighteenth vow which the sentient beings, especially the devas is regarded as most important, promises a and humans in my land would not be birth in His Land of Bliss to those who endowed with a complexion of genuine have a perfect reliance on the Buddha, gold. believing with serene heart and repeating 4) Voâ Höõu Haûo Xuù Nguyeän (nguyeän khoâng the Buddha’s name. The nineteenth vow coøn keû ñeïp ngöôøi xaáu): Neáu toâi ñöôïc laøm promises a welcome by the Buddha Phaät, maø trôøi ngöôøi trong nöôùc hình saéc himself on the eve of death to those who chaúng ñoàng, coøn coù ngöôøi ñeïp keû xaáu, xin perform meritorious deeds. The twentieth chaúng giöõ laáy ngoâi chaùnh giaùc—I shall vow further indicates that anyone who not attend supreme enlightenment if there repeats his name with the object of would be such distinctions as good and winning a rebirth in His Land will also be ugly appearances among the sentient received. beings in my land, especially among the (B) Noäi dung cuûa 48 lôøi nguyeän—Contents of devas and humans. the forty-eight vows: 5) Tuùc Meänh Trí Thoâng Nguyeän (nguyeän heát 1) Voâ Taâm AÙc Thuù Nguyeän (nguyeän khoâng thaûy chuùng sanh ñeàu ñöôïc tuùc meänh coøn ba neûo aùc): Neáu toâi ñöôïc laøm Phaät, thoâng): Neáu toâi ñöôïc laøm Phaät, maø trôøi, maø trong coõi nöôùc coøn coù ñòa nguïc, ngaï ngöôøi trong nöôùc chaúng bieát tuùc maïng, trôû quyû, suùc sanh, xin chaúng giöõ laáy ngoâi xuoáng chaúng bieát traêm ngaøn öùc Na-do-tha chaùnh giaùc—I shall not attain supreme vieäc caùc kieáp ñoù, xin chaúng giöõ laáy ngoâi enlightenment if there would still be the chaùnh giaùc—I shall not attain supreme planes (realms) of hell-dwellers, hungry enlightenment if any sentient beings in my ghosts, and animals in my land (When I land, especially the devas and humans, become a Buddha, if, in my land, there are would fail to achieve the power to still the planes of hell-dwellers, hungry remember the past lives of himself and ghosts, or animals, I will not ultimately others, even events that happened take up supreme enlightenment). hundreds of thousands of millions of 2) Baát Caùnh AÙc Thuù Nguyeän (nguyeän chuùng billions of myriads of

kalpas ago. sanh chaúng coøn phaûi sa vaøo ba neûo aùc): 6) Thieân Nhaõn Trí Thoâng Nguyeän (nguyeän Neáu toâi ñöôïc laøm Phaät, maø trôøi, ngöôøi heát thaûy chuùng sanh ñeàu ñöôïc thieân nhaõn

thoâng): Neáu toâi ñöôïc laøm Phaät, maø trôøi Neáu toâi ñöôïc laøm Phaät, maø trôøi ngöôøi ngöôøi trong nöôùc chaúng ñöôïc thieân nhaõn, trong nöôùc chaúng ñöôïc thaàn tuùc, ôû trong trôû xuoáng nghe tieáng traêm ngaøn öùc Na-do- loái moät nieäm trôû xuoáng chaúng vöôït qua tha caùc coõi Phaät ñoù, xin chaúng giöõ laáy ngoâi ñöôïc traêm ngaøn öùc Na-do-tha caùc nöôùc chaùnh giaùc—I shall not attain supreme Phaät ñoù, xin chaúng giöõ laáy ngoâi chaùnh enlightenment if any sentient beings in my giaùc—I shall not attain supreme land, especially the devas and humans, enlightenment if any sentient beings in my would not be endowed with the deva-eye, land, especially the devas and humans, enabling him to see hundreds of thousands would fail to achieve the perfect mastery of millions of billions of myriads of of the power to appear anywhere at will, Buddha-lands. so that he would not be able to traverse 7) Thieân Nhó Trí Thoâng Nguyeän (nguyeän heát hundreds of thousands of millions of thaûy chuùng sanh ñeàu ñöôïc thieân nhó billions of myriads of Buddha-lands in a thoâng): Neáu toâi ñöôïc laøm Phaät, maø trôøi flash of thought. ngöôøi trong nöôùc chaúng ñöôïc thieân nhó, trôû 10) Toác Ñaéc Laäu taän Nguyeän (nguyeän heát xuoáng nghe tieáng traêm ngaøn öùc Na-do-tha thaûy chuùng sanh ñeàu choùng laäu taän): Neáu chö Phaät thuyeát phaùp maø chaúng thoï trì taát toâi ñöôïc laøm Phaät maø trôøi ngöôøi trong coõi caû ñoù, xin chaúng giöõ laáy ngoâi chaùnh nöôùc coøn khôûi töôûng nieäm tham, tính giaùc—I shall not attain supreme chuyeän rieâng thaân mình ñoù, xin chaúng giöõ enlightenment if any sentient beings in my laáy ngoâi chaùnh giaùc—I shall not attain land, especially the devas and humans, supreme enlightenment if any sentient would fail to obtain the deva-ear, enabling beings in my land, especially the devas him to hear the Dharma expounded by and humas, would entertain even a single another Buddha hundreds of thousands of the notion of “I” and “mine.” millions of billions of myriads of leagues 11) Truï Chính Ñònh Töï Nguyeän (nguyeän heát away. thaûy chuùng sanh ñeàu truï trong chính ñònh): 8) Tha Taâm Trí Thoâng Nguyeän (nguyeän heát Neáu toâi ñöôïc laøm Phaät, maø trôøi ngöôøi thaûy chuùng sanh ñeàu ñöôïc tha taâm thoâng): trong coõi nöôùc chaúng truï nôi ñònh-tuï, roài Neáu toâi ñöôïc laøm Phaät, maø trôøi ngöôøi dieät ñoä ñoù, xin chaúng giöõ laáy ngoâi chaùnh trong nöôùc chaúng ñöôïc thaáy tha taâm trí, trôû giaùc—I shall not attain supreme xuoáng chaúng bieát traêm ngaøn öùc Na-do-tha enlightenment if any sentient beings in my taâm nieäm cuûa chuùng sanh trong caùc coõi land, especially the devas and humans, Phaät ñoù, xin chaúng giöõ laáy ngoâi chaùnh would not certainly achieve supreme giaùc—I shall not attain supreme enlightenment and realize great nirvana. enlightenment if any sentient beings in my 12) Quang Minh Voâ Löôïng Nguyeän (nguyeän land, especiall the devas and humans, heát thaûy chuùng sanh ñeàu ñöôïc voâ löôïng would not be endowed with the power of quang minh): Neáu toâi ñöôïc laøm Phaät, maø knowing others’ minds, so that he would quang minh coù haïn löôïng trôû xuoáng chaúng not know the

mentalities of the sentient chieáu ñöôïc traêm ngaøn öùc Na-do-tha caùc beings in hundreds of thousands of coõi Phaät ñoù, xin chaúng giöõ laáy ngoâi chaùnh millions of billions of myriads of other giaùc—I shall not attain supreme Buddha-lands. enlightenment if my light would be so 9) Thaàn caûnh Trí Thoâng Nguyeän (nguyeän heát limited as to be unable to illuminate thaûy chuùng sanh ñeàu ñöôïc thaàn tuùc thoâng): hundreds of thousands of millions of

billions of myriads (or any number) of ngoâi chaùnh giaùc—I shall not attain Buddha-lands. supreme enlightenment if any sentient 13) Thoï Meänh Voâ Löôïng Nguyeän (nguyeän heát beings in my lands, especially the devas thaûy chuùng sanh ñeàu ñöôïc voâ löôïng thoï and humans, would have a bad reputation. meänh): Neáu toâi ñöôïc laøm Phaät, maø thoï 17) Chö Phaät Xöng Döông Nguyeän (nguyeän maïng coù haïn löôïng, trôû xuoáng tôùi traêm möôøi phöông ñeàu ñöôïc chö Phaät khen ngaøn öùc Na-do-tha Kieáp ñoù, xin chaúng giöõ ngôïi): Neáu toâi ñöôïc laøm Phaät, maø voâ laáy ngoâi chaùnh giaùc—I shall not attaint löôïng chö Phaät ôû möôøi phöông theá giôùi enlightenment if my life span would be chaúng ñeàu nöùc nôû xöng danh hieäu coõi limited to even hundreds of thousands of nöôùc cuûa toâi ñoù, xin chaúng giöõ laáy ngoâi millions of billions of myriads of kalpas, or chaùnh giaùc—I shall not attain supreme any countable number of kalpas. enlightenment if my land would not be 14) Thanh Vaên Voâ Soá Nguyeän (nguyeän coù voâ praised and acclaimed by inumerable soá chuùng Thanh Vaên): Neáu toâi ñöôïc laøm Buddhas in countless Buddha-lands. Phaät, maø baäc Thanh Vaên trong coõi nöôùc coù 18) Nieäm Phaät Vaõng Sanh Nguyeän: Neáu toâi theå ñeám löôøng ñöôïc, cho chí chuùng sanh ñöôïc laøm Phaät, thì chuùng sanh möôøi trong tam thieân ñaïi thieân theá giôùi ñeàu phöông chí taâm tín laïc, muoán sanh veà thaønh Duyeân giaùc, ôû traêm ngaøn öùc Kieáp nöôùc toâi, cho ñeán möôøi nieäm maø chaúng tính ñeám coïng laïi bieát ñöôïc caùi soá (Thinh sanh ñoù, Xin chaúng giöõ laáy ngoâi chaùnh vaên) ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc. Chæ tröø nhöõng keû phaïm toäi nguõ giaùc—I shall not attain supreme nghòch vaø phæ baùng chaùnh phaùp—When I enlightenment if anyone would be able to realize supreme enlightenment, there will know number of Sravakas in my land. be sentient beings in the Buddha-lands Even if all sentient beings and Pratyeka- who, after hearing my name, dictate their buddhas in a billion-world universe good roots to be born in my land in thought exercised their utmost counting power to after thought. Even if they had only ten count together for hundreds of thousands such thoughts, they will be born in my of years, they would not be able to know land, except for those who have it. performed karmas leading to 15) Quyeán Thuoäc Tröôøng Thoï Nguyeän: Neáu Uninterrupted Hell and those who speak toâi ñöôïc laøm Phaät, thì thoï maïng cuûa trôøi ill of the true Dharma or saints. If this ngöôøi trong coõi nöôùc khoâng haïn löôïng would not be the case, I shall not attain ñöôïc; tröø ra boån nguyeän cuûa hoï daøi, vaén enlightenment. ñeàu ñöôïc töï taïi. Neáu chaúng ñöôïc vaäy, xin 19) Phaùt Boà Ñeà Taâm Nguyeän (nguyeän heát chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not thaûy chuùng sanh ñeàu phaùt boà ñeà taâm): attain supreme enlightenment if any Neáu toâi ñöôïc laøm Phaät, thì chuùng

sanh sentient beings in my land would have a möôøi phöông phaùt taâm Boà ñeà, tu caùc coâng limited life span, except those who are ñöùc, chí taâm phaùt nguyeän, muoán sanh veà born due to their vows. nöôùc toâi; tôùi luùc laâm maïng chung thôøi, nhö 16) Voâ Chö Baát Thieän Nguyeän (nguyeän heát toâi chaúng cuøng ñaïi chuùng haàu quanh hieän thaûy chuùng sanh ñeàu khoâng coù caùc ñieàu ra ôû tröôùc ngöôøi aáy, xin chaúng giöõ laáy ngoâi baát thieän): Neáu toâi ñöôïc laøm Phaät, maø trôøi chaùnh giaùc—When I become a Buddha, I ngöôøi trong coõi nöôùc cho ñeán nghe coù shall appear with an assembly of monks at tieáng chaúng laønh ñoù, xin chaúng giöõ laáy the deathbeds of sentient beings of other

Buddha-lands who have brought forth Hieàn. Neáu chaúng ñöôïc vaäy, xin chaúng giöõ bodhicitta, who think of my land with a laáy ngoâi chaùnh gíac—I shall not attain pure mind, and who dedicate their good supreme enlightenment if any roots to birth in the Land of Utmost Bliss. I Bodhisattvas in my land on their way to shall not attain supreme enlightenment if I great bodhi would fail to reach the stage would fail to do so. of being only one lifetime away from 20) Phaùt Tín Taâm Nguyeän (nguyeän heát thaûy Buddhahood. This excludes those chuùng sanh ñeàu phaùt tín taâm): Neáu toâi Bodhisattvas with great vows who wear ñöôïc laøm Phaät, thì chuùng sanh möôøi the armor of vigor for the sake of sentient phöông nghe danh hieäu cuûa toâi, ñem loøng beings; who strive to do beneficial deeds töôûng nieäm ñeán nöôùc toâi, troàng caùc coäi and cultivate great nirvana; who perform ñöùc, chí taâm hoài höôùng, muoán sanh veà the deeds of a Bodhisattva throughout all nöôùc toâi, nhö chaúng quaû toaïi loøng ñoù, xin Buddha-lands and make offerings to all chaúng giöõ laáy ngoâi chaùnh giaùc—When I Buddhas, the Tathagatas; and who become a Buddha, all the sentient beings establish as many sentient beings as the in countless Buddha-lands, who, having sands of the Ganges in supreme heard my name and dedicated their good enlightenment. This also excludes those roots to be born in the Land of Utmost who seek liberation by following the path Bliss, will be born there. Otherwise, I of Samantabhadra, devoting themselves to shall not attain supreme enlightenment. Bodhisattvas' practices even more than 21) Tam Thaäp Nhò Töôùng Nguyeän (nguyeän those who have attained the stage of being heát thaûy chuùng sanh ñeàu ñöôïc 32 töôùng only one lifetime away from Buddhahood. haûo): Neáu toâi ñöôïc laøm Phaät maø trôøi ngöôøi 23) Cuùng Döôøng Chö Phaät Nguyeän: Neáu toâi trong coõi nöôùc chaúng ñeàu thaønh maõn 32 ñöôïc laøm Phaät, maø Boà Taùt trong coõi nöôùc töôùng cuûa böïc ñaïi nhaân ñoù, xin chaúng giöõ nöông vaøo thaàn löïc cuûa Phaät, muoán cuùng laáy ngoâi chaùnh giaùc—I shall not attain döôøng chö Phaät, trong khoaûng moät böõa aên, supreme enlightenment if any bodhisattva chaúng khaép tôùi ñöôïc voâ soá voâ löôïng öùc in my land would fail to achieve the thirty- Na-do-tha caùc coõi Phaät ñoù, xin chaúng giöõ two auspicious signs. laáy ngoâi chaùnh giaùc—I shall not attain 22) Taát Chí Boå Xöù Nguyeän: Neáu toâi ñöôïc laøm supreme enlightenment if the Bodhisattvas Phaät, thì caùc chuùng Boà Taùt ôû caùc coõi Phaät in my land would not, by the awesome caùc phöông khaùc sanh laïi nöôùc toâi, roát power of the Buddha, be able to make cuoäc aét tôùi Nhöùt sanh boå xöù. Tröø ra caùi

offerings to countless hundreds of boån nguyeän cuûa mình, töï taïi hoùa ra, vì côù thousands of millions of billions of chuùng sanh muoán ñöôïc cöùu ñoä neân theä myriads of Buddhas in other Buddha-lands nguyeän roäng lôùn, kieân nhö aùo giaùp saét, every morning return to their own land chöùa chan coäi ñöùc, ñoä thoaùt heát thaûy, du before mealtime. haønh ñeán caùc coõi Phaät, tu haïnh Boà taùt, 24) Cuùng Cuï Nhö Nguyeän: Neáu toâi ñöôïc laøm cuùng döôøng chö Phaät Nhö Lai möôøi Phaät, thì Boà Taùt ôû trong coõi nöôùc, tröôùc phöông, khai hoùa cho voâ löôïng chuùng sanh chö Phaät, hieän ra coäi ñöùc cuûa mình, nhöõng ñoâng nhö caùt soâng Haèng, khieán cho laäp ñoà mình caàu muoán cuùng döôøng, neáu chaúng neân caùi ñaïo chaùnh chôn, khoâng chi treân nhö yù ñoù, xin chaúng giöõ laáy ngoâi chaùnh ñöôïc, cao toät hôn caùi haïnh cuûa caùc ñòa vò giaùc—I shall not attain supreme taàm thöôøng, hieän ra maø tu taäp caùi ñöùc Phoå enlightenment if the Bodhisattvas in my

land would not possess every variety of hundred thousand leagues high, which will offering they need to plan good roots in abound in my land. various Buddha-lands. 29) Ñaéc Bieän Taøi Trí Nguyeän: Neáu toâi ñöôïc 25) Thuyeát Nhaát Thieát Trí Nguyeän: Neáu toâi laøm Phaät, thì Boà Taùt trong coõi nöôùc neáu ai ñöôïc laøm Phaät maø Boà Taùt trong nöôùc thoï ñoïc kinh phaùp, phuùng, tuïng, trì, thuyeát, chaúng dieãn thuyeát ñöôïc “heát thaåy moïi trí” maø chaúng ñaëng caùi bieän taøi trí hueä ñoù, xin ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc—I chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not shall not attain supreme enlightenment if attain supreme enlightenment if those the Bodhisattvas in my land would not be sentient beings in my land who read and skilled in expounding the essence of the recite sutras and explain them to others Dharma in harmony with all-knowing would not acquire superb eloquence. wisdom. 30) Trí Bieän Voâ Cuøng Nguyeän: Neáu toâi ñöôïc 26) Na La Dieân Thaân Nguyeän: Neáu toâi ñöôïc laøm Phaät maø trí hueä, bieän taøi cuûa Boà Taùt laøm Phaät, maø Boà Taùt trong coõi nuôùc chaúng trong coõi nöôùc coøn coù theå haïn löôïng ñöôïc, ñaëng caùi thaân kim cang Na-la-dieân ñoù, xin xin chaúng giöõ laáy ngoâi chaùnh giaùc—I chaúng giöõ laáy ngoâi chaùnh giaùc—I shall shall not attain supreme enlightenment if not attain supreme enlightenment if the any Bodhisattva in my land would be Bodhisattvas in my land would not have unable to achieve limitless eloquence. enormous strength of a Narayana. 31) Quoác Ñoä Thanh Tònh Nguyeän: Neáu toâi 27) Sôû Tu Nghieâm Tònh Nguyeän: Neáu toâi ñöôïc laøm Phaät thì coõi nöôùc thanh tònh ñeàu ñöôïc laøm Phaät, thì trôøi ngöôøi trong coõi chieáu thaáy voâ löôïng voâ soá theá giôùi chö nöôùc vaø heát thaûy muoân vaät ñeàu nghieâm Phaät möôøi phöông chaúng theå nghó baøn, tònh saùng ñeïp, hình saéc tinh dieäu, khoâng döôøng nhö taám göông saùng soi thaáy boä theå caân löôøng cho xieát ñöôïc. Töø caùc chuùng maët vaäy. Neáu chaúng ñöôïc nhö vaäy, xin sanh cho chí caùc baäc ñaõ ñöôïc thieân nhaõn, chaúng giöõ laáy ngoâi chaùnh giaùc—When I neáu ai bieän ñöôïc teân vaø soá cho raønh reõ ñoù, become a Buddha, my land will be xin chaúng giöõ laáy ngoâi chaùnh giaùc—When unequaled in brightness and purity; it will I become a Buddha, no one will be able to clearly illuminate countless, numberless describe completely the articles of Buddha-lands, inconceivable in number, adornment

in my land; even one with the just as a clear mirror reveals one's deva-eye will not be able to know all their features. If this would not be so, I shall not varieties of shape, color, and brillance. If attain supreme enlightenment. anyone could know and describe them all, 32) Quoác Ñoä Trang Söùc Nguyeän: Neáu toâi I shall not attain supreme enlightenment. ñöôïc laøm Phaät, thì töø döôùi ñaát trôû leân tôùi 28) Kieán Ñaïo Traøng Thuï Nguyeän: Neáu toâi choán hö khoâng, cung ñieän, laàu quaùn, ao ñöôïc laøm Phaät, maø töø Boà Taùt trong coõi hoà, hoa, caây... heát thaûy muoân vaät ôû trong nöôùc chí ñeán keû ít coâng ñöùc chaúng thaáy coõi nöôùc, ñeàu duøng voâ löôïng cuûa baùu goùp bieát ñöôïc caùi veû saùng chieáu voâ löôïng cuûa laïi vaø traêm ngaøn caùc thöù höông maø hieäp caây Ñaïo Traøng cao boán traêm muoân daëm coäng thaønh ra, söûa soaïn cho thieät laï luøng ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc—I maàu nhieäm, hôn heát caùc coõi trôøi vaø coõi shall not attain supreme enlightenment if ngöôøi; muøi höông cuûa caùc vaät aáy huaân in my land there would be Bodhisattvas khaép theá giôùi möôøi phöông; heã chö Boà Taùt with inferior roots of virtue who could not ngöûi muøi ñeàu tu Phaät haïnh. Neáu chaúng know the numerous kinds of trees, four nhö vaäy, xin chaúng giöõ laáy ngoâi chaùnh

giaùc—When I become a Buddha, there giôùi chö Phaät möôøi phöông chaúng coù theå will be inumerable kinds of incense on suy nghó baøn baïc, trong ñoù heã coù ngöôøi land and in air within the borders of my phaùi nöõ naøo nghe danh töï cuûa toâi maø hoan land, and there wil be hundreds of hyû tin vui, phaùt taâm Boà ñeà, chaùn gheùt nöõ thousands of millions of billions of thaân, theá maø sau khi qua ñôøi, coøn phaûi laøm myriads of precious censers, from which hình con gaùi nöõa, xin chaúng giöõ laáy ngoâi will rise the fragrance of the incense, chaùnh giaùc—When I become a Buddha, permeating all of space. The incense will all the women in numberless Buddha- be superior to the most cherished incense lands, inconceivable and unequaled in of humans and gods, and wil be used as an number, who, after hearing my name, offering to Tathagatas and Bodhisattvas. If acquire pure faith, bring forth bodhicitta, this would not be the case, I shall not and are tired of the female body, will rid attain supreme enlightenment. themselves of the female body in their 33) Xuùc Quang Nhu Nhuyeãn Nguyeän: Neáu toâi future lives. If this would not be the case, I ñöôïc laøm Phaät, thì voâ löôïng caùc loaøi shall not attain supreme enlightenment (I chuùng sanh trong theá giôùi chö Phaät möôøi refuse to enter into final nirvana or final phöông chaúng coù theå suy nghó baøn baïc, joy until every woman who calls on my ñeàu nhôø aùnh quang minh cuûa toâi chaïm voâ name rejoices in enlightenment and who, mình cuûa hoï, thaân taâm trôû neân nhu nhuyeãn hating her woman's body, has ceased to troäi hôn trôøi vaø ngöôøi. Neáu chaúng nhö vaäy, be reborn as a woman). xin chaúng giöõ laáy ngoâi chaùnh giaùc: When I 36) Thöôøng Tu Phaïm Haïnh Nguyeän: Neáu toâi become a Buddha, sentient beings in ñöôïc laøm Phaät, thì voâ löôïng chuùng Boà taùt countless realms, inconceivable and trong theá giôùi chö Phaät möôøi phöông unequaled in number, throughout the ten chaúng coù theå suy nghó baøn baïc, heã nghe directions who are touched by the danh töï cuûa toâi, thì sau khi qua ñôøi, thöôøng awesome light of the Buddha will feel tu phaïm haïnh cho tôùi

khi thaønh Phaät ñaïo. more secure and joyful in body and mind Neáu chaúng nhö vaäy, xin chaúng giöõ laáy than other humans or gods. Otherwise, I ngoâi chaùnh giaùc—I shall not attain shall not attain supreme enlightenment. supreme enlightenment if Bodhisattvas in 34) Vaên Danh Ñaéc Nhaãn Nguyeän: Neáu toâi countless Buddha-lands, inconceivable ñöôïc laøm Phaät, maø caùc loaïi chuùng sanh and unequaled in number, who attain trong theá giôùi chö Phaät möôøi phöông voâ doctrine of non-arising after hearing my löôïng chaúng coù theå suy nghó baøn baïc, ñeàu name would fail to cultivate superb, pure nghe danh töï cuûa toâi, neáu chaúng ñaëng ñöùc conduct until they attain great bodhi. voâ sanh phaùp nhaãn vaø caùc thaâm toång trì 37) Thieân Nhaân Trí Kính Nguyeän: Neáu toâi cuûa böïc Boà Taùt, xin chaúng giöõ laáy ngoâi ñöôïc laøm Phaät, thì voâ löôïng chö thieân, chaùnh giaùc—I shall not attain supreme nhaân daân caùc coõi theá giôùi chö Phaät möôøi enlightenment If Bodhisattvas in countless phöông chaúng coù theå suy nghó baøn baïc, heã Buddha-lands, inconceivable and nghe danh töï cuûa toâi, thì naêm theå (ñaàu, hai unequaled in number, would not realize cuøi choû vaø hai ñaàu goái) ñaàu ñòa, daäp ñaàu the truth of non-arising and acquire laøm leã, hoan hyû tin vui, tu haïnh Boà Taùt, dharanis after they hear my name. trôøi vaø ngöôøi khoâng ai chaúng ñem loøng 35) Pheá Nöõ Nhaân Thaân Vaõng Sanh Nguyeän: kính. Neáu chaúng nhö vaäy, xin chaúng giöõ Neáu toâi ñöôïc laøm Phaät, thì voâ löôïng theá laáy ngoâi chaùnh giaùc—I shall not attain

supreme enlightenment if, when I become one’s face appears in a clear mirror. If this a Buddha, humans and gods would not pay would not be the case, I shall not attain homage to all the Bodhisattvas of supreme enlightenment. numberless Buddha-lands who, after 41) Chö Caên Cuï Tuùc Nguyeän: Neáu toâi ñöôïc hearing my name, prostrate themselves in laøm Phaät, thì chö Boà Taùt chuùng trong caùc obeisance to me and cultivate the deeds of coõi ôû caùc phöông khaùc nghe danh töï cuûa Bodhisattva with a pure mind. toâi, cho ñeán khi ñöôïc laøm Phaät maø caùc caên 38) Y Phuïc Tuøng Nieäm Nguyeän: Neáu toâi ñöôïc coøn thieáu thoán, chaúng ñaày ñuû ñoù, xin laøm Phaät, thì trôøi ngöôøi trong coõi nöôùc chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not muoán ñöôïc ñoà y phuïc, yù vöøa döùt thì ñoà attain supreme enlightenment if any lieàn tôùi, y nhö ñoà maëc maàu nhieäm öùng sentient beings in any other Buddha-lands, phaùp maø ñöùc Phaät khen, töï nhieân ôû nôi after hearing my name and before mình. Neáu ai coøn phaûi caàu laáy söï may vaù, attaining bodhi, would be born with nhuoäm, giaët, xin chaúng giöõ laáy ngoâi chaùnh incomplete organs or organs restricted in giaùc—When I become a Buddha, sentient function. beings in my land will obtain the clothing 42) Truï Ñònh Cuùng Döôøng Phaät Nguyeän: Neáu they need as soon as they think of it, just toâi ñöôïc laøm Phaät, thì chö Boà Taùt chuùng as a man will be spontaneously clad in a trong caùc coõi ôû caùc phöông khaùc nghe monastic robe when the Buddha says, danh töï cuûa toâi, ñeàu kòp tôùi ñöôïc caûnh “Welcome, monk !” If this would not be Tam Muoäi “Thanh tònh giaûi thoaùt” heát caû. the case, I shall not attain supreme Truï ôû caûnh Tam muoäi aáy, trong moät enlightenment. khoaûnh vöøa phaùt ra yù töôûng, thì cuùng 39) Thuï Laïc

Voâ Nhieãm Nguyeän: Neáu toâi ñöôïc döôøng voâ löôïng, chaúng coù theå suy nghó laøm Phaät, maø söï khoaùi laïc cuûa trôøi ngöôøi baøn baïc soá chö Phaät Theá toân, theá maø trong coõi nöôùc thoï höôûng chaúng baèng baäc chaúng laïc maát caùi yù ñònh. Neáu chaúng nhö Tyø Kheo laäu taän, xin chaúng giöõ laáy ngoâi vaäy, xin chaúng giöõ laáy ngoâi chaùnh giaùc— chaùnh giaùc—I shall not attain supreme When I become a Buddha, any enlightenment if any sentient beings in my Bodhisattva in any other Buddha-lands, land would not at birth obtain the after hearing my name, will be able to necessities of life and become secure, know distinctly the name of superb pure, and blissful in mind, like a monk samadhis. While in remaining in samadhi, who has ended all defilements. they will be able to make offerings to 40) Kieâm Chö Phaät Ñoä Nguyeän: Neáu toâi ñöôïc countless, numberless Buddhas, laøm Phaät, thì Boà Taùt trong coõi nöôùc tuøy yù inconceivable and unequaled in number, muoán thaáy voâ löôïng coõi Phaät möôøi phöông in a moment, and will be able to realize nghieâm tònh, töùc thì nhö nguyeän, töø trong great samadhis instantly. If this would not caây baùu chieáu thaáy ñuû heát, döôøng nhö taám be the case, I shall not attained supreme göông saùng ngoù thaáy boä maët. Neáu chaúng enlightenment. nhö vaäy, xin chaúng giöõ laáy ngoâi chaùnh 43) Sinh Toàn Quyù Gia Nguyeän: Neáu toâi ñöôïc giaùc—When I become a Buddha, if laøm Phaät, thì chö Boà Taùt chuùng ôû trong sentient beings in my land wish to see caùc coõi phöông khaùc nghe danh töï cuûa toâi, other superbly adorned, pure Buddha- sau khi qua ñôøi, sanh vaøo nhaø toân quí. Neáu lands, these lands will immediately appear chaúng nhö vaäy, xin chaúng giöõ laáy ngoâi to them among the precious trees, just as chaùnh giaùc—I shall not attain supreme

enlightenment if, when I become Buddha, 47) Ñaéc Baát Thoái Chuyeån Nguyeän: Neáu toâi any Bodhisattva in any other Buddha- ñöôïc laøm Phaät, thì chö Boà Taùt chuùng trong lands who has heard my name would not caùc coõi caùc phöông khaùc nghe danh töï cuûa be born in a noble family after death. toâi, maø chaúng ñöôïc tôùi nôi Baát Thoái 44) Cuï Tuùc Ñöùc Baûn Nguyeän: Neáu toâi ñöôïc Chuyeån töùc thì xin chaúng giöõ laáy ngoâi laøm Phaät, thì Boà Taùt chuùng trong caùc coõi chaùnh giaùc—I shall not attain supreme phöông khaùc nghe danh töï cuûa toâi, vui enlightenment if, when I become a möøng hôùn hôû, tu haïng Boà Taùt, troïn ñuû coäi Buddha, any Bodhisattva in any other ñöùc. Neáu chaúng nhö vaäy, xin chaúng giöõ Buddha-lands would regress from the path laáy ngoâi chaùnh giaùc—I shall not attain to supreme enlightenment after he hears supreme enlightenment if when become a my name. Buddha, any Bodhisattva in any other 48) Ñaéc Tam Phaùp Nhaãn Nguyeän: Neáu toâi Buddha-lands would not immediately ñöôïc laøm Phaät, thì chö Boà Taùt chuùng trong cultivate the Bodhisattva practices, caùc coõi caùc phöông khaùc nghe danh töï cuûa become purified and joyful, abide in toâi, maø chaúng tôùi ñöôïc lieàn baäc Phaùp equality, and possess all good roots after nhaãn thöù nhöùt, thöù nhì vaø thöù ba, ñoái vôùi he hears my name. phaùp cuûa chö Phaät lieàn chaúng ñöôïc nôi 45) Truï Ñònh Kieán Phaät Nguyeän: Neáu toâi ñöôïc Baát Thoái Chuyeån, xin chaúng giöõ laáy ngoâi laøm Phaät, thì chö Boà Taùt chuùng trong caùc chaùnh giaùc—I shall

not attain supreme coõi ôû caùc phöông khaùc nghe danh töï cuûa enlightenment if, when I become a toâi, ñeàu kòp tôùi caûnh Phoå Ñaúng Tam Muoäi. Buddha, any Bodhisattva in any other Truï ôû caûnh Tam muoäi aáy cho tôùi khi thaønh Buddha-lands would not acquire the first, Phaät, thöôøng thaáy heát thaûy voâ löôïng chö the second or the third realization as soon Phaät chaúng coù theå suy nghó baøn baïc. Neáu as he heard my name, or would not chaúng nhö vaäy, xin chaúng giöõ laáy ngoâi instantly attain nonregression with regard chaùnh giaùc—When I become a Buddha, to Buddha-Dharmas. Bodhisattvas in other Buddha-lands will Töù Thaäp Baùt Nieân: Boán möôi taùm naêm— achieve the Samadhi of Equality after Theo Kinh Nieát Baøn, “Thaày thuoác cuõ baûo thaày hearing my name and will, without thuoác môùi raèng ngöôøi haàu haï ta ñuû 48 naêm thì regression, abide in this samadhi and ta seõ truyeàn heát phaùp cuûa ta cho ngöôøi, cuõng make constant offerings to an inumerable, gioáng nhö nhöõng phöông thöùc chaäm chaïp vaø unequaled number of Buddhas until those khoù khaên cuûa Tieåu Thöøa vaø nguyeân thuûy Ñaïi Bodhisattvas attain bodhi. If this would not Thöøa.”—According to the Nirvana Sutra, “The be the case, I shall not attain supreme forty-eight years of service demanded by an enlightenment. old physician of his pupil in order to acquire 46) Tuøy YÙ Vaên Phaùp Nguyeän: Neáu toâi ñöôïc his skill, likened to the slow and difficult laøm Phaät, thì Boà Taùt trong coõi nöôùc tuøy methods of Hinayana and of early Mahayana.” theo caùi nguyeän cuûa mình, heã muoán nghe Töù Thaäp Baùt Söù Giaû: Boán möôi taùm söù giaû phaùp, töï nhieân ñöôïc nghe. Neáu chaúng nhö haøng phuïc ma quaân cuûa Baát Ñoäng Toân Minh vaäy, xin chaúng giöõ laáy ngoâi chaùnh giaùc—I Vöông—The forty-eight demonsatellites of shall not attain supreme enlightenment if Aryacalanatha as subduer of demons. Bodhisattvas in my land would not hear at Töù Thaäp Cöûu Ñaêng: See Töù Thaäp Cöûu will the Dharma they wish to hear. Taêng.

Töù Thaäp Cöûu Nhaät: Leã cuùng thaát thöù baûy 2) Thaäp Haïnh: Ten necessary activities— cho ngöôøi quaù vaõng—The seven times seven See Thaäp Haïnh. days of funeral services—The forty-ninth day. 3) Thaäp Hoài Höôùng: Ten kinds of Töù Thaäp Cöûu Taêng: Leã Thaép Ñeøn Döôïc dedication—See Thaäp Hoài Höôùng. Sö, goàm boán möôi chín vò Taêng tham döï, baûy 4) Thaäp Ñòa: Ten stages—See Thaäp Ñòa. aûnh töôïng Phaät Döôïc Sö tröôùc moãi töôïng ñöôïc 5) Ñaúng Giaùc: The fifty-first in the fifty-two ñaët baûy ñeøn—The service to the Master of stages toward the Budhahood or the Healing, when forty-nine monks are engaged balanced state of truth—See Ñaúng Giaùc. and forty-nine lamps are displayed, seven of 6) Dieäu Giaùc: The wonderful his images are used, seven of the lamps are enlightenment—See Dieäu Giaùc. being placed before each image. Töù Thaäp Nhò Söù Giaû: Boán möôi hai vò söù Töù Thaäp Cöûu truøng Ma Ni Ñieän: Baûo giaû cuûa Baát Ñoäng Toân—The forty-two Chaâu Ma Ni xoaén oác thaønh cung baùu Ma Ni 49 messengers of the Aryacalanatha. taàng treân coõi Trôøi Ñaâu Suaát (moãi taàng ñeàu coù Töù Thaäp Vò: Boán möôi Taâm Boà Taùt trong lan can do vaïn öùc haït Phaïm Ma Ni cuøng hôïp Kinh Phaïm Voõng—Forty bodhisattva positions thaønh)—The Mani or Pearl Palace of forty- in Brahma-Net Sutra (Kinh Phaïm Voõng): nine stories above the Tusita Heaven. 1) Thaäp

Phaùt Thuù Taâm: Möôøi giai ñoaïn phaùt Töù Thaäp Dö Nieân Vò Hieån Chaân Thöïc: taâm ñaàu tieân (nhöõng taâm naày lieân heä ñeán Trong Kinh Voâ Löôïng Nghóa, Ñöùc Phaät ñaõ Thaäp Truï)—Ten initial stages of daïy: “Töø ngaøy thaønh ñaïo ñeán nay trong hôn directional decisions (these minds are boán möôi naêm ta chöa theå noùi roõ ñaïo chaân associated with the ten stages) in which thöïc cho ñeán khi ta thuyeát Kinh Phaùp Hoa.”— the bodhisattvas have the following minds: In the Infinite Meaning Sutra, the Buddha said: a) Xaû Taâm: Boà taùt xaû boû moïi thöù—The mind “For forty and more years, I (the Buddha) was of abandoning things of the world. unable to unfold the full truth until I first gave b) Giôùi Taâm: Taâm giöõ gìn giôùi luaät—The it in the Lotus Sutra.” mind of keeping moral law. c) Nhaãn Nhuïc Taâm: Taâm nhaãn nhuïc—The Töù Thaäp Nhaát Vò: Boán möôi moát trong naêm mind of patience. möôi hai giai ñoaïn phaùt trieån cuûa Boà Taùt, taát d) Tieán Taâm: Taâm tinh taán—The mind of caû ngoaïi töø Thaäp Tín vaø Dieäu Giaùc—Forty- zealous progress. one of the fifty-two bodhisattva stages of e) Ñònh Taâm: Taâm thieàn ñònh—The mind of development, all except the ten faiths and Dhyana. enlightenment. f) Tueä Taâm: Taâm trí hueä—The mind of Töù Thaäp Nhò Chöông Kinh: Sutra of wisdom. forty-two sections—See Kinh Töù Thaäp Nhò g) Nguyeän Taâm: Taâm phaùt theä nguyeän—The Chöông. mind of resolve. Töù Thaäp Nhò Phaåm Voâ Minh: Boán möôi h) Hoä Taâm: Taâm hoä phaùp—The mind of hai phaåm voâ minh—Thieân Thai Vieân Giaùo guarding the law. ñoaïn töø 42 vò—The forty-two species of i) Hyû Taâm: Taâm hyû laïc—The mind of joy. ignorance which, according to the T’ien-t’ai, j) Ñænh Taâm: Taâm quyeát ñöôïc Phaät thoï kyù— are to be cut off in the forty-two stages: The mind of spiritual baptism by the 1) Thaäp truï: The ten grounds—See Thaäp Buddha. Truï. ** For more information, please see Thaäp Phaùt Thuù Taâm.

2) Thaäp Tröôûng Döôõng Taâm: Möôøi giai ñoaïn Boà Taùt. nuoâi döôõng taâm (nhöõng taâm naày lieân heä Töù Thaát Phaåm: Hai möôi taùm phaåm trong vôùi Thaäp Haønh)—Ten steps in the Kinh Phaùp Hoa—The twenty-eight chapters of nourishment of perfection (these minds the Lotus Sutra. are associated with the ten necessary Töù Theá: Boán thôøi—The four periods: activities) in which the Bodhisattvas have 1) Thôøi Ñöùc Phaät coøn taïi theá, coøn goïi laø the following minds: Thaùnh Theá: The period of the Buddha’s a) Töø Taâm: The mind of Kindness. earthly life, also known as the sacred b) Bi Taâm: The mind of Pity. period or the period of the sage—See c) Hyû Taâm: The mind of Joy. Siddhartha. d) Xaû Taâm: Relinquishing. 2) Thôøi Chaùnh Phaùp: The period of Correct e) Boá Thí Taâm: Almsgiving. Law—See Chaùnh Phaùp. f) Haûo Ngöõ Taâm (taâm giaûng phaùp): Good 3) Thôøi Töôïng Phaùp: The period of Discourse. Semblance of the law—See Töôïng Phaùp. g) Ích Taâm (taâm lôïi tha): Benefitting. 4) Thôøi Maït Phaùp: The period of Decadence h) Ñoàng Taâm (taâm keát tuï boà ñeà quyeán of the Law—See Maït Phaùp. thuoäc): Friendship. Töù Thí: Boán thöù ñeå boá thí cuûa chö Taêng Ni— i) Thieàn Ñònh Taâm: Dhyana. Four benefactions of the order: j) Trí Tueä Taâm: Wisdom. 1) Vieát: Pen. ** For more information, please see Thaäp 2) Möïc: Ink. Tröôûng Döôõng Taâm. 3) Kinh: Sutras. 3) Thaäp Kim Cang Taâm: Möôøi taâm kim cang 4) Thuyeát

phaùp: Preaching. lieân heä vôùi Thaäp Hoài Höôùng—Ten Töù Thieân Haï: Töù ñaïi chaâu—The four “diamond” steps of firmness associated quarters or continents of the world—See Töù with ten bestowings one’s merits to Chaâu. anothers (these are associated with the ten dedications). Töù Thieân Thöôïng Haï: Nhöõng vuøng beân a) Tín Taâm: The bodhisattvas have the treân laø Töù Thieân cuûa Töù Thieân Vöông; beân mind of faith. döôùi laø Töù Chaâu—In the upper regions, there b) Nieäm Taâm: Remembrance. are four heavens of the four deva-kings; below c) Hoài Höôùng Taâm: Bestowing one’s merits are the people of the four continents. on others. ** For more information, please see Töù Thieân d) Ñaït Taâm: Thoâng trieät phaùp tính— Vöông and Töù Chaâu. Understanding. Töù Thieân Vöông: Catur Maharajas-kayikas e) Tröïc Taâm: Uprightness. (skt)—Boán coõi trôøi—Boán vò thieân vöông phuïc f) Baát Thoái Taâm: No-retreat. vuï trôøi Ñeá Thích, vaø cai quaûn boán coõi trôøi xung g) Ñaïi Thöøa Taâm: Mahayana. quanh nuùi Tu Di—Four Heavenly (Guardian) h) Voâ Töôùng Taâm: Formlessness. Kings, or lords of the Four Quarters, who serve i) Tueä Taâm: Wisdom. Indra as his generals, and rule over the four j) Baát Hoaïi Taâm: Indestructibility. continents surrounding Mount Sumeru: ** For more information, please see Thaäp 1) Trì Quoác Thieân Vöông: Dhrtarastra (skt)— Kim Cang Taâm. Dhatarattha (p)—Ñoâng thieân vöông (Ña 4) Thaäp ñòa: Ten grounds La Tra) cai quaûn Caøn Thaùt Baø (nhöõng vò ** For more information, please see Thaäp Ñòa trôøi nhaïc sö)—Eastern Heaven King—

Deva who rules over the Gandhabbas and choàn, vaø nghi ngôø ñeàu bò loaïi boû), ngoài keeps his kingdom (white color)—The kieát giaø tu taäp nhaát taâm, töø töø taâm cuûa vò celestial musicians. aáy ñaït ñeán moät traïng thaùi hyû laïc do ly duïc 2) Taêng Tröôûng Thieân Vöông: Virudhaka sanh, vôùi taàm, vôùi töù—Here a monk, (skt)—Virulhaka (p)—Nam thieân vöông detached from all sense-desires, detached (Tyø Löu Ly) cai quaûn Cöu Baøn Ñoà vaø from unwholesome mental states nhöõng vò thaàn canh giöõ nuùi röøng vaø nhöõng (passionate desires and certain kho baûo taøng—Southern Heaven king who unwholesome thoughts like sensous lust, presides over the kumbhandas—Deva of ill-will, languor, worry, restlessness, and increase and growth (blue color)—The doubt are discarded), enters and remains gnomic caretakers of forests, mountains, in the first jhana, which is with thinking and hidden treasures. and pondering, born of detachment, filled 3) Quaûng Muïc Thieân Vöông: Virupaksa with delight and joy (seated cross-legged, (skt)—Virupakkha (p)—Taây thieân vöông the practiser concentrates his mind upon a (Tyø Löu Baùc Xoa) cai quaûn taát caû loaøi aù single thought. Gradually his soul becomes thaàn roàng vaø phuù ñan na—The broad-eyed filled with a supernatural ecstasy and (ugly-eyed) deva (perhaps a form of serenity; however, his mind is still Siva)—Western Heaven king (red color) reasoning in this stage). who rules over the nagas, demi gods in the 2) Nhò Thieàn: ÔÛ ñaây vò Tyø Kheo, dieät taàm vaø form of dragons (nhöõng vò Trôøi Long töù, chöùng vaø truù vaøo nhò thieàn (taát caû Vöông). nhöõng hoaït ñoäng tinh thaàn bò loaïi boû, tónh 4) Ña Vaên Thieân Vöông: Vaisravana or laëng vaø nhaát ñieåm taâm phaùt trieån), moät Dhanada (skt)—Vessavana (p)—Baéc traïng thaùi hyû laïc do ñònh sanh, khoâng taàm

thieân vöông (Tyø Sa Moân) cai quaûn Daï khoâng töù, noäi taâm nhaát tænh—Here a Xoa La Saùt vaø baûo hoä taát caû ñaøn vieät—A monk, who is subsiding of thinking and form of Kuvera, a god of wealth. A deva pondering, by gaining inner tranquility and who hears much and is well-versed— oneness of mind, he enters and remains in Northern heaven king (yellow color), ruler the second jhana (all intellectual activities of the yakkhas or spirits. are suppressed, tranquility and one- Töù Thieàn: Four jhanas—Theo Kinh Phuùng pointedness of mind developed), which is Tuïng trong Tröôøng Boä Kinh, trong chuoãi Töù without thinking and pondering, born of Phaùp coù Töù Thieàn—According to the Sangiti concentration, filled with delight and joy Sutta in the Long Discourses of the Buddha, in (concentrating his mind on the same the sets of four things, there are Four Jhanas or subject, he frees it from reasoning, the four stages of of mystic meditation, whereby ecstasy and serenity remaining). the believer's mind is purged from all earthly 3) Tam Thieàn: ÔÛ ñaây vò Tyø Kheo ly hyû truù emotions, and detached as it were from his xaû, chaùnh nieäm tænh giaùc, thaân caûm söï laïc body, which remains plunged in a profound thoï maø caùc baäc Thaùnh goïi laø xaû nieäm laïc trance: truù, chöùng vaø an truù trong Tam Thieàn. 1) Sô Thieàn: ÔÛ ñaây vò Tyø Kheo ly duïc, ly aùc Trong giai ñoaïn naày caûm nghó hyû laïc laø phaùp hay baát thieän phaùp ñeå chöùng vaø truù moät caûm giaùc tích cöïc, cuõng bieán ñi, trong vaøo sô thieàn (trong ñoù nhöõng ham muoán khi khuynh höôùng hyû laïc vaãn coøn theâm say meâ, vaø moät soá tö töôûng baát thieän nhö vaøo söï thanh thaûn trong taâm—Here a daâm duïc, aùc yù, baïc nhöôïc, lo laéng, boàn monk, with the fading away of delight,

remaining imperturbable, mindful and chiliocosmos (Ñaïi thieân giôùi)—The four clearly aware, he experiences in himself dhyana heavens: that joy of which the Noble Ones say: 1) Sô Thieàn Thieân: Pathamajjhanabhumi "Happy is he who dwells with equanimity (skt). and mindfulness." He enters and remains (A) Nghóa cuûa Sô Thieàn Thieân—The in the third jhana (in this stage he divests meanings of Pathamajjhanabhumi—Coõi himself of ecstasy). The feeling of joy, trôøi thöù nhaát nôi khoâng coøn vò giaùc hay which is an active sensation, also khöùu giaùc, khoâng caàn thöïc phaåm, nhöng disappears, while the disposition of vaãn coøn boán giaùc quan coøn laïi (Nhaõn, Nhó, happiness still remains in addition to Thaân, YÙ). Chuùng sanh trong coõi sô thieàn mindful equanimity. khoâng coøn saéc duïc; tuy nhieân, hoï vaãn coøn 4) Töù Thieàn: ÔÛ ñaây vò Tyø Kheo xaû laïc, xaû nhöõng ham muoán khaùc. Ñaây laø coõi hyû laïc khoå, dieät taát caû nhöõng hyû öu ñaõ caûm thoï töø xa lìa caûnh gaây toäi taïo nghieäp. Sô thieàn tröôùc, chöùng vaø truù vaøo Töù Thieàn, khoâng thieân goàm moät theá giôùi, moät veä tinh, moät khoå, khoâng laïc, xaû nieäm thanh tònh—Taát nuùi Tu Di, vaø saùu coõi trôøi duïc giôùi. Trong caû nhöõng caûm giaùc, caû ñeán haïnh phuùc hay Kinh Thuû Laêng Nghieâm, quyeån Chín, Ñöùc khoâng haïnh phuùc, vui vaø phieàn naõo, cuõng Phaät ñaõ noùi vôùi ngaøi A Nan veà baäc Sô bieán ñi, chæ coøn laïi söï tónh laëng thanh tònh Thieàn nhö sau: "OÂng A Nan! Ba böïc thaéng vaø tænh thöùc—Here a monk, having given löu trong sô thieàn, taát caû khoå naõo khoâng up pleasure and pain, and with the theå böùc baùch. Duø

chaúng phaûi chính tu tam disappearance of former gladness and ma ñòa, trong taâm thanh tònh, caùc meâ laäu sadness, he enters and remains in the chaúng ñoäng.”—The first region, as large fourth jhana which is beyond pleasure and as the whole universe. The inhabitants in pain, and purified by equanimity and this region are without gustatory (tasting) mindfulness (in the fourth stage the mind or olfactory (smelling) organs, not needing becomes indifferent to all emotions, being food, but possess the other four of the six exalted above them and purified). All organs. Heaven beings in this Heaven are sensations, even of happiness and free from all sexual desires; nevertheless, unhappiness, of joy and sorrow, disappear, they still have other desires. This is the only pure equanimity and awareness ground of joy of separation from remaining. production. The first dhyana has one world Töù Thieàn Baùt Ñònh: Töù thieàn trong coõi trôøi with one moon, one meru, four continents saéc giôùi vaø baùt ñònh (boán trong saéc giôùi vaø boán and six devalokas. In the Surangama trong voâ saéc giôùi)—The four dhyanas on the Sutra, book Nine, the Buddha told Ananda form-realms and the eight concentrations (four about the Pathamajjhanabhumi as follows: on the form-realms and four on the formless- “Ananda! Those who flow to these three realms)—See Töù Thieàn Thieân. superior levels in the Pathamajjhanabhumi Töù Thieàn Ñònh: Töù Thieàn ñònh ñöa tôùi Töù (first dhyana) will not be oppressed by any Thieàn Thieân—The four dhyana-concentrations suffering or affliction. Although they have which lead to the four dhyana heavenly not developed proper samadhi, their minds regions—See Töù Thieàn Thieân. are pure to the point that they are not moved by outflows.” Töù Thieàn Thieân: Brahmalokas (skt)—Töù Tónh Löï Thieân—Boán caûnh giôùi maø ngöôøi tu ñaït tôùi—The fourth region, equal to a great

(B) Nhöõng coõi trôøi thuoäc coõi Sô Thieàn Phaïm chuùng, laøm Ñaïi Phaïm Vöông. Goïi Thieân—Sublevels of the First Dhyana laø Ñaïi Phaïm Thieân—According to the Heaven: Surangama Sutra, book Nine, those whose • Phaïm chuùng Thieân: Brahma-purohita bodies and minds are wonderfully perfect, (skt)—Theo Kinh Thuû Laêng Nghieâm, and whose awesome deportment is not in quyeån Chín, ngöôøi tu haønh khoâng möôïn the least deficient, are pure in the thieàn na, khoâng coù trí tueä. Chæ giöõ thaân prohibitive precepts and have a thorough khoâng daâm duïc. Khi ñi, khi ngoài, khoâng coù understanding of them as well. At all times töôûng nhôù. AÙi nhieãm chaúng sinh, khoâng these people can govern the Brahma coøn löu luyeán coõi duïc. Hoï laøm baïn vôùi Multitudes as great Brahma Lords, and Phaïm Thieân. Goïi laø Phaïm Chuùng Thieân— they are among those in the great Brahma According to the Surangama Sutra, book Heaven. Nine, all those in the world who cultivate 2) Nhò Thieàn Thieân: Dutiyajjhanabhumi (skt). their minds but do not avail themselves of (A) Nghóa cuûa Nhò Thieàn Thieân—The dhyana and so have no wisdom, can only meanings of Dutiyajjhanabhumi—Coõi trôøi control their bodies so as to not engage in thöù nhì töông ñöông vôùi tieåu thieân theá sexual desire. Whether walking or sitting, giôùi. Chö thieân treân coõi trôøi naày hoaøn toaøn or in their thoughts, they are totally devoid ngöng baët naêm giaùc quan ñaàu, chæ coøn laïi of it. Since they do not

give rise to defiling “yù.” Ñaây laø coõi hyû laïc Tam ma ñòa. Nhò love, they do not remain in the realm of thieàn thieân gaáp moät ngaøn laàn theá giôùi cuûa desire. These people can, in response to sô thieàn thieân. Trong Kinh Thuû Laêng their thought, take on bodies of Brahma Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ noùi vôùi beings. They are among those in the ngaøi A Nan veà Nhò Thieàn Thieân nhö sau: Heaven of Multitudes of Brahma. “OÂng A Nan! Ba böïc thaéng löu trong coõi • Phaïm Phuï Thieân: Brahma-parisadya Nhò Thieàn, taát caû lo aâu khoâng theå böùc (skt)—Theo Kinh Thuû Laêng Nghieâm, baùch hoï. Duø chaúng phaûi chính tu tam ma quyeån Chín, ñaây laø nhöõng ngöôøi thoùi quen ñòa, trong taâm thanh tònh ñaõ deïp taát caû duïc ñaõ tröø, taâm ly duïc hieän, an vui tuøy hoaëc laäu thoâ thieån.”—The second region, thuaän caùc luaät nghi. Naêng laøm Phaïm ñöùc. equal to a small chilio cosmos. The Goïi laø Phaïm Phuï Thieân—According to the inhabitants in this region have ceased to Surangama Sutra, book Nine, those whose require the five phisical organs, possessing hearts of desire have already been cast only the organ of mind. This is the ground aside, the mind apart from desire of joy of production of samadhi. The manifests. They have a fond regard for the second dhyana has one thousand times the rules of discipline and delight in being in worlds of the first. In the Surangama accord with them. These people can Sutra, book Nine, the Buddha told Ananda practice the Brahma virtue at all times, about the Dutiyajjhanabhumi as follows: and they are among those in the Heaven “Ananda! Those who flow to these three of the Ministers of Brahma. superior levels in the second dhyana will • Ñaïi Phaïm Thieân: Mahabrahmana (skt)— not be oppressed by worries or vaxations. Theo Kinh Thuû Laêng Nghieâm, quyeån Although they have not developed proper Chín, nhöõng ngöôøi thaân taâm ñöôïc dieäu samadhi, their minds are pure to the point vieân, uy nghi chaúng thieáu, caám giôùi thanh that they have subdued their coarser tònh, laïi saùng suoát toû ngoä. Thoáng lónh caû outflows.”

(B) Nhöõng coõi trôøi thuoäc coõi Nhò Thieàn Light-Sound Heaven or the Utmost Light Thieân—Sublevels of the Second Dhyana Purity Heaven. Heaven: 3) Tam Thieàn Thieân: Tatiyajjhanabhmi (skt). • Thieåu Quang Thieân: Parittabha (skt)— (A) Nghóa cuûa Tam Thieàn Thieân—The Minor Light Heaven—Trong Kinh Thuû meanings of the Tatiyajjhanabhumi—Coõi Laêng Nghieâm, quyeån Chín, töø Phaïm Thieân trôøi thöù ba töông ñöông vôùi trung thieân theá taêng tieán leân, phaïm haïnh vieân maõn, taâm giôùi. Chö thieân treân coõi naày vaãn coøn giaùc khoâng ñoäng, phaùt saùng. Goïi laø trôøi Thieåu quan “yù” nhöng chæ thoï nhaän laïc thuï vaø Quang—In the Surangama Sutra, book xaû thuï maø thoâi. Ñaây laø coõi kyø laïc vaø Nine, those beyond the Brahma ngöng baët moïi tö töôûng. Tam thieàn thieân Heavensgather in and govern the Brahma gaáp moät ngaøn laàn caùc theá giôùi ôû nhò thieàn beings, for their Brahma conduct is perfect thieân. Trong Kinh Thuû Laêng Nghieâm, and fulfilled. Unmoving and with settled quyeån Chín, Ñöùc Phaät ñaõ noùi vôùi ngaøi A minds, they produce light in profound Nan veà Tam Thieàn Thieân nhö sau: “OÂng A stillness, and they are among those in the Nan! Ba böïc thaéng löu trong Tam Thieàn Heaven of Lesser Light. Thieân ñoù, ñaày ñuû ñaïi tuøy thuaän, thaân taâm • Voâ

Löôïng Quang Thieân: Apramanabha yeân laønh, ñöôïc voâ löôïng vui veû. Duø chaúng (skt)—Infinite Light Heaven—Trong Kinh phaûi chính ñöôïc tam ma ñòa, trong taâm an Thuû Laêng Nghieâm, quyeån Chín, nhöõng laønh, hoan hyû goàm ñuû.”—The third region, ngöôøi maø aùnh haøo quang saùng choùi röïc rôõ equal to a middling chiliocosmos. The voâ cuøng, chieáu caû möôøi phöông coõi, thaønh inhabitants in this region still have the nhö ngoïc löu ly. Goïi laø trôøi Voâ Löôïng organ of mind are receptive of great joy. Quang—In the Surangama Sutra, book This is the ground of wonderful bliss and Nine, those whose lights illumine each cessation of thought. The third has one other in an endless dazzling blaze shine thousand times the worlds of the second. throughout the realms of the ten directions In the Surangama Sutra, book Nine, the so that everything becomes like crystal. Buddha told Ananda about the third They are among those in the Heaven of dhyana as follows: “Ananda! Those who Limitless Light. flow to these three superior levels in the • Cöïc Quang Tònh Thieân: Quang AÂm third dhyana will be replete with great Thieân—Abhasvara (skt)—Utmost Light compliance. Their bodies and minds are at Purity Heaven—Trong Kinh Thuû Laêng peace, and they obtain limitless bliss. Nghieâm, quyeån Chín, nhöõng ngöôøi haáp thuï Although they have not obtained proper vaø giöõ gìn caùi aùnh saùng hoaøn toaøn, thaønh samadhi , the joy within the tranquility of töïu ñöôïc giaùo theå, phaùt ra söï hoùa ñaïo their minds is total.” thanh tònh, öùng duïng voâ cuøng. Goïi laø trôøi (B) Nhöõng coõi trôøi thuoäc coõi Tam Thieàn Quang AÂm hay Cöïc Quang Tònh Thieân— Thieân—Sublevels of the Third Dhyana In the Surangama Sutra, book Nine, those Heaven: who take in and hold the light to • Thieåu Tònh Thieân: Parittasubha (skt)— perfection accomplish the substance of the Minor (Lesser) Purity Heaven—Trong teaching. Crating and transforming the Kinh Thuû Laêng Nghieâm, quyeån Chín, purity into endless responses and nhöõng chuùng sanh coù caùi saùng hoaøn toaøn functions, they are among those in the thaønh aâm, phaùt loä maàu nhieâm, phaùt thaønh tònh haïnh, thoâng vôùi caùi vui tòch dieät. Goïi

laø Thieåu Tònh Thieân—In the Surangama moät ngaøn laàn caùc theá giôùi ôû tam thieàn Sutra, book Nine, Heavenly beings for thieân. Trong Kinh Thuû Laêng Nghieâm, whom the perfection of light has become quyeån Chín, Ñöùc Phaät ñaõ noùi vôùi ngaøi A sound and who further open out the sound Nan veà Töù Thieàn Thieân nhö sau: “OÂng A to disclose its wonder discover a subtler Nan! Boán thaéng löu trong Töù Thieàn Thieân, level of practice. They penetrate to the taát caû trong ñôøi caùc caûnh khoå vaø vui khoâng bliss of still extinction and are among theå lay ñoäng. Duø chaúng phaûi thaät laø choã those in the Heaven of Lesser Puirty. voâ vi baát ñoäng, coù taâm sôû ñaéc. Coâng duïng • Voâ Löôïng Tònh Thieân: Apramanasubha thuaàn thuïc—The fourth region, equal to a (skt)—Infinite (Limitless) Purity great chiliocosmos. The inhabitants in this Heaven—Trong Kinh Thuû Laêng Nghieâm, region still have mind. This is the ground quyeån Chín, nhöõng ngöôøi maø caûnh tònh of purity and renunciation of thought. The khoâng hieän tieàn, daãn phaùt voâ cuøng, thaân fourth dhyana has one thousand times taâm nheï nhaøng, yeân laønh, thaønh caùi vui those of the third. In the Surangama Sutra, tòch dieät. Goïi laø Voâ Löôïng

Tònh Thieân—In book Nine, the Buddha told Ananda about the Surangama Sutra, book Nine, those in the fourth dhyana as follows: “Ananda! whom the emptiness of purity manifests Those who flow to these four superior are led to discover its boundlessness. levels in the fourth dhyana will not be Their bodies and minds experience light moved by any suffering or bliss in any ease, and they accomplish the bliss of still world. Although this is not the extinction. They are among those in the unconditioned or the true ground of non- Heaven of Limitless Purity. moving, because they still have the • Bieán Tònh Thieân: Subhakrtsna (skt)— thought of obtaining something, their Universal or Pervasive Purity Heaven— functioning is nonetheless quite Trong Kinh Thuû Laêng Nghieâm, quyeån advanced.” Chín, nhöõng ngöôøi maø theá giôùi vaø thaân (B) Nhöõng coõi trôøi thuoäc coõi Töù Thieàn taâm, taát caû ñeàu vieân tònh. Thaønh töïu thònh Thieân—Sublevels of the Fourth Dhyana ñöùc, thaéng caûnh hieän tieàn, veà nôi tòch dieät Heaven: laïc. Goïi laø Bieán Tònh Thieân—In the • Phuùc Sanh Thieân: Punyaprasava (skt)— Surangama Sutra, book Nine, those for Felicitous Birth heaven—Trong Kinh whom the world, the body, and the mind Laêng Nghieâm, quyeån Chín, ngöôøi tu thieàn, are all perfectly pure have accomplished khoå nhaân ñaõ heát, khoâng böùc thaân taâm. Caùi the virtue of purity, and a superior level vui chaúng phaûi thöôøng truï, laâu ngaøy phaûi emerges. They return to the bliss of still hoaïi. Kíp boû hai thöù khoå vui. Töôùng thoâ extinction, and they are among those in troïng ñeàu dieät. Sinh tính tònh phuùc. Goïi laø the Heaven of Pervasive Purity. Phuùc Sanh Thieân—In the Surangama 4) Töù Thieàn Thieân: Catutthajjhanabhumi Sutra, book Nine, heavenly beings whose (skt). bodies and minds are not oppressed, put (A) Nghóa cuûa Töù Thieàn Thieân—The an end to the cause of suffering, and meanings of the fourth dhyana—Coõi trôøi realize that bliss is not permanent; that thöù tö, töông ñöông vôùi ñaïi thieân theá giôùi. sooner or later it will come to an end. Chö thieân treân coõi naày vaãn coøn “yù.” Ñaây Suddenly they simultaneously renounce laø coõi thanh tònh vaø xaû boû moïi tö töôûng both thoughts of suffering and thoughts of (chæ coù xaû thuï maø thoâi). Töù thieàn thieân gaáp bliss. Their coarse and heavy thoughts are

extinguished, and they give rise to the xaû, thaân taâm ñeàu döùt, taâm löï nhö tro laïnh. nature of purity and blessing. They are Traûi qua 500 kieáp. Ñaõ laáy sinh dieät laøm among those in the Heaven of the Birth of nhaân, khoâng bieát phaùt minh tính khoâng Blessing. sinh dieät. Trong nöûa kieáp tröôùc, yù lo nghó • Phuùc AÙi Thieân: Anabhraka (skt)—Blessed dieät trong nöûa kieáp sinh. Goïi laø Voâ Töôûng Love Heaven—Trong kinh Thuû Laêng Thieân—In the Surangama Sutra, book Nghieâm, quyeån Chín, nhöõng ngöôøi vì söï Nine, from the Blessed Love Heaven xaû tröôùc ñaõ vieân dung, thaéng giaûi thanh there are two ways to go. Those who tònh, ñöôïc phuùc raát tuøy thuaän, cuøng ñôøi vò extend the previous thought into a dislike lai. Goïi laø Phuùc AÙi Thieân—In the of both suffering and bliss, so that the Surangama Sutra, book Nine, those whose intensity of their thought to renounce renunciation of these thoughts is in perfect them continues without cease, will end up fusion gain a purity of superior by totally renouncing the way. Their understanding. Within these unimpeded

bodies and minds will become extinct; blessings they obtain a wonderful their thoughts will become like dead compliance that extends to the bounds of ashes. For five hundred aeons these the future. They are among those in the beings will perpetuate the cause for Blessed Love Heaven. production and extinction, being unable to • Quaûng Quaû Thieân: Brhatphala (skt)— discover the nature which is neither Large or Abundant Fruitage Heaven— produced nor extinguished. During the Trong Kinh Thuû Laêng Nghieâm, quyeån first half of these aeons they will undergo Chín, töø coõi trôøi Phuùc AÙi Thieân tieán leân coù extinction; during the second half they will hai ñöôøng; ñöôøng thöù nhaát laø Quaûng Quaû experience production. They are among Thieân vaø ñöôøng thöù nhì laø Voâ Töôûng those in the Heaven of No Thought. Thieân. Ñoái vôùi taâm dieäu tuøy thuaän tröôùc, ** Trong moät hoaïi kieáp, sô thieàn thieân seõ bò ñöôïc tònh quang voâ löôïng, phuùc ñöùc vieân huûy dieät 56 laàn bôûi löûa, nhò thieàn thieân minh, tu chöùng maø an truï. Goïi laø Quaûng baûy laàn bôûi nöôùc, tam thieàn thieân moät laàn Quaû Thieân—In the Surangama Sutra, bôûi gioù, töù thieàn thieân khoâng bò aûnh book Nine, from the Blessed Love Heaven höôûng; tuy nhieân, khi thieân meänh ñeán there are two ways to go: the first way is (ngaøy taän theá) thì töù thieàn thieân cuõng seõ bò the Abundant Fruit Heaven, and the huûy dieät, nhöng haõy coøn laâu laém—Within second way is the No Thought Heaven. a kalpa of destruction, the first is Those who extend the previous thought destroyed fifty-six times by fire, the into limitless pure light, and who perfect second seven by water, the third once by and clarify their blessings and virtue, wind, the fourth corresponding to a state of cultivate and are certified to one of these “absolute indifference” remains dwellings. They are among those in the “unthouched” by all the other evolutions; Abundant Fruit Heaven. however, when fate comes to an end, then • Voâ Töôûng Thieân: Akanistha (skt)—The the fourth dhyana may come to an end too, Heaven Above Thought or No Thought but not sooner. Heaven—Trong Kinh Thuû Laêng Nghieâm, Töù Thieàn Voâ Saéc: Four formless jhanas. quyeån Chín, töø coõi trôøi Phuùc AÙi Thieân tieán (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä leân coù hai ñöôøng, taâm nhaøm chaùn khoå vui, Kinh, coù boán Thieàn Voâ Saéc—According to cöùu xeùt khoâng heà giaùn ñoaïn, troøn ñuû ñaïo the Sangiti Sutta in the Long Discourses of

the Buddha, there are four formless Nan! Töø treân ñænh cuûa saéc giôùi, laïi teõ ra jhanas: hai ñöôøng. Neáu nôi taâm xaû phaùt minh trí 1) Khoâng Voâ Bieân Xöù: The Sphere of tueä, saùng suoát vieân thoâng, beøn ra coõi traàn, Infinite Space—ÔÛ ñaây vò Tyø Kheo vöôït thaønh A La Haùn, vaøo Boà Taùt Thöøa, haïng leân moïi saéc töôûng, dieät tröø moïi chöôùng naày goïi laø Hoài Taâm Ñaïi A La Haùn—In the ngaïi töôûng, khoâng taùc yù ñoái vôùi dò töôûng, Surangama Sutra, book Nine, the Buddha vò aáy nghó raèng “Hö Khoâng laø voâ bieân,” told Ananda about the four formless neân chöùng vaø truù Khoâng Voâ Bieân Xöù— jhanas as follows: “Ananda! From the Here a monk, by passing entirely beyond summit of the form realm, there are two bodily sensations, by the disappearance of roads. Those who are intent upon all senses of resistance, and by non- renunciation discover wisdom. The light of attraction to the

perception of diversity, their wisdom becomes perfect and seeing that space is infinite, reaches and penetrating, so that they can transcend the remains in the Sphere of Infinite Space. defiling realms, accomplish Arhatship, and 2) Thöùc Voâ Bieân Xöù: The Sphere of Infinite enter the Bodhisattva Vehicle. They are Consciousness—ÔÛ ñaây vò Tyø Kheo vöôït among those called great Arhats who have leân moïi khoâng voâ bieân xöù, nghó raèng turned their minds around." "Thöùc laø voâ bieân," neân chöùng vaø truù Thöùc 1) Khoâng Xöù—Heaven of the Station of Voâ Bieân Xöù—Here a monk, passing Boundless Emptiness: Neáu nôi taâm xaû entirely beyond the Sphere of Infinite ñöôïc thaønh töïu, thaáy thaân chöôùng ngaïi, boû Space, seeing that consciousness is ngaïi vaøo khoâng, haïng naày goïi laø Khoâng infinite, he reaches and remains in the Xöù—Those who dwell in the thought of Sphere of Infinite Consciousness. renunciation and who succeed in 3) Voâ Sôû Höõu Xöù: The Sphere of No- renunciation and rejection, realize that Thingness—ÔÛ ñaây vò Tyø Kheo vöôït leân their bodies are an obstacle. If they moïi thöùc voâ bieân xöù, nghó raèng "Khoâng coù thereupon obliterate the obstacle and vaät gì," neân chöùng vaø truù Voâ Sôû Höõu enter into emptiness, they are among Xöù—Here a monk, by passing entirely those at the Station of Emptiness. beyond the Sphere of Infinite 2) Thöùc Xöù—Heaven of the Station of Consciousness, seeing that there is Boundless Consciousness: Caùc ngaïi tieâu nothing, he reaches and remains in the heát roài, trong ñoù chæ coøn A Laïi Da Thöùc Sphere of No-Thingness. vôùi nöûa phaàn vi teá cuûa Maït Na, haïng naày 4) Phi Töôûng Phi Phi Töôûng Xöù: The Sphere goïi laø Thöùc Xöù—For those who have of Neither Perception Nor Non- eradicated all obstacles, there is neither Perception—ÔÛ ñaây vò Tyø Kheo vöôït leân obstruction nor extinction. Then there treân moïi voâ sôû höõu xöù, chöùng vaø truù trong remains only the Alaya Consciousness and Phi Töôûng Phi Phi Töôûng Xöù—Here a half of the subtle functions of the Manas. monk, by passing entirely beyond the These beings are among those at the Sphere of No-Thingness, he reaches and Station of Boundless Consciousness. remains in the Sphere of Neither- 3) Voâ Sôû Höõu Xöù—Heaven of the Station of Perception-Nor-Non-Perception. Nothing Whatsoever: Saéc vaø khoâng ñaõ (B) Theo Kinh Thuû Laêng Nghieâm, quyeån maát, taâm thöùc ñeàu dieät, möôøi phöông yeân Chín, Ñöùc Phaät ñaõ noùi vôùi ngaøi A Nan veà laëng, khoâng coøn choã ñeán, haïng naày goïi laø Töù Thieàn Voâ Saéc nhö sau: "Laïi nöõa A Voâ Sôû Höõu Xöù—Those who have already

done away with emptiness and form Töù Thôøi Coâng Phu: See Töù Thöôïng. eradicate the conscious mind as well. In Töù Thuù: Töù AÙc—Boán ñöôøng döõ—The four the extensive tranquility of the ten evil directions or destinations: directions is nowhere at all to go. These 1) Ñòa nguïc: Hells. beings are among those at the Station of 2) Ngaï quyû: Hungry ghosts. Nothing Whatsoever. 3) Suùc sanh: Animals. 4) Phi Töôûng Phi Phi Töôûng Xöù—Heaven of 4) A-tu-la: Asuras. the Station of Neither Thought nor Non-Töù Thuû: Upadanani (p)—Four clingings— Thought: Duøng thöùc tính chaúng ñoäng ñeå Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, dieät söï nghieàn ngaãm, thaønh ra ôû nôi voâ taän coù boán thuû—According to the Sangiti Sutta in laïi toû

baøy taùnh taän, nhö coøn maø chaúng coøn, the Long Discourses of the Buddha, there are taän maø chaúng taän, haïng naày goïi laø Phi four clingings: Töôûng Phi Phi Töôûng Xöù—When the 1) Duïc Thuû: Chaáp thuû vaøo duïc laïc—Clinging nature of their consciousness does not to sensuality. move, within extinction they exhaustively 2) Kieán Thuû: Ditthi (p)—Chaáp thuû vaøo taø investigate. Within the endless they kieán—Clinging to wrong views. discern the end of the nature. It is as if 3) Giôùi Caám Thuû: Silabbata-paramasa (p)— were there and yet not there, as if it were Chaáp thuû vaøo giôùi caám hay leã nghi— ended and yet not ended. They are among Clinging to rules and ritual. those at the Station of Neither Thought 4) Ngaõ Thuyeát Thuû: Attavada (p)—Chaáp thuû Nor Non-Thought. vaøo ngaõ tín—Clinging to ego-belief. Töù Thieän Caên: Catus-kusala-mula (skt)— Töù Thuaät: Boán ngheä thuaät—The four arts; Boán thieän caên ñöa ñeán nhöõng quaû vò toát ñeïp— 1) Caàm: Ñaøn haùt—Playing music instrument. The four good roots, or sources from which 2) Kyø: Ñaùnh côø—Playing chess. spring good fruit or development: 3) Thi: Thi thô—Poetry. (A) Theo Ñaïi Thöøa—According to the 4) Hoïa: Hoïa veõ—Painting. Mahayana: Töù Thö Nguõ Kinh: Boán quyeån thi thô vaø 1) Thanh Vaên: Sravakas. naêm quyeån kinh phaùp cuûa Khoång giaùo, daïy 2) Duyeân Giaùc: Pratyeka-buddhas. con ngöôøi veà nhaân ñöùc—Four books and five 3) Boà Taùt: Bodhisattvas. classics—Volumes of Confucianism teaching 4) Phaät: Buddhas. responsibility and the need to be a good and (B) Theo Caâu Xaù Toâng—According to the virtuous human being. Kosa Sect: 1) Noaõn Phaùp: The level of heat. Töù Thöøa: The four yanas or vehicles—See 2) Ñænh Phaùp: The level of the summit. Töù Thaëng and Töù Xa. 3) Nhaãn Phaùp: The level of patience. Töù Thöùc Truù: Vinnana-tthitiyo (p)—Four 4) Theá Ñeä Nhaát Phaùp: The level of being stations of consciousness—Theo Kinh Phuùng first in the world. Tuïng trong Tröôøng Boä Kinh, coù boán thöùc truù— ** For more information, please see Töù Gia According to the Sangiti Sutta in the Long Haïnh. Discourses of the Buddha, there are four Töù Thieän Khaåu Nghieäp: See Four stations of consciousness: Wholesome (good) deeds of the mouth in 1) Saéc Thöùc Truù: Phenomenon—Khi duyeân English-Vietnamese Section. saéc, thöùc khôûi leân vaø an truù, thöùc aáy laáy saéc laøm caûnh, laáy saéc laøm sôû y, laáy saéc Töù Thôøi: See Töù Quí.

laøm caên cöù thoï höôûng; ñöôïc taêng tröôûng, (C) Theo Kinh Phuùng Tuïng trong Tröôøng Boä taêng thònh, vaø taêng quaûng—Consciousness Kinh, coù boán loaïi thöïc—According to the gains a footing in relation to materiality, Sangiti Sutta in the Long Discourses of the with materiality as object and basis, as a Buddha, there are four nutriments: place of enjoyment; and there it grows, 1) Ñoaøn Thöïc: Kabalinkara (p)—Material increases, and flourishes. food. 2) Thoï Thöùc Truù: Receptivity—Khi duyeân 2) Xuùc Thöïc: Contact. thoï, thöùc khôûi leân vaø an truù, thöùc laáy thoï 3) Tö Nieäm Thöïc: Manosancetana (p)— laøm caûnh, laáy thoï laøm sôû y, laáy thoï laøm Mental volition. caên cöù thoï höôûng; ñöôïc taêng tröôûng, taêng 4) Thöùc Thöïc: Consciousness. thònh, vaø taêng quaûng—Consciousness Töù Thöïc Thôøi: Boán thôøi aên—Four times for gains a footing in relation to feelings, with food (See Töù Thöïc A): feelings as object and basis, as a place of 1) Chö thieân aên vaøo buoåi saùng: The

devas enjoyment. eat at dawn. 3) Töôûng Thöùc Truù: Cognition—Khi duyeân 2) Chö Phaät aên ñuùng ngoï: All Buddhas eat at töôûng, thöùc khôûi leân vaø an truù, thöùc laáy noon. töôûng laøm caûnh, laáy töôûng laøm sôû y, laáy 3) Suùc sanh aên vaøo buoåi chieàu: Animals eat töôûng laøm caên cöù thoï höôûng; ñöôïc taêng in the evening. tröôûng, taêng thònh, vaø taêng quaûng— 4) Quyû ma aên vaøo buoåi toái: Demons and Consciousness gains a footing in relation ghosts eat at night. to perceptions, with perceptions as object Töù Thöôïng: Boán laàn thöôïng ñöôøng leã baùi and basis, as a place of enjoyment. trong ngaøy—The four times a day of going up 4) Haønh Thöùc Truù: Reaction—Khi duyeân to worship: haønh, thöùc khôûi leân vaø an truù, thöùc laáy 1) Coâng Phu Saùng: Worship at daybreak. haønh laøm caûnh, laáy haønh laøm sôû y, laáy 2) Coâng Phu Tröa: Worship at Noon. haønh laøm caên cöù thoï höôûng; ñöôïc taêng 3) Coâng Phu Chieàu: Worship at evening. tröôûng, taêng thònh, vaø taêng quaûng— 4) Coâng Phu Khuya: Worship at midnight. Consciousness gains a footing in relation Töù Tieân Tî Töû: Boán vò troán chaïy töû thaàn to mental formations, with mental moät caùch voâ voïng—The four wise men who formations as object and basis, as a place sought escape from death, all in vain: of enjoyment. 1) Ngöôøi chaïy leân nuùi: One in the mountain. Töù Thöùc Truï: See Töù Thöùc Truù. 2) Keû khaùc chaïy xuoáng bieån: Another in the Töù Thöïc: Ahara (p)—Boán loaïi thöïc phaåm— ocean. Four kinds of food (four nutriments): 3) Keû khaùc bay vaøo khoâng trung: Another in (A) the air. 1) Ñoaïn thöïc (Ñoaøn thöïc): Thöùc aên cho thaân 4) Keû ñi vaøo phoá chôï: Another in the market theå—Food for the body and its senses. place. 2) Laïc thöïc: Thöùc aên cho tình caûm—Food for Töù Tieát: Boán tieát hay boán ngaøy quan troïng the emotion. trong Thieàn Laâm—The four monastic annual 3) Tö (nieäm) thöïc: Thöùc aên cho tö töôûng— periods. Food for thought. 1) Keát Haï: Beginning of summer. 4) Thöùc thöïc: Thöùc aên cho trí tueä—Food for 2) Giaûi Haï: End of summer. wisdom (Alayavijnana is the chief). 3) Ñoâng Chí: Winter soltice. (B) See Töù Ñaït. 4) Nieân Trieàu: The New Year.

** For more information, please see Töù Quí. states, such as hankering or sorrow, to Töù Tín Taâm: Theo Ñaïi Thöøa Khôûi Tín Luaän, flood in on him. Thus he watches over the coù boán loaïi tín taâm—According to th sense of sight and guards it (watches over Awakening of Faith, there are four kinds of the sense of hearing, smelling, tasting, faith: touching and guards them). He is said to 1) Tín caên Baûn: Tin lyù Chaân Nhö laø thaày cuûa have the effort of restraint. chö Phaät—Faith in bhutatathata (chaân 2) Ñoaïn Tröø Tinh Caàn: The effort of nhö) as the teacher of all Buddhas. abandoning—ÔÛ ñaây vò Tyø Kheo khoâng 2) Tin Phaät: Faith in the Buddha nhaãn chòu duïc taàm, saân taàm, vaø haïi taàm ñaõ 3) Tin Phaùp: Faith in the Dharma. khôûi leân, töø boû, ñoaïn tröø, tieâu dieät, khoâng 4) Tin Taêng: Faith in the Sangha. cho hieän höõu. Vò Tyø Kheo aáy ñöôïc goïi laø Töù Tín Nguõ Haïnh: The four right objects of vò ñaõ coù ñöôïc Ñoaïn Tröø Tinh Caàn—Here faith and five right modes of procedure: a monk who does not assent to a thought (A) The four right objects of faith: See Töù Tín of lust, of hatred, of cruelty, makes them Taâm. disappear. This monk is said to have the (B) Nguõ haïnh: Five right modes of procedure: effort of abandoning.

1) Boá thí: Almsgiving. 3) Tu Taäp Tinh Caàn: The effort of 2) Trì giôùi: Morality. development—ÔÛ ñaây vò Tyø Kheo tu taäp 3) Nhaãn nhuïc: Patience. nieäm giaùc chi, phaùp naày y xaû ly, y ly duïc, 4) Tinh taán: Zeal, Progress or Effort. y ñoaïn dieät, thaønh thuïc trong ñoaïn tröø, tu 5) Thieàn ñònh: Meditation. taäp traïch phaùp giaùc chi, tu taäp tinh taán giaùc chi, tu taäp hyû giaùc chi, tu taäp khinh an giaùc Töù Tinh Caàn: Four efforts—Theo Kinh chi, tu taäp ñònh giaùc chi, tu taäp xaû giaùc chi, Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán thöù phaùp naày y ly xaû, y ly duïc, y ñoaïn dieät, tinh caàn—According to the Sangiti Sutta in the thaønh thuïc trong ñoaïn tröø. Vò Tyø Kheo naày Long Discourses of the Buddha, there are four ñöôïc goïi laø ñaõ coù ñöôïc Tu Taäp Tinh efforts. Caàn—Here a monk develops the 1) Cheá ngöï tinh caàn: Samvara-padhanam enlightenment-factor of mindfulness, (p)—The effort of restraint—ÔÛ ñaây vò Tyø based on solitude, detachment, extinction, Kheo, khi maét thaáy saéc (tai nghe aâm leading to maturity of surrender (vosagga- thanh, muõi ngöûi muøi, löôõi neám vò, thaân xuùc parinamim); he develops the chaïm) khoâng naém giöõ töôùng chung, khoâng enlightenment factor of investigation of naém giöõ töôùng rieâng. Nhöõng nguyeân nhaân states, of energy, of delight, of tranquility, gì, vì nhaõn caên khoâng ñöôïc cheá ngöï, khieán of concentration, of equanimity, based on tham aùi, öu bi, caùc aùc, baát thieän phaùp khôûi solitude, detachment, extinction, leading leân, vò Tyø Kheo töï cheá ngöï nguyeân nhaân to maturity of surrender. He is said to have aáy, hoä trì vaø thöïc haønh söï cheá ngöï nhaõn the effort of development. caên (nhó caên, tyû caên, thieät caên, thaân caên, yù 4) Hoä Trì Tinh Caàn: The effort of caên). Vò aáy ñaõ coù ñöôïc söï cheá ngöï tinh preservation—ÔÛ ñaây vò Tyø Kheo hoä trì caàn—Here a monk, on seeing an object ñònh töôùng toát ñeïp ñaõ khôûi leân, coát töôûng, with the eye (or hearing the sounds, or truøng haùm töôûng, thanh öù töôûng, ñoaïn haïi smelling a smell, tasting a flavour, töôûng, tröông baønh töôûng. Vò Tyø Kheo naày touching an object), does not grasp at the ñöôïc goïi laø Hoä Trì Tinh Caàn—Here a whole or its details, striving to restrain monk who keeps firmly in his mind a what might cause evil, unwholesome

favourable object of concentration which fast days of the month (moon) are new moon, has arisen, such as a skeleton, or a corpse full moon, 8th and 23rd. that is full of worms, blue-black, full of Töù Traán: The four guardians—See Töù Thieân holes, bloated. He is said to have the Vöông. effort of preservation. Töù Tri: Boán ngöôøi bieát roõ söï vaän haønh cuûa Töù Tính: The four Indian clans—See Töù taâm trong vieäc toát xaáu—The four who know Taùnh. the workings of the mind for good or evil: Töù Tónh Löï Thieân: See Töù Thieàn Thieân. 1) Trôøi: Heaven. Töù Tònh Ñònh: Tònh ñònh thöù tö—Fourth 2) Ñaát: Earth. dhyana, the “pure” dhyana. 3) Ngöôøi taâm phuùc: One’s intimates. Töù Tònh Ñoä: Four Pure Lands—See Töù Ñoä 4) Töï mình: Oneself. in Vietnamese-English Section. Töù Tri Kieán: Four knowledge and vision of Töù Tònh Thieân: See Töù Thieàn Thieân. the Buddha—Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù baûy, Luïc Toå daïy: “Neáu hay nôi töôùng maø Töù Toâng: Boán toâng phaùi—The four kinds of lìa töôùng, nôi khoâng maø lìa khoâng thì trong inference in logic: ngoaøi chaúng meâ. Neáu ngoä ñöôïc phaùp naày, moät (A) Theo Ngaøi Tònh

AÛnh—According to nieäm taâm khai, aáy laø khai Tri Kieán Phaät. Phaät Ching-Ying: töùc laø giaùc, phaân laøm boán moân—According to 1) Laäp Tính Toâng: Sarvastivada—Lower the Dharma Jewel Platform Sutra, Chapter Hinayana—Everything exists or has its Seventh, the Sixth Patriarch said: “If you can own nature. live among marks and yet be separate from it, 2) Phaù Tính Toâng: Satyasiddhi—Higher then you will be confused by neither the Hinayana—Everything has not a nature of internal nor the external. If you awaken to this its own. Dharma, in one moment your mind will open 3) Phaù Töôùng Toâng: Lower Mahayana— to enlightenment. The knowledge and vision of Form has no reality because of the the Buddha is simply that. The Buddha is doctrine of the void. enlightenment. There are four divisions.” 4) Hieån Thöïc Toâng: Higher Mahayana—All 1) Khai giaùc tri kieán: Opening to the comes from the bhutatathata—Revelation enlightened knowledge and vision. of reality. 2) Thò giaùc tri kieán: Demonstrating the (B) Theo Ngaøi Ñaøm AÅn taïi chuøa Ñaïi Dieãn enlightened knowledge and vision. Trung Quoác—According to T’an-Yin: 3) Ngoä giaùc tri kieán: Awakening to the 1) Nhaân Duyeân Toâng: All things are causally enlightened knowledge and vision. produced (Laäp taùnh). 2) Giaû Danh Toâng: Things are but names 4) Nhaäp giaùc tri kieán: Entering the (Phaù taùnh). enlightened knowledge and vision. 3) Baát Chaân Toâng: Denying the reality of Toå lieàn giaûi thích theâm cho Sö Phaùp Ñaït veà form (Phaù töôùng), but fails to define “Khai Thò Ngoä Nhaäp nhö sau: “Neáu nghe khai reality. thò lieàn hay ngoä nhaäp töùc laø giaùc tri kieán, chôn 4) Chaân Toâng: The school of the real, in chaùnh xöa nay maø ñöôïc xuaát hieän. OÂng deø daët contrast with the seeming. chôù hieåu laàm yù kinh, nghe trong kinh noùi khai Töù Trai Nhöït: Boán ngaøy trai trong thaùng laø thò ngoä nhaäp roài töï cho laø Tri Kieán cuûa Phaät, moàng moät, moàng taùm, raèm vaø 23—The four chuùng ta thì voâ phaàn. Neáu khôûi caùi hieåu naày töùc laø cheâ bai kinh, huûy baùng Phaät vaäy. Phaät

kia ñaõ laø Phaät roài, ñaõ ñaày ñuû tri kieán, caàn gì brilliance with greed, and their love with states phaûi khai nöõa. Nay oâng phaûi tin Phaät tri kieán of defilement; external conditions and inner ñoù chæ laø töï taâm cuûa oâng, laïi khoâng coù Phaät disturbance make slaves of them. That troubles naøo khaùc; vì taát caû chuùng sanh töï che phuû caùi the World-Honored One to rise from Samadhi, quang minh, tham aùi traàn caûnh, ngoaøi thì and with various reproaches and expedients, duyeân vôùi ngoaïi caûnh, trong taâm thì laêng xaêng, he exhorts living beings to stop and rest, not to cam chòu loâi cuoán, lieàn nhoïc Ñöùc Theá Toân kia seek outside themselves, and to make töø trong tam muoäi maø daäy, duøng bao nhieâu themselves the same as he is. That is called phöông tieän noùi ñeán ñaéng mieäng, khuyeân baûo ‘Opening the knowledge and vision of the khieán caùc oâng buoâng döùt chôù höôùng ra ngoaøi Buddha.’ I, too, am always exhorting all tìm caàu thì cuøng Phaät khoâng hai, neân noùi khai people to open to the knowledge and vision of Phaät tri kieán. Toâi cuõng khuyeân taát caû caùc the Buddha within their own minds. The mind ngöôøi neân thöôøng khai tri kieán Phaät ôû trong of worldly people are deviant. Confused and taâm cuûa mình. Ngöôøi ñôøi do taâm taø, ngu meâ deluded, they commit offenses.

Their speech taïo toäi, mieäng thì laønh taâm thì aùc, tham saân taät may be good, but their minds are evil. They ñoá, sieåm nònh, ngaõ maïn, xaâm phaïm ngöôøi haïi are greedy, hateful, envious, given to flattery, vaät, töï khai tri kieán chuùng sanh. Neáu ngay deceit and arrogance. They oppress one chaùnh taâm, thöôøng sanh trí hueä, quaùn chieáu another and harm living creatures, thus, they taâm mình, döøng aùc laøm laønh, aáy laø töï khai tri open not the knowledge and vision of Buddha kieán Phaät. OÂng phaûi moãi nieäm khai tri kieán but that of living beings. If you can with an Phaät, chôù khai tri kieán chuùng sanh. Khai tri upright mind constantly bring forth wisdom, kieán Phaät töùc laø xuaát theá, khai tri kieán chuùng contemplating and illuminating your own mind, sanh töùc laø theá gian. Neáu oâng chæ nhoïc nhaèn and if you can practice the good and refrain chaáp vieäc tuïng nieäm laøm coâng khoùa thì naøo from evil, you, yourself will open to the khaùc con traâu ly meán caùi ñuoâi cuûa noù!"—The knowledge and vision of the Buddha. In every Sixth Patriarch further explained about" thought you should open up to the knowledge Opening-Demonstrating-Awakening-Entering" and vision of the Buddha; do not open up to the to Fa-Ta: "If you listen to the opening and knowledge and vision of living beings. To be demonstrating of the Dharma, you can easily open to the knowledge and vision of the awaken and enter. That is the enlightened Buddha is transcendental; to be open to the knowledge and vision, the original true nature knowledge and vision of living beings is becoming manifested. Be careful not to mundane. If you exert yourself in recitation, misinterpret the Sutra by thinking that the clinging to it as a meritorious exercise, how opening, demonstrating, awakening, and does that make you different from a yak who entering of which it speaks is the Buddha's loves his own tail?" knowledge and vision and that we have no Töù Trí: share in it. To explain it that way would be to (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä slander the Sutra and defame the Buddha. Kinh, coù boán trí—According to the Sangiti Since he is already a Buddha, perfect in Sutta in the Long Discourses of the knowledge and vision, what is the use of his Buddha, there are four knowledges. opening to it again? You should now believe 1) Phaùp Trí: Knowledge of Dharma. that the Buddha's knowledge and vision is 2) Loaïi Trí: Anvaye-nanam (p)—Knowledge simply your own mind, for there is no other of what is consonant with it . Buddha. But, because living beings cover their

3) Tha taâm trí: Paricce-nanam (p)— beings (the eighth consciousness turned to Knowledge of others' minds. become the wisdom of Great Perfect 4) Theá tuïc trí: Sammuti-nanam (p)— Mirror). Conventional knowledge. 2) Bình Ñaúng Taùnh Trí (cuûa Phaät Baûo (B) Theo Kinh Phuùng Tuïng trong Tröôøng Boä Töôùng): The wisdom of Equality—The Kinh, coù boán loaïi trí khaùc—According to universal wisdom of Ratnaketu (Baûo the Sangiti Sutta in the Long Discourses of Töôùng Phaät)—Bình Ñaúng Taùnh Trí laø taâm the Buddha, there are four more khoâng beänh cuûa chuùng sanh (chuyeån thöùc knowledges: thöù baûy laøm Bình Ñaúng Taùnh Trí)—The 1) Khoå Trí: Knowledge of suffering. wisdom of equal nature is the mind 2) Taäp trí: Knowledge of the origin of without disease of sentient beings (the suffering. seventh consciousness turned to become 3) Dieät trí: Knowledge of the

cessation of the Wisdom of Equal Nature). suffering. 3) Dieäu Quaùn Saùt Trí (cuûa Phaät A Di Ñaø): 4) Ñaïo trí: Knowledge of the path (to The wisdom of wonderful contemplation eliminate sufferings). or the profound observing wisdom of (C) Boán loaïi trí hueä Phaät—The four forms of Amitabha (A Di Ñaø Phaät)—Dieäu Quaùn wisdom of a Buddha: Saùt Trí laø trí thaáy maø khoâng phaûi duïng 1) Ñaïi Vieân Caûnh Trí (Cuûa Phaät A Suùc): The coâng cuûa chuùng sanh (thöùc thöù saùu ñöôïc great perfect mirror wisdom of Aksobhya chuyeån thaønh Dieäu Quaùn Saùt Trí)—The (A Suùc Beä Phaät). Wonderful observing wisdom is seeing 2) Bình Ñaúng Taùnh Trí (cuûa Phaät Baûo without effort of sentient beings (the sixth Töôùng): The wisdom of Equality—The consciousness turned to become the universal wisdom of Ratnaketu (Baûo Wonderfully Observing Wisdom). Töôùng Phaät). 4) Thaønh Sôû Taùc Trí (cuûa Phaät Baát Khoâng 3) Dieäu Quaùn Saùt Trí (cuûa Phaät A Di Ñaø): hay Vi Dieäu Thanh hay Phaät Thích Ca The wisdom of wonderful contemplation Maâu Ni): The wisdom that accomplishes or the profound observing wisdom of what is done. The perfecting wisdom of Amitabha (A Di Ñaø Phaät). Amoghasiddhi (Baát Khoâng Phaät)—Thaønh 4) Thaønh Sôû Taùc Trí (cuûa Phaät Baát Khoâng Sôû Taùc Trí gioáng nhö Vieân Caûnh Trí (naêm hay Vi Dieäu Thanh hay Phaät Thích Ca thöùc ñaàu ñöôïc chuyeån thaønh Thaønh Sôû Maâu Ni): The wisdom that accomplishes Taùc Trí)—The Perfect wisdom is the same what is done. The perfecting wisdom of as the perfect mirror (the first five Amoghasiddhi (Baát Khoâng Phaät). consciousnesses turned to become the (D) Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù perfecting wisdom). Baûy—According to the Dharma Jewel (E) Theo Duy Thöùc, coù boán loaïi Phaät Trí— Platform Sutra, Chapter Seventh: According to the Vijnanamatra, there are 1) Ñaïi Vieân Caûnh Trí (Cuûa Phaät A Suùc): The four kinds of Buddha's wisdom—See Nguõ great perfect mirror wisdom of Aksobhya Trí from (2) to (5): (A Suùc Beä Phaät)—Ñaïi Vieân Caûnh Trí laø Töù Trí AÁn: Boá Trí AÁn cuûa toâng Chaân Ngoân— taùnh thanh tònh cuûa chuùng sanh (chuyeån Four wisdom symbols of the Shingon cult: thöùc thöù taùm laøm Ñaïi Vieân Caûnh Trí)— 1) Ñaïi Trí AÁn: Maha-jnana-mudra (skt)— The wisdom of the great, perfect mirror is The forms of the images. the clear and pure nature of all sentient

2) Tam Muoäi Da AÁn: Samaya-jnana-mudra sau nhöõng nhaân tröôùc, nhö nhöõng laøn soùng (skt)—Symbols and manual signs. naày keá tieáp theo nhöõng laøn soùng khaùc— 3) Phaùp Trí AÁn: Dharma-jnana-mudra (skt)— The immediate sub-cause, occuring in The magic formula. order, one after another, consequences 4) Yeát Ma Trí AÁn: Karma-jnana-mudra coming immediately and equally after (skt)—The emblems of their specific antecedents, as waves following one after functions. another. Töù Trí Tuïng: Baøi tuïng cho boán trí—The 3) Sôû Duyeân Duyeân: Alambana-pratyaya praise hymns of the four wisdoms—See Töù (skt)—Sôû duyeân duyeân coù moät ñoái töôïng Trí. hay moâi tröôøng khi moät nguyeân nhaân dieãn Töù Troïng: Töù Ba La Di—Töù Khí—Töù Cöïc ra, thí duï nhöõng laøn soùng ñöôïc taïo ra do Troïng Caûm Ñoïa Toäi—The four grave ao, hoà, soâng, bieån hay taøu beø—The prohibitions or sins—See Töù Ñoïa. objective sub-cause, which has an object or environment as a concurring cause, as Töù Troïng Baùt Troïng: Boán toäi Ba La Di cho waves are

conditioned by a basin, a pond, Tyø Kheo vaø taùm toäi Ba La Di cho Tyø Kheo a river, the sea, or a boat. Ni—The four Parajikas for monks and eight for 4) Taêng Thöôïng Duyeân: Adhipati-pratyaya nuns. (skt)—Taêng thöôïng duyeân laø nguyeân nhaân (A) Boán Toäi Ba La Di Cho Tyø Kheo: The four coù quyeàn naêng nhaát trong vieäc ñöa nhöõng Parajikas for monks—See Töù Ñoïa. nguyeân nhaân toàn taïi ñeán choã cöïc thaønh; (B) Taùm Toäi Ba La Di Cho Tyø Kheo Ni: Eight thí duï, laøn soùng cuoái cuøng laøm laät ñoå con Parajikas for nuns—See Baùt Ba La Di. thuyeàn trong moät côn baõo. Taêng thöôïng Töù Troïng Caám: The four grave prohibitions duyeân vaø naêng taùc duyeân laø hai nguyeân or sins—See Töù Ñoïa. nhaân quan troïng nhaát. Naêng taùc nhaân töï Töù Troïng Toäi: The four grave prohibitions or noù laø taêng thöôïng duyeân—The upheaving sins—See Töù Ñoïa. sub-cause which is the most powerful one Töù Trôï Duyeân: Theo Caâu Xaù Toâng trong A to bring all the abiding causes to a Tyø Ñaøm Luaän, coù boán trôï duyeân trong luaät culmination, as the last wave that upsets a Nhaân Quaû—According to the Kosa School in boat in a storm. Among these four causes, the Abhidharma, there are four sub-causes in the cause sub-cause and the upheaving the theory of Causal Relation. cause are the most important ones. The 1) Nhaân Duyeân: Hetu-pratyaya (skt)—Nhaân active cause is itself the upheaving sub-duyeân hoaït ñoäng nhö moät caên nhaân, khoâng cause. coù söï phaân bieät naøo giöõa caên nhaân vaø trôï ** For more information, please see Luïc Caên duyeân, thí duï nöôùc vaø gioù taïo ra soùng— Nhaân, and Luïc Caên Nhaân Töù Trôï Duyeân. The cause sub-cause which acts as chief Töù Truï: Boán loaïi kieát söû (traïng thaùi hay ñieàu cause (hetu-pratyaya), there being no kieän) trong voøng sanh töû tam giôùi—The four distinction between the chief cause and states of conditions found in the three realms the secondary cause, i.e., the water and of mortality: the wind cause a wave. (A) 2) Thöù Ñeä Duyeân: Samanantra-pratyaya Kieán nhöùt thieát truï ñòa: Moïi kieán hoaëc trong (skt)—Thöù ñeä duyeân laø loaïi duyeân dieãn ra tam giôùi—The delusions arising from trong traät töï, caùi naày tieáp theo caùi kia, seeing things as they seem, not as they nhöõng haäu quaû ñeán tröïc tieáp vaø bình ñaúng are.

Duïc aùi truï: Tö hoaëc trong duïc giôùi, maø tham aùi hoùa quaàn chuùng, noù trôû thaønh moät thöù Trung laø naëng nhaát—The desires in the desire Ñaïo hay chaân lyù giaû taïm: thaønh giaû trung. realm. Cuõng theo ngaøi Long Thoï thì coù boán thöù Trung Saéc aùi truï: Tö hoaëc hay AÙi duïc trong saéc Ñaïo—According to the interpretation of giôùi—The desires in the form-realm. Nagarjuna Bodhisattva in the Madhyamika Höõu aùi tru: Tö hoaëc hay AÙi duïc trong voâ saéc Sastra, right is the middle. The middle versus giôùi—The desires in the formless realm. two extremes is antithetic middle or relative (B) middle. The middle after the two extremes Thieân truï (truï xöù cuûa luïc duïc thieân): Coõi thieân have been totally refuted, is the middle devoid truï töông ñöông vôùi boá thí, trì giôùi, nhaãn of extremes. When the ideas of two extremes nhuïc, vaø thieän taâm—The devalokas, is removed altogether, it is the absolute equivalent of charity, morality, patience middle. Thus the absolute right is the absolute and goodness of heart. middle. When the absolute middle Phaïm truï (truï xöù cuûa chö thieân coõi saéc giôùi töùc condescends to lead people at large, it laø töù voâ

löôïng taâm): Coõi phaïm truï töông becomes a temporary middle or truth. Also ñöông vôùi traïng thaùi töø, bi, hyû, xaû—The according to Nagarjuna Bodhisattva, we have brahmalokas, equivalent of benevolence, thus the fourfold Middle Path: pity, joy and indifference. 1) Tuïc Höõu Chaân Khoâng: Khi höõu ñoái laäp Thaùnh truï (truï xöù cuûa baäc Thaùnh giaû Tam thöøa, vôùi voâ thì höõu ñöôïc coi nhö tuïc ñeá vaø voâ töùc laø tam tam muoäi, khoâng, voâ töôùng vaø laø chaân ñeá—When the theory of being is voâ taùc): Truï xöù cuûa Thanh Vaên, Duyeân opposed to the theory of non-being, the Giaùc, Boà Taùt, töông ñöông vôùi tam ma ñòa former is regarded as the worldly truth and cuûa caûnh giôùi khoâng, voâ töôùng vaø voâ taùc— the latter the higher truth. The abode of Sravakas, Pratyeka-Buddhas 2) Tuïc Höõu Khoâng, Chaân Phi Höõu Phi and Bodhisattvas, equivalent of samadhi Khoâng: Khi höõu vaø voâ ñoái laäp vôùi phi höõu of the immaterial realm, formless and still. phi voâ, thì höõu voâ laø tuïc ñeá vaø phi höõu phi Phaät truï (truï xöù cuûa taát caû chö Phaät töùc laø voâ voâ laø chaân ñeá—When the theory of being löôïng tam muoäi): Coõi Phaät töông ñöông and non-being are opposed to those of vôùi voâ taän Tam ma ñòa—The Buddha- neither being nor non-being, the former abode, the equivalent of the samadhi of are regarded as the worldly truth and the the infinite. latter the higher truth. Töù Truï Ñòa: See Töù Truï (A). 3) Tuïc Höõu Khoâng Phi Höõu Khoâng, Chaân Phi Töù Trung Ñaïo: Theo söï giaûi thích cuûa Ngaøi Phi Höõu Phi Phi Khoâng: Neáu caû boán quan Long Thoï Boà Taùt trong Trung Quaùn Luaän thì ñieåm ñoái laäp treân ñeàu thuoäc tuïc ñeá, thì ‘chaùnh’ laø moät khoaûng giöõa. Khoaûng giöõa nhöõng quan ñieåm naøo cao hôn, phuû nhaän chieám choã cuûa hai thaùi cöïc laø moät khoaûng giöõa chuùng ñöôïc xem laø chaân ñeá—If the four cuûa phaûn ñeà, hay khoaûng giöõa cuûa töông quan: opposed theories just mentioned together ñoái thieân trung. Khoaûng giöõa vöôït ngoaøi caû hai become the worldly truth, the yet higher thaùi cöïc hoaøn toaøn bò phaù huûy laø khoaûng giöõa views dening them all will be regarded as vöôït ngoaøi caùc thaùi cöïc: taän trung thieân. Khi yù the higher truth. töôûng veà hai thaùi cöïc hoaøn toaøn bò xoùa boû, baáy 4) Tuïc Phi Phi Höõu Phi Phi Khoâng, Chaân Phi giôø laø khoaûng giöõa tuyeät ñoái: tuyeät ñaõi trung. Phi Baát Höõu Phi Phi Baát Khoâng: Khi Nhö vaäy tuyeät ñaõi chaùnh cuõng laø tuyeät ñaõi nhöõng quan ñieåm ñöôïc dieãn taû trong (3) trung. Khi ‘tuyeät ñaõi trung’ ñöôïc ñem ra giaùo trôû thaønh tuïc ñeá, thì söï phuû nhaän taát caû

chuùng seõ laø chaân ñeá—If the expressed in boán söï tu taäp thieàn ñònh—According to the the last stage become the worldly truth, Sangiti Sutta in the Long Discourses of the the denial of them all will be the higher Buddha, there are four concentrative truth. meditations. Töù Truøng Maïn Ñoà La: Thai Taïng Giôùi vaø 1) Tu Taäp Thieàn Ñònh Ñöa Ñeán Laïc Truù ba vieän chung quanh ñöôïc goïi laø Töù Truøng Ngay Trong Hieän Taïi: ÔÛ ñaây vò Tyø Kheo Maïn Ñoà La, nôi truù nguï cuûa nhöõng vò Thaùnh ly duïc, ly aùc phaùp, vaø truù sô thieàn, nhò trong boán vieän naày—The Garbhadhatu thieàn, tam thieàn, töù thieàn. Nhö vaäy nhôø tu mandala of one central and three surrounding taäp vaø haønh trì thieàn ñònh nhieàu laàn maø courts. The occupants are described as the ñaït ñeán laïc truù ngay trong hieän

taïi—Here sacred host of the four courts: a monk, having given up desires and 1) Thai Taïng Giôùi: The Garbhadhatu. unwholesome deeds, having practiced, 2) Ñeä Nhaát Vieän Trung Thai Baùt Dieäp Cöûu developed and expanded the first, second, Toân: The first court of the heart of eight- third and fourth jhanas, he will attain petal, eight-leaf lotus meditation. happines here and now. 3) Ñeä Nhò Vieän Vaên Thuø: The second court 2) Tu Taäp Thieàn Ñònh Ñöa Ñeán Chöùng Ñaéc of Manjusri. Tri Kieán: ÔÛ ñaây vò Tyø Kheo taùc yù quang 4) Ñeä Tam Vieän Thích Ca: The third court of minh töôûng, an truù töôûng ban ngaøy, ban Sakyamuni. ngaøy theá naøo ban ñeâm nhö vaäy, ban ñeâm Töù Truïy (Ñoïa) Laïc Phaùp: Parajika (skt)— theá naøo ban ngaøy nhö vaäy. Vaø nhö vaäy vôùi Boán toäi sa ñoïa cuûa chö Taêng Ni—The four taâm môû roäng khoâng ñoùng kín, taïo ra moät causes of falling from grace and final taâm coù haøo quang. Vò Tyø Kheo naày ñang excommunication of a monk or nun: chöùng ñaéc tri kieán—Here a monk attends 1) Saùt sanh: Killing. to the perception of light (alokasannam- 2) Troäm caép: Stealing. manasikaroti), he fixes his mind to the 3) Daâm duïc: Adultery. perception of day, by night as by day, by 4) Gian doái: Falsity. day as by night. In this way, with a mind clear and unclouded, he develops a state Töù Tu Du: Boán thöù thôøi gian ngaén—The four of mind that is full of brightness short divisions of time: (sappabhasam cittam). This monk is 1) Moät caùi chôùp maét: A wink (closing and gaining knowledge-and-vision. opening the eyelids quickly). 3) Tu Taäp Thieàn Ñònh Ñöa Ñeán Chaùnh Nieäm 2) Moät caùi khaûy moùng tay: A snap of the Tænh Giaùc: ÔÛ ñaây vò Tyø Kheo bieát ñöôïc fingers, said to be one sixtieth of a luùc thoï khôûi, thoï truù vaø thoï dieät; bieát ñöôïc twinking (shining with a flickering or töôûng khôûi, töôûng truù vaø töôûng dieät; bieát sparkling light) . ñöôïc taàm khôûi, taàm truù vaø taàm dieät. Nhôø 3) La Döï: Baèng hai möôi laàn caùi khaûy ñoù maø vò Tyø Kheo naày luoân chaùnh nieäm moùng—A lava, which is equivalent to 20 vaø tænh giaùc—Here a monk knows feelings finger-snaps. as they arise, remain and vanish; he knows 4) Tu Du: Baèng hai möôi laàn La Döï töùc 400 perceptions as they arise, remain and laàn khaûy moùng—Ksana, said to be 20 lava vanish; he knows thoughts as they arise, or 400 finger-snaps. remain and vanish. He therefore always Töù Tu Taäp Thieàn Ñònh: Samadhi-bhavana has mindfulness and clear awareness. (p)—Four concentrative meditations—Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù

4) Tu Taäp Thieàn Ñònh Ñöa Ñeán Söï Dieät Taän 1) Tuùc Daï Baát Hoïc: Thieáu thôøi khoâng chaêm Caùc Laäu Hoaëc: ÔÛ ñaây vò Tyø Kheo an truù, hoïc—In youth not to study from morning quaùn taùnh sanh dieät treân naêm thuû uaån, till night. Ñaây laø saéc, ñaây laø saéc taäp, ñaây laø saéc dieät; 2) Laõo Baát Chæ Daâm: Khi lôùn tuoåi khoâng ñaây laø thoï; ñaây laø töôûng; ñaây laø haønh; ñaây ngöøng daâm duïc—In advancing years not laø thöùc, vaân vaân. Nhôø ñoù maø vò Tyø Kheo to cease sexual intercourse. naày dieät taän caùc laäu hoaëc—Here a monk 3) Ñaéc Taøi Baát Thí: Giaøu sang hay ñöôïc cuûa abides in the contemplation of the rise and chaúng chòu boá thí—In wealth not being fall of the five aggregates of grasping. charitable. This material form, this is its arising, this is 4) Baát Thuï Ngoân Phaät: Hieän ñôøi khoâng

chòu its ceasing; these are feelings; this is tieáp thuï vaø tu taäp Phaät phaùp—In present perception; these are mental formations; life not to accept and practice the this is consciousness, etc. Accomplishing Buddha's teaching. these contemplations will lead to the Töù Töôùng: Avastha (skt)—Boán traïng thaùi destruction of the corruptions. cuûa moïi hieän töôïng hay Ngaõ Nhaân Töù Töôùng Töù Tuaàn: Forty years of age. ñöôïc noùi ñeán trong Kinh Kim Cang—The four Töù Tueä: Four kinds of wisdom—See Töù Hueä. states of all phenomena or four ejects of the Töù Tung: Nhöõng höôùng loän xoän khaùc nhau ego mentioned in the Diamond Sutra: (khoâng coù thöù töï)—In different directions (in (A) Chö Phaùp Töù Töôùng—The four states of disorder). all phenomena in general: 1) Sanh: Birth. Töù Tuyeät: 2) Truï: Being. (A) Quatrain—Verse of four lines—Four-line 3) Dò: Change (decay). poem. 4) Dieät: Death. (B) Boán tö töôûng caàn phaûi loaïi tröø ñeå ñaït ñöôïc (B) Töù Höõu Vi Töôùng—The four forms of chaân lyù—The four ideas to be got rid of in activity—See Töù Höõu Vi Töôùng. order to obtain the "mean" of ultimate (C) Quaû Baùo Töù Töôùng—Four forms of the reality: consequences (recompenses— 1) Chö Phaùp Hieän Höõu: Things exist. retribution—requitals) of one's previous 2) Chö Phaùp Khoâng Hieän Höõu: Things do not life: exist. 1) Sanh: Birth. 3) Chö Phaùp Dieäc Höõu Dieäc Phi: Things exist 2) Laõo: Giaø—Old age. and do not exist. 3) Beänh: Disease. 4) Chö Phaùp Phi Höõu Phi Phi: Neither exist 4) Töû: Cheát—Death. nor not exist. (D) Taøng Thöùc Töù Töôùng: Theo Khôûi Tín Töù Töï Taïi: Boán töï taïi—The four sovereign Luaän, taøng thöùc coù boán töôùng—According powers: to the Awakening of Faith, there are four 1) Giôùi: The moral law. forms of Alaya-vijnana: 2) Thaàn thoâng: Supernatural powers. 1) Sinh: Initiation. 3) Trí: Knowledge. 2) Truï: Continuation. 4) Hueä: Wisdom. 3) Dò: Change. Töù Töï Xaâm: Boán ñieàu töï laøm toån haïi—The 4) Dieät: Cessation. four self-injuries (self-raidings): (E) Ngaõ Nhaân Töù Töôùng (noùi ñeán trong Kinh Kim Cang)—The four ejects of the ego

mentioned in the Diamond Sutra—See Ngaõ 4) Nieát Baøn Tòch Dieät: Chæ coù Nieát baøn laø Nhaân Töù Töôùng. vónh vieãn, voâ khoå vaø thanh tònh—Only Töù Töôùng Höõu Vi: Four forms of activity— Nirvana is permanent, joy with a real soul See Töù Töôùng. and purity. Töù Töôùng Quaû Baùo: Boán traïng thaùi cuûa ñôøi (B) Theo Hoøa Thöôïng Thích Thieàn Taâm trong soáng: sanh, laõo, bònh, töû—The four states of all Nieäm Phaät Thaäp Yeáu, khi nguõ duïc luïc traàn being life: birth, aged, disease and death. noåi daäy hay taâm tham nhieãm nguõ duïc luïc traàn, caùch ñoái trò toång quaùt laø neân quaùn saùt Töù Töôùng Taøng Thöùc: Boán traïng thaùi trong thuaàn thuïc boán lyù: baát tònh, khoå, voâ taøng thöùc—Initiation, continuation, change and thöôøng, voâ ngaõ. Khi quaùn xeùt töø thaân, taâm, cessation. ñeán caûnh giôùi ñeàu baát tònh, khoå, voâ thöôøng Töù Tyø Kheo: See Töù AÙc Tyø Kheo. vaø voâ ngaõ, haønh giaû seõ döùt tröø ñöôïc tham Töù Uy Nghi: Boán uy nghi—Four respect-nhieãm. Bôûi chuùng sanh thieáu maát trí hueä, inspiring forms of demeanor—Four respect- thöôøng soáng trong söï ñieân ñaûo, khoâng saïch inspiring behaviors: cho laø saïch, khoå cho laø vui, voâ thöôøng cho 1) Walking: Ñi. laø thöôøng, voâ ngaõ cho laø ngaõ, roài sanh ra 2) Standing: Ñöùng. meâ say ñaém nhieãm, neân Ñöùc Phaät daïy 3)

Lying: Naèm. phaûi duøng “Töù Öu Ñaøn Na” ñeå quaùn phaù 4) Sitting: Ngoài. boán söï ñieân ñaûo naày. Chaúng haïn nhö phaån Töù Uyeån: Töù Vieân—Boán nôi vui thuù beân ueá, ta cho laø thoái tha nhô nhôùp, nhöng loaøi ngoaøi Thieän Kieán Thaønh, thaønh phoá cuûa coõi choù lôïn vì nghieäp meâ nhieãm, laïi thaáy laø trôøi Ñeá Thích—The pleasure grounds outside thôm saïch ngon, neân ñua nhau tranh of Sudarsana, the heavenly city of Indra: giaønh. Söï duïc nhieãm ôû nhôn gian, loaøi 1) Chuùng Xa Uyeån ôû veà phöông Ñoâng: ngöôøi cho laø vui saïch ñaùng öa thích, nhöng Caitrarathavana (skt)—The park of chö thieân cho laø hoâi tanh nhô nhôùp, chaúng chariots in the east. khaùc chi ta thaáy loaøi choù lôïn aên ñoà oâ ueá. 2) Thoâ AÙc Uyeån ôû veà phöông Nam: Söï duïc nhieãm cuûa chuùng sanh raát si meâ Parusakavana (skt)—The war park, in the ñieân ñaûo ñaïi khaùi laø nhö theá, neân ngöôøi tu South. phaûi coá gaéng laàn löôït phaù tröø—According 3) Taïp Laâm Uyeån ôû veà phöông Taây: to Most Venerable Thích Thieàn Taâm in Misrakavana (skt)—The park where all The Pure Land Buddhism in Theory and desires are fulfilled, in the West. Practice, when the five desires and six 4) Hyû Laâm Uyeån ôû veà phöông Baéc: dusts flare up, the general way to Nandanavana (skt)—The park of all counteract them is through skillful delight, in the North. visualization of the four truths of impurity, Töù Öu Ñaøn Na: Four Udana—The four suffering, impermanence, and no-self. For dogmas: example, the human excrement that we (A) consider fetid (bad smell) and dirty is 1) Nhaát Thieát Haønh Voâ Thöôøng: Vaïn vaät voâ regarded as fragrant, clean and succulent thöôøng—All is impermanent. by animals such as insects, dogs and pigs, 2) Nhaát Thieát Haønh Khoå: Moïi thöù ñeàu ñöa because of their deluded karma. They ñeán khoå ñau—All is suffering. therefore compete and struggle to gobble 3) Chö Phaùp Voâ Ngaõ: Chö phaùp voâ ngaõ—All it up. The defiled desires of this world are things have no self. considered by humans as lovely and clean.

However, the gods and immortals see mind means that once the mind develops them as foul-smelling, dirty and unclean, thoughts of greed, it has already become not unlike the way human beings regard evil and defiled, not unlike a limpid pond dogs and pigs eating filthy substances. The that has been polluted with dirt and various desires of sentient beings, defiled sludge. The dirt pond cannot reflect the and upside down, are general thus. The images of trees, mountains, sky, clouds; practitioner should strive gradually to likewise, a polluted mind has lost all destroy them. spiritual powers and wisdom. Thus, we 1) Baát Tònh: Impurity—Baát tònh laø chæ cho have the saying: “Once who knows how to thaân khoâng saïch, taâm khoâng saïch, vaø caûnh cultivate does not waste his efforts; a khoâng saïch—This means that the body is peaceful, still mind will bring spiritual impure, the mind is impure and the realm powers and wisdom.” Those who are is impure. determined to tread the Way should a) Thaân khoâng saïch laø phaûi quaùn xeùt thaân ta endeavour gradually to sever the mind of vaø ngöôøi beân ngoaøi nhôø coù lôùp da che daáu, afflictions, polluted by greed in its gross nhöng beân trong chæ toaøn laø nhöõng thöù hoâi and subtle aspects. tanh nhô nhôùp nhö thòt, xöông, maùu, muû, c) Caûnh khoâng saïch laø caûnh giôùi coõi nguõ ñôøm, daõi, phaån, nöôùc tieåu, vaân vaân. Ñaõ tröõïc ñaày daãy buøn ñaát, soûi ñaù,

choâng gai, theá maø caùc thöù nhô nhôùp beân trong coøn laïi dung chöùa voâ soá chuùng sanh töø thaân baøi tieát ra cöûu khoång (chín loå) beân ngoaøi. ñeán taâm ñeàu nhô bôïn. Cho neân caûnh ueá ñoä Suy xeùt kyõ, saéc thaân cuûa chuùng sanh naày khoâng coù chi ñaùng say meâ tham khoâng coù chi ñaùng öa thích: Impurity of luyeán: The impure realm is the world of the body means that we should reflect on the Five Turbidities, full of dirt and mud, the fact that beneath the covering layers of rocks and stones, spikes and thorns, which skin, our bodies and those of others are harbors countless sentient beings defiled composed entirely of filthy, smelly in body and mind. Therefore, this impure substances such as meat, bones, blood, world is not worth craving or clinging to. pus, phlegm, saliva, excrement, urine, etc. 2) Nhöùt Thieát Haønh Khoå: Suffering—Thaân Not only that fluids are excreted through khoå, taâm khoå vaø caûnh khoå— This refers to nine apertures (see Cöûu Khoång). If we the fact that the body undergoes suffering, stop to think carefully, the physical body the mind endures suffering and the of sentient beings is hardly worth environment is one of suffering. cherishing. a) Thaân khoå laø thaân naày ñaõ nhô nhôùp, laïi bò b) Taâm khoâng saïch laø khi taâm sanh tham söï sanh giaø beänh cheát, noùng laïnh, ñoùi nhieãm, taát noù seõ thaønh xaáu xa nhô bôïn, khaùt, vaát vaû cöïc nhoïc chi phoái, laøm cho chaúng khaùc chi hoà nöôùc trong bò caùu buøn khoå sôû khoâng ñöôïc töï taïi an vui: The laøm baån ñuïc. Hoà nöôùc ñuïc khoâng theå soi suffering of the body means that our body boùng saéc caây nuùi trôøi maây, taâm nhô bôïn is not only impure, it is subject to birth, old laøm maát heát thaàn thoâng trí hueä. Neân nhôù age, disease and death, as well as to heat caâu: “Bieát tu haønh chôù phí uoång coâng. and cold, hunger and thirst, and other Taâm bình tònh thaàn thoâng trí hueä!” Ngöôøi hardships that cause us to suffer, ñaõ phaùt nguyeän böôùc leân ñöôøng tu, phaûi preventing us from being free and happy. laäp chí laàn laàn döùt töø taâm phieàn naõo b) Taâm khoå laø khi taâm ta khôûi phieàn naõo, taát nhieãm duïc töø thoâ ñeán teá: Impurity of the bò löûa phieàn naõo thieâu ñoát, giaây phieàn naõo

troùi buoäc, roi phieàn naõo ñaùnh ñuoåi sai when we were young and would ride khieán, khoùi buïi phieàn naõo laøm taêm toái bamboo sticks, pretending they were nhieãm oâ. Cho neân ngöôøi naøo khôûi phieàn horses, in the twinkling of an eye, our hair naõo taát keû ñoù thieáu trí hueä, vì töï laøm khoå is now spotted with the color of frost.” mình tröôùc nhaát: The suffering of the mind What happened to all those brave and means that when the mind is afflicted, it is intelligent young men and those beautiful necessarily consumed by the fire of and enchanting women of bygone days? afflictions, bound by the ropes of They ended as in the following poem: afflictions, struck, pursued and ordered “Rosy cheeks have faded, heros have about by the whip of afflictions, defiled passed away; young students’ eyes, too, and obscured by the smoke and dust of are weary and sad.” afflictions. Thus, whoever develops b) Taâm voâ thöôøng laø taâm nieäm chuùng sanh afflictions is lacking in wisdom, because luoân luoân thay ñoåi, khi thöông giaän, luùc the first person he has caused to suffer is vui buoàn. Nhöõng nieäm aáy xeùt ra hö huyeãn himself. nhö boït nöôùc: Impermanence of the mind c) Caûnh khoå laø caûnh naày naéng löûa möa daàu, means that the mind

and thoughts of chuùng sanh vaát vaû trong cuoäc möu sinh, sentient beings are always changing, at moãi ngaøy ta thaáy tröôùc maét dieãn ñaày times filled with love or anger, at times nhöõng hieän traïng nhoïc nhaèn bi thaûm: The happy or sad. Those thoughts, upon close suffering of the environment means that scrutiny, are illusory and false, like water this earth is subject to the vagaries of the bubbles. weather, scorching heat, frigid cold and c) Caûnh voâ thöôøng laø chaúng nhöõng hoaøn pouring rain, while sentient beings must caûnh chung quanh ta haèng ñoåi thay bieán toil and suffer day in and day out to earn a chuyeån, maø söï vui cuõng voâ thöôøng. Moùn living. Tragedies occur every day, before aên duø ngon, qua coå hoïng roài cuõng thaønh our very eyes. khoâng; cuoäc sum hoïp duø ñaàm aám, keát 3) Nhaát Thieát Haønh Voâ Thöôøng: cuoäc cuõng phaûi chia tan; buoåi haùt vui roài Impermanence—Thaân voâ thöôøng, taâm voâ seõ vaõng; quyeån saùch hay, laàn löôït cuõng thöôøng, caûnh voâ thöôøng—This means the ñeán trang cuoái cuøng: Impermanence of the impermanence of the body, the mind and environment means that not only do our the environment. surroundings always change and fluctuate, a) Thaân voâ thöôøng laø thaân naày mau taøn taï, deã but happiness, too, is impermenent. suy giaø roài keát cuoäc seõ phaûi ñi ñeán caùi Succulent food, once swallowed, loses all cheát. Ngöôøi xöa ñaõ than: “Nhôù thuôû coøn tastes; an emotional reunion, however, thô dong ngöïa truùc. Thoaùt troâng nay toùc sweet and joyful, ultimately ends in ñieåm maøu söông.” Möu löôïc doõng maõnh separation; a delightful party soon nhö Vaên Chuûng, Nguõ Töû Tö; saéc ñeïp deã becomes a thing of past; a good book, too, say ngöôøi nhö Taây Thi, Tròng Ñaùn, keát gradually reaches the last pages. cuoäc roài cuõng: “Hoàng nhan giaø xaáu, anh 4) Chö Phaùp Voâ Ngaõ: No-Self—Chö phaùp voâ huøng maát. Ñoâi maét thö sinh cuõng moûi ngaõ laø khoâng coù ta, khoâng coù töï theå, töï buoàn.”: Impermanence of the body means chuû. Ñieàu naày cuõng goàm coù thaân voâ ngaõ, that the body withers rapidly, soon grows taâm voâ ngaõ vaø caûnh voâ ngaõ—This means old and delibitated, ending in death. The that there is no self, no permanent nature ancients have lamented: “Oh, that time per se and that we are not true masters of

ourselves. This point, too, is divided into 1) Vò Nieäm: Chöa naûy ra yù nieäm—A thought the no-self body, the no-self mind, and the has not yet arisen. no-self environment. 2) Duïc Nieäm: Saép naûy ra yù nieäm—Initiation a) Thaân voâ ngaõ laø thaân naày hö huyeãn khoâng of a thought. töï chuû, ta chaúng theå laøm cho noù treû maõi, 3) Chính Nieäm: Ñang naûy ra yù nieäm— khoâng giaø cheát. Duø cho baäc thieân tieân Realization of a thought. cuõng chæ löu truï ñöôïc saéc thaân trong moät 4) Dó Nieäm: Ñaõ naûy ra yù nieäm roài—The thôøi haïn naøo thoâi: The no-self body means passing away of a thought. that this body is illusory, not its own Töù Vi: Boán hình thöùc nhoû nhöùt maø thò giaùc, master. It cannot be kept eternally young khöùu giaùc, vò giaùc vaø xuùc giaùc coù theå caûm or prevented from decaying and dying. nhaän ñöôïc—The four minutest forms or atoms Even gods and immortals can only perceptible to the four senses of sight, smell, postpone death for a certain period of taste, and touch. time. Töù Vi Ñaø: The four Vedas—See Töù Kinh Veä b) Taâm voâ

ngaõ, chæ cho taâm hö voïng cuûa Ñaø. chuùng sanh khoâng coù töï theå; nhö taâm tham Töù Vò: Toâng Thieân Thai chia giaùo thuyeát cuûa nhieãm, nieäm buoàn vui thöông giaän thoaït Phaät ra laøm boán giai ñoaïn, neáu keå luoân thôøi ñeán roài tan, khoâng coù chi laø chaân thaät: The tieàn thaønh ñaïo thì coù naêm thôøi—The four no-self of mind refers to the deluded mind 'periods'—The T'ien-T'ai's definition of the of sentient beings, which has no four periods of the Buddha's teaching from permanent nature. For example, the mind preliminary to the fifth—See Thieân Thai Nguõ of greed, thoughts of sadness, anger, love, Thôøi Baùt Giaùo. and happiness suddenly arise and then Töù Vieân: The four parks—See Töù Uyeån. disappear, there is nothing real. c) Caûnh voâ ngaõ laø caûnh giôùi xung quanh ta Töù Vong: Traïng thaùi cuûa moät vò Thaùnh, vöôït nhö huyeãn moäng, noù khoâng töï chuû ñöôïc, ra ngoaøi hay queân maát boán traïng thaùi sau vaø bò söï sanh dieät chi phoái. Ñoâ thò ñoåi ra ñaây—The state of a saint, i.e. beyond or goø hoang, ruoäng daâu hoùa thaønh bieån caû, oblivious of the four following conditions: vaïn vaät luoân luoân bieán chuyeån trong töøng 1) Nhaát: Unity. giaây phuùt, caûnh naày aån maát, caûnh khaùc 2) Dò: Difference. hieän leân: No-self of environment means 3) Höõu: Existence. that our surroundings are illusory, passive 4) Voâ: Non-existence. and subject to birth and decay. Cities and Töù Voïng (Töù Ma): Boán keû thuø—Four towns are in time replaced by abandoned enemies: mounds, mulberry fields soon give way to 1) Ma phieàn naõo: The passion-and- delusion the open seas, every single thing changes mara. and fluctuates by the second, one 2) Ma töû: Death mara. landscape disappears and another takes its 3) Ma nguõ uaån: The five-skandhas mara. place. 4) Ma vöông: The supreme mara-king. Töù Vaän Taâm: Boán giai ñoaïn vaän chuyeån cuûa Töù Voâ: Boán caùi khoâng—The whole four sets taâm (chuùng sanh moãi khi khôûi taâm ñeàu phaûi embodying the impermanence of all things: traûi qua boán böôùc)—The four stages of a 1) Voâ thöôøng: Impermanence. thought: 2) Khoå: Suffering. 3) Khoâng: The void.

4) Voâ Ngaõ: Non-personality. states are called illimitables because they are Töù Voâ Bieân Xöù: The four boundless stations: to be radiated towards all living beings without 1) Khoâng voâ bieân xöù: The station of limit or obstruction. They are also called Boundless Empty Space. brahmaviharas or divine abodes, or sublime 2) Thöùc Voâ Bieân xöù: The station of states, because they are the mental dwellings Boundless Consciousness. of the brahma divinities in the Brahma-world: 3) Voâ sôû höõu xöù: The station of Nothing 1) Töø Voâ Löôïng Taâm: Maitri (skt)—Metta Whatsoever. (p)—Immeasurable loving kindness. 4) Phi töôûng phi phi töôûng xöù: The station of a) Töø voâ löôïng taâm laø loøng thöông yeâu voâ neither thought nor non-thought. cuøng roäng lôùn ñoái vôùi toaøn theå chuùng sanh Töù Voâ Bieân Xöù Giaûi Thoaùt: Vimoksa moïi loaøi, vaø gaây taïo cho chuùng sanh caùi (skt)—Giaûi thoaùt khoûi töù voâ bieân xöù vaø ñaït vui chaân thaät. Caùi vui cuûa theá gian chæ laø ñeán caûnh giôùi cao hôn—The liberation from caùi vui giaû taïm, vui khoâng laâu beàn, caùi vui the state of boundless knowledge and move to aáy bò phieàn naõo chi phoái; khi tham saân si a higher state. ñöôïc thoûa maõn thì vui; khi chuùng khoâng ñöôïc thoûa maõn

thì buoàn. Muoán coù caùi vui Töù Voâ Löôïng Taâm: Töù Ñaúng—Töù Phaïm chaân thaät, caùi vui vónh vieãn thì tröôùc tieân Haïnh—Boán Taâm Voâ Löôïng—Catvari-chuùng ta phaûi nhoå heát khoå ñau do phieàn apramanani (skt)—Appamanna or naõo gaây ra. "Töø" phaûi coù loøng bi ñi keøm. Brahmavihara (p)—Taâm voâ löôïng laø taâm roäng Bi ñeå chæ nguyeân nhaân cuûa ñau khoå vaø lôùn khoâng theå tính löôøng ñöôïc. Taâm voâ löôïng khuyeân baûo chuùng sanh ñöøng gaây nhaân khoâng nhöõng laøm lôïi ích cho voâ löôïng chuùng khoå, töø ñeå chæ phöông phaùp cöùu khoå ban sanh, daãn sinh voâ löôïng phuùc ñöùc vaø taïo thaønh vui: Immeasurable loving kindness is the voâ löôïng quaû vò toát ñeïp trong theá giôùi ñôøi soáng greatest love dedicatedto all sentient trong moät ñôøi, maø coøn lan roäng ñeán voâ löôïng beings, together with the desire to bring theá giôùi trong voâ löôïng kieáp sau naày, vaø taïo them joy and happiness. Human joy is thaønh voâ löôïng chö Phaät. Boán taâm voâ löôïng, totally impermanent; it is governed by coøn goïi laø Töù Ñaúng hay Töù Phaïm Haïnh, hay misery, that is, when our passions such as boán traïng thaùi taâm cao thöôïng. Ñöôïc goïi laø voâ greed, anger, and ignorance are satisfied, löôïng vì chuùng chieáu khaép phaùp giôùi chuùng we feel pleased; but when they are not sanh khoâng giôùi haïn khoâng ngaên ngaïi. Cuõng satisfied, we feel sad. To have a coøn ñöôïc goïi laø "Phaïm Truù" vì ñaây laø nôi truù permanent joy, we must first sever all nguï cuûa Phaïm Chuùng Thieân treân coõi Trôøi sufferings. Loving kindness generally goes Phaïm Thieân—The mind is immeasurable. It together with pity whose role is to help the not only benefit immeasurable living beings, subjects sever his sufferings, while the bringing immeasurable blessings to them, and role of loving kindness is to save sentient producing immeasurable highly spiritual beings from sufferings and to bring them attainments in a world, in one life, but also joy. spreads all over immeasurable worlds, in b) Taâm ñem laïi nieàm vui söôùng cho chuùng immeasurable future lives, shaping up sanh. ÔÛ ñaây vò Tyø Kheo vôùi taâm ñaày loøng immeasurable Buddha. The four töø traûi roäng khaép nôi, treân, döôùi, ngang, immeasurables or infinite Buddha-states of heát thaûy phöông xöù, cuøng khaép voâ bieân mind. Four Immeasurable Minds—The four giôùi, vò aáy luoân an truù bieán maõn vôùi taâm virtues of infinite greatness—The four kinds of töø, quaûng ñaïi, voâ bieân, khoâng haän, khoâng boundless mind, or four divine abodes. These

saân. Töø voâ löôïng taâm coøn coù nghóa laø taâm physician who gives a prescription ao öôùc mong muoán phuùc lôïi vaø haïnh phuùc according to the specific disease, the cuûa chuùng sanh. Taâm naày giuùp ñoaïn tröø Bodhisattva shows us how to put an end to saân haän—Immeasurable Love, a mind of our sufferings. Specific time means the great kindness, or infinite loving- teachings must always be relevant to the kindness—Boundless kindness era, period and situation of the sufferers (tenderness), or bestowing of joy or and their needs. The Contemplation of the happiness. Here, a monk, with a heart Mind Sutra teaches that we must avoid filled with loving-kindness. Thus he stays, four opportune cases: What we say is not spreading the thought of loving-kindness at the right place, what we say is not in the above, below, and across, everywhere, right time, what we say is not relevant to always with a heart filled with

loving- the spiritual level of the subject, and what kindness, abundant, magnified, we say is not the right Buddhist Dharma. unbounded, without hatred or ill-will. The 2) Bi Voâ Löôïng Taâm: Karuna (skt & p)— loving-kindness is also the wish for the Immeasurable compassion—Taâm cöùu khoå welfare and happiness of all living beings. cho chuùng sanh. ÔÛ ñaây vò Tyø Kheo vôùi It helps to eliminate ill-will. taâm ñaày loøng bi maãn traûi roäng khaép nôi, c) Noåi khoå cuûa chuùng sanh voâ löôïng thì loøng treân, döôùi, ngang, heát thaûy phöông xöù, töø cuõng phaûi laø voâ löôïng. Muoán thaønh töïu cuøng khaép voâ bieân giôùi, vò aáy luoân an truù taâm töø naày, Boà Taùt phaûi duøng ñuû phöông bieán maõn vôùi taâm bi, quaûng ñaïi, voâ bieân, tieän ñeå laøm lôïi laïc cho chuùng sanh, trong khoâng haän, khoâng saân. Bi voâ löôïng taâm khi hoùa ñoä phaûi tuøy cô vaø tuøy thôøi. Tuøy cô coøn laøm taâm ta rung ñoäng khi thaáy ai ñau laø quan saùt trình ñoä caên baûn cuûa chuùng khoå. Taâm ao öôùc mong muoán loaïi tröø ñau sanh nhö theá naøo roài tuøy theo ñoù maø chæ khoå cuûa ngöôøi khaùc, ñoái laïi vôùi söï taøn daïy. Cuõng gioáng nhö thaày thuoác phaûi theo aùc—Immeasurable Compassion, a mind of beänh maø cho thuoác. Tuøy thôøi laø phaûi thích great pity, or infinite compassion— öùng vôùi thôøi ñaïi, vôùi giai ñoaïn maø hoùa ñoä. Boundless pity, to save from suffering. Neáu khoâng thích nghi vôùi hoaøn caûnh vaø Here a monk, with a heart filled with khoâng caäp nhaät ñuùng vôùi yeâu caàu cuûa compassion. Thus he stays, spreading the chuùng sanh, thì duø cho phöông phaùp hay thought of compassion, above, below, nhaát cuõng khoâng mang laïi keát quaû toát. across, everywhere, always with a heart Trong Kinh Taâm Ñòa Quaùn, Ñöùc Phaät ñaõ filled with compassion, abundant, daïy veà boán thöù khoâng tuøy cô laø noùi khoâng magnified, unbounded, without hatred or phaûi choã, noùi khoâng phaûi thôøi, noùi khoâng ill-will. Compassion also makes the heart phaûi caên cô, vaø noùi khoâng phaûi phaùp—To quiver when other are subject to suffering. respond to immeasurable human It is the wish to remove the suffering of sufferings, we should have immeasurable others, and it is opposed to cruelty. loving kindness. To accomplish the heart 3) Hyû Voâ Löôïng Taâm: Mudita (skt & p)— of immeasurable loving kindness, the Immeasureable inner joy—Taâm vui möøng Bodhisattvas have developed their khi thaáy ngöôøi khaùc thoaùt khoå ñöôïc vui. ÔÛ immeasurable loving kindness by using all ñaây vò Tyø Kheo vôùi ñaày taâm hyû traûi roäng means to save mankind. They act so khaép nôi, treân, döôùi, ngang, heát thaûy according to two factors, specific case and phöông xöù, cuøng khaép voâ bieân giôùi, vò aáy specific time. Specific case, like the luoân an truù bieán maõn vôùi taâm hyû, quaûng

ñaïi, voâ bieân, khoâng haän, khoâng saân. Hyû ñeàu xem bình ñaúng, keû trí ngu ñeàu coi nhö taâm coøn laø taâm vui khi thaáy ngöôøi thaønh nhau, mình vaø ngöôøi khoâng khaùc, laøm taát coâng thònh vöôïng. Thaùi ñoä khen ngôïi hay caû maø thaáy nhö khoâng laøm gì caû, noùi maø chuùc möøng naày giuùp loaïi boû taùnh ganh tî khoâng thaáy mình coù noùi gì caû, chöùng maø baát maõn vôùi söï thaønh coâng cuûa ngöôøi— khoâng thaáy mình chöùng gì caû— Immeasurable Joy, a mind of great joy, or Detachment is the attitude of those who infinite joy—Boundless joy (gladness),

on give up, forget, do not attach any seeing others rescued from suffering. Here importance for what they have done for a monk, with a heart filled with the benefit of others. In general, we feel sympathetic joy. Thus he stays, spreading proud, self-aggrandized when we do the thought of sympathetic joy above, something to help other people. Quarrels, below, across, everywhere, always with a conflicts, or clashes between men or heart filled with sympathetic joy, groups of men are due to passions such as abundant, magnified, unbounded, without greed or anger whose source can be hatred or ill-will. Appreciative joy is the appraised as self-attachment or dharma-quality of rejoicing at the success and attachment. The Buddha taught that if prosperity of others. It is the there is someone who misjudges us, we congratulatory attitude, and helps to must feel pity for him; we must forgive eliminate envy and discontent over the him in order to have peace in our mind. success of others. The Bodhisattvas have totally liberated 4) Xaû Voâ Löôïng Taâm: Upeksha (skt)— themselves from both self-attachment and Upekkha (p)—Perfect equanimity or dharma-attachment. When people enjoy immeasurable detachment. material or spiritual pleasures, the a) Xaû boû laø khoâng luyeán chaáp khi laøm lôïi laïc Bodhisattvas also rejoice, from their sense cho tha nhaân. Thoùi thöôøng khi chuùng ta of compassion, pity, and inner joy. They laøm ñieàu gì nhaát laø khi ñöôïc keát quaû toát, always consider human beings as their thì chuùng ta hay töï haøo, töï maõn, vaø ñaéc benefactors who have created the chí. Söï baát bình, caõi vaõ xung ñoät giöõa opportunities for them to practice the Four ngöôøi vaø ngöôøi, nhoùm naày vôùi nhoùm khaùc Immeasurable Minds on their way to cuõng do taùnh chaáp tröôùc maø nguyeân nhaân Enlightenment. In terms of the laø do söï chaáp ngaõ, chaáp phaùp maø ra. Ñöùc Immeasurable Detachment, the Phaät daïy raèng neáu coù ngöôøi leân aùn mình Bodhisattvas consider all men equal, the sai, mình neân traû laïi hoï baèng loøng thöông, clever as the stupid, themselves as others, khoâng neân chaáp chaët. Khi hoï caøng cuoàng they do everything as they have done daïi thì chuùng ta caøng xaû boû, luoân tha thöù nothing, say everything as they have said cho hoï baèng söï laønh. Laøm ñöôïc nhö vaäy laø nothing, attain all spiritual levels as they vui. Caùc vò Boà Taùt ñaõ ly khai quan nieäm have attained nothing. chaáp phaùp, neân khoâng thaáy mình laø aân b) Taâm xaû boû moïi thöù vaät chaát cuõng nhö vöôït nhaân cuûa chuùng sanh; ngöôïc laïi, luùc naøo leân moïi caûm xuùc. ÔÛ ñaây vò Tyø Kheo vôùi hoï cuõng thaáy chính chuùng sanh môùi laø aân ñaày taâm xaû traûi roäng khaép nôi, treân, döôùi, nhaân cuûa mình treân böôùc ñöôøng lôïi tha ngang, heát thaûy phöông xöù, cuøng khaép voâ maãn chuùng, tieán ñeán coâng haïnh vieân maõn. bieân giôùi, vò aáy luoân an truù bieán maõn vôùi Thaáy chuùng sanh vui laø Boà Taùt vui vì loøng taâm xaû, quaûng ñaïi, voâ bieân, khoâng haän, töø bi. Caùc ngaøi xaû boû ñeán ñoä ngöôøi gaàn xa khoâng saân. Xaû voâ löôïng taâm coøn ñöôïc coi

nhö laø nôi maø chö Thieân truù nguï. Ñaây laø 4) Nhaïo Thuyeát Voâ Ngaïi Trí: Bieän thuyeát traïng thaùi taâm nhìn ngöôøi khoâng thieân vò, khoâng chöôùng ngaïi, lôøi leõ troâi chaûy hôïp khoâng luyeán aùi, khoâng thuø ñòch, ñoái laïi vôùi vôùi chaùnh lyù—Pleasure in speaking or thieân vò vaø thuø haèn—Immeasurable argument of the

law (Pratibhana)— Equanimity, a mind of great detachment, Unobstructed (unlimited) eloquence in or infinite equanimity. Limitless delight or pleasure in speaking or indifference, such as rising above all argument. emotions, or giving up all things. Here a (B) Theo Giaùo Thuyeát Nguyeân Thuûy (Thanh monk, with a heart filled with equanimity. Tònh Ñaïo)—According to Theravada Thus he stays, spreading the thought of Doctrine (The Path of Purification): equanimity above, below, across, 1) Nghóa Bieän Taøi Voâ Ngaïi: everywhere, always with a heart filled Atthapatisambhida (p)—Unobstructed with equanimity, abundant, magnified, eloquence in meaning. unbounded, without hatred or ill-will. a) Trí bieát veà nghóa goïi laø nghóa bieän taøi voâ Equanimity is also considered as a divine ngaïi: Knowledge about meaning is the abode. It is the state of mind that regards discrimination of meaning. others with impartiality, free from b) Nghóa, noùi goïn laø danh töø chæ keát quaû cuûa attachment and aversion. An impartial moät nhaân (hetu). Vì phuø hôïp vôùi nhaân, noù attitude is its chief characteristic, and it is ñöôïc ñaït ñeán, ñöôïc phuïc vuï neân goïi laø opposed to favouritism and resentment. nghóa hay muïc ñích. Nhöng ñaëc bieät naêm Töù Voâ Ngaïi: Patisambhida (p)—Töù Voâ Ngaïi thöù caàn ñöôïc hieåu laø nghóa.—Meaning Bieän—Töù Voâ Ngaïi Giaûi—Töù Voâ Ngaïi Trí— (Attha) is briefly a term for the fruit of a Boán phaùp voâ ngaïi cuûa caùc Boà Taùt khi giaûng cause (hetu). For in accordance with the thuyeát hay lyù luaän—Four unhindered or cause it is served, arrived at, reached, unlimited bodhisattva powers of interpretation therfore it is called ‘meaning’ ot or reasoning—Four unobstructed eloquences: ‘purpose.’ But in particular, the five things (A) Theo Giaùo Thuyeát Ñaïi Thöøa—According should be understood as meaning. to Mahayana Doctrine: • Thöù nhaát laø baát cöù thöù gì do duyeân sanh: 1) Phaùp Voâ Ngaïi Trí: Thaáu trieät vaên phaùp The first is anything conditionally trong kinh ñieån khoâng chöôùng ngaïi— produced. Understand all the letters of the law • Thöù hai laø Nieát Baøn: The second is (Dharma)—Unobstructed (unlimited) Nibanna eloquence in Dharma. • Thöù ba laø yù nghóa nhöõng gì ñöôïc noùi: The 2) Nghóa Voâ Ngaïi Trí: Bieát roõ nghóa lyù maø third is the meaning of what is spoken. giaùo phaùp chuyeân chôû khoâng chöôùng • Thöù tö laø nghieäp quaû: The fourth is the ngaïi—Understand deeply the meaning of result. the law (Artha)—Unobstructed (unlimited) • Thöù naêm laø taâm duy taùc: The fifth is eloquence in meaning. functional consciousness. 3) Töø Voâ Ngaïi Trí: Thoâng ñaït töï taïi veà ngoân c) Khi moät ngöôøi quaùn saùt nghóa naày, baát cöù töø trong baát cöù ngoân ngöõ naøo—Can hieåu bieát naøo cuûa vò aáy thuoäc veà phaïm truø understand the law in any languages lieân heä ñeán yù nghóa, goïi laø bieän taøi veà (Nirukti)—Unobstructed (unlimited) nghóa: When anyone reviews that eloquence in phrasing or form of meaning, any knowledge of his, falling expression.

within the category concerned with phaïm truø lieân heä ñeán söï noùi leân ngoân ngöõ meaning, is the discrimination of meaning. aáy, thoát ra, phaùt ngoân noù, lieân heä ñeán ngöõ 2) Phaùp Bieän Taøi Voâ Ngaïi: ngoân caên ñeå cuûa moïi loaøi, ngoân ngöõ Dhammapatisambhida (p)—Unobstructed Magadha töï tính, noùi caùch khaùc, laø ngoân eloquence in the Law. ngöõ cuûa phaùp, baát cöù trí gì bieát ñöôïc, vöøa a)

Trí bieát veà phaùp goïi laø phaùp bieän taøi voâ khi nghe ngoân ngöõ aáy ñöôïc noùi leân raèng ngaïi: Knowledge about law is the ñaây laø ngoân ngöõ coù töï tính hay ñaây khoâng discrimination of law. phaûi laø ngoân ngöõ coù töï tính nhö vaäy goïi laø b) Phaùp noùi goïn laø danh töø chæ ñieàu kieän hay bieän taøi voâ ngaïi veà ngoân ngöõ: There is the duyeân (paccaya). Vì ñieàu kieän thì caàn ñeán language that is individual essence, the moät caùi khaùc laøm cho noù phaùt sinh, khieán usage that has no exceptions, and deals noù xaõy ra, neân goïi laø phaùp (dhamma). with that meaning and that law. Any Nhöng ñaëc bieät coù naêm thöù caàn ñöôïc hieåu knowledge falling within the category laø phaùp—Law (Dhamma) is briefly a term concerned with the enunciation of that, for a condition (paccaya). For since a with the speaking, with the utterance of condition necessitates whatever it may be, that, concerned with the root-speech of all makes it occur or allows it to happen, it is beings, the Magadhan language that is therefore called law (dhamma). But in individual essence, in other words, the particular, the five things should be language of law (dhamma). This is the understood as law: individual-essence language, such • Baát cöù nhaân naøo phaùt sinh ra quaû: Any knowledge is discrimination of language. cause that produces fruit. 4) Trí Bieän Taøi Voâ Ngaïi: • Thaùnh ñaïo: The Noble Path. Patibhanapatisambhida (p)—Unobstructed • Caùi gì ñöôïc noùi leân: What is spoken. eloquence in intelligence. • Caùi gì coù lôïi: What is profitable. a) Trí bieát veà caùc loaïi trí goïi laø trí bieän taøi voâ • Caùi gì khoâng coù lôïi: What is unprofitable. ngaïi—Knowledge about kinds of c) Khi moät ngöôøi quaùn saùt phaùp aáy thì baát cöù knowledge is discrimination of hieåu bieát naøo cuûa vò aáy veà phaùp goïi laø perspicuity. bieän taøi veà Phaùp: When anyone reviews b) Khi moät ngöôøi xeùt laïi vaø laáy baát cöù loaïi that law, any knowledge of his, falling naøo trong caùc loaïi trí treân laøm ñoái töôïng within the category concenred with law, is cho hieåu bieát cuûa mình, thì baát cöù söï hieåu the discrimination of law. bieát naøo cuûa vò aáy coù ñoái töôïng laø trí thì 3) Töø Ngöõ Bieän Taøi Voâ Ngaïi: Nirutti- goïi laø trí bieän taøi voâ ngaïi: When a man is patisambhida (p)— unobstructed reviewing and makes any of the foregoing eloquence in the Language kinds of knowledge the object of his a) Trí bieát veà caùc töø ngöõ ñeà caäp ñeán nghóa vaø knowledge, then any knowledge in him phaùp thì goïi laø töø ngöõ hay ngoân ngöõ bieän that has knowledge as its object is taøi voâ ngaïi—Knowledge about discrimination of perspicuity, and so is any enunciation of language dealing with knowledge about these aforesaid kinds of meaning and law is the discrimination of knowledge, which is concerned with language. details of their individual domains, b) Coù ngoân ngöõ 'töï taùnh,' nghóa laø caùch xöû functions, and so on. duïng noù khoâng coù ngoaïi leä, chæ ñeà caäp ñeán Töù Voâ Ngaïi Bieän: See Töù Voâ Ngaïi in nghóa aáy, phaùp aáy. Baát cöù thöù gì thuoäc Vietnamese-English Section.

Töù Voâ Ngaïi Giaûi: See Töù Voâ Ngaïi in 4) Phi Töôûng Phi Phi Töôûng Xöù: The station Vietnamese-English Section. of Neither Thought nor Non-thought. Töù Voâ Ngaïi Trí: See Töù Voâ Ngaïi in ** For more information, please see Töù Vietnamese-English Section. Khoâng Xöù. Töù Voâ Saéc: The four formless realms—

Töù Voâ Sôû UÙy: See Töù Voâ UÙy. Realms beyond form—Being above the realm Töù Voâ Thöôøng Keä: Töù Phi Thöôøng Keä— of form—See Töù Khoâng Xöù. Kinh Nhaân Vöông thuyeát keä vaên vaø nghóa laàn Töù Voâ Saéc Ñònh: Boán traïng thaùi thieàn ñònh löôït noùi veà Voâ Thöôøng, Khoå, Khoâng, Voâ Ngaõ. cuoái cuøng trong thaäp nhò thieàn ñònh—The four Coù taùm keä chia laøm boán tieát, moãi tieát hai keä—balanced states which transcend the world of Eight stanzas in the Jen-Wang Sutra, two each matter—The last four of the twelve dhyanas: on impermanence, suffering, the void, and 1) Khoâng Voâ Bieân Xöù Ñònh: Traïng thaùi thieàn non-personality; the whole four sets ñònh trong ñoù taâm troáng roãng nhö hö embodying the impermanence of all things. khoâng—Balance in infinite space in which Töù Voâ UÙy: Four-fold Fearlessness—Theo the mind becomes void and vast like Ñaïi trí Ñoä Luaän, coù boán thöù thuyeát phaùp voâ space. uùy. Moät khi ñaït ñöôïc moät trong boán voâ uùy naày 2) Thöùc Voâ Bieân Xöù Ñònh: Traïng thaùi thieàn thì baäc giaùc giaû coù khaû naêng cöùu ñoä chuùng ñònh trong ñoù khaû naêng hieåu bieát khoâng sanh, khoâng e sôï cuõng khoâng thoái chí— coøn giôùi haïn—Balance in infinite According to the Sastra on the Prajna Sutra, consciousness in which the power of there are four braveries and courages being perception and understanding are unafraid of anything. Once these four unlimited. “fearlessnesses” are attained, then one can 3) Voâ Sôû Höõu Xöù Ñònh: Traïng thaùi thieàn help every sentient being without ever being ñònh trong ñoù söï phaân bieät cuûa taâm bò cheá afraid or being discouraged: ngöï—Balance in not having anything in (A) Töù Voâ UÙy cuûa chö Phaät—The Buddha- which the discriminative powers of mind fearlessness: are subdued. 1) Nhöùt Thieát Trí Voâ Sôû UÙy: Coù ñöôïc Phaät 4) Phi Töôûng Phi Phi Töôûng Xöù Ñònh: Traïng trí bieát taát caû neân chaúng sôï chi— thaùi sieâu vieät thieàn ñònh cuûa töôûng vaø phi Confidence in Omniscience—Confidence töôûng—Balance in transcendence of in Buddha—Fearlessly realizing all thinking and not thinking—The realm of things—The Buddha has the wisdom and consciouness or knowledge without knowledge to know everything; therefore, thought is reached—The intuitive wisdom. there is nothing he is fearful of—The ** For more information, please see Töù fearlessness of all wisdom. Khoâng Xöù. 2) Laäu Taän Voâ Sôû UÙy: Döùt heát caùc phieàn naõo Töù Voâ Saéc Giôùi Thieân: The four heavens of neân chaúng sôï chi heát—Confidence in the formless realm: having extirpated (uprooted) all 1) Khoâng Voâ Bieân Xöù: The station of contamination—Fearlessly extinguishing Boundless Emptiness. all defilements—The Buddha has the 2) Thöùc Voâ Bieân Xöù: The station of wisdom and knowledge to end all burdens Boundless Consciousness. and afflictions; therefore, there is nothing 3) Voâ Sôû Höõu Xöù: The station of Nothing he is fearful of. Whatsoever. 3) Thuyeát Chöôùng Ñaïo Voâ Sôû UÙy: Giaûi thích hay chæ roõ raøng ñöôïc choã ngaên haïi ñaïo

neân khoâng sôï chi heát. Phaät coù trí tueä coù 4) Naêng ñoaïn vaät nghi thuyeát phaùp voâ uùy: Coù theå giaûi quyeát moïi khoù khaên trong ñaïo khaû naêng döùt moái nghi ngôø cho chuùng giaùo neân chaúng sôï chi heát—Confidence in sanh neân thuyeát phaùp chaúng e sôï— explaining the obstacles to enlightenment

Bodhisattva-fearlessness arises from beings—Fearlessly expounding all powers of solving doubts. obstructions to liberation. The Buddha has Töù Vu Nguyeät: Boán thaùng chính trong the wisdom and knowledge to solve all naêm—The four senior or prime months of the difficult problems in religion and life; year, the first of each season: therefore, there is nothing he is fearful of. 1) Thaùng gieâng: The first month of the year. The fearlessness of speaking about 2) Thaùng tö: The fourth month of the year. dharmas which obstruct the Way. 3) Thaùng baûy: The seventh month of the 4) Thuyeát Taän Khoå Ñaïo Voâ Sôû UÙy: Giaûng year. thuyeát hay chæ daïy döùt taän caùc söï khoå neân 4) Thaùng möôøi: The tenth month of the year. khoâng sôï chi heát—Confidence in Töù Vöông Ñao Lôïi: The above four and explaining the way to end suffering— Trayastrimsas, Indra's heaven—See Töù Thieân Fearlessly asserting the true path to Vöông. liberation. The Buddha has the wisdom Töù Vöông Thieân: Catur-maharaja-kayikas and knowledge to explain and teach (skt)—The four heavens of the four deva different Dharmas that will end pain and kings—See Töù Thieân Vöông. suffering; therfore, there is nothing he is Töù Xa: Töù Thöøa—Töù Thaëng—Boán loaïi xe afraid of. The fearlessness of speaking ñöôïc Phaät keå trong Kinh Phaùp Hoa, trong nhaø dharmas which leads to the end of the path löûa—The four carts which the Buddha of suffering. mentioned in the Lotus Sutra, representing the (B) Boà Taùt Töù Voâ UÙy—Bodhisattva- four yanas from the Burning House parable: fearlessnesses: 1) Xe Deâ cho baäc Thanh Vaên: The goat cart 1) Toång trì baát vong, thuyeát phaùp voâ uùy: Boà representing the Sravakas. Taùt coù khaû naêng nghe hieåu giaùo phaùp vaø 2) Xe Nai cho baäc Duyeân Giaùc: The deer ghi nhôù caùc nghóa maø chaúng queân, neân cart representing the Pratyeka-buddhas. thuyeát phaùp khoâng heà e sôï tröôùc ñaïi 3) Xe Traâu cho baäc Boà Taùt Tieåu Thöøa: The chuùng—Bodhisattva-fearlessness arises ox-cart for the Hinayana Bodhisattvas. from powers of memory and ability to 4) Ñaïi xa baïch ngöu cho Boà Taùt Ñaïi Thöøa: preach without fear. The great white ox-cart for the Mahayana 2) Taän tri phaùp döôïc caäp chuùng sanh caên duïc Bodhisattvas. taâm tính thuyeát phaùp voâ uùy: Bieát caû theá gian vaø xuaát theá gian phaùp, cuõng nhö caên Töù Xa Gia: Phaùp Hoa Toâng ñaõ theâm Phaät duïc cuûa chuùng sanh neân Boà taùt chaúng sôï Thöøa vaøo trong Tam thöøa neân töø ñoù coù danh khi thuyeát phaùp ôû giöõa ñaïi chuùng— xöng Töù Xa Gia—The Lotus School which Bodhisattva-fearlessness arises from adds to the Triyana, or Three vehicles, a fourth powers of moral diagnosis and application which includes the other three and the of the remedy. Buddhayana—See Phaät Thöøa and Tam Thöøa. 3) Thieän naêng vaán ñaùp thuyeát phaùp voâ uùy: Töù Xaø: Boán yeáu toá lôùn ñöôïc ví nhö boán con Kheùo bieát hoûi ñaùp thuyeát phaùp chaúng sôï—raén. The four elements are compared as the Bodhisattva-fearlessness arises from four snakes—Chuyeän keå coù moät ngöôøi ñang powers of ratiocination. trong traïng thaùi hoang mang giöõa soáng vaø cheát,

leo xuoáng gieáng "Voâ Thöôøng" baèng moät sôïi Töù Y: Boán thöù ñeå döïa vaøo—The four daây "Meänh Caên," nôi ñoù hai con chuoät, "ngaøy necessaries, or things on which the religious vaø ñeâm" ñang gaäm nhaém sôïi daây maây; trong rely:

khi ñoù boán beân gieáng laø boán con raén ñang ñaàu (A) Haønh Töù Y: Töù Thaùnh Chuûng—Boán thöù ñoäc anh ta. Chuyeän naày ví töù ñaïi nhö ba con maø ngöôøi tu khoå haïnh phaûi tuaân theo— roàng ñoäc ñang phun löûa vaø coá baét cho ñöôïc The four of ascetic practictioners: anh ta. Khi nhìn leân mieäng gieáng thì anh thaáy a) Maëc quaàn aùo baù naïp: Patched or rag hai con voi (boùng toái vaø aùnh saùng) ñaõ ñeán ngay clothing. mieäng gieáng; trong luùc tuyeät voïng, thì moät con b) Khaát thöïc: Begging for food. ong bay ngang nhaû maät (nguõ duïc) rôùt ngay c) Ngoài nôi goác caây: Sitting under trees. mieäng anh, anh ta beøn lieám maät vaø queân heát d) Luoân thanh loïc thaân taâm baèng giôùi luaät: nhöõng hieåm nguy ñang chöïc chôø—The parable Always purify the body and mind with of a man who fled from the two bewildering precepts and spiritual means. forms of life and death, and climbed down a (B) Phaùp Töù Y: The four reliances of the rope (of life), into the well of impermanence, dharma—See Töù Y Phaùp and Phaùp Töù Y. where two mice, night and day, gnawed the Töù Y Baùt Chaùnh: The four reliances of rattan rope, on the four sides of four snakes ascetic practictioners—See Töù Y (A) and Baùt sought to poison him. The four elements of his Chaùnh Ñaïo. physical body were the three dragons Töù Y Chæ: Four supports—Theo Kinh Phuùng breathing fire and trying to seize him. On Tuïng trong Tröôøng Boä Kinh, coù boán y chæ— looking up he saw that two elephants (darkness According to the Sangiti Sutta in the Long and light) had come to the mouth of the well; Discourses of the Buddha, there are four he was in despair, when a bee flew by and supports: dropped some honey (the five desires) into his 1) Thoï Duïng: ÔÛ ñaây vò Tyø Kheo sau khi suy mouth, which he ate and entirely forgot his nghó phaùn xeùt môùi thoï duïng—Here a peril—For more information, please see Töù monk judges that one thing is to be Ñaïi, Töù Ñaïi Baát Ñieàu and Töù Ñoäc Xaø. pursued. Töù Xaû: Theo Luaän Ñaïi Trí Ñoä, coù boán loaïi 2) Nhaãn Thoï: ÔÛ ñaây vò Tyø Kheo suy nghó xaû—According to the Sastra on the Maha- nhaãn thoï—Here a monk judges that one Prajna Sutra, there are four givings: thing is to be endured. 1) Taøi Xaû: The giving of goods. 3) Vieãn Ly: ÔÛ ñaây vò Tyø Kheo suy nghó vieãn 2) Phaùp Xaû: The giving of the Truth. ly—Here a monk judges that one thing is 3) Voâ UÙy Xaû: The giving of courage or to be avoided. fearlessness. 4) Khieån tröø: ÔÛ ñaây vò Tyø Kheo suy nghó 4) Phieàn Naõo Xaû: The giving up of the khieån tröø—Here a monk judges that one passions and delusions. thing is to be suppressed. Töù Xöù: Everywhere. Töù Y Phaùp: Boán pheùp nöông vaøo ñeå hieåu Töù Xöù Thaäp Luïc Hoäi: Boán choán möôøi saùu thaáu Phaät Phaùp—Four reliances—The four hoäi nôi Phaät thuyeát Kinh Ñaïi Baùt Nhaõ Ba La trusts of Dharma—Four basic principles for Maät Ña (nuùi Linh Thöùu, vöôøn Caáp Coâ Ñoäc, thorough understanding Buddhism: Trôøi Ñao Lôïi, Truùc Laâm Tònh Xaù)—The 1) Y phaùp baát y nhaân: Nöông vaøo phaùp chöù sixteen assemblies or addresses in the four khoâng nöông vaøo ngöôøi—Relying on the places where the Buddha delivered complete teaching, not on the person—Trust in the Prajna-Paramita Sutra. Law, not in men—Relying in on the

teaching, not merely on any persons 4) Phaåm Phoå Hieàn: Chapter of (relying on the teaching and not on the Encouragement of the Bodhisattva person who teaches it).

Universal Virtue—The Twenty-eighth 2) Y lieãu nghóa kinh, baát y baát lieãu nghóa Chapter. kinh: Nöông vaøo kinh roõ nghóa (vieân giaùo) Töø: chöù khoâng nöông vaøo kinh khoâng roõ nghóa 1) Chöõ: A phrase—Words—Language. (phaàn giaùo)—Rely on the complete 2) Chöõi: To blame—To ridicule—To scold. teaching, not on the partial teaching— 3) Ñoà Söù: Porcelain—Chinaware. Trust in sutras containing ultimate truth, 4) Ngöôøi meï: Töø maãu—Mother. not incomplete one. Relying on the sutras 5) Töø aùi: Kindness—Loving-kindness to help that give ultimate teachings, not on those others joyfully. which preach expedient teachings (relying 6) Töø bi: Tình thöông yeâu vì ñoàng caûm noãi on discourses of definitive meaning, not khoå, neân muoán ñem laïi nieàm vui cho on discourses of interpretable meaning). ngöôøi khaùc, nhö tình meï thöông con— 3) Y nghóa baát y ngöõ: Nöông vaøo nghóa chöù Affection as that of a mother—Mercy— khoâng nöông vaøo vaên töï—Relying on the Compassion—Tenderness. meaning, not on the letter—Trust in truth, 7) Töø boû: Parityajati (p)—Parityaj (skt)—To not in words (letters). Relying on the true abandon—To give up—To leave—To meaning or spirit of Dharma statement in quit—To reject. sutra, not merely on the words of the 8) Töø choã: From. statement (relying on the meaning of the 9) Töø khi: Since. teaching and not on the expression). 10) Töø Ñöôøng: The spring ancestral 4) Y trí baát y thöùc: Nöông vaøo trí tueä tröïc sacrifice—Ancestral temple or hall. giaùc chöù khoâng nöông vaøo tri thöùc phaøm 11) Loøng “Töø” laø moät trong nhöõng cöûa ngoõ phu—Rely on knowledge, not on quan troïng ñi ñeán ñaïi giaùc, vì nhôø ñoù maø conditioned consciousness—Trust in thieän caên löôùt thaéng moïi hoaøn caûnh trong wisdom growing out of eternal truth and cuoäc soáng haèng ngaøy cuûa chuùng ta— not in illusory knowledge. Relying on Loving-kindness (benevolence) is one of intuitive wisdom, not on intellectual or the most important entrances to the great normal understanding (relying on intuitive enlightenment; for with it, good roots wisdom and not on normal consciousness). prevail in all situations in our daily life. ** For more information, please see Phaùp Töù 12) Theo Kinh Duy Ma Caät, Phaåm Quaùn Y. Chuùng Sanh, khi Ngaøi Vaên Thuø Sö Lôïi Töù YÙ Ñoaïn: See Töù Chaùnh Caàn. ñeán thaêm beänh cö só Duy Ma Caät, ngaøi coù Töù Yeáu Phaåm: Boán phaåm quan troïng trong hoûi: “Boà Taùt quaùn saùt phaûi thöïc haønh loøng Kinh Phaùp Hoa—The four most important töø nhö theá naøo?”—According to the chapters of the Lotus Sutra: Vimalakirti Sutra, Chapter Seventh, 1) Phaåm Phöông Tieän: Chapter of Contemplating at Living Being, when Tactfulness—The Second Chapter. Manjusri called on to enquire 2) Phaåm An Laïc Haïnh: Chapter of the Happy Vimalakirti’s illness, Manjusri asked Life—The Fourteenth Chapter. Vimalakirti: “When a Bodhisattva 3) Phaåm Nhö Lai Thoï Löôïng: Chapter of meditates, how should he practise Revelation of the Eternal Life of the kindness (maitri)? Tathagata—The Sixteenth Chapter. • OÂng Duy Ma Caät ñaùp—Vimalakirti

replied: Boà Taùt quaùn saùt nhö theá roài phaûi (k) Phaûi thöïc haønh loøng töø cuûa A la haùn, vì töï nghó raèng—When a Bodhisattva has phaù caùc giaëc kieát söû: Should practice the made this meditation, he should think that: kindness of the arhat

stage which destroys (a) Phaûi vì chuùng sanh noùi phaùp nhö treân, ñoù all bondage; laø loøng töø chaân thaät: Ought to teach living (l) Phaûi thöïc haønh loøng töø Boà Taùt, ví an vui beings to meditate in the same manner; chuùng sanh: Should practice the this is true kindness. Bodhisattva kindness which gives comfort (b) Phaûi thöïc haønh loøng töø tòch dieät, bôûi vì to living beings; khoâng sanh: Should practise causeless (m) Phaûi thöïc haønh loøng töø cuûa Nhö Lai, vì (nirvanic) kindness which prevents ñaëng töôùng nhö nhö: Should practice the creativeness; Tathagata kindness which leads to the (c) Phaûi thöïc haønh loøng töø khoâng noùng böùc, state of thatness; bôûi khoâng coù phieàn naõo: Should practice (n) Phaûi thöïc haønh loøng töø cuûa Phaät, vì giaùc unheated kindness which puts an end to ngoä chuùng sanh: Should practice the klesa (troubles and causes of trouble); Buddha kindness which enlightens all (d) Phaûi thöïc haønh loøng töø bình ñaúng, bôûi ba living beings; ñôøi nhö nhau: Should practice impartial (o) Phaûi thöïc haønh loøng töø töi nhieân, vì khoâng kindness which coves all the three periods nhôn ñaâu maø ñaëng: Should practice of time (which means that it is eternal spontaneous kindness which is causeless; involving past, future and present); (p) Phaûi thöïc haønh loøng töø Boà Ñeà, vì chæ coù (e) Phaûi thöïc haønh loøng töø khoâng ñua tranh, moät vò: Should practice Bodhi kindness bôûi khoâng coù khôûi: Should practice which is one flavour (i.e. uniform and passionless kindness which wipes out unmixed wisdom); disputation; (q) Phaûi thöïc haønh loøng töø voâ ñaúng, vì ñoaïn (f) Phaûi thöïc haønh loøng töø khoâng hai, bôûi caùc aùi kieán: Should practice unsurpassed trong ngoaøi (caên traàn) khoâng hieäp: Should kindness which cuts off all desires; practice non-dual kindness which is (r) Phaûi thöïc haønh loøng töø ñaïi bi daãn daïy cho beyond sense organs within and sense phaùp Ñaïi Thöøa: Should practice merciful data without; kindness which leads to the Mahayana (g) Phaûi thöïc haønh loøng töø khoâng hoaïi, bôûi (path); hoaøn toaøn khoâng coøn: Should practice (s) Phaûi thöïc haønh loøng töø khoâng nhaøm moûi, indestructible kindness which eradicates quaùn khoâng, voâ ngaõ: Should practice all corruptibility; untiring kindness because of deep insight (h) Phaûi thöïc haønh loøng töø kieân coá, bôûi loøng into the void and non-existent ego; khoâng huûy hoaïi: Should practice stable (t) Phaûi thöïc haønh loøng töø phaùp thí khoâng coù kindness which is a characteristic of the luyeán tieác: Should practice Dharma- undying self-mind; bestowing (dana) kindness which is free (i) Phaûi thöïc haønh loøng töø thanh tònh, bôûi taùnh from regret and repentance; caùc phaùp trong saïch: Should practice pure (u) Phaûi thöïc haønh loøng töø trì giôùi ñeå hoùa ñoä and clean kindness which is spotless like ngöôøi phaù giôùi: Should practice precepts Dharmata; (sila) upholding kindness to convert those (j) Phaûi thöïc haønh loøng töø voâ bieân, bôûi nhö hö who have broken the commandments; khoâng: Should practice boundless kindness (v) Phaûi thöïc haønh loøng töø nhaãn nhuïc ñeå uûng which is all-pervasive like space; hoä ngöôøi vaø mình: Should practice patient

(ksanti) kindness which protects both the Trang Tam taïng Phaùp Sö trong coâng taùc self and others; dòch thuaät. Ngaøi thò tòch naêm 682 sau Taây (w) Phaûi thöïc haønh loøng töø tinh taán ñeå gaùnh Lòch: Name of a temple in Lo-Yang, under vaùc chuùng

sanh: Should practice Zealous the T'ang dynasty, which gave its name to (virya) kindness to liberate all living K'uei-Chi, founder of the Dharmalaksana beings; school (Consciousness-Only Sect). He was (w1) Phaûi thöïc haønh loøng töø thieàn ñònh khoâng a disciple of and collaborator with Hsuan- thoï muøi thieàn: Should practice serene Tsang, and died around 682 A.D. (dhyana) kindness which is unaffected by 3) Teân cuûa moät ngoâi chuøa noåi tieáng toïa laïc the five senses; trong quaän 11, thaønh phoá Saøi Goøn, Nam (w2) Phaûi thöïc haønh loøng töø trí tueä, ñeàu bieát Vieät Nam. Chuøa ñöôïc xaây naêm 1957. Vaøo ñuùng nhòp: Should practice wise (prajna) naêm 1967, Hoøa Thöôïng Hoaøng Tu, thuoäc kindness which is always timely; phaùi Thieàn Taøo Ñoäng, truøng tu chuøa vôùi (w3) Phaûi thöïc haønh loøng töø phöông tieän, thò kieán truùc ba taàng treân moät dieän tích 1.500 hieän taát caû: Should practice expedient meùt vuoâng. Trong Chaùnh ñieän coù thôø toân (upaya) kindness to appear at all times for töôïng cuûa Ñöùc Quaùn Theá AÂm Boà Taùt, converting living beings; töôïng baèng ñoàng, cao 1 thöôùc röôõi—Name (w4) Phaûi thöïc haønh loøng töø khoâng aån daáu, of a famous pagoda located in the loøng ngay trong saïch: Should practice Eleventh district, Saigon City, South unhidden kindness because of the purity Vietnam. It was built in 1957. In 1967 and cleanness of the straightforward mind; Most Venerable Hoaøng Tu, belonging to (w5) Phaûi thöïc haønh loøng töø thaâm taâm, khoâng the Taøo Ñoäng Sect, had the pagoda coù haïnh xen taïp: Should practice profound restored with three floors in an area of minded kindness which is free from 1,500 square meters. In the Main Hall, discrimination; there is an ancient statue of (w6) Phaûi thöïc haønh loøng töø khoâng phænh doái, Avalokitesvara Bodhisattva, made of khoâng coù löøa gaït: Should practice bronze, 1.5 meters high. undeceptive kindness which is faultless; Töø AÂn Saéc Töù Töï: Teân cuûa moät ngoâi chuøa (w7) Phaûi thöïc haønh loøng töø an vui, laøm cho taát coå toïa laïc trong quaän Taân Bình, thaønh phoá Saøi caû ñöôïc söï an vui cuûa Phaät. Loøng töø cuûa Goøn, Nam Vieät Nam. Chuøa ñöôïc Toå Phaät YÙ Boà Taùt laø nhö theá ñoù: Should practice xaây tröôùc naêm 1752 taïi thoân Taân Loäc, xaõ Minh joyful kindness which bestows the Buddha Höông, quaän Taân Bình. Ñeán naêm 1752, toå bieán joy (in nirvana). "Such are the specialities nôi ñaây thaønh Töø AÂn Töï. Trong luùc chieán tranh of Bodhisattva kindness." vôùi quaân Taây Sôn, Chuùa Nguyeãn AÙnh ñaõ löu Töø AÙc Nhaân Tôùi Boà Ñeà Chæ Caùch Nhau truù taïi ñaây, trong khi Hoaøng Haäu thì ôû chuøa Moät Böùc Maøng Moûng: From being a devil Töôøng Khaûi, Dieân Hoaøng Töû Ñôûm, töùc vua to a Bodhiattva only separated by a thin layer. Minh Maïng sau naày, ñaõ ñöôïc haï sanh taïi ñaây Töø AÂn: naêm 1791. Naêm 1802, chuøa ñöôïc xaây döïng laïi. 1) Töø bi vaø aân hueä: Compassion and grace, Naêm 1822 vua Minh Maïng ban taëng baûn saéc merciful favour. "Saéc Töù Töø AÂn Töï." Vaøo cuoái theá kyû thöù 19, 2) Teân moät töï vieän ôû Laïc Döông döôùi thôøi chuøa ñöôïc dôøi veà caát laïi taïi Phuù Laâm, beân nhaø Ñöôøng, nôi truï trì cuûa ngaøi Khuy Cô, caïnh raïch OÂng Buoâng, töùc vò trí hieän nay— sô toå cuûa Phaùp Töôùng Toâng. Ngaøi laø ñeä töû Name of an ancient temple, located in Taân vaø cuõng laø ngöôøi ñaõ hôïp taùc vôùi Huyeàn Bình district, Saigon City, South Vietnam. The

temple was built by Patriarch Phaät YÙ in Taân See Karuna in Sanskrit/Pali-Vietnamese Loäc hamlet, Minh Höông village, Taân Bình Section—Töø bi laø moät trong nhöõng cöûa district. In 1752, the Patriarch turned it into Töø ngoõ quan troïng ñi ñeán ñaïi giaùc, vì nhôø ñoù AÂn Temple. During the wartime against Taây maø thieän caên löôùt thaéng vaø cuõng töø ñoù maø Sôn, Lord Nguyeãn Vöông stayed at this chuùng ta khoâng laøm toån haïi chuùng sanh. temple, and the Queen stayed at Khaûi Töôøng Trong Kinh Phaùp Cuù, Ñöùc Phaät daïy: “An temple where Prince Ñôûm, the so called King truï trong caên nhaø Töø Bi aáy chính laø moät Minh Maïng, was born in 1791. In 1802, it was nôi kieân coá nhaát, nôi baûo veä cho thaân taâm rebuilt. In 1822, King Minh Maïng offered it a ta ñöôïc an toaøn tröôùc moïi keû thuø phieàn board entitled “Royal Recognized Töø AÂn naõo vaø saân haän. Nôi ñoù ta seõ coù söï an Pagoda.” In late nineteenth century, it was laïc.” Theá neân, Phaät töû chôn thuaàn neân rebuilt in Phuù Laâm, located by OÂng Buoâng luoân xem töø bi lôùn laøm nhaø, nhu hoøa nhaãn canal, the present location. nhuïc laøm y aùo, vaø caùc phaùp khoâng laøm Töø AÂn Tam Taïng: Bieät hieäu cuûa Ngaøi toøa—Loving-kindness (benevolence) and Huyeàn Trang Tam Taïng Phaùp Sö—Another compassion are some of the most name of Tripitaka Master Hsuan-Tsang. important entrances to the great Töø AÂn Tam Taïng Phaùp Sö Truyeän: enlightenment; for with it good roots Truyeän kyù veà Ngaøi Huyeàn Trang Tam Taïng prevail in all situations in life, also with it Phaùp Sö—The Records of the Tripitaka Master we do not kill or harm living beings. In the Hsuan-Tsang—See Hsuan-Tsang in Dharmapada Sutra, the Buddha taught: Sanskrit/Pali-Vietnamese Section, and Huyeàn “To dwell in the house of Compassion is Trang in Vietnamese-English Section. the safest, for it protects our minds and bodies from the enemies of hatred and Töø AÂn Töï: Teân ngoâi chuøa ôû Laïc Döông (moät afflictions. It allows us to have peace and trong 16 ngoâi chuøa do hoaøng haäu Vaân Ñöùc xaây contentment.” Thus, sincere Buddhists döïng khi vua Ñöôøng Cao Toâng coøn laø Thaùi töû. should always consider great pity and Chuøa naèm veà phía ñoâng nam huyeän Tröôøng compassion their room, gentleness and An, tænh Thieåm Taây, vaø phía baéc Khuùc Giang. patience the robes, and the emptiness of Chuøa ñöôïc xaây treân neàn chuøa Voâ Löôïng ñôøi all phenomena the seat. nhaø Tuøy, phía nam troâng ra Hoaøng Cöø, tuøng 2) See Töø (5) and (9) in Vietnamse-English truùc xum xueâ, phía taây laø ngoïn thaùp Phuø Ñoà Section and Kinh Töø Bi in Appendix E. cao 7 taàng (300 thöôùc), veà sau naày goïi laø thaùp Ñaïi Nhaïn. Chuøa ñöôïc Ngaøi Huyeàn Trang xaây Töø Bi Hoaøn Toaøn Khaùc Vôùi AÙi Kieán: ñeå dòch kinh. Chính nôi ñaây Ngaøi Huyeàn Trang Compassionate is totally different from love. ñaõ dòch treân 40 boä kinh goàm hôn 400 quyeån. Töø Bi Hyû Xaû: See Töù Voâ Löôïng Taâm. Ñeä töû cuûa Ngaøi Huyeàn Trang laø Khuy Cô cuõng Töø Bi Khoâng Laøm Toån Haïi: Avihimsa- truï trì taïi chuøa naày vaø laäp neân Töø AÂn Toâng. samkappa (p)—Compassion or non-harm. Chuøa hieän nay vaãn coøn, naèm veà phía nam cuûa Töø Bi Phaùp Duyeân: See Phaùp Duyeân (2). thaønh phoá Taây An chöøng 2 daäm)—Name of a Töø Bi Quaùn: Moät trong naêm phaùp quaùn taâm, temple in Lo-Yang—See Töø AÂn (2). laáy töø bi dieät tröø saân haän—One of the

five-fold Töø AÁy: Ever since then—From that time. procedures for quieting the mind, the Töø Bi: Karuna (skt). compassion-contemplation, in which pity 1) Compassion—Mercy—The mercy of the destroys resentment—See Nguõ Ñình Taâm Buddha is universal for all— Quaùn (2). Compassionate—Merciful—Benevolent—

Töø Bi Taâm: Heart of compassion or Töø Bi Y: Ñöùc danh cuûa phaùp y, hay aùo caø sa compassionate mind (mercy—benevolence)— cuûa chö Taêng—Compassionate garment, the Theo Hoøa Thöôïng Thích Thieàn Taâm trong monk's robe. Lieân Toâng Thaäp Tam Toå, sao goïi laø Töø Bi Töø Bieän: Baøn luaän söï vieäc moät caùch töø bi—Taâm? Töø bi laø loøng xoùt thöông cöùu ñoä maø lìa To discuss compassionately. töôùng vaø khoâng phaân bieät chaáp tröôùc. Nghóa laø Töø Bieät: To say good-bye—To take leave. thöông xoùt cöùu ñoä maø khoâng coù haäu yù lôïi Töø Boû: Parityajati (skt)—To give up—To duïng. Chaúng haïn nhö vì thaáy ngöôøi giaøu ñeïp, renounce—To abandon—To forsake—To sang caû, vaân vaân, neân giaû boä 'Töø Bi' ñeå duïng desert—To drop—To quit—To reject—To yù vaø möu tính caùc vieäc rieâng tö coù lôïi cho disregard—To leave. mình. Ñaây chæ ñöôïc goïi laø 'AÙi Kieán,' nghóa laø Töø Boû AÙc Nghieäp: Abandon negative karma. thaáy giaøu ñeïp maø sanh khôûi loøng thöông theo loái troùi buoäc cuûa chuùng sanh, chôù khoâng phaûi Töø Boû Cöïc Ñoan: To give up extremes laø Töø Bi—According to Most Venerable Thích Töø Boû Hình Töôùng Beà Ngoaøi: Renounce Thieàn Taâm in The Thirteen Patriarchs of all the amenities of the world (external Pureland Buddhism, what is the appearances). 'compassionate mind?' To be compassionate is Töø Boû Taát Caû Laø Ñöôïc Taát Caû (Tònh to pity and to be empathetic, wishing to help Ñoä): To abandon everything in worldly life and rescue others without having means to receive everything in the Pure Land. discriminations or attachment to various Töø Boû Theá Tuïc: Nekkhamma-samkappa characteristics. This means 'altruism' or to (p)—Sau khi nhaän ra raèng baûn chaát cuûa cuoäc have mercy and compassion, wishing to help soáng con ngöôøi laø ñau khoå, Thaùi töû Só Ñaït Ña others but not to have any intention of taking ngöøng baët moïi höôûng thuï duïc laïc. Ngaøi nghó advantages. For instance, seeing someone rich, caùch xuaát theá gian tìm ñöôøng cöùu ñoä. Sau ñoù beautiful, etc, one pretends to be ngaøi trôû thaønh moät keû khoâng tieàn, soáng ñôøi compassionate by helping, but having ulterior lang thang khoå haïnh, nhöõng mong ñaït ñöôïc ñaïi motives of self-gain. This is called "Desirous giaùc. Ngaøi ñaõ töï haønh haï thaân xaùc vaø tu haïnh Views," or developing love and lust when eùp xaùc. Tuy nhieân, sau saùu naêm khoå haïnh seeing wealth and beauty according to binding trong voâ voïng, thaân xaùc Ngaøi chæ coøn laïi boä ways of sentient beings; thus, to act in this xöông. Ngaøi beøn ñoåi caùch vaø boû caùch tu voâ way cannot be called being 'compassionate.' duïng. Ngaøi töø boû nhò bieân, ñi theo con ñöôøng **For more information, please see Möôøi trung ñaïo vaø thaønh Phaät vaøo naêm 35 tuoåi—Hoaøn Caûnh Khôûi Taâm Ñaïi Bi. Renunciation—After realizing all nature of life Töø Bi Thaát: Theo Kinh Phaùp Hoa, thì Töø Bi and human suffering in life, Crown Prince Thaát laø teân khaùc cuûa nôi truù nguï cuûa Ñöùc Siddhartha stopped enjoying worldly Phaät—According to the Lotus Sutra, this is the pleasures. He thought of

leaving the world in abode of compassion, the dwelling of Buddha. search of truth and peace. He then became a Töø Bi Trí Tueä: Compassionate and wisdom. penniless wandering ascetic to struggle for Töø Bi Vaïn Haïnh: Boà Taùt truï ôû taâm ñaïi bi enlightenment. He did many penances and maø tu vaïn haïnh, khaùc naøo duøng nöôùc töø bi maø underwent much suffering. He practiced many töôùi caây vaïn haïnh, laøm caây xanh toát (duøng forms of severe austerity. However, he got no phaùp töø bi thì moïi vieäc ñeàu hanh thoâng)— hope after six years of torturing his body so Bodhisattva's tender compassion in all things, much that it was reduced to almost a skeleton. or with compassion all things succeed. He changed his method as his penances proved

useless. He gave up extremes and adopted the Töø Ñöôøng Ngaân: Leã cuùng ngöôøi quaù vaõng— Middle Path and became a Buddha at the age An endowment for masses to be said for the of 35. departed. Töø Choái: To decline—To deny—To refuse. Töø Giaõ: To bid farewell to someone—To say Töø Chöùc: To resign—To give up one's good-bye. appointment . Töø Giaõ Coõi Ñôøi: To bid farewell to this Töø Chöông: world. 1) Vaên chöông: Literature. Töø Haøng: Tieáng suûa cuûa töø bi, yù noùi coù ngöôøi 2) Hoïc thuoäc loøng chöù khoâng coù oùc saùng taïo: beà ngoaøi troâng döõ daèn, aên noùi roån raûng, nhöng To learn by memory without any inventive trong loøng luoân coù töø taâm (khaåu xaø taâm or creative ideas. Phaät)—The bark of mercy. Töø Ñaøm: Teân cuûa moät ngoâi chuøa coå ôû Trung Töø Hieáu: Teân cuûa moät ngoâi chuøa coå taïi Hueá, Vieät. Töø thuôû khai sôn chuøa coù teân laø AÁn Toân, Trung Vieät. Söï xaây döïng chuøa gaén lieàn vôùi chæ laø moät am tranh do Hoøa Thöôïng Minh haønh traïng cuûa Hoøa Thöôïng Taùnh Thieân Nhaát Hoaèng Töû Dung xaây vaøo khoaûng naêm 1690. Ñònh vaøo khoaûng giöõa theá kyû thöù 19. Naêm Naêm 1703, chuùa Nguyeãn Phöôùc Taàn chính 1848, caùc vò thaùi giaùm vaø cung giaùm trong ñaïi thöùc coâng nhaän teân chuøa AÁn Toân. Naêm 1814, noäi ñaõ phaùt taâm taùi thieát chuøa, môû roäng qui moâ Hoøa Thöôïng Ñaïo Trung Vieân Minh, truï trì chaùnh ñieän goàm ba gian hai chaùi, toân trí töôïng chuøa ñaõ khôûi coâng truøng tu. Ngaøi Ñaïo Trung Phaät Tam Theá, töôïng Quaùn Theá AÂm Boà Taùt, Vieân Minh ñoàng thôøi coøn laø truï trì chuøa Thieân töôïng Long Thieân Hoä phaùp vaø töôïng Quan Muï. Naêm 1841, vua Thieäu Trò ñoåi teân chuøa laø Thaùnh. Phía sau xaây Thoáng Hoäi ñöôøng thôø caùc Töø Ñaøm. Naêm 1961, chuøa ñöôïc truøng tu ñaïi höông linh caùc thaùi giaùm vaø cung giaùm quaù coá, qui moâ, môû roäng chu vi nhaø chuøa; chaùnh ñieän, trong ñoù coù aùn thôø Taû quaân Leâ Vaên Duyeät. nhaø Toå, phoøng truï trì, vaø Taêng xaù ñeàu ñöôïc Naêm 1865, caùc vò cung giaùm laïi tieáp tuïc truøng truøng tu—Name of an old temple in Central tu. Naêm 1894, Hoøa Thöôïng Cöông Kyû laïi tieáp Vietnam. At first, the temple with the name of tuïc truøng tu vôùi söï giuùp ñôû cuûa vua Thaønh AÁn Toân, was only a thatched small temple, Thaùi, caùc thaùi giaùm vaø quan laïi. Naêm 1931, built by Most Venerable Minh Hoaèng Töû Dung xaây hoà baùn nguyeät ôû phía trong coång tam quan. in about 1690. In 1703, Lord Nguyeãn Phöôùc Naêm 1962 chænh trang toaøn caûnh. Naêm 1971 tu Taàn officially recognized the temple with the boå coång tam quan vaø Taêng xaù.

Chuøa Töø Hieáu name AÁn Toân. In 1841, king Thieäu Trò changed laø moät toå ñình noåi tieáng. Ngaøy xöa laø moät the name of the temple to Töø Ñaøm. In 1961, trong nhöõng nôi taøng baûn, aán haønh kinh luaät the temple was reconstructed in a large scale. cuûa sôn moân Hueá. Nôi ñaây caûnh saéc höõu tình, Its grounds were enlarged, the main hall, the vôùi ñoài thoâng boán muøa xanh rì , doøng khe trong worship house dedicated to the founder of the vaét, laïi xa phoá phöôøng neân caøng thanh tònh. temple, the headmonk's residence, and houses Chung quanh chuøa laïi coøn nhöõng veát tích xöa. for staff were also rebuilt. Phía tröôùc chuøa laø neàn cuõ thaûo am Töôøng Vaân, Töø Ñieån: Dictionary—Phrase-book. laøm khu laêng moä cuûa nhaø thô Tuøng Thieän Töø Ñoù: From (since) that time. Vöông Mieân Thaåm, khi soáng ñaõ gaén boù vôùi An Töø Ñôøi Naày Sang Kieáp Khaùc: From Döôõng Am, khi maát laïi laáy nôi naày laøm vónh lifetime to lifetime—From generation to traïch. Phía sau chuøa laø khu nghóa ñòa cuûa caùc generation. thaùi giaùm, coù bia vaên cuûa hoïc só Cao Xuaân Duïc. Phía taây chuøa laø laêng moä baø Chieâu Nghi Töø Ñöôøng: Ancestral temple or hall. phu nhaân, moät aùi phi cuûa chuùa Voõ Vöông

Nguyeãn Phöôùc Hoaït vôùi ngoâi bia danh tieáng Nguyeãn Phöôùc Hoaït, with the famous stele cuûa quan haøn laâm ñöông thôøi—Name of an written by a member of the Royal Academy. ancient temple in Hueá, Central Vietnam. The Töø Huaán: Maternal instructions. building of this temple was closely linked with Töø Khi: Since. Most Venerable Taùnh Thieân Nhaát Ñònh's Töø Khöôùc: To deny—To decline—To activities in the middle of the nineteenth withhold—To refuse. century. In 1848, the eunuchs of the throne Töø Kính: Loving reverence. committed themselves to rebuilt the temple, enlarging the structure with a three-part main Töø Laâm: Teân cuûa moät ngoâi coå töï ôû Hueá, hall with two side-rooms which is dedicated to Trung Vieät. Chuøa toïa laïc treân ñoài Quaûng Teá, statues of the Buddhas of the Past, Present and phía taây nam phuû Phuø Xuaân, nay laø phía taây Future, statue of Avalokitesvara Bodhisattva, baéc Ñaøn Nam Giao. Chuøa do Hoøa Thöôïng Töø statues of the guardian spirits Long Thieân and Laâm khai sôn vaøo cuoái theá kyû thöù 17. Döôùi that of Quan Thaùnh. In the back was Thoáng thôøi Toå Lieãu Quaùn, chuøa vaãn coøn laø moät thaûo Hoái Ñöôøng worship with altars of dead am. Duôùi thôøi chuùa Nguyeãn Phöôùc Hoaït, ñeä töû eunuchs, among which there was the altar of toå Lieãu Quaùn laø ñaïi sö Teá Ngöõ ñaõ môû roäng General Leâ Vaên Duyeät. In 1865, eunuchs quy moâ chuøa Töø Laâm. Nhöng töø naêm 1775 ñeán carried out more reconstructions. In 1894, Most ñaàu nhöõng naêm 1800, chuøa Töø Laâm trôû neân Venerable Cöông Kyû rebuilt the temple with ñieâu taøn vì chieán tranh. Ñaàu thôøi vua Thieäu the aid of king Thaønh Thaùi. In 1931, a half- Trò, Hoøa Thöôïng Ñaïo Thaønh ñaõ truøng tu chuøa. moon form lake was built behind the three- Döôùi thôøi vua Khaûi Ñònh, chuøa Töø Laâm ñöôïc entrance gate. In 1962, the overall sight of the chuyeån nhöôïng cho moät ngöôøi con cuûa Tuøng temple was ameliorated. In 1971 the three- Thieän Vöông vaø con chaùu tieáp tuïc quaûn lyù entrance gate and staff houses were rebuilt. Töø ngoâi chuøa cho ñeán naêm 1970 thì chuøa trôû neân Hieáu is a famous patriarchal temple. Formerly hoang pheá. Cuoái thaäp nieân 80, thaày Phöôùc Hueä here was an

archive and a publishing house for ñaûm nhaän vieäc truøng tu ngoâi coå töï naày—Name canon and documents of Buddhist laws of the of an ancient temple in Hueá, Central Vietnam. clergy in Hueá. Its sights are romantic with the The temple is located on hill Quaûng Teá, evergreen pines and the small glass-clear southwest of Phuù Xuaân Capital, now northwest brook in front. The atmosphere around is of the Altar to Heaven of the Nguyeãn Kings. pleasantly quiet thanks to the long distance When Patriarch Lieãu Quaùn stayed there, Töø between the temple and the noisy city. Also Laâm was still a thatched temple. During the relics of the old days can be found about the reign of Lord Nguyeãn Phöôùc Hoaït, a disciple place. Before the temple is the old site of the of Patriarch Lieãu Quaùn, great master Teá Ngöõ, thatched temple Töôøng Vaân, now burial place enlarged the structure of Töø Laâm temple. of Tuøng Thieän Vöông Mieân Thaåm, the poet However, from 1775 until the beginning of who attached himself to An Döôõng worship 1800s, Töø Laâm was devastated by war. In the house when he was living, and chose this site early years of king Thieäu Trò, Most Venerable for his tomb after his death. In the back of the Ñaïo Thaønh rebuilt the entire temple. During temple is the cemetery for the eunuchs with the reign og king Khaûi Ñònh, Töø Laâm was the stele inscribed by the scholar Cao Xuaân transferred to a son of Tuøng Thieän Vöông, and Duïc. To the west is the tomb of lady Chieâu his children and grandchildren continued to Nghi, a secondary wife of Lord Voõ Vöông take care of the temple until 1970, the temple became ruined. In the 1980s, Venerable Phöôùc Hueä was asked to rebuilt the temple.

Töø Laâm Ñaïi Sö: Great master Töø Laâm— to devour the children of Rajagrha, but Hoøa Thöôïng Töø Laâm laø moät du Taêng Trung was converted by the Buddha, and became Hoa ñaõ ñeán Thuaän Hoùa trong ñôït Toå Nguyeân the guardian of nunneries, where her Thieàu sang Quaûng Ñoâng môøi caùc danh Taêng image, carrying a child or in children's veà Thuaän Hoùa sung vaøo ban thaäp sö truyeàn ailments. giôùi taïi giôùi ñaøn chuøa Thieân Muï. Ngaøi thò tòch Töø Lôïi Ñeå Maãu: Hariti or Ariti (skt)—See vaøo ñaàu theá kyû thöù 18, thaùp moä cuûa ngaøi ñöôïc Töø Lôïi Ñeå. xaây ngay trong saân chuøa Töø Laâm—Most Töø Loä: Phaät raõi möa töø bi töôùi taåm con Venerable Töø Laâm was a Chinese wandering ngöôøi—The Buddha makes rain down monk who came to Thuaän Hoùa on the occasion compassion on men. when Patriarch Nguyeân Thieàu returned to Töø Löïc: The compassionate power. Kuang-Chou to seek celebrated Chinese Töø Löïc Vöông: Maitribala-raja (skt)—Coøn monks for the ten-monk committee for a goïi laø Di Khö Baït La, hay Di La Baït La, teân regulation-affirming ceremony at Thieân Muï moät vò vöông coù loøng töø bao la, tieàn thaân cuûa temple. He passed away in the early Phaät Thích Ca khi Ngaøi coøn tu haønh thaäp thieän, eighteenth century. His stupa was erected in moïi ngöôøi ñeàu trì giôùi vaø tu haønh tam nghieäp the garden of Töø Laâm temple. thanh tònh neân quyû thaàn khoâng coù thòt thuù ñeå Töø Leâ Baït Ma: See Harivarman in aên. Baáy giôø coù 5 quyû daï xoa khoâng chòu ñöôïc Sanskrit/Pali-Vietnamese Section. ñoùi khaùt, beøn ñeán gaëp ngaøi. Ngaøi beøn laáy maùu Töø Leâ Laëc: Haritaki (skt)—Moät loaïi caây coù cuûa chính mình maø boá thí cho chuùng, vaø phaùt sôù maøu vaøng, moïc

nhieàu ôû mieàn ñoâng AÁn Ñoä, nguyeän sau naày thaønh Phaät seõ boá thí phaùp thöïc duøng laøm thuoác hay laøm möïc—The yellow cho chuùng—King of merciful virtue, or power, Myrobalan tree and fruit, grown in East India, a former incarnation of the Buddha when, as used for medicine, or ink. all his people had embraced the vegetarian Töø Lôïi: Hari (skt)—Coøn goïi laø Töø Leâ, coù life, and yaksas had no animal food and were nghóa laø con sö töû—A lion—Tawny. suffering, the king fed five of them with his Töø Lôïi Chi Xaù: Harikesa (skt). own blood, and he vowed that when he 1) Bôøm sö töû: Lion's mane. became enlightened he would save all of them 2) Coù toùc maøu vaøng: Yellow-haired. with his doctrine. 3) Teân cuûa moät loaøi Daï Xoa: Name of a Töø Maãn: Kindness. yaksa. Töø Maãu: Kind mother. Töø Lôïi Ñeå: Hariti or Ariti (skt)—Coøn goïi laø Töø Minh: Moät vò sö noåi tieáng ñôøi nhaø Toáng—A Lôïi Ñeá, A Lôïi Ñeå, hay Töø Lôïi Ñeá. Tzu-Ming, a noted monk of the Sung 1) Haáp daãn: Charming. dynasty—See Töø Minh Sôû Vieän Thieàn Sö. 2) Maøu xanh ñaäm: Dark green. Töø Minh Sôû Vieän Thieàn Sö: Zen master 3) Taøn baïo: Cruel. Tzu-Ming-Chu-Yuan—Thieàn Sö Töø Minh Sôû 4) Teân cuûa moät loaøi La Saùt Nöõ, meï cuûa loaøi Vieän ôû Thaïch Söông sanh naêm 986, laø ñeä töû quyû, theà saùt haïi taát caû treû nít trong thaønh cuûa Thieàn Sö Phaàn Döông Thieän Chaâu—Zen Vöông Xaù, nhöng veà sau ñöôïc Phaät master Tzu-Ming-Sôû Vieän ôû Thaïch Söông sanh chuyeån hoùa, quy-y Phaät vaø trôû thaønh ngöôøi naêm 986, laø ñeä töû cuûa Fan-Yang-Shan-Chou. hoä trì cho Ni chuùng. Ngaøy nay caùc ni vieän • Sö ñeán Phaàn Döông ñaõ hai naêm maø chöa ñeàu coù thôø hình baø boàng ñöùa treû: Mother ñöôïc nhaäp thaát (thaáy taùnh ñeå ñöôïc thaày of demons, a raksasi who was under a vow goïi vaøo trong tröôïng thaát daïy rieâng). Moãi

khi sö vaøo thöa hoûi, chæ bò Phaàn Döông mesh, the more fish that escape." Shi-maéng chöûi thaäm teä, hoaëc nghe cheâ bai Shuang then left the hall. nhöõng vò khaùc, neáu coù daïy baûo chæ toaøn laø • Sö ñeán kinh nhaän danh döï töø vua Toáng lôøi theá tuïc thoâ bæ. Moät hoâm sö traùch: "Töø Nhôn Toâng, treân ñöôøng trôû veà sö truùng ngaøy ñeán phaùp tòch naøy ñaõ qua maát hai phong, sö baûo thò giaû: Ta vöøa bò truùng naêm maø chaúng ñöôïc daïy baûo, chæ laøm taêng phong." Mieäng sö meùo qua moät beân. Thò tröôûng nieäm theá tuïc traàn lao, naêm thaùng giaû noùi: "Luùc bình thöôøng quôû Phaät maéng qua nhanh vieäc mình chaúng saùng, maát caùi Toå, hoâm nay laïi theá aáy?" Sö baûo: "Ñöøng lôïi cuûa keû xuaát gia." Sö noùi chöa döùt, lo, ta seõ vì ngöôi söûa ngay laïi." Noùi xong Phaàn Döông nhìn thaúng vaøo sö maéng: sö laáy tay söûa laïi, mieäng ngay nhö cuõ, sö "Ñaây laø aùc tri thöùc daùm cheâ traùch ta." noùi: "Töø nay veà sau chaúng nhoïc ñeán Phaàn Döông noåi noùng caàm gaäy ñuoåi ñaùnh. ngöôi." Sö noùi: "Töø ñaây veà sau chaúng giôûn Sö toan la caàu cöùu, Phaàn Döông lieàn buïm vôùi ngöôi nöõa." Ñeán naêm sau (1041) ngaøy mieäng sö. Sö chôït ñaïi ngoä, noùi: "Môùi bieát naêm thaùng gieâng, sö thò tòch—Shi-Shuang ñaïo cuûa Laâm Teá vöôït ngoaøi thöôøng tình." received honors from Emperor Ren-Zong, Sö ôû laïi ñaây haàu haï baûy naêm—Tzu-Ming and during the return trip to his temple he came to Fen-Yang for more than two said to his attendant: "I feel a paralizing years. One day he asked Zen master Fen- wind."

Shi-Shuang's mouth became Yang: "I've been here for two years and crooked. His attendant stopped and said: you haven't given me any instruction! "What should we do? You've spent your You've just increased the world's whole life cursing the Buddhas and vulgarity, dust, and toil, while the years reviling the ancestors. So now what can and months fly away. Even what I knew you do?" Shi-Shuang said: "Don't worry. before is no longer clear, and I've lost I'll straighten it for you." He then used his whatever good came from leaving home." hand to straighten his mouth. Then Shi- But before Shi-Shuang could finish Shuang said: "From now on I won't play speaking, Fen-Yang glared at him fiercely any more jokes on you." The next year, on and cursed him, saying: "What you know the fifth day of the first month, the master is vile! How dare you sell me short!" So passed away. saying, Fen-Yang picked up his staff to Töø Moân: Phaät giaùo coøn ñöôïc goïi laø "töø moân," drive Shi-Shang away. Shi-Shuang tried to vì chö Phaät vaø chö Boà Taùt töø trong taâm cuûa plead with him, but Fen-Yang covered mình phaùt ra coâng ñöùc cuõng nhö caùc phöông Shi-Shuang's mouth with his hand. At that tieän thieän xaûo ñeå cöùu ñoä chuùng sanh—The moment, Shi-Shuang realized great gate of mercy, Buddhism. enlightenment. He then exclaimed: "It's Töø Nan: To refuse. knowing the extraordinary emotion of Lin- Töø Nay: From now forward—From this time Chih's way!" onwards—Henceforth—Hence. • Moät hoâm sö thöôïng ñöôøng: "Thuoác nhieàu Töø Nghieâm: beänh laém, löôùi daøy caù ñaëc." Lieàn böôùc 1) Meï Cha: Mother and father—The xuoáng toøa—One day, Shi-Shuang maternal-cum paternal spirit. addressed the monks, saying: "The more 2) Töø bi maø nghieâm khaét: Compassion and medicine that is used, the worse the strictness. disease becomes. The finer the fishing net 3) Teân cuûa moät ngoâi chuøa noåi tieáng naèm trong quaän 10, thaønh phoá Saøi Goøn, Nam

Vieät Nam. Töø tröôùc chuøa chæ laø moät ngoâi Töø Nhöôïng: To refuse to make concessions. am nhoû lôïp tranh do Thöôïng Toïa Ñaït Töø Töø Phaøm Phu Leân Phaät, Chæ Caùch Nhau truï trì. Ñeán naêm 1955, Ni chuùng phaùt trieån Moät Sôïi Chæ: From ordinary people to maïnh neân Thöôïng Toïa ñaõ nhöôøng haún Buddha, separated only by a thread. ngoâi chuøa naày cho Ni vaø ngaøi trôû veà chuøa Töø Phaät Maï Toå: Maéng Phaät chöõi Toå—To AÁn Quang tu haønh. Vaøo hai ngaøy 6 vaø 7 scold a Buddha and abuse or blame an elder. thaùng 10 naêm 1956, Giaùo Hoäi Taêng Giaø Vieät Nam ñaõ toå chöùc ñaïi hoäi thaønh laäp Ni Töø Phong Haûi Quyùnh: See Haûi Quyùnh. Boä Nam Vieät, truï sôû ñaët taïi chuøa Töø Töø Phuï: Kind father. Nghieâm. Chuøa coøn laø moät trong nhöõng Töø Quang: AÙnh haøo quang ñaïi töø ñaïi bi cuûa Phaät Hoïc Vieän cuûa Ni Boä beân caïnh caùc chö Phaät vaø chö Boà Taùt—Merciful light, that chuøa Dieäu Ñöùc vaø chuøa Hoàng AÂn ôû Hueá, of the Buddhas, and Bodhisattvas. vaø chuøa Döôïc Sö ôû Saøi Goøn. Chuøa ñöôïc Töø Taï: To take leave and to thank. truøng tu naêm 1959 vaø hoaøn taát naêm 1962. Töø Taâm: Moät trong Töù Voâ Löôïng Taâm, caùi Töø naêm 1964, chuøa laø truï sôû cuûa Ni Boä taâm muoán mang laïi cho tha nhaân nieàm an Baéc Toâng—Name of a famous pagoda laïc—One of the four immeasurables, a kind located in the tenth district, Saigon City, heart, or a compassionate heart—See Töù Voâ South Vietnam. At first, it

was a small Löôïng Taâm. thatched pagoda headed by Venerable Ñaït Töø Thaïch: Ñaù nam chaâm—A lodestone— Töø. In 1955, the number of nuns Magnet. developed strongly so the Venerable Töø Thaâm Taâm Khaån Thieát: From the offered the pagoda to them and returned depth of our earnest mind. to AÁn Quang pagoda to practise Dharma. On the sixth and seventh of October in Töø Thaân: Kind parents. 1956, the South Vietnam Buddhist Sangha Töø Thò: Ñöùc Töø Thò, theo teân goïi cuõ laø Ñöùc Association held a Congress to establish Di Laëc—The compassionate one, Maitreya—the South Vietnam Nun Association and See Maitreya in Sanskrit/Pali-Vietnamese chose Töø Nghieâm Pagoda as its office. In Section. addition to Dieäu Ñöùc, and Hoàng AÂn Töø Thieän: Benevolent—Charitable. Pagodas from Hueá, and Döôïc Sö Pagoda Töø Thuûy: Loøng töø ví nhö nöôùc cam loà röôùi from Saigon City. Töø Nghieâm Pagoda is nhuaän nhaân sinh—Mercy as water fertilizing one of Buddhist Studies for nuns. It was the life. rebuilt in 1959 and completed in 1962. Töø Toân: Coøn goïi laø Töø Thò Boà Taùt hay Ñöùc Since 1964, Töø Nghieâm Pagoda has been Haï Sanh Di Laëc Toân Phaät—The a place for the office of Mahayana Nuns' compassionate honoured one, Maitreya. Department. Töø Traàn: To pass away—To die. Töø Ngöõ: Expression. Töø Töû: Ñeä töû cuûa Ñöùc Haï Sanh Di Laëc Toân Töø Nhaõn: AÙnh maét töø bi cuûa Ñöùc Phaät—The Phaät (trong khi ñeä töû cuûa Ñöùc Phaät Thích Ca compassionate eye of Buddha. goïi laø Thích töû)—Sons of compassion, i.e. the Töø Nhaãn: Hai trong tam quyõ, töø bi vaø nhaãn disciples of Maitreya. nhuïc—Two of the three souces of cultivation, Töø Töùc Ña: Hasta (skt)—Caùnh tay hay baøn compassion and patience, compassionate tay—An arm—A hand. tolerance—See Tam Quyõ in Vietnamese- Töø Vaân: English Section.

1) Loøng töø bi quaûng ñaïi cuûa Ñöùc Phaät ñöôïc 2) Ngoaïi duyeân Töû: Violent death—Death ví nhö ñaùm maây laønh che chôû cho theá giôùi caused by external causes. chuùng sanh: The over-spreading, Töû Bieät: Separated by death. fructifying cloud of compassion, the Töû Bieät Khoå: Chia lìa xa caùch vì ngöôøi thaân Buddha-heart. yeâu cheát laø khoå—Suffering of separation from 2) Töø Vaân coøn laø teân cuûa moät vò sö noåi tieáng whom we love dies—The misery or pain of ñôøi nhaø Toáng (ngaøi Linh ÖÙng ôû chuøa death (one of the four sufferings). Thieân Truùc Linh Sôn, thuoäc tænh Haøng Töû Chí: Decided to die. Chaâu. Ngaøi teân laø Tuaân Thöùc, töï laø Trí Töû Dung Minh Hoaèng: Thieàn Sö Töû Dung Baïch, sö queâ Ninh Haûi Thieân Thai. Sö Minh Hoaèng—Zen Master Töû Dung Minh töøng ñoát moät ngoùn tay tröôùc töôïng Ñöùc Hoaèng—Thieàn sö Trung Hoa, queâ ôû Quaûng Phoå Hieàn ôû chuøa Quoác Thanh phaùt nguyeän Ñoâng. Ngaøi laø Phaùp töû ñôøi thöù 34 doøng Thieàn truyeàn baù giaùo lyù Thieân Thai. Ngaøi ñöôïc Laâm Teá. Naêm 1665, ngaøi theo Thieàn sö vua Toáng Chaân Toâng ban cho töôùc hieäu Nguyeân Thieàu sang Vieät Nam vaø truï taïi Thuaän Töø Vaân. Ngaøi thò tòch naêm 69 tuoåi): Tzu-Hoùa. Sau ñoù ít laâu, vaøo khoaûng naêm 1690, ngaøi Yun is also the name of a noted monk ñaõ döïng neân moät ngoâi thaûo am teân AÁn Toân during the Sung dynasty. giöõa vuøng ñoài nuùi caây coái um tuøm, caûnh saéc Töø Voâ Löôïng Taâm: Boundless kindness— tieâu sô treân ngoïn ñoài Long Sôn ñeå tu taäp. Naêm See Töù

Voâ Löôïng Taâm. 1703, chuùa Nguyeãn Phöôùc Chaâu ñaõ ban cho Töø Voâ Ngaïi Trí: Pratimsamvid (skt)—Moät chuøa bieån ngaïch saéc töù AÂn Toâng Töï, veà sau trong töù voâ ngaïi, trí khoâng bò ngaên ngaïi bôûi chuøa naày ñöôïc vua Thieäu Trò ñoåi teân thaønh ngoân töø—Unhindered knowledge of all chuøa Töø Ñaøm. Ngaøi truyeàn phaùp cho Toå Lieãu languages or terms, one of the four Quaùn. Ngaøi thò tòch ôû ñaâu vaø hoài naøo khoâng ai unobstructed eloquences—See Töù Voâ Ngaïi bieát—A Chinese monk from Kuang-Tung. He (3). was the Dharma heir of the thirty-fourth Töø Voâ Thæ: From beginningless time—From generation of the Linn-Chih Zen Sect. In 1665, time immemorial. he followed Most Venerable Nguyeân Thieàu to Töø Voâ Thæ Chuùng Sanh Ñaõ Gaây Taïo arrive in Vietnam and stayed in Thuaän Hoùa. Nhieàu AÙc Nghieäp, Ñeàu Do Tam Ñoäc Sometime later, maybe in 1690, he built a Tham, Saân, Si, Nay Xin Chí Thaønh Saùm thatched house in a desolate area in deep forest on Hill Long Sôn. In 1703, Lord Nguyeãn Hoái: From beginningless time, sentient beings Phöôùc Chaâu officially recognized the temple have being doing all kinds of evil deeds, with the AÁn Toâng. Later, king Thieäu Trò gave caused by greed, anger and ignorance, now an edict for the temple name to change to Töø vow to sincerely repent them all. Ñaøm. He transmitted his Dharma to Zen Töø Xa: From afar. Master Lieãu Quaùn. His whereabout and when Töø YÙ: Taâm töø yù maãn—The mind or spirit of he passed away were unknown. compassion and kindness. Töû Ñaïo: Phaän laøm con—Filial duty. Töû: Töû Ñoaïn: Caét ñöùt nhaân sanh ra phieàn naõo (A) Con: Kumara (skt)—Son—Seed. trong luaân hoài sanh töû—To cut off the seed (B) Cheát: Maranga (skt)—to die—Death— which produces the miseries of transmigration. There are two kinds of death: Töû Haûi: Bieån sanh töû luaân hoài—The sea of 1) Taän meänh Töû: Natural death. mortality.

Töû Hình: Death penalty. Nhöõng lôøi Phaät daïy veà “Töû Thaàn” trong Kinh Töû Hôïp Quoác: Kukyar (skt)—Moät xöù naèm Phaùp Cuù—The Buddha’s teachings on “The veà phía Taây cuûa Khotan—A country west of spirit of death” in the Dharmapada Sutra: Khotan. 1) Chaúng phaûi bay leân khoâng trung, chaúng phaûi laën xuoáng ñaùy beå, chaúng phaûi chui Töû Khoå: Noãi khoå sôû hay ñau ñôùn luùc cheát, vaøo hang saâu nuùi thaúm, duø tìm khaép theá moät trong boán noãi khoå—The misery or pain of gian naày, chaúng roõ nôi naøo troán khoûi töû death, one of the four sufferings. thaàn—Not in the sky, nor in mid-ocean, Töû Linh: Vong linh cuûa ngöôøi cheát—The nor in a mountain cave, nowhere on earth spirit of one who is dead—A ghost. where one can escape from death Töû Löïc: The sharp sword of death. (Dharmapada 128). Töû Ma: Demons of death. 2) Ngöôøi ñaém yeâu con caùi vaø suùc vaät thì taâm Töû Maõn Quaû: Moät loaïi traùi coù raát nhieàu hoät thöôøng meâ hoaëc, neân bò töû thaàn baét ñi nhö (traùi löïu)—The fruit full of seeds xoùm laøng ñang say nguû bò côn nöôùc luõ loâi (pomegranate). cuoán maø khoâng hay—Death descends and Töû Moân: Cöûa töû daãn chuùng sanh töø kieáp naày carries away that man of drowsy mind qua kieáp khaùc—The gate or border of death, greedy for children and cattle, just like which leads sentient beings from one flood sweeps away a sleeping village incarnation to another. (Dharmapada 287). Töû Naïn: Killed in an accident. 3) Moät khi töû thaàn

ñaõ ñeán, chaúng coù thaân Töû Ngöõ: Dead language. thuoäc naøo coù theå theá thay, duø cha con thaân thích chaúng laøm sao cöùu hoä—Nothing can Töû Phong: Traän cuoàng phong cuoái cuøng taøn be saved, nor sons, nor a father, nor even phaù theá giôùi—Destroying wind in the final relatives; there is no help from kinsmen destruction of the world. can save a man from death (Dharmapada Töû Phöôïc: Nhaân troùi buoäc hay phieàn naõo 288). trong taâm khieán cho con ngöôøi chaúng ñöôïc töï Töû Thi: taïi—The seed bond, or delusion of the mind, 1) Xaùc cheát: Corpse. which keeps men in bondage. 2) AÙc Taêng: A wicked monk. Töû Quaû: Töû Thieàn Hoøa Töû: 1) Nhaân vaø Quaû: Seed and fruit. 1) Thieàn Taêng: A Zen monk. 2) Nhaân sanh Quaû: Seed produced fruit. 2) Moät töø ñeå maéng trong nhaø Thieàn: A term 3) Quaû laäp thaønh do nhaân phieàn naõo ñôøi of abuse in regard to a monk—Die! tröôùc: The fruit produced by illusion in Monk—Dead monk! former incarnation. Töû Thuø: Mortal enemy (foe). Töû Quan: See Töû Moân. Töû Toân: Children and grandchildren. Töû Sanh: Cheát soáng—Death and life— Mortality—Transmigration. Töû Tuyeàn: Moät danh Taêng uyeân baùc ñôøi Toáng, hieäu laø Tröôøng Thuûy, laø teân cuûa quaän Töû Sôn: The hill of death. haït coá höông; oâng coù raát nhieàu ñeä töû. Luùc ñaàu Töû Taëc: Töû thaàn—The robber-death. thì oâng chuyeân tu Thuû Laêng Nghieâm, sau ñoù Töû Teá: Amiable—Nice—Kind—Good. oâng chaáp nhaän tu theo Ngaøi Hieàn Thuû cuûa Töû Thaàn: Death—The spirit of death. tröôøng phaùi Hoa Nghieâm—A famous learned monk Tzu-Hsuan, of the Sung dynasty whose style was Ch'ang-Shui, the name of his district;

he had a large following. At first he Töï Caûm: Self-induction. specialized on the Suramgama; later he Töï Cao Töï Ñaïi: Proud—Haughty. adopted the teaching of Hsien-Shou of the Töï Cao Töï Maõn: Vain and conceited. Hua-Yen school. Töï Caáp: To provide for oneself. Töû Töôùng: Töôùng cuûa chuùng sanh luùc cheát. Töï Cheá: To restrain oneself. Xem xeùt töû töôùng cuûa con ngöôøi coù theå bieát Ñöùc Phaät daïy veà Töï Cheá trong Kinh Phaùp ñöôïc nôi vaõng sanh toát hay xaáu—The Cuù—The Buddha taught about "Restraining appearance of death. Signs at death indicating oneself" in the Dharmapada Sutra: the person's good or evil karma. 1) Ngöôøi naøo nghieâm giöõ thaân taâm, cheá ngöï Töû Vieän: Small courts and buildings attached khaéc phuïc raùo rieát, thöôøng tu phaïm haïnh, to a central monastery. khoâng duøng ñao gaäy gia haïi sanh linh, thì Töû Vong: Dead and gone (lost). chính ngöôøi aáy laø moät Thaùnh Baø la moân, Töû Vöông: Dieäm Ma Vöông—Yama—Lord laø Sa moân, laø Tyø khöu vaäy—He who of death and hell. strictly adorned, lived in peace, subdued Töï: all passions, controlled all senses, ceased 1) Töï mình: Sva (skt)—Svayam (skt)—The to injure other beings, is indeed a holy self—One's own—Personal—One's self. Brahmin, an ascetic, a bhikshu 2) "Töï" ñöôïc duøng vôùi nghóa ñoái laïi vôùi (Dharmapada 142). "tha": "Self" is used as the opposite of 2) Bieát laáy ñieàu hoå theïn ñeå töï caám ngaên "another" or "other." mình, theá gian ít ngöôøi laøm ñöôïc. Ngöôøi 3) Chöõ: Aksara (skt)—A letter—Character— ñaõ laøm ñöôïc, hoï kheùo traùnh hoå nhuïc nhö Vowel. ngöïa hay kheùo traùnh roi da—Rarely found 4) Lôøi töïa hay lôøi môû ñaàu cuûa moät baøi kinh: in this world anyone who restrained by Seriatim

(skt)—Preface—Introduction— modesty, avoids reproach, as a well- The opening phrase of a sutra (Thus I have trained horse avoids the whip heard)—An opening phrase leading up to (Dharmapada 143). a subject. 3) Caùc ngöôi haõy noã löïc saùm hoái nhö ngöïa 5) Tieáp Noái: To succeed to—To continue. ñaõ hay coøn theâm roi, haõy ghi nhôù laáy 6) Töông töï: Apearance of—Seeming as— chaùnh tín, tònh giôùi, tinh tieán, tam-ma-ñòa Like—As. (thieàn ñònh) trí phaân bieät Chaùnh phaùp, vaø Töï AÙi: Töï thöông chæ coù mình, do ñoù maø gaây minh haønh tuùc ñeå tieâu dieät voâ löôïng thoáng ra khoå ñau phieàn naõo. Chö Phaät ñoaïn dieät “töï khoå—Like a well-trained horse, touch by aùi” neân chöùng ñaéc nieát baøn—Self-love— the whip, even so be strenuous and Cause of all pursuit or seeking, which in turn zealous. By faith, by virtue, by effort, by causes all sufferings. All Buddhas put away concentration, by investigation of the self-love and all pursuit, or seeking, such Truth, by being endowed with knowledge elimination being nirvana. and conduct, and being mindful, get rid of Töï An: To be satisfied (content) with one’s this great suffering (Dharmapada 144). lot. 4) Ngöôøi töôùi nöôùc lo daãn nöôùc, thôï laøm teân lo uoán teân, thôï moäc lo naåy möïc cöa caây, Töï An UÛi: To advise oneself. ngöôøi laøm laønh thì töï lo cheá ngöï— Töï Bieän: To stand up for oneself. Irregators guide the water to their fields; Töï Bieát: Svabuddhi (skt)—Self-awareness. fletchers bend the arrow; carpenters bend Töï Caûi: To mend one’s way.

the wood, the virtuous people control excellent too. But far better is he who has themselves (Dharmapada 145). trained himself (Dharmapada 322). 5) Vieäc ñaùng laøm khoâng laøm, vieäc khoâng 10) Chaúng phaûi nhôø xe hay ngöïa maø ñeán ñöôïc ñaùng laïi laøm, nhöõng ngöôøi phoùng tuùng caûnh giôùi Nieát baøn, chæ coù ngöôøi ñaõ ñieâu ngaïo maïn, laäu taäp maõi taêng theâm—What luyeän laáy mình môùi ñeán ñöôïc Nieát baøn— should have been done is left undone; Never by those vehicles, nor by horses what should not have been done is done. would one go to Nirvana. Only self-tamers This is the way the arrogant and wicked who can reach Nirvana (Dharmapada people increase their grief (Dharmapada 323). 292). 11) Cheá phuïc ñöôïc maét, laønh thay; cheá phuïc 6) Thöôøng quan saùt töï thaân, khoâng laøm vieäc ñöôïc tai, laønh thay; cheá phuïc ñöôïc muõi, khoâng ñaùng, vieäc ñaùng gaéng chuyeân laøm, laønh thay; cheá phuïc ñöôïc löôõi, laønh thay— thì khoå ñau laäu taäp daàn tieâu tan—Those It is good to have control of the eye; it is who always earnestly practice controlling good to have control of the ear; it is good of the body, follow not what should not be to have control of the nose; it is good to done, and constantly do what should be have control of the tongue (Dharmapada done. This is the way the mindful and wise 360). people end all their sufferings and 12) Cheá phuïc ñöôïc thaân, laønh thay; cheá phuïc impurities (Dharmapada 293). ñöôïc lôøi noùi, laønh thay; cheá phuïc ñöôïc taâm 7) Voi xuaát traän nhaãn chòu cung teân nhö theá yù, laønh thay; cheá phuïc ñöôïc heát thaûy, laønh naøo, ta ñaây thöôøng nhaãn chòu moïi ñieàu phæ thay. Tyø kheo naøo cheá phuïc ñöôïc heát thaûy baùng nhö theá aáy. Thaät vaäy, ñôøi raát laém thì giaûi thoaùt heát thaûy khoå—It is good to ngöôøi phaù giôùi (thöôøng gheùt keû tu haønh)— have control of the body; it is good to have As an elephant in the

battlefield endures control of speech; it is good to have the arrows shot from a bow, I shall control of everything. A monk who is able withstand abuse in the same manner. to control everything, is free from all Truly, most common people are suffering (Dharmapada 362). undisciplined (who are jealous of the 13) Gìn giöõ tay chaân vaø ngoân ngöõ, gìn giöõ caùi disciplined) (Dharmapada 320). ñaàu cao, taâm meán thích thieàn ñònh, rieâng ôû 8) Luyeän ñöôïc voi ñeå ñem döï hoäi, luyeän moät mình, thanh tònh vaø töï bieát ñaày ñuû, aáy ñöôïc voi ñeå cho vua côõi laø gioûi, nhöng neáu laø baäc Tyø kheo—He who controls his luyeän ñöôïc loøng aån nhaãn tröôùc söï cheâ bai, hands and legs; he who controls his môùi laø ngöôøi coù taøi ñieâu luyeän hôn caû moïi speech; and in the highest, he who delights ngöôøi—To lead a tamed elephant in battle in meditation; he who is alone, serene and is good. To tame an elephant for the king contented with himself. He is truly called to ride it better. He who tames himself to a Bhikhshu (Dharmapada 362). endure harsh words patiently is the best 14) Caùc ngöôi haõy töï kænh saùch, caùc ngöôi haõy among men (Dharmapada 321). töï phaûn tænh! Töï hoä veä vaø chaùnh nieäm 9) Con la thuaàn taùnh laø con vaät laønh toát, con theo Chaùnh phaùp môùi laø Tyø kheo an truï tuaán maõ tín ñoä laø con vaät laønh toát, nhöng trong an laïc—Censure or control yourself. keû ñaõ töï ñieâu luyeän ñöôïc mình laïi caøng Examine yourself. Be self-guarded and laønh toát hôn—Tamed mules are excellent; mindful. You will live happily Sindhu horses of good breeding are (Dharmapada 379).

15) Chính caùc nöôi laø keû baûo hoä cho caùc attained assurance of the truth, such as that of ngöôi, chính caùc ngöôi laø nôi nöông naùu the Buddha (to realize enlightenment by cho caùc ngöôi. Caùc ngöôi haõy gaéng ñieàu oneself). phuïc laáy mình nhö thöông khaùch lo ñieàu Töï Chöùng Ñaøn: Töï Chöùng Hoäi—Hoäi chuùng phuïc con ngöïa mình—You are your own cuûa chö Phaät hay chö Boà Taùt hieän thaân trong protector. You are your own refuge. Try to Kim Cang Giôùi Maïn Ñaø La—The assembly of control yourself as a merchant controls a all the Buddha and Bodhisattva embodiments noble steed (Dharmapada 380). in the Vajradhatu mandala. Töï Cheá Töï Thaéng: To restrain oneself and Töï Chöùng Hoäi: See Töï Chöùng Ñaøn. to gain victory over oneself. Töï Chöùng Thaùnh Trí: Pratyatmaryajnana Nhöõng lôøi Phaät daïy veà “Töï cheá Töï thaéng” (skt)—Töï chöùng veà chaân lyù cuûa Phaät—trong Kinh Phaùp Cuù—The Buddha’s teachings Personal apprehension of Buddha-truth—See on “Restraining oneself and gaining victory Töï Giaùc Thaùnh Trí. over oneself” in the Dharmapada Sutra: Töï Chöùng Thaân: Moät danh hieäu cuûa Ñöùc 1) Thaéng ngaøn quaân ñòch chöa theå goïi laø Ñaïi Nhaät Nhö Lai, phaùp thaân töï chöùng cuûa thaéng, töï thaéng ñöôïc mình môùi laø chieán Ngaøi, töø ñoù maø phaùt ra ñaày ñuû chaân lyù trí baát coâng oanh lieät nhöùt—One who conquers nhò—A title of Vairocana, his dharmakaya of himself is greater than one who is able to self-assurance, or realization, from which conquer a thousand men in the battlefield issues his retinue of proclaimers of the truth. (Dharmapada 103). Töï Chöùng Vaø Giaùo Phaùp: Chaùnh Phaùp cuûa 2) Töï thaéng mình coøn veû vang hôn thaéng keû Phaät goàm hai thöù, söï töï chöùng vaø trieát hoïc hay khaùc. Muoán thaéng mình

phaûi luoân luoân nhaän thöùc töï noäi vaø giaùo thuyeát. Nhöõng ai thaáy cheá ngöï loøng tham duïc—Self-conquest is, suoát söï khaùc nhau giöõa nhöõng thöù naày vaø hieåu indeed, better than the conquest of all roõ thì seõ khoâng bò aûnh höôûng bôûi söï suy dieãn other people. To conquer onself, one must suoâng—The Correct Law of the Buddha is said be always self-controlled and disciplined to be twofold nature: realization (adhigama) one's action (Dharmapada 104). and doctrinal teaching (agama) or self- 3) Duø laø thieân thaàn, Caøn thaùt baø, duø laø Ma realization and philosophy (inner perception vöông, hay Phaïm thieân, khoâng moät ai and doctrinal teaching). Those who see into chaúng thaát baïi tröôùc ngöôøi ñaõ töï thaéng— their differences and understand well will not Neither the god, nor demigod, nor Mara, be influenced by mere speculation. nor Brahma can win back the victory of a man who is self-subdued and ever lives in Töï Do: Free. restraint (Dharmapada 105). Töï Doái Mình: To deceive oneself. Töï Chuû: Töï Duyeân: Maãu AÂm—12 hay 14 maãu aâm 1) Ñoäc laäp: Independent. Phaïn ngöõ, ñoái laïi vôùi 34 hay 36 phuï aâm Phaïn 2) Töï chuû: Svavasa or vasita (skt)—Self- ngöõ, nhöõng nguyeân aâm naày laø caên baûn hay töï control—Self-mastery. giôùi—The 12 or 14 Sanskrit vowels, as 3) Vieän Chuû: An abbot—Head of a contrasted with the 35 or 36 consonants, which monastery—See Tam Cöông (B) (1). are radical or limited or fixed letters. Töï Chöùng: Svasakshatkara (skt)—Inner Töï Döng: Unexpectedly—Suddenly. witness—Inner assurance—Self-realization— Töï Ñaïi: Haughty. The witness within—Töï thaân giaùc ngoä hay ñaït Töï Ñaéc: To be proud of having done ñöôïc chaân lyù nhö Ñöùc Phaät ñaõ töøng laøm—Self- something.

Töï Ñieàu Töï Tònh Töï Ñoä: Phaùp tu haønh cuûa Pure thought (capable of enlightenment from hai thöøa Thanh Vaên vaø Duyeân Giaùc—The within). Sravaka and Pratyeka-buddha method of Töï Giaùc Thaùnh Trí: Vajramati or salvation by personal discipline or work: Pratyatmaryajnana (skt)—Kim Cang trí—Phaùp 1) Töï Ñieàu: Töï tieán tu baèng caùch trì giôùi Giôùi Theå Taùnh Trí. Töø naày goàm hai töø hôïp (chaùnh ngöõ, chaùnh nghieäp, chaùnh meänh)— laïi—This term is a combination of other two Self-progress by keeping the terms: pratyatma or self-realization, and commandments (right speech, right action, aryajnana or jnana of the sage. right livelihood). 1) Thaùnh Trí sieâu vieät cuûa Phaät Tyø Loâ Giaù 2) Töï Tònh: Töï thanh tònh baèng caùch thieàn Na: The uncaused omniscience of taâm tònh löï (chaùnh nieäm)—Self- Vairocana. purification by emptying the mind (right 2) Trí tueä saéc beùn vaø baát hoaïi nhö kim cöông mindfulness). cuûa Phaät: The indestructible and enriching 3) Töï Ñoä: Töï ñoä baèng caùch thaønh töïu trí tueä diamond wisdom of the Buddha. (chaùnh kieán, chaùnh tö duy, chaùnh phöông Töï Giaùc Tính: Svabuddhabuddhata (skt)— tieän thieän xaûo)—Self-release by Theå tính cuûa Phaät tính—The essence of attainment of gnosis or wisdom (right Buddhahood. view, right thought, right skillful means). Töï Giaûi: To free oneself. Töï Ñoäng: Self-acting. Töï Giaûi Thoaùt Chính Mình: Self- Töï Giaùc: Vicaraparapraneya (skt). emancipation (liberation). 1) Quaùn saùt baèng caùi trí cuûa chính mình chöù Töï Haï: To abase (disparage) oneself. khoâng döïa vaøo keû khaùc: To examine with Töï Haøo:

To be proud. one's own intelligence, not depending Töi Haäu: From now on—In the future—For upon another. the future. 2) Söi giaùc ngoä cuûa Ñöùc Phaät: Buddha's own or natural enlightenment—Apperception. Töi Hoïc: Self-educated (learned—taught). Töi Giaùc Ngoä: Svabodhi (skt)— Töi Haønh Hoùa Tha: Töi duïng coâng tu haønh Enlightenment derived from one's self. ñeå sau ñoù hoùa ñoä ngöôøi khaùc—To discipline Lôøi Phaät daïy veà "Töi Giaùc Ngoä" trong Kinh and to perform onself in order to convert or Phaùp Cuù—The Buddha's teachings on "Self- transform others. enlightenment" in the Dharmapada Sutra: ** For more information, please see Töi Lôïi "Caùc ngöôi haõy töï noã löïc leân! Nhö Lai chæ daïy Lôïi Tha. cho con ñöôøng giaùc ngoä, chöù khoâng giaùc ngoä Töi Hieän Löôïng: Töi hieän löôïng laø do söi khôûi cho ai ñöôïc. Söi troùi buoäc cuûa ma vöông seõ tuøy daäy caùi taâm phaân bieät cho raèng vaïn höõu laø söùc thieàn ñònh cuûa caùc ngöôi maø ñöôïc côõi thaät, thí duï nhö caùi bình caùi aùo laø caùi bình caùi môû—You should make an effort by yourself! aùo, chöù khoâng phaûi do töù ñaïi hôïp thaønh—A The Tathagatas are only teachers. The syllogism assuming that all things are real, i.e. Tathagatas cannot set free anyone. The a vase or garment is real, and not made up of meditative ones, who enter the way, are certain elements. delivered from the bonds of Mara." ** For more information, please see Nhaân (Dharmapada 276). Minh Nhaäp Chaùnh Lyù Luaän. Töi Giaùc Ngoä Taâm: Giaùc ngoä baèng chính noäi Töi Khi: To delude oneself. taâm cuûa mình chöù khoâng do ngoaïi löïc beân Töi Khinh: To look down on ourselves. ngoaøi—A mind independent of externals—

Töi Kieåm Soaùt: Samyama (skt)—Kieåm soaùt and benefit others, or himself press giaùc quan—Self-control—Control of the forward in the Buddhist life in order to senses. carry others forward. Hinayana is Töi Kieâu: Proud. considered to be self-advancement, self- salvation by works or discipline; Töi Kyû: Self—For self—By self. Bodhisattva Buddhism as saving oneself in Töi Laøm Laáy: Self-made—Made by oneself. order to save others, or making progress Töi Laäp: Independent. and helping others to progress, Töi Laäp Toâng: Toâng chi trong ba chi cuûa Bodhisattvism being essentially altruistic. nhaân minh, coù chín loãi. Toâng chi naøo phaïm Töi Lôïi, Lôïi Tha, Giaùc Haïnh Vieân Maõn: phaûi moät trong chín loãi treân thì goïi laø "Töi Laäp For perfecting of the self, for perfecting others Toâng"—A fallacious proposition; containing (Self-perfect perfect others) and the attaining any one of the nine fallacies connected with of Buddhahood—To benefit oneself, to benefit the thesis, or pratijna, of the syllogism. others, and attaining of Buddhahood. Töi Lo Lieäu Laáy: To make one's own effort Töi Luaân: Töø chöõ "Luaân" maø chuyeån vaø sanh (witout help of others)—To manage in the best ra caùc chöõ khaùc, trong Maät toâng, ñaët bieät laø way possible. chöõ "Luaân" theo chöõ Phaïn bao haøm naêm daáu Töi Loaïi Nhaân Quaû: Cause and effect of the ñaát, nöôùc, löûa, gioù, vaø hö khoâng—The wheel, same order. rotation, or interchange of words for esoteric Töi Lôïi: Atmahitam (skt)—Self-benefiting— purposes, especially the five Sanskrit signs Personal advantage or profit—Self-profit adopted for the five elements, earth, water, (benefit)—Beneficial to oneself— fire, air, and space. Preoccupation with egoistic needs—To have Töi Luaän:

Preface—Foreword. excessive regard for one's own interests. Töï Löïc: Giaùc ngoä baèng chính khaû naêng tu taäp Töï Lôïi Lôïi Tha: cuûa mình, chöù khoâng leä thuoäc vaøo loøng töø bi 1) Töï caûi thieän (tu haønh) laáy mình vôùi muïc cuûa chö Phaät vaø chö Boà Taùt—Self-power (self- ñích laøm lôïi ích cho ngöôøi khaùc—To reliance)—By one's own force—One's own improve oneself for the purpose of power or strength, merit, intelligence, improving or benefiting others. discrimination—The attempt to attain 2) Töï lôïi lôïi tha vaø töø bi khoâng ngaèn meù laø enlightenment through one's own efforts rather giaùo thuyeát chính cuûa tröôøng phaùi Ñaïi than by relying upon the compassion of the Thöøa—Self-benefiting for the benefit of Buddhas and Bodhisattvas. others, unlimited altruism and pity being Töï Löïc Toâng: Toâng phaùi cuûa nhöõng ngöôøi tu the theory of Mahayana. haønh giaûi thoaùt baèng söùc löïc cuûa chính mình— 3) "Töï lôïi lôïi tha" laø tính chaát thieát yeáu trong Those who seek salvation by works, or by their tu taäp cuûa moät vò Boà Taùt, laøm lôïi mình, own strength—For more information, please laøm lôïi ngöôøi, hay töï mình tu taäp trong see Tha Löïc and Tha Löïc Toâng. khuoân khoå nhaø Phaät ñeå cöùu ñoä ngöôøi Töï Löôïng: To know one's own capability. khaùc. Tieåu Thöøa coi vieäc töï lôïi, töï ñoä laø Töï Maõn: Self-satisfied (pride or complacent). chính yeáu; trong khi Boà Taùt Ñaïi Thöøa thì haønh Boà Taùt Ñaïo vò tha laø thieát yeáu, töï Töï Maâu Thuaãn: Self-contradictory. tieán tu, roài giuùp ngöôøi tieán tu—"Self profit Töï Maãu: Maãu töï Phaïn ngöõ goàm 42, 47, hay profit others," the essential nature and 50 chöõ—The Sanskrit alphabet of 42, 47, or 50 work of a Bodhisattva, to benefit himself letters.

Töï Maãu Bieåu: Quyeån saùch ghi laïi caùch thöùc Töï Nhieân Ngoä Ñaïo: Ngoä ñaïo baèng noäi trí vaø quy phaïm cuûa maãu töï Phaïn—A book deals chöù khoâng baèng giaùo phaùp beân ngoaøi; thaønh with alphabet. Phaät baèng chính töï löïc cuûa mình nhö Phaät Töï Naêng Phaù: Phaùp cuûa Nhaân Minh muoán Thích Ca ngöôøi ñöôïc goïi laø Töï Nhieân Thích baùc boû laäp nghóa cuûa ngöôøi khaùc maø laäp ra Ca—Enlightenment by the inner light, löôïng cuûa toâng chi; löôïng ñoù neáu phaïm vaøo independent of external teaching; to become a moät trong ba möôi ba loãi lieân heä ñeán toâng, Buddha by one's own power, i.e. Sakyamuni nhaân, duï, thì goïi laø "Töï Naêng Phaù"—A Buddha who is called Svayambhuvah. fallacious counter-proposition; containing one Töï Nhieân Thaønh Phaät Ñaïo: of the thirty-three fallacies connected with the Svayambhuvah (skt)—Thaønh Phaät baèng töï thesis (pratijna—toâng), reason (hetu—nhaân), löïc—To become Buddha by one's own or example (udaharana—duï). power—Independent of Buddhahood—See Töï Töï Ngaõ: The ego. Nhieân Ngoä Ñaïo. Töï Nghieäp Töï Ñaéc: See Töï Taùc Töï Thoï. Töï Nhieân Trí: Trí baåm sanh chöù khoâng do Töï Ngoân: See Töï Luaän. thaày daïy cuûa moät vò Phaät—The intuitive, untaught or inborn wisdom of a Buddha, Töï Nguyeän: Voluntary (doing on one's own untaught to him and outside the causal nexus. will). Töï Ngöõ Töông Vi: Svartha-viruddha (skt)— Töï Nhieân Töø: Loøng töø bi töï nhieân coù trong moät vò Boà Taùt, khoâng do thaày daïy hay khoâng Moät trong chín loãi cuûa Minh Nhaân Toâng Phaùp lieân heä ñeán baát cöù lyù do gì—Intuitive mercy (ví duï nhö noùi "Meï" ta laø "Thaïch Nöõ," töùc laø possessed by a Bodhisattva, untaught and

ñaøn baø khoâng sinh nôû gioáng nhö ñaù. Theá nhöng without causal nexus. veà höõu phaùp thì laïi noùi laø “meï ta” töùc laø ngöôøi ñaõ coù con. Vaäy maø ñoái vôùi naêng bieät thì laïi noùi Töï Noäi Chöùng: Inner witness—See Töï laø “Thaïch Nöõ,” nhö vaäy coù söï maâu thuaån giöõa Chöùng. höõu phaùp vaø naêng bieät)—A manifest Töï Phaùp: Phaùp cuûa ñeä töû noái nghieäp thaày, töø contradiction, one of the nine fallacies of a maø thieàn toâng hay duøng—To succeed to the proposition, i.e. “my mother is barren.” dharma, or methods, of the master, a term used Töï Nhieân: Svayambhu (skt)—Natural. by the meditative school. Töï Nhieân Hö Voâ Thaân: Töï Quaùn Chieáu Lyù: Thought and study for 1) Phaùp Thaân Phaät: A Buddha’s spiritual or enlightenment in regard to truth. absolute body, his dharmakaya. Töï Quaùn Saùt: To reflect with one’s own 2) Nhöõng ngöôøi ñöôïc vaõng sanh Cöïc Laïc, intelligence—Ngöôøi ta phaûi töï quaùn saùt baèng “Töï Nhieân Hö Thaân” cuûa hoï ñöôïc töùc thôøi trí cuûa mình chöù khoâng tuøy thuoäc vaøo ai—One vaø ñoäc laäp sanh ra taïi ñoù—Those who are must reflect with one’s own intelligence, not born in Paradise, who are spontaneously depending upon another. and independently produced there. Töï Quyeân Quyeân Tha: Töï Nhieân Ngoaïi Ñaïo: Moät trong möôøi phaùi 1) Töï haïi mình vaø haïi ngöôøi: To harm ngoaïi ñaïo, khöôùc töø lyù nhaân quaû cuûa nhaø Phaät oneself and harm others. vaø cho raèng vaïn phaùp xaõy ra moät caùch töï 2) Töï haïi mình cuõng laø haïi ngöôøi: To harm nhieân—One of the ten heretic sects which oneself is to harm others. denies Buddhist cause and effect and holding Töï Quyeát: Self-determination—To determine that things happen spontaneously. (decide) by oneself. Töï Sanh:

1) Töï sanh hay töï nhieân hieän höõu: Self- 3) Ñaïi Töï Taïi Thieân: Mahesvara (skt)—Moät produced, or naturally existing. danh hieäu cuûa Boà Taùt Quaùn AÂm—A title 2) Chuùng ma töï sanh hay hoùa sanh, ñoái laïi applied to Kuan-Yin. vôùi Daï Xoa ñöôïc sanh ra bôûi cha meï: ** For more information, please see Thieân in Demons born by transformation in contrast Vietnamese-English Section. to the Yaksa who are born from parents. Töï Taïi Thieân Ngoaïi Ñaïo: Sivaites (skt)— Töï Saùt: Quyeân sinh—Ñoái vôùi moät vò Tyø Phaùi Ma Heâ Thuû La ngoaïi ñaïo tin raèng coù moät Kheo, quyeân sinh laø phaïm giôùi—To commit vò Trôøi Töï Taïi (Ma heâ Thuû La Thieân) coù theå suicide—For a monk to commit suicide is said taïo hoaïi moïi söï moïi vaät töø ngay treân thaân hình to be against the ordained rules. cuûa oâng ta, laáy ñaàu laøm hö khoâng, laáy maét laøm Töï Sinh: Self-produced, or naturally existing. maët trôøi maët traêng, laát thòt laøm ñaát, laáy nöôùc Töï Söï: Keå töï söï—To relate something from tieåu laøm soâng bieån, laáy maët laøm nuùi non, laáy the beginning to the end. hôi thôû laøm gioù, laáy söùc noùng laøm löûa—One who ascribed creation and destruction to Siva, Töï Taùc Töï Thoï: and that all things from his body, space his 1) Laøm ra caùi gì thì thoï duïng caùi naáy—As head, sun and moon his eyes, earth his body, one does one receives rivers and seas his urine, mountains his faces, 2) Moãi ngöôøi ñeàu phaûi nhaän laõnh haäu quaû wind his breath, fire his heat, and all living cuûa nghieäp do mình taïo ra—Every man things the vermin on his body receives the reward of his deed, creating his own karma. Töï Taïi Traàm Tænh: The rest with

equanimity. Töi Taïi: Isvara (skt). 1) Tònh maëc: Tranquil. Töi Taïi Vöông: Tieáng toân xöng Ñöùc Ñaïi 2) Nhö yù mình muoán: As one pleases— Nhaät Nhö Lai—A title of Vairocana. Satisifed—Content. Töi Taùnh: Prakriti or Svabhava (skt)—Töi 3) Tieán thoái töi do khoâng trôû ngaïi: Freedom tính—Own nature—Self-nature—Töi taùnh hay of action or resistance. baûn taùnh, traùi laïi vôùi taùnh linh thöôïng ñaúng. Töi 4) Taâm khoâng bò raøng buoäc bôûi phieàn naõo: taùnh luoân thanh tònh trong baûn theå cuûa noù— The mind being free from delusion. Original nature, contrasted to supreme spirit or Töi Taïi Danh Thieân Vöông: Heaven king purusha. Original nature is always pure in its of Name of Freedom—See King of the original essence. Teaching in English-Vietnamese Section. Töi Taùnh Di Ñaø: Self-nature Amitabha— Töi Taïi Ñaúng Nhaân Toâng: Toâng phaùi thôø Mind-Only Pure Land—Mind is pure, the land, Thuû La Thieân, taùm tay, ba maét, côõi boø. Ñaây laø the environment is pure as well. moät trong möôøi saùu toâng phaùi ngoaïi ñaïo—Siva Töi Taùnh Di Ñaø Duy Taâm Tònh Ñoä: Self- is represented with eight arms, three eyes, nature Amitabha, mind-only Pure Land. sitting on a bull, one of the sixteen heretic Töi Taùnh Giôùi: Töi taùnh thieän—Baûn Taùnh sects. Giôùi—Thaäp thieän giôùi laø khoâng ñôïi ñeán giôùi Töi Taïi Thieân: Isvaradeva (skt). luaät cuûa Phaät, töi taùnh bieát thoï trì möôøi giôùi 1) Coõi trôøi Töi Taïi—King of the deva—God luaät caên baûn naày—The ten natural moral laws of freedom—God of Free Movement. to man, apart from the Buddha's 2) Danh hieäu cuûa Ma Heâ Thuû La (Siva): A commandments—See Thaäp Thieän and Thaäp title of Siva, king of deva. Thieän Nghieäp.

Töi Taùnh Khoâng: Bhavasvabhava-sunyata own mind independent of conditions, not (skt)—caùi khoâng cuûa töi taùnh, moät trong baûy thinking of good or evil, and free and loaïi khoâng—Emptiness of self-nature, one of unobstructed. the seven Sunyatas—See Thaát Chuûng Khoâng 5) Naêm laø giaûi thoaùt tri kieán höông, töùc laø töi (2). taâm ñaõ khoâng coù choã phan duyeân thieän aùc, Töi Taùnh Nguõ Phaàn Phaùp Thaân Höông: khoâng theå traàm, khoâng treä tòch, töùc phaûi Theo Phaùp Baûo Ñaøn Kinh, Luïc Toå Hueä Naêng hoïc roäng nghe nhieàu, bieát baûn taâm mình, ñaõ daïy veà Töi Taùnh Nguõ Phaàn Phaùp Thaân ñaït ñöôïc lyù cuûa chö Phaät, hoøa quang tieáp Höông—According to The Jewel Platform vaät, khoâng ngaõ khoâng nhôn, thaúng ñeán Boà Sutra, the Sixth Patriarch taught about the five- Ñeà, chôn taùnh khoâng ñoåi, goïi laø giaûi thoaùt fold Dharma-body refuge of the self-nature. tri kieán höông. Naày thieän tri thöùc! Höông 1) Moät laø giôùi höông, töùc laø trong taâm mình naày moãi ngöôøi töi huaân ôû trong, chôù höôùng khoâng coù quaáy, khoâng coù aùc, khoâng taät ñoá, ra ngoaøi tìm caàu—The fifth is the refuge khoâng tham saân, khoâng cöôùp haïi, goïi laø of knowledge and views, which is simply giôùi höông—The first is the morality- your own mind when it is independent of refuge, which is simply your own mind good and evil conditions and when it does when free from error, evil, jealousy, not dwell in emptiness or cling to stillness. greed, hatred and hostility. You should then study this in detail, listen 2) Hai laø ñònh höông, töùc laø thaáy caùc caûnh a great deal, recognize your original mind, töôùng thieän aùc maø töi taâm chaúng loaïn goïi and penetrate the true principle of all the laø ñònh höông—The second is the

Buddhas. You should welcome and be in concentration-refuge, which is just your harmony with living creatures; the own mind which does not become unchanging true nature. Good Knowing confused when seeing the marks of all Advisors, the incense of these refuges good and evil conditions. perfumes each of you within. Do not seek 3) Ba laø hueä höông, töùc laø taâm mình khoâng outside. ngaïi, thöôøng duøng trí hueä quaùn chieáu töï Töï Taùnh Tam Baûo: Töï Taâm Tam Baûo—The taùnh, chaúng taïo caùc aùc, tuy tu caùc haïnh Triratna, each with its own characteristic laønh maø taâm khoâng chaáp tröôùc, kính baäc (Buddha being wisdom). treân thöông keû döôùi, cöùu giuùp ngöôøi coâ 1) Phaät Hueä: The Buddha being wisdom. baàn, goïi laø hueä höông—The third is the 2) Chaùnh Phaùp: The Law correctness. wisdom-refuge, which is simply your own 3) Tònh Taêng: The Order Purity. mind when it is unobstructed and when it Töï Taùnh Thanh Tònh: Töï taùnh thöôøng constantly uses wisdom to contemplate thanh tònh trong baûn theå cuûa noù—Self-existent and illuminate the self-nature, when it pure mind—Natural purity—The nature of the does no evil, does good without becoming original nature is always pure in its original attached, and is respectful of superior, essence. considerate of inferiors, and sympathetic Töï Taùnh Thanh Tònh Taâm: Caùi taâm voán towards orphans and widows. thanh tònh (laïi buoâng cho aûnh höôûng cuûa caùc 4) Boán laø giaûi thoaùt höông, töùc laø töï taâm phieàn naõo phuï thuoäc, maït na vaø caùi ngaõ)—The mình khoâng coù choã phan duyeân, chaúng citta, pure in its original essence, gives itself nghó thieän, chaúng nghó aùc, töï taïi voâ ngaïi up to the influence of the secondary evil goïi laø giaûi thoaùt höông—The fourth is the passions, Manas, etc., and the ego—See Taâm liberation-refuge, which is simply your Tính.

Töï Taùnh Thieän: See Töï Taùnh Giôùi. Töï Theä Thoï Giôùi: Töï mình theä nguyeän thoï Töï Taùnh Troáng Khoâng: Svabhava-sunyata giôù i tröôùc baøn thôø Phaät khi khoâng theå thoï Giôùi (skt)—The emptiness of self-nature—See Thaát Ñaøn (Boà Taùt giôùi cuûa Ñaïi Thöøa khi khoâng coù Chuûng Khoâng (2). giôùi sö, cho pheùp töï theä nguyeän tröôùc Ñöùc Phaät Töï Taâm: Svacitta (skt)—Self-mind—One's maø thoï giôùi, song phaûi ñöôïc dieäu töôùng, own mind—One's own heart. thöôøng laø naèm moäng thaáy)—To make the Töï Taâm Trung Sôû Haønh Phaùp Moân: Kyû vows and undertake the commandments oneself before the image of a Buddha (self taâm trung sôû haønh phaùp moân—The method of ordination when unable to obtain ordination the self-realization of truth, the intuitive from the Ordained); however, the person must method of meditation. see auspicious marks, usually in dreams. Töï Taän: Töï vaän—Theo giaùo lyù nhaø Phaät, moät Töï Thieâu: Self-immolation. ngöôøi khoâng theå naøo troán traùnh khoå ñau baèng töï keát lieãu ñôøi mình, cuõng khoâng thoaùt khoûi Töï Thoï Duïng Ñoä: See Baùo Ñoä (1). luaân hoài sanh töû. Theo lôøi Phaät daïy, ñöôïc thaân Töï Thoï Duïng Tam Muoäi: The state of ngöôøi laø khoù, cho neân töï keát lieãu ñôøi mình laø natural balance. töï phí ñi cô hoäi giaùc ngoä—Suicide— Töï Thoï Duïng Thaân: Baùo thaân, moät trong Immolation—Killing oneself—According to boán loaïi thaân (trong Töï Thoï Duïng Thaân, moät Buddhist doctrine, a man cannot avoid vò Phaät töï coù Phaùp Laïc)—Sambhogakaya for suffering by taking his life, nor does

he escape his own enjoyment, one of the four kinds of from the wheel of life by so doing. According kaya. to the Buddha's teaching, to obtain one's life is Töi Thoï Phaùp Laïc: The dharma-delights a difficult; therefore, taking one's life is a waste Buddha enjoy in the above state. of opportunity of enlightenment. Töi Thuù: To confess. Töi Taäp: Self-taught. Töi Thuaät: To relate—To narrate—To tell. Töi Taâm: Svacetas (skt)—Mind-only—One's Töi Thuûy: From the beginning. own mind. Töi Thöông Caûm: Self-pity. Töi Taâm Tòch Tònh: Complete stillness of Töi Tieän: At one's convenience—Without the mind. asking for permission. Töi Thaân Di Ñaø Duy Taâm Tònh Ñoä: Mình Töi Tin: To have self-confidence—To be sure chính laø Phaät Di Ñaø, taâm mình chính laø Tònh of oneself. Ñoä. Nhöùt thieát duy taâm taïo, ngoaøi taâm ra Töi Tính: See Töi Taùnh. khoâng coù vaïn höõu, khoâng coù Phaät vaø cuõng khoâng coù Tònh Ñoä. Chính vì theá maø Di Ñaø laø Töi Toân: To respect oneself. Di Ñaø töi taâm, Tònh Ñoä laø Tònh Ñoä töi taâm— Töi Traùch: To blame (reproach) oneself. Myself is Amitabha, my mind is the Pure Land. Töi Traàm: To drown oneself. All things are but the one mind, so that outside Töi Trí: Svabuddhi (skt)—Own intelligence—existing beings, there is no Buddha and no Nhôø vaøo trí tueä cuûa chính mình, vò Boà Taùt gaây Pure Land. Thus Amitabha is the Amitabha neân moät söï chuyeån bieán trong truù xöù thaâm saâu within and the Pure Land is the Pure Land of nhaát cuûa ngaøi, nôi maø taäp khí xöa cuõ cuûa ngaøi the mind. ñöôïc tích taäp—By means of his own Töi Thaân Töi Phaät: Thaân mình chính laø intelligence the Bodhisattva causes a Phaät—One's own body is Buddha. revolution in his inmost abode where his Töi Theä Giôùi: See Töi Theä Thoï Giôùi. former memory is stored.

Töi Trò: Self-government—Autonomy. considered the "alpha" and root of all Töi Troïng: To respect oneself—Self-respect. sounds and words. 3) Chöõ "töi" trong Maät Toâng coøn coù nghóa laø Töi Trôï: To help oneself. "chuûng töû" coù söùc maïnh treân vaät maø noù Töi Tu: To mend one's way. lieân heä tôùi: "Word" among the esoteric Töi Tu Taäp Ñeå Loaïi Tröø Nhöõng Ganh Buddhists is the "bija" or "seed-word" Gheùt, Saân Haän vaø Vò Kyû: Train oneself to possessing power through the object with eliminate hatred, anger and selfishness. which it is associated. Töi Tuùc: Self-sufficient. Töi Vaän: See Töi Töû. Töi Tuyeät: To destroy oneself. Töi Vieän: Monastery ground and buildings—A Töi Tö Duy: To think for self. monastery. Töi Töù: Pravarana (skt). Töi Vöông: Lôøi giôùi thieäu maø Ngaøi Trí Nhaát 1) Phoùng tuùng tuøy yù: To follow one's own Ñaïi Sö ñaõ vieát trong kinh Phaùp Hoa. Phaàn giôùi bent. thieäu chia laøm ba phaàn—The introduction by 2) Chaám döùt kyø kieát haï an cö: The end of Chih-I to the Lotus Sutra. Introductions are restraint, following the period of retreat. divided into three parts: Töi Töù Nhaät: Ngaøy cuoái cuøng trong kyø kieát 1) Töïa: Noùi veà lyù do maø Phaät thuyeát kinh— haï an cö—The last day of the annual retreat. The first relating to the reason for the Töi Töû: To take one's own life—To commit sutra. suicide—To kill oneself. 2) Chính: Phaàn thöù hai noùi veà phöông caùch— Töi Töôùng: Svalaksana (skt). The second to its methods. 3) Löu Thoâng: Phaàn thöù ba noùi veà lòch söû 1) Töi töôùng hay tính ñaëc thuø hay nhöõng theo sau ñoù cuûa boä kinh—The third to its töôùng traïng ñaëc thuø phaân bieät loaïi hieän

subsequent history. höõu vôùi caùc loaïi khaùc, ví duï, vaät chaát coù nhöõng ñaëc tính rieâng cuûa noù khaùc vôùi taâm, Töï Xeùt: To judge oneself. vaø taâm coù nhöõng ñaëc tính rieâng cuûa noù Töï Xeùt Caên Taùnh Vaø Sôû Thích Cuûa khaùc vôùi vaät chaát, vaân vaân: Individuality, Mình: To judge oneself and to consider one's or individual marks which distinguish one own capacities and preferences. class of beings from another; for instance, Töï Xöng: To give oneself a title. matter has its own characteristics as Töï YÙ: To do something of one's own accord distinguished from mind, and mind from (account). matter, etc. Töøa Töïa: Pretty much the same—Pretty near. 2) "Töï Töôùng" ñoái laïi vôùi "Coäng Töôùng"— Töïa: Preface—Foreword. Individuality—Particular—Personal as contrast with general or common. Töïa Hoà: As if—As though. ** For more information, please see Nhò Töùc: Töôùng. (A) Nghóa—Meanings: Töï Töôùng Töï Nghóa: 1) Choïc töùc—To vex—To irritate. 1) Chöõ vaø nghóa: Word-form and word- 2) Ñau töùc—To be oppressed. meaning. 3) Ñoàng hoøa khoâng chia caùch: United 2) Maät Toâng coù loái giaûi thích khaùc, khoâng together. theo moät phöông phaùp naøo: Differentiated 4) Baát Nhò: Identical or not two. by the esoteric sect for its own ends, being 5) Baát Ly: Not separate, inseparable 6) Hôi thôû: Breath—To breathe.

7) Lôïi töùc: Interest. Töùc Höõu Töùc Khoâng: Taát caû caùc phaùp höõu 8) Nghæ ngôi: To rest—To stop—To settle— vi töï taùnh voán laø khoâng (chöù khoâng phaûi bò To cease. hoaïi dieät môùi thaønh "khoâng")—All things, or 9) Töùc thò: Phieàn naõo töùc thò Boà Ñeà, sanh töû phenomena, are identical with the void, or the töùc thò Nieát Baøn—It resembles noumenon (not waiting until they are implication, i.e. the afflictions or passions destroyed to become void). imply, or are, bodhi; births and deaths Töùc Khoå: Chaám döùt khoå ñau—To cease or to imply, or are, nirvana. put an end to suffering. (B) Loaïi—Categories: Toâng Thieân Thai coù ba Töùc Khoâng Töùc Giaû Töùc Trung: Ba pheùp ñònh nghóa—T'ien-T'ai has three quaùn "Töùc Khoâng Töùc Giaû Töùc Trung" cuûa definitions. toâng Thieân Thai—According to the T'ien-T'ai 1) Caùi "töùc" cuûa hai vaät töông hôïp, nhö phieàn sect, all things are void, or noumenal, are naõo hôïp vôùi Boà Ñeà, moät thöù laø töôùng, moät phenomenal, are medial. thöù laø taùnh, hai caùi khoâng taùch rôøi nhau ** For more information, please see Tam ñöôïc; noùi caùch khaùc, ngoaøi phieàn naõo Quaùn. khoâng coù Boà Ñeà: The union, or unity, of Töùc Kî Giaø Di: Sakrdagamin (skt)—Coøn goïi two things, i.e. the passions and laø Töùc Kî Ñaø Giaø Meâ hay Tö Ñaø Haøm—Quaû enlightenment, the former being taken as vò thöù nhì trong töù Thaùnh quaû, baäc chæ moät laàn the form (töôùng), the latter spirit (taùnh), taùi sanh tröôùc khi nhaäp nieát baøn—The second which two are inseparable; in other words, of the four degrees of saintliness. He who is to apart from the subjugation of the passions reborn only once before entering nirvana. there is no enlightenment. 2) Caùi "töùc" cuûa hai maët ñoái nhau, tröôùc vaø Töù c Ly: sau khoâng theå taùch rôøi (töø maët meâ maø noùi 1) Söï vaø lyù khoâng hai laø "töùc"—Phenomenon thì laø phieàn naõo, thuaän ôû phaùp tính laø boà and noumenon are identical and ñeà nieát baøn): Back and front are agreeable. inseparable. 2) Söï vaø lyù sai bieät laø "ly"—Phenomenon 3) Caùi "töùc"

ñöông theå toaøn thò, nhö soùng vaø and noumenon are different and nöôùc (chæ laø söï khaùc nhau cuûa söï nhìn thaáy disagreeable. giöõa thöïc trí vaø voïng tình): Substance and Töù c Mình: Annoyed. quality, i.e. water and wave. Töùc Ngöïc: To feel tightness across the Töùc Anh AÙch: Very vexed. chest—To have some weight on one's chest. Töùc Böïc: Irritated—Angry—Vexed. Töùc Nöôùc Vôõ Bôø: Everything has its day. Töùc Cöôøi: Funny. Töùc OÙi Maùu: Very angry. Töùc Ñaéc: Ñaéc quaû töùc thì, nhö laø vaõng sanh Töùc Phi: Gioáng vaø khaùc nhau—Identity and Tònh Ñoä—Immediately to obtain, i.e. rebirth in difference. the Pure Land, or new birth here and now. Töùc Phuï: Daughter-in-law. Töùc Giaän: See Töùc Böïc. Töùc Söï Nhi Chaân: Söï vaø lyù voán khoâng hai Töùc Hoùa: Chaám döùt coâng vieäc chuyeån hoùa (ôû söï töôùng noâng caïn ñaõ coù ñaày ñuû caùi chaân lyù chuùng sanh vaø nhaäp nieát baøn, nhö Ñöùc Phaät saâu saéc vaø huyeàn dieäu), nhö nöôùc vaø soùng—ngaøy xöa—To cease the transforming and Approximates to the same meaning that enter nirvana as did the Buddha. phenomena are identical with reality, i.e. water and wave.

Töùc Söï Töùc Lyù: Söï gioáng nhau giöõa söï vaø Töùc Taâm Töùc Phaät: The identity of mind lyù, nhö thaân khoâng lìa taâm—The identity of and Buddha—Mind is Buddha—The highest phenomena with their underlying principle, i.e. doctrine of Mahayana—See Töùc Taâm Thò spirit and body are a unity. Phaät. Töùc Tai: Pheùp tieâu tröø caùc tai öông cuûa thieân Töùc Thaân: Giaùo thuyeát cuûa Chaân Ngoân toâng bieán ñòa dò, binh hoûa, ñoùi khaùt, beänh taät, hay cho raèng "thaân töùc Phaät," noùi caùch khaùc, khoâng nhöõng baát haïnh cuûa caù nhaân—To cause chæ töùc taâm töùc Phaät, maø coøn laø töùc thaân töùc calamities to cease, for which the esoteric sect Phaät nöõa—The doctrine of the Shingon sect uses magical formulae, especially for illness, that the body is also Buddha; in other words or personal misfortune. Buddha is not only "mind," but also "body." Töùc Tai Phaùp: Moät trong boán pheùp tu cuûa Töùc Thaân Thaønh Phaät: Töùc Thaân Boà Ñeà— toâng Chaân Ngoân ñeå ngaên chaën tai öông—One Theo Chaân Ngoân toâng, töùc thaân töùc Phaät hay of the four methods or kinds of altar-worship of töùc thaân thaønh Phaät (thuoäc nôi caùi söï), trong the Shingon sect, to cause to cease khi toâng Thieân Thai laïi cho raèng "töùc taâm töùc calamities—See Töù Chuûng Ñaøn Phaùp. Phaät" laø tuøy thuoäc nôi caùi lyù—According to the Töùc Taâm: Shingon sect, the body is to consciously 1) Duy taâm hay vaïn höõu duy taâm, khoâng theå become Buddha by Yoga practices; while the lìa taâm—Of the mind, mental, i.e. all T'ien-T'ai believed that all things are mental, things are mental, and are not apart from and are not apart from mind. mind. Töùc Thì: See Töùc Thôøi. 2) Döøng taâm laïi, khoâng cho noù tieáp tuïc laøm Töùc Thôøi: Immediately—At once—Right taâm vieân yù maõ nöõa: To set the heart at away. rest, not allowing it to wander about. Töùc Trung: Töùc Trung bao goàm caû "khoâng" 3) Töø duøng ñeå chæ ñeä töû: A disciple. vaø "giaû"—The "via media" is that which lies Töùc Taâm Nieäm Phaät: Nieäm hoaëc nhôù töôûng between or embraces both the void (noumenal) ñeán hoàng danh Phaät A Di Ñaø trong taâm. Ngay and the phenomenal. luùc ñoù taâm mình laø Tònh Ñoä—To remember or Töùc Töø:

Tieáng Phaïn laø Sa Di, ngöôøi môùi nhaäp to call upon Amitabha within the heart. At that vaøo Phaät Moân, phaûi deïp yeân moïi tình caûm theá moment, one's mind identifies with the tuïc ñeå ñem loøng töø teá ñoä nhaân sanh—At rest Buddha's (Pure Land). and kind, an old translation of Sramana, one Töùc Taâm Thaønh Phaät: See Töùc Taâm Thò who has entered into the life of rest and Phaät. showed loving-kindness to all. Töùc Taâm Thò Phaät: Töùc Taâm Thaønh Phaät— Töùc Töôùng Töùc Taâm: Giaùo thuyeát cuûa Tònh Töùc Taâm Töùc Phaät—Phaùp toái thöôïng thöøa cuûa Ñoä Toâng, caû hai thöù töôùng vaø taâm khoâng theå Ñaïi Thöøa Giaùo, taâm naøy laø Phaät naøy. Hình taùch rôøi, taùch rôøi töï thaân thì khoâng bao giôø coù thöùc tieâu cöïc laø "Phi Taâm Phi Phaät" hay ngoaøi Tònh Ñoä (Tònh Ñoä hình töôùng cuõng laø Tònh Ñoä taâm khoâng coù Phaät—Mind here and now is trong taâm)—A doctrine of the Pure Land, both Buddha—The identity of mind and Buddha, form and mind are identical, i.e. the Pure Land the highest doctrine of Mahayana. The as a place is identical with the Pure Land in negative form is "No mind no Buddha," or the mind or heart. apart from mind there is no Buddha; and all the Töùc Vò: To ascend (come to) the throne. living are of the one mind. Töng: To bounce. Töng Boác: To flatter.

Töng Tiu: To cherish. moät chuû tröông hoãn hôïp giöõa caùc heä thoáng Töøng Phaàn: Partly. suy lyù ñoái laäp. Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Töøng Traûi: Experienced. Phaät Giaùo, Phaät giaùo Tieåu Thöøa thoâng Töôùc: thöôøng thoûa maõn vôùi phaân tích vaø ít khi 1) Nhai: To chew. thieân veà dung hôïp. Traùi laïi, Ñaïi Thöøa 2) Töôùc ñoaït: To deprive of—To strip—To thöôøng thieân veà hoã töông ñoái ñaõi giöõa hai take away—To seize. yù nieäm töông phaûn. Neáu phe naày nhaän Töôùc Ñoaït: See Töôùc (2). quan ñieåm cuûa rieâng mình vaø phe kia giöõ Töôùc Laïp: Nhai saùp, yù noùi voâ vò—Chewing chaët cuûa rieâng hoï, keát quaû ñöông nhieân seõ wax, tasteless. chia reû nhau. Ñaây laø ñieàu xaõy ra trong Töôi: Fresh. tröôøng phaùi Tieåu Thöøa. Ñaïi Thöøa Phaät Töôi Cöôøi: Smiling. giaùo daïy raèng phaûi hoøa ñoàng laäp tröôøng Töôi Tænh: To brighten someone's face. cuûa rieâng mình vôùi laäp tröôøng cuûa keû Töôi Toát: Fine—Fresh. khaùc, phaûi hoã töông dung hôïp nhöõng laäp tröôøng ñoái laäp, ñeå thaáy nhöõng laäp tröôøng Töôùi: To sprinkle—To spray—To water. naày hôïp nhaát toaøn veïn—The word for Töông AÙi: To love one another. "Reciprocal Identification" is more Töông Ñaõi: Giaùo thuyeát noùi veà töï vaø tha ñoái literally "mutual" and "regarding," that is ñaõi vôùi nhau, nhôø ñoù maø toàn taïi, nhö hình nhôø "mutually viewing from each other's coù ba caïnh maø thaønh hình tam giaùc, saéc caûnh point," "mutual identification," which is as ñoái ñaõi vôùi nhaõn caên maø thaønh saéc caûnh, nhaõn much as to say and "exchange of views." caên ñoái vôùi saéc caûnh maø thaønh nhaõn caên, ngaén It is indispensable to bring about a ñoái vôùi daøi maø thaønh ngaén, daøi ñoái vôùi ngaén reconciliation of conflicting opinions or maø thaønh daøi—The doctrine of mutual effect a syncretism among opposing dependence or relativity of all things for their speculative systems. According to Prof. existence, i.e., the triangle depends on its three Junjiro Takakusu in The Essentials of lines, the eye on things having color and form, Buddhist Philosophy, Hinayana Buddhism long or short—To be in agreement. is

generally satisfied with analysis and Töông Ñaúng: Equipollent. rarely inclined to synthesis. The Töông Ñoái: Relative—Opposite— Mahayana, on the other hand, is generally Opposed—In comparison. much inclined to the reciprocal Töông Ñoái (Nguyeân Lyù): The Principle of identification of two conflicting ideas. If Reciprocal Identification. one party adheres to his own idea while (A) Nghóa cuûa chöõ "Töông Ñoái"—The the other party insists on his own, a meaning of the word "Reciprocal separation will be the natural result. This Identification." is what happens in the Hinayana. The 1) Chöõ "Töông Ñoái" theo nghóa ñen laø hoã Mahayana teaches that one should put töông ñoái ñaõi, nghóa laø 'quan ñieåm hoã one's own idea aside for a moment and töông laãn nhau, 'hoã töông ñoàng nhaát,' identify one's own position with that of the cuõng y nhö noùi 'trao ñoåi caùc quan ñieåm,' other party, thus mutually synthesizing the chöù khoâng taùch rieâng töøng caùi ñeå thöïc opposed positions. The both parties will hieän moät cuoäc giaûi hoøa veà nhöõng quan find themselves perfectly united. ñieåm töông phaûn hay ñeå gaây hieäu quaû neân

2) Chöõ "töông ñoái" ôû ñaây theo nghóa ñen laø bôûi taát caû nhaân duyeân thì hieän töôïng laø hoã töông ñoái ñaõi, nghóa laø "quan ñieåm hoã tuyeät ñoái—According to the Madhyamaka töông laãn nhau," "hoã töông ñoàng nhaát" philosophy, phenomena have no cuõng y nhö noùi "trao ñoåi caùc quan ñieåm." independent, substantial reality of their Khoâng taùch rieâng töøng caùi ñeå thöïc hieän own. Relativity or dependence is the main cuoäc hoøa giaûi veà nhöõng quan ñieåm töông characteristic of phenomena, and that phaûn hay ñeå gaây hieäu quaû neân moät chuû which is relative is not really the highest tröông hoãn hôïp giöõa nhöõng heä thoáng suy sense of the word. The Absolute is the lyù ñoái laäp. Thöïc teá, ngaønh tö töôûng naày ñaõ reality of the appearances. The Absolute coù coâng lôùn taùi laäp yù nieäm bao dung and the world are not two different sets of nguyeân thuûy ñaõ ñöôïc khai thò trong giaùo reality posited against each other. phaùp cuûa Ñöùc Phaät nhöng haàu nhö maát Phenomena viewed as relative, as haún trong nhieàu boä phaùi Tieåu Thöøa, chuùng governed by causes and conditions laø keát quaû cuûa nhöõng dò bieät veà tö töôûng: constitute the world, and viewed as free of The word for "reciprocal identification" is all conditions are the Absolute. more literally "mutual" and "regarding," (B) Ba caùch minh chöùng cho nhöõng lyù do cuûa that is, "mutually viewing from each söï hoøa ñoàng cuûa nhöõng quan ñieåm ñoái other's point," "mutual identification," laäp—Three reasons which justify the which is as much as to say an "exchange identification of opposing views: of views." It is indispensable to bring 1) Ñoàng nhaát trong hình thöùc hai yeáu toá khaùc about a reconciliation of conflicting bieät keát hôïp nhau ñeå thaønh moät nhaát theå: opinions or to effect a syncretism among Identity in form as two different elements opposing speculative systems. This trend combining to form unity—Ñoàng nhaát taùnh of thought, in fact, served greatly to phaûi coù vì hai thaønh toá rieâng bieät ñöôïc hôïp restore the original idea of tolerance thaønh moät, nhö ñoàng ñoû vaø keõm ñöôïc pha which was revealed in the Buddha's troän vôùi nhau ñeå taïo thaønh moät hôïp kim laø teaching but was almost entirely lost in the ñoàng. Lyù ñoàng nhaát trong hình thöùc naày laø various Schools

of Hinayana which loái giaûi thích chung cho taát caû caùc tröôøng resulted from differences of opinion. phaùi cuûa Phaät Giaùo—Identity is assumed 3) Theo Trieát Hoïc Trung Quaùn, töông ñoái laø because two distinct factors are united into nhöõng hieän töôïng khoâng coù thöïc taïi ñoäc one as copper and zinc are mixed together laäp hay thöïc theå cuûa chính chuùng. Töông from one alloy, bronze. This identity in ñoái taùnh hoaëc söï tuøy thuoäc laø nhöõng ñaëc form is the explanation common to all taùnh chuû yeáu cuûa hieän töôïng, vaø, moät vaät Buddhist schools. laø töông ñoái thì khoâng phaûi laø 'thaät,' hieåu 2) Ñoàng nhaát trong baûn theå coù nhieàu goùc theo yù nghóa cao nhaát cuûa chöõ naày. Tuyeät caïnh ñoái laäp: Identity in substance ñoái laø thöïc taïi cuûa nhöõng hieän töôïng. although there may be opposing angles—Tuyeät ñoái vaø theá giôùi khoâng phaûi laø hai Ñoàng nhaát taùnh phaûi coù vì saáp vaø ngöõa coù nhoùm thöïc taïi khaùc nhau ñaët ôû vò trí ñoái theå coi nhö khaùc nhau, nhöng trong thöïc teá khaùng nhau. Khi hieän töôïng ñöôïc coi laø chuùng chæ laø moät. Coù nhöõng quan ñieåm ñoái töông ñoái, chòu söï chi phoái cuûa nhöõng laäp nhö laø maët tröôùc vaø maët sau cuûa cuøng nhaân duyeân vaø nhöõng ñieàu kieän caáu thaønh moät ngoâi nhaø. Cuõng vaäy, neáu ñôøi soáng theá giôùi naày thì chuùng laø hieän töôïng; vaø ñöôïc nhìn töø quan ñieåm meâ hoaëc, thì noù laø khi hieän töôïng ñöôïc coi laø phi haïn ñònh ñôøi soáng; nhöng neáu noù ñöôïc nhìn töø quan

ñieåm giaùc ngoä thì noù laø nieát baøn. Caû hai conflicting opinions or in creating thöïc ra chæ laø moät. Moät vaøi tröôøng phaùi sympathy among opposing parties. Ñaïi Thöøa chuû tröông loái giaûi thích veà ñoàng Through one or more of these methods nhaát trong baûn theå naày—Identity is diversity can be brought to union, and assumed because one's front and one's illusory existence is synthesized with the back may appear differently but in reality enlightened life. Such ideas as seeing they are one. There are opposing views as noumenon in phenomenon, regarding are the front and back of the same house. motion as calm or calm as motion, In the same way, if life is looked at from identifying action and inaction, purity and an illusioned view, it is life, but, if it is impurity, perfection and imperfection, one looked at from an enlightened view, it is and many, the particular and the general, nirvana.The two views are simply refer to permanence and impermanence, are all one thing. Some Mahayana schools hold attainable by this theory. It is one of the this explanation of identity in substance. most important ideas of Mahayana and is 3) Ñoàng nhaát trong hình thöùc vaø baûn theå nhö indispensable for a clear understanding of nöôùc vaø soùng hay "Hieän Töôïng Luaän": the Buddhist doctrine as taught in the Identity in form and substance as water Mahayana. and wave or phenomenology—Ñoàng nhaát 2) Söï öùng duïng quan troïng nhaát cuûa hoïc taùnh phaûi coù, vì raèng toaøn dieän thöïc theå laø thuyeát naày laø nhaém tôùi choã ñoàng nhaát cuûa caùi moät toaøn veïn, nhö nöôùc vaø soùng, toaøn ñôøi soáng, sinh töû vaø Nieát Baøn. Baûn thaân theå cuûa nöôùc ñöôïc bieåu hieän nhö laø soùng: ñôøi soáng laø Nieát Baøn cuõng nhö nöôùc vôùi Identity is assumed because the whole soùng laø moät. Ñôøi soáng laø caùi naày thì Nieát entity is entirely one, as water and wave, Baøn laø caùi khoâng

ñôøi soáng kia. Neáu ñaït tôùi the whole of water being manifested as Nieát Baøn ngay trong söï soáng, ñôøi soáng trôû wave. thaønh laø moät vôùi Nieát Baøn, nhöng chæ ñaït (C) Söï öùng duïng cuûa Nguyeân Lyù Töông Ñoái— trong taâm vì thaân vaãn hieän höõu. Nhöng The applications of the Reciprocal Theory: Nieát Baøn toaøn veïn hay troïn veïn ñöôïc ñaït 1) Hoã töông ñoái ñaõi baèng caùch töï huûy dieät, ñeán khi cheát. Söï dieät taän cuûa thaân xaùc laø khi ñöôïc theå hieän, coù giaù trò thöïc tieån lôùn ñieàu kieän taát yeáu cuûa Nieát Baøn toaøn veïn, san baèng nhöõng quan ñieåm töông phaûn cuõng nhö söï döøng laëng cuûa soùng chung hay taïo neân thieän caûm giöõa nhöõng phe cuoäc nôi tónh laëng toaøn veïn cuûa nöôùc: The phaùi ñoái nghòch. Baèng vaøo moät, hay nhieàu most important application of this doctrine hôn, trong soá caùc phöông phaùp naày, dò bieät concerns the identification of life and tính coù theå ñöa ñeán lieân hieäp, vaø cuoäc ñôøi Nirvana. Life itself is Nirvana, just as moäng aûo ñöôïc dung hôïp vôùi ñôøi soáng giaùc water and wave are identical. Life is one ngoä. Nhöõng yù töôûng nhö noùi: nhìn baûn theå thing and Nirvana is another lifeless thing. trong hieän töôïng, coi ñoäng nhö tónh vaø tónh If one attains Nirvana while yet living, life nhö ñoäng, ñoàng nhaát vaø voâ haønh, tònh vaø becomes identified with Nirvana but only baát tònh, toaøn vaø baát toaøn, moät vaø nhieàu, in the sense of a state of mind because the rieâng vaø chung, thöôøng vaø voâ thöôøng, taát body still exists. But perfect or complete caû ñeàu coù theå ñaït ñöôïc baèng lyù thuyeát Nirvana is attained at death. The naày: Reciprocal identification by mutual extinction of the body is the perfect self-negation, when realized, has a great Nirvana, just as the cessation of the wave practical value in smoothing out

results in the perfect quiescence of the Töông Tuïc: Samtati (skt)—söï noái tieáp khoâng water. ngöøng nghæ—Continuity—Nhaân quaû laàn löôït Töông Ñoàng: A striking parallel—Equal. noái tieáp nhau khoâng döùt—Continuity, Töông Ñoàng Gaàn Guûi: Close especially of cause and effect. correspondence Töông Tuïc Giaû: Moät trong tam giaû cuûa Töông Ñöông: Equivalent. Thaønh Thöïc Luaän. Heát thaûy caùc phaùp höõu vi Töông Giao: To have relations. ñeàu do nhaân quaû töông tuïc, ñoù chæ laø giaû höõu, chöù khoâng coù thöïc theå—Illusory ideas Töông Hoå: Hoå töông—Mutual—Reciprocal. continuously succeed one another producing Töông Hôïp: Compatible. other illusory ideas, one of the three Töông Keá Töïu Keá: Chieán ñaáu baèng caùch hypotheses of the Satya-siddhi-sastra. duøng vuõ khí hay möu moâ cuûa chính keû thuø— ** For more information, please see Tam Giaû. To fight the enemy with his own weapon (use Töông Tuïc Phaân Bieät: Sambandhavikalpa the enemy's tactics). (skt)—Phaân bieät veà söï tuøy thuoäc— Töông Kieán: To meet. Discrimination as to dependence. Töông Kính: Mutual respect. Töông Tuïc Taâm: YÙ nghó khoâng giaùn ñoaïn— Töông Lai: Future. A continuous mind, or unceasing thought. Töông Ngoä: To meet. Töông Tuïc Thöùc: Theo Khôûi Tín Luaän, Töông Nhaäp: Söï hoøa troän cuûa söï vaät, maø töông tuïc thöùc laø thöùc khoâng bao giôø maát khoâng töông phaûn nhau, gioáng nhö nhieàu aùnh nghieäp quaù khöù, hoaëc khoâng bao giôø khoâng ñeøn hoøa laãn vaøo nhau (ñoái vôùi chö phaùp tuy coù laøm thaønh thuïc caùc nghieäp aáy—According to sai bieät khaùc nhau veà hình thöùc, nhöng nghóa the

Awakening of Faith, the continuity- luoân vieân dung voâ ngaïi)—Mutual entry; the consciousness is a consciousness which never blending of things, i.e. the common light from loses any past karma or fails to mature it. many lamps (dharmas, though different in ** For more information, please see Nguõ Thöùc forms, they're completely similar in (B). meanings). Töông Tuïc Thöôøng: Nodal (skt)—Lieân tuïc Töông Phaûn: In contrast—Opposed— khoâng giaùn ñoaïn, ñoái laïi vôùi baát ñoaïn thöôøng Opposite—To contrast. (lieân tuïc coù giaùn ñoaïn)—Successive Töông Phuø: To coincide—To correspond. continuity, in contrast with uninterrupted Töông Phuøng: To meet. continuity. Töông Quan: Connection—Relation. Töông Tuïc Töôùng: Theo Khôûi Tín Luaän, Töông Quan Maät Thieát: To be closely töông tuïc töôùng laø töôùng thöù hai trong luïc thoâ töôùng, vì phaân bieät hai caûnh thuaän nghòch, interrelated. nhaân ñoù maø khôi leân nhöõng nieäm khoå laïc lieân Töông Taøn: To kill one another. tuïc khoâng döùt—According to the Awakening Töông Teá: To help one another. of Faith, continuity of memory, or sensation, in Töông Thaân: Mutual affection. regard to agreeables or disagreeables, Töông Tôï: Analogy—Similar. remaining through other succeeding sensation. Töông Tri: To know one another. ** For more information, please see Luïc Thoâ Töông Trôï: To help one another. Töôùng. Töông Truyeàn: To pass from one generation Töông Tö: To love one another. to another generation.

Töông Töï: Alike—Like—Similar— matter is just the immaterial, the immaterial is Identical—Attainment-like (this is only a just matter. temporary situation). Töông ÖÙng: Kheá hôïp vôùi nhau— Töông Töï Giaùc: Correspond—Tally—Agreement—To 1) Ñòa vò Boà Taùt trong tam thaäp vò laø Thaäp correspond to each other—Coincide (in Truï, Thaäp Haønh vaø Thaäp Hoài Höôùng, ñaõ accord) with. phaùt ra trí tueä gioáng nhö chaân trí ñeå cheá 1) Duïc Ngaát Ña: Kheá Hôïp (nhö söï töông öùng phuïc phieàn naõo—The approximate giöõa taâm vaø taâm sôû)—Union of the tally. enlightenment which in the ten grounds, or 2) Du Giaø hay Du Kyø: Kheá Lyù (thu nhieáp chö stages or periods in Bodhisattva-wisdom, phaùp)—One agreeing or unting with the ten necessary activities of a Bodhisattva, other. ten kinds of dedications expounded by the Töông ÖÙng A Caáp Ma: Samyuktagama Buddha of past, present and future (skt)—Taïp A Haøm—Miscelaneous Agamas— approximates to perfect enlightenment by See Agama in sanskrit/Pali-Vietnamese the subjection of all illusion—See Thaäp Section. Haïnh, Thaäp Truï in Vietnamese-English Töông ÖÙng Nhaân: Moät trong luïc nhaân. Taâm Section, and Ten Kinds of Dedications vöông laø nhaân maø khôûi leân taâm sôû, coi taâm sôû Expounded By The Buddha of Past, laø nhaân maø khôûi leân taâm vöông (ví bæ thöû töông Present, and Future in English- öùng neân goïi laø töông öùng nhaân)— Vietnamese Section. Corresponding or mutual causation, i.e. mind, 2) Loaïi thöù hai trong Töù Giaùc ñaõ noùi trong or mental conditions causing mentation. One of Khôûi Tín Luaän: The second of the four the six causes. intelligences or apprehensions mentioned **For more information, please see Luïc Nhaân. in the Awakening of Faith—See Töù Giaùc. Töông ÖÙng Phaùp: Teân goïi khaùc cuûa Taâm vaø Töông Töï Töùc Phaät: Töông Töï Töùc— Taâm Sôû. Moät khoái taâm vaø taâm sôû

ñoàng thôøi Töông Töï Phaät—Moät trong saùu giai ñoaïn phaùt khôûi daäy hay söï töông öùng giöõa taâm vaø nhöõng trieån leân Phaät cuûa Boà Taùt theo Thieân Thai döõ kieän tinh thaàn tuøy thuoäc vaøo nguõ quan, lyù Vieân Giaùo, ñoái laïi vôùi Luïc Vò trong Bieät luaän, tieán trình, thôøi gian vaø ñoái töôïng—The Giaùo—Identity of the Individual and Buddha— correspondence of mind with mental data Similarity in form with the Buddha, one of the dependent on five correspondences. six forms or stages of Bodhisattva 1) Sôû Y Bình Ñaúng: Taâm vöông y theo nhaõn developments as defined in T'ien-T'ai Perfect caên thì taâm sôû cuõng y theo nhaõn caên, cuõng or Final Teaching, in contrast with the ordinary hieåu roõ thanh saéc—The correspondence six developments as found in the among the senses. Differentiated or Separated School. 2) Sôû Duyeân Bình Ñaúng: Taâm vöông duyeân ** For more information, please see Luïc Töùc vôùi thanh caûnh thì taâm sôû cuõng duyeân vôùi Phaät and Luïc Vò. thanh caûnh, maø lyù luaän—The Töông Töùc: Söï töông töùc cuûa vaïn höõu, nhö correspondence among reasoning. soùng töùc laø nöôùc, nöôùc töùc laø soùng, hay saéc töùc 3) Haønh Töôùng Bình Ñaúng: Taâm vöông hieãu laø khoâng khoâng töùc laø saéc (hai göông chieáu roõ thanh saéc thì taâm sôû cuõng hieãu roõ thanh vaøo nhau vaø hoøa nhaäp vaøo nhau thì khoâng phaûi saéc (tieán trình cuûa taâm vöông vaø taâm laø töông töùc)—Phenomenal identity, i.e. the sôû)—The correspondence among the wave is water and water is the wave; or process.

4) Thôøi Bình Ñaúng: Taâm vöông khôûi daäy luùc Luaän—The greatness of potentialities, or naøo thì taâm sôû cuõng khôûi daäy luùc aáy—The attributes of the Tathagata, one of the three correspondence among the time. great characteristics mentioned in the 5) Söï Bình Ñaúng: Theå cuûa taâm vöông laø moät Awakening of Faith. thì theå cuûa taâm sôû cuõng laø moät—The ** For more information, please see Tam Ñaïi. correspondence among the object. Töôùng Haûo: Laksana-vyanjana (skt). Töông ÖÙng Phöôïc: Moät trong nhò phöôïc, 1) Töôùng: Marks. taâm bò caùc phieàn naõo hay heä phöôïc cuûa aûo a) Daáu hieäu kieát töôøng lôùn: Larger signs. voïng laøm môø phaûn öùng cuûa taâm tröôùc nhöõng b) 32 töôùng toát cuûa Phaät: The thirty two good döõ kieän cao caáp—The bond of illusion which marks. hinders the response of mind to the higher 2) Haûo: Good signs data, one of the two kinds of bond. a) Daáu hieäu nhoû aùm chæ kieát töôøng: Small Töông ÖÙng Toâng: Du Giaø, teân khaùc cuûa signs or marks that please. toâng Chaân Ngoân. Toâng naày duøng yù chæ tam b) 80 haûo töôùng cuûa Nhö Lai—Eighty good maät töông öùng cuûa thaân khaåu yù (giöõa Thaày troø, signs on the physical body of Buddha. Phaät vaø ñeä töû)—Yoga, the sect of mutual 3) Treân Baùo Thaân Phaät coù 84.000 haûo töôùng: response between the man and his object of The marks on a Buddha's sambhogakaya worship, resulting in correspondence in body, number 84,000. mouth, and mind, i.e. deed, word, and thought; ** For more information, please see Tam it is a term for the Shingon school. Thaä p Nhò Haûo Töôùng Cuûa Phaät. Töông Vi Nhaân: Saéc sinh nhaân, nhöng gaëp Töôùng Khoâng: Yeáu toá khoâng cuûa töôùng. trôû ngaïi neân khoâng sinh ñöôïc, moät trong naêm Giaùo thuyeát cho raèng vaïn höõu giai khoâng, ñoái nhaân—Mutually opposing causes, one of the laïi vôùi Tieåu Thöøa cho raèng chæ coù

caùi “ngaõ” five causes. môùi laø khoâng—Forms of things are unreal— ** For more information, please see Nguõ Forms are temporary names—The unreality of Nhaân, and Thaäp Nhaân Thaäp Quaû in form—The doctrine that phenomena have no Vietnamese-English Section. reality in themselves, in contrast with that of Töôùng: Lakkhanam (p)—Lakshana (skt). Hinayana which only held that the ego had no 1) Bieåu hieän beân ngoaøi cuûa söï vaät: External reality. appearance, the appearance of things. Töôùng Luaân: Luaân Töôùng—Chæ cöûu luaân 2) Bieåu töôïng: Symbol. hay chín voøng troøn ñaët treân ñænh thaùp—The 3) Daáu hieäu hay töôùng hay töôùng traïng cuûa sign or form of wheels, i.e. the nine-wheels or söï vaät: Distinctive mark or sign. circles at the top of a pagoda. 4) Ñaëc tính: Characteristic. Töôùng Löôõi Roäng Daøi: Long and broad ** For more information, please see Tam Thaäp tongue. Nhò Haûo Töôùng Cuûa Phaät, and Töù Töôùng. Töôùng Maïo: Sign—Mark—Appearance—Töôùng Chuùng Sanh: Mark of sentient Physiognomy and countenance. beings (to see all things as real). Töôùng Maïo Ñoan Trang Xinh Ñeïp: Well- Töôùng Danh Nguõ Phaùp: Five categories of formed features. forms and names—See Nguõ Phaùp (A). Töôùng Ngaõ: Mark of self—See self as real. Töôùng Ñaïi: Töôùng laø ñöùc töôùng, chæ theå chaân Töôùng Nhôn: Mark of others—See beings as nhö coù ñuû ñöùc tính voâ löôïng voâ bieân, moät trong real. “Tam Ñaïi” ñöôïc noùi ñeán trong Khôûi Tín

Töôùng Phaàn: Moät trong töù phaàn taâm phaùp. a) Thaân khoâng beänh naëng: Body is not Taâm theå bieán laøm caûnh töôùng sôû duyeân (taát caû burdened with major illnesses. chæ laø khaùch quan thu nhieáp trong taâm lyù b) Khôûi nieäm laønh, sanh loøng hoøa dieäu, taâm hoïc)—A form, an idea, a mental eject, one of vui veû voâ tö, öa vieäc phöôùc ñöùc: Give rise the four parts of function of cognition. to good and wholesome thoughts, have ** For more information, please see Töù Phaàn, peace and happiness, enjoy practicing and Töù Phaàn Phaùp Töôùng (A) in meritorious and virtuous deeds. Vietnamese-English Section. c) Ít söï noùi phoâ, nghó ñeán cha meï, vôï con: Töôùng Phuôïc: Bò caûnh töôùng cuûa luïc traàn There is little boasting, thinking of mother, troùi buoäc laøm cho taâm khoâng ñöôïc töï taïi—To father, spouse, and children. be bound by externals (by six gunas or objects d) Ñoái vôùi caùc vieäc laønh hay döõ, taâm phaân of sensation). bieät roõ raøng khoâng laàm laãn: With regard to good and evil, their minds are capable of Töôùng Sanh Dieät: Mark of birht and death. discriminating clearly. Töôùng Soá: Physionomist—Fortune-teller— e) Sanh loøng tònh tín, thænh Tam Baûo ñeán ñoái Psychic—Diviner. dieän quy-y: Give rise to pure faith, Töôùng Taùnh: Form and nature— requesting the Triple Jewels to be present Phenomenon and noumenon. to take refuge. Töôùng Theá Gian: Mundane marks. f) Con trai, con gaùi ñeàu ñem loøng thöông Töôùng Thoï Giaû: Mark of life-span—To see meán vaø gaàn guõi xem nhö vieäc thöôøng: life-after-life as real. Sons and daughters are near and adore Töôùng Toâng: See Phaùp Töôùng Toâng. them just as before without showing Töôùng Traïng Baùo Tröôùc Khi Saép Laâm indifference. Chung: Trong Kinh Ñaïi Baûo Tích, ngaøi Baït g) Tai muoán nghe teân hoï cuûa anh chò em vaø baïn beø: Ears are fond of hearing the Ñaø La Baø Leâ thöa vôùi Phaät raèng: “Baïch Theá names of brothers, sisters, and friends. Toân, moät chuùng sanh khi coøn

ñang mang thaân h) Taâm chaùnh tröïc khoâng dua nònh: tieàn höõu, luùc saép laâm chung coù nhöõng töôùng Remaining dignified and having integrity traïng naøo baùo tröôùc seõ sanh veà nôi aùc ñaïo?" instead of being petty and a sycophant. Ñöùc Theá Toân daïy nhö sau—In the Great Heap i) Roõ bieát baïn beø giuùp ñôõ mình, khi thaáy baø Sutra, Venerable Batda Labale asked the con ñeán saên soùc thôøi sanh loøng vui möøng: Buddha: "Dear Lokanatha! A sentient being Clearly recognize helping friends, when who still has the antecedent existence body, is seeing family members take care of them, about to pass away, what characteristics will they are happy and contented. be present?" The Buddha taught the j) Daën doø, phoù thaùc laïi caùc coâng vieäc cho followings: thaân quyeán roài töø bieät maø ñi: Advise and (A) Sanh veà nôi Thieän Ñaïo—To be reborn to give responsibilities to loved ones before the wholesome realms: making the last goodbye. 1) Sanh laïi coõi ngöôøi—To be reborn in the 2) Sanh leân coõi trôøi—To be reborn in human realm: Moät ngöôøi ñöôïc sanh laïi coõi Heaven: Moät ngöôøi khi saép laâm chung, ngöôøi, khi saép laâm chung, seõ coù nhöõng ñöôïc sanh leân coõi trôøi, seõ coù nhöõng töôùng töôùng traïng sau ñaây—A person is to be traïng sau ñaây—A person is to be reborn in reborn in the human realm, when nearing Heaven, when nearing death, will have death, will exhibit the following signs and the following signs and characteristics: characteristics:

a) Sanh loøng thöông xoùt tha nhaân: Having listen to anyone with good and wholesome compassion for others. advice. b) Phaùt khôûi taâm laønh: Give rise to a c) Öa thích muøi caù thòt: Derives joy from the wholesome mind. smell of fish and meat. c) Loøng thöôøng vui veû: Often happy and d) Quyeán luyeán vôi con, ñaém ñuoái khoâng boû: contented. Attached to spouse and children, unable to d) Chaùnh nieäm hieän ra: Proper thoughts are let go. apparent. e) Caùc ngoùn tay chaân ñeàu co quaép laïi: All e) Ñoái vôùi tieàn cuûa, vôi con, khoâng coøn tham fingers and toes are bent together. luyeán: No longer having greed and f) Caû mình toaùt moà hoâi: The entire body is attachment for money, possessions, filled with perspiration. spouse, children, etc. g) Khoùe mieäng chaûy ra nöôùc: Saliva running f) Ñoâi maét coù veû trong saùng: The eyes are out of mouth. clear and shiny. h) Tieáng noùi khoø kheø khoâng roõ raát khoù nghe: g) Ngöôùc maét nhìn leân khoâng trung mæm Voice is rugged and unclear, very difficult cöôøi, hoaëc tai nghe tieáng thieân nhaïc, maét to hear. troâng thaáy caûnh trôøi: Eyes staring into i) Mieäng thöôøng ngaäm ñoà aên: Mouth often space, smiling, ears hearing heavenly holding food. music or eyes seeing heavenly landscape. 2) Ñoïa vaøo ngaï quyû—Condemned to the h) Thaân khoâng hoâi haùm: Body does not emit Hungry Ghost Realm: Ngöôøi saép bò ñoïa odor. vaøo loaøi ngaï quyû seõ coù nhöõng töôùng traïng i) Soáng muõi ngay thaúng, khoâng xieân xeïo: sau ñaây—A person who is about to be Nose-bridge remains straight without any condemned to the Hungry Ghost Realm crookedness. will have the following signs and j) Loøng khoâng giaän döõ: Mind does not charateristics: exhibit hate and resentment. a) Thaân mình noùng nhö löûa: Body is hot like (B) Sanh veà nôi AÙc Ñaïo—To be condemned fire. to the evil paths: b) Löôõi luoân luoân lieám moâi: Tongue is 1) Ñoïa vaøo loaøi suùc sanh—Condemned to constantly licking lips. the Animal Realm: Ngöôøi bò ñoïa vaøo

loaøi c) Thöôøng caûm thaáy ñoùi khaùt, öa noùi ñeán caùc suùc sanh, tröôùc khi laâm chung seõ coù nhöõng vieäc aên uoáng: Often feels thirsty and töôùng traïng sau ñaây—A person is about to hungry, prefers to talk about drinking and be condemned to the animal realm, when eating. nearing death, the following signs and d) Mieäng haû ra chôù khoâng ngaäm laïi: Mouth is characteristics will be present: always open and not closed. a) Thaân mang beänh naëng, taâm meâ môø taùn e) Tham tieác tieàn cuûa, daây döa khoù cheát, laøm loaïn nhö ôû trong maây muø: Body is khoå gia quyeán: Greed and regret over loss burdened with great sicknesses, mind of money and possessions, death is drifts in and out of consciousness similar to prolonged causing sufferings to family and being in dark clouds. friends. b) Sôï nghe caùc danh hieäu Phaät, khoâng chòu f) Maét thöôøng môû lôùn leân chôù khoâng chòu nghe ai khuyeân baûo ñieàu laønh: Afraid of nhaém laïi: Eyes are often wide-open, hearing the names of Buddhas, refusing to refusing to close them.

g) Ñoâi maét khoâ khan nhö maét chim goã: Eyes k) Maét beân traùi hay ñoäng ñaäy: The eye on are dry similar to a wooden bird. the left often twitching. h) Khoâng coù tieåu tieän, nhöng ñaïi tieän thì l) Soáng muõi xieâng xeïo: The nose-bridge is nhieàu: Do not urinate frequently but crooked. defecation is often. m) Goùt chaân vaø ñaàu goái luoân luoân run raãy: i) Ñaàu goái beân maët laïnh tröôùc: Right knee is Constant tremors of the heels and knees. the first part of the body to get cold. n) Thaáy aùc tuôùng hieän ra, veû maët sôï seät, j) Tay beân maët thöôøng naém laïi, tieâu bieåu cho khoâng noùi ñöôïc, thaûng thoát keâu la lôùn laø loøng tham lam boûn xeûn: The right hand is coù ma quyû hieän: Seeing various evil held together tightly, illustrating greed and images, facial expressions full with terror, frugality. unable to speak, suddenly screaming k) Luùc taét hôi, hai maét vaãn môû: When saying that there are demons and spirits breathing ceases, the eyes remain open. appearing in the room. 3) Ñoïa vaøo Ñòa Nguïc—Condemned to the o) Taâm hoàn roái loaïn: Mind and spirit are Hell Realm: Ngöôøi naøo saép söûa bò ñoïa vaøo totally disturbed. ñòa nguïc seõ coù nhöõng töôùng traïng sau p) Caû mình laïnh giaù, tay naém laïi, thaân theå ñaây—A person who is about to be cöùng ñô: The entire body is frozen, hands condemned to the Hell realm will have the held tightly, body becomes immovable. following signs and charateristics: Töôùng Trí: Trí nöông vaøo söï töôùng theá a) Nhìn ngoù thaân quyeán baèng con maét giaän gian—Knowledge derived from phenomena. gheùt: Looking at family and friends with ** For more information, please see Nhò hatred and anger. Chuûng Trí and Nhò Trí. b) Hai tay ñöa leân quôø quaïng trong choán hö Töôùng Töôûng Caâu Tuyeät Toâng: Moät trong khoâng: The two hands are often flinging in möôøi toâng do ngaøi Hieàn Thuû cuûa toâng Hoa space. Nghieâm laäp ra (töôùng laø caûnh sôû duyeân, töôûng c) Ñi ñaïi tieåu tieän ngay treân choã naèm maø laø taâm naêng duyeân), noùi roõ toâng chæ yeáu phaùp khoâng töï hay bieát: Urinate and defecate in laø döùt heát taâm caûnh, ñoán ngoä lyù tính—One of bed without any awareness. the ten schools, as classified by Hsien-Shou of d) Thaân thöôøng coù muøi hoâi haùm: Body often Hua-Yen, which sought to eliminate wreaks foul odors. phenomena and thought about them, in favour e) Naèm uùp maët xuoáng hoaëc che

daáu maët of intuition. maøy: Lying face down or covering and Töôùng Trí: Knowledge dervied from hiding the face. phenomena. f) Hai maét ñoû ngaàu: Two eyes are red. Töôùng Vi Dieäu Cuûa Phaät: Subtle aspect of g) Naèm co quaép vaø nghieâng veà beân traùi: the Buddha. Lying in fetal position leaning to the left. h) Caùc loùng xöông ñau nhöùc: Bones and Töôùng Voâ Taùnh: Moät trong tam voâ taùnh. joints ache. Vaïn höõu khoâng thöïc, nhö loâng ruøa söøng thoû i) Thieän tri thöùc duø coù chæ baûo hoï cuõng (laáy bieán keá sôû chaáp maø baøn luaän lyù khoâng thì khoâng tuøy thuaän: Even when the good caùi töôùng do taâm tính toaùn cho laø coù thöïc ngaõ knowledgeable advisor teaches them, they thöïc phaùp, goïi laø bieán keá sôû chaáp tính)— refuse to follow. Unreal in phenomena, i.e. turtle-hair or j) Ñoâi maét nhaém nghieàn chôù khoâng môû: rabbit's horn; the unreality of phenomena, one Eyes close tightly and refusing to open. of the three kinds of unreality.

Töôøng: temple with the same design as Töôøng Long 1) Am töôøng: To know thoroughly. stupa. 2) Böùc töôøng: Wall. Töôøng Nguyeät: Thaùng kieát töôøng— 3) Kieát töôøng: Felicitous. Felicitous month, an anniversary. Töôøng Long: Teân cuûa moät ngoâi thaùp coå, toïa Töôøng Quang Chieáu Khoan: Zen Master laïc treân nuùi Ngoïc Sôn, phöôøng Vaïn Sôn, thò xaõ Töôøng Quang Chieáu Khoan (1741-1830)— Ñoà Sôn, caùch thaønh phoá Haûi Phoøng chöøng 13 Thieàn sö Töôøng Quang, ngöôøi Vieät Nam, queâ daäm. Döôùi thôøi nhaø Lyù, laàn ñaàu tieân Töôøng ôû Haø Noäi. Luùc thieáu thôøi, ngaøi xuaát gia vôùi Long ñöôïc xaây nhö moät ngoâi thaùp noåi tieáng. Hoøa Thöôïng Kim Lieân ôû chuøa Vaân Trai. Ngaøy Theo Ñaïi Nam Nhaát Thoáng Chí, thaùp ñöôïc xaây ngaøy ngaøi duïng coâng tu haønh khoå haïnh. Ngaøi vaøo naêm 1058 vaø coù chín taàng. Vaøo thaùng hai laáy Luïc ñoä laøm tieâu chuaån tu haønh cho chö naêm 1058, vua ngöï ra Ba Loä ñeå thaêm vieáng Taêng Ni. Ngaøi khuyeán taán Taêng Ni giaûng kinh thaùp. Vaøo naêm 1059, vua ñaët teân thaùp laø noùi phaùp vaø boá thí ñoä ñôøi. Haàu heát cuoäc ñôøi Töôøng Long (coù nghóa laø ñaõ ñöôïc vua nhìn taän ngaøi hoaèng phaùp taïi mieàn Baéc Vieät Nam. Ngaøi maét). Vaøo naêm 1258, Töôøng Long ñöôïc truøng thò tòch naêm 1830, thoï 70 tuoåi—A Vietnamese tu, sau ñoù bò taøn phaù döôùi thôøi nhaø Minh ñoâ hoä. Zen master from Hanoi. At young age, he left Sau khi ñaát nöôùc ñoäc laäp, vua Leâ Thaùi Toå ra home and became a disciple of Most leänh xaây laïi thaùp Töôøng Long, nhöng sau ñoù Venerable Kim Lieân at Vaân Trai Temple in laïi bò taøn phaù. Naêm 1804, chaùnh quyeàn ñòa Hanoi. Everyday, he focused on ascetic phöông döôùi thôøi nhaø Nguyeãn laáy gaïch töø practicing. He considered the six paramitas as nhöõng böùc töôøng ñoå naùt cuûa thaùp Töôøng Long cultivation standards for monks and nuns. He ñeå xaây thaønh Traán Haûi Döông. Maõi ñeán naêm always encouraged monks and nuns to practice 1990 Töôøng Long môùi ñöôïc xaây caát laïi nhö dharma preaching and almsgiving to save moät ngoâi chuøa, nhöng kieán truùc vaãn giöõ gioáng sentient beings. He spent most of his life to nhö thaùp Töôøng Long tröôùc kia—Name of a expand the Buddha Dharma in North Vietnam. famous ancient stupa, located on Mount Ngoïc He passed away in 1830, at the age of 70. Sôn in Vaïn Sôn quarter, Ñoà Sôn town, about Töôøng Taän: Clearly and thoroughly. 13 miles from Haûi Phoøng

City. During the Ly Töôøng Thaûo: Loaïi coû kieát töôøng, thöù coû maø dynasty, Töôøng Long was first built as a Ñöùc Phaät duøng laøm toïa cuï ñeå ngoài thieàn khi famous stupa. According to “Ñaïi Nam Nhaát Ngaøi thaønh ñaïo—The felicitous herb, or grass, Thoáng Chí,” the stupa was built in 1058 and that on which the Buddha sat when he attained had nine storeys. In february 1058, the King enlightenment. arrived at Ba Loä to pay a visit to the stupa. In Töôøng Thoaïi: Kieát töôøng—Auspicious. 1059, the King named it Töôøng Long (means it Töôøng Thuaät: To (Relate—Narrate—Tell) had been seen by the King). It was rebuilt in clearly. 1258, then destroyed in the fifteenth century during the Ming’s invasion. After the Töôøng Trình: To report clearly. independence, King Leâ Thaùi Toå ordered to Töôøng Vaân: Teân cuûa moät ngoâi chuøa coå ôû rebuild it. Then the stupa was in ruin again. In Hueá, Trung Vieät. Nguyeân thuûy, Töôøng Vaân laø 1804, the local government under the Nguyeãn teân cuûa moät ngoâi thaûo am ôû vuøng nuùi tröôùc dynasty took all the bricks out of the ruined chuøa Töø Hieáu do Hoøa Thöôïng Taùnh Khoaùt walls of Töôøng Long stupa to build Traán Haûi hieäu Hueä Caûnh taïo döïng laøm nôi hö döôõng vaøo Döông citadel. It was rebuilt again in 1990 as a naêm 1850. Nôi ñaây nhaø thô Tuøng Thieän Vöông Mieân Thaåm thöôøng lui tôùi cuøng sö ñaøm ñaïo.

Cuõng trong thôøi gian naày, treân vò trí chuøa Töôûng AÙi: Tö töôûng daãn ñeán tham aùi— Töôøng Vaân ngaøy nay, ñaõ coù chuøa Töø Quang do Thought of and desire for, thought leading to Hoøa Thöôïng Nhaát Chôn truï trì. Ñeán naêm 1881, desire. ñaïi sö ñaõ dôøi thaûo am Töôøng Vaân veà hôïp nhaát Töôûng Dieät: Samjnanirodha (skt)—Cessation vôùi chuøa Töø Quang, laáy teân laø chuøa Töôøng of thought. Vaân, xaây töôøng, lôïp ngoùi, vôùi söï tín cuùng cuûa Töôûng Ñeán: To think of someone. ñoâng ñaûo ñaøn na tín thí. Naêm 1891, chuøa ñöôïc Töôûng Ñòa Nguïc: Sanjiva (skt)—Teân khaùc truøng tu laàn nöõa. Laàn truøng tu môùi ñaây nhaát laø cuûa Ñaúng Hoaït Ñòa Nguïc, nôi toäi nhaân bò khoå vaøo naêm 1972, duø ñöôïc kieán thieát baèng vaät sôû böùc baùch sinh ra coù yù töôûng ñaõ cheát, nhöng lieäu môùi nhöng chuøa vaãn giöõ ñöôïc neùt coå kính. nhôø gioù laïnh thoåi leân neân soáng laïi—The Qui moâ chuøa goàm naêm daõy nhaø keát caáu theo resurrecting hell—See Ñòa Nguïc (A) (a) (1). hình chöõ khaåu—Name of an ancient temple in Hueá, Central Vietnam. Originally, Töôøng Vaân Töôûng Ñieân Ñaûo: Moät trong tam ñieân ñaûo, was the name of a thatched worship house in phaøm phu ñoái vôùi luïc traàn maø suy töôûng ñieân the neighboring hilly region in front of Töø ñaûo roài sinh ra caùc loaïi phieàn naõo—One of the Hieáu temple. It was built in 1850 by Zen three subversions, inverted thoughts or master Taùnh Khoaùt Hueä Caûnh for his old-age perceptions, i.e. the illusion of regarding the retirement. The famous poet Tuøng Thieän seeming as real. Vöông Mieân Thaåm often came here to have Töôûng Laàm: To delude oneself. talks with the host monk. During the same Töôûng Leä: To reward and to encourage. period of time, there had been Töø Quang Töôûng Nhôù: To remember. temple on the site where now Töôøng Vaân Töôûng Nieäm: To think and reflect. temple situated, headed by Most Venerable Töôûng Phi Töôûng: With thought and without Nhaát Chôn. In 1881, the senior monk moved thought. his thatched temple in the mountain to Töø

Töôûng Thaây Ma Môùi Cheát: Meditation on Quang temple and unified them into a the fresh corpse. combined temple with the name Töôøng Vaân. The new temple was solid with walls and tiled Töôûng Thöôûng: To recompense—To roofs thanks to the contributions from a large reward. number of lay Buddhists. In 1891, the temple Töôûng Töôïng: Imagination—To imagine— was rebuilt again. The latest reconstruction To think. took place in 1972. Though modern Töôûng Uaån: Sanjna (skt)—Moät trong naêm construction materials were used, the ancient uaån—The aggregate of perception, one of the look of the temple still remains. The structure five skandhas. consists of five houses located in the shape of ** For more information, please see Nguõ Uaån. the Chinese character “Khaåu.” Töôûng Voïng: To hope. Töôûng: Töôïng: 1) Suy töôûng: Vitakka (p)—To meditate—To 1) Hình töôïng: Image—Portrait. reflect—To think—To imagine—See Tö 2) Töông töï: Similar—Like— Töôûng. Resemblance—Semblance. 2) Töôûng raèng: To expect. 3) Töôïng hình: To form. 3) Töôûng uaån: Sanna (p)—Samjna (skt)— 4) Voi: Gaja or Naga (skt)—Tieáng Phaïn laø Perception, a function of mind—See Nguõ Ca Gia, coøn goïi laø Nga Nhaï—Elephant. Uaån. Töôïng AÛnh: Image—Statue.

Töôïng Chuû: Nam Phöông Töôïng Chuû—The Töôïng Maït: Hai thôøi kyø cuoái cuøng cuûa Phaät southern division of India, the Lord of the giaùo—The two final stages of Buddhism—See elephant—See Töù Chuû. Töôïng Phaùp, and Maït Phaùp. Töôïng Ñaàu Sôn: Gayasiras (skt)—Teân cuûa Töôïng Nha: Ngaø voi—Elephant’s tusk— hai ngoïn nuùi ôû hai nôi thuoäc vuøng baéc AÁn Ñoä, Ivory. moät nôi gaàn Boà Ñeà Ñaïo traøng, nôi kia gaàn Töôïng Nha Hoa: Hoa nôû treân ngaø voi (khi soâng Ni Lieân Thieàn—Elephant head mountain, voi nghe saám thì treân ngaø nôû hoa. Kinh Nieát name of two mountains in northern India, one Baøn ñaõ noùi, ví nhö hö khoâng saám thì maây noåi near Gaya, the other said to be near the river leân, treân taát caû ngaø voi ñeàu troå hoa. Neáu khoâng Nairajnana. coù saám ñoäng thì hoa khoâng nôû. Phaät tính cuûa Töôïng Ñoïa Khanh: Hastigarta (skt)—Caùi chuùng sanh laïi cuõng nhö theá)—Ivory flower. hoá taïo neân khi con voi teù xuoáng ñaát, yù noùi khi Töôïng Phaùp: saddharma-pratirupaka (skt)— Ñöùc Phaät Thích Ca neùm con voi cheát maø Ñeà The period of semblance Dharma—Thôøi Baø Ñaït Ña ñaõ boû giöõa ñöôøng ñeå caûn loái Phaät, Töôïng Phaùp keùo daøi 1000 naêm sau thôøi Chaùnh choã ñoù taïo ra moät loã lôùn goïi laø “Töôïng Ñoïa Phaùp. Trong thôøi kyø naày, chö Taêng Ni vaø Phaät Khanh.”—Elephant’s hole, i.e. the hollow töû vaãn tieáp tuïc tu taäp ñuùng theo chaùnh phaùp formed by the elephant’s fall, when maø Ñöùc Phaät ñaõ daïy, vaø vaãn coù theå vaøo ñònh Sakyamuni flung aside a dead elephant put in giôùi maëc duø raát ít ngöôøi giaùc ngoä. Tuy nhieân, his path by Devadatta. trong thôøi gian naày, phaùp nghi giôùi luaät cuûa Töôïng Giaù: Xe voi chôû kinh ñi daàn veà Phaät ñeå laïi bò caùc ma Taêng vaø ngoaïi ñaïo giaûng phöông ñoâng ñeå ví vôùi vieäc Phaät giaùo lan daàn giaûi sai laàm moät caùch coá yù. Tuy coù giaùo lyù, coù veà ñoâng phöông—The elephant chariot, or ngöôøi haønh trì, song raát ít coù ngöôøi chöùng ñaïo. riding forward, i.e. the eastward progress of Moät traêm ngöôøi tu thì coù chöøng baûy taùm ngöôøi Buddhism giaùc ngoä. Theo Kinh Ma Ha Ma Gia, vaøo Töôïng Giaùo: The

teaching by images or khoaûng taùm traêm naêm sau ngaøy Ñöùc Phaät nhaäp symbols. dieät, haøng xuaát gia phaàn nhieàu tham tröôùc Töôïng Goã: Wooden statue. danh lôïi, giaûi ñaõi, buoâng lung taâm taùnh. Ñeán khoaûng chín traêm naêm sau ngaøy Phaät nhaäp Töôïng Hình Vaên Töï: Pictography. dieät, trong giôùi Taêng Ni, phaàn nhieàu laø haïng Töôïng Giaùo: See Töôïng Hoùa (1). noâ tyø boû tuïc xuaát gia. Moät ngaøn naêm sau khi Töôïng Hoùa: Phaät nhaäp dieät, caùc Tyø Kheo nghe noùi 'Baát 1) Toân giaùo cuûa hình töôïng: The religion of Tònh Quaùn' hay pheùp quaùn thaân theå mình vaø the image or symbol, the teaching by chuùng sanh ñeàu khoâng saïch, phaùp "Soå Töùc images or symbols, i.e. Buddhism. Quaùn' hay phaùp quaùn baèng caùch ñeám hôi thôû, 2) See Töôïng Phaùp. buoàn chaùn khoâng thích tu taäp. Vì theá, trong Töôïng Kieân Sôn: Pilusaragiri (skt)—Ngoïn traêm ngaøn ngöôøi tu chæ coù moät ít ngöôøi ñöôïc nuùi phía nam Kapisa, treân ñænh ngoïn nuùi naày vaøo trong chaùnh ñònh. Töø ñoù veà sau laàn laàn vua A Duïc ñaõ cho döïng Thaùp Pilusara—A haøng xuaát gia huûy phaù giôùi luaät, hoaëc uoáng mountain southwest of Kapisa, on the top of röôïu, hoaëc saùt sanh, hoaëc ñem baùn ñoà vaät cuûa which King Asoka erected a stupa, the ngoâi Tam Baûo, hoaëc laøm haïnh baát tònh. Neáu Pilusara-stupa. hoï coù con trai thì cho laøm Taêng, con gaùi thì cho Töôïng Kinh: Hình töôïng vaø kinh ñieån— laøm Ni, ñeå tieáp tuïc möôïn danh cuûa Tam Baûo Images and sutras. maø aên xaøi phung phí vaø thuû lôïi cho rieâng mình. Ñaây laø nhöõng daáu hieäu baùo tröôùc veà thôøi kyø

Maït Phaùp. Tuy vaäy, vaãn coøn moät ít ngöôøi bieát daughter they will let her become a Bhikshuni, giöõ giôùi haïnh, gaéng lo duy trì vaø hoaèng döông so they can continue to steal from and destroy chaùnh giaùo—Dharma Semblance Age—The Buddhism as well as using the good name of Semblance of Law period, or the formal period the Triple Jewels to reap self-benefits. These of Buddhism which lasted 1000 years after the are signs of warning that the Buddha Dharma real period. In this period, Monks, Nuns and is nearing extinction. However, there are still Lay Buddhists still continue to practice some people who know how to uphold the properly the Dharma as the Buddha taught and proper precepts and conducts by diligently are still able to penetrate the spiritual realm of trying to maintain and propagate the proper samadhi even though fewer will attain doctrine. enlightenment. However, in this age, the Töôïng Phaät: Buddha's image—The statue of Buddha's Dharma and precepts left behind are Buddha. destroyed by Evil-monks and Non-Buddhists Töôïng Phaät Ñòa Maãu: The statue of the who disguise themselves as Buddhist monks Earth Mother. and nuns to destroy the teaching by falsely Töôïng Phaät nhaäp Nieát Baøn: The statue of explaining and teaching the Buddha Dharma. Buddha at his Parinirvana. Thus, the Dharma still exists and there are still Töôïng Quaân: Hastikaya (skt)—Ñoaøn quaân cultivators, but very few attain enlightenment. voi trong quaân ñoäi AÁn Ñoä—The elephant corps Only seven or eight out of one hundred of an Indian army. cultivators will attain enlightenment. According to the Mahamaya Sutra, about eight Töôïng Quyù: Thôøi kyø cuoái cuøng cuûa thôøi hundred years after the Buddha's Maha- Töôïng Phaùp—The end of the formal period— Nirvana, the majority of ordained Buddhists

See Töôïng Phaùp. will be greedy for fame and fortune, will be Töôïng Thuûy: Baét ñaàu thôøi kyø Töôïng Phaùp— lazy and not control their minds and The beginning of the formal period—See consciences, lacking of self-mastery. About Töôïng Phaùp. nine hundred years after the Buddha's Maha- Töôïng Toân Quoác: Chæ nöôùc AÁn Ñoä, vì caùc vò Nirvana, in the order of Bhikshus and quoác vöông cuûa xöù naày ñeàu toân quyù loaøi voi— Bhikshunis, the majority will be servants who The elephant honouring country, India. abandon the secular life to become ordained Töôïng Tröng: To symbolize. Buddhists. One thousand years after the Töôïng Tî: Buddha's Maha-Nirvana, when Bhikshus hear Voøi voi: Elephant's trunk. of the practice of 'Envisioning Impurity,' and Maëc aùo caø sa sai caùch (maëc aùo caø sa khoâng the dharma of 'Breathing Meditation,' they nhö kieåu quaán cuûa voøi voi, muoán quaán veà ñaâu will get depressed and disenchanted having thì quaán, maø phaûi ñuùng caùch, goùc phaûi quaán little desire to cultivate. Therefore, in one leân vai traùi vaø buoâng thoûng ra phía sau)—A hundred thousand cultivators, only few will wrong way of wearing a monk's robe. penetrate the proper Meditation State. From Töôïng Vaän: Thôøi kyø töôïng hình hay thôøi vaän that time, gradually those of religious ranks cuûa Töôïng Phaùp—The period of formality, or will destroy the precepts, whether by drinking symbolism—See Töôïng Phaùp. alcohol, killing, selling possessions and Töôïng Vöông: Gajapati (skt)—Lord of belongings of the Triple Jewels, or practicing Elephants. impure conducts. If they have a son, they will Danh hieäu cuûa Ñöùc Phaät Thích Ca Maâu Ni: A let him become a Bhikshu, and if they have a term for Sakyamuni Buddha.

Vò vöông trong huyeàn thoaïi trò vì vuøng phía Tyø Baù Sa: Vipasa (skt)—Teân moät con soâng Nam Dieâm Phuø Ñeà: The fabulous ruler of the trong vuøng Punjab—A river in the Punjab. southern division of the Jambudvipa continent. Tyø Baø: Moät loaïi ñaøn coù daây cuûa Trung Quoác, Töûu: Sura, or Maireya, or Madya (skt)— töïa nhö ñaøn ghi-ta cuûa taây phöông—The P'i- Tieáng Phaïn laø Toá La, nghóa laø röôïu; giôùi thöù P'a, a Chinese stringed musical instrument naêm trong nhaø Phaät caám tín ñoà Taêng tuïc khoâng somewhat resembling a guitar of the West. ñöôïc uoáng röôïu—Wine—Alcoholic liquor; Tyø Baø Sa: Vibhasa (skt)—Ñeà Baø Sa—Tyø Baø forbidden to monks, nuns and lay-people by Thi—Tyø Phaû Sa—Tî Baø Sa—Quaûng the fifth commandment. Thuyeát—Thaéng Thuyeát—Dò Thuyeát (Tyø coù Töûu Löôïng: Capacity to drink wine or nghóa laø "Quaûng, Thaéng, Dò;" Baø Sa coù nghóa alcoholic liquor. laø "Thuyeát")—Vibhasa means option, alternate, wider interpretation, or different explanation—See Tyø Baø Thi. Tyø Baø Sa Luaän: Vibhasa-sastra (skt)—Boä Kinh Luaän do Thi Ñaø Baøn Ni soaïn, ñöôïc ngaøi Taêng Giaø Baït Tröøng dòch sang Hoa ngöõ vaøo

TY khoaûng naêm 383 sau Taây Lòch. Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, coù leõ vaøo theá kyû thöù II sau Taây Lòch, tröôùc hay sau cuoäc kieát taäp kinh ñieån cuûa trieàu ñaïi Ca Saéc Nò Ca, chuùng ta khoâng theå noùi Tyù: Caùnh tay—The arm—Forearm. ñöôïc, moät sôù giaûi vó ñaïi vaø chi li meänh danh Tyù Ña Theá La: Pitasila (skt)—Theo Eitel Tyø Baø Sa Luaän

(Aibhasa-sastra) ñöôïc taäp trong Trung Anh Phaät Hoïc Töø Ñieån, Tyù Ña thaønh döïa treân taùc phaåm cuûa Ca Ña Dieãn Ni Theá La laø moät vöông quoác vaø thaønh phoá coå Töû. Töø ngöõ “Vibhasa” coù nghóa laø “Quaûng trong tænh Sindh, khoaûng 700 daäm veà phía baéc dieãn,” hay nhöõng “Dò kieán,” vaø tieâu ñeà naày toû Adhyavakila, vaø 300 daäm veà phía taây nam cuûa ra raèng nhieàu quan ñieåm cuûa thôøi aáy ñöôïc taäp Avanda; tuy nhieân khoâng ai bieát ñòa ñieåm hôïp vaø pheâ bình chi tieát, vaø moät vaøi quan ñieåm chính xaùc cuûa noù—According to Eitel in The rieâng tö ñöôïc tuyeån choïn vaø ghi cheùp laïi. Muïc Dictionary of Chinese-English Buddhist Terms, ñích chaùnh cuûa luaän Tyø Baø Sa laø löu truyeàn Pitasila, an ancient kingdom and city in the lôøi traàn thuaät chính xaùc cuûa tröôøng phaùi A Tyø province of Sindh, 700 miles north of Ñaøm, töø ñoù tröôøng phaùi naày môùi ñöôïc goïi laø Adhyavakila, 300 miles south-west of Avanda; phaùi Phaân Bieät Thuyeát (Vaibhasika)—A however, exact position is unknown. philosophical treatise by Katyayaniputra, Tyù Xa Chaù: Pisaca (skt)—Moät loaïi quyû—A translated into Chinese by Sanghabhuti around class of demon. 383 A.D. According to Prof. Junjiro Takakusu Tyø Baù Ca: Vipaka (skt). in the Essentials of Buddhist Philosophy, 1) Thuaàn thuïc: Chín muøi—Ripeness— probably in the second century A.D., whether Maturity. before or after the Buddhist Council of King 2) Traïng thaùi thay ñoåi: Change of state. Kaniska’s reign, we cannot tell, a great and 3) Teân khaùc cuûa thöùc thöù taùm: Another name minute commentary named Vibhasa Sastra for the eighth consciousness. was compiled on Katyayaniputra’s work. The word “Vibhasa” means an extreme annotation or various opinions, and this title indicates that

many opinions of the time were gathered and Tyø Baït Da Tö: Smrti-upasthana (skt)—The criticized in detail and that some optional ones four department of memory—See Töù Nieäm were selected and recorded. The main object Xöù. of the Vibhasa commentary was to transmit the Tyø Boá La: Vipula (skt)—See Tyø Phuù La. correct exposition of the Abhidharma School Tyø Caït (Ngaät) La Ma A Ñieät Ña: which has since then come to be called the Vikramaditya (skt). Vaibhasika School. Vöôït qua maët trôøi: Surpassing the sun. Tyø Baø Sa Luaän Sö: Nhöõng vò luaän sö ñeä töû Vò vua ñaõ ñaùnh ñuoåi doøng hoï Sa Ca hay cuûa tröôøng phaùi trung thöïc, maø giaùo thuyeát döïa Scythians, maø trò vì vuøng Baéc AÁn vaøo khoaûng vaøo boä luaän Tyø Ba Sa—The Vaibhasikas were nhöõng naêm 57 tröôùc Taây Lòch—A celebrated the followers of the Realistic school which king who drove out the Sakas, or Scythians, based on the Vibhasa-sastra. and ruled over northern India from 57 B.C. Tyø Baø Thi: Vipasyin (skt)—Teân cuûa vò Phaät Moät vò thí chuû vaø moät aân nhaân cuûa Phaät Giaùo: ñaàu tieân trong baûy vò coå Phaät, maø Ñöùc Thích Vikramaditya, a patron of literature and Ca Maâu Ni laø vò thöù baûy (Thaéng Quan, Chuûng famous benefactor of Buddhism (maybe the Chuûng Quan, Chuûng Chuûng Kieán. Hoài 91 kieáp same person as in (2)). sô tröôùc Hieàn Kieáp, coù vò Phaät teân laø Tyø Baø Tyø Caâu Chæ: Bhrukuti (skt)—Tyø Caâu Tri. Thi)—The first of the seven Buddhas of Chaân maøy ñan laïi vôùi nhau: Knitted brow. antiquity, Sakyamuni being the seventh. Moät trong nhöõng hình thöùc cuûa Quaùn Theá AÂm: ** For more information, please see Thaát

Phaät. One of the forms of Kuan-Yin. Tyø Baø Xa Baø Ñeà: Vibhajyavadins (skt)— Tyø Chæ Ña Baø Ña: Vijitavat (skt). Traû lôøi chi tieát hay Phaân bieät thuyeát— 1) Moät ngöôøi cheá ngöï: A conqueror or one Answerers in detail, interpreted as who has conquered. discriminating explanation, or particularizing. 2) Maët trôøi: The sun. Phaân Bieät Thuyeát Boä: Theo Keith trong Trung Tyø Chieâm Baùt Boå La: Vichavapura (skt)— Anh Phaät Hoïc Töø Ñieån, Tyø Baø Xa Baø Ñeà Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, (Vibhajyacadins) laø tröôøng phaùi cho raèng chaáp Tyø Chieâm Baùt Boå La laø kinh ñoâ coå cuûa xöù nhaän A Tyø Ñaït Ma Luaän Taïng laø hôïp lyù, vì Sindh—According to Eitel in The Dictionary of trong ñoù chöùa caû boä Taïng Pali—According to Chinese-English Buddhist Terms, Keith in The Dictionary of Chinese-English Vichavapura, the ancient capital of Sindh. Buddhist Terms, Vibhajyavadins, a school of Tyø Da Sa: Vyasa (skt). logicians. It is reasonable to accept the view 1) Ngöôøi soaïn thaûo: A compiler. that the Abhidharma-Pitaka, as we have it in 2) Ngöôøi saép xeáp: An arranger. the Pali Canon, is the definite work of this 3) Phaân phoái: To distribute. school. 4) Saép xeáp: To arrange. Tyø Baø Xaù Na: Vipasyana (skt). 5) Teân cuûa moät vò Thaùnh, ngöôøi ñaõ soaïn thaûo Bieän Bieät: Discernment boä kinh Veä Ñaø, ngöôøi ñaõ saùng laäp ra luaän Quaùn: Insight. trieát Vedanta: A sage reputed to be the Chaùnh Kieán: Correct perception, or views. compiler of the vedas and founder of the Tyø Baø Xaù Na-Tyø Baø Xaù Na: Vipasyana-Vedanta philosophy. Vipasyana (skt)—Thorough insight and Tyø Ña Thaâu: Vitasoka (skt)—Teân moät ngöôøi perception. em trai cuûa vua A Duïc—Nam of a younger Tyø Baùt Xaù Na: See Tyø Baø Xaù Na. brother of king Asoka.

Tyø Ñaø: Vedas (skt)—Beà Ñaø—Bì Ñaø—Vi The Dictionary of Chinese-English Ñaø—Kinh Veä Ñaø—Kinh saùch cuûa Baø La Buddhist Terms, Videha is another name Moân—The vedas. for Vaisali and the region near Mathava. Tyø Ñaø La: Vetala (skt)—Meâ Ñaùt La—Moät Tyø Giaù La: Vicara (skt)—Taàm hay traïng thaùi pheùp thaàn chuù döïng töû thi daäy vaø sai ñi gieát taâm trong giai ñoaïn ñaàu thieàn ñònh—Applied ngöôøi (ñaây laø moät thöù thaàn chuù cuûa ngoaïi ñaïo attention, interpreted as pondering, Taây Thoå)—An incantation for raising a corpse investigating; the state of mind in the early and to order it to kill another person (this is an stage of dhyana meditation. heretic incantation). ** For more information, please see Tyø Ñaùt Tyø Ñaøm: Abhidharma (skt)—A Tyø Ñaït Ma. Ca. Tyø Ñaùt Ca: Vitarka (skt)—Theo Keith trong Tyø Giaø La: Vyakarana (skt)—Tyø Da Yeát Laït Trung Anh Phaät Hoïc Töø Ñieån, Tyø Ñaùt Ca coù Nam—Tyø Haø Yeát Lôïi Naõ—Theo Keith trong nghóa laø “Taàm”, hay tìm hieåu moät caùch hôøi Trung Anh Phaät Hoïc Töø Ñieån, Tyø Giaø Na hôït; ñoái laïi vôùi “Tö” coù nghóa laø quan saùt kyõ (Vyakarana) laø Thanh Minh Kyù Luaän, thuoäc löôõng—According to Keith in The Dictionary veà thanh minh trong Nguõ Minh, laø teân goïi of Chinese-English Buddhist Terms, Vitarka chung cuûa tuïc thö ngöõ hoïc; ngöôøi ta noùi ñaàu means initial attention, or cognition in initial tieân moät trieäu baøi ñöôïc truyeàn cho Phaïm application, search, or inquiry; in contrasted Vöông, tieáp theo Ñeá Thích toùm taét laïi thaønh 10 with Spying out, or careful examination. vaïn baøi, sau ñoù Ba Neä Ni Tieân toùm taét

thaønh 8000 baøi. Ba Neä Ni Tieân cuõng soaïn laïi thaønh Tyø Ñaàu Lôïi: Vaidurya (skt). 300 baøi tuïng—Grammatical analysis, 1) Löu Ly, moät trong thaát baûo—Lapis-lazuli, grammar; formal prophecy. According to Keith one of the seven precious things—See in The Dictionary of Chinese-English Buddhist Thaát Baûo. Terms, Vyakarana is a record and discussion to 2) Teân moät ngoïn nuùi gaàn Varanasi: Name of make clear the sound; in other words, a a mountain near Varanasi. grammar, or sutras to reveal right forms of Tyø Ñeâ La: Vikara (skt)—Tyø Khö La—Moät speech; said to have been given first to nöõ quaûn gia cho doøng hoï Thích Ca, ngöôøi coù Brahma in a million stanzas, abridged by Indra raát nhieàu chìa khoùa quanh löng. Baø luyeán aùi to 100,000 by Panini to 8,000, and later coâng vieäc ñeán noãi khoâng coøn ao öôùc ñeán giaùc reduced by him to 300. ngoä nöõa—An old housekeeper with many keys Tyø Ha La: See Vihara in Sanskrit/Pali- round her waist who had charge of the Sakya Vietnamese Section. household, and who loved her things so much that she did not wish to be enlightened. Tyø Ha La Ba La: Viharapala (skt)—Vò hoä phaùp giöõ chuøa—The guardian of a monastery. Tyø Ñeà Ha: Videha (skt)—Phaät Ñeà Ba—Phaát Ö Ñaõi. Tyø Ha La Sa Nhó: Viharasvamin (skt)—Vò 1) Teân goïi taét cuûa Ñoâng Ñaïi Chaâu, naèm veà thí chuû cuûa töï vieän—The patron or bestower of phía ñoâng cuûa nuùi Tu Di: An abbreviation the monastery. for Purvavideha, the continent east of Tyø Kheo: Bhiksu (skt)—Baät Soâ—Böùc Soâ. Mount Meru. (I) Nghóa cuûa Tyø Kheo—The meanings of 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø Bhiksu: Ñieån thì Tyø Ñeà Ha laø moät teân goïi khaùc 1) Tyø coù nghóa laø phaù, kheo nghóa laø phieàn cuûa thaønh Tyø Xaù Leâ vaø vuøng phuï caän naõo. Tyø kheo aùm chæ ngöôøi ñaõ phaù tröø duïc Mathava baây giôø: According to Eitel in voïng phieàn naõo—“Tyø” (Bhi) means

destroy and “Kheo” (ksu) means passions of development that he immediately fears and delusions. Bhiksu means one who delusion. destroys the passions and delusions. c. Phaù aùc: Destroyer of Evil—Ngöôøi duøng trí 2) Ngöôøi thoaùt ly gia ñình, töø boû cuûa caûi vaø hueä chaân chính ñeå quaùn saùt vaø phaù tröø moïi soáng tu theo Phaät. Ngöôøi ñaõ ñöôïc thoï giôùi taät aùc phieàn naõo; ngöôøi chaúng coøn sa ñoïa ñaøn vaø trì giöõ 250 giôùi cuï tuùc—Bhiksu— vaøo voøng aùi kieán nöõa—Someone who has Mendicant—Buddhist monk—A religious broken through evil, someone who mendicant who has left home and observes everything with correct wisdom, renounced—Bhikkhu who left home and someone who has smashed the evil of renounced all possessions in order to sensory afflictions, and does not fall into follow the way of Buddha and who has perceptions molded by desires. become a fully ordained monk. A male ** For more information, please see Nhò member of the Buddhist Sangha who has Chuûng Khaát Só. entered homeless and received full (II) Nhöõng lôøi daïy cuûa Ñöùc Phaät veà Tyø Kheo ordination. A Bhiksu’s life is governed by trong Kinh Phaùp Cuù—The Buddha’s 250 precepts under the most monastic teachings on Bhiksu in the Dharmapada code—Bhiksu is one who destroys the Sutra: passions and delusions. 1) Trong heát thaûy nhô caáu ñoù, voâ minh caáu laø 3) Taát caû chö Tyø Kheo ñeàu phaûi tuøy thuoäc hôn caû. Caùc ngöôi coù tröø heát voâ minh

môùi vaøo cuûa ñaøn na tín thí ñeå soáng tu, khoâng trôû thaønh haøng Tyø Kheo thanh tònh—The coù ngoaïi leä—All Bhiksus must depend on worst taint is ignorance, the greatest taint. alms for living and cultivation, without any Oh! Bhikshu! Cast aside this taint and exception. become taintless (Dharmapada 243). 4) Taát caû chö Tyø Kheo ñeàu thuoäc chuûng töû 2) Ngöôøi naøo nghieâm giöõ thaân taâm, cheá ngöï Thích Ca, doøng hoï cuûa Phaät—All Bhiksus khaéc phuïc raùo rieát, thöôøng tu phaïm haïnh, are Sakya-seeds, offspring of Buddha. khoâng duøng ñao gaäy gia haïi sanh linh, thì 5) Tyø kheo coøn coù nghóa laø ngöôøi ñaõ xuaát chính ngöôøi aáy laø moät Thaùnh Baø la moân, gia, ñaõ ñöôïc giöõ cuï tuùc giôùi. Tyø Kheo coù laø Sa moân, laø Tyø khöu vaäy—He who ba nghóa—Bhiksu still has three meanings: strictly adorned, lived in peace, subdued a. Khaát só: Beggar for food or mendicant— all passions, controlled all senses, ceased Ngöôøi chæ giöõ moät bình baùt ñeå khaát thöïc to injure other beings, is indeed a holy nuoâi thaân, khoâng chaát chöùa tieàn cuûa theá Brahmin, an ascetic, a bhikshu gian—Someone who has just a single (Dharmapada 142). bowl to his name, accumulates nothing (no 3) Chæ mang bình khaát thöïc, ñaâu phaûi laø Tyø worldly money and properties), and relies kheo! Chæ laøm nghi thöùc toân giaùo, cuõng exclusively on asking for alms to supply chaúng Tyø Kheo vaäy!—A man who only the necessities of life. asks others for alms is not a mendicant! b. Boá ma: Frightener of Mara (delusion)— Not even if he has professed the whole Boá Ma laø ngöôøi ñaõ phaùt taâm thoï giôùi, Law (Dharmapada 266). pheùp yeát ma ñaõ thaønh töïu, loaøi yeâu ma 4) Boû thieän vaø boû aùc, chuyeân tu haïnh thanh phieàn naõo phaûi sôï haõi—Someone who has tònh, laáy “bieát” maø ôû ñôøi, môùi thaät laø Tyø accepted the full set of 250 disciplinary Kheo—A man who has transcended both precepts. His karma has reached the level good and evil; who follows the whole code of morality; who lives with understanding

in this world, is indeed called a bhikshu Tyø Kheo Thieän Truï: Bhikshu Good (Dharmapada 267). Dwelling. Tyø Kheo Ñöùc Vaân: Bhikshu cloud of Virtue. Tyø La Naõ Yeát Sa Baø: Viranakacchapa Tyø Kheo Haûi Vaân: Bhikshu Sea Cloud. (skt)—Con ruøa—A tortoise—A turtle. Tyø Kheo Hoäi: Taêng Giaø—Moät hoäi ñoàng goàm Tyø La San Naõ: Virasana (skt)—Theo Eitel ít nhaát laø boán vò Taêng—An authoritative trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø La San assembly of at least four monks. Naõ laø moät vöông quoác coå trong khu Doab giöõa Tyø Kheo Ni: Bhiksuni (skt)—Nöõ tu Phaät soâng Haèng vaø Yamuna, baây giôø laø Karsanah— giaùo, ngöôøi ñaõ gia nhaäp giaùo ñoaøn vaø nguyeän According to Eitel in The Dictionary od trì giöõ 348 hoaëc 364 giôùi Tyø kheo Ni. Ngoaøi ra, Chinese-English Buddhist Terms, Virasana, an Tyø Kheo Ni phaûi luoân vaâng giöõ Baùt Kính ancient kingdom and city in the Doab between Giaùo—Bhiksuni—Nun—A female observer of the Ganges and the Yamuna. The modern all the commandments—A female mendicant Karsanah. who has entered into the order of the Buddha Tyø Lam Baø: Pralamba (skt). and observes the 348 or 364 precepts for nuns. 1) Teân cuûa moät loaïi baïo phong: Name of a In addition, a bhiksuni must always observe strong wind. the eight commanding respect for the monks 2) Teân cuûa moät loaïi La saùt Nöõ: Name of one (Baùt Kính Giaùo). of the

raksasis. Tyø Kheo Ni Baùt Kính Giaùo: Taùm ñieàu maø Tyø Lam Phong: Vairambha (skt). Tyø Kheo Ni phaûi luoân kính troïng moät vò Tyø 1) Moät loaïi gioù lan khaép vuõ truï, khi thoåi ñeán Kheo—Bhiksunis' eight commanding respects ñaâu thì nôi ñoù phaûi tan hoaïi: The great for monks—See Baùt Kính Giaùo. wind which finally scatters the universe. Tyø Kheo Ni Ñaàu Tieân: Ngaøi A Nan ñaõ khaån 2) Ñòa luaân naèm beân treân phong luaân hay khoaûn xin Phaät cho meï laø baø Ma Ha Ba Xaø Ba voøng xoaén cuûa gioù, phong luaân naày laïi Ñeà, cuõng laø dì vaø nhuõ maãu cuûa Ñöùc Phaät, ñöôïc naèm beân döôùi thuûy luaân: The circle of xuaát gia laøm Tyø Kheo Ni ñaàu tieân. Möôøi boán wind under the circle of water on which naêm sau ngaøy Ñöùc Phaät thaønh ñaïo, Ngaøi ñaõ the world rests. nhaän dì cuûa Ngaøi vaø caùc phuï nöõ vaøo giaùo ñoaøn Tyø Laëc: Pitaka (skt)—Moät thuaät ngöõ cuûa toâng ñaàu tieân, nhöng Ngaøi noùi raèng vieäc nhaän ngöôøi Thieân Thai ñeå chæ Taïng Giaùo Tieåu Thöøa—A nöõ vaøo giaùo ñoaøn seõ laøm cho Phaät giaùo giaûm T'ien-T'ai term for the Hinayana Pitaka. maát ñi 500 naêm—Ananda insisted the Buddha Tyø Leâ Da: Virya (skt). to accept his mother, Mahaprajapati, she was 1) Naêng löïc: Strength—Energy. also the Buddha's aunt and step-mother, to be 2) Tinh Taán: Ba la maät thöù tö trong möôøi Ba the first nun to be ordained. In the fourteenth La Maät—Zeal—Pure progress, the fourth years after his enlightenment, the Buddha of the ten paramitas. yielded to persuation and admitted his aunt Tyø Lôïi Sai: Vrksa (skt). and women to his order of religious 1) Caây: A tree. mendicants, but said that the admission of 2) Ngaï quyû: Hungry ghost. women would shorten the period of Buddhism 3) Choù soùi: A wolf. by 500 years. Tyø Loâ Giaù Na Phaät: See Vairocana in Tyø Kheo Ni Giôùi: The nuns' 500 rules—See Sanskrit/Pali-Vietnamese Section. Giôùi Cuï Tuùc. Tyø Lö Xaù Da: See Vairocana in Sanskrit/Pali-Vietnamese Section.

Tyø Löu Ba Xoa: Virupaksa (skt)—Tyø Löu 1) Voâ Caáu: Unsullied—Pure. Laâu Baùt Xoa—Tî Löu Ba A Xoa—Moät trong 2) Teân moät con soâng ôû AÁn Ñoä: Name of a Töù Thieân Vöông, Quaûng Muïc Thieân Vöông river in India. (coù ñoâi maét baát thöôøng, ba maét, maét aùc), hoä trì 3) Phu nhaân cuûa Thaàn Siva: Siva' wife. phöông Taây, coù maøu ñoû—Irregular-eyed, or Tyø Ma La Caät: Vimalakirti (skt)—See three-eyed like Siva, translated wide-eyed, or Vimalakirti and Vimalakirti-Sutra in evil-eyed; one of the four maharajas, guardian Sanskrit/Pali-Vietnamese Section. of the West, lord of nagas, color red. Tyø Ma Töï: Moät töï vieän naèm veà phía Taây cuûa Tyø Löu Ly: Virudhaka (skt). Khotan, nôi maø nhöõng ngöôøi Hung Noâ ñaõ ñöôïc 1) Moät trong Töù Thieân Vöông, hoä trì phöông giaùo hoùa ñeå quay veà vôùi ñaïo Phaät—A Nam, maøu xanh, coøn ñöôïc bieát nhö laø— monastery west of Khotan, where the Huns are One of the four maharajas, guardina of the said to have been converted to Buddhism. South, colour blue, also known as: Tyø Muïc Cuø Sa: Vimuktaghosa (skt)—Tyø a) Löu Ly Vöông: Crystal king. Muïc Ña La—Tieáng cuûa Ñöùc Phaät giaûi thoaùt b) AÙc Sinh Vöông: Ill-born king. khoûi moïi söï sôï haõi—The Buddha's voice of 2) Teân cuûa vua nöôùc Caâu Xaù La (con trai vua liberation from all fear. Ba Tö Naëc), ngöôøi ñaõ tieâu dieät thaønh Ca Tyø Muïc Ña La: See Tyø Muïc Cuø Sa. Tyø La Veä: Name of a king of Kosala (son Tyø Muïc Xoa: Vimoksa (skt)—Tyø Moäc Ñeå— of Prasenajit), destroyer of

Kapilavastu. Tyø Moäc Xoa—Höõu vi Giaûi thoaùt (voâ vi giaûi 3) Teân vua Iksvaku, cha ñeû cuûa boán vò saùng thoaùt laø Moäc Xoa)—Liberation— laäp cuûa thaønh Ca Tyø La Veä: Iksvaku, Emancipation—Deliverance—Salvation. father of the four founders of Kapilavastu. Tyø Na Daï: Luaät—See Vinaya in Tyø Ly Da Teâ Na: Viryasena (skt)—Teân vò Sanskrit/Pali-Vietnamese Section. Thaày cuûa Ngaøi Huyeàn Trang taïi Tònh Xaù Hieàn Tyø Na Daï Ca: Vinayaka (skt)—Tyø Na Da Kieáp—An instructor of Hsuan-Tsang at Ca—Tyø Na Daõ Ca—Pheä Na Daõ Ñaùt Ca—Bhadravihara Thöôøng Tuøy Ma hay Chöôùng Ngaïi Thaàn, mình Tyø Ma: Bhima (skt). ngöôøi muõi voi, laø loaïi aùc quyû thaàn thöôøng gaây 1) Phu nhaân cuûa Durga: A form of Durga, his ra trôû ngaïi hay tai naïn cho con ngöôøi—A wife (the terrible). hinderer, the elephant god or Ganesa; a demon 2) Theo Eitel trong trung Anh Phaät Hoïc Töø with a man's body and elephant's head, which Ñieån, Tyø Ma laø moät thaønh phoá naèm veà places obstacles in the way. phía taây cuûa Khotan, coù moät töôïng Phaät Tyø Na Ñaùt Ca: Vinataka (skt)—Tyø Neâ Tra maø ngöôøi ta noùi ñaõ töï di chuyeån töø Ca—Tyø Na Daï Ca. Udyana—According to Eitel in The 1) See Tyø Na Daï Ca. Dictionary of Chinese-English Buddhist 2) Nuùi thöù saùu trong 7 nuùi Kim Sôn: The Terms, Bhima, a city west of Khotan, sixth of the seven concentric circles possessing a statue of Budha said to have around Mount Meru. transported itself from Udyana. 3) Baát cöù nuùi naøo coù hình daùng gioáng nhö Tyø Ma Chaát Ña: Vimalacitra (skt)—Vua cuûa Nuùi Töôïng Ñaàu: Any mountain loaøi A Tu La, cö nguï nôi ñaùy bieån, cha vôï cuûa resembling an elephant. Trôøi Ñeá Thích—A king of asuras, residing at Tyø Naïi Da: Vinaya (skt). the bottom of the ocean, father of Indra's wife. (A) Nghóa cuûa Tyø Naïi Da—The meanings of Tyø Ma La: Vimala (skt). Vinaya: Giôùi luaät maø Ñöùc Phaät ñaõ giaûng

thuyeát: Ordinances—Moral training; the west and south India to study meditation. He disciplinary rules; the precepts and came to Chang-An in 574 A.D. According to commands of moral asceticism and the Most Venerable Thích Thanh Töø in the monastic discipline, said to have been Vietnamese Zen Masters, after meeting the given by Buddha. Third Patriarch in China, Seng-Ts'an, (B) Taùc duïng cuûa Tyø Naïi Da—The purposes Vinitaruci went to Vietnam to establish a Zen of Vinaya: Sect there. Vinitaruci was the first patriarch of 1) Dieät toäi: Destroying sin. the Vinitaruci Zen Sect in Vietnam. He spent 2) Ñieàu phuïc thaân khaåu yù: Subjugation of almost twenty years to expand Buddhism in deed, word, and thought. Vietnam until he passed away in 594. 3) Ly haønh aùc nghieäp: Separation from evil Tyø Ni Luaät: See Vinaya in Sanskrit/Pali- action. Vietnamese Section. ** For more information, please see Vinaya Tyø Phaät Löôïc: Vaipulya (skt). in Sanskrit/Pali-Vietnamese Section. 1) Phöông Quaûng: Roäng raõi—Large— Tyø Naïi Da Taïng: Vinayapitaka (skt)—Phaàn Spacious—Expanded—Enlarged. thöù hai trong Tam Taïng Kinh Ñieån, ngöôøi ta 2) Kinh Phöông Quaûng—Sutras of an noùi laø ñöôïc soaïn bôûi ngaøi Öu Ba Li—The expanded nature, especially expansion of second portion of the Tripitaka, said to have the doctrine. been compiled by Upali. a) Tieåu Thöøa Phöông Quaûng: Kinh Tröôøng A Tyø Nhaõ Ñeå: Vijnapti (skt)—Thöùc hay söï Haøm—Hinayana Sutras of expansion of

phaân bieät roõ raøng—Knowledge— the doctrine, i.e. the Agama Sutras. Understanding—Information—Report— b) Ñaïi Thöøa Phöông Quaûng: Kinh Hoa Representation. Nghieâm vaø Kinh Phaùp Hoa—Mahayana Tyø Nhaõ Ñeå Ma Ñaùt Thích Ña: Sutras of expansion of the doctrine, i.e. the Vijnaptimatrata (skt)—Duy Thöùc—Reality is Hua-Yen Sutra and the Lotus Sutra. nothing but representations or ideas. Tyø Pheä Giaø: Viveka (skt). ** For more information, please see Tyø Xa 1) Söï bieän bieät hay "thanh bieän"— Na, Thöùc in Vietnamese-English Section, Discrimination, a clear distinction or and Vijnana in Sanskri/Pali-Vietnamese discrimination. Section. 2) Baùt Tyø Pheä Giaø: Bhavaviveka (skt)— Tyø Ni Ña Löu Chi: Vinitaruci (?-594)— Theo Eitel trong Trung Anh Phaät Hoïc Töø Ngaøi goác ngöôøi nam AÁn, sanh tröôûng trong moät Ñieån, Tyø Pheä Giaø (Bhavaviveka) laø moät gia ñình Baø La Moân. Sau khi xuaát gia, ngaøi du ñeä töû cuûa ngaøi Long Thoï lui veà hang ñaù haønh khaép caùc mieàn taây vaø nam AÁn Ñoä ñeå hoïc aån tu chôø Ñöùc Haï sanh Di Laëc— thieàn. Ngaøi ñeán Tröôøng An naêm 574. Theo According to Eitel in The Dictionary of Hoøa Thöôïng Thích Thanh Töø trong Thieàn Sö Chinese-English Buddhist Terms, Vieät Nam, sau khi gaëp vaø ñöôïc Toå Taêng Xaùn Bhavaviveka, a disciple of Nagarjuna, khuyeán taán, ngaøi Tyø Ni Ña Löu Chi ñaõ sang who retired to a rock cavern to await the Vieät Nam, ngaøi laø vò sô toå ñaõ saùng laäp ra doøng coming of Maitreya. thieàn Tyø Ni Ña Löu Chi taïi Vieät Nam. Ngaøi ñaõ Tyø Pheä Löu Ly: Vaidurya (skt)—See Tyø hoaèng hoùa taïi Vieät Nam gaàn hai möôi naêm cho Ñaàu Lôïi (1). ñeán khi thò tòch vaøo naêm 594—He was from Tyø Phuù La: Vipula (skt)—Tyø Boá La. South India, from a Brhamin family. After he joined the Sangha, he travelled all over the

1) Quaûng Ñaïi: Saâu roäng voâ bôø, khoâng theå ño built a temple to him in 753 A.D., since löôøng ñöôïc—Large—Broad—Spacious— which he has been the god of wealth in See Tyø Phaät Löôïc (1). China and guardian at the entrance of 2) Moät ngoïn nuùi gaàn Kusagarapura, trong xöù Buddhist temples. In his right hand he Ma Kieät Ñaø: A mountain near often holds a banner or a lance, in his left Kusagarapura, in Magadha. a pearl or shrine, or a mongoose out of Tyø Sa Moân Nguõ Ñoàng Töû: Naêm söù giaû cuûa whose mouth jewels are pouring; under Tyø Sa Moân—The five messengers of his feet are two demons. Vaisravana. Tyø Sa Naõ: Visana (skt). Tyø Sa Moân Thieân Vöông: Vaisravana (skt). 1) Ñoäc giaùc: The single horn of the 1) Ña Vaên Thieân Vöông, laø moät trong boán vò rhinoceros. Thieân Vöông hoä theá. Vò trôøi naøy coù teân 2) Danh hieäu cuûa Ñoäc Giaùc Phaät: An epithet "Ña Vaên" laø vì ngaøi thöôøng hay baûo hoä for a Pratyeka-buddha. ñaïo traøng cuûa Nhö Lai vaø öa nghe Phaät 3) Duyeân Giaùc: Buddhist Practitioner whose thuyeát phaùp. Maøu vaøng: One of the four aim is his own salvation. Maharajas, guardian of the north, king of Tyø Saùi Ca: Visakha (skt)—Moät trong nhöõng Yaksas, has the title "universal or much quyeán thuoäc cuûa Tyø Sa Moân Thieân Vöông— hearing or learning, said to be so called One of the retinue of vaisravana. because he heard the Buddha's preaching. Tyø Thaáp Baø: Teân cuûa moät loaïi gioù, ngöôøi ta Colour yellow. noùi ñaây laø chuyeån ngöõ Phaïn cuûa Tyø Xaù—A 2) Ñoái vôùi Thai Taïng Maïn Ñoà La thì vò naày ôû wind, said to be a

transliteration of Visva. beân cöûa Baéc: He resided in the north of Tyø Theâ: Vidya (skt). the Garbhadhatu Mandala. 1) Kieán Thöùc: Knowledge—Learning— 3) Ñoái vôùi Kim Cang Taïng Maïn Ñoà La thì vò Philosophy. naày ôû phöông Taây: He resided in the west 2) Khoa Hoïc: Science. of the Vajradhatu Mandala. 3) Minh Chuù: Incantation to get rid of all 4) Tyø Sa Moân Thieân Vöông laø con trai noåi delusion. tieáng cuûa Visravas—Vaisravana was son Tyø Thi Sa: Visesa (skt)—Giaùo thuyeát "Tinh of Visravas, which is from Visru, to be Yeáu Caù Bieät" cuûa tröôøng phaùi Veä Theá Sö, heard of far and wide, celebrated, and ñöôïc saùng laäp bôûi ngaøi Kanada—The doctrine should be understood in this sense. of particular or individual essence, i.e. the 5) Tyø Sa Moân laø vò Dieâm Vöông theo truyeàn nature of the nine fundamental substances; it is thuyeát cuûa AÁn Ñoä, laø vua cuûa loaøi quyû; veà the doctrine of the Vaisesika school of sau naày laø thaàn taøi, ngöï trò phöông Baéc. philosophy founded by Kanada. Huyeàn Trang ñaõ xaây moät ngoâi ñeàn cho Tyø Thuû Yeát Ma: Visvakarman (skt)—Tyø ngaøi vaøo naêm 753 sau Taây Lòch, töø ñoù Thaáp Phöôïc Yeát Ma. ngaøi trôû thaønh oâng Thaàn Taøi cuûa daân 1) Thôï Thuyeàn: Doers—Makers. Trung Quoác vaø hoä phaùp taïi coång vaøo caùc 2) Ñaïi thaàn cuûa Trôøi Ñeá Thích, vò thaàn troâng töï vieän. Tay phaûi caàm phöôùn, tay traùi caàm coi vieäc xaây döïng. Taát caû thôï thuyeàn ôû moät vieân baûo chaâu, döôùi chaân ngaøi coù hai Taây Thieân Truùc ñeàu xem ngaøi laø vò Thaàn con quyû: Vaisravana is Kuvera, or Kubera, baûo hoä: A minister of Indra, and his the Indian Pluto; originally a chief of evil director of works. He is the architect of the spirit, afterwards the god of riches, and universe and patron of artisans. ruler of the northern quarter. Hsuan-Tsang

Tyø Traø: Bhida or Panca-nada (skt)—Theo 1) Loäc Maãu: Con höôu meï—A female Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa gazelle. Giaùo Sö Soothill, Tyø Traø laø teân moät vöông 2) Teân cuûa moät ngöôøi ñaøn baø giaøu coù, vôï cuûa quoác coå laáy teân theo teân kinh ñoâ Tyø Traø maø ngaøi Caáp Coâ Ñoäc, ñaõ cuøng choàng daâng baây giôø thuoäc vuøng Punjab—According to hieán vöôøn Kyø Thoï cho Phaät: Viasakha, Eitel in The Dictionary of Chinese-English name of a wealthy matron who with her Buddhist Terms, Bhida was an ancient husband gave a vihara to Sakyamuni, wife kingdom called after its capital Bhida, the of Anathapindika. present Punjab. Tyø Xaù La: Visala (skt)—Moät vò Thaàn hoä Tyø Xa Maät Ña La: Visvamitra (skt)—Teân phaùp ñaõ baûo hoä töôïng Phaät vaø mang ñeán daâng cuûa moät vò thaày daïy Ñöùc Phaät Thích Ca luùc leân vua Minh Ñeá ñôøi nhaø Haùn—A deity who is coøn nhoû—Name of Sakyamuni's school said to have protected the image of Buddha teacher. brought to Ming-Ti of the Han dynasty. Tyø Xa Na: Vijnana (skt)—Tyø Nhaõ Nam— Tyø Xaù Ly: Vaisali (skt)—Tyø Da Ly-Beà Xaù Lieãu bieät hay söï phaân bieät roõ raøng— Ly—Duy Da—Duy Da Ly—Beà Xaù Leä Daï— Consciousness or intellect—Knowledge— Pheä Xaù Ly—Theo Eitel trong Trung Anh Phaät Perception—Understanding. Hoïc Töø Ñieån, Tyø Xaù Ly laø teân cuûa kinh ñoâ ** For more information, please see Thöùc in nöôùc Quaûng Nghieâm huøng maïnh, moät vöông Vietnamese-English Section, and Vijnana quoác coå ôû Trung AÁn, nôi 700 vò

Hieàn Thaùnh ñaõ in Sanskrit/Pali-Vietnamese Section. keát taäp kinh ñieån laàn thöù hai, baây giôø gaàn Tyø Xaù: Vesa (skt). Bassahar, thuoäc Bihar, phía baéc Patna. Thaønh 1) Cöûa vaøo: Entrance. Tyø Xaù Ly töøng laø thaønh trì Phaät giaùo trong 2) Nhaø: House. nhöõng ngaøy ñaàu. Caùc nhaø haønh höông Trung 3) Trang söùc: Adornment. Hoa nhö Phaùp Hieån vaø Huyeàn Trang, treân 4) Gaùi giang hoà: Prostitute. ñöôøng ñi qua AÁn Ñoä ñaõ gheù laïi Tyø Xaù Ly. 5) Giai caáp noâng daân vaø thöông nhaân ôû AÁn Huyeàn Trang moâ taû thaønh phoá naày traûi roäng Ñoä: The third caste of farmers and traders treân moät dieän tích töø 10 ñeán 12 daäm vuoâng. in India. OÂng vieát raèng beân trong beân ngoaøi vaø khaép nôi xung quanh thaønh phoá, soá ñeàn chuøa nhieàu ñeán Tyø Xaù Da: Picasa (skt)—Ñaïm Tinh Khí Quyû, noãi khoâng sao keå heát. Tieác thay, treân vuøng ñaát loaïi quyû huùt maùu vaø tinh khí—A type of evil naày hieän nay haàu nhö khoâng coøn nhìn thaáy moät god that suck blood and eats phlegm. di tích ñeàn chuøa naøo caû. Taïi Kolhua, caùch Raja Tyø Xaù Chi: Pisaci (skt)—Tyø Xaù Giaù—Nöõ Bisal ko Gadh hai daëm veà phía taây baéc, coù moät quyû—Female sprites, or demons. truï ñaù nguyeân khoái, daân ñòa phöông goïi laø Tyø Xaù Giaù: See Tyø Xaù Chi. Bhimsen, baèng sa thaïch maøi thaät laùng, beân Tyø Xaù Khö: Visakha or Vaisakha (skt)—Moät treân coù moät ñaàu truï hình chuoâng naâng ñôõ moät trong nhöõng choøm sao maø ngöôøi Trung Hoa töôïng sö töû ñöùng treân beä vuoâng. Truï naày cao dieãn dòch laø teân ngoâi sao töø giöõa thaùng thöù hai hôn maët ñaát hieän nay khoaûng 7 meùt, moät ñoaïn ñeán giöõa thaùng thöù ba, teân laø Tröôûng Döôõng— truï daøi bò choân vuøi döôùi ñaát qua doøng thôøi gian. One of the constelations, similar to the third of Nhìn kieåu daùng thì gioáng caùc truï ñaù cuûa vua A the Chinese constellations, the Chinese Duïc, nhöng ñaøo xôùi xung quanh thaân truï thì inpterpret it as from the middle of their second chaúng thaáy moät doøng chöõ naøo cuûa vua A Duïc to the middle of their third month. caû. Tuy nhieân, coù theå xaùc ñònh ñaây laø moät Tyø Xaù Khö Maãu: trong caùc truï ñaù cuûa vua A Duïc maø Huyeàn

Trang ñaõ noùi ñeán taïi Tyø Xaù Ly ngaøy xöa. Daõy Gupta, vaø moät con daáu ñaùng chuù yù, khaéc chöõ daøi caùc caây truï thuoäc quaän Champaran vaø Maurya, thuoäc veà moät tieàn ñoàn tuaàn tra ôû Tyø quaän Muzaffarpur taïi Ramapurva, Xaù Ly—According to Eitel in The Dictionary LauriyaAraraj, Lauriya Nandagadh vaø Kolhua, of Chinese-English Buddhist Terms, Vaisali, ñöôïc xem laø ñaõ ñaùnh daáu caùc chaëng ñöôøng an ancient kingdom and city and the capital the treân con ñöôøng vua A Duïc ñi töø thaønh Hoa Thò powerful Licchavis, where the second synod (Pataliputra) ñeán Laâm Tyø Ni khi oâng leân ngoâi was held with 700 famous learned monks, near ñöôïc 20 naêm. Caùch moät quaûng ngaén veà phía Basarh (Bassahar), in Bihar, north of Patna. nam coù moät hoà nöôùc nhoû, coù teân laø Rama- The city of Vaisali was a stronghold Buddhism kunda, ñaõ ñöôïc Cunningham xaùc ñònh laø hoà khæ in early days. The Chinese pilgrims, i.e., Fa- (Markata-hrada) ngaøy xöa, vaø ngöôøi ta cho Hsien and Hsuan-Tsang, visited Vaisali in the raèng hoà naày do moät baày khæ ñaøo ñeå laáy nöôùc course of their travels. Hsuan-Tsang described cho Ñöùc Phaät duøng. Veà phía taây baéc coù moät goø the city as covering an area of 10

to 12 square ñoáng ñoå naùt, nay chæ coøn cao ñoä 5 meùt vaø döôùi miles. He wrote that, within and without and ñaùy coù ñöôøng kính ñoä 20 meùt, ñöôïc xaùc ñònh laø all around the town of Vaisali, the sacred nhöõng gì coøn laïi cuûa ngoâi thaùp A Duïc maø monuments were so numerous that it was Huyeàn Trang ñaõ noùi ñeán. Treân ñænh goø naày coù difficult to mention them all. Unfortunately, moät ngoâi ñeàn baèng gaïch kieåu môùi beân trong coù the area is now practically denuded of any moät töôïng Phaät thôøi Trung coå. Theo lôøi keå laïi visible remains of religious edifices. At thì Ñöùc Phaät ñaõ ñeán vieáng nôi naày ba laàn khi Kolhua, two miles to the north-west of Raja ngaøi coøn taïi theá. Cuõng theo lôøi keå thì trong moät Bisal ka Gadh, there stands a monolithic, laàn ñeán ñaây, ngaøi ñaõ ñöôïc baày khæ daâng moät locally known as Bhimsen's Lath of highly cheùn maät, söï kieän ñöôïc cho laø moät trong taùm sandstone surmounted by a bell-shaped capital söï kieän lôùn trong ñôøi Ñöùc Phaät. Cuõng taïi nôi that supported by a bell-shaped capital and naày, Ñöùc Phaät ñaõ loan baùo ngaøy saép nhaäp dieät supports on the sedent figure of a lion on a cuûa mình, vaø sau khi ngaøi nhaäp Nieát Baøn, square abacus. It is about 22 feet above ngöôøi xöù Quaûng Nghieâm ñaõ döïng moät baûo represent ground level, a considerable portion thaùp treân phaàn chia xaù lôïi cuûa Ngaøi. Hôn moät having sunk underground in the course of time. traêm naêm sau ngaøy dieät ñoä cuûa Ñöùc Phaät, Nghò In Style it resembles the edict pillars of Asoka, Hoäi Keát Taäp laàn hai ñaõ dieãn ra taïi ñaây. Ñoái but diggings round the shaft have failed to vôùi Kyø Na giaùo thì Tyø Xaù Ly laø nôi sinh ra cuûa reveal any Asokan inscription. Nevertheless, it Mahavira, vò Tirthankara Kyø Na giaùo thöù hai can be identified with one of the Asoka pillars möôi boán. Raja Bisal Ka Gadh ñöôïc xem laø mentioned by Hsuan-Tsang at the site of thaønh luõy cuûa Tyø Xaù Ly. Ñaây laø moät goø ñaát ancient Vaisali. The line of pillars in the lôùn ñöôïc loùt gaïch, cao khoaûng hai meùt röôõi Champaran and Muzaffarpur district, at treân maët baèng, coù chu vi gaàn moät daäm. Luùc Ramapurva, Lauriya Araraj, Lauriya ñaàu ñöôïc bao boïc bôûi moät con möông, thaønh Nandagadh, and Kolhua, is believed to have naày coù loái ra vaøo ôû phía nam baèng con ñöôøng marked the stages of a royal journey from ñaát cao. Caùc cuoäc khai quaät ñaõ laøm loä ra phaàn Pataliputra to Lumbini which Asoka undertook neàn cuûa nhöõng toøa nhaø naèm treân moät maët baèng in the 20th year of his consecration. Nearby to khoâng ñeàu, coù theå coù nieân ñaïi töø thôøi Gupta. the south, there is a small tank, called Rama- Caùc phaùt hieän ñaùng keå laø nhöõng con daáu kunda, identified by Cunningham with the chöùng toû thaønh Tyø Xaù Ly ñaõ töøng laø moät ñaàu ancient Markata-hara or monkey's tank, naõo haønh chaùnh quan troïng trong thôøi kyø believed to have been dug by a colony of

monkeys for the use of the Buddha. To the Tyø Xaù Phuø: Visvabhu (skt)—Tyø Thaáp Baø northwest there is a ruined mound, at present Boä—Tyø Thöù Baø Phuï—Tyø Nhieáp La—Tyø Thöù only 15 feet high and with a diameter of about Sa Phoù—Tyø Nhieáp La—Tyø Xaù Baø. 65 feet at the base, which has been identified 1) Vò Phaät thöù hai trong kieáp thöù 31: The with the remains of the Asoka stupa mentioned second Buddha of the 31st kalpa. by Hsuan-Tsang. On the summit of this mound 2)

Trong Kinh Tröôøng A Haøm, Tyø Xaù Phuø laø stands a modern brick temple enshrining a Ñöùc Phaät thöù 1000 trong kieáp tröôùc, vò medieval image of Buddha. The Buddha is Phaät thöù ba trong baûy vò coå Phaät, baäc ñaõ said to have visited in three times during his hai laàn ñoä ñöôïc 130.000 ngöôøi: Acording life-time. In once of these visits, several to The Long Discourses of the Buddha, monkeys are said to have offered the Buddha a Visvabhu was the last 1,000th Buddha of bowl of honey, an incident mentioned among the preceding kalpa, the third of the Sapta the eight great events in the life of the Buddha. Buddha, who converted on two occasions It was here again that the Buddha announced 130,000 persons. his approaching nirvana, and after the nirvana Tyø Xaù Xa: Pisacah (skt)—Tyø Xaù Giaù—Tyø the Licchavis are said to have errected a stupa Xaù Chi—Loaøi quyû trong hoï Trì Quoác Thieân— over their share of the remains of the Buddha. Demons or goblins in the retinue of A little over a hundred years after the nirvana, Dhrtarastra. the Secon Buddhist Council was held here. To Tyû: Jaina also, Vaisali was equally sacred, being 1) Loå muõi: Ghrana (skt)—Loå muõi laø moät the birth-place of Mahavira, the twenty-fourth trong nguõ caên, cuõng laø moät trong luïc Jaina Tirthankara. The site of Raja Bisal ka thöùc—Nose, one of the five indriyas; the Gadh is believed to represent the citadel of organ of smell; one of the six vijnanas, or Vaisali. It consists of large brick covered perceptions, the sense of smell. mound, about eight feet above the surrounding 2) Maøu tím—Purple—Dark red. level and slightly less than a mile in Tyû Baø Sa: Vibhasa (skt)—See Tyø Baø Sa. circumference. Originally surrounded by a ditch, it was approached by a broad embanked Tyû Caùch Thieàn Sö: Vò thieàn sö maø loå muõi causeway from the south. Excavations have vaø caùc caên khaùc (nguõ caên) ñaõ caét ñöùt khoûi exposed the foundations of old buildings of doøng caûm thoï—Dhyana master with nose and irregular plan which may date back to the other organs shut off from sensation. Gupta period. Besides, the most interesting Tyû Caên: Loå muõi—The organ of smell. finds consist of a large number of clay seals. Tyû Coâ: Vò nöõ Thaàn truù nguï nôi haàm phaån— The official seals indicate the Vaisali was an The goddess of the cesspool. important administrative headquarters in the Tyû Duï: For instance—For example— Gupta period, and an interesting seal, Example. engraved in characters of the Maurya period, Tyû Ña: Cha—Father. refers to the patrol outpost at Vaisali. Tyû Kheo: See Tyø Kheo. ** See Vaisali in Sanskrit/Pali-Vietnamese Tyû Kheo Ni: See Tyø Kheo Ni. Section. Tyû Laïc Ba A Xoa: Virupaksa (skt). Tyø Xaù Na: Tyø Lö Xaù Na—See Vairocana in 1) Moät trong nhöõng vò thaàn canh giöõ töù Sanskrit/Pali-Vietnamese Section. phöông quanh nuùi Tu Di: One of the lokapalas, or guardians of the four cardinal

points of Mount Sumeru—See Lokapala giôø gaëp nhau, do ñoù tyû thöùc khoâng khôûi sanh. in Sanskrit/Pali-Vietnamese Section. Ngöôøi tu Phaät phaûi coá gaéng ñoùng bôùt tyû caên— 2) ÔÛ Trung Quoác, vò Thaàn naày ñöôïc xem nhö The sensation or perception of smell—Smell “Quaûng Muïc” Thieân Vöông, da maøu ñoû, consciousness—Nose consciousness— tay phaûi caàm moät caùi thaùp nhoû, tay traùi Olfactory consciousness—The nose caàm moät con raén: In China known as

consciousness develops immediately from the “Wide-eyed” guardians, red in colour, dominant condition of the nose faculty when it with a small pagoda in his right hand, and focuses on smell. Nose consciousness a serpent in his left. completely dependents on the nose faculty. 3) Ngöôøi ta cuõng thôø vò Thaàn naày nhö moät Someone who lacks smelling capability, nose trong nhò thaäp töù vò Thieân Toân beân Trung faculty and smell never meet, therefore, nose Quoác: In China worshipped as one of the consciousness will never arise. Buddhist twenty-four Deva Arya. cultivators should always practise meditation 4) Teân cuûa Thaàn Ma Heâ Thuû La: A name for to stop or close the nose consciousness. Mahesvara or Rudra (Siva). Tyû Töùc: Tyû Leä: Proportion—Ratio. 1) Hôi thôû baèng muõi: The breath of the Tyû Löôïng: Inference, i.e. fire from smoke— nostrils. See Nhò Löôïng, and Toâng Nhaân Duï. 2) Tyû thöùc: The perception of smell. Tyû Löôïng Töông Vi: Viruddha (skt)—Moät Tyû Xa Khö: Vaisakha (skt)—Thaùng thöù hai trong chín loãi trong Toâng Phaùp trong 33 loãi cuûa cuûa muøa xuaân—The second month of spring. Nhaân Minh nhö noùi caùi bình laø thöôøng haèng ** For more information, please see Thaäp Nhò vónh cöûu vì tính sôû taùc cuûa noù (nhaân)—A Nguyeät (2) in Vietnamese-English Section. contradicting example or analogy in logic, such Tyû Y: Tyû Phuïc—Y maøu tím hay ñoû thaúm, maø as the vase is permanent or eternal because of ngöôøi ta noùi laø daønh rieâng cho moät soá Taêng its nature; one of the nine , in the proposition, döôùi thôøi nhaø Ñöôøng—The purple robe, said to of the thirty-three possible fallacies in a have been bestowed on certain monks during syllogism. the T’ang dynasty. Tyû Ma: Tyû Ma Kim—Vaøng roøng—Pure gold. Tyû Ma Kim: Vaøng roøng—Pure gold. Tyû Ma Nhaãn Nhuïc: Hình töôïng Phaät, tónh laëng vaø höõng hôø tröôùc nhöõng söôùng khoå cuûa cuoäc ñôøi—The Buddha’s image in atitude of

TH calmness and indifference to pleasure and pain. Tyû Na Daï: See Vinaya in Sanskrit/Pali- Vietnamese Section. Tyû Nhaäp: Tyû caên vaø tyû thöùc—Organ and Tha: sense of smell. 1) Khaùc: Another—Other—The other. Tyû Nhö: See Tyû Duï. 2) Maøi: To polish. Tyû Thöùc: Tyû thöùc phaùt trieån treân nhöõng ñieàu 3) Tha toäi: To pardon—To forgive—To kieän cuûa khöùu giaùc. Tyû thöùc tuøy thuoäc hoaøn condone—To excuse—To condole—To toaøn nôi tyû caên. Nôi moät ngöôøi maát khaû naêng forgive someone. khöùu giaùc, thì khöùu giaùc vaø muøi vò khoâng bao 4) OÂng aáy, baø aáy, hay caùi aáy: He, she, it.

Tha Baûo: Nhöõng thöù quyù giaù cuûa ngöôøi Tha Taâm Thoâng: Divine mind—See Luïc khaùc—The valuables of another person— Thoâng (3), Ten Kinds of Wisdom, Töù Thaäp Baùt Other valuables. Nguyeän, and Tha Taâm Trí. Tha Boång: To discharge—To acquit. Tha Taâm Trí: Paracittajnana (skt)—Teân ñuû Tha Cho: See Tha. laø Trí Tha Taâm Thoâng hay laø trí bieát roõ taâm Tha Hoùa Töï Taïi Thieân: Paranirmita- traïng cuûa ngöôøi khaùc —Intuitive knowledge or Vasavartin (skt)—Baø Xaù Baït Ñeà—Baø La Ni understanding the minds of others (all other Maät Baø Xaù Baït Ñeà Thieân—Baø Na Hoøa Ñeà— beings). Coõi trôøi thöù saùu trong saùu coõi trôøi duïc giôùi (ñeä 1) Trí thöù taùm trong thaäp trí: The eighth of luïc thieân), nôi truù nguï cuûa Ma Heâ Thuû La the ten kinds of wisdom—See Ten Kinds Thieân vaø Ma vöông—The sixth of the six

of Wisdom. heavens of desire, or passion-heavens, the last 2) Thaàn Thoâng thöù ba trong Luïc Thoâng: The of the sixth devalokas, the abode of third of the six transcendental powers— Mahesvara (Siva), and of Mara. See Luïc Thoâng. 3) Lôøi nguyeän thöù taùm trong boán möôi taùm Tha Hoà: As one please—At will—Without lôøi nguyeän cuûa Phaät A Di Ñaø; Ngaøi control or limitation. nguyeän khoâng thaønh Phaät cho ñeán khi naøo Tha Kyû: Ngöôøi vaø ta—Another and oneself— heát thaûy chuùng sanh ñeàu coù ñöôïc Tha Taâm Both he and I. Trí naày: The eighth of the Amitabha's Tha Löïc: Söùc maïnh cuûa ngöôøi khaùc, ñaëc bieät forty-eight vows that men and devas in his laø cuûa Phaät vaø Boà Taùt maø haønh giaû ñaït ñöôïc paradise should all have the joy of this baèng nieàm tin cöùu ñoä trong giaùo lyù Ñaïi power—See Töù Thaäp Baùt Nguyeän. Thöøa—Other power—The power or stregth of Tha Taâm Trí Thoâng: See Tha Taâm Trí. another, especially that of a Buddha or Tha Thaéng Toäi: Ba La Di—Toäi naëng cuûa Tyø Bodhisattva, obtained through faith in Kheo (thieän caên bò aùc phaùp löôùt thaéng)— Mahayana salvation. Overcome by specific sin, any of the four Tha Löïc Nieäm Phaät: Tin töôûng vaø nieäm parajikas, or sins of excommunication. hoàng danh Phaät ñeå vaõng sanh, ñaëc bieät laø Phaät Tha Thieát Khuyeân Raên: To admonish A Di Ñaø—Trusting to and calling on the earnestly. Buddha, especially Amitabha. Tha Löïc Toâng: Toâng chæ cuûa nhöõng ngöôøi tin Tha Thoï Duïng Ñoä: Baùo Ñoä cuûa Phaät trong ñoù chuùng sanh nhaän vaø tuaân giöõ theo chaân lyù vaøo tha löïc maø vaõng sanh, ñoái laïi vôùi nhöõng cuûa Ngaøi—Reward land of a Buddha or ngöôøi töï cöùu ñoä baèng söùc cuûa chính mình (Töï Buddhaksetra, in which all beings receive and Löïc Toâng)—Those who trust to salvation by obey his truth. faith, contrasted with those who seek salvation ** For more information, please see by works, or by their own strength. Baùo Ñoä. Tha Maïng: To spare someone's life. Tha Thöù: See Tha. Tha Nhaân: other people. Tha Toäi: See Tha. Tha Ra: To let go—To set free—To free. Thaø: Better—Rather. Tha Sinh: Tha Theá—Ñôøi khaùc hay theá giôùi Thaû: khaùc, hoaëc ñôøi tröôùc hoaëc ñôøi sau—Another 1) Traû töï do: To let go—To set free—To life or another world, either previous or after free—To release—To discharge. this. 2) Giaûi phoùng: To liberate.

3) Hôn nöõa: Moreover—yet—Meanwhile. 2) Nan Thaïch Thaïch Lieät: Ngay caû ñaù maø Thaû Chim: To release or let a bird go. chaïm maïnh hay bò vaën vaãn phaûi beå—Even Thaû Cöûa: As one pleases. a rock meeting hard treatment will split. Thaû Hyû: So be it—Granted. Thaïch Baùt: Boán baùt baèng ñaù raát naëng maø töù thieân vöông daâng leân cho Ñöùc Phaät nhaân ngaøy Thaû Troâi: Moving about without being Phaät thaønh ñaïo. Phaät laáy xong beøn choàng boán guided—Driven by wind or water—To adrift at caùi leân nhau, roài aán xuoáng thaønh moät caùi (coù the mercy of the waves. theå vì vaäy maø töø ñoù veà sau chæ coù Ñöùc Phaät Thaùc: môùi coù theå duøng baùt ñaù chöù caùc ñeä töû khoâng 1) Cheát: To die. ñöôïc pheùp duøng)—The four heavy stone 2) Thaùc nöôùc: Waterfall (fall). begging-bowls handed by the four devas to the 3) Kyù thaùc: To entrust—To confide. Buddha on his enlightenment, which he 4) Mang nôi tay: To carry on the palm. miraculously received one piled on the other. Thaùc Baùt: 1) Caùc Tyø Kheo ñi khaát thöïc: Monks and Chaâm

Ngoân Tuïc Ngöõ—Precepts and nuns go for alms (tay böng baùt maø xin aên). 2) Baùt khaát thöïc: An almsbowl. Proverbs: Thaùc Laâm La: Moät trong möôøi hai ñaïi töôùng trong Kinh Döôïc Sö—One of the twelve Tham thöïc, cöïc thaân: Many dishes make many generals in the Yao-Shih Sutra (Bhaisajya). diseases. Thaùc Oan: To die innocently (injustly). Uoán löôõi baûy laàn tröôùc khi noùi: Think twice Thaùc Sanh: A womb or a Lotus in Paradise before you speak once. that to which birth is entrusted. Thaùc Thai: Söï thuï thai trong buïng meï—A Vaïn söï khôûi ñaàu nan: All things are difficult womb—Conception. before they are easy. Thaùc Thaùp Thieân Vöông: Moät trong Töù Thieân Vöông, Baéc Phöông Ña Vaên Thieân Vöông hay Tyø Sa Moân. Vò Thieân Vöông ñôû naâng chuøa thaùp treân loøng baøn tay—One of the four deva-kings (maharajas), Northern devaking who learns much or Vaisravana. He is the deva-king who bears a pagoda on his palm. Thaïc Ñöùc: High virtue. Thaïc Hoïc: Man of great learning. Thaïc Só: Doctor—One who has passed the Doctorate Degree. Thaùch: To dare—To defy--To challenge. Thaïch: Stone—Rock. 1) Hoïa Thaïch: A painting of a rock (though the water of the water-colour rapidly disappears, the painting remains).

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